



Cook Islands Christian Church

Newsletter

#90 June 2023

Since 2005



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



SPECIAL ASSEMBLY ISSUE

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**34th CICC General Assembly,
9–16 July 2023, Rarotonga**
Bicentenary Year for:
 Atiu: 19 July
 Mitiaro: 22 July
 Mauke: 23 July
 Rarotonga: 25 July



Images from past CICC assemblies, upcoming bicentenaries for Nga-Pu-Toru and Rarotonga after next month July assembly. LEFT: top and middle – years and venues uncertain; bottom – 1997, Rarotonga. RIGHT: top – Aitutaki, Oct.2011; middle – Melbourne, Sept. 2013; bottom – Atiu, Oct. 2019. Images from Takamoa records.

CICC Nutileta 90

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 90 tei akamataia i te mataiti 2005. Ko te rua teia o te tata'anga 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 teia marama ki mua 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.

~~~ *BICENTENARY* ~~~  
*Celebrating 200 years of the  
 Living Gospel on Atiu,  
 Mitiaro, Mauke and  
 Rarotonga, July 2023*

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, 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 te iti tangata Kuki Airani mei pokerekere mai.

## 2. RAC THANKSGIVING SERVICE



ua raveia te pure taokotai mua no teia mataiti i raro ake i te tamaruanga a te Religious Advisory Council (RAC), pure akaokianganga i te kakā e te akameitakianga ki te Atua koia i mou e i tiaki i to tatou pa enua Kuki Airani na roto i te tuatau reva kino, uriia, mei roto mai ia Noema 2022 e tae mai ki te openga o Mati. Kia akameitaki maataia te mana katoatoa no tona aroa takinga-meitaki ia tatou kare rava te reva kino i tapae mai ki to tatou pa enua Kuki Airani i teia tuatatu. Ko te rua o te akakoroanga o teia pureanga, e pati i te aratakianga a te Atua no te au akakoroanga o tona iti tangata na roto i te mareva o te mataiti tana i akatomo ia tatou. E Thanksgiving te reo porenā o teia pureanga e tei roto i teia taokotaianga ko te RAC, nga Ekalesia e 6: tatou te CICC, Katorika, Raitu, Momani, Apostolic e te AoG. Kua akatupuia teia kopapa i te mataiti 1975 e tana ture tumu (Act), e 4 i te akamataanga, no muri mai i kapiti iatu ei nga akonoanga Apostolic e te AoG.

Kua raveia te pureanga ki te Are Karioi Nui, National Auditorium, i te aiai Sabati 16 Aperira. I te mea e ko te CICC te akatere i te au angaanga a te RAC i teia mataiti, na tatou ireira na te CICC i akanoo i te porokaramu pure no Aperira e pera no te rua o te pureanga i roto ia Noema. Kua tuku te tiemani raua ko te tekeretere i te porokaramu tamanako ki roto i te uipaanga mua a te RAC i roto i te marama Peperua, kua uriuri potoia e kua arikiia. Te vai atura te au tuanga angaanga a te RAC i te au mataiti katoatoa, ko tetai ua tena i tana angaanga koia te raveanga i te Thanksgiving Service. Tena ia i raro nei te porokaramu o Aperira.

**RAC THANKSGIVING SERVICE – NATIONAL AUDITORIUM**  
 6.00pm Sunday 16 April 2023

### PROGRAMME

**THEME:** *Remain united to me, and I will remain united to you (John 15.4 GNB)*

MC: CICC Youth  
 5.30pm **Prelude** CICC Youth



6.00pm **Devotion**    CICC    Opening prayer  
Traditional hymn – Takamoā Theological College students  
Scripture Reading: Psalms 89 (today's Tia reading)  
Message: Rev. Panu Rouru (stand-in for RAC Chairman)

**Presentations** (Up to 10 minutes inclusive of performances)

**AOG**                    **Pastor Paul Kauri**

Message & prayer: expressing appreciation to the Lord for his kