

# Cook Islands Christian Church Newsletter

#89 Mar 2023

Since 2005



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



## TO ROTO I TEIA NUTILETA/CONTENTS:

- ★ TAU staff attend church at Matavera
- ★ Tiaki Kiritimiti e te Mataiti i Matavera
- ★ Teretere Mapu i Matavera
- ★ Mornington Island Uniting Church
- ★ Au Ngutuare Tarau i Tepuka
- ★ Visit by PTC Principal
- ★ 34<sup>th</sup> CICC General Assembly 2023
- ★ Akatapuanga Taoanga i Nikao
- ★ Akatainuanga Ekalesia i Akarana
- ★ Au tere kimi puapinga ki Autireria
- ★ Au nuti mei te Ekalesia Otahuhu i Akarana
- ★ Nuti mei te Ekalesia Nassau
- ★ Sunday School Rally at Titikaveka
- ★ Akaouanga ia Te Kapuaanga
- ★ Akaouanga i te Are Pure o Avarua
- ★ Sharing by TTC students
- ★ Principal's Report
- ★ Obituary
- ★ Taking Note and Learning from the World Around Us
- ★ Hakaoro's Corner
- ★ Memory Lane
- ★ Study of Genesis
- ★ The beauty of nature



Rarotonga CICC Sunday School Rally, Ekalesia Titikaveka, Sunday 26 March 2023. Photos by Ngara Katuke.

# CICC NUTILETA 89

## 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 89 tei akamataia i te mataiti 2005. Ko te tata'anga mua teia no teia mataiti 2023.

E mataiti puapinga maata teia i roto i te akateretereanga a ta tatou nei akonoanga metua te CICC: uipaanga maata i roto ia Tiurai, tauiaanga Orometua i muri ake i te Uipaanga Maata, akaouanga i te au taoanga o te Kumiti Akaaere o te CICC, 200 Mataiti o te Evangelia ki Nga-Pu-Toru e Rarotonga nei, Taeanga o te Evangelia ki Puaikura, akamata atu ei te Maire Nui i muri ake. Na tatou katoa na te CICC e akatere i te Religious Advisory Council (RAC) i teia mataiti. Irinaki tatou e ka noo mai te vaerua takinga-meitaki o te mana katoatoa ki roto i te au tuanga tei akanooia no teia mataiti.

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.

## 2. TAU STAFF ATTENDS CHURCH AT MATAVERA



Te Aponga Uira staff come together at the end of the year to thank the Lord for his many blessings throughout the year. This initiative brings staff and their families together before the office closes for the festive season. In 2021 TAU was hosted by the Ngatangia CICC for our end of your service, and they will continue to give thanks in this way in the years to come. On behalf of the team at TAU, they would like to thank the Matavera Ekalesia for hosting the team on Sunday. The team thoroughly enjoyed the service, the warm reception, the kind words of appreciation and the encouraging message by Rev. Rouru, "in Israel, his name is great" and "God has great power".



Back (L-R): Iliesa Sasala, Danny Vakapora, Nick Carter, Karorangi Tararo, Teiti Nia, Poutai Rouru, Emmanuel Aperau, Daniel Webb, Rouru Tangimetua

Front (L-R): Matangaro Takioa, Marion Cowan, Lesley Katoa (CEO), Tereapii Tutaka, Hana Rasmussen, Gloria Tinirau, Jacqueline Urlich, Taimata Mokoroa

*Write-up by Danny Vakapora, TAU staff; photo by N. Mataio*



### 3. TIAKI KIRITIMITI E TE MATAITI I MATAVERA



ua riro te Tapere Vaenga/Pouara i roto i te Ekalesia i te akanoo e te akatere i te porokaramu Tiaki Kiritimiti 2022 e te Mataiti 2023. Ko te 3 teia i te mataiti o teia tutu porokaramu i te akatupuia anga mei te tomoanga mai o te Orometua Panu Rouru ki roto i te Ekalesia i te mataiti 2019. Tena te tua i roto i nga nutileta i topa no tei raveia i nga mataiti i topa. I te au mataiti i mua atu, e aru ua ia ana te porokaramu o te au tuatau i topa, koia oki uapou i mua ake i te pureanga ki roto i te Are Pure. To nga mataiti ireira e 3 i topa, kua angaia te porokaramu kia o katoa mai te anau mapu ki roto.

#### KIRITIMITI

Kua akamata te akakoroanga i te ora 8.00pm i te aiai Maanakai 24 Titema, akamutu i muri ua ake i te ora 10.00pm. Teia te au tuanga tamataora: (i) Imene Tuki, (ii) Kapa Rima, e te (iii) String Band. Na mua te tapere Rotopu, aru atu tapere Vaenga/Pouara, taopenga tapere Titama/Tupapa. Kua akatuera katoaia te rima oronga/donations ki roto i te pa/basin i runga i te taua tamataora ei tauturu i te pute a te Ekalesia

I muri ake ireira i te tuanga tamataora, kua katikati te katoatoa, tere atu ei ki roto ia Silo te Are Pure i te ora 11.30pm no te pureanga, akaoti mai i te tuaero tika'i i te tangianga te oe. I te marama ake kua raveia te pureanga o te ra Kiritimiti i te ora 10.00am mei tei matauia, kare ra e pure popongi e te aiai.



#### MATAITI

Mei tei raveia i te Tiaki Kiritimiti, aiteite katoa te akanoonoanga o te Tiaki Mataiti no te tuanga mua, akamata te akakoroanga i te ora 8.00pm i te aiai Maanakai 31 Titema, akamutu i muri ua ake i te ora 10.00pm. Teia te au tuanga tamataora: (i) Imene Tuki mei to te Tiaki Kiritimiti, (ii) Ute, e te (iii) Kapa Rima. Kia oti te tamataora i muri ake i te ora 10.00pm, kua katikati te katoatoa e oki atu ei ki te ngutuare. Kare e pureanga ki roto ia Silo, e Oroa oki i te popongi ake e te akamataanga o te Pure Epetoma.



## AKAKOUANGA

Noatu e kare tetai au Ekalesia e rave akaou ana i te akakoroanga o te Tiaki Kiritimiti e te Mataiti penei no tetai au tumuanga meitaki, te rave nei rai te Ekalesia i te reira, kare e akapapuanga eaa te roa e ngaro uatu ei paa teia peu tei mouria mai e te au mema i te au mataiti i topa e tae mai ki teia ra. No te aa, kua tau i te tuatau, tau i te au peu e raveia ana i roto i te Ekalesia, i roto i te ngutuare, i roto i te au ngai angaanga, te tapere, oire, enua, i roto i te au putuputuanga. Ko te mea maata, auraka te tuanga a te Atua kia akangaropoina takiriia atu, kia vai rai te vaerua Evangelia ki roto i te au tuanga angaanga ta tatou e rave na i te au ngai katoatoa no te mea e meitaki oki tona e ka vai rai tona aroa e rimua.

*Tataia/neneia e Nga Mataio*

## 4. MORNING ISLAND UNITING CHURCH

**I**nto the unknown floats within my heart during the lettering of this article as I reflect upon our arrival into this role – church minister to the Mornington Island people. It all began in the Edmonton Uniting Church where our Balacalava CICC Ekalesia share the same property of worship. Long story cut short; invitation received and acted upon within our CICC protocol, contract signed, flights booked and taken, church manse occupied, then our induction service a few weeks later on the 29<sup>th</sup> Feb 2023.



### The Island: geographical and demographical status

Located in the Gulf of Carpentaria in the state of QLD, is this Mornington Island about 28km off the coast of mainland Australia. REX airline operates an hour flight from Cairns via Normanton a coastal town on mainland Australia. Population is estimated at about 1,200. However, being here on the island the mentioned number seems way too high, might just be half of that.



Traditional owners, the Lardil people still occupy the land with their Lardil language (an Aboriginal language) still spoken today. The people of the land preferred to be addressed as the **First Nation People** who works along with other minorities from different backgrounds (Australians, Samoans, Fijians, Cook Islanders, etc). One store on the island to supply the people survives on a weekly-basis barge from the mainland for re-stocking. At the processing of this documents the shop is empty due to the continuous rain preventing delivery trucks from Cairns to the barge port in Karumba.

### The Church: Mornington Island Uniting Church of Australia

The Uniting Church is the only religion on the island with its minister attending to the needs of spiritual application. The role sometimes involves beyond our traditional definition. Among them are writing letters to boarding schools for students to be returned for funeral & burial service termed here as 'sorry business', meeting with stakeholders and high-profile people purposed to assist children and youth of the island. Just general community assistance befalls upon our role.



*Church named after the first Christian on the island - Gully Peters.*







Obviously English is the only language for the Orometua to conduct Sunday services, funerals and burials, school visitation and other formal invitations. Continuous prayers and involvement with the community are vital tools to establish trust which upon relationships can be established.

Few times “into the unknown” statement harbours many unexpected preferences where

*Asked by the UCA for something I think needed to assist our service. Answered with a BOAT, they delivered.*



then cultural awareness receives invitation for continuation, which is important. If there was a subject outside of our theological arena to be proposed for our future Orometua, “cultural awareness” to me would top the shelf. But then, the content of the proposed subject had already been encouraged, but without the known term. Practical implementation however could be the downfall.

**The Resources: opportunities of growth**

Opportunities here on Mornington Island can be for future prospects regarding ministerial roles and family related. Dealing with such people can be challenging but as the Bible declares, *No toil comes without a reward*. Maybe there is more to what these people have that we need to anticipate. So far, they are good people with a different cultural lifestyle which we must respect, at the same time upholding our own identity. Pastoral responsibility is highly required highlighting it as a field of harvest spoken by our Lord.



*Daughter first day @ School*



*Australia Day activities*



Employment opportunities, cross-cultural understanding, remoteness, skills development, and persistence are among many opportunities for harvest available here on Mornington Island, “but the labourers are few”.

Will have to pray to “the Lord of the harvest, that He will send forth labourers into His harvest”. The Orometua Vaine three weeks ago began her employment with the hospital. Then this week started with another health provider called Gidgee Healing servicing the Aboriginal people under the company’s invitation for her service. Governmental and non-governmental agencies are in big numbers here, and one can imagine the call for employment beating the drums for workers mainly in the field of community work.



*Escorting of a casket with a visiting Orometua to the island who served here in 1975*

At the time of our induction the FNQLD president of the UCA for the officiating of our posting lodged with us. Among our many discussions was our future replacement which encircled the idea of another Orometua from our CICC. Fruition of this can only be executed when the time comes. For the meantime, we honour God for the disclosure of this opportunity to us. Initially, we were re-directed from Mornington for a Mackay congregation. It was altered after an elder from Mornington during a UCA presbytery meeting said, *I prayed last night for God to please give us a minister*, she then pointed at me saying, *You are the answer*.

While here we will serve our Lord as Cook Islanders, we will serve our Lord as Orometua of the CICC, most importantly we will serve our Lord as His labourers in His vineyard. Amen.

*Blessing, Rev Tau William*



**Some photos during this time**



*Church elder plucking Wallaby grass for display of traditional rope/string making.*



*Distributing of unwanted clothes received from families in Cairns.*



*Section dedicated by landowners to serving ministers of the church for camping and time out. Current owner is John Williams the chairman of the Mornington Island church.*



*Post Office*



*Turtle cooking*

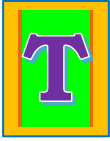


*Visiting a Mornington Island student at a boarding school in Cairns*



*Kainga Orometua*

## 5. TERETERE MAPU AT MATAVERA



Twice a year, youth from the 6 CICC branches on Rarotonga embark on an exchange visit following a set programme as part of the Youth Dept's workplan to assist with their spiritual development and growth. The visit takes place every year on the 3<sup>rd</sup> Sundays of February and August. This write-up is about the February 2023 visit whereby the Ngatangia Youth travelled to neighbouring Matavera while youth from the latter travelled to nearby Avarua. Youth of the other 4 branches also went on similar visits as per the set teretere programme.

### Arrival

Ngatangia Youth arrived at GIBEONA, the Matavera CICC Sunday School Hall, around 9.00am and was welcomed by Ekalesia Secretary, Vaitoti Tupa. An orientation-type briefing was put across by the Secretary for the awareness and benefit of the visiting delegation: things like rules in church and hall, order of service, rest rooms, snacks afterwards, etc. The delegation consisted of Ekalesia caretaker minister Rev. Tanire Pokipoki, 30-odd youth, supporters, and a Takamo College student & wife.

### In the church

As has always been the case, programme in the church follows the normal one set way back in time when it comes to visitations like this; presentation commenced with the Ngatangia Youth whose theme concentrated on the challenges faced by youth of today and what the options are. Selected members spoke on set topics in addition to a Parliament-like debate on the subject matter with youth and leaders leading the discussion in the 2<sup>nd</sup> half of their presentation.

For the Matavera Youth, their theme was based on Love, 1 Corinthians 13.1-13 as well as John 3.16. Each member recited memory verses and their presentation incorporated hymns and enactments portraying the significance of the set theme.

Rev. Pokipoki's sermon took onboard the themes and messages delivered by the 2 groups, and merged in with the daily reading of the day, i.e. Psalm 83.

### After the service

Also as has been the case in past exchange visits, group photos were taken outside of the church for inclusion in the church's quarterly newsletter.

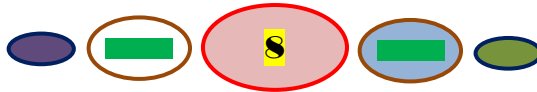


*Ngatangia Youth, led by Rev. Tanire Pokipoki, pose outside of SILO the Matavera Ekalesia church for group photo after the service.*



*Matavera Youth*





## Refreshments, see you later

After the service and group photos, both teams made their way to GIBEONA across the road for a well-earned refreshment at around mid-day. After the usual speeches by both sides, including the host tapere for the day, Rotopu, the mamas put on the visiting group eis (garlands) which is customary in events like this, people said their farewells and Ngatangia Youth got onto their bus and headed back east.

## Last word

So as mentioned previously, this is the first youth teretere for Rarotonga for this year, the 2<sup>nd</sup> being in August. Then there are the Sunday School visitations which take place on the 3<sup>rd</sup> Sundays of May and November, following very similar programmes to the youth.

Are such activities really worth it, one might ask? Most certainly; a lot of the church youth in their adulthood years (including the writer of this article) does attribute their successes in life to their humble beginnings and involvements in earlier times with church activities, in particular Sunday School, Christian Youth, Boys' Brigade, Girl Guides and Girls' Brigade. Some even managed to assume leadership roles across all sectors of society. As such and therefore to this end, may church programmes designed to assist young members of the church continue for all time to come.

*Write-up and photos by N. Mataio*

## 6. AU NGUTUARE TARAU (RENTAL UNITS) I TEPUKA



te oti anga te au angaanga no runga ia Tepuka i te raveia i te au mataiti i topa tei akatereia mai e nga Roia Akamarama koia a Tina Browne e laveta Short, teia ta laveta ki te kumiti akaaere i te reira tuatau; *E kotou ma, ngari ake kotou i te tangaanga meitaki i tena moni tei rauka mai ei meitaki no te akonoanga, auraka kotou e aere kaimoumou ki ko e ki ko, akaaria mai a tetai ra kua pou ia kotou kare rava e akakoroanga meitaki i akatupuia. Aere akatuaia tetai au ngutuare tarau (rental units), ko te ka riro i te tauturu mai i te pute moni a te akonoanga, kia iti mai te irinaki ki runga i te au Ekalesia.*

I na i te openga o te mataiti i topa 2022, kua taina/sign iatu tetai kororomotu i rotopu i te CICC e te kamupani akatu are, Landholdings Ltd, no runga i te akatuanga i te nga ngutuare tei akamaroiroia mai e laveta kia akatuaia, e kua akamata atu te angaanga i te reira atianga rai. Kua riro katoa te taeake Tenga Mana (Civil Engineer, member for Avarua CICC) ei akatere/overseer i te akakoroanga i raro ake i te tamaruanga a te CICC, kia akameitakiia te Atua no tona tuatau e tana tuanga puapinga ki runga i te project.

I te Paraparau 9 Mati, kua tae mai a Tenga i te oronga mai ki te kumiti akaaere i te turanga/update no runga i te angaanga e raveia nei i teia tuatau. *On time and on schedule* i nana mai ei, tamanakoia ka oti te au tuanga mamaata i roto nei ia Me. I muri ake ka akara te kumiti i rotopu i nga ikianga/options e 2: me ka tarau/rent, me ka oko, sell i nga ngutuare. Tena i raro nei te au tutu ei akaraanga.

## November 2022





December 2022



January 2023

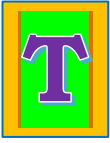


March 2023



Tataia e Nga Mataio, na Tenga te au tutu i oake mai

## 7. VISIT BY PTC PRINCIPAL



The Principal of the Pacific Theological College (PTC) based in Suva, Fiji Islands, Professor Upolu Vaai, a Samoan national, paid Takamoia Theological College a courtesy visit from 15-18 of last month February as part of his visitation to PTC-member churches. It was also an opportunity for him to meet up with Alumni members, i.e. those who have had the opportunity to study at PTC over the years. CICC – one of the founding members of PTC in 1961 – had 13 students study at the college between 1965 and 2000, their names and achievements are in newsletter 88. After an absence of 22 years, the CICC is again represented at PTC as of this year with Rev. Travel Makara undertaking full-time studies towards a Masters degree.

A staunch member of the Samoan Methodist Church where he did his initial training at the church's Piula Theological College before undertaking further studies in Australia, he took up a teaching position at PTC prior to being elected Principal in 2018. He is currently working with the PTC community (college), executive committee, council and other stakeholders in its transition to the Pasifika Communities University, a major undertaking expected to be completed towards the end of next year 2024.

His programme while on the island included the following:

- Sessions including classes with TTC Principal and students
- Meeting with Mama Canny Aratangi, the remaining PTC graduate on Rarotonga
- Meeting with the CICC Executive Committee
- Meeting with Acting Prime Minister, Hon. Robert Tapaitau, in the PM's absence overseas, on issues of common interest
- Catching up with some of the Samoan community members

This is Dr. Upolu's second visit to Rarotonga, he first came in 2016 as one of 2 PTC resource persons to conduct a workshop held at Sinai Hall, Ekalesia Avarua. The CICC was pleased and happy to have him again and for him to be able to share his wealth of experience with stakeholders that he was able to meet up with on the island. We wish him well during his tenure at PTC and for an equally successful and worthy visit to other PTC member churches around the Pacific.



*Arriving (left) and departing, with TTC Principal and students.*



*Work time: in the TTC Lecture Room with Principal Tere Marsters & Mama Yvonne*





*Eat and enjoy after work: Left: dinner host by TTC Wednesday, and by members of the local Samoan Community Friday.*



*Meeting with DPM and Acting PM, Hon. Robert Tapaitau*

*With TTC Principal & wife, student leader and wife (left) and assistant student leader and wife (right)*



*The two Principals on a lunch out.*

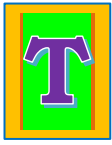


*Dinner host by CICC GS & family at Matavera, Thursday.*



*Write-up by N. Mataio, photos by S. Rasmussen*

## 8. 34<sup>th</sup> CICC GENERAL ASSEMBLY, JULY 2023



he 34<sup>th</sup> General Assembly of the Cook Islands Christian Church was scheduled for October 2021 on Aitutaki to coincide with the church's bicentenary on the same island. But thanks to covid, there was no assembly but a scaled-back bicentenary celebration programme was nevertheless able to be staged. The story on that milestone event is contained in Newsletter 84 dished out in December 2021.

So the 34<sup>th</sup> assembly will now be held this coming July, 9-16 here on Rarotonga, subject of course to there being no more covid-style disruptions between now and then. Everything people will want to know about the event is spelled out in the document *Assembly Background Information* dished out to all church branches in the Cook Islands, New Zealand and Australia in June 2022. The purpose of this article is to throw some light on the event, especially its special nature this time round, and what happens thereafter.

### **A special assembly**

This indeed is a special assembly – one of a kind – for the following reasons:

- It is both a ministers' rotation assembly as well as one that will see the renewal of office bearers on the CICC Executive Committee. These 2 four-year duration events normally take place separately every time the biennial assembly is held, but due to covid and no assembly in 2021, this year will then see them both being held in the same gathering for the first time.
- Almost straight after the assembly, the Gospel Bicentenary on 4 islands will be held; Atiu on Wednesday 19, Mitiaro on Saturday 22, Mauke on Sunday 23, and Rarotonga on Tuesday 25.
- Then Puaikura (Arorangi) will stage its commemoration on the arrival of the Gospel to that village on Wednesday 26 and Thursday 27.
- And then the annual national Maeva Nui celebrations commence Friday 28, just the right event to ease off the pressure, headaches and hassels associated with organisation of the previous events.

So the assembly is specially timed to be over and done with before the onslaught of other successive events, certainly a good way of maximising the time members from outside of Rarotonga will be coming to the assembly; some of course will be coming not to the assembly but to those other events afterwards.

### **What happens during the assembly week?**

In a nutshell, the following will transpire:

- Assembly registration – Saturday morning 8 July at Ruatoka Hall, Takamoā Theological College
- Sunday 9 – opening at Ngatangia CICC
- Monday 10 – workshop at Takamoā, delegates will be divided into 3 groups; different presenters will cover a total of 12 subject matters according to set times; Matavera Ekalesia to host in terms of refreshments
- Tuesday 11 – workshop at Takamoā, delegates will again be divided into 3 groups; different presenters will cover a total of 6 subject matters; afternoon will be devoted to each group reporting the discussion group outcomes; Avarua to host
- Wednesday 12 – assembly at host Nikao – minutes of last assembly, reports by office bearers, remits, reports by partner churches
- Thursday 13 – assembly at host Arorangi – continue Wednesday programme
- Friday 14 – assembly at host Titikaveka – wrap-up assembly business sessions, renewal of office bearers
- Saturday 15 – no assembly, secretariat to complete assembly minutes for distribution by evening
- Sunday 16 – closing of assembly at Ngatangia
- Monday 17 – delegates disperse from the host Ekalesias and for those who have planned to do so, start making their way to Atiu, Mitiaro and Mauke for the bicentenary celebrations

### **After the assembly**

- Bicentenary celebrations as alluded to above
- New CICC Executive Committee takes charge as of 1 August 2023 for the next 4 years



- Ministers' rotation programme takes effect until the next rotation in 2027
- Venue for the next assembly in 2025 will have been confirmed on the last assembly day, so preparations commence for that event

**Concluding remarks**

Despite the 2021 covid interruption to the scheduled assembly of that year, we are pleased to be able to organise for this year's assembly, hoping of course that there will not be any more untoward events in the next 4 months.

The church has certainly come a long way, and of course encountered many challenges during its 200-year long journey. Its certainly amazing that it is still going and will no doubt keep going until the end of time, depending of course on the way tomorrow's generation will nurture it.

Kia orana e kia manuia.

*Nga Mataio  
CICC General Secretary, 2005-2023*

**9. AKATAPUANGA DIAKONO E TE EKALEZIA - NIKAO**



ia Orana Tatou te Aroa Maata o to tatou Atua. I roto i te Pure Popongi Varaire, Ra 3 Mati, kua rave te Orometua Rev. Oirua Rasmussen i tetai akatapu-anga no tetai au mapu maroiroi mei roto mai rai i te Ekalesia CICC Nikao ei au mema Ekalesia pera ei au metua Diakono no Iesu Mesia.

I te tuatau o te Pure Epedoma e a(4) mapu tei ariki i te kapikianga kia riro mai ei tavini no Iesu Mesia.. Pera katoa kua tae mai te patiangia ki roto i te Uipaanga Rekapi no tetai nga ekalesia tei anoano te kake atu ki runga I te taonga Diakono mei roto mai te tapere Pokoinu pera te tapere Tepuka.

Kua ariki ia teia au mapu pera nga metua e te Ekalesia Nikao no to ratou inangaro maroiroi e te akaaka kia tavini i to tatou atu ko Iesu Mesia. Kua pumaana tikai te Ekalesia Nikao i teia au mapu, metua maroiroi.

Kua rave katoa ia tetai arikiriki anga ia ratou katoatoa i muri ake te pure ki roto te ngutuare Nepo. Maata te au taeake pera te ekalesia tei tae mai ei kite i teia angaanga manea tei tupu i taua popongi ki roto te Ekalesia Nikao. Kua piri katoa mai nga Orometua a Rev. Vailoa e Rev Nanai ki teia angaanga.

Teia te au ingoa no ratou tei akatapuia I teia popongi Varaire 3 Mati 2023.

**Ingoa**

**Taonga**

- |   |          |
|---|----------|
| 1. Engelo Rakanui                               | Ekalesia |
| 2. Tereapii Rakanui                             | Ekalesia |
| 3. Turahi Nooti Peau                            | Ekalesia |
| 4. Cabriel Ivirangi                             | Ekalesia |
| 5. Mr & Mrs (Tennessee & Emma) Mataio Diakono   |          |
| 6. Mr & Mrs (Teokoitu & Matangaro) Pana Diakono |          |



L-R – Front: Engelo, Tereapii, Matangaro, Emma, Back: Cabriel, Teokoitu, Tennessee, Turahi

Kia Orana e Kia Manuia

*Tupuna Rakanui  
Tekeretere, Ekalesia Nikao*

## 10. AKATAINUANGA EKALEZIA OU



rava Akatomo: Salamo 84:1-2 “E MEA mataora toou ra au puakapa, e lehova Sabaota! Te anoano nei toku ngakau, e te noinoi nei i te au paepae o lehova: te aue nei toku ngakau e toku kopapa i te Atua ora ra.”

I te Sabati ra 26 no Peperuare 2023, kua raveia tetai pureanga no te akatainuanga i te CICC Waitakere e pera te CICC Manukau kia riro mai raua ei mema tinamou ki roto i te Akonoanga CICC. Kua raveia teia akakoroanga ki te Ekalesia East Tamaki i te ora 5 i te aiai.

Kua riro e na te Orometua Ngateitei (Rev. Tuaine Ngametua) i rave i te pure akatainuanga, e pera katoa oki te karere no teia akakoroanga. Kua akamaroiroi mai te Orometua Ngateitei i teia nga Ekalesia kia matutu e kia manuia i te au tuanga a te Atua i roto i te Ekalesia e pera katoa ki to raua pirianga ki te Akonoanga CICC.

Ko Waitakere, tei raro aia i te tiaki anga a te Orometua Teurukura Meteka, e ko Manukau tei raro aia i te tiaki anga a te Orometua Tangirongo Taomia. Kua riro teia ra, ei ra mataora no teia nga Tavini o te Atua e pera katoa no te au mema i roto i te nga Ekalesia e rua.

Kua tere atu i te 100 tangata tei tae mai no teia akakoroanga o te akatainuanga Ekalesia Ou. Kua piri mai ki teia akakoroanga te Mata o Aotearoa te Orometua Oirua Rasmussen, te Chairman o te Konitara Ekalesia o Akarana te Orometua Charlie Okotai, te Chairman o te Konitara Orometua o Aotearoa te Orometua Taa Karena e tona Tekeretere te Orometua Charles Pange, e tae ua atu ki te Chairman o te Konitara Aotearoa te Orometua Akangaroi Jubilee Turama. Kua riro to ratou tae mai anga ei mea pumaana ki te nga Ekalesia tei akatainuia.

Kua maruarua te akakoroanga o teia ra. Kua kaka te Atua i roto i te au tuanga tei raveia mei te akamataanga e tae ua atu ki te openga. Kua riro te Orometua Nio Mare, Tekeretere no te Konitara Aotearoa i te akanoo I te porokaramu no teia akakoroanga. Kua riro katoa oki e na tana Ekalesia koia East Tamaki i imene i te au imene anga katoatoa no teia pureanga nei.

E 4 au Orometua tei rave i te au angaanga o te atarau. Te Orometua Taa Karena, te Orometua Bosini Tekena, te Orometua Jubilee Turama, e pera te Orometua Richard Matara. Kua rave mai i reira te Orometua Ngateitei i te tuanga maata tikai o te akakoronga, koia te akatainuanga ia Waitakere Ekalesia e Manukau Ekalesia.

Kia oti te au mea katoatoa i roto i te Are Pure, kua neke mai te katoatoa ki roto i te hall o East Tamaki no te takurua ta nga Ekalesia e rua i akono ei katikati anga na te au taeake tei tae mai ki teia akakoroanga.

Ko te tuanga tena e te au taeake no te akatainuanga o te Ekalesia Waitaere e pera te Ekalesia Manukau. Kia orana e kia manuia



Tataia e Rev. Metu Une.  
CICC Otara Branch



Rev. Tuaine Ngametua, CICC President



Rev. Teurukura Meteka  
CICC Waitakere



Rev. Tangi Taomia  
CICC Manukau

TE AU TUANGA KA RAVEIA KI ROTO I TE ARE PURE	
<b>TE PUREANGA</b>	
1. Imene tonononga	- East Tamaki (tu te kahoutou) - (me oti noo te kahoutou)
2. Imene Akotapu	- East Tamaki
3. Uraa & Pure	- Orometua
4. Imene Apiti Sabati	- East Tamaki
5. Takau Tuatua:	- Hossa 11:1-11
• Raa Maori	- Orometua
• Raa Papatu	- Orometua
6. Pure	- Orometua
7. Imene Uipaanga	- East Tamaki
8. AKATAPU EKALEZIA	- OROMETUA NGATEITEI
9. AKANGA	- OROMETUA NGATEITEI
10. Imene Apiti Sabati	- East Tamaki
11. Pure openga	- Orometua
12. Vesper	- East Tamaki
<b>TE PURE NGITUARE</b> - Rev. Charlie Okotai	
<b>TE AU VAA TUATUA</b>	
• Ekalesia Waitakere	- tetai Mata
• Ekalesia Manukau	- tetai Mata
• Secretary Orometua	- Rev. Charles Pange
• Secretary Akarana	- Rev. Nio Marei





*Ko tetai o te au ORometua tei tae atu ki te akatainuanga o te Ekalesia Manukau Countie.*

## **11. AU TEREANGA KIMI PUAPINGA KI AUTIRERIA**



karere puapinga ei kiteanga na te katoatoa, kotou tika'i e manako ra no te tere atu ki Autireria i te au ra ki mua no te akakoroanga kimi puapinga ei tauturu i te akapouanga no runga i te au angaanga e manakoia ra i roto i te Ekalesia. No reira akara meitaki/take note ia teia tumu manako kia kore kotou e tai'i.

Ko tetai tuanga oki e ngata ana i te au tere i te kimi ravenga/organise ia ratou i Aussie koia oki me rauka mai te puapinga, ka akapeea ra e tae mai ei ki Rarotonga me kore ki te Kuki Airani nei. Te vai ra oki tei akakotingaia no te apaianga mai (hand-carry) i te puapinga, i te au mataiti i topa tei runga te reira numero i te \$10,000. Tera oki te aiteanga, ka akatikaia tetai uatu i te apai moni mai ki te Kuki Airani nei auraka i runga ake i te \$10,000 cash. Penei kua tau i te reira akateretereanga i teia tuatau, kare i papu iaku.

I na, te tuatua nei tatou ara atu i te \$10,000 (me kare te reira ture i tau i ake), ko te tutu numero oki ia e rauka maina i te au tereanga kimi puapinga ki Aussie, ara atu i te \$10,000, much more than the stated amount that can be hand-carried back home. Tera ireira te aiteanga, me ara atu i teia numero, kare atu e ravenga marira ka tuku mai na roto i te bank, transfer mei te bank i Aussie ki tetai o nga banks i te Kuki Airani nei. Kare katoa oki e manako e ka akaki ki roto i te pia/box ka apai mai ei, no nanai ia akatereanga. Me ka tamata oki i te reira mataara i teia tuatau, ka taopenga mai ki roto i te pia o te akava!

Ka ui ireira te uia: ka akapeea ireira te moni e mako ei i te tuku mai ki te Kuki Airani nei? Pauanga: tuku mai na roto i te bank, bank transfer. Tera oki te aiteanga, tuku pouroa ki roto i te bank i Aussie, oki akapera ua mai ei kotou ma te kore e moni. Tae mai ki konei, aere check ki roto i te bank, e tano ei e kua tae mai, sweet as, like magic. Ia kotou i Aussie, you see your money, put in the bank, then you don't see it anymore, come back here, check in bank, walla you see it again because it's there – or supposed to be!

Ok now here's the catch, kare ka tuku akapera ua ki roto i tetai Aussie bank mei tera ua ra. Kare, e mea puapinga maata kia kite maramaia e ka akapeea me tuku ki roto i te bank. I konei e mea puapinga maata rava kia tikiia te marama mei tetai o to tatou iti tangata e noo ra ki reira e kua nakirokiro i te rave i te reira au angaanga, preferably e aronga e angaanga ana me kore kua angaanga ana ki roto i te banks me kore ki roto i te au ngai e ka ngoie ua ia ratou i te arrange for large sums of money transfers to other countries without breaking any laws. Te vai ra te au ngai ka tai'i te tukuanga mai me kare mako te raveraveiaanga, no reira tikiia te marama e te tauturu a to tatou iti tangata i Aussie. Tetai akaraanga, one example, te Mou Moni o te Ekalesia Mt. Sheridan i Cairns, Queensland koia a Dane Rasmussen. Kua tauturu ana aia i tetai au tere kimi puapinga i te tuku mai i ta ratou moni na roto i te bank transfer, no reira koia tetai ka rekareka kia oronga atu i te tauturu kia kotou me anoanoia. Kia akameitakiia te Atua no teia au mema o tatou meia Dane – penei te vai atura tetai au mema – tei anoano kia tauturu ia kotou, kare ra ratou e kite me kare kotou e komakoma atu kia ratou.

Ko te karere puapinga ireira tena ei kiteanga na te katoatoa.

*Tataia e Nga Mataio, turuia e Dane Rasmussen*

## **12. NEWS FROM EKALEZIA OTAHUHU, AUCKLAND**



ews updates from the Otahuhu branch of the CICC in Auckland under caretaker minister Rev. Rohi Tinirau.

### **1. AUCKLAND YOUTH COUNCIL OPENING**

Kua rave ia te OPENING o te au angaanga a te MAPU i te ra Sunday 12th March 2023 at MAUNGAREI CICC, program for the YEAR for Auckland.



### **2. OTAHUHU CICC YOUTH FEEDING THE HOMELESS**

This is us giving back to the community, feeding the unfortunate in this time we do this once every 2nd month, we are located within the local community in different areas this was our 1st 1 in front of the Holy Trinity Cathedral Church where we are based, to praise and Worship, giving the HOPE to the needy when they really need is the KEY to our MAPU how treat and look at these kinds of ways to serve GOD by his LOVE.





### 3. OTAHUHU CICC ARIKIANGA IA MID CANTERBURY

Ko te tuatau teia i Tere mai ei te Ekaleisa MID CANTERBURY no te kimikimi puapinga i te ngutuare o Te Atua



### 4. UIPAANGA MAPU NO AUCKLAND

Tei rave ia i te Manakai 4th March 2023 ki te Ekalesia Maungarei CICC - Ministers residence this is the first Auckland Youth Council Meeting for the year, te akakoroanga no te tai au angaanga kia oki mai te mapu e kia angaanga katoa te au mapu i teia mataiti



### 5. OTAHUHU FUNDRAISER



## 5. OTAHUHU YOUTH WEEKLY PRACTICE

Ko te hanau Mapu teia o Otahuhu, we have practises weekly 1 day a week in preparation of all events, occasions that are coming up and in general practicing for Sunday School Songs Apii Sabati, in these practices we also learn new hymn songs and are implementing bible scriptures to enhance our knowledge and to strengthen our spiritual life.



Articles and photos submitted by Teuira William, Treasurer, Ekalesia Otahuhu

## 13. NUTI MEI NASSAU MAI



ia oraana te au tavini o te Atua e te au Ekalesia katoatoa i te aroa wolo o to tatou Atua ko Iesu Mesia. Te rauka nei ia matou te Ekalesia Nassau e te iti tangata Nassau i te akameitaki atu ia kotou katoatoa no te rima oronga e te tauturu maata ta kotou i oronga mai i te tauturu atu i te kainga orometua (wale wolomatua) i Nassau nei, atawaiwolo, atawaiwolo yemaneke.

Kua akatuia te reira i te mataiti i topa ake nei 2022, e ka oti te reira i teia mataiti 2023 e ka tomo ia atu, me oki atu mei te uipaanga maata i Rarotonga nei. Te akameitaki nei matou i te Atua, tei oronga mai i te ngakau maoraora e te ngakau oronga i tupu ei teia moemoea. Na te mana Atua e tona Vaerua Tapu e akamanuia mai ia kotou e ia tatou katoatoa, i te raveanga tatou i te akatupu i tona basileia i teia ra e te au tuatau te ka aere ia ki mua. Kia manuia. Ke veveia wua atu rai i roto o tatou Atua ko Iesu Mesia. Amene.

Na to kotou tavini akaaka te wolomatua o Nassau Ekalesia.

Rev Talaru Kiliuyi, Ekalesia Nassau

## 14. 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. OPENING COMBINE CHURCH PARADE

“Rise up this Year 2023” *Turou, Oro mai! Kia Orana* kotou katoatoa, i te aroa nui ngangare o to tatou Atua, ko Iesu Mesia. Tatou tei taokotai mai, na roto i te aroa ua o te Atua, i roto i teia atikara nei. Ariki mai. Te rauka nei iaku te maine Tekeretere o te Konitara Girl Guides i te apai mai i teia nuti kia kotou e to matou au taeake i te Pa Enuā, Nu Tirenā e Autirerā, i roto tikai i ta tatou au Evangelia metua.



I te popongi Tapati ra 12 no Peperuare, kua raveia te pure taokotaianga i te akatuera i te angaanga a te Uniform. Kua akanooia ki raveia teia araveianga o te au tamaine o nga putuputuanga e rua koia te Girls Brigade e te Girl Guides, e pera katoa te Boys Brigade. Ko ta matou angaanga mua teia, i teia Mataiti 2023 ki roto i te Ekalesia Avarua.

Kua tae mai te au kamupani o Rarotonga nei, ki teia akakoroanga. Kua akamata mai matou ki runga i te taua i Takamoa, no te akatanotano ia matou katoatoa, e kua mati mai ki taatai nei i te Are Pure o Avarua, i roto i te ngutuare Sinai. E porokaramu potaka teia ki roto i te au Ekalesia, i te au Mataiti ravarai.

I roto ite tuanga o te pure, kua riro e na te anau apiinga i Takamoa, te au imene katoatoa e na te au mata o te Uniform i rave i te au angaanga o te tu atarau. Kua manea teia au tuanga, tei raveia mai, e ratou katoatoa. Ko te akoanga i roto i teia pureanga, kua riro te reira na te Puapii Maata o Takamoa, koia te Orometua Tere Marsters i rave mai. Ko tana tumu tapura, koia oki "Rise up this year 2023". Kua mataora i te akarongorongoanga i tana akoanga.



Kua tau mari teia tumu tapura, no te au arataki e te au mema, ei kaveinga no matou i teia mataiti 2023. Kia akaoti te pureanga, kua mati akaou atu matou ki uta i te taua o Takamoa, no te topiri atu, i ta matou tuanga no teia ra. Kua riro te Ekalesia ei arikiriki i te anau Uniform mei roto mai i nga Ekalesia e 6, ki runga i te taua o Ruatoka Hall. Meitaki ranuinui kotou tei riro ei metua no ta tatou anau uniform i teia ra. Kua mataora te au tamariki e te au Arataki katoa. Kia Manuia.

*Tataia e te Opita Girl Guide o Avarua CICC Ekalesia, Mrs Upokotea Tuakana  
Tutu orongoia mai e Nina Neubauer – Young Leader o Arorangi Girl Guides Company*

## **2. CHURCH PARADE I ARORANGI**

Te karanga nei te irava ei akaaraveianga ia tatou katotoa. *“Ko te aroa e te tuatua-mou, kua aravei ia raua; ko te tuatua-tika e te au, kua oongi raua”*. Turou, Oro mai! Kua raveia ta matou pure Church Parade i te popongi Sabati, ra 12 no Mati 2023, i te ora ngauru. Kua tae mai tetai au pae tamariki no te Boys Brigade, Girls Brigade e te Girl Guides.

No te turanga o te reva, uaua e te mauu, kare matou i apai i ta matou reva mei roto mai, i nga putuputuanga e toru.

Kua akamata te akamorianga a te Ekalesia Arorangi ki roto i te ngutuare Kalavaria. Kua neke te au Pureanga i te au epetoma i teiane ki roto i te are apii Sabati i uta, no tetai tuatau. Kia rauka i te au aronga angaanga i te akameitaki i to matou Are Pure no te au angaanga o te 200 mataiti e tu mai nei. Kua atoro mai tetai i to matou taeake vaine, Arataki mei te enua Manihiki koia a Teokotai Ngaiorae e tana tamaine Arataki Mapu no te putuputuanga tamaine St Joseph o Avarua. Kua tae mai raua no teia church parade i te taokotaianga kia matou.

Kua oronga matou i te ngateitei, kiaia e nana tetai tuanga o te tu atarau no te tatau Buka tapu. Ko Yeon Teivitu Katuke mei roto mai i te Boys Brigade, nana i rave i te tuanga o te pure. Kua rave mai a Uwiloa Taikakara mei roto mai i te Girl Brigade i te au tuanga o te Akapaapaa Imene. Kua manea ta ratou tuanga i rave mai, no matou i te reira popongi. Na te Tauturu Orometua, Papa John Andrew te Akoanga i roto i teia pureanga.

Irinaki matou a teia marama ki mua, ka manea te reva no te apaianga i ta matou au reva e ka maata mai ta matou au tamariki. Kua orongaia tetai reo akamaroiroiana ia ratou katoatoa. Meitaki korereka.



Tataia ete TRO  
Tutu neneia ete TRO

### 3. WORLD THINKING DAY CELEBRATION

*Our theme says, “Our World, Our Peaceful Future. The environment, peace, and security.”*

Kia Orana, Turou – Oro Mai! Kua akamaaraia teia ra maata no te Girl Guides o teiane ai ao, koia tei kapikiia e kote World Thinking Day. Kua akatinamou te Konitara Maata o te putuputuanga tamaine Girl Guides o teiane ai ao i teia ra 22 no Peperuare i te au mataiti ravarai, ei ra akamaara i te ra anauanga o te metua tane (*Lord Baden Powell – 22<sup>nd</sup> February 1857*) nana i akamata i teia putuputuanga i te enua ko Peritane i te mataiti 1910. E pera katoa i te kapiti mai anga i tana vaine (*Lady Baden Powell – 22<sup>nd</sup> February 1889*) e okotai o raua ra anauanga e te marama katoa, kareka te Mataiti tuke.



Kua akatinamouia teia ra, ei akamanakoanga i te au tamaine Girl Guides o teiane ai ao. Ka akaputuputu moni matou, ei tuku atu kite opati maata i Peritane, no tetai au porokaramu tauturu i te akakoroanga o te Girl guides i tetai au enua ke. Kua akamata mai teia World Thinking Day i te Mataiti 1926. I te au Mataiti katoatoa e tumu tapura ta te opati maata ka tuku mai, ei arataki i te au angaanga o te reira ra.



I teia mataiti, na te Arorangi Girl guides i atu e te raverave mai i te porokaramu o Rarotonga nei, i te popongi Ruitoru, ra 22 no Peperuare 2023. To matou irinakianga te pera katoa mai ara to te au Pa Enuua no teia ra maata. To Rarotonga nei, kua ariki te Konitara Girl Guides e kia rave kapipiti atu i tetai pureanga popongi ki roto i te Ekalesia Arorangi, e i muri ake, tetai tuanga utianga reva e te Keke no teia ra maata ki runga i te taua o te Ekalesia i uta i te are apii Sabati.

Te angaanga mua, ta matou i rave, i muake ka tomo atu ei ki roto i te are pure. Kua apai mai i tetai au ruru/kapu tiare kite toka o Papehia, ei akamaaranga i te taeanga mai o te Evangelia ki roto i to tatou Pa Enuua,



no teia 200 mataiti. Ei tuanga oronga nate putuputuanga tamaine Girl Guides. Kua tae mai ta matou tamaine Brownies, koia a Rosiana Boller e tona metua vaine i te ai ai po Ruirua ite apai mai i tana au kapu tiare e 4, no teia akakoroanga o te kapu tiare, ei apai i ta matou tuanga ate anau tamaine Girl Guides o Arorangi nei.

Kua rave mai te Tauturu Orometua o Arorangi koia a Papa John Andrew i te tuanga pure o teia popongi mamaia. E kia oti teia pureanga, kua mati atu te anau tamaine mei roto mai i te kamupani Avarua, St Joseph, Nikao, Arorangi, Titikaveka e Ngatangia. Kua riro e na ta matou tamaine Mapu, Romehael Jurnti Rauraa i akatere i teia tuanga nei.

Kapiti katoaia mai te Ekalesia e te au metua o te anau tamaine mei roto mai i nga kamupani e 6. Kia papa tei katoatoa, kua rave mai te Maine Akatere o teia angaanga i te reira popongi koia a Ngara Katuke i te reo akaaraveianga i te katoatoa e te au angaanga tatakitai, tei akanooia i runga i te porokaramu. Na te anau tamaine mapu o Arorangi rai i rave i te utianga i te reva o te putuputuanga tamaine Girl Guides e pera katoa te pure ngutuare.

Kua apaiia mai te keke, e te metua vaine nana i oronga mai i teia tuanga, koia a Mrs Violet Tisam e tana anau. Nana katoa i tutungi, e kua kapikiia tetai au metua vaine kia aere mai e kia rave i te pupui e te tipuanga. Ko Lady Tuaine Marsters, Tinomana Tokerau Ariki, Mama Orometua o Arorangi – Mama Mary Soatini, Mama Tauturu Orometua o Nikao - Mama Mereana Wai Peua, Mrs Taamo Heather – Captain o te Arorangi Girls Brigade, Mrs Tina Wichman – Chairlady o te Arorangi Girls Brigade. Kua Mataora te katoatoa. E 97 mataiti i teianei teia World Thinking day i te akamaaraanga.

I muri ake i teia tuanga nei, kua raveia te koikoianga moni. Kua mataora matou e kua rauka mai e \$ 132.00 no te tuku atu ki Peritane, ei tauturu i to matou au taeake i te enua mamao. Noatu te meangiti, ka ariki ratou i tetai uatu tareanga numero moni, ka riro ia ei mea maata ia ratou.

Kua akanoo matou te au Arataki o Arorangi nei, e kia riro teia popongi, ei ra Akararangianga no ta matou anau tamaine mapu i roto i te Rangers, ki runga i tetai turanga arataki mapu (Young Leaders). *Teia to ratou au ingoa.*

1. Romehael Jurnti Rauraa
2. Tehina Pennycook
3. Jemimah Rose Taokia
4. Merran Munro te tamou nei a Tinomana Ariki i tona pine

Kia oti teia tuanga, kua rave mai te Papa Tauturu Orometua i te Pure Akatapuanga i ta matou kai akaputu tei akanooia, ei tauturu i te au Orometua ete au mema i roto i te akonoanga Katorika. Te moni akaputupu, te ka tukuia ki te opati maata o te Girl Guide i Peritane, ei tauturu i te au porokaramu a te putuputuanga o teianei ao. Te au tamaine tei riro mai ei au Arataki Mapu Ou, e te au angaanga tei kapitiia mai ki roto i teia ra maata e te pure akaoti.

Kua oronga mai te Maine Akatere Au o te putuputuanga Girl Guides, koia a Mrs Haumata Hosking i tona reo akameitaki i te kamupani tei akateretere mai i teia tuanga angaanga, e te au metua tei tae mai i te turuturu i teia porokaramu, te au Arataki Mapu ou, te au Arataki e te au mema mei roto mai i te au Ekalesia. Te au Arataki Girl Brigades e to ratou au Kumiti maroiroi. Te anau Boys Brigade e te katoatoa rava. No te aroa tei kitea i te reira popongi na roto i te kai akaputu e te moni koikoi. Kua ngakau parau matou, no teia angaanga manea tei tupu. Kua arikiriki atu te Arorangi Girl Guides e to ratou au metua i te au taeake tei tae.

Te rua o te tuanga porokaramu, koia oki te tukuanga i te reva o te Girl Guides ki raro. I te ai ai apa no te ora 6, kua tae mai tetai au tamaine Girl Guides no te tukuanga i te reva ki raro. Kua ngakau parau matou i teia au tuanga ta ratou i rave no teia ra maata World Thinking Day. I muri ake i teia, kua aere atu matou ki tetai kaikai anga ki te otera Castaway ei akaoti i to matou ra maata.

Te oronga atu nei matou, te au Arataki o te Arorangi Girl Guides, i tetai reo akameitakianga maata no te tauturu mai i ta matou angaanga o te World Thinking Day. E te vai atura te au tuanga tei raveraveia e matou. Te au ngai, tei kore i taikuia. Akakoromaki mai me kua topa. Kua Mataora te ngakau i to tatou taokotaianga. Kia Tauturu mai te Atua ia kotou katoatoa. Mei roto atu ia matou te au Arataki, te au Kumiti e te anau tamaine Girl Guides o Arorangi. Meitaki Ngao, Meitaki Ranuinui, Meitaki Atupaka, Metua Polia, Meitaki Korereka, Ata wai wolo. KIA MANUIA. Te Atua te aroa.

Te karanga nei, te imene akaoti (Taps) a te anau tamaine.  
 Po ete Ao  
 Kua opu o te ra  
 Te enua, te moana  
 Te au rangi  
 Kia noo mai  
 Te Atua no tatou



Tataia ete TRO  
 Tutu neneia Elizabeth Munro e Nina Neubauer e TRO

#### 4. YOUNG LEADERS – PROMOTION CEREMONY

##### My journey as a young woman in guiding

Jeremiah 29:11 says “For I know the plans I have for you declares the Lord. Plans to prosper you and not to harm you. Plans to give you hope and a better future “. Kia Orana e toku au taeake I teia ra manea. My name is Romehael Jurnti Rauraa. Just recently being promoted to a Young Leader in my Arorangi Girl Guides Company on our special celebration for the World Thinking Day program held in Arorangi CICC on Wednesday 22<sup>nd</sup> February 2023 at 5.00am.



After the dawn service our girl guide members made their way to the Mission Ground for the hoisting of the World Flag and our Birthday cake ceremony. I was given the honour to command our parade that morning to form our Horseshoe formation.

My guiding background started at a young age in Brownies, Guides and Rangers. Especially with my Aunty Tapu Munro who are in NZ on a medical referral for my Uncle Dan. She is always encouraging me to do my best in my guiding programs ie. attending Church Parades, Monday meetings, Annual events, Training workshops, community service projects and many other events for the girl guides in Arorangi and on Rarotonga. It was an honorable opportunity being promoted as a Young Leader this year 2023. I felt very proud especially having my Nena (Tinomana Tokerau



Ariki) there to present one of our badges and witness this special ceremony for me and my sister guides. I hope that I will do my best in my role as a new Young Leader. I wish to make some changes to our Monday trainings, that will include more educational-recreational activities for our girls. ie Navigational, Hike activities, fishing techniques and so forth. Encouraging other youth and young women to be involved with the organisation.

Before I became a Young Leader. In the past years I have learnt the foundations of Guiding. The vision and mission of WAGGGS. I have also attended few National Council Meetings, Program Planning trainings, Virtual World Conference in 2021, where I was elected as the Young Women Delegate, which enables me to understand the role of WAGGGS globally and has strengthen my leadership qualities. I wish to encourage other young women out there to take the lead and step up to speak for your guide company.



Today I would like to thanked the Girl Guide for shaping me the women I am today. *Meitaki Ngao* to my parents and families, especially my aunties whom are all ex-girl guides for Arorangi Girl Guides Company for their support throughout my life since I am a brownie.



To my nena, Mama Tinomana Tokerau Ariki for offering her support at all times. To my Auntie Tapu and Uncle Dan for their support throughout my life being a Girl Guide. To all our Company leaders for giving me the chance to show what a young woman can do for our Guide company. I give the honor and the glory to our Almighty God for his guidance in my daily life. Te Atua te aroa no kotou katoatoa. Kia Manuia.

*Written by Young Leader, Ms Romehael Jurnti Rauraa  
Supported by Leader, Ngara Katuke  
Pictures provided by Elizabeth Munro & TRO*

### Another Guiding Step

*Philippians 4: 6-7 "Rejoice in the Lord always. I will say it again: Rejoice! Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God "*

My name is Tehina Pennycook. I grew up in the village of Rutaki with my sisters and my parent. I have been involved in the Arorangi Girl Guides company since a brownie. I would like to share my experience to our members in the organisation and the church members on a special day. On Wednesday 22<sup>nd</sup> February 2023 at our World Thinking Day celebration on the Arorangi CICC Mission Ground after the church service at 5.00am, I was promoted to a Young Leader. The commitment that I agreed to once I received my badge, hat and scarf. I felt that I was making not just myself and family proud but our church, the Arorangi Youth, my leaders and our Lord saviours Jesus Christ. I felt connected to all past and current Girl Guides leaders. And with them choosing me to be a Young Leader, I felt that I can make a change within our Arorangi Girl Guides and maybe further.

One of my goals is to bring our young women in Arorangi to be involved in girl guides. My challenge is to grow Girl Guides in all areas. It is up to us young women to recruit, to serve and to keep Girl Guides striving. It is up to us to be that person to encourage young women to come and join.



I learnt to trust in God and believe that he can guide me through my guiding journey. I am "PREPARED" to progress my guiding journey as our Guide Motto says "Be prepared "base from Mathew 24: 44 says "So always be ready, alert, and prepared, because at an hour when you're not expecting him, the Son of Man will come."

Throughout my journey in guiding, I learnt and understand our 10 Guides laws that are related to being respectful, kind, resilient, prepared, obedient, and strong. Part of me being an independent woman today is because of Girl Guides. These Guide laws and motto have taken me places, built connections and made me a better person.

I found working in groups was better as we are socializing and being more interactive. However, once I became a Young Leader I realised that I have to be that person to encourage young youth, and be that Guide who will always be there for our new girls and I found my purpose in Guiding.

I believe social media has a big impact in people's lives, especially young ones. If we took more photos of the activities we do and posted on social media, young people will have the chance to see and maybe join. All we need is the right content that attracts young people. And in no time, we will be recruiting girls to grow our guides company. Congratulation to Rose, Merran and Romehael for being part of this journey.

Once again I would like to say "*Meitaki Korereka*" to my parents for encouraging me at all times in my guiding programs. I am thankful to them for understanding and given me the opportunity to grow in guiding.



To all my leaders who have given me their support and groom me to become a Young Leader today. To all my sisters in guiding for keeping and working together. To all my fella youth members and leaders from other church groups, Thank you for your huge support and words of encouragement. I am proud being a Young Leader today. Once again, God bless you all! Kia Manuia.

*Written by Young Leader, Ms Tehina Pennycook  
Supported by Leader, Ngara Katuke  
Pictures provided by Elizabeth Munro & TRO*

## 5. TERETERE MAPU O NIKAO EKALESLIA

*Genese 1: 1 "I muatangana ra, kua anga iora te Atua i te rangi e te enua".* Kia Orana kotou katoatoa, i te aroa maata o te Atua. Ko Nina Neubauer toku ingoa. E vaine purotu au no Paratane mai. Te noo nei au i teia tuatau ki roto i te oire Nikao i runga i te maunga i Tepuka. Kua anauia au kite enua Tiamani. Kua noo au e toku nga metua e toku nga tungane ki Paratane e 22 mataiti i teiane. No reira, e au Paratane toku i teia ra.

Kua aere mai au i te Mataiti 2019 no taku apii teitei, no tetai peapa tei kapikiia e PHD. Kua iki au i te Kuki Airani ei basileila no taku apii. Kua oki au i te mua mataiti o te 2020, i te orongoia mai anga toku peapa Nooanga Tinamou ki Paratane (PR), inara kia oki mai au, kua piritia ia e te turanga maki Koviti. Kare au i reira i oki mai ana, e rua Mataiti, 2020 e te 2021. I te Mataiti 2022, i te marama ko Tiurai, kua akatika mai te kavamani Paratane kia oki mai au e akaoti i taku apii.

Ko tetai teia i taku apii, koia oki te apii e te tamou i te Reo Kuki Airani, e te kite i te au akonoanga maori e te Peu Maori. Ko taku nuti atikara, koia oki taku i kite mai i roto i te tuatau tatau a te anau Mapu o Avarua e Nikao i te teretere mapu tei oti akenei. Akakoromaki mai ka taki au ia kotou na roto i te reo o to tatou au taeake Porena – reo Papaa. Ariki mai i taku nuti.

I recently moved from Arorangi District to a Nikao rental property. I decided to attend the Nikao CICC prayer service on Sunday, 19<sup>th</sup> February 2023, to witness their Teretere Mapu. Normally I am attending the Arorangi CICC prayer services. Last year, I participated in the Arorangi CICC Ekalesia, Teretere Mapu and I learnt a bible verse in Maori. I am one of the Betela Christian Youth members. These involvements for me are new and exciting, but it's all part of my learning and understanding for the well-being of the Cook Islands people, that contribute towards my PHD.

I wanted to experience another Ekalesia Akonoanga for the Teretere Mapu. So I decided to joined the morning service in





Nikao CICC and extended an invitation to two young women from Germany, whom are qualified dentists visiting the Cook Islands. Ms Parnaz Poursabbagh and Ms Liza-Luzia Ortlepp. They had 5 weeks working in the Cook Islands. They spent 3 weeks at the Tupapa Dental clinic and 2 weeks in Aitutaki. I shared with them how the Cook Islands Christian church provide a space for Youth members in their prayer services with such awesome Youth space through a Teretere Mapu event. They wanted to see this opportunity.

In Germany (where I am originally from – born and raise to the age of 9 and moved to England), we also go to church on Sundays, but we don't have a Teretere Mapu like the Cook Islands have. This is a unique experience for them and me too.

The first group to present was from the visiting team, the Avarua CICC Youth. They shared their own views on two important questions.

1. *What does the youth of today, will do when confronted with temptation?*
2. *Does God listen and respond to your prayers?*



After the Avarua CICC Youth. The villages from Rangiura, Panama/Turamatuitui and Tepuka Youth members presented their memory verses and songs. All the groups did well and had lots of humorous and engaging in their presentations. One of the songs that stuck in my mind and filled me with joy was the song *“In the Jungle (from the Lion King) which the Youth members, had changed the lyrics and sung “Ko Iesu taku Mesia”*. When singing this song, they all walked from the entrance to the front of the church, and we all clapped to the rhythm of the song.

I felt very cheerful and my visiting friends had big smiles on their faces, and enjoyed the Teretere Mapu. Back home in Germany, a lot of the church songs that we sing are slow in tempo and sad in terms of their mood, so it was nice to praise God through upbeat and happy songs, especially in these Youth spaces.

After the service, we were invited to join the Kaikai at the hall. We were treated like VIP and was offered a good seating among the visiting Youth team from the Avarua CICC Ekalesia. The two German ladies were impressed at this huge kaikai that had been set up and the variety of local dishes. It was their first time tasting the local food and they really enjoyed it. After the Kaikai, there was an Akaei and we were also presented with beautiful Ei kaki and Ei katu. Thank you to all the Mama's of Nikao for their kindness.



I am so proud to share these special moments with our visitors, especially from my own original country. We left the Teretere Mapu, on a full stomach and feeling very grateful and happy that we have joined this special event in the Nikao CICC Ekalesia.



Irinaki au e kua Mataora kotou i te tatauanga i taku nuti atikara. Me kare e tanotano roa ana taku tataanga Maori, kia maata toou akakoromaki. Te karanga nei taku irava akaoti. Salamo 16: 8, *“Kua tuku au ia lehova ei mua ua rai iaku; tei toku rima katau aia kare au e ngaueue “*. Meitaki maata e Kia Manuia. AMENE!

*Written by Nina Neubauer  
Picture provided by Nina Neubauer*

## 6. KONITARA GIRL GUIDES O TE KUKI AIRANI

“E tu tauturu to te Guide “. Kia Orana i teia Mataiti 2023. I te Ruirua ra 28 no Peperuare, kua raveia te Uipaanga Konitara a te Girl Guide ki roto i te are uipaanga o te Panama i te ora 5.00 i te aiai.



Kua tae mai te au arataki, ei mata i ta ratou kamupani o Rarotonga nei, e pera katoa tetai nga mata no te Girl Guide o Mangaia, Manihiki e Rakahanga. Kua akamata te Uipaanga na roto i te pure e te tuatua akaaraveianga i te au mema, tei akatereia mai e maine Perititani o te Konitara Girl Guides, koia a Haumata Hosking. Ko te Uipaanga mua teia a te Konitara, kua orongaia tetai tuatau no te reo akaaraveianga i te au mata o te Pa Enuā. Kua akatuera mai te Paterono, Lady Tuaine Marsters i te uipaanga.

*Tetai au manako puapinga, tei uriurii.*

- 1) *Karena Mataiti* -Te au angaanga ta te Girl Guides, ka rave i Rarotonga nei no te au marama mei Peperuare ki Noema.
- 2) *Ripoti Moni*- Te au akatakaanga o te au moni akapou e tei orongoia mai.
- 3) *Karere akakitekite note Pa moana Asia Pasifika*- Te ripoti tata o te Uipaanga 14, tei raveia na roto mai i te roro uira i te marama ko Aukute 2022.
- 4) *Karere akakitekite* mei roto mai, o te Opati maata o te Konitara Girl guides i Peritane. Te porokaramu tei kapikiia Free Being Me. Te au tuanga angaanga tei oti e te au tuanga tei kore i oti ake. Te au tuanga toe, ka anoanoia kia akaotiia i teia Mataiti 2023.
- 5) *Moni tauturu* i te nenei akaouanga i te puka apii a te Kuki Airani, mei roto mai i teia opati maata, tei kapikiia e kote WAGGGS Capacity Building Project. Kua akanooia tetai Kumiti, kia rauka i te tauturu mai i teia tuang. Kia riro ratou i te akarakara i te au tukuanga i roto i tetai Buka apii ou, e kua akanoo katoaia ratou na roto i te au pupu tei akatakaia i roto i te putuputuanga Girl Guides o te Kuki Airani. Kua akatueraia ra tetai uatu tei anoano i te tomo ki roto i teia Kumiti, kia oti mai teia tuanga angaanga.

- *Project Co-ordinator/Leader – Ngara Katuke*
- *Pepe Auro & Brownies Section – Apii Ben*
- *Guides Section – Atingata Tereu*
- *Rangers Section – Tapaeru Hagai*
- *Young Leaders – Nina Neubauer*



- 6) 38 Uipaanga Maata no teiane ai, ki te enua Cyprus i te marama ko Tiurai, i te ra 25 ki te 31, 2023. Teia te au ingoa o te Teriketi, tei tukuia to ratou ingoa e kua ariki te Uipaanga ei mata atu i te Kuki Airani.

- *Arataki Teriketi, Mou Moni – Nooroa Maora*
- *Arataki Mapu – Destiny Georgina Dawn Koimere Nicholas*
- *Tauturu Teriketi – Ngara Katuke*



Irinaki matou te au Arataki Konitara, e ko te au manako tei uriuriia, ka riro te reira ei tauturu i te tupuanga o te Girl Guide o te Kuki Airani nei. Te akamaroiroi nei matou, i te au mata o te au Pa enua katoatoa, kia tae mai ratou ki teia uipaanga i te au tuatau ravarai. Tei akanooia e 4 uipaanga i te mataiti. Ka tapapa atu matou, i te marama ko Me, i te rua o te uipanga konitara o teia mataiti. Me kua manako koe, tetai uatu mema i te kite oonu i teia au tuanga, kare koe e araiia i te komakoma mai ki te au arataki konitara. Teia to ratou au ingoa.

- *Haumata Hosking* - National President
- *Upokotea Tuakana* - National Secretary
- *Nooroa Maora* - National Treasurer
- *Tatari Mitchell* - National Commissioner
- *Tapu Paitai* - National Program Co-ordinator

Kua akaoti te Uipaanga i te reira aiia, na roto i te pure e te imene akaoti a te putuputuanga Girl Guides. Te karanga nei tetai tuanga o te Ture a te Girl Guide. *“E tu ngakau toa e te katakata i te au atianga teiaa te au apainga to te Guide”*. Meitaki Polia. Te Atua te aroa kia kotou katoatoa.

*Tataia e te GGACI National Secretary, Mrs Upokotea Tuakana.  
Pictures provided by TRO*

## 7. MONDAY ACTIVITIES

“Coming together is a beginning, keeping together is progress, working together is success “. *Quote by Henry Ford*. Welcome! One of our focus for this year as Leaders are to recruit more girls and promote hands on activities to our girls.

On Monday 27<sup>th</sup> February 2023 at 5.00am, we prepared some Outdoor activities for our girls. After our devotion, our first activity was to clean Papehia’s monument in our church yard, when the members laid flowers at our World Thinking Day program last week. This was to show our respect to the 200 Years celebration for Rarotonga and the Pa Enua this year 2023. After this we chose a beach area nearby to do our Outdoor fire making and cooking. Our Young Leaders, Rose Taokia and Nina Neubauer, was among our Guides section. Young Leader, Tehina Pennycook and other leaders sponsored our food for the outdoor cooking. We had 5 groups of 2 in a team to build their own outdoor fire and cooking. The girls enjoyed and at the end of our activity, we had notices and dismissal.



On Monday 6<sup>th</sup> March 2023, we planned a Treasure Hunt and Ei Making activity. It was the girl's choice from the previous Monday to have some more fun activities. We had two groups of 6 girls plus our Young Leaders, Nina Neubauer and Tehina Pennycook. The Treasure Hunt activities was developed and set up by Young Leader, Nina Neubauer and Ngara Katuke. Some of their challenges are to collect flowers on their journey during the Treasure Hunt activities and sew a Ei Katu or Ei Kaki, to present to the leaders upon their returning. The girls enjoyed their activities today.

On Monday 13<sup>th</sup> March 2023, our girls learnt some outdoor activities called the Tracking Sign and learning the different Knots by using Knot Word Search. Finding the words listed and then solve the puzzle with the remaining letters. We divided the girls into two groups and rotate the two activities for about 10-15 minutes each. So each girl has a chances to participate in the two activities. It is important for the girls to learn and understand when they go on hike and tramping or on any survival outdoor journey. The evening went well with our two Young Leaders, Nina Neubauer and Tehina Pennycook.

On Monday 21<sup>st</sup> March 2023, the girls were given a 5minute written test on what they have learnt last week. We started early today, as our girls are all participating in the Week of Prayer for the youth with our sister Girls Brigade and brother Boys Brigade. We had 30 minutes with our girls, before attending our combine Prayer service program with our sister Girls Brigade and the Boys Brigade for the Youth Prayer Week. It was part of our girl's plan for this week and also joining the practice for our Sunday School drama and creative dance, ready for the Rarotonga Sunday School Rally in Titikaveka this coming Sunday. Thank you and God bless you all.

*Written by TRO, Pictures provided by TRO*

## **8. ARORANGI CICC YOUTH COUNCIL PURE EPETOMA**

**Prayer Theme – Love, Aroa Pray for one another and for any person to seek Love in Jesus.**

Monday 20<sup>th</sup> March 2023 at 5.30pm, the ARORANGI UNIFORM GROUPS had a combined Youth Prayer service program. Every year, the Rarotonga Christian Youth Council planned the last week of March for a special Youth Prayer Week. Our own council planned to open the week to begin with the Uniform groups. This evening program was organised by the Uniform leaders.

- Our program begins with a chorus “*Tauturu Mai iaku*” and an Opening prayer by the Boys Brigade.
- Sharing time on our Theme – Love or Aroa by our Girls Brigade & Girl Guides speakers.
- Girls brigade leader, Tangi Taoro shares about God’s love and how Girls Brigade demonstrate love through their logo, the meaning of each part of the Girls Brigade badge.
- Guest Speaker, Ms Nina Neubauer shares her experience, how God’s love embraces her, living in another country and
- Young leaders, Ms Tehina Pennycook what does God’s love means to us Youth today.
- After the speakers, we were allocated into three prayer groups lead by three Deacons.
- Deacon Kimiora Taokia, Deacon Teivitu Katuke and Deacon Teariki Purua.
- Each team had their own Prayer warriors.
- At the end we had collections and a speaker by our Arorangi Christian Youth Council representative.
- Our closing song “*It moments like these*” and a Closing prayer.

*Jonah 4: 2 (a) E Atua aroa ua koe ete tangi, ete akakoromaki, ete takinga meitaki maata, e e tatararaara koe ite kino. ..I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity. Love is like a circle, there is no ending can be found. Kia Manuia!*





**Prayer Theme – PRAYER, PURE Pray for one another and for any person who needs praying. Embrace a house of Prayer in Jesus for all.**

CICC YOUTH PRAYER WEEK Monday 20<sup>th</sup> to Sunday 26<sup>th</sup> March 2023 “Proclaiming the Gospel”  
 Romans: 1:16 *For I am not ashamed of the Gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.*

Our newly elected Arorangi Christian Youth Council, hosted by THE RUAU CHRISTIAN YOUTH, planned our third day for our combined Prayer week. Wednesday 22<sup>nd</sup> March 2023 at 6.00pm at the Ruaau Meeting House. Our youth members from Ruaau, Muri Enuua, Betela and Rutaki came together for this special time. The evening program was organized by Ruaau Executive members. It begins with a song “ Umuumu au I tetai oraanga “ and a prayer by the Chairman, Travel Purua. Brief message by the Deacon Teariki Purua.

Each prayer warrior was given a theme to pray for:

- Pray for the church (Ekalesia) - Ruaau Mapu Rep
- Pray for the youth (youth is a branch of the church) - Murienua Mapu Rep
- Pray for the leaders in the church (administration of the church) - Betela Mapu – Rep
- Pray for the church (place of worship) - Rutaki & Aroa Mapu Rep
- Pray for those who have abandoned the church (those who took time out from worship) – Sunday School Rep - Aunty Taamo Heather
- Pray for the sick - Advisors Rep - Deacon Kimi Taokia



The evening ended with a closing song and prayer. *Kia Mataora e Kia manuia i te Atua.*

*Written by TRO, Pictures provided by TRO*

**Prayer Theme – GIVING, ORONGA Luke 20: 25 (a) *Kua karanga atura aia kia ratou, E apai mari i ta Kaisara kia Kaisara, e ta te Atua ki te Atua. He said to them, then give back to Caesar what is Caesar’s, and to God what is God’s.* Pray for one another and for anyone to Give in Jesus.**

Turou, Oro Mai! Our youth from Muri Enuua Christian Youth hosted the program this evening, that begins at 6.00pm at their Muri Enuua Meeting house on Friday 24<sup>th</sup> March 2023. It started with a Welcoming speech by the Muri Enuua Christian Youth Chairman – Enuua Fameitau. Opening Song “I got Joy “followed by a bible reading and a message by their Deacon Kimiora Taokia.

The prayer warriors were given a theme to pray for: -

1. Pray for the church (Ekalesia) - Muri Enuua Mapu Rep
2. Pray for the youth (youth is a branch of the church) - Betela Mapu Rep
3. Pray for the leaders in the church (administration of the church) - Rutaki & Aroa Mapu Rep

- 4. Pray for the church (place of worship) - Ruaau Mapu Rep
- 5. Guest Speaker – Mr Rangī Henry - Prayer for Healing and Deliverance



The evening was alive with all our youth and Sunday school children.

*Written by TRO, Pictures provided by TRO*

**Prayer Theme – FRUIT OF THE GOSPEL, TE UA OTE EVANGELIA Luka 19:46 “Kua oti i te tataia. E are pure anga toku nei are.”**

Kia Orana. Kua rave atu rai, te anau mapu i ta ratou tuanga pure openga i te popongi Sabati i te pure ora ngauru, ra 26 no Mati ki roto i te are pure. Kua arikiia e na ratou katoatoa te au tuanga imene. Kua riro rai te tu atarau e nate Tapere Ekalesia o Rutaki i rave mai. Kua manea te tuanga a Teupoko Tuariki, mapu vaine no tana au tuanga i rave mai.

Kua mataora te Konitara Mapu o Arorangi nei, i tei raveraveia i te epetoma pure o te mapu. I roto i teia pureanga kua kapitiia mai tetai metua vaine maroiroi i te turuturu i te angaanga a te mapu, mei te enua Nuti Reni mai, koia a Mama Tapaeru Tereora e tana tamaine, tei apai mai te Mama KR, Lady Tuaine Marsters iaia. Kua rekareka tona ngakau i te kiteanga i te anau Mapu e te au tuanga tei raveia i roto i te nao o te Atua, i te tuanga tikai o te au imene a te mapu.



Te Atua te aroa kia kotou katoatoa no teia epetoma pure. Luke 19: 37 (b) “Kua rekareka iora taua aronga pipi maata ra, e kua kapiki reo nui atura i te akameitakianga i te Atua, i te au akairo katoa ta ratou i kite ra “.

*Tataia ete TRO, Tutu neneia ete TRO*

**15. REFLECTIONS BY STUDENTS**



Selected Takamoa Theological College students reflect on their time in the college as they look forward to completing their 3-year full-time programme of studies at the end of the year. Mama Principal who takes them for English, also identified questions for them to respond to.



**APIIANGA NGATOKORIMA JOE** (*Ekalesia Otahuhu, Auckland*)



**1. A day in the life of an Apii'anga: (SUNDAY)**

Sunday morning, I wake up around 3:00am, make a cup of tea, get ready and then to go to church. We have to be in church half an hour before the service starts. After church finishes we come back home, say our prayer and prepare our food for the day. I grab my Bible and start reading the Tia for the day and waiting for the 10 o'clock service, quarter past 9 we leave the house. When we enter the church we sit down waiting to half past 9 for the deacon to get up to say their manako for our Tia for Saturday. At 10.00am the Minister of the church starts our service for the day. We start singing, reading for our text for the day, and waiting for the beautiful message the Minister has prepared. After church we have to come back home and wait for the time for the radio when we go and say the prayer and message to the people of God. That is from 12:00midday to 1:00pm and then I come back home and have some lunch with my family. Next we waiting for the 4:00pm evening service. Our 4.00pm service is taken by the Sunday School. After church come back home, and rest. At 8:00pm we say our last prayer for the day before we go to sleep. That is my Sunday story.

**2. What has been the highlight so far?**

Reading is an important thing in my life, because that is what I am going to do when I go out of Takamoa. Work duty is giving me a clear mind, because that is what I do in my life, work hard.

**3. What has been the biggest challenge?**

English is the hardest challenge for me in Takamoa today. Why? Because I don't speak English in the Island of Penrhyn to the day we left Penrhyn to go to New Zealand.

**4. What do you wish you knew before you came to Takamoa?**

I wish I knew how to read before I came to Takamoa. I wish I knew how to use the computer.

**5. What would you say to someone who wants to apply to come to Takamoa?**

I will say to them to go to Takamoa, because is a good place for them to go to. Takamoa belongs to God and for everything that happens in Takamoa there are lessons to learn and to know why it has happened.

**APIIANGA JAMES JESSIE** (*Ekalesia Maunqarei*)



**1. What has been the highlight so far, of your time in Takamoa?**

Well, for me I guess being here in person is by far one of the best highlights for me since I've been in Takamoa. I love the environment, I love the nature that surrounds this wonderful monastery, I love the company of others, and the everyday challenges that we as students get to experience that would eventually strengthen and develop our spiritual walk whilst being in here Takamoa. If I were to choose one, it would be attending SUNDAY services. On Sundays sometimes I am rostered to preach at one of the six CICC churches in the afternoon. I would do the hospital ministry, the radio ministry, and also the Fijian church under the leadership of the Principal.

**2. What has been the greatest challenge of life in Takamoa?**

The greatest challenge for me is trying to discipline myself to attend the five services on a weekly basis. At first it was hard getting up in the morning to attend the dawn services that start at 5:30am every Wednesday, Friday and Sunday. That was one of the greatest challenges that I have experienced in Takamoa because we don't have dawn services or five services at the Church I came from.

**3. What do you wish you knew before you came into Takamoa?**

I wish I knew Theology before I came to Takamoa. Yes, we all have heard about God, and what He has done for us in terms of His universal plan (redemption of humanity) for the cause of the universal problem (sin) but do we really know who He is, and why do we worship Him? Theology is the study of God and this would definitely help us understand God much better before we come to Takamoa.

**4. What would you say to someone who is wanting to apply to come to Takamoa and become an Apiianga?**

It's not easy. Humility is the key to your success in Takamoa. One of the sayings from one of the lecturers in Takamoa is, *"The more you think you know, the more you will know that you don't know."* There is another saying when you get to Takamoa, 'Once you enter the gate you leave everything about you behind'. This is a place of training to become servants of God. Whatever happens remain humble. If God has called you, you will eventually get to the end despite the situations.

**Apiianga Kaivai Meremere (Ekalesia Townsville, Queensland)**

**1. A typical day in the life of an Apii'anga: (FRIDAY)**

On Friday morning I woke up and got ready to go to church because we need to be in Church before 5 o'clock. I sat down and I was reading the Bible, waiting for the Minister Papa Vaka, to start the service.



After that the deacon rang the bell at 5.30am, and the Minister stood up and started preaching the word of God. People enjoyed themselves - singing and praising God that morning. At 6:15am church finished and I jumped into my car and went back to Takamoa. I had an hour rest and woke up again and got ready to drop the Takamoa children off to school on the van, came back home and walked into the classroom. Our lecturer that day was Papa Principal and our program was "Responsible Living." We started from 8.00am to 12:30pm. At that time Papa Principal said we were finished for the day, and to go and prepare our food for the Papa's kaikai. After the kaikai Papa Principal sent us home to rest.

At four o'clock everyone needed to be at the Papa Principal's house to start our work duty and Papa Principal started us with a prayer. After that Papa Akaaere told us to go to do our duty at the pai taro, to go clean the pai taro. After several hours we came home and Papa Akaaere finished us in a prayer for the day. I went home and made dinner for my kids because they were hungry. After we finished eating, we said our pure at eight o'clock and went to bed, goodnight.

**2. What has been the highlight so far?**

The highlight for me for this year is doing the practical side of preaching. On February 11<sup>th</sup> we started preparing our message, and Papa Principal created a group for us. It is myself, Papa Kitekore, Papa Alex and Papa Hati. We sat down at the table and communicated how could we do the text for that week. Before that, one of the Apii'anga stood up and started us with a prayer. I'm so happy to preach or to take part in To Tatou Tia, live, from Takamoa this year. Preaching is my highlight for this year.

**3. What has been the biggest challenge?**

The biggest challenge for me is going to work duty every day, and working hard to clean the pai taro, and to turn the mud on the pai taro. While you are looking at the pai taro and working in it, you learn how to do it and you could even try to do the job by yourself.

**4. What do you wish you knew before you came here to Takamoa?**

I wish that I knew that some of the teachings would be in English so that I could have enrolled to do a course that will help me in my English language. This would make things easier for me when I came here. I thought all the teachings would be in Māori so I wasn't really prepared when coming here to Takamoa.

**5. What would you say to someone who wants to apply to come to Takamoa?**

For me I would say to someone coming to Takamoa, it is the best place on earth to build your spiritual life in God and if you are going to apply, you will go deeper in the Word of God, spread the gospel and worship, sing and shout the name our God. Not only that, but we are trained to become a powerful pastor and preach the Word of God. I want to encourage you to take the chance to come to Takamoa.

**Apiianga Kitekore Koiatu (Ekalesia Balaclava, Cairns, Queensland)**

**1. A day in a life of an Apii'anga. (SATURDAY)**

Every Saturday morning, I set my alarm to ring at 5:50 am, so that I can wake up and get ready for raking. The good thing is, we start with a prayer, and we close up with a





prayer. Most of the time we finish after 7:00 am, and we always have an almost two-hour break before work duty starts. During this time, we have some time to wash our clothes.

Our work duty usually starts at 9:00 am, so we have to be at Papa and Mama's residence before 9:00am. After we finish our briefing, then we go to our own separate ways, Mamas go to their part and Papas go to their one.

Once a month, the kai pūpū come, so we have to work around Takamoa, and keep an eye on the Ekalesia that is bringing the kai pūpū. After the sharing of the kai pūpū, we deliver Papa and Mama President's share and Papa and Mama Principal's share then we deliver the rest.

Sometimes, we go and mow lawns, and sometimes we go to the taro patch. When the Akaaere says that we are going to the taro patch, I do not really like it but because is a part of our work duty and we need to have the taro to eat and for functions, so I just go to get the work done. After we finish our duty, we have some time to rest, before we go and visit our families. One thing that we need to remember is that we have to be back before 8:00pm for our evening devotion. The devotion has been set to start after the bell rings at 8:00 o'clock, and finish at 8:30 pm. After that, have dinner, do some study, and go to bed.

**2. What has been the highlight so far?**

The highlight from me has been going around the Ekalesia and doing the preaching, because as an Orometua we will do this in the Ekalesia. Also, having friendships with the Apiianga here in Takamoa.

**3. What has been the biggest challenge?**

The biggest challenge has been struggling with my assignments which I don't understand how to do and am too lazy to come to Papa or Mama for help. Also, having to do the right thing and not to be disciplined for doing wrong.

**4. What do you wish you knew before you came to Takamoa?**

I couldn't wait to go to Takamoa. I thought that it would be easy and I could handle everything. But it was a different story when we got here. I did not know we would be raking three times a week early in the morning before class.

**5: What would you say to someone who is wanting to apply to come to Takamoa?**

My encouragement to my relative wanting to come to Takamoa would be to make sure that they have a humble heart and to accept everything that they have ask to do, for their own benefit. I would also encourage them not to waste time talking on something else other than the word of God, to study, and to go through the home work. I would encourage them to keep their mind on the study.

**Apiianga Sakamiri Joe (Ekalesia Otahuhu )**



1. A day in the life of an Apii'anga: THURSDAY is one of my best days, because we don't rake rubbish in the morning. I wake up at 7:00 say our prayer and I have time to prepare my breakfast and for school, after that have shower and get ready for school. We have to be in class before the bell ring at 8:00 and get ready for the opening prayer before we start our study with our Teachers for that morning. At 10:00 we have to prepare for one of the things I look forward on Thursday is our To Tatou Tia, singing and listening to the word of God its make me happy all the time. Its keeps me busy and wanting to learn more. 10:30 our To Tatou Tia finishes we go have a little break and come back continue with our study. 12:30 we had our last break and come back before 1:00 for our last class till 3:00 we finish for the day. Who ever on cleaning duty they start straight away and the rest at 4:00. At 4:00 we come together at Papa Principal Lavender for our prayer before we start our work duty. We do our work duty for 1 hour some Mamas' do the cleaning, Prayer and ground. One of the best things is we allowed going out do our shopping and come back in Takamoa. Clean the house, wash our clothes, cook the food and do my homework after that relax time.

**2. What has been the highlight so far?**

- My best thing I enjoyed the most was the Women's fellowship Activities because I enjoyed everything I did. That make me know how to sewing the Tivavae, pillow case and table cloths. I was so happy for what I did and for the future.

3. What has been the biggest challenge?

- The hard thing is the work duty because sometime we do the cleaning and after that we racking the grass. Sometime is make my body feel weak and tired at the same time. Racking the grass in the sun for 1 - 2 hours.

4. What do you wish you knew before you came here?

- I wish I knew how to read English influence and speak because sometimes I don't know how to pronoun it properly but i try my best. I wish I knew how to use the computer for my study. Know I am going slowly to know how to read and use the computer.

5. What would you say to someone who wants to apply to come to Takamoā?

- My sister asks me, she wants to come to Takamoā I said to her when you come to Takamoā you have to humble yourself. Follow instruction when the Papa Principal tells you to do make sure to do it with your heart. You have to put your trust in God everything will be ok.

**Apiianga Mr & Mrs Ngatokotoru Rouru (Ekalesia Mitiaro)**

**1. A Day in the life of an Apiianga**

MONDAY is one of the toughest days in my life as an Apiianga student, as it is the due day for most of our assignments, homework and classwork to be handed in before eight o'clock in the morning. Sometimes, I cannot sleep from Sunday till morning to try and finish my assignments, homework and classwork to meet the standard and criteria given to us. It is to stretch our own spiritual capacity to know what the Teachers or Lecturers are trying to ingrain into us. Not only is there one assignment due, but more than one, sometimes three or four lots of homework or assignments to be handed in to different Lecturers. From 2021 to 2022, my wife and I decided to avoid getting an extension form and also handing in late assignments on school days, that is to keep us up to work for the Lord and asked Him, through Prayer, to strengthen us in wisdom and knowledge to do the right thing and be honest in our school work. We put a theme for us in 2021 that said, 'God will help those who help themselves'. We actually saw what God did for us that year and it is amazing how He enlightened us through His word to focus and believe that nothing is impossible with God.



One of the things that I love about Monday is the Pastoral Theology Class that is led by our President, Rev. Tuaine Ngametua, or by Rev. Panu Rouru, in the absence of the President. It gives me a broader view and understanding of the life and role of a Minister in the Church and their duty to keep the peace in the Ekalesia. A one-hour class I think is not enough for me, as I need more out of the Lecturer so that I can learn the things of what not to do and also the things that I should do to help, not only the Church, but also the community.

Outside ministry - Also on Mondays, we have an outside ministry in the morning doing Bible Classes in Tereora for about an hour. We help, teach and preach the Word of God to them in order to strengthen their spiritual growth in the Lord. I enjoy sharing what I've experienced in life to help them realize that God already has plans for them way before they were born. Now it is all unto them to work and fulfil the purpose and the will of God, so that every student in Tereora is fully connected to God in their daily lives in school and out of school.

In the evening, I do Hospital Ministry between five to six o'clock, going up the hospital, preaching the Good News to the people and also telling them that God is worthy of praise for He is Jehovah-Rapha, our Divine Healer. Through his powerful word, we will be healed in the Mighty name of Christ Jesus.

This year 2023, Wednesday is the happiest day for me because the Principal of Takamoā Theological College, Rev. Tere Te Akaraanga-Marsters, gave us, the students working on the Bachelor Programme division, the opportunity to study in the library for two hours. This is mainly to increase our reading and also to do research for our assignments on the internet. We never had this privilege in the past two years, but this year, it is amazing how he set the school programme. Without these opportunities given, students would struggle and have a heavy burden in doing their own research in their own time. I thank God for this opportunity.



One of the subjects on Wednesday is Church History, taught by Rev. Vakaroto Ngaro. Even though in the past two years I really disliked this subject, the more I travelled through this subject, the more interesting it became. It brought me the knowledge of how Christianity came to our shores and to all our small Islands in the Cook Islands. I hold fast to a word spoken by a respected person, Rev. Professor, Doctor Upolu Luma Va'ai, the Principal of Pacific Theological College (PTC) in Fiji, who said, "If you need to know God, you have to know your genealogy, where you come from, first." That's why I am interested in Church History to know where we all came from and how it all started.

**2. What has been the highlight so far, of your time in Takamoa?**

For us, we say that the highlight relates to the academic level that has been raised up today in Takamoa. Everything is accordingly based to an electronic device, to help the students to do further research to find the deeper meaning of the Word of God. As we look back over 10-20 years ago, the former students and most of them who are Ministers today, lived their lives here in Takamoa on paper and pen in terms of writings, in classes, their homework, assignments and exams, mid-year and final exams. We, the generation today, use laptops to write and store useful documents for the benefit of our future ministry in the Ekalesia. The level also being raised up from Certificate Level to Diploma and it's still rising up to Bachelor and maybe to the Masters Programme in the future to come. We truly need to adapt to this new program that is set in place, so that we, the students, can envision the future of Takamoa in order to further our studies to another level or another step in life - to come back and teach and keep Takamoa alive for another 200 years.

**3. What has been the greatest challenge of life in Takamoa?**

The greatest challenge of life in Takamoa for my wife and I, is to plan our time to meet every step and instruction given for the Apiianga students to follow. For example, our work duties, our classwork and homework that is due the next day, the time for us in our kitchen preparing something to eat and finding time to rest and recover from our work duty to do our school work. The most challenging is leaving our old life behind, the way we used to be which has faded away, and putting on a new style of life, new way of living and humbling ourselves under the instructions given to us, whether we like it or not, we have no say on that but to follow and abide to the rules and instructions of Takamoa and also know who to trust.

**4. What do you wish you knew before you came into Takamoa?**

I wish I knew that my talent as a carpenter is fully needed inside Takamoa, so I can bring my tools with me to help out the place in terms of renovation. I just brought with me my Bible that I fully know is the powerful tool in Christian ministry in terms of learning to know God's word in wider range. I praise and thank God for opening other doors and pathways to others for tools that I can borrow to help the College, like carpentry power tools and also plumbing equipment so that I can fix the things that are urgently needed. Even though I didn't bring my tools, but God gave me knowledge and wisdom to work out other options to feel the taste of Takamoa in terms of things needed. As David says in Psalms 34:8, "O taste and see that the LORD is good, blessed is the man that trusteth in Him."

**5. What would you say to someone who is wanting to apply to come to Takamoa and become an Apiianga?**

If God calls you, leave everything behind and say YES Lord, I am ready to take on the role as a true servant, as a mouthpiece for your word. Don't look back knowing that you have loans to pay, dearly missing your high salary in government or feel bad and worrying about your children and your home. We have the same feeling as you, right now. We left everything behind, our work, our parents, our friends and most of all, our children, knowing and trusting faithfully that our loving God will take good care of them in providing for their needs for He is Jehovah-Jireh our Divine Provider. God's calling only comes at one time. If you miss that chance, you may never get it again. As the song says, 'I have decided to follow Jesus, no turning back, no turning back, the world behind me, the cross before me, no turning back, no turning back'.  
Thank you and God Bless.

**Apiianga Veronica Jessie (Ekalesia Maungarei)**

**1. What has been the highlight so far, of your time in Takamoa?**

There are many highlights for me so far. One of the highlights for me is, on TUESDAYS we study the book of Psalms with Papa Vaka. Also, the study of the Triune God with Principal Rev Marsters. These are two of my favourite subjects even though I don't say much in class. Another highlight for me is that on Tuesdays after class and work duties, the Mama's are given the chance to race into town so I think it's one of those days that



every Mama Apiianga looks forward to because we get do those little essentials like grocery shopping, get our Papas stipend from the bank, etc.

**2. What has been the greatest challenge of life in Takamoa?**

One of the challenges for me is anything to do with sewing. At first I thought, there is no way I can sew a tivaevae on my own. I acknowledge Mama Principal Yvonne Marsters for her time and patience. She has been a great teacher and someone I look up to in sewing and other things. Before I came to Takamoa I didn't have the knowledge of using a sewing machine or needle and cotton. Today I can confidently say that I can sew my own tivaevae.

**3. What do you wish you knew before you came into Takamoa?**

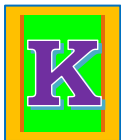
I wish I knew what Systematic Theology was, the different views in Theology, Writing and reading skills, in terms of thesis writings, trying to understand how to order everything by research. I never knew these things, until I came in to Takamoa. I wish I knew sewing. It would have been much cheaper if I could have sewn my own clothes instead of buying, that would have made a huge change in my spending.

**4. What would you say to someone who is wanting to apply to come to Takamoa and become a student?**

Prepare yourself well. Everything will be much easier if you have prepared well before coming to Takamoa. The recommendations for us Mama's are you need extra black and white hats, dresses and shoes for our various services. Takamoa is at the next level. We need to be well dressed as we attend various services on the Island. Be humble.

*Mama Principal (Yvonne Marsters) coordinated and submitted the students' stories  
Apiianga Saungaki Rasmussen took the photos*

**16. ROTAIANGA A TE ANAU APII SABATI I TITIKAVEKA**



ua rave ia atu te rotaianga a te Anau Apii Sabati o Rarotonga ki runga i te taua o Titikaveka i roto i te aua o te Ekalesia. Teia i raro nei te porokaramu o taua aiai ra:

<p><b>Sunday School Rally Program</b> Host: Takitumu Venue: Titikaveka Sunday School, Sunday 26th March 2023, 5:00pm Manako Maata: "Akaepaepaia Te Ua O Te Evangelia a Iesu" Theme: Celebrating The Fruit Of The Gospel Of Jesus" (John 15:4-11)</p>	
Part 1: 4:30pm 5:00pm	<p>Akaaraveianga Arrival of Ekalesia and seating (church band entertain) Welcome: Master of Ceremony – Renall Vogel</p>
Part 2:	<p>Pureanga Opening Chorus – Celebrate the Victory of the Lord – Takitumu Bible Reading – Ngatangia Message – Rev Tereapii Matakere – Titikaveka Offering Speech – Director of Youth – Mr Bob William</p>
Part 3:	<p>Tamataoranga – Akaepaepaia te ua o te Evangelia (John 15: 4-11)</p> <ol style="list-style-type: none"> <li>1. Ngatangia Apii Sabati</li> <li>2. Matavera Apii Sabati</li> <li>3. Avarua Apii Sabati</li> <li>4. Nikao Apii Sabati</li> <li>5. Arorangi Apii Sabati</li> <li>6. Titikaveka Apii Sabati</li> </ol>
Part 4:	<p>Closing Remarks, Prayer and Grace Mr Ken Ben – Titikaveka Ekalesia Church Secretary Light Refreshments</p>



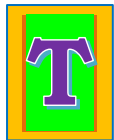
Kua mataora te angaanga akaariari a te tamariki apii Sabati tei rave mai, e kua kitea te ua o te Evangelia i roto i te rave pakau a te au puapii e to ratou au turuturu e pera te au tamariki. Kia vai ua atu rai tei maroiroi no tatou te au puapii e pera katoa, te oronga atu nei i te akameitakianga maata ki te au metua tei aru mai i ta kotou au tamariki e pera kotou te au Orometua i roto i te au Ekalesia ta takitai e turuturu nei i teia akakoroanga manea.



Meitaki maata ki te Titikaveka Apii Sabati ko kotou e mou nei i to tatou oe i teia mataiti no ta kotou angaanga manea tei akapapa mai i te porokaramu te ngai i raveia ai ta tatou angaanga. Pera katoa ki te Ngatangia Apii Sabati e te Matavera Apii Sabati tei turuturu mai. Te nako a Iesu i roto i to tatou tuanga ei akamaroiroi ua atu rai ia tatou, “Ko au te vine mou, e ko taku Metua te tanu kai. Ka topiri mai kiaku, e naku e topiri e topiri atu kia kotou. I am the true vine, and my Father is the gardener. Abide in me, and I in you.”

*Tataia e Marianna Mataio, Tekeretere, Matavera Apii Sabati  
Neneia e Ngara Katuke, CICC Youth Media Officer*

## **17. AVARUA EKALEZIA – ZIONA TAPU RENOVATION**



e mataora nei te ripoti atu, e te aere maru ua nei te angaanga runga to tatou Are Pure ko Ziona Tapu, roto te Ekalesia CICC Avarua, Rarotonga nei.

Kia marama mai tatou e kua maiti ia teia akaou anga ia Ziona Tapu i te mataiti 2018, e kua akatuera ia tetai Ziona Tapu Project Account no teia akakoroanga. Kua akatupu katoa ia tetai Kumiti ei akateretere i teia Project. Ko te Orometua, Vaka Ngaro Chair, Makirere Poila te Project Manager, Diakono Tenga Mana te Project Engineer, Diakono Tangi Tereapii Financial Controller, Diakono Nga Kae Electrician, e te au kumiti; Diakono Tangata Vainerere, Diakono Tuaine Unuia, Diakono Yitiri Akama, Diakono Tangi Kauvarevai e te Diakono Ngametua Tuakana. Kua o katoa mai a Romani Katoa ei architect.

Ko tetai angaanga mua tei raveia koia oki te toro i tetai parani “as built drawing and a landscape map for Ziona Tapu”. Kua riro teia drawing ei tauturu te kumiti i te akanoonoo anga i te au angaanga e te au ngai ka akameitaki ia i runga i te Project e roto katoa ia te aua Ziona Tapu. Ko te rua o te angaanga, koia oki te apai mai te power cable, kia rauka te akameitaki i te power roto i te Are Pure.

Kua rave ia te pure openga roto ia Ziona Tapu i te Marama Tiurai 2022 e kua kiriti ia te Tapu o Ziona Tapu ka akamata ia atu ei te angaanga runga i te Are Pure. Mei reira tuatau mai raveia ei te au pure akamorianga a te Ekalesia ki roto i te are apii Sabati, Sinai Hall. I roto i akanoo anga no teia Project kua akamou ia tei reira ki runga i tetai moni mei te \$500,000.00 tei akaputu e tei Invest te Ekalesia no teia Project.

Kia rave ia te akamata anga o te angaanga i runga i teia Project kua kitea ia mai e, e maata te au ngai ka anoano ia kia ruru ia ki raro, no te mea kua pe te au rakau o te taua runga (first floor), te Atarau, e pera katoa te paruru o roto i te Are Pure (ground floor). Teia i reira te aiteanga ka maata atu te akapou anga no runga i teia project.

Kia tatara katoa ia mai te au maramarama e te ngutupa, kua kitea katoa ia e kua pe te au rakau frame o te maramarama e te nga ngutupa. No teia au manamanata o te manumanu ei kai nei te rakau, e kia roa te tuatau, kua tauivi te parani o te Are Pure kia akaiti ia mai te rakau taangaanga runga teia project mari ra kia ta timeni ia. Ko teia ia i raveia, kua timeni ia te taua i runga e pera te Atarau e te au frame o te maramarama.

Konei katoa te Ekalesia tuku ei te manako, kia tere ki Australia e NZ no te kimikimi puapinga ei akaoti ia Ziona Tapu. Te ia te Tere o te Ekalesia Avarua tei Australia e ka tere mai ki NZ. Oronga atu te Ekalesia te akameitaki anga ko kotou i ariki mai teia Tere e te rima oronga ta katou i oronga mai e ka oronga mai teia ngutuare no tatou, Ziona Tapu te Metua Vaine o te Evangelia.

Kia akameitaki katoa ia te Atua, kua riro teia akaou anga o Ziona Tapu, na te Kamupani Civil Concrete Structures (CCL) koia ko Mark Ford, Madeline Sword-Tua e Mose Ford pera ta ratou au aronga angaanga. I teia ra, kua oti te au angaanga mamaata o roto i te Are Pure i te raveia mei te taua runga, te peni ia runga te ceiling, roto te Are Pure, ia Vao te Are Pure e pera katoa te Tile te taua runga kua oti, e ka oti mai ia raro te Are Pure i te tile a teia openga epetoma. Kua oti katoa te aua i vao te Are Pure i te patu akaou. Kare e roa atu ana, kua oti teia Project e ka tano no te tuatau akatuera i mua ake ite Uipaanga Maata roto ia Tiurai.

Ko te au angaanga toe e tiaki ia nei koia oki, te au rakau o te Atarau e maani ia nei ki NZ e pera te church pews, nooanga o te au aronga mamaata, keingakai Atarau i raro e te lectern.

Kua order katoa ia te au maramarama i konei te Cook Islands Steel Ltd, e ka tapapa atu i te tuatau e oti mai ei, ka tamaomou ia atu ei. Kua oronga katoa mai tetai au families i ta ratou tauturu sponsorship i tetai o teia au maramarama e 12 e pera katoa te nga ngutupa e toru.

Te vai katoa nei tetai au angaanga o te Are Pure kia raveia koia te tamoumou i te spouting e te tamou i tetai nga tanika vai no te tuatau vai kore.

E patiangia katoa teia e aere atu nei ki te au kopu tangata e menema to kotou i roto i te aua kia aere mai e akamanea ia teia au menema i teia tuatau me kare komakoma mai i te Ekalesia. Ka rekareka te Ekalesia i te tauturu atu no runga i teia au menema.

Te oronga atu nei te Ekalesia i te reo akameitaki ia kotou tei tauturu mai i teia akaouanga o Ziona Tapu no te rima oronga e te manga ei tauturu i te Ekalesia. Me oti mai teia project ka oronga katoa iatu te au akapapa anga tauturu tei oronga ia mai no teia Project. Ka update akaou ia atu tatou no te Ziona Tapu Project in our next newsletter. Kia manuia i te Atua.

*Tataia e Tangi Tereapii (Treasurer), na raua ko Tenga Mana te au tutu i oake mai*



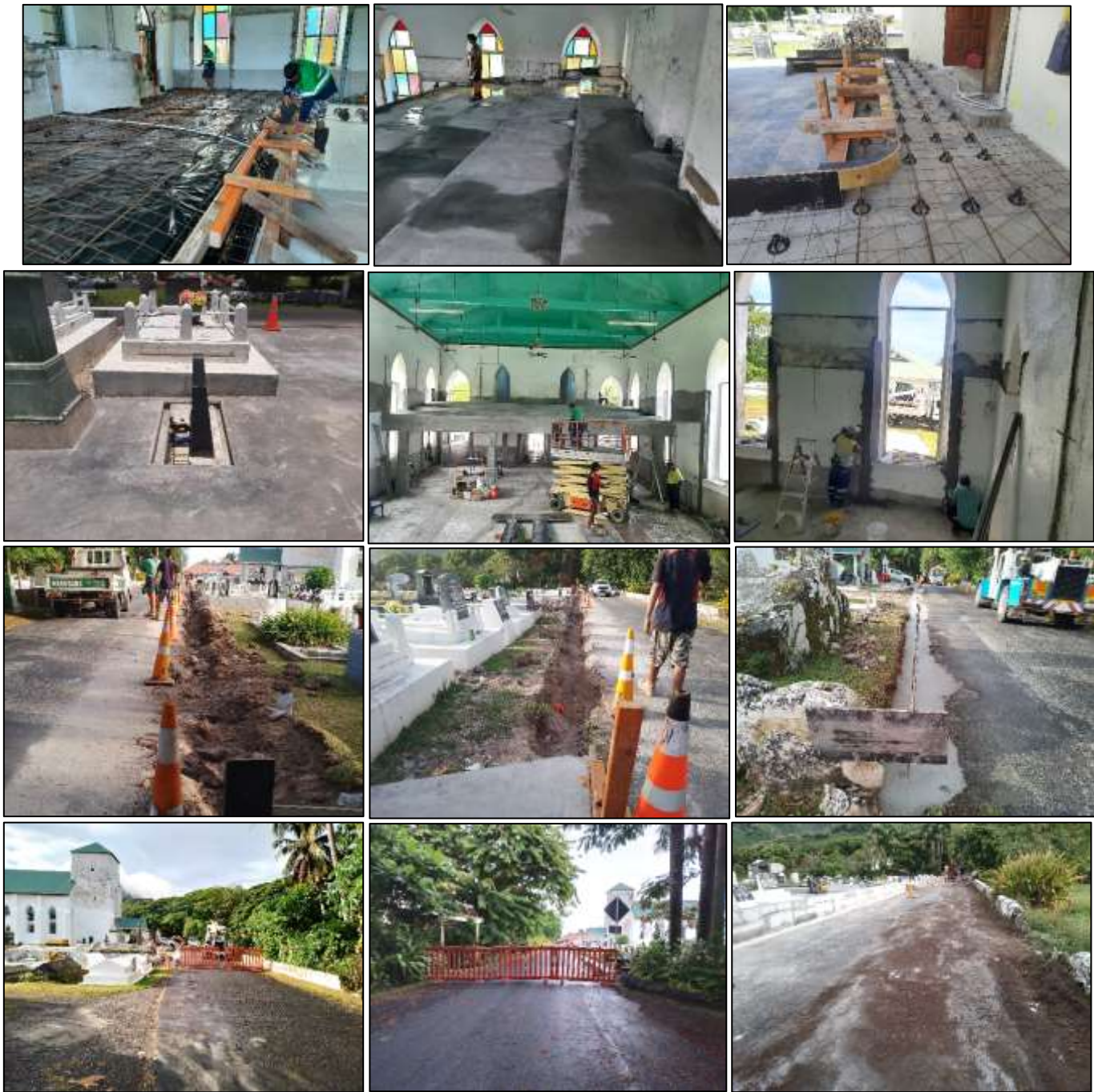




*Clockwise from top left of previous page:  
Ziona Tapu Under Renovation, New Wall replacing the old Wall outside Ziona Tapu, Ziona Tapu – Bell House under Painting, Ziona Tapu – Water blasting the Outside, Ziona Tapu ground floor Tiling in progress. Photos from the Treasurer.*



**Renovation Photos below from Tenga Mana**



## 18. TAKUVAINA MEETING HOUSE RENOVATION



ia orana tatou katoatoa i te aroa maata o te Atua i teia ra. Te rauka nei iaku i te tuku atu i te reo akaaravei o nga Upoko Ariki i roto te Tapere, koia MAKEA NUI pera katoa a MAKEA KARIKA.

I teia ra e te au taeake kua manakonako te Tapere Takuvaine e kua tae te tuatau no te akameitaki i te Are Uipaanga o te Tapaere, koia TE-KAPU-ANGA O TE EVANGELIA. Ko te akakoro anga maata i teia angaanga no te akateateamamao i teia ngutuare no te 200 mataiti o te Evangelia ki Rarotonga nei. Kua kite oki tatou e tei konei i teia Are Uipaanga te Toka i karangaia ai e no PAPEHIA, te ngai i ako mua ei aia i te Evangelia i Rarotonga nei. Ko te ingoa i teia ngai ko AVAIKI TAUTAU.

Kia kite katoa tatou e ko te akaepaepa anga o te 200 mataiti o Rarotonga nei ka akamata te reira mei raro mai i te Ava ko TUI-TUI-KA-MOANA e tae ua mai ki AVAIKI TAUTAU no reira i manako ei te oire tangata o Takuvaine i te akamanea i teia ngutuare. I roto i teia au ra i topa kua rave atu te Tapere i tetai au kimikimi anga moni no te tauturu i te akamanea i teia ngutuare. I teia tuatau te oronga katoa mai nei rai te au taeake i te tauturu no teia akakoroanga meitaki. Penei e tauturu taau no teia ngutuare, kare e arai ia te reira. Taniuniu mai i teia au tangata; Pu Tapere - Tekura Potoru +682 57315; Tekeere - Maria Ioane +682 29510.

Tena mai tetai tutu takere i te tuatau i akatu ia ei te poretito o te Are Uipaanga. Ko te tino are tikai teia e te vai nei rai aia i teia ra e kare te Pa Metua e akatika kia ruruia ki raro. Meitaki maata kite National Archives no te tutu taito o te TE KAPUAANGA O TE EVANGELIA.



*TE KAPUAANGA from another time era, construction of extension on seaside. Year taken and by whom are unknown. Source: National Archives, Avarua.*

### TE KAPUAANGA TODAY (photos by Maria Matua-Ioane)



Tataia e Tekura Potoru, Pu Tapere  
Neneia e Maria Matua, Tapere Tekeere



## **19. FROM THE PRINCIPAL'S DESK**



ia Orana Tatou katoatoa i te arua maata o te Atua. Warmest Christian Greetings. Takamoa Theological College is continuing to focus at providing and supporting the Cook Islands Christian Church by delivering quality theological and Biblical training. I am grateful and thankful for all the Faculties who commit their own time to support Takamoa. The Apiianga are growing at different educational levels and our program is accomplishing good results. This will be the first time we will see many of our 22 Apiianga commence and complete the Certificate, Diploma and Degree levels at Takamoa with our own accreditation and not any other institution. That is truly **NEXT LEVEL**.

### **THEME**

The Theme for 2021-2024 is “**from the Next Level to the Next Generation**” and is a continuation of the previous theme, ‘The Next Level’. The new theme will continue to embrace, capture and reflect the Vision and Mission Statements of the Cook Islands Christian Church as it develops and shapes ‘**THE NEXT GENERATION**’ for the future.

### **SUMMER SCHOOL 2023**

The year started off in January with an Intensive two-week Summer School with Old Testament Survey TB100 level 5, 10 credits. Summer School is designed to allow the Apiianga to focus and concentrate on a single course rather than the entire program and is a good introduction for all the Apiianga to get back into serious study for the year.

### **LEARNING LEVELS**

This year Three groups have emerged at different levels and require separate classes. This has stretched the Faculty and resources, specifically groups 2 & 3 below.

**The first group** of 12 students have advanced through the Certificate and Diploma with a few completions and are currently working on the Degree.

**The second group** of six Apiianga are completing their Diploma and will start the Degree later in the year or next year. This will be dependent on their writing skills as they enter the Diploma program.

**The third group** of four Apiianga are working through their Certificate and hoping to complete it by the end of the year and they should start their Diploma next year. This group have to concentrate on their reading and writing skills. Additional classes have commenced to strengthen these weaknesses. Additional Faculty and Ministers are working one on one with these Apiianga.

### **APPLICATION CONCERNS**

Due to literacy issues groups two and three students have additional reading and writing classes. These students are progressing slowly but have to work hard to complete the Certificate and continue on to the Diploma to finish by the end of 2024.

This was not expected as the application forms and test results received did not indicate any literacy issues in either Maori or English. In 2021 it became a grave concern that basic Bible knowledge, writing, reading and comprehension skills as well as typing skills, were lacking for some Apiianga. Others have improved greatly and are advancing very well specifically in assignment writing. The application form and the test were designed as a way and means to allow me, the Registrar and the Academic Advisory Committee, to properly access each applicant accordingly. It became apparent that some Apiianga did not do their own application and test.

### **FACULTY SUPPORTING ADDITIONAL CLASSES**

Thank you to the leading Lecturers Papa President, Rev Tuaine Ngametua & Rev Vaka Ngaro for teaching the main courses and holding the programs together. To Mama Orometua Teeiau Nanai and Mama Pam Tangiataua who have assisted in helping students one on one and in groups with basic reading.



To Papa Orometua Teava Nanai and who has been assisting in teaching further hours for five Apiianga in Soteriology and 11 Apiianga in Maori Language and re-sitting final tests to achieve the credits.

To Papa Tangata Vainerere for teaching additional classroom hours and re-sitting the final test. To Mama Principal, Yvonne Marsters who is also doing additional classes for basic English for five Apiianga and Study Research and Writing Skills for nine Apiianga because they failed these subjects. As Principal I have been doing additional classes in Pastoral Theology with nine Apiianga and a final test. Last year Papa Volley Tangiataua and Papa Ken Ben, Orometua Travel Makara, Orometua Tereapii Matakere and Dr Teina Rongo taught classes and did additional classes for the Apiianga.

Note, due to the Accreditation of each Program, all Lecturers are required to hold a qualification higher than the program they are teaching.

### **ACADEMIC UPDATE**

Since the new intake of 2021, it has been the intention of the Academic Advisory Committee to ensure that the educational programmes are relevant, current, ongoing, biblically based and theologically sound. This year is going to be a challenging year for all the Faculty as well as all the students. The implementation of the Degree has lifted the level and looks promising and requires our focus and commitment to deliver and strengthen the additional courses and work on incomplete courses.

According to our 2021-2024 plan of four years, we need that time to complete the Diploma requirement for Ordination and the Degree for those who wish to pursue further studies. Late last year, Takamoā was successful in its ongoing pursuit of accreditation with SPATS (South Pacific Association of Theological Schools). At the beginning of 2022, it was important to strengthen the current curriculum in relation to the recommendations and requirements from the SPATS commission that oversees the Accreditation.

### **ACCREDITATION 2020**

#### **Granted three (3) years**

In 2020 accreditation for the Certificate in Biblical Studies and the Diploma in Theology was granted for three (3) years.

### **ACCREDITATION 2022**

#### **Extended three (3) years to six (6) years**

The decision of the Academic Committee was made to pursue the Degree program at level 7. The process was long due to the fact that we had to write up the curriculum documents, courses subjects, course descriptors and update all our records and Handbook, Quality Management System Book, moderation and evaluation systems. We had to secure assistance from SPATS, other institutions, universities and academics from around the Pacific region in order to get a broader perspective of the education systems already in place. The application requirement was enormous with all curriculum and documentations submitted having to meet the expectation of the SPATS Commission.

The benefit of the Academic Advisory Committee was the educational and specialized expertise of Mama Principal, Yvonne Marsters, and Orometua Vaka Ngaro's ten (10) years' experience as the Principal of Takamoā.

SPATS required the Certificate and the Diploma programs to be rewritten and submitted to comply with the requirements for the Degree program. We had to also write the Degree program. As Principal, I requested that SPATS reconsider and extend the three (3) years to six (6) years. We then worked for the next six months to write new programs, course descriptions and further supportive documentations for the purpose of meeting the requirements raised by SPATS. In November 2022 a zoom session was held with the SPATS Commission and they approved the accreditation to be extended to six (6) years. This has been a tremendous boost to the Academic Advisory Committee and to Takamoā as a whole and the completion of a lot of hard and time-consuming work.



This means that with the current Accreditation for Takamoa, as an Institution we are able to deliver these three (3) programs.

Certificate in Biblical Studies, *level 4*.  
Diploma in Theology, *level 6*  
Bachelor's Degree in Theology, *level 7*

This successful accreditation is a significant step forward to equip and empower students for ministry and long-term service in the Cook Islands Christian Church.

#### **Certificate level 2-4, 40 credits – Short term**

The Accreditation also allows Takamoa the flexibility to deliver short term Certificates at levels 2-4, 40 credits. These Courses will be taken from the current accredited curriculum to suit the Certificate delivered. For example, to name a few...

- Certificate in Women's Ministry
- Certificate in Leadership
- Certificate in Counseling
- Certificate in Youth Ministry
- Certificate in Children's Ministry
- Certificate in Preaching

This can be delivered by classroom contact in Takamoa during the evenings and also by Zoom. This is already being delivered in Mangaia.

#### **CERTIFICATE & DIPLOMA**

With the accreditation in place for six years, our programs will be delivered to allow those who have not yet completed the Certificate (level 4) and Diploma (level 6), to complete in 2023.

#### **BACHELOR DEGREE**

Those students who have successfully completed the Diploma have commenced the Bachelor's Degree Programme (level 7). To enhance the approach to our vision and mandate for this year we have the term **RISE UP 2023**. This will navigate our focus in all our preaching and ministry through 2023.

As an accredited institution, it is important to apply the necessary policies, guidelines and procedures that promote accountability and transparency to the accreditation institution (SPATS) and all stakeholders in the Cook Islands Christian Church.

The tremendous accomplishments of the intake and graduating classes of 2016-2019, 2017-2020 and 2018-2020 have set the benchmark and standard for the current intake 2021-2024. Two graduates of the 2018-2020 have successfully completed their Bachelor of Theology, with one other still to hand in their thesis.

#### **PATHWAYS 2021-2024**

**Pathway 1 Certificate in Biblical Studies, level 4**

**Diploma in Theology, level 6**  
*Requirement for Ordination*  
*Prerequisite for Bachelor's Program*

**Pathway 2 Bachelor in Theology level 7**

**Pathway 3 Further Studies for Graduates**  
*Currently pursuing opportunities with others Institutions and funding*



### *Entities*

#### **Pathway 4 Distance Education (Online)**

For the next intake of Apiianga (subjects from Certificate Program). This is important for the assessment process and preparation of all future Apiianga during these sessions by the Lecturers and myself.

Night Classes – Certificate (short term)

#### **FUTURE DEVELOPMENTS**

The following are still in the development stages and need to be discussed, sourced and forwarded to the necessary entities for approval.

- Scholarship Fund** Set up a scholarship fund for 2024
- Alumni** Set up a Committee with past graduates, to be done at the Uipaanga. 2023
- Live Sessions** Online classes to be developed for 2024
- Teaching** Lecturers to travel more to the outer Islands, New Zealand and Australia
- Seek Funding** Pursue further funding for scholarships from Cook Islands Government and other LMS Funding agencies.
- Partnerships Institution** With LMS Theological Colleges in the Pacific, Australia and New Zealand  
Possibility of exchange of Lecturers and Students
- Masters** Identify Apiianga and send at the completion of their studies to pursue a Master's Degree in Australia, New Zealand, Samoa, Fiji.
- Registration** Compile and complete the necessary documents for the Registration with the Ministry of Education
- Strategic Plan** Implement a five (5) year strategic plan

#### **CURRENT DEVELOPMENTS**

The following are currently being sourced and looking at for development

- Pathway 4 Bachelor in Theology with Honors (Post Graduate)**  
*Currently pursuing possibilities for 2024 and sourcing*
- Certificate Level 2-4** This course needs to be developed and promoted and offered to the CICC churches and ministry departments. This could be Live, Zoom sessions.

As the Principal, I believe 2022-2027 has great opportunities for Takamoa Theological College to expand its educational programmes to create a pathway for graduates for higher education internally and externally, that delivers education in our churches in Cook Islands, New Zealand and Australia.

#### **PARNTERSHIP WITH LMS AND OTHER INSTITUTIONS**

It is important to note that when a student has achieved the required credits for each program, an Academic Transcript will be given with each completed program. Should the graduate then decide to pursue further training then they would need to present the Academic Transcript that indicates the courses completed and assessment results. The seal of Takamoa Theological, Accreditation Entity and the Principal's signature validates the Academic Transcript.

As good practice I would write to the Principal of the Institution to support the graduate's pursuit with their programs and verify their studies achieved at Takamoa. Any other Institution should recognize Takamoa



because we are now recognized under SPATS and accredited under the Pacific Framework which is the same as NZQA in New Zealand and AF in Australia.

As an Accredited Institution, we have the ability to recognize Recommended Prior Learning (RPL). Anyone wishing to pursue RPL would need to present their transcript as this would have all the required information to assess the courses, hours and credits achieved. These would need to be equal or similar to what Takamoā delivers.

It is my sincere prayer that every student excels and embraces their God given calling in 2023. As we approach the Uipaanga in July may each one who journeys have safe travel to Rarotonga.

Your Servant,

Rev. Tere Te Akaraanga–Marsters  
**Principal**



TTC Students with PTC Principal, Rev. Dr. Upolu Vaai, February 2023 (photo from the collection of Apiianga Saungaki Rasmussen)

## 20. OBITUARY



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

### **IOTIA ATERA – TAMAIVA MATAIAPO**



Kua anauia aia, 19 Noema 1958, e kua takake atu i te ra 28 Titema 2022 ki te oire ko Akarana i te enua Nutireni. Elder, Ekalesia Matavera, i mou maina i te taoanga Tekeretere no te Ekalesia, e pera a Tamaiva Mataiapo o Tupapa. E taunga atu imene tuki, imene mapu, rutu pau, akatangi e pera e aito tueporo i tona tuatau mapu. Kua raveia tona pure akapumaana ki te ngutuare o tana tamaiti James Atera e tona tokorua Mahina Atera i Titama, Matavera.

Kia tau ki te au vaa tuatua tei akiaki mai i tona oraanga i te tuatau o te pure akapumaana, e tangata angaanga teia e te tauturu i tona uorai kopu tangata e pera tona oire ko Matavera. Ka mii e ka maaraara tona tokorua Ngatuakana Atera iaia e pera tana anau e te are mokopuna, ina, te kopu tangata e tona au taeake katoatoa, tei vaitata e tei mamao.

Kua tukuia atu ki tona ngai akangaroiana openga i te ra 7 no Tianuare 2023 ki te ngutuare o tana tamaiti James e te tokorua Mahina i Matavera.

**ATONI IOTUA** Mema no te Ekalesia Matavera, kua roa tona nooanga ki Nutireni i mua ake ka oki mai ei ki te Kuki Airani nei. Kua tukuia atu ki tona ngai akangaroiana openga i tona kainga i Matavera

**MIA TUTERU** Elder, Ekalesia Avarua. Kua piri katoa ana ki roto i te Boys’ Brigade e te BB Band, kua tukuia atu ki tona ngai akangaroiana openga i roto i te aua Are Pure o Avarua.

**MAN VAKAPORA** Diakono e te mema maroiroi i tona tuatau i roto i te Ekalesia Avarua. Kua mou mai i te taoanga Vakapora Mataiapo e tae uatu ki tona openga. Kua tukuia atu ki tona ngai akangaroianga openga i tona kainga rai i Upper Tupapa.

**MOETAUA BOAZA – PAERANGI MATAIAPO TUTARA**



Itianga ra: 16 Tianuare 1937 - Opuanga ra: 16 Mati 2023. E 86 mataiti i tona oraanga i te ao nei.

*Salamo 121:1-8 E akara ainei toku mata ki te au tuaivi? E rauka ainei te tauturu iaki I reira? No ko ia lehova ra te tauture iaku, ko tei anga I te au rangi e te enua. Kare aia e tuku ua I to vaevae kia paeke uana; kare tei tiaki iakoe e varea e te moe. I na, ko tei tiaki ia Iseraela ra, kare aia e varea e te moe, kare oki e moe. Ko lehova te tiaki ia koe; ko lehova to maru I to rima katau ra. Kare koe taia e te ra I te ao, e te marama I te po. Na lehova koe e tiaki I te au kino katoa ra; nana e tapapa I to vaerua. Na lehova e tiaki I to aere anga atu e te oki anga mai, I teia nei, e tuatau uatu.*

Ko Papa Moetaua Boaza, mei roto mai aia i te uanga a Mātunga Tainga o Atiu e tona tokorua ko Mata Keu Nui o Tikiata Hosea. E ina aia na te tupuna ko Te Tu Poona. E tangata etene teia tei aka'āriuia ki te evangelia i tona mapu anga i te taeanga o te evangelia ki Atiu i te mataiti 1823, tei uanga mai i te anau tamariki ko Poona, Teukituangai, Taungatā, Ngāau e Toki, mei roto i nga metua vaine ko Akemauranga Upoko e Akapiri Vaerua. Takoto atu a Taungatā kia Te Ariki Taurangi, anau mai nga tamaroa ko Matunga Tainga e Tangatapoto. Mei roto ia Matunga Tainga i anau mai ei a Teatuanui Marama o Vareii (e tona are tungane e te are tuaine) tei takoto atu kia Mana Ahsin o Rarotonga, i anau mai ei a Papa Moetaua e nga teina tokotoru (sko Ahsin, Mana, e Tetuanui), e nga tuaine tokorua (ko Tuaine e Matakeu Teipo Tumarama).



Tetai au turanga tei rauka iaia i tona tuatau i maroiroi ei te kopapa:

- 1943 Kua akamata aia i te apii ki roto i te Enuamanu School.
- 1947 Kua tomo aia ki roto i te Apii Sabati e te Boy's Brigade i Atiu.
- 1956 Kua akamata aia i te angaanga moni. E tiaki toa tana angaanga mua.
- 1958 Kua riro aia ei Opita i roto i te Boy's Brigade i Atiu.
- 1961 Kua akaruke atu aia no Niu Tireni e kua angaanga atu ki roto i te Kamupani British Paints e te Kamupani Westfield Sheep.
- 1963 Kua oki mai aia ki Atiu e kua ikiia aia ei Tiemeni no te Kumiti Oire o te Tapere Areora. Kua akaipoipo katoa atu aia i tona tokorua ia Mama Tungata (Terai) Ngametua Kataina o Mangaia. Kua anau mai na raua e 6 au tamariki tamaroa, ko Boaza, Leighton, Kiikii, Arthur, Vainetutai, e ko Jacque (Keti). E 34 a raua mokopuna/utaro, e 15 ina. E maata katoa ta raua au tamariki tei angai mai mei roto i to raua kopu tangata.
- 1966 Kua ikiia aia ei Tiemeni no te Taro Growers Association o Atiu.
- 1968 Kua riro mai raua ko tona tokorua ei Diakono i roto i te Ekalesia CICC i Atiu. Kua noo raua ki runga i teia taonga i te roanga o to raua oraanga e tae uatu ki te tuatau i roro mai ei raua ei Elder no te Ekalesia CICC Atiu.
- 1971 Kua oki atu aia ki Niu Tireni e kua angaanga atu ki roto i te Kamupani Sleepyhead i te tuanga maani roi moe e te Kamupani Hellaby i te tuanga o te tā puakatoro.
- 1973 Kua oki mai aia ki Atiu e kua rave i te angaanga tanutanu.
- 1977 Kua ikiia aia e te nga Kopu Tangata Ngati Paerangi e Ngati Kau ei mou i te taonga Paerangi Mataiapo Tutara. Kua rave maroiroi tikai aia i te apaianga i teia taonga e tae uatu ki tona openga.

- 1979 Kua ikiia mai aia e te iti tangata ei Arataki no te Pupu Ura a te Enuua Atiu ki roto i te tarere'anga Constitution Celebrations. I tona tuatau i arataki ei i te Pupu Ura a Atiu enua, kua autu atu te pupu ura e rima mataiti i te re tai o te tarere'anga Constitution Celebrations. I te reira mataiti katoa i o mai ei ki roto i tona manako te vaerua no te akatu i tetai ngutuare no Enuamanu ki Rarotonga.
- 1980 Kua ikiia mai aia ei Konitara Oire no te Tapere Areora.
- 1981 Kua ikiia aia ei Konitara Tutara no te Konitara Enuua o Atiu.
- 1982 Kua ikiia mai aia e te Kavamani Metua o te Kuki Airani ei Akava Nui no Atiu.
- 1983 Kua tere atu aia ki Hawaii no te apii no runga i te angaanga tanu taro.
- 1985 Kua tere atu aia ki Sydney, Australia no te Apii Management and Development i roto i te Apii International Training Institute i te Oire Mosman.
- 1986 Kua ikiia aia ei Akava no te 'Au - Justice of the Peace.
- 1988 Kua ikiia aia ei Tiemeni no te Atiu Growers Association.
- 2003 Kua akatu aia i te ngai nooanga no te au turoto ki Atiu, ko te Kia Orana Bungalows. Ko tana kimianga puapinga openga teia i te au mataiti openga o tona oraanga.



I te au mataiti i mua ake i tona takake'anga atu, kua mou aia i te taonga ngateitei ko te Tauturu Tiemeni e te Tiemeni o te taokotai'anga Atiu Island Trust no tetai tuatau roa. Kua riro katoa ana oki aia ei mema maroiroi no te taokotai'anga Koutu Nui i te akatupuia anga o te reira taokotaianga.

Tena i reira tetai au tua no teia metua tane maroiroi. E taunga i roto i te au angaanga tei piri atu aia ki roto i tona tuatau: tipoti (sports), tarekareka/peu tupuna (culture, performances), kimi puapinga (business), tanu (planting), angai manu (livestock), fishing (tautai), kavamani (government), e pera te Evangelia. Kua raveia tona pure akapumaana i te Varaire 17 Mati ki roto i te Atiu Hostel i Rarotonga nei i mua ake ka akaokiiia atu ei ki tona enua anauanga ia Enuamanu i te Maanakai 18, e kua tuku iatu ki tona ngai akangaroiaanga openga i te ngutuare rai i Areora.

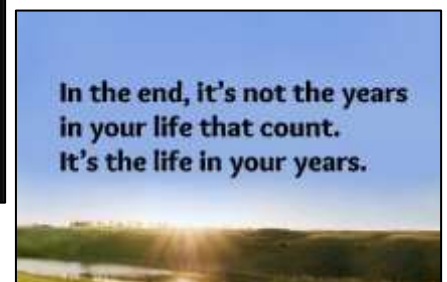
Kia tau ki te au vaa tuatua tei akiaki mai tona oraanga i te tuatau o te pure akapumaana, e tangata teia mei te mea atura e tei roto iaia te au peu katoatoa ta te tangata e rave na i raro ake i te rangi; te au peu meitaki, te mea kino e pera te mea viivii, mei te ingoa rai o te teata koia *The Good, the Bad and the Ugly*. E tangata kare e matakū i te oronga akakite i tona manako, e tangata tei irinaki e ko tana ka tuatua ko te tika openga rai ia noatu e kare i tano me akaraia atu, e tangata tei oronga i tana i kite ki tetai uatu tei anoano i te marama, kite e te pakari tei vai ki roto iaia. Ka mii e ka maaraara tona tokorua iaia (name), pera ta raua anau, mokopuna, ina, ina rere, e pera tana Ekalesia, tona kopu tangata e tona au taeake i te au ngai katoatoa. Ka aere ra e teianei tavini maroiroi ki te rekarekaanga o toou Pu i te ao.

*"Tanumia ra te au e, ko au to tupu, ko au pa te roa.  
Ko te 'au ia o te tini e...I E KO KO!"*

*Tataia e Tangata Vainerere, Chairman o te iti tangata Enuamanu i Rarotonga nei, nana katoa te au tutu i oake mai*



*Images from Google*





## 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. E TUA NO TE URI TOMATI AVEAVEA TONA TUPU – A story about an unhealthy-looking tomato plant

*[Note: this story is put together in the Fruit Salad language, meaning a mixture of English and Cook Islands Maori. How come? Because sadly, this is the normal everyday language currently used today, at least here on Rarotonga]*

#### Akatomoanga

Ko teia angaanga e tanu tiare, kare na te katoatoa, ko tetai pae ua te reka ana i teia naai rare. E tuanga rare teia na te au Mama e rave ana i te maataanga o te taime, te vai katoa ra tetai au Papa e tanu tiare ana rai ratou. E pera katoa oki tetai au Papa e te au Mama, e tanu ana ratou i te tiare e te kai atu. Ko teia tua, kare no te tanu tiare, marira no tetai ua rakau tei anau mai na roto i te tanuia anga o te tiare. Tena oki te akatakaanga tuatua e, *me tanu koe e meika, ka ua mai rai e meika, kare ua mai e anani!* I na, ko teia tua, e akapapuanga te reira e kare e tika ua ana teia akatakaanga tuatua i te au taime ravarai. I tetai taime me tanuia ana te tiare, ka tupu mai e pakau ke takiri, e kai ka tupu mai kare i te tiare. Eaha la i peia'i? Akore au i kise, we'll find out when we get to the end.



#### Tanu tiare

Ko toku tokorua, e angaanga inangaro maata nana te tanu tiare – e vaine reka katoa i te tauturu mai iaku e nga tamariki i te tanu kai, inara i roto i taku akatereanga, noku te reira tipatimani tanu kai, nona te tipatimani tanu tiare, no prob, all good, sweet as, despite all of us at home planting both flowers and crops – fruits, rootcrops, vegetables.



Ok, tanu tiare, tuketuke ta toku tokorua tiare e tanu ana, tetai pae ka tanu tika ua ki roto i te one, plant directly in the ground, tetai pae ka na mua te akatupu ki roto i te poti/pot i mua ake ta tanu ei ki roto i te one, e ko tetai pae ka tanu ua ki roto i te poti kare transplant ki roto i te one/ground or out in the open field.

#### Tupu mai e uri tomati

I na e orchids tetai au tiare ta te tokorua e tanu ana ki roto ua i te pots. Kia akatupu ra aia i teia type of orchid ki roto i te medium size plastic pot kerekere (see photo top right), eaa ia pakau kare ua te orchid i tupu ana, mate uatu ma te kore rava e akamaramaanga eaa i kore'i i tupu. Tamanako au penei kua pipiia e ta matou nga puakaoa/kuriri koia a *Speckles* e *Luffy*, ki te vai natura. Ko tetai tumuanga oki ia e kore'i tetai au tiare me kore tetai uatu uri rakau tupu ou e tupu, me pi ia ki tetai vai takake mei te vai enua me kore vai areare.

Anyway, kare te orchid i tupu mai ana, but lo and behold, e uri tomati tei tupu mai, akaraia ana ra! I akapeea oki te tomati i tupu mai ei, it doesn't make sense, you just can't plant an orchid and get tomato instead! Kare oki naku i tauru i te uri tomati ki roto i te pot, kare katoa oki au e ruru ana i te tomato seeds ki roto i te orchid pots no te mea e container takake tei akonoia no te tomati e ko te reira taku e use ana, never in pots for orchids. So, plant orchid, orchid dies, then tomoto grows, certainly a mystery and I'm 100% innocent, so can't blame me.

### Aveavea te tupu o te uri tomati, no reira tiria iatu

Anyway, tupu mai e uri tomati instead of the orchid, e no te reira tumuanga, akangaropoina iatu ei e te tokorua te reira pot while she concentrated on her other ornamental pots. Kare katoa oki te uri tomati i tona tupuanga mai e akaraanga meitaki/healthy ana, no reira maata atu te tumuanga kia akangaropoina iatu te reira pot, ko te manakoanga oki a tetai ra ka replace te orchid i mate ki tetai mea ou; yes, a bit of a hassle having to plant again and....., who knows how many times to replant the orchid.



*The 2 family dogs mentioned above, Speckels and Luffy, with their boss Debora.*

### Kua ua te uri tomati aveavea

No te mea ko teia pot plant e tei roto te uri tomati iaia, kare e tei va'o nei i te ngai ka ngoie ua i te kite mata atu iaia, tei roto ra i tetai ngai kua koropiniia e tetai au pots ke, no reira kare rai e kitea pu ua iatu. Kia tae ra ki teia popongi iaku e ano atura ki toku patikara no te leva mai ki te angaanga, manako au ka aere utiuti i nga tita/weeds i roto i te pot plants i te pae mai i te carport e tei reira katoa te patikara i te ngai i paka/park ei. E iaku i make the detour to do the small weeding, ko toku kite atu anga ia i te uri tomati aveavea tona tupu anga i mua na, like a couple of weeks earlier, i na e tomati to runga iaia kua para (see 2 photos above)!

Kia kite mata au i teia, eaa ia pakau, ki ia toku ngakau e te poitirere ma te umere e, i akapeea roa'i teia i peia'i, how is this possible, how can an unhealthy-looking plant bear fruit that is good to eat straightaway? I na kua rava ua ana oki te umereanga i mua atu koia oki, plant orchid and grow tomato seedling. I teia taime, from an unhealthy-looking tomato seedling to one that bore fruit ready to eat! Amazing indeed, it can also be referred to as some kind of miracle, I reckon. It doesn't matter that there was only just the one fruit instead of the normal many, but one that came into this world on an unhealthy plant, stayed on the plant until harvest stage, it could've fallen off due to the status of the plant, but mission accomplished instead, *simply cool* is how I'd describe it!

### What happened to the ripe tomato?

Kua akapeea atu ireira te tomato okotai tei para? Aaki mai au, e i te mea e kua roa rai kare matou i kai tomati ana i te ngutuare, oki akaou atura ireira au ki roto i te kitchen, tipu in half, ruru te miti ki runga i te 2 halves, in my mouth, one half at a time. Aue te reka e, it's been too long no tomato, too good te taste. Ko teia ra oki te catch, ngaropoina takiri iaku e from home I had to pop in at Tuarai Clinic for my 2<sup>nd</sup> check-up, vaito te blood pressure. I nga marama oki i mua atu, kua akamarama meitaki mai te taote a Dr. Teariki Punui e *not this not that, reduce this reduce that, no salt, half spoon sugar*, etc. E favourite oki naku te miti, can't eat without it.

Anyway teia ta te tomati para ruruia ki te miti i oake mai, pop in at Clinic, the nurse (Vaine Tairea) puts on my arm the blood measuring strap to take my blood pressure. A few minutes later, teia ta Vaine kiaku, *Aaaaaa, kua teitei te vaito, what did you do?* I na kare e ravenga ka kimi oki i tetai way out, karanga atu au ki te neti e,

Ah, ok, but should not be as high as the last visit, I've already reduced my salt and sugar intake! Akara ua mai a Vaine kiaku without saying a word. Kua kite ra au eaa tana ka tuatua mai naringa i tuatua akaou mai, ka karanga mai kiaku e, *E Nga ko koe te neti me ko au?* Good thing she didn't respond at all!

### What happened to the unhealthy-looking tomato plant?

I na iaku i aaki mai i te tomati para i nga rau mua o Peperuare i teia mataiti 2023 ngaropoina eaa ake nei te date, ngaropoina atu rai te pu tomati ki roto i te pot, te tikaanga tika'i ka uuti ka pe'i ki runga i te putunga tita kare atu oki e ua akaou i runga iaia, okotai rai taku i akaaki mai. I na i teia ra e akatanotano nei au teia tataanga no te tuku ki vao within the next 3 days, manako au why not pop out and see what happened to the tomato plant from which I picked the ripe tomato some 5 weeks ago, it would've died away by now after that long.

Aaaeee kia ano atu au ki vao i te garden i te kakaro, teia rai te pu tomati e tu nei i tona ngai i roto i te pot plus e 2 puera tiare/flowers i runga iaia, not on the same stem but on a side-shoot that grew big enough to accommodate a new set of flowers, eaa ia pakau! Tera oki tona aiteanga, it is on its way to producing 2 more tomatoes, can you believe it, seriously? Naringa e ka kite aia i te autara, ua aki mai paa iaku e, *"Oh hi, long time no see, what are you up to now?"* Kare paa kotou e irinaki roa ana i teia taku e tara atu nei, I can see you people don't believe this story? Not a prob, tena te nga tutu i raro nei to put your doubtful mind at ease; original plant on left with new side-shoot on right side, and an enlarged photo of the top half clearly showing 2 new flowers, simply amazing and unbelievable!



### The lesson behind the unexpected tomato seedling/apiianga i roto i te uri tomati tei ua mai i te ua e tei kaingaia e au

Me ka ui te uianga e, are there lessons to be learned from the tomato seedling story? No te aha, e rahi na apianga nei, teia tetai pae:

- Allow room for unexpected stuffs, whatever they may be
- Never judge a book by its cover, big mistake on my part and that of the mrs i te manakoanga e kare takiri e puapinga o te uri tomati aveavea te tupu
- It is possible for unhealthy-looking plants to bear fruit; by the same token, it is also possible for good-for-nothing school drop-outs to become successful citizens later on in their lives, even leaders in the organisations that they belong to, island leaders, business or corporate leaders, leaders at the country level, and so on; this has been proven so many times around the world



- It is possible for the old and aged to continue being useful to society and therefore we should tap into their brains to gain as much useful material as possible that may be helpful to us today; it's a sharing world after all
- Never underestimate what anybody is able to achieve in life, but give them the chance, encouragement and opportunity to prove themselves first, and do the judging the day after

Kua rava tena pupuaa'anga no teia taime, until next time.

*Write-up and photos by Nga Mataio*

## 2. WHAT IS A CYBERCRIME?

Cybercrime is criminal activity that either targets or uses a computer, a computer network or a networked device. In other words, this is a modern way of committing crimes by the use of technologies available. Before technology arrives, crimes are committed physically, example – removing a property from point A to B without the consent of the owner of the property.

Cybercriminals or hackers who want to make money commit Cybercrime. However, occasionally cybercrime aims to damage computers or networks for reasons other than profit. These could be political or personal.

Cybercrime is also called “computer crime”, the use of a computer as an instrument to further illegal ends, such as **email and internet fraud, committing fraud, trafficking in child pornography and intellectual property, stealing identities, or violating privacy etc.**

Example of **email cybercrime** is sending emails purportedly from genuine email accounts of the email service (but actually fake). The email contains links that prompt you to visit a page for updating your password and other credentials on the pretext of some system update, data loss, technology upgrade, regulatory compliance, etc.

**Internet fraud** involves using online services and software with access to the internet to defraud or take advantage of victims. These activities takes place over the internet or on email, including crimes like identity theft, hacking into others emails or account and these are designed to scam or defraud people out of money.

Internet scams that target victims through online services account for millions of dollars worth of fraudulent activity every year. And the figures continue to increase as internet usage expands and cyber-criminal techniques become more sophisticated.

**Trafficking in child pornography** is luring or tricking a minor into sexual activity. For example, chatting with a fifteen-year-old girl over the Internet, then suggesting a meeting and from there into sexual activities. Traveling to a minor's home to engage in sex after meeting by way of Internet chat rooms is also becoming common these days.

**Identity theft** is the crime of obtaining the personal or financial information of another person to use their identity to commit fraud, such as making unauthorized transactions or purchases. Identity theft is committed in many different ways and its victims are typically left with damage to their credit, finances, and reputation.





### Impact of cybercrime on individuals

Like attacks on healthcare, the consequences of cybercrime are not limited to financial loss. Victims can suffer from conditions like anxiety and depression, leading to suicidal tendencies.

### Impact of cybercrime on a nation

Cybercrime impacts national security in different ways, including by offering a fertile ground for organized crime and hostile nation states to obtain and launder illicit profits; threatening the economic stability of households, enterprises and governments; and, in some cases, disrupting supply chains and leaving.

### How to protect yourself against cybercrime

Given its prevalence, you may be wondering how to stop cybercrime. Here are some sensible tips to protect your computer and your personal data from cybercrime:

- ✓ **Keep software and operating system updated**  
Keeping your software and operating system up to date ensures that you benefit from the latest security patches to protect your computer.
- ✓ **Use anti-virus software and keep it updated**  
Using anti-virus or a comprehensive internet security solution is a smart way to protect your system from attacks. Anti-virus software allows you to scan, detect and remove threats before they become a problem.
- ✓ **Use strong passwords**  
Be sure to use **strong passwords** that people will not guess and do not record them anywhere.
- ✓ **Never open attachments in spam emails**  
A classic way that computers get infected by malware attacks and other forms of cybercrime is via email attachments in spam emails. **Never open an attachment from a sender you do not know.**
- ✓ **Do not click on links in spam emails or untrusted websites**  
Another way people become victims of cybercrime is by clicking on links in spam emails or other messages, or unfamiliar websites. Avoid doing this to stay safe online.
- ✓ **Do not give out personal information unless secure**  
Never give out personal data over the phone or via email unless you are completely sure the line or email is secure. Make certain that you are speaking to the person you think you are.
- ✓ **Contact companies directly about suspicious requests**  
If you are asked for personal information or data from a company who has called you, hang up. Call them back using the number on their official website to ensure you are speaking to them and not a cybercriminal. Ideally, use a different phone because cybercriminals can hold the line open. When you think you've re-dialed, they can pretend to be from the bank or other organization that you think you are speaking to.
- ✓ **Be mindful of which website URLs you visit**  
Keep an eye on the URLs you are clicking on. Do they look legitimate? Avoid clicking on links with unfamiliar or URLs that look like spam. If your internet security product includes functionality to secure online transactions, ensure it is enabled before carrying out financial transactions online.
- ✓ **Keep an eye on your bank statements**  
Spotting that you have become a victim of cybercrime quickly is important. Keep an eye on your bank statements and query any unfamiliar transactions with the bank. The bank can investigate whether they are fraudulent.

"DO NOT ALLOW YOURSELF TO BE A VICTIM"

*Junior Ngatokorua, CICC Legal Adviser; images from Google*

### 3. E PUAKAOA TUKE UA AKE RAI

*I roto i teia atikara, ka maani au iaku mei te mea atura e, e manga marama toku no runga i teia mea tei karangaia e, Purua, e poem paa i te reo porena. Mei te tuatua oki tei na ko mai e, "no harm giving it a go."*

#### **Akaraanga**

E puakaoa teia i Takamoa, kare au i kite i tona ingoa  
 Paraoni tona kara, teatea i te ope o tona iku e nga vavia  
 E puakaoa peneneke (dward), mei te 5-8 ona mataiti me akatauia

#### **Tana Peu**

E puakaoa maru, kare e avaava  
 E puakaoa maromaroa i taku paunuanga, kare oki ona taeake i te pae iaia  
 Kare katoa au i kite ana iaia i te oro aere anga na vao ma te kanga  
 E moe ua tana angaanga, i te au taima me kite au iaia  
 Penei no te pakari i moe ua'i  
 Penei e maki, penei e mii i tona au taeake  
 Penei kua papaia'ia ana e kua ki'ia e te mataku  
 Penei kare e kaikai meitaki ana, kare ra oki e akaraanga ikoke ana  
 Te vai atura te au *penei*, koai ra oki au i te kiteanga e ko tea te *penei* ka tano

#### **Koai tona pu**

Koai ra tona pu, kare au i kite  
 Penei ko te Orometua Ngateitei, penei ko te Puapii Maata, penei ko tetai apiianga  
 Kare i papu, kare rai oki au i kite ana iaia ki te pae i tetai tangata  
 E pu ra tona e tika'i, penei ka uiui aere au  
 Kare oki i te puakaoa ikoke, kare katoa oki e akaraanga e, e matepongi  
 No reira e pu rai tona e tika'i, no reira ka uiui aere au

#### **Apiianga**

E puakaoa moe ua, e puakaoa kare e ve'u te rango  
 Kare ireira ona puapinga, kare ireira e apiianga i roto iaia?  
 No te aa, te vai ra te apiianga ka kitea me akara ma te akamanakoia  
 E puakaoa maru, kia pera katoa au i te maru anga me kake te vaito  
 E puakaoa moe ua, kia pera katoa toku tuatau akangaroi kia rava meitaki  
 No te viviki oki i te tutu oraanga i teia tuatau, kare e rava meitaki te akangaroi  
 E puakaoa kare e avaava  
 Kia pera katoa au i te paruru i te vaa auraka kia pupuaa puapingakore ua  
 Te vai atura te au apiianga, na kotou ra te reira e tua

#### **Manako openga**

Ko teia puakaoa taku ka aravei mua i Takamoa nei  
 Noatu kare maua e mou rima ana me aravei  
 Te takoto nei ra aia i te au ra ravarai no tetai nga mataiti i teiane  
 Mei te mea atura e te akakite mai nei kiaku e, *slow down GS, take it easy, no need to chase the wind*  
 Meitaki maata e teiane puakaoa, no te au apiianga taau i oronga mai kia aku silently

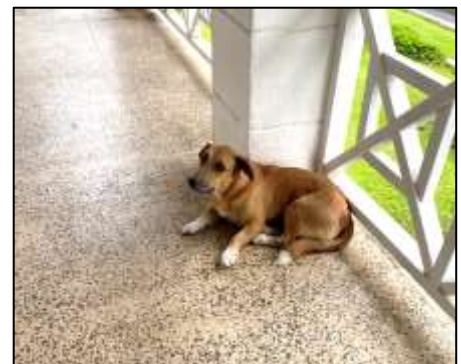
*Tataia, neneiia e Nga Mataio, CICC Head Office, Takamoa*



A dog I don't have a name  
 Welcomes me all the same  
 To my office every day  
 Where I work for my pay



Thankyou doggie for being there  
 For the silent lessons I learned  
 That reminds me of something  
 absolutely important  
 That there is more to life  
 Than forever chasing the wind





## 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. Two more useful, informative and educational ones below. Enjoy reading.*

### 1. EKALESIA OU TEI AKATAPU'IA I AKARANA NEI

Kia orana e te au taeake ia Iesu nei ko tatou nei i aravei akaou na roto i teia Nutileta.

Kua akatapu'ia te Ekalesia Counties Manukau i nga epedoma i topa akenei. Kua rave'ia teia angaanga ki roto i te Ekalesia o East Tamaki e na te Orometua Ngateitei te reira i arataki. Kua ki te Are Pure i te tangata i taua aiai Sabati ra.

Ko te Orometua Ngateitei, e ako Maori uana rai a ia, e kua mataora tana i rave i taua ra ra. Kua topiri ia i te Tia o taua ra kite akakoroanga ma te akamaroiroi i te au taeake kia mou tamou tikai ki roto i to tatou Atu ko Iesu Mesia. Koia oki te tumu e te akaoti i to tatou oroanga akarongo.

Kua roa teia Ekalesia Counties Manukau ite raveanga ite au pure akamori ite au mataitii i topa. Kua tau tona akatapuanga ia ei mema no te CICC, no te mea, kua roa rai a ia ite tapapa'anga i teia tei rave'ia nona.



*Members of the Counties Manukau Ekalesia*



*Hakaoro delivering a Sermon at the CICC at Counties Manukau Branch*

Eaa tei tau kia rave tatou? Ka anoano maata ia kia 'akamaroiroi tatou i te turu i teia au Ekalesia ou tei tomo mai ki roto i te kopu tangata CICC. E mea inangaro maata ia kia pure tatou no ratou, kia tupu e kia ruperupe te Evangelia meitaki a to tatou Atu, a Iesu Mesia i te enua o tetai ke. Kia tika rava kia mou piri tikai tatou ki taua korona ra ta te Atua i 'akakorona ia tatou. Kia akamanuia mai te Atua i teia Ekalesia e tona au arataki. Te na ko ra te Tata Salamo: "Ka pokarakara ana i to kotou au rima, ka maeva i te Atua ma te reo akateitei". Kia manuia rava i te Atua. E te ra e, HI.

## 2. COOK ISLANDERS IN AUSTRALIA

*I wrote this assignment in 1999. It was subsequently published in the new millennium, and reprinted here principally for educational purposes. It is hoped that this would, in a small way, contribute to the study of our people in Australia. An informed public is important.*

I accepted the invitation to contribute to this book because very little is written about Cook Islanders in Australia. So it is an opportunity and a privilege to provide information for future writers to build on, and to guarantee a place for Cook Islanders in Australian history. In attempting to reflect the changes in our attitudes and practices in contemporary Australia, I have paid particular attention to the accuracy of information, which comes from interviews, personal observations and my own experience.

### History

Australia is a country of immigrants. Except for the indigenous people (who are now less than 2% of Australians) and such forced immigrants as convicts, slaves and refugees, almost all others came to Australia, by choice – as did the recent inflow of Cook Islanders.

The Commonwealth of Australia incorporates elements of both the American and British systems. It has a population of 20 million and was home to approximately 25,000 Cook Islanders in 1998 and probably over 30,000 in 2001.



Cook Islands names such as Raro Ite Tonga, Awarua and Tongarewa which are prominent in the Torres Strait Islands and places like Weipa and Bamaga on the northern mainland, suggest that Cook Islanders may have landed there long ago. In 1996, I met a Cook Islander on Mornington Island, between Cape York and Darwin, who meticulously traced her genealogy through the generations back to Napa Ariki of Takitumu district on Rarotonga. This may suggest that Cook Islanders arrived in Australia prior to the advent of Christianity to the Cook Islands in the 1820s, as Napa Ariki predated Christianity. It is, however, possible that the Mornington Islander's ancestor had gone to Australia later.

Although Cook Islanders were taken as slaves to Peru in 1864, none went to Australia. But since 1814 and the whaling days of the 1830s onward, some Cook Islanders served as sailors to replace those who died, become sick or went ashore. The Manning family of Coff's Harbour trace their descent from a young lad named Taura who, about the age of 11, either stowed away or was enticed away from Ma'uke in 1854. Shipwrecked on the coast of Australia, he was raised by a Catholic priest whose surname (Quinliven) he became known by. He was also known by the surname Manning from the Manning River where he lived. After a distinguished career as captain of a river steamer and other occupations, he died trying to save a drowning man. His many descendants also include the Barden, Payne, Mason, and Ayling families of Western Australia, New South Wales and Queensland.

In the 1800s Sydney became an important 'capital' for Cook Islands trade. It was also for years the base of the mission ship 'John Williams' which had a Cook Islands (largely Aitutaki) crew. In the 1870s some Cook Islanders settled on islands of the Torres Strait in North Queensland, as recruits for the pearl diving trade.

### Recent migration

Following constitutional confirmation of all Cook Islanders as New Zealand citizens by the New Zealand government in 1964, more Cook Islanders migrated to Australia. As New Zealand citizens, Cook Islanders can enter and leave Australia as they choose a privilege that citizens of very few countries have. The Cook Islands government denies Australians the reciprocal right to enter the Cook Islands – unless they have some Cook Islands ancestry.



However, not until the 1970s did significant numbers of Cook Islanders, predominantly from New Zealand, come to live here permanently. The popular destinations of the 1970s and 1980s were Melbourne and

Sydney. In the 1990s, however, an influx headed for Queensland, not only from New Zealand and the Cook Islands, but also from Melbourne and Sydney. This change of destination was partly inspired by Queensland's climate, which is similar to the Cook Islands. By 2000 it was estimated that there were more than 5000 Cook Islanders in Queensland, mainly in Brisbane and Cairns.

Many families encourage relatives from home to join them in Australia, and in many cases pay their fares. The Department of Immigration and Multicultural Affairs estimates that between 1996 and 1999, over 1000 Cook Islanders relocated to Australia, but this is certainly a gross underestimate, because many simply declare themselves (correctly in citizenship terms) as New Zealanders.

The stagnant living, health, educational, social and economic conditions at home caused them to move to Australia. Those from New Zealand give similar reasons, although incomes per person in New Zealand are considerably higher than in the Cook Islands. Although these reasons are legitimate, there are also other factors. The fact that 85% of Cook Islanders live abroad indicates that most Cook Islanders don't want to be in the Cook Islands if they can avoid it. The trend is projected to continue, as with small communities world-wide moving to larger centres.

### Family

The family is still the most important unit in the lives of Cook Islanders. However, in Australia the importance of family is slowly diminishing for a number of reasons. Unlike in the Cook Islands where you may need your family for land and other necessities, in Australia you do not rely on them. Even if you assistance can be obtained through government welfare. The members for housing, food, support, evident in village life, does Individuals and others still survive without families.



There is wide variation in units in Australia. Some are experienced one thing in common, that the family unit that they once knew no longer exists.

relationship types among family closer knit than others, but all have

### Citizenship

Cook Islanders are acquiring Australian citizenship. The Federal Government encourages people to become citizens and approximately 3000 Cook Islanders have done so. Many others are in the process of becoming citizens. However, most Cook Islanders feel that by taking Australian citizenship they may lose their New Zealand citizenship and their rights to live in the Cook Islands. Of course this is not so. Perhaps programmes should be pursued to educate Cook Islanders to know the benefits of Australian citizenship, which they can hold concurrently with their New Zealand citizenship, and without affecting their rights to return to the Cook Islands.



### Education

Education in Australia is a matter for the states and territories. Standards and quality are generally similar right across the country. Compulsory schooling starts at 6 years and proceeds for 12 years. After that, except for a few courses, anyone can enter a tertiary institution, even without the formal academic



qualifications that were once necessary for almost all courses. Although adult education at all levels is readily available to Cook Islanders, few take advantage of it. In Queensland, only 5 out of 35 Cook Islands students who graduated in 1999 from year 12, elected to study at university. In the mature age group, to the best of my knowledge, only one Cook Islander is currently studying at university in Brisbane. In the whole of Australia, less than 50 Cook Islanders are studying at tertiary institutions.



One factor that appears to undermine our people's desire for tertiary study is the fear of not being able to do it. I have heard of many Cook Islanders say: "Inangaro tikai au i te apii, e aka 'anga'anga ra oki no te mea e reo papa'a oki". (I would really like to study but it would be extremely difficult because it's in English). This attitude should be discouraged because it defeats the object of striving for further education. Many foreign students in Australia for whom English is their second or third language have successfully completed tertiary studies, some with flying colours. We must ask ourselves repeatedly, "If they have succeeded, why can't we?" We must be determined to achieve higher qualifications, and ultimately a better quality life.

Our people depend on those who work for the government or whose command of English is good, to assist them with social problems. They need Cook Islanders with sound education for advocacy and liaison work and in a few cases to appear in court. For this reason, among others, Cook Islanders should strive for further education. It will give them the confidence and skills necessary to attend to their own problems.

### Employment

A sound education usually attracts a decent job that provides a reasonable income. Australia's unemployment rate 7.6% may imply insufficient jobs, yet Cook Islanders get jobs, often within days or weeks of arrival. Many obtain jobs through family or community networks. Most newly arrived Cook Islanders take any job and are prepared to relocate if necessary. Most take unskilled jobs which few Australians want, such as cleaning, gardening, processing and factory work. A small percentage of Cook Islanders engage in semi-skilled work, such as bus and taxi drivers, shop assistants or bar attendants.

Few are in professional jobs. In January 2000, governments throughout Australia employed an estimated total of 20 Cook Islanders, all in junior or middle management positions. I am not aware of any Cook Islander holding an executive position in a government or multinational corporation. Reasons given include lack of appropriate skills and qualifications, or fierce competition. A few of those interviewed felt that there were elements of racial discrimination in staff selection.



We need more Cook Islanders in public services, quasi-government agencies, shire councils, and banks, where they can assist other Cook Islanders to follow suit. To do this, we need to upgrade skills and qualifications. Only then can we compete with the confidence and competence required by Australian employers. We should be proud of the economic contribution working Cook Islanders are making here, locally and nationally.

### Health

A reasonable income enables a quality standard of living, a more balanced diet and a healthier lifestyle. Access to medical facilities is very important to Cook Islanders, but the failure of the Cook Islands government to negotiate a reciprocal health treaty with Australia undermines the rights of Cook Islanders to some medical benefits available to other New Zealand citizens.



The Australian Health Insurance Act 1973, precludes New Zealand citizens who enter Australia directly from the Cook Islands from obtaining a Medicare Card until they have been in Australia for at least two years. Cook Islanders who have resided in New Zealand and entered Australia from there, can access a Medicare Card almost immediately, provided they demonstrate their intent to live permanently in Australia. Many Cook Islanders are baffled by the different rules applying to those who came from New Zealand and those direct from the Cook Islands. They see it as discrimination and inconsistency, but it is because the New Zealand government negotiated a reciprocal health services agreement with Australia; but the Cook Islands government, although invited to do likewise, has not done so. Cook Islanders from the Cook Islands suffer the consequences.

Fortunately, the New Zealand and Australian Health Reciprocal Agreement grants all New Zealand citizens who visit Australia free access to public hospitals, especially for emergencies. This agreement has been an avenue through which Cook Islanders access hospitals and doctors.

Only when confronted with a health problem does the issue become important for Cook Islanders. Exposure or discussion of the physical anatomy has always been a sacred subject to most Cook Islanders and this may be one reason why health issues are not openly discussed, even though many of them suffer from diabetes, alcoholism, drug abuse, hypertension, cancer, renal failure, obesity and so forth. Cook Islanders should discuss these more openly so that an educational programme can be initiated to assist in their prevention.

Many of our people, particularly those who have no Medicare Card, are reluctant to see a doctor because of the cost. Often, by the time the patient has been admitted to hospital, it is too late.

In Australia, Dr David Munro of Rarotonga, practises in a remote area of Queensland and at least five Cook Islander registered nurses are employed by hospitals throughout the country. Their access to Cook Islander patients is restricted by location, distance and other factors. We need more Cook Islander medical staff.

### Marriage

Travelling around Australia and attending Cook Islands social events through the years, I have observed that Cook Islanders are married to spouses from all over the world. Cook Islanders in Australia now include part Greek, Italian, Egyptian, Maltese, Chinese, Polish, Swedish, German, Indian, Australian and so on; a trend away from our traditional way of life.



Those married to non-Cook Islanders make it clear that Cook Islands men with non-Cook Islands spouses tend to retain their cultural affinity and their participation in Cook Islands community affairs. However, not all of our women and their spouses act in the same way. A number of non-Cook Islands spouses are prominent in our affairs and prefer to socialise with Cook Islanders. Some of them elect to be known as Cook Islanders.

Inter-racial marriage has created a new breed of Cook Islanders. They are more educated and have more choices of prospective spouses than their parents. This trend is likely to continue since only one in 700 residents of Australia is a Cook Islander. So the possibility of choosing a spouse from another culture is high. What is not certain, however, is the degree to which those relationships succeed or fail and the extent to which Cook Islands culture plays a role in them.

I have the privilege of knowing an Egyptian woman married to a Cook Islander. According to her, “You people are very lucky, because you live life to its fullest, unconcerned about tomorrow”. She said her husband has always been committed to Cook Islands’ community affairs. She participates in these events and said she enjoys them more than her own ethnic excursions. She added, “As for the kids, there are always uncles and aunts to take care of them”.

On the other hand, some marriages to Cook Islanders have not been a positive experience for spouses from different backgrounds. A small number of partners expressed dissatisfaction with the financial obligations of their spouses to their families. Cook Islands custom requires that if someone dies, for example, members of that family (not only close members) must contribute to the funeral and related costs and participate in funeral protocols. To avoid such contribution and participation might attract ridicule and phrases such as “Kare koe e u ki runga i te toka” (literally: You would not collide with a rock) implying that the day will come when you will require our financial support and family involvement. This is why many Cook Islanders conform to this tradition, often to the disgust of their partners.

I recall vividly the spouse of a Cook Islander who asserted in the presence of others: “I thought I was married to him, but within a very short time I realised that I was married to all his family. I could not cope with that so I left”. She was more accustomed to nuclear family values. Perhaps one has to adapt or surrender some values to avoid such a conflict to save one’s marriage. The dilemma for many is; “Who is prepared to sacrifice which values?” I leave this to the reader to judge!

### Sports

Cook Islanders in Australia play a wide variety of sports such as netball, rugby union and league, golf and cricket. The seven Cook Islander clubs in Brisbane tend to play against each other and appear to enjoy this more than playing against non-Cook Islanders. A small number of Cook Islanders belong to mainstream sporting clubs and compete against other mainstream clubs.

Inter-state competitions between Cook Islands clubs are becoming an annual event. The Cook Islands Golf Tournament that Brisbane hosted on 19 and 20 November 1999 attracted participants from Melbourne and Sydney. The same applies to other sports, normally on long weekends such as the Queen’s Birthday or Labour Day as this allows time for inter-state travel to maximise time for sport and social activities.



Although these competitions are healthy and warranted to some extent, it is disappointing that Cook Islanders do not participate more with other Australians in sports in which they might have a chance to become a member of the state or national team. To do so, Cook Islanders should join mainstream clubs as they have better facilities, equipment, insurance cover, top class coaching etc. Only when Cook Islands sporting leaders see the benefits of participation at a higher level will a Cook Islander have the chance of representing Australia.

### Media

The power of the media in the Cook Islands community is enormous. Almost all community activities are announced through the media, and diverse information is disseminated. Radio is the main medium. The first Cook Islands radio programme was set up in Melbourne in the 1980s followed by Sydney in 1993, Brisbane in 1994 and in Cairns in 1996. These stations provide a weekly one-hour programme with information relevant to each locality, including news from the Cook Islands, community notices, and the very popular Cook Islands music.

Except in Melbourne, where broadcasters are paid, workers on Cook Islands radio programmes throughout Australia are Cook Islanders who give their time free to write news scripts and community notices as well as remind Cook Islanders of their culture, heritage and country. The programmes are bilingual because of the cultural diversity of listeners. In fact, more non-Cook Islanders tune in to the programmes than Cook Islanders.

When I was in charge of the Brisbane radio programme (Radio 4EB) from its inception in 1994, I invited diverse guest speakers from Brisbane and beyond. These included Cook Islands community leaders, and other leaders visiting from home and elsewhere, Queensland and Australian government officials, representatives of non-government agencies and so forth, to discuss and provide information of interest to the Cook Islands community. Much of it concerned how to deal with different aspects of life in Australia. On other occasions, discussions might be on changes to the law in relation to social security payments, police, immigration, education or even cultural dances. If discussions were in English, I provided simultaneous interpretation to Cook Islands Maori, and vice versa.

Advances in technology give Cook Islanders instant access via the internet to news from the Cook Islands and New Zealand. A significant percentage of Cook Islanders use it.



There is now no Cook Islands newspaper in Australia. During the 1980s the *Cook Islands Times* from Auckland was widely circulated in Melbourne, Sydney and Brisbane. News from Australia is now fed through another Auckland-based newspaper, the *Cook Islands Star*, which is only available in Australia by subscription.



The Cook Islands has no air time as yet on television, even on ethnic Melbourne-based Special Broadcasting Service (SBS). However, given the increase in our population, it is possible that we, along with other Pacific Islanders, will eventually gain some television exposure.

## Religion

After the acceptance of Christianity in the Cook Islands, almost every soul attended church on Sundays. Other world religions were unheard of by our people, so the influence of the Christian faith was enormous for over 150 years. However, the migration of Cook Islanders to New Zealand and Australia has led to changes in the influence of religion.

There is a steady increase in the number and nature of religions to which Cook Islanders belong. A few Cook Islanders in Melbourne have relinquished their Christian faith in favour of Islam. A significant few have also joined Baha'i, Judaism and other faiths.

Within Christianity, many have changed their denomination; e.g. from Catholic to Jehovah's Witness or from Protestant to the Church of Jesus Christ of Latter Day Saints. Most Cook Islanders still belong to the Cook Islands Christian Church (CICC), others to Catholic, Seventh-day Adventist, Cook Islands Presbyterian Church, Apostolic, Assembly of God and many others. The CICC has branches throughout the main centres where high concentrations of Cook Islanders live. There are eight Cook Islanders churches in Queensland, in small groupings of people often from the same family or island. The same situation applies in other main centres in Australia.



*Left: H. Hakaoro & members of a Cook Islands combined Australian Church Fellowship.*

*Right: Mrs Takuariki Hakaoro Metalmann & other Cook Islanders in an Australian Church Fellowship*

One emerging trend is the lack of church attendance on Sundays. It is estimated that less than 10%, are active churchgoers. In Brisbane you would be lucky to see 20 people at church on any Sunday other than when a visiting 'tere' (group) attends or for another important event such as a funeral. The increased number on such occasions is enticed primarily by the event rather than a genuine church commitment.

According to some former active members of the Cook Islands Presbyterian Church, a major problem is its domination by one or two families who occupy key positions within the hierarchy. Everything requires their approval. But if these ruling families wish to introduce changes to suit their own liking, they do so without consulting the others. "What sort of church is this?", some former members asked.

Being a member of a church, according to one disgruntled member, compels one to donate money to the church every week. "Does God really need money?" he asked. "I left the church because of this, money, money all the time." Another complaint relates to the incompetence of church leaders and the fact that few of them have the qualifications to help Cook Islanders. "For these reasons", according to a former church member, "it is wise to stay away from church rather than risk one's time and money". Similar trends and

criticisms can be seen throughout Australia. Our church leaders need to heed these feelings, as failure to do so could lead to further reduction in membership.

## Language

Like the English language, Cook Islands Maori has never been static. It is still going through many changes and its future in Australia is uncertain. The use of Cook Islands Maori in the home and amongst Cook Islanders is decreasing at an alarming rate. Even those who use Maori often mix it with English, as in the following sentence: “Ka no’o kotou ka ‘aere maua, ka catch i to maua bus”. (See you people, as we are going to catch our bus.) The sentence illustrates improper use of both Maori and English, and highlights the amalgamation of two languages. To many people, this is not acceptable, but it is common.

Such a mix of languages could amount to the emergence of a new language. Since languages are always changing, the structure, grammar and usage of the Cook Islands Maori language in the next century may accommodate these changes.

Most Cook Islanders in Australia today communicate with their children in English, both in and out of the home. From discussion with them it seems that the reasons for this include the fact that many of the children were born in New Zealand or Australia and lack the command of the vernacular. The education systems of these countries reinforce the use of English. In addition, parents’ wish for their children to excel at school has reinforced the use of English to the detriment of Cook Islands Maori.

Cook Islanders have communicate with community, read or watch television or time revolves around work or socialise, Cook Islands Maori. Islanders work rude not to others are present.



to use English to work, to members of the wider newspapers, listen to radio video. Since much of their those with whom they English is used more than Even where Cook together, it is considered communicate in English if Moreover, as our lives are

In the financial year 1998-1999, of the at least 25,000 Cook Islanders in Australia, only 41 bothered to request an interpreter in Cook Islands Maori in their dealings with government departments. This shows that the use of Cook Islands Maori in dealings with others is declining and will continue to do so unless programmes are put into place to encourage its use.

While times are changing and adaptation is required, I cannot agree that the vernacular has no place in Australia. Nor can I comprehend why those who were born and bred in the Cook Islands and who have always spoken in the vernacular, suddenly, on arrival in Australia, no longer speak their language. Is it because our language is not important in Australia? Or are we embarrassed to use it?

A Cook Islander in New Zealand explained the essence of our language: “Our Cook Islands Maori is a beautiful, romantic and noble language. It is the centre of our heritage and the heart of our culture. It should not be allowed to slip into oblivion. The importance and uses of our language are wide and enlightening. We use it frequently .... To give directions, ask questions, command, mislead and persuade. When we speak in Cook Islands Maori anyone who speaks or understands it will immediately know that we are Cook Islanders”.

Cook Islands Maori can be as important as other languages, but not as important in monetary terms as English, because of the limited number of speakers and thus markets. To increase the number of Cook Islands Maori speakers and eventually the markets, learning must start in the home with the parents. Language shapes society. The language that shaped Cook Islands society was Cook Islands Maori. It is my hope that our communities in Australia will be wrought, at least to some degree, by the Cook Islands Maori language, the pinnacle of our identity and heritage.

A good command of English is needed too. Having two languages is better than one. Among other reasons, research shows that when young children learn two languages it helps their intellectual development greatly. Cook Islands music, dance, drama, nuku (drama) depend on Cook Islands Maori. The preservation of the language is imperative, both oral and written.

## Dealing with government departments

This can be a daunting experience for many because of the complexities of government agencies. To deal effectively with them one needs advocacy skills, tact at the highest level, and understanding of the functions of government.

Centrelink (formerly the Department of Social Security) is one such agency where these qualities are required, especially if one is advocating for another. In recent times some staff of this agency have regarded Cook Islanders as having no entitlement to welfare benefits. Despite New Zealand citizenship and clear departmental guidelines stipulating their entitlements, a number of Cook Islanders have suffered at the hands of some Centrelink employees, who told them they need to live in Australia for two years to be entitled to Family Allowance. A young Cook Islander and her parents, who were recently told this, fortunately requested an interpreter in Cook Islands Maori. I was assigned the job and the officer concerned reiterated that they have to wait for two years. Realising that this was wrong, and notwithstanding the rules that guide interpreters in Australia, I requested a senior officer to sit in on the interview, as I could not interpret false information. Although he got his superior after much persuasion from me, he complained to my line manager about the fact that I had advocated for the applicant and her family by challenging the information he had given. He felt that an interpreter's role is only to interpret, irrespective of the accuracy of the information. I hold the opposite view.



In another case, a Cook Islander came to Australia after being promised a job, but on arrival, the job fell through and he was unable to support his family. After several unsuccessful job applications and the exhaustion of his savings, he applied for special benefit, only to be turned down, despite guidelines to the contrary. Another Cook Islander interpreter took up the case with Centrelink and the decision was reversed. Cook Islanders tend to be shy to ask for help. They feel that if they ask for an interpreter, the whole community would know that they had applied for a benefit. Sometimes, they take the risk. Other times they act as if they know how to deal with the matter, often to their own detriment. Such attitudes should change as the consequences can be painful.

The above cases illustrate the importance of competent representatives when dealing with government departments. Seek advice from welfare agencies or ask for an interpreter before you apply for any benefit or other services in Australia.

## Housing

Central to any community spirit is the need for housing and the ability to meet rental obligations. In Australia, most Cook Islanders live in subsidised government housing for which they pay 25% of their household income. On arrival, Cook Islanders normally reside with relatives who assist them to apply for subsidised housing. The procedures of applying are straightforward and anyone can do it with or without an advocate. Better still, engage someone who is familiar with housing.





Many other Cook Islanders board with relatives or live in shared private accommodation. A few are still paying for their homes and an even smaller number own their homes outright.

### Food

In the Cook Islands, the sea and the land provide produce of optimum freshness. We can catch fish and immediately cook it, often while the fish is still alive. You cannot get fresher than this. The same applies to taro, kumara, vegetables and fruits. Because of this, our preparation of food has to be quick and efficient while maintaining a high standard of hygiene.

Traditionally, cooking is done by women, often in the company of other women such as a mother and daughter, sisters or friends. While a girl is growing up, the mother teaches her the skills required by a woman including the preparation and cooking of various dishes. In the opinion of many, the most popular dishes of the Cook Islands are marinated fish, poke (arrowroot powder mixed with bananas, mangoes), mitiore (seafood mixed with grated coconut), and mayonnaise (potatoes with vegetables, eggs with dressing).

*A simple marinated fish recipe is as follows:*

- Dice 500g of fillet fish of your choice into cubes
- Squeeze lemon over the cubes
- Add onions, carrots, cabbage and chilli according to taste
- Pour coconut cream over it
- Put in the fridge for 30 minutes before serving.



Since most Cook Islands foods are available in Australia, they are prepared the same as at home. There are also new ways of cooking, new recipes discovered or learnt from other people in Australia. Nowadays, Cook Islanders enjoy exotic dishes from all over the world.

Another trend in Australia is the fact that boys and men, who traditionally do not normally cook, are doing it with enthusiasm. Cooking in Cook Islanders' homes is no longer a woman's chore alone, but a shared responsibility. Like all nationalities, Cook Islanders enjoy their meals and tend to enjoy them more with families, friends and extended families. They practise this in Australia. This is not to suggest that they do not enjoy meals with others. Quite the contrary, when groups from the Cook Islands, New Zealand, and other states within Australia, visit Brisbane, the preparation of food, often catering for hundreds of people, is done in a true Cook Islands manner. This means working with others. Because of the number of people being catered for, rather than cooking 100 chickens and potatoes on several domestic ovens, 1000 chickens, in addition to other delicacies, can easily be cooked in an umu (earth oven) thus saving time and effort. This is the way Cook Islanders usually cater for groups, weddings, hair cutting ceremonies and birthdays. Dining in restaurants is traditionally foreign to Cook Islanders but they are being introduced to this type of socialisation by spouses and friends. In some cases, their education and the nature of their work has given them the confidence to enjoy a meal out of the family home. Although most Cook Islanders welcome the opportunity to dine in restaurants, the constraint on the family budget restricts their patronage.

### Youth

These are our future people of nearly half of the Cook Islands. Although a number of young people have had trouble with the law in the past, this has changed. At the time of writing on a court supervised order, our youth in Queensland, groups of the same size.



Australia. In Queensland population is under 20. Cook Islanders have been in the trend has dramatically not one Cook Islander youth is. This is an excellent record of compared to other ethnic

By contrast, an increasing number of Cook Islander youth being sentenced to community-based orders. Their problems generally stem from broken homes. Their parents are separated and often alcohol and sometimes drugs are involved. Youth and children are often left unsupervised and consequently get into trouble with the law. Many offend in order to survive.

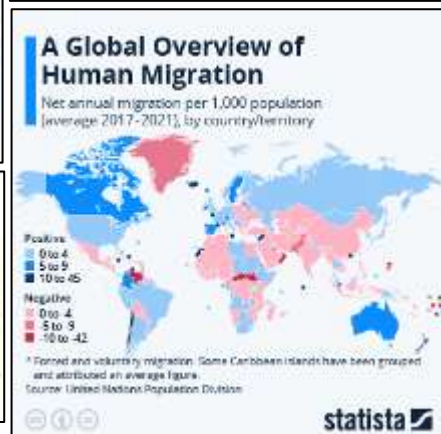
It is estimated that in the whole of Australia, less than 24 Cook Islander youth are on court orders, which reflects the good behaviour of our youth. Maintaining the example set by those in Queensland and guiding them in the right direction will ensure the success and prosperity of our communities in Australia.

### Concluding remarks

Since writing this story over two (2) decades ago, many changes have occurred in the lives of our people in Australia. The explosion in our population is one such change. It was estimated at 25,000 in the late 90s and possibly 50, 000 in 2023. Other significant changes encompass the types of work we are engaged in, the increased number in our community projects fundraising 'Tere', especially those from home and the rapid growth in our CICC church family throughout Australia.

On my recent trip to Melbourne, Brisbane, Cairns and Sydney, I have observed a marked increase in our youth population. In fact, many of the children I knew in the late 90s are now married and have their own children. Te 'akaroa nei, kua mapu e kua akaipoipo te anau tamariki. In short, this, amongst other things, characterises the essence of: 'Cook Islanders in Australia'. Kia manuia i te Atua.

### Migration images from Google



## MEMORY LANE

The following 2 articles were sent in by Rod Dixon, former USP Cook Islands Centre Director currently based on Mangaia. (1) Extracts from a old edition of John Herrmanns Search magazine on the arrival of the Gospel to Mangaia, (2) Bits and pieces including two letters from Mangaian Orometua in New Guinea. Meitaki maata Rod for these contributions.

### 9. MORE ON THE ARRIVAL OF THE GOSPEL

## Te au punanga evangelia ki Mangaia

*Mataora Harry*



*Te oronga atu nei ta tatou tianara SEARCH i te reo akameitakianga kia Mataora Harry, koia tei oronga mai i tana i tata no runga i te "Taeanga mai o te Evangelia ki Auau". Ko te tuanga tai (Part 1) teia. Ka tuku ia atu te tuanga rua (Part 2) a teia marama ki mua. Te mou nei a Mataora Harry i te taoanga Tauturu Puapii Maata i te Apii Tuarua o Mangaia, i teia tuatau.*

### **Akamaramaanga**

Kua tata au i teia puka, no te mea kua tata au i te puka ta Taira Rere i tata, no runga i te taeanga te Evangelia ki Mangaia. Teia i reira te takiatokorero tei riro i te 'akamaroiroi' e te 'akapakari' mai i toku manako e e tata rai au. Te karanga nei:

Te irinaki nei ra au e, ka maroiroi tetai au tangata Mangaia i te kapiti mai i te reira au tuatua, ki te au tuatua tei tataia i konei, kia rauka ia tatou i te kite i te katoaanga o te au tuatua. No reira te irinaki nei au e, ko taku e akaoti atu nei, ka riro te reira ei tauturu e te apii atu i teia uki e te uki no te tuatau ki mua. E au manako teia taku e tata atu nei tei koikoia mai



e au mei roto mai i tetai au pa metua e ora nei, e tei takake atu na te ara o te mate.

Te rua, i mua ake ka tae mai ei te Evangelia ki runga i te enua ko Mangaia, te noo ra tetai Taunga ko Arokapiti. I roto i tona oraanga i te ao nei, i te tuatau e ora ra aia, kua tara aia i tetai totouanga. Teia taana puku tara no tana i totou. Te aere mai ra to atua na te aka o te rangi, mei te kaokao rauaika tea te tu. Te tumu oki i pera ei tona manako kua kite aia e e Atua ou tetai ka tae mai. No reira o tana papauanga teia tei na roto i teia totouanga. Teia tona aiteanga i reira, na tetai pai e apai mai i te Evangelia. Ko teia kaokao rauaika, e pai. Teia ra i reira te mea umere, ua tupu teia totouanga mei tana i papau. Kua riro e na te pai i apai mai te Evangelia ki Mangaia.

Kua inangaro katoa rai au, i te kapiti i taku i koikoi mai no te mea, kua akamata te Evangelia i te akapunganga i roto i toku puna ko Teapunavai. Tei roto katoa oki i teia puna nga marae rongonui, ko Akaoro e Tukitukimata.

Te a, to Numangatini kite i te apai i te evangelia i roto ia Teapunavai. Are oki aia i apai ki tetai ngai puapinga kore.

Ei taopenga i taku, te oronga atu nei au i taku amane akameitakianga ki te au tangata tei oke mai i ta ratou miti moko kia akaputupu au e kia akauua. No atu oki e kua takake tetai pae, ua vai ao ra ta kotou.

I te ra 15 no Tiunu, mataiti 1824, kua tae tetai tere Evangelia ki Mangaia no te apai atu i te tara ora na te Atua ou. Kia tae atu ra ratou ki reira kua kite atu ratou i te au tangata Mangaia e tu ra i te pae tai, ma ta ratou korare e te taiki. Kua rere atu e rua Orometua ki roto i te tai, e ua kau atu ki uta. Ko Davida e Tiera to raua ingoa. I a raua e kau nei te ngarangara nei raua no te mea, are ake rai oki te Mangaia, i ariki ake i te Evangelia, i te taeanga mua mai i te mataiti 1823. Te tae nei teia nga Orometua ki runga i te enua, ua tiaraia mai tetai taiki inara ua arai ia e Numangatini. No reira ua rekareka teia nga orometua no te mea ua kite raua i teia akairo e te ariki ia mai nei raua e te nuku tangata o

Numangatini. O teia nga orometua e Tahiti no Tahaa. No teia arikianga mai ia raua, ua tuku mai te pai i tetai poti no te apai mai i te katoaanga o te tere. Ua aravei a Numangatini i te au tangata e ua taki atu ia ratou ki uta ua atu, i te pae ree. Kia tae ratou i reira ua au aia i tetai marae ei akairo no te taeanga mai o te Evangelia ki Mangaia e ua tapa i tona ingoa ko Orongo. Mei te reira tuatau e tae mai i teia tuatau ko te marae okotai ua teia i te pae tai. I reira ua aki aia i tona manako ki te tere e ka aere ratou i roto i te puna. Kia oti ta ratou tarataraanga ua taki ia ratou i te ngai tana e inangaro nei.

Ua kake atu ratou na te makatea e tae ua atu ki Paata. I reira ua ko ma te tuoro atu ia roto i te puna tangata. I a rongo mai te au tangata e noo ra, ua aki atu i to ratou au tangata ngangao i teia tuorooro. Tei runga oki ratou i te ree e tuorooro nei. Ko te ree oki teia i uta. No te putuputu i ta ratou ko, ua pau mai ia roto i te puna. Ua ui katoa mai tetai reo no roto mai i te puna.



*Nooroa Numangatini Ariki*



O ai tera e ko mai ra e e aa taua ka inangaro? I na te reo ei.

O au teia Numangatini e ko atu nei, e te aere mai nei au e apai mai i to kotou Atua ou, i pau atu ei a Numangatini.

Ka kai ra tena atua i te manga? I ua akaou mai ra te reo mei roto mai i te puna.

Ae, i pau atu ra a Numangatini.

I reira ua kake mai te toa e mau ra i te ua Mangaia ko ia a Pangemiro i te kakaro reka e mei te aa te tu o teia Atua. Kia tae mai aia ki ringa, ua poitirere tikai aia i te kiteanga i tetai mea tuke ua ake rai. Ua kakaro aia i tona pakiri e tako, o tetai i reira o teia tere tangata e tea. Ua roa rai tona kakaranga, i reira ua aere atu aia ki te pae i te vaine a te orometua. No tona poitirere i aia e kakaro tika nei ua akamata aia i te amirimiri i teia vaine. Teia tana i tara i te otianga aia i te amirimiri i te kopapa o teia vaine A to te Mangaia ua.

Ua maeva teia au tangata no te mea ua manuia to ratou akarongoanga. Naringa paa teia vaine i takaviriviri o te openga rai ia. Kua aravei a Pangemiro i teia pupu tangata e ua taki atu i teia tere ki roto i tona iti tangata.

## Tukitukimata

Kia tae atu te Tere Evangelia ki roto i te puna Keia, tei aratakia e Pangemiro, kua poitirere te iti tangata o Pangemiro i te kiteanga. Inara ua akanoonoo a Pangemiro ma tona au aronga ngangao no tetai kopunga tara. Kua raveia i reira teia kopunga tara i runga i te marae ko Tukitukimata. Ko te marae oki teia e akaotia ana tetai au angaanga te ka raveia i runga i te enua. Mei teia te tu, me e tamakianga, pekapeka, e te vai atu ra ka akaotia te tukuanga tika i runga i teia marae. Ko te tumu manako no teia kopunga tara, ko ia oki ka apai ratou i teia Atua ki ea akamau ei. Kia oti ta ratou uriurianga manako kua rauka mai ta ratou tika e ka apai ratou ki runga i te marae ko akaoro. Ko teia marae oki ko te marae teia e akaatingaia ana te tangata.

Inara, me oki tatou me akamaara i to Numangatini kite i te apai i te Evangelia ki roto i teia puna, no te mea kua kite aia e tei a Pangemiro te au Mangaia. Kare oki aia i apai i te Evangelia i tetai ngai puapinga kore ua.

Kua noo i reira te Evangelia ki roto i teia puna, e ua akamata i reira tetai o te nga oire i



*Oremetua Mahuta Tapaitau and church deacons, CICC Church Oneroa.*



vao i te aere mai i te akamori i teia Atua ou.

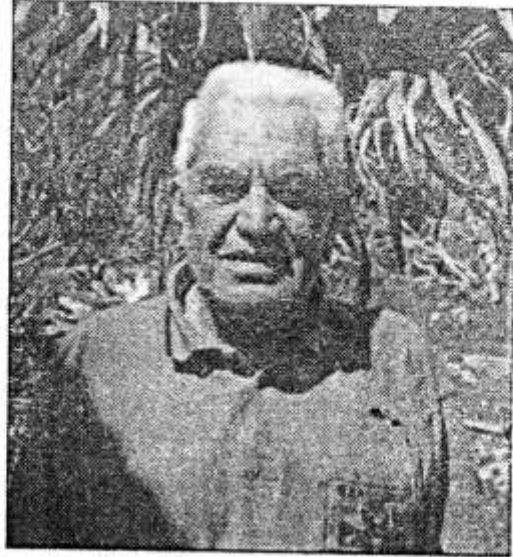
I te mataiti 1828, kua tupu tetai pekapeka i rotopu i te Evangelia e te iti tangata Mangaia. Inara ko teia pekapeka kua na roto mai te reira i te akapiriaanga tetai orometua i te tamaine Mangaia tei noo i roto i te oire Tamarua. Kua mate oki te vaine a teia orometua. No teia tu i tupu ua tapaia i reira teia tamakianga ko te kai parau o rotopu i te etene e te Evangelia.

Ko te 42 oki teia i te purukianga i Mangaia, e ko te toa o te etene ko Tereavai. To the Evangelia ko Numangatini. Kua raveia teia tamakianga ki Poutoa i Tamarua. I roto ra i teia tamakianga ua autu atu te Evangelia no the mea kua maata to Mangaia tei piri i te Evangelia. Kia oti teia purukianga ua noo au ua te iti tangata Mangaia. Mei tetai 9 mataiti, i pou kua akakara te au tangata ngangao o Mangaia kare e tau meitaki ana te ngai e akamoriia nei te Evangelia. Kua uipa akaou te au tangata ngangao o Mangaia ki runga i te marae ko Tukitukimata. Teia i reira ta ratou tukuanga tika ka akatu ratou i te rua o te are pure o te Evangelia ki runga i te enua ko Ariari o te Rangi tei karangaia te rua o tona ingoa i teia tuatau e ko Tuviriviri.

### Ta Tamarua Tama Ua

I te mataiti 1841 kua tupu mai tetai manako manea mei roto mai i te au tangata mou evangelia e te aronga mana o te oire Tamarua e ka apai ratou i ta ratou evangelia. Kua uriuri i reira te au tangata mamaata o te evangelia e te aronga mana o te enua no teia patiangā. Teia te uianga mua tei uiia ki te au tangata o te oire Tamarua. Ka apai ratou i ta ratou Evangelia ki ia? Teia te pauanga, ka apai ratou i ta ratou evangelia ki runga i to ratou ua, mei tei oti oki e ka riro teia ei tama ua na ratou. Kia oronga mai i reira te uipaanga i ta ratou tika, kua apai a Tamarua i tana tama ua mei Tuviriviri ki Tukia. Kua noo te evangelia ki Tukia inara ua kakaro te iti tangata Tamarua are teia ngai e tano ana. I reira ua api akaou ratou ki Tangiaruru. Kua noo te evangelia ki reira, inara are rai teia

oire tangata i mareka. No reira ua apai akaou ratou i ta ratou evangelia ki runga i te potonga enua ko Teataao. Mei te reira tuatau mai e tae mai i teia tautau te tu mai nei te reira are pure, inara te akaouia nei tetai au ngai tei pe.



*Orometua Papa Ngatupuna Pareina, Tamarua*

### Ta Ivirua Tama Ua

I te ateaanga atu ta Tamarua evangelia kua toe mai i reira te oire Ivirua. Ko teia oire oki e na te kainga mai ana ia i te aere mai ki Oneroa no te akamori i te angaanga o te Atua. E itu oki maire i te mamao i teia oire i vao ake ia Oneroa. No te tangi o te au tangata mau evangelia e te aronga mana o Ivirua ua puta mai tetai manako mei roto mai i tetai metua tane. Teia taua manako nei ka timata ratou i te pati i ta ratou tama ua e ka apai ratou.

Ko te akonoanga oki a teia oire ko Ivirua me aere mai ratou ki te pure ki Oneroa i te ra Tapatu, ka tau ratou i ta ratou kai i te popongi Aonga. Me aiai i reira ka uke mai ta ratou manga, i reira ka aere mai ratou na te kainga mai i Tavaenga. Ka tae po mai te Ivirua ki Oneroa e ka moe, e kia popongi mai kua akamata i reira ratou i te aere ki te pure. Kia oti i reira te akamorianga i te aiai kua oki i reira te iti tangata Ivirua ki to ratou oire.

Kia tae i reira ki tetai Tapatu, kia putu putu te





*CICC Church Ivirua*

au tiakono e te orometua kua patia a Arikikaka kia rave mai i to ratou pure putuputuanga. Teia i reira te au pukutara a Arikikaka i pure mai: Ta Tamaunu Parau, Ta Davida, Pukea apaina i Karanganui, ia vaitata ua te anau, ua roi te kake i te puku i Tuapapa, Amene.

Kia oti teia pure ua pati te orometua kia akamarama mai a Arikikaka i te aiteanga i tana pure. I reira kua akakite teia tangata e ko te aiteanga i tana pure koia oki te inangaro nei aia kia akatika mai te orometua e te au tangata ngangao o te evangelia e kia apai te iti tangata Ivirua i ta ratou tama ua. Kua uriuri te au tangata i roto i teia uipaanga e kua akatika ratou i teia patiaanga.

Kua apai a Ivirua i tana evangelia ki runga i te potonga enua ko Kura Kitea o te Evangelia. Mei reira ua neke atu te rua o te ngai ki Tupango e mei reira ki Te au Tutai o te Evangelia. No teia moukoreanga te turanga o te evangelia ua neke akaou te evangelia ki Are Papaka Nui. Mei te reira tuatau e tae mai teia ra te tu mai nei teia are pure tei riro ei ngai akamorianga no te evangelia.

### Uriia

Kua noo te evangelia ki Tuviriviri mei tetai 57 mataiti, i reira kua tupu tetai uriia. I roto i

taua uriia ra ua parari te are pure o te oire Oneroa. Kua manamanata te iti tangata Oneroa, no reira ua akatu ratou i to ratou are pure ki runga i te potonga enua ko Punanga te ingoa. Mei te reira taima mai e tae mai i teia tuatau, te tu mai nei teia are pure.

---

## Quotable Quotes

“The psychological value of history should not be under-rated. It is a fact that societies such as Samoa and Tonga, have retained a strong sense of history have also maintained their sense of dignity and self respect. The teaching of local history should therefore be featured strongly in the school curriculum.”

*Pillai - Ravuvu - Stella: 'Pacific History and National Integrity.'*

“Democracy functions only when the people are informed and aware, thirsting for knowledge and exchanging ideas.”

*D Rusk: 'Pacific History and National Integrity.'*



# Te apunavai mataora

*Peiaa Teinangaro*

## Akamaramaanga

Kua akatu ia teia are uipaanga i te ra 24 o Sepetema i te mataiti 1941 e kua tomo i te ra o Sepetema i te mataiti 1942. Kua tavini meitaki teia ngutuare i te angaanga tapere e te Evangelia i te 50 anga o tona mataiti, ta te ai metua i akatu no tona rau tangata.

I teia mataiti 1991, te teateamamao nei te Puna Keia no te akaou i teia ngutuare. Inara, ka akatu e are uipaanga ou, e pera katoa te rua o te are (hall) te ka akatu ia ei rave i te angaanga a te tapere i te au ra ki mua. Ka riro katoa teia ei ngai putuputu anga no te au mapu o te tapere.

Te tangi nei te ngakau e te akaaroa i te maroiroi o te ai metua tei moe. Inara ko te inangaro teia o te ai metua i teia tuatau kia tau i te oraanga o teia tuatau. Teia ra te mea pumaana i te ngakau, koia oki, kare rava tetai toka o te tino are e akaruke ia ki vao, ka tuku pou rava ia tei reira ki roto i nga are ou, e tae roa atu ki te ungaunga toka rikiriki. Ko te aka ngateiteianga teia ta te tapere tangata i manako ei akamaara anga i te angaanga meitaki ta te ai metua i rave no to ratou iti tangata.

Te akameitaki maata nei te kumiti akaare o te tapere no teia angaanga maata ta matou ka rave, i te tata o teia karere "Search" John Herrmann, koia i oronga mai i teia tikaanga kia tata ia ta matou angaanga e rave nei no runga i teia ngutuare i raro ake nei, i runga i te oneone o Au-Au Enuu.



*Are Uipaanga: Te Apunavai Mataora*

# Te au punanga evangelia ki Mangaia part II

## Mataora Harry

*Kua tuku ia atu na roto i te tianara SEARCH Volume 3 Number 3 1/9/91, te tuanga tai (Part I) o teia tua. Kote rua teia o te tuanga ta Mataora Harry i tata mai. Te irinaki ia nei e, ka riro ta Mataora i tuku mai no runga i te tupuanga o te Evangelia ki Auau, ei mea puapinga kia tatou katoatoa.*

### Te Au Orometua Ki Oneroa

E ngao oki te au Orometua tei rave maroiroi i te evangelia ki Oneroa. Teia to ratou ingoa.

Ingoa	Oire/Enua	Mataiti
Davida	Tahaa	1824
Tiera	Tahaa	1824
Maretu	Ngatangiia	1839
Rupe	Avarua	1840
William Gill		1841
Pori	Arorangi	1842
Maki	Mangaia	1843
Ngatae	Ngatangiia	1843
Katuke	Atiu	1844
George Gill		1845
Anania	Atiu	1846
Teariki	Ngatangiia	1849
Tangiia	Avarua	
Tumupu	Atiu	
William Wyatt Gill		1852 - 1872
Rauraa	Mangaia	1855 - 1858
George Alfred Harris		1871 - 1896
William Nicol Lawrance		1884 - 1885
James Harris Cullen		1891 - 1902
Takapikore	Mangaia	1895
Henry Bond James		1902 - 1904
Mate	Mangaia	1905

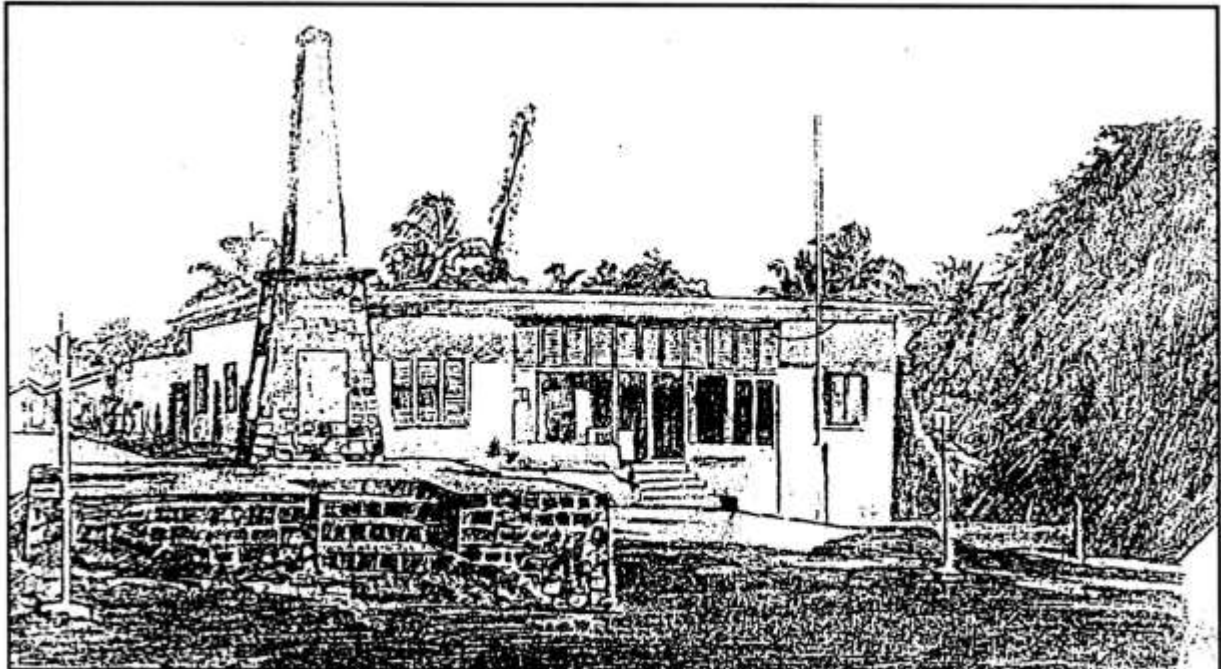
Rau Pokoati	Mitiaro	1943
Robati Sema	Rakahanga	1947 - 1950
Tuaau Pokomaki	Titikaveka	1950 - 1956
Bill Masters	Palmerston	1956 - 1963
Ta Upu	Aitutaki	1965
Tarariki Pitomaki	Aitutaki	1965 - 1968
Teui Nimerota	Mauke	1968 - 1973
Mangaara Makiiti	Mangaia	1973

### Te Au Orometua Ki Tamarua E Ivirua

Ingoa	Enua	Mataiti
Rota		
Anania		
Maretu		
Kaokao		
Tipoki		
Tuamingi		
Takapi		
Rongomate		
Teanaune		
Apeau		
Aue Ngaau	Mauke	1935 - 1943
John Tini	Aitutaki	1943 - 1947
Orake	Mangaia	1947 - 1952
Ngatupuna, P.	Mangaia	1952 - 1973
Mokoha	Manihiki	1956 - 1959
Nootai, H.	Aitutaki	1959 - 1964
Tupou, A.	Manihiki	1964 - 1973
Tekeu Uea	Atiu	1973
Ngatokorua Patia	Mauke	1980
<b>Ingoa</b>	<b>Enua</b>	<b>Mataiti</b>
Katuke	Atiu	1842 - 1884
Tuka	Mangaia	1884
Kaokao	Mangaia	
Koreiti	Mangaia	
Nooongo	Mangaia	
Manoa	Mangaia	
Mate	Mangaia	
Akacakore	Mangaia	1918 - 1922
Rongomate	Mangaia	1922 - 1928
Koi	Mangaia	1929 - 1938



Pureau	Atiu	1938 - 1940	Akaea		1852
Raa	Avarua	1940 - 1943	Tauri	Sandwich Is	1852
Teremoana	Mauke	1943 - 1947	Vaaru	Sandwich Is	1852
Kiriau	Atiu	1947 - 1952	Kaveriri	Sandwich Is	1853
Moe T.	Mangaia	1952 - 1956	Poito	Mare	1853
Orake	Mangaia	1956 - 1961	Taoiti	Penrhyn	1854
Takai T.	Rakahanga	1962 - 1964	Kaiiau	Penrhyn	1857
Tihau P.	Rakahanga	1964 - 1968	Toma	Sandwich Is	1858
Mangaara M.	Mangaia	1968 - 1973	Lameka	Eromanga	1861
Tekere P.		1973	Vaitari	Eromanga	1861
<i>Te Au Orometua Mangaia ki Vao ake ia Mangaia.</i>			Teanaroa	Rakahanga	
Ingoa	Enua	Mataiti	Koreiti	Mauke	
Arerakau	Tanna		Taurae	Samoa	
Marutanga	Tanna	1845	Urunga	Pukapuka	1870
Rangia	Tanna	1845	Nehemia		1877
Paku	Mitiaro	1845	Parengo	Mitiaro	1877
Parepou	Aneiteumu	1848	Kumu	Mitiaro	1880
Tamua	Arutanga	1848	Karere	Pukapuka	1883
Kaui	Tanna	1848	Pi	Mauke	1884 - 1899
Rauraa	Mitiaro	1849	Aiteina		1902 - 1909
Kuku		1849	Takapikore	Titikaveka	1887



*Te Toka Vaeau i mua i te Post Office i Oneroa, Mangaia. Kua toro ia teia tutu e Nga Vakapora.*

Kauareiti	Mauke	1900 - 1909
Tauri	Mauke	
Tutara	Arutanga	
Orake	Rakahanga	1940
Moe Turua	Titikaveka	1942 - 1947
N Pareina	Nikao	1946,47 - 1973
Teiti John	Mitiaro	1949
Rauaute	Rakahanga	1951 - 1953
Mangaara M	Tetautua	1963

*Te au Orometua Mangaia ki Papua New Guinea.*

Ingoa	Mataiti	Ingoa	Mataiti
Ruatoka	1872 - 1903	Rongomate	1899
Teria	1874	Maui	1901
Pekarima	1874	Paneke	1901
Motu	1874	Aratai	1901
Materua	1876	Mateatea	1901
Tipoki	1878	Manoa	1901
Mareare	1878	Lazaro	1902
Tekovi	1881	Raiapinga	
Tipoki	1883	Tongia	1903
Matarangaua	1885	Teingarii	1905
Ka	1887	Uzia	1905
Akaekore	1888 - 1889	Rurutura	1906
Tangirakau	1888	Mataa	1909
Tarikainga	1889	Rima	1907
Matareu	1897	Koi	1910
Akaekore	1895	Tamore	1910
Teinakore	1895	Teanaune	
Tuamingi		Peni	
Maiti	1897	Iviiti	
Pakuiti	1897		



## 10. LETTERS FROM MANGAIA MISSIONARIES IN PAPUA NEW GUINEA 1898

\* \* \*

VAILALA, NEW GUINEA.

DECEMA 15, 1898.

Ki nga Ekalesia e toru i Mangaia, ma te tavini o te Atua toitei, ma nga tauturu, nga diakono, ma te apii anga i Oneroa, nga ariki, ma te au kavana, ma te tangata ko ke, ma te au tane mapu, ma te mapu vaine, kia ora na kotou i te Atua mou.

Te tata nei au i teia mea leta ia kotou i tei tupu ia matou i toia mataiti 1898. Kua oti te are o te Society i Orokolou i te raveia e maua ma Taviri; 15 te roa, e 8 te atea. E kua oti katoa te are o te apii anga; e 20 te roa, ma te au are rikiriki katoa. I te rā 7 ia Novema kua aere te au vaka i te tiki ia Heneri Tuka i Moru, e kua apai ki Orokolou.

E toru orometua Nukini ka apai ki te ratou au ngai, ki te au ngai vaitata i Vailala; e kua tae raua ki te raua oiro, e kua uipa matou i te ngai okotai, e kua rekaroa i te noo kapiti anga. Ko Tuka rai te tiaki i te apii anga i Orokolou nei. Ko Tuamingi kua aere i Moru, e tiaki i te apii anga i Moru, ma te kainga o te Society, ma te Ekalesia katoa. Ko te orometua ou kare i tae mai.

Tera tetai: ko te au taeake te meitaki nei rai ratou. Ko te angaanga a te Atua te tupu aere nei rai i roto i te au oiro katoa; te aere kapiti aere ua nei te meitaki e te kino, kare rai ta te Atua e kore, ka tupu e ka ki teianei ao i te kite ia Iehova, mei te tai e ki i te tai.

Tora tetai: kua akaruke ia Maiva e Akaeakore, e kua raveia mai ei orometua no roto i te tuanga i Namau, e kua noo matou i teia tuanga nei, e kua meitaki. No te kore tangata kare o rava na te tangata; e kia tae i te marama ia Decema, i te rā 15, kua aere a Homu i te kavu ia Lataro ki Aivoi, te kauvai mua i Nuaipua, e kua vao i taua taeake ki Ivira, te ingoa o tona oiro.

Ko Akaeakore ma te vaine kua aere raua ki Abiube, te oiro o Ibai, i Maibua i tai. Kua kite rai kotou i taua taeake; no Ivirua; e mapu no Kirikiri. Kua tangi rai au i taua mapu; kua tauturu mai te Atua i tona angaanga i Nukini nei. Aue tou e! e taku au taeake, naai e tu i te turai vairanga oa e tao ai Maibua i uta? Aue! e te au mapu e noo i Mangaia na, ua tangi au ia Akaeakore; tei te ngai piri, ngai mate, ka akara na i te kai tangata. Aue nga toko ā e noo i Namau! taki tai aere ua. E taku au taeake e, auraka e akara ki muri; aere mai; kare o pou te puruki i te tangata okotai. Akara mai i te puta angaanga a te Atua, kia mou piri te pitonga i te taura, koia te pare i te Atua, kia momani i te vaa o te tao, kia ora Akaeakore i te Atua. Kia riro ei pati anga mutu kore i te Atua, kia tu mai te aronga mei roto i te ara, kia ora ia Iesu; kia kite i te ora anga a muri atu, kia tae a Maibua i uta, e tae ua atu ki raro i Iare, e tao ua atu ki Vaimuri.

Tera tetai: kua noo vaine au. Kia ora na.

Na TARIKAINGA.

— o —



I. C.

## TE TUATUA NO PAPUA MAI.

HANUABADA, PAPUA.  
NOVEMA 27, 1898.

sion in  
aws re-  
severer  
closing  
These  
ils that  
combat

Ia Karena, ma nga Diakono, e nga Ekalesia e toru i Mangaia.  
Ia ora na kotou ravarai i te aroa ua o to tatou Pu meitaki  
maata o Iesu Mesia, Amene.

Te tata atu nei au ia kotou i teia mea leta ei aravei anga no  
tatou i teia taima. Te meitaki nei matou i teia tuatau; te  
maroiroi nei te kopapa, kare apikepika ana. Te meitaki nei te  
angaanga a to tatou Pu o Iesu, kare e kino ana.

graphs:  
on the  
ported  
list of  
Lower

Tera tetai, e akakite atu au ia kotou, te au mapu Ekalesia  
tane, ma te au mapu vaine, ia kite kotou i to maua inangaro o  
Tamate ia kotou. Tera to maua inangaro ia kotou, e akamaroi-  
roi ia kotou, aere mai, o rave tatou i te angaanga a to tatou Pu  
o Iesu i Papua nei; auraka e noo ua i Mangaia e kai mamio ua,  
ia poria ua kotou i te kai mamio; aere mai, e tama ma, e maine  
ma. Te matakū nei maua ko te riro aea to tatou korona i te  
Samoa; e 12 to ratou au mapu tane, e 12 mapu vaine, te ka tae  
mai i Papua nei i teia aere mai o te pai orometua i Papua  
nei, i te marama openga o teia mataiti nei; kare tetai okotai ra  
ake no to tatou papaki. No reira i tupu ai to maua matakū, ko  
te riro aea to tatou korona e to tatou kakā ia ratou; no te mea  
na to tatou papaki i va'i te ngutupa o Papua, kare na te Samoa.

gerous  
match  
curious  
manu-  
deadly  
pear in  
Work-  
shown  
which  
ts own

E tama ma, e maine ma, e akamaroiroi, auraka to tatou ko-  
rona e to tatou kakā e riro ia ratou; ia aere ua rai tatou i mua,  
auraka tatou e topa ki muri. Te akamaroiroi ra to tatou Pu i  
tana Ekalesia i Philadelphia, ia akamaroiroi ratou i te akarongo  
iaia, ma te rave i tana angaanga, ia kore ta ratou korona e riro  
ia etai ke: "I na, te aere vave atu nei au; e mou tikai i tei  
rauka ia koe na, auraka tauu korona e riro ia etai ke." *Apoka.*  
*iii. 11.* E tama ma, e maine ma, e akarongo mai; e tu ki runga  
aere mai, ia aere ua rai tatou i mua, auraka tatou e topa ki

EDITED IN MANGAIA.

7

muri: o to maua inangaro tona o Tamatō ia kotou, ia akono ia o  
kotou to maua manako. Ino! ino! auraka e akakoreia.

Tira rai. Tera te tuatua New Guinea: Vadaeni umui, pa  
mauri, pa namo. Tera to aite anga: Otira ua, ia ora na kotou,  
ia meitaki kotou.

Ko au, o RUATOKA.

## E IMENE OU.

1 I na, te tanukai,  
Kare e noo ua,  
E ruru mā te kokoti  
Tana ia angaanga.  
Kia pēra te Ekalesia,  
Aua e noo ua,  
E ruru i te tika  
No Iesu Mesia.

2 I na, te ravakai,  
Kare e noo ua,  
E tu i te po e te ao  
Ma tana kupenga:  
Kia pera te Ekalesia,  
Aua e moe ua,  
E tuku i te kupenga  
No Iesu Mesia.

3 I na, te au manu,  
Kare e noo ua,  
E kimi aere i te kai  
I te au ngai katoa.  
Kia pera te Ekalesia,  
Aua e noo ua,  
E kai i te tuatua-mou  
No Iesu Mesia.

—Na Haresi i tata.

—o—

Source - Te Karere, No. 11, December 1899 English Supplement, pp. 13-14

## TE TUATUA NO PAPUA MAI.

VAILALA. May 31, 1899.

E Karena o,

Kare aku tuatua ke o tata atu kia koe, i teianei te meitaki nei matou te au taeake katoa, mei te pao i'runga i te tuanga o Doniti e tao ki Namau, ki Maipua; te maroirei aere rai te au taeake Rarotonga e te au taeake New Guinea. —

Ka meitaki katoa nga taeake ki Fly River, koia oki a Iro, ma Teinakore, nga taeake Samoa, ma te au tuaine. Ko te angaanga a te Atua te ravo nei rai, te tupu aere nei i te maata anga, ko te Ekalesia taito o te Ekalesia ou, te noo rai ratou.

Ko te tamariki apii te noo rai, ko tei akomā kore te noo rai i to ratou tu. Te noo kapiti nei matou ko Honu ki Namau nei,



## A R E R E .

ko matou ia pu. Tera tetai, i te marama ia Mareti, i te rā 1, 1899, kua aere matou i tetai au oire ou, kare e orometua, ko Tuka, e Paku, e Tari, ma te apii anga, tera to matou tere, e ui kia ratou e kare ratou e inangaro i te orometua.

E kia tae matou i tetai oire, ko Haulahaola te ingoa, e kua tuatua ki nga ariki, e kua akatika raua, e kua aite te enua i taua rā. E kua maani te akeke, e kua tanu te kai. Kia avatea mai kua aere, aere matou i tetai oire, ko Reuru te ingoa, e kua ui matou, e kare ratou e inangaro i te orometua? E kua peru rai mei tei mua: Kua aere matou e tae i tetai oire, e Kelema, i te oire o Taou, kua tae i reira kua po, kua moe.

I te rā rua o Mareti, kua oti te Pure, kua aere matou i tetai au oire ki uta i te maunga. Kua tae matou ki tetai oire, ko Milakera. Kua ui matou kia ratou, kua karanga mai kia matou e: "Kua inangaro matou i tetai no matou orometua." E kua aite te enua, kua tipu te akeke no te kainga, kare i roa kua oti te are. Ko te oire kai; tei reira te uetu, mei a Rarotonga, i uta i te kou; e oire tangata, e oire manea.

I taua rā kua aere i tetai oire, o Siria te ingoa. Kua aite i te kainga, kua po. Kua aere i Kelema kua moe; e kua popongi, kua aere i tetai oire i runga i te maunga, ko Ilakalaeta. Kua rave i te angaanga i taua rā; e kua po, kua aere matou e tae ki o Taou. Kua oti te angaanga, kua oki matou ki Vailala, aere atu ki Orokolo.

I te marama ia Me, kua akataka e toru taeake ka aere ki te rave i te angaanga na te Atua ki etai au oire ou, ko Keuru, ko Iauku, ko Vaivukan. Ko etai oire e ā, kua oti te au are, kare e tiaki. Kua inangaro maata au kia pati ua rai tatou i te Atua o te mou, kia oronga mai aia i tetai aronga ei tipu i te mou, koin te aronga e noo i roto i te poiri, e kia riro mai ratou i roto i te Iesu Basileia. E kia kakā tona ingoa ora i roto i te au ngai poiri; kia ora te tangata i te Atua, e ia Iesu Mesia i tana Tamaiti. E no reira tatou i aere ei na roto i teiane ai, no tona aroa, e tona takinga-meitaki ia tatou. E kia tupu tona Basileia ki roto i te o poiri, koia te tangata; e kia maroiroi katoa te au taeake ki New Guinea nei i te rave anga i tona angaanga.

Ko te angaanga ia no te Atua ki eia nga marama nei.

Kia ora na.

Na TARIKAINGA.

— o —



## THE 'TUTAKA' AT ONEROA.

On January 3rd and 4th last the ancient custom of Tutaka was revived at Oneroa, and a house-to-house visitation was made by the missionary throughout the whole village. This used to be the regular practice at the New Year, but on the retirement of Rev. G. A. Harris the island was left for some time without a missionary and the custom dropped, and the present missionary had not hitherto thought it desirable to revive it. However this year it was determined to resume the old way, and notice having been given beforehand, some three weeks were occupied by the people in rebuilding broken-down boundary walls, weeding gardens, repairing houses, renewing gates, &c. &c., and on the day appointed for the Tutaka the village presented an appearance of neatness certainly greater than has been seen during the last five years, and as one of the white residents wrote, "it was a pleasure to walk abroad." At 8 a.m. the missionary, his wife and the native pastor commenced the inspection, visiting the houses one by one, the whole family being assembled to meet him. After examining the house and premises opportunity was taken to take the census, and inquiry was also made as to whether the children were being sent to school and into other matters. As a general rule the sleeping accommodation of the people was found to be much better than was anticipated. Eight hours steady work were put in on the first day, and six on the second, but the results were well worth the hard labour notwithstanding the great heat. Notice had previously been given that there was to be no feasting, but the generous impulses of the people were not to be forbidden, and besides coconuts, pines, bananas and other fruits, laid out in almost every house, presents of poultry or native food of various kinds were almost invariably given. Indeed this natural instinct of generosity on the part of the people becomes at times a serious hindrance to work, as it is almost impossible for the missionary to make a visit without having to accept a present of food. The European residents on Mangaia took great interest in the Tutaka, and Messrs. Brown, Bulkeley, and Proctor each offered a prize for the neatest house and yard. Considerable difficulty was ex-

perienced in making the award, but the prizes were finally allotted to Ata, Poito, and Pe, it being announced that the award was made not only on account of special excellence on the day of inspection, but also for marked neatness and cleanliness manifested in the past. An extra prize was also awarded to Okiruaiti, as although a baby had been born a few hours previously to the inspection, everything was in a most marvellous condition of tidiness. We note that as one result of the Tutaka, an old wooden shanty, that for years has been an eyesore to the village, is being pulled down and a neat native cottage erected in its place.



## TE TUTAKA I ONEROA.

TE akakite atu nei au i tetai angaanga meitaki o te manea tei akatupuia e te orometua o Mangaia, ko Karena, i roto i te oire ko Oneroa, i teia mataiti ou nei. Tera taua angaanga, e tutaka ki roto i te au ngutuare, e te au kainga i vaitata i te au ngutuare. Kua na mua te akateateamamao kia purumu te au kainga i te teita, e kia tamāia te au are. I raveia ana rai taua angaanga tutaka i te tuatau ia Haresi orometua i tetai au mataiti. I tona akaruke anga ia Mangaia, kua oki atu aia ki Beritane, kua tupu te teita, e kua vaitata rava te tomo ki roto i te are, e te punga-verevere o te are kare i purumuia ki te kikau. Kareka tetai au ngutuare e te kainga, kua tiaki marie tetai au tangata i tona are e te kainga katoa kia kore e viivii.

Kia tae ki te rā toru, i te marama ia Ianuari, ko te Ebedoma Puro oki taua ebedoma ra na to Mangaia, kia pou te kaingakai popongi, kua aere Karena, ma te vaine, e tetai a raua tamaiti ko Mati, e ko Takapi katoa tetai kua piri atu i taua aerenga no ratou, i te oire i runga.

Kua akamata i te kainga o Kakerua to tutaka, i te papaki okotai e tuo ua atu i te ope. Kua tae i te taimo o te kaingakai avatea kua aere matou ravarai kua kaikai i te kaingakai okotai. Kia pou te kaingakai avatea kua aere matou kua tutaka i te oire ko Kaumata. E kua apai i tetai tamaiti a raua, ko Turangakino te ingoa, kia piri i te tutaka anga i taua oire ko Kaumata. E kua oti nga oire e rua i te rā okotai, kua po i roira.

Tera tei tupu i te tutaka anga i aua nga oire ra. Kua kite matou i te au tivaivai tu ke ke te maani anga, e te au pute aka-manea i tuiia i te taura muramura. Kua manea tetai ngutuare e te kainga katoa, kare tetai ngutuare e te kainga i manea rava. Tera oki tetai mea ta matou i kite ana i taua tutaka anga, ko te aroa o te au pu ngutuare ia matou. Kare moi te mea e, e akauo anga teia kia aroa mai te au ngutuare i nga orometua e tika'i; no to tupu anga ra o te ua a Iesu i roto i te ngakau tangata. Kua ui mai Karena kiaku, e ture ninei teia kia aroa mai te au ngutuare kia maua. Kua karanga atu au e, kare rava ia. Kua karanga mai aia kiaku e, ka rekareka rava aia me na te ngakau e akatupu mai i teia aroa; moi te ture ra, kia aroa mai to tangata ia matou, kare aia e rekareka. E tu ko ke te au mea i aroa mai ana te tangata, te ayaava, te pute, te moa, te meli, te au kai tu ke ke e maata ua atu rai.

Kia tae i te rā ā ia Ianuari kua tutaka te oire i te Makatea, i te oti anga o te kaingakai popongi. Ko Karena, o te vaine, o tetai a raua tamaiti, ko Baparamere, e ko au katoa oki; kua tutaka i te papaki okotai, e tae ua atu i te ope. Kua oki i to raua ngutuare e kaikai i te kaingakai avatea, ko matou katoa rava i kaikai ei i te kaingakai okotai. Kia oti te kaikai kua akanga-roi. Kare i roa kua kerekere te tumurangi, kua karanga atu au e ka ua. Kia aere matou, kua aere matou i taua taimo ra. To



akamata atura, ka tapao i te ngutuare o Teati, kua topa te ua. Kua tangi au i reira i nga orometua, kua apai atu tetai tavini i te tamaru ei tamaru no Karena tano; kua karanga mai aia o, auraka e apaiia te tamaru kiaia, ka aere ua aia na roto i te ua, kare no te tano te tamaru no te vaine ra. Kua aere ua matou na roto i te ua. Kua karanga atu au ki nga orometua, e vaoo te tutaka; kua karanga mai, kare ruaa e akono i te ua, mari ra kia oti te angaanga e tika'i. Kua poitirero au i te maroiroi o to raua manako. Kua rave te angaanga e kua oti meitaki. Kare ra e aiteia te aroa o te au ngutuare o te Makatea ia matou katoa.

Tera tetai mea i tupu, tei raveia e nga Papaa tinki toa i Mangai nei. Kia kite ratou e kua akamaroiroi te Maori i te tamā i te kainga o te au ngutuare, kua oronga mai Tioti i tetai au apinga, e tau i tona aroa i te angaanga a te Maori. Kua oronga katoa mai a Tamu i tana apinga aroa. Kua oronga katoa mai a Tiare i tana apinga aroa. E toru korona uo te aronga i manea rava to ratou aere, o to ratou kainga. Tei a Ata te korona mua. Tei a Poito te rua o te korona. Tei a Pe te toru o te korona.

Tera te tu o te angaanga i raveia ana ki roto i te au ngutuare. Ka tataia te au ingoa o te au tangata ki roto i tetai buka tei akonoia no taua angaanga ra; te ingoa o te Ekalesia, te tano e te vaine katoa, toi ruaine o toi mapu, te tamariki tamaroa e te tamariki tamaine, e tetai papaki e aere i te au onua ke ke i vaitata ua i teia pa onua nei. Kua tatu katoaia to ratou ingoa, te tano, e te vaine katoa, te tamariki tamaroa, e te tamariki tamaine. Kia oti te au ingoa i te tataia, kua ui atu Karena i te motua: "Kua aere ainei taua tamaiti ki te apii?" Kua karanga mai te motua: "Ae." Kua ui akaou atu te orometua ki te motua: "Kua aere ainei taua tamaiti ki te apii?" Kua tuatua mai te motua: "Kare." "No te au i kore ei e tuku kia aere te tamaiti ki te apii kia apiiia?" Kua karanga mai te motua e: "Aro e mako e tama." Kua karanga te orometua o ka tuku te tamaiti kia aere ki te apii i teia mataiti ou nei, no to mea kua maata te tamaiti, kua tau i te aere ki te apii. Kua akatika mai te motua e ka tuku te tamaiti kia aere ki te apii i teia mataiti ou nei. Kua rekareka nga orometua i reira. E teiane, e te au motua o Oneroa e, tuku mai ra te au tamariki kia aere mai ki te apii. Auraka takiri tetai motua e tāpu i tana tamaiti. Tera oki tetai; me pāpā te pu apii i ta kotou tamaiti no te mako kore, o te kanga i roto i te aro apii, e te ta atu i tetai tamaiti ke, auraka takiri tetai motua e riri, ine, ine, ine. Mo mako te tamaiti, ka tupu te kite, me mako kore, e aue anga to te motua vaine i taua tamaiti kite kore. Otira ua.

—*Na Takapi.*

— o —



## TE KA ANGA O TE AU MAUNGA KI MANGAIA.

E TAMA, o te au taeko nei, to akakite atu nei au kia kotou i tetai tumatetonga i tupu i Mangaia nei. Kua aere tetai tangata, ko Vaiamaki te ingoa; e kua vaere aia i tetai ngai o tona kotinga kainga i vaitata ua ki te pae o te maunga; i manako ana aia e, ka tauu tauu ngai ki te maniota; kare i kino tana akukoro anga. Kua tutungi aia i tetai pae o te ngangaero tana i vaere ana, o kare aia i matakite i tana ai; ko te kā aca to maunga; kua tamate ana aia i te ai tana i tutungi ana; kare e rauka iaia i te tamate, e kua ka atura tetai ngai o te maunga. Kua apai viviki te matangi i te ai, ki tera ngai, ki tera ngai, o te maunga; auo te aruru anga o te mura o te ai ki runga i te au pu o te kakao, ma te au pu o te rau, ma te au pu o te toa o! Laere ana te tangata o tamate i tana ai, kare rai i rauka ana i te tamate, o kua pou te au maunga o Mangaia i te kā, e pini ua ake; mari ra i tetai au ngai mea ngiti puapinga kore ua, tei kore i ka ana i te ai.

Iaere ana to matou orometua, ko Karona, ma te Taoto, raua katoa i aere i roto i te po, e akara i te ai i te kā anga, e kua taerua i te pae o te ai; kare i matakū ana raua; nga tangata toa tikai ko raua i taere i te pae o te ai. Kua kā tetai papaki o te nu, tei vaitata ki te pae maunga; te nu teitei, tei rauka te 20 tapuae i te teitei kua kā i te ai o te au nu tupu ou. Kua kā te koanga o te au mokorā taotavao. Kua kā katoa tetai papaki o te kioro toka. Kua kā katoa tetai au are i vaitata ki te pae maunga.

Tera oki etai tumatetonga no taua maunga kā. Mo ua maata, kia puko te vai, ka apai te vai i te ungaunga ono; e tetai au ngai o te maunga, ka vavaia o te vai, ka apaiia ki roto i te repo taro, e ka ngaro te mamio i raro ake i te one. Ko te ngangaero, e te aka o te au rakau tei tāpu ana i te ungaunga one, kia kore o aere ke, kia noo ua i roto i te maunga. E teianei, kare ratou o tāpu ākaou no te mea kua kā to ratou au mangamanga rima i te ai. Tera oki tetai. Kia tae i nga marama rā i Lurai, e Auguse, e Sepetema, e Okotopa, ka kai te rā i te vai i runga i te au maunga, e ka murōkaua te ono, e ka ngere te vai i tetai au repo taro, e ka riro ei onge no te onua i te kai kore. E teianei kua kiritiia e te ai te kakau o te au maunga, koia te au rakau i tupu ruperupe ana i runga i taua au maunga, ka vera to ratou au tua i te rā.

E teianei kua akautungaina taua tangata i tutungi i te maunga i tei tau i te ture.

—Na Tukapi.

## RAMBLING NOTES-

In our Maori columns will be found a native account of the recent fire, which raged for three days at Mangaia and burnt out the whole interior of the island. The fire commenced at Tamarua, in the plantation of Vaiamaki, who, with his children, was clearing the land in order to plant arrowroot. According to the native custom, they were burning away the brushwood, and the weather being extremely dry and a high wind blowing, they were unable to keep control over the fire, which spread with great rapidity, rendering any attempts to stop it hopeless, except in one or two cases. The immediate results are not very serious, as neither the taro patches nor the Makatea were injured, but the natives prophesy a great scarcity of food next year. They say that the absence of brushwood on the hills will cause the land to become parched in the hot season, and dry up all the springs, and also that when the heavy rain comes there will be many landslips, which will bury the taro in the valleys beneath.

\* \* \* \* \*

*Karere, No. Te 11, December 1899 English Supplement, p.15*

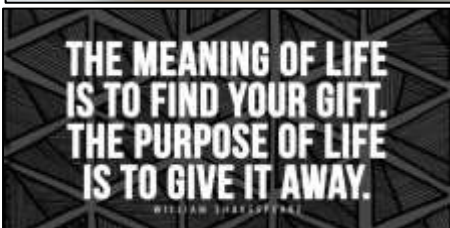
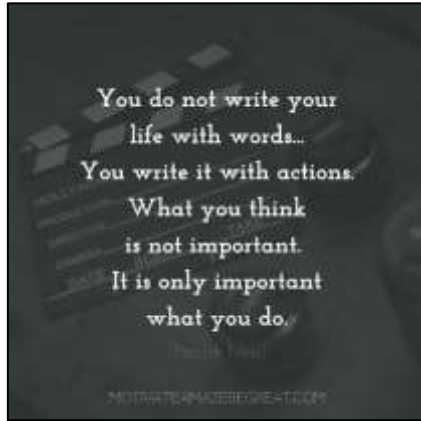


*Island of Mangaia, Cook Islands - Wikipedia*



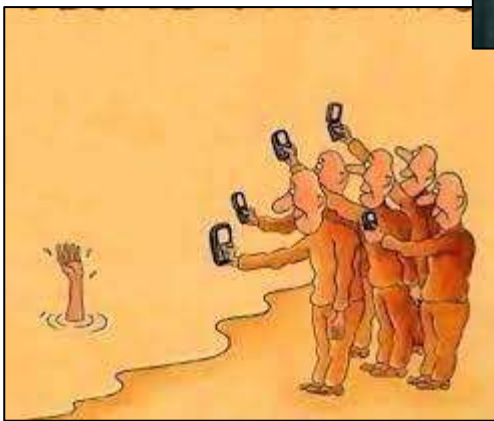
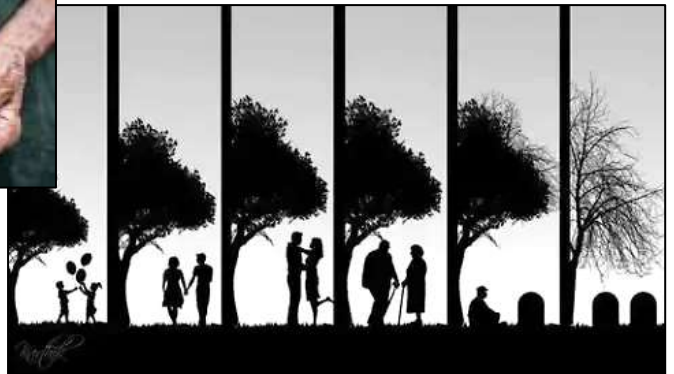
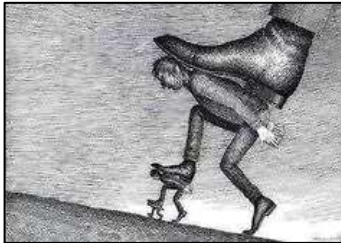
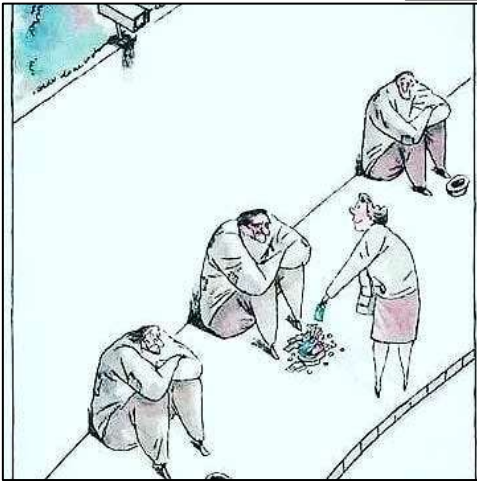
## COOL QUOTES

(Source: Google)



# COOL IMAGES

(Source: Google)





## COOL POEMS

(Source: Google)

I will treasure this day,  
for it is all I have.  
I know that its rushing hours  
cannot be accumulated  
or stored,  
like precious grain,  
for future use.  
Og Mandino,  
Mission: Success!

Hold fast to dreams  
For when dreams go  
Life is a barren field  
Frozen with snow.  
—Langston Hughes,  
"Dreams"

"i am water  
soft enough  
to offer life  
tough enough  
to drown it away"  
—Rupi Kaur

You may shoot me with your words,  
You may cut me with your eyes,  
You may kill me with your  
hatefulness,  
But still, like air, I'll rise.  
Maya Angelou  
livebold•bloom

A Few Strike Out,  
Without Map Or Chart,  
Where Never A Man  
Has Been,  
From The Beaten Paths  
They Draw Apart  
To See What No Man  
Has Seen.  
Edgar A. Guest

I ate a ton of sugar.  
It made me very sweet.  
It also made me very round,  
now I can't find my feet.  
RUPY POEMS - WWW.PUNNYE

**My Missing Shoe**  
I looked for you by the front door,  
Under my bed, on the bathroom floor,  
Near the back stairs, in the drawer with my socks,  
Next to the table, and out in the sandbox.  
My mother is calling me, and I'm calling you,  
Where have you gone, my missing shoe?  
by Kate Miller-Wilson


There are no happy  
endings.  
Endings are the  
saddest part,  
So just give me a  
happy middle  
And a very happy  
start.

**I'm getting so old  
that all my  
friends in heaven  
will think I didn't  
make it.**

I have a little shadow that  
goes in and out with me,  
And what can be the use of  
him is more than I can see.

Ghosts have just  
as good a right  
In every way, to fear the light,  
As Men to fear the dark.

**"**  
A good friend will help  
you move. But a best  
friend will help you move  
a dead body."  
JIM HAYES

  
Don't get all weird about  
getting older!  
Our age is merely the number  
of years the world has been  
enjoying us!  
get more quotes at THE DAILY QUOTES.COM

I don't drink  
coffee to wake up.  
I wake up  
to drink coffee.  
Unknown

I AM AT MY DESK MY PEN POISED ANTICIPATING A TREK THROUGH POETIC FOOTHILLS IN SEARCH OF LOFTY PEAKS	I FIND INSTEAD MOUNTAINS OF UNFINISHED POEMS, MY HALF- FORGOTTEN DREAMS I PUT AWAY MY PEN FOREVER
---	--

## STUDY OF GENESIS

*(Part 10, continued from newsletter 88; Genesis 2:21-3:1-10)*

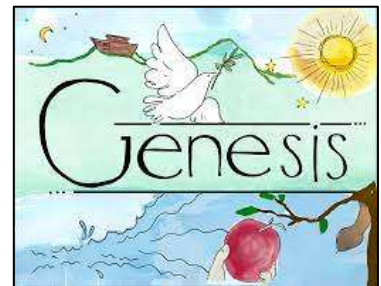
Now in verse 21, we are faced with one of the eye-pening verse in scripture and also in the whole Bible. *“And the LORD GOD caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof.”*

Everything else in creation was good except Adam, he was alone. God then decided to make a helper for man. That helper must be a corresponding helper to Adam. The description of the helper corresponding with the man means basically that what was said about him in 2:7, was also true of her. They both had the same nature. What man lacked, she supplied, and what she lacked, he supplied. This is the beginning of the first family.

Let’s take a look at these observations:

The need for a help meet (woman).

1. It is essential in God’s plan.
2. It was God who observed that it was not good for man to be alone.
3. It was God who determined to make a helper for Adam.
4. As a helper, she will be suitable to man in every particular mental, spiritual, emotional, social, and physical need.



God showed man the need that He alone observed.

God’s provision of woman for man. The First Surgical Transplant and Operation under General Anesthetics.

1. God caused Adam to go to sleep.
2. God removed or took one of his ribs.
3. He closed up the flesh in its place.

*Exactly what God removed remains a mystery that had baffled doctors, but it was adequate for His purpose.*

God made or literally fashioned a woman whom Adam recognized as his equal. This is the culmination of one flesh. Therefore, we will recognize it in verse 22, that *“...the rib which God had taken from man, He made into a woman and He brought her to man.”* Divine surgery by the Creator presented no problems.

This would also imply the first act of healing in scripture.

1. Hebrew word for man is “Ish.”
2. Hebrew word for woman is “Ishah” – sheman or softman.

Amazingly man admired the work of his Creator with these spoken words:

*This is now bone of my bones,  
And flesh of my flesh,  
She shall be called woman,  
Because she was taken out of man.*



THIS IS THE FIRST EVER RECORDED POETRY

After the creation of man’s helper, God brought her to Adam, as it is continued in verse 24.





THIS IS THE FIRST RECORDED MARRIAGE.

1. God gave away the bride.
2. A man should leave his father and mother.
3. A man is then joined to his wife and they become one person.

This resulted in what has become known as the universal law of marriage in which it can be seen that:

1. The responsibility of marriage is on the man's shoulders, he is to "leave his father and mother."
2. The responsibility for keeping the union together is on the man's shoulders, "he is to be joined to his wife."
3. The union is indissoluble, "they shall become one flesh."
4. To emphasize on this matter is: A man must LEAVE his father and mother and CLEAVE to his wife.

To summarize this particular verse, it literally means, MARRIAGE BEFORE SEX.

The state of the first man and woman.

From the beginning, the man and woman were naked in each other's presence and were not ashamed. The meaning really is that there is no shame in nudity when it occurs in the right context – that is the marital union. Outside this union is a shameful and sinful act.

In this text, it clearly reveals some great truths in the divine plan of God:

Sex was God's idea and is not sinful. The meaning of sex here is actually male and female, and it has nothing to do with sexual relationship. Whether Adam and Eve had any relationship before the Fall, it makes no difference because they were in a right relationship with the Creator. Remember as the Bible states that it was disobedience that Adam and Eve fell, because they ate of the forbidden fruit.

God also commanded the man and his wife to be fruitful, whether by sexual relationship or other means it makes no difference. Remember how God created Eve. But we must also understand that later on, God instituted the proper means of reproduction.

APPLICATION:

We have seen in chapter 2 the continued work of God and his relationship to man:

*We see man's kinship with God.  
We see man's worship of God.  
We see man's fellowship with God.  
We see man's service with God.  
We see man's loyalty to God.  
We see man's authority from God.  
We see man's social life from God and for God.  
(Thru the Bible – J Vernon McGee)*

THIS IS THE GREAT MESSAGE OF THIS CHAPTER.

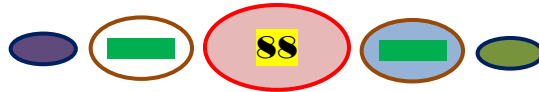
The challenge really is; Where do you/we fit in?

### Chapter 3

We now move to chapter 3 of Genesis and this is to do with the Fall of Man. The fall coincided with the temptation. Let's look at these observations:

Is the story of the Fall of Man as stated in the Book of Genesis a Fact or Fiction? Or a parable? Or a fable? Or is it the truth? If it was a parable why would there be such accurate descriptions of the location of the Garden





of Eden? Is Adam just a picture of ancient man, or a picture of every man or was he a real man? In the New Testament, Adam is accepted as a real man – Romans 5.

Is the temptation of Adam and Eve different from the temptation that we face today? I believe Yes, because they started from a position of innocence, but we do not. We can certainly learn from reading about their temptation, but the story is not just a parable to teach us about temptation. Adam and Eve were real people and Eden was a real place.

Therefore, in verse 1, we read **“And the serpent was more subtle than any of the beast of the field....”** To be subtle here in the Hebrew means, to be cunning and crafty, and this refers to the removal of innocence through an evil thought. This is the personality of the serpent. There is also the question of whether the serpent was real, which I do believe that it was a real. According to Genesis, the serpent talked, he was given the intelligence of speech. The sinister thing is not that the serpent talked but what it said. It’s words reveal a very subtle and evil mind. **“...And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?”**

This is the beginning of the conversation between the serpent and the woman. It is also in this conversation of the serpent and Eve where the rules to interpret scripture were all broken. The rules are:

1. Take nothing from it.
2. Add nothing to it.
3. Change nothing in it.

In ch. 2:16, **“And the LORD GOD commanded the man saying, Of every tree of the garden thou mayest freely eat”** In ch. 3:1 we will notice the subtleness of the serpent. First, the serpent **takes away** from the Word of God by refusing to call God Lord. Understand that from the creation of man in chapter 2, God is called Lord God to show that He is a God that is personal, and that man can know.

**The subtleness here is that, Satan wants to convince Eve, that God is a God who is always saying, Don’t do this, and Don’t do that.** In an evil mind, Satan is trying to convince Eve by saying that, **Did God really say it? Notice what Eve said: “...We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden God hath said you shall not eat of it, neither shall ye touch it, lest you die.”** Eve also **takes away** from the Word of God by dropping the word Lord from God’s name. She corrects Satan about the word **any** but then takes away the word **freely**. For the Lord God said, **“...you may freely eat of any tree....”**

Then Eve adds to the Word of God by saying, **“...nor should you touch it....”** The Lord God did not say that they should not touch the fruit, but Eve gets the impression that God is saying, don’t do this and don’t do that. In verse 4, Satan comes in, **Ye shall not surely die.** This is a definite lie. God clearly said that if they eat of the forbidden fruit they will surely die. Then Satan went on to say that **God knows that in the day they eat of it...their eyes will be opened, they shall as gods knowing good and evil....”** Satan wants to convince Eve that God is a lenient judge and will not punish sin.

The devil usually tells half truths and that is the blackest of all lies. Then the devil said to Eve, **“...you will be like God knowing good and evil....”** This was true. But then the devil said **“...you will not die....”** This is not true. God assured them that **“...in the day they eat of it, they will surely die.”**

After this three-minute conversation Eve finished up with a distorted view of God.

1. A God who was impersonal and that she could not know Him as a person.
2. A God who was a hard task master.
3. A lenient judge who would not punish sinners.

In verse 6, we will notice what happened after the conversation:

1. She saw that the fruit was good for food. Sin came to Eve as a physical attraction.







2. The fruit was pleasant to look upon. Sin came to Eve as an aesthetic pleasure. In other words, she was mesmerized when she saw the fruit.
3. The fruit would make a person wise and would be like God. Sin came to Eve as an intellectual attraction.

A simple textual sermon.

1. She saw the fruit.
2. She took the fruit.
3. She ate the fruit.

Just these simple tasks, destroyed man's relationship with God, only to be restored by the second Adam.

In the New Testament this is called:

1. The lust of the flesh.
2. The lust of the eyes.
3. The pride of life.



There is also the question, Why didn't Satan tempt Adam? The answer is that, Satan knew that Adam is the head of the family, but he also knew that men think with their heads and that women usually think with their hearts. Men tend to be intellectual and women tend to be emotional. Eve fell first but Adam fell worst. He did not put up a fight. He did not argue or question what Eve was tempting to do. What we see of Adam is like this:

1. He took and ate, and those words became the sacrament of sin. Jesus took the same words as a sacrament of salvation. "...**Take and eat....**"
2. He was led into sin by his wife, but he was supposed to be the leader.

Man can never regain his innocence, for it was the first stage of his life. He was supposed to know good first hand and evil second hand. But then man decided to do evil and in so doing, he lost his innocence. After they ate of the fruit, their eyes were **opened**, they **knew** for the first time that they were naked and they **sewed** fig leaves to cover their nakedness.

The word **opened** in the Hebrew, which is **paqach** - means **to be observant** and this is to say that both the man and woman began to observe themselves more closely and after their observation both of them for the first time were ashamed of themselves. They knew instantly that they were naked. The word **knew** here is to do with their acknowledgement of themselves. Both of them acknowledged for the first time that they were naked. This means that the **Shekinah** (Glory of God) that used to cover them was removed by an act of free will. This is **sacrilege**. Man disobeyed God. They've been walking around naked, and never knew anything about it, until they both disobeyed God.

Their innocence was removed and was replaced by guilt and shame. To hide their nakedness, they sewed fig leaves to cover themselves but it was too late, the damage is already done. The sacredness and the holiness of man is spoiled for good. He will never regain his innocence.

Then in verses 8 to 10 we will notice that the Lord God walked in the garden which was His normal procedure and called for man. They heard the **voice** of God in the cool of the day. It is uncertain whether God called them in a loud voice and a small tiny voice but it was loud enough for man to hear it and in the Hebrew, the meaning really is that the **voice (kole)** of God **was loud enough the shake all the trees of the garden**. *Just imagine when you hear the voice of God, Mount Sinai was shaken to its very foundations at the sound of His voice, and the people trembled in fear.* The same must have happened to Adam and his wife. They trembled with fear for these reasons:

Not because they heard the voice, but that the voice echoed, thundered and rustled through the leaves of the trees of the garden. They knew that God had found them out. In His omniscient mind He knew already what had happened to man, and He is coming to regain their fellowship.

**“Adam, where are you!”** God called Adam, and Adam responded, **“I heard your voice in the garden, and I was afraid, because I was naked, and I hid myself.”** We will notice here that Adam responded with a language of fear and sorrow, but not confession. If we are to take a closer look at verse 10, there are four very important phrases that we need to understand in the responses of Adam:

1. I heard you.
2. I was afraid.
3. I was naked.
4. I hid myself.

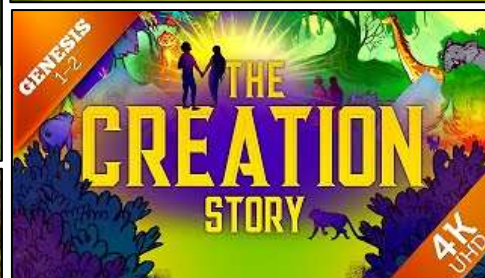


This is a good **Textual Sermon Outline** if you are to preach on the beginning of the **Fall of Man**, and the best Proposition might be, **OH WRETCHED MAN I AM.**

*(to be continued)*



*by Rev. Vakaroto Ngaro  
Caretaker minister, Ekalesia Avarua, Rarotonga  
Senior Lecturer, Takamoa Theological College, Rarotonga*



*All images from Google*



# THE BEAUTY OF NATURE

*Images from the gardens of the Editor and his family, taken by the Editor himself. Purpose: to share the beauty and wonders inherent in God's creations which, in this chasing-the-wind kind of day and age, are often overlooked or taken for granted. Feel free to also share photos that you might have in your closet on whatever subject matter you might have, for the next issue of this newsletter going out in June. Email the Editor.*

















## WHAT THEY ARE GOOD FOR

### GOOD TO KNOW:

- ◆ Contributors (articles/photos) - Rev. Vaka Ngaro, Ngara Katuke, Nga Mataio, Hakaaro Tuauri Hakaaro, Rev. Talaru Kiliuyi, Junior Ngatokorua, Teaira William, Rev. Metu Une, Rod Dixon, Rev. Tau William, Tenga Mana, Tupuna Rakanui, Tangi Tereapii, Maria Matua, Tekura Potoru, Marianna Mataio, Rev. Tere Marsters, TTC students [Ngatokorima Joe, Sakamiri Joe, Ngatokotoru & Mii Rouru, James Jessie, Veronica Jessie, Kitekore Koiatu, Kaivai Meremere], Danny Vakapora, Yvonne Marsters, Tangata Vainerere. Writers in the section *Te Rara Olive* are also appropriately acknowledged.
  
- ◆ Format/layout - Nga Mataio
- ◆ Editing - By the authors themselves
- ◆ Proof reading - Marianna Mataio
- ◆ Website designer/maintenance - Moe Taruia of RaroIT Ltd
- ◆ Website - www.cicc.net.ck
- ◆ Published by - The Cook Islands Christian Church Head Office  
P.O. Box 93, Rarotonga  
Office Ph: 26546 admin@cicchq.com
  
- ◆ Quoting/reproducing - Any of the articles/photos in this and past issues of the newsletter may be quoted/reproduced with appropriate acknowledgement.
  
- ◆ Disclaimer - This newsletter is generated by Takamoa in an effort to keep members of the CICC informed of current activities, past events, interesting issues, views and opinions of members and in some cases non-members of the Church. The views and opinions, unless otherwise stated, are not necessarily those of the CICC.

### GOOD TO TALK:

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

### GOOD TO REMEMBER:

- Next issue due: End March 2023
- Free electronic copy: Can be emailed to whoever wishes to receive the CICC Newsletter. Email an email address to the Editor. Alternatively, a copy can be downloaded free of charge from the church's website above.

### GOOD TO DO:

- ✓ Comments for improving the format and presentation are welcome, email the Editor.
- ✓ Church-related articles/photos for inclusion in future issues are most welcome, email the Editor.
- ✓ Those already on the email distribution list who do not wish to continue receiving a copy of this publication, email the Editor.
- ✓ Feel free to forward on to your contacts and networks.



*Flower arrangements from the collection of Marianna Mataio*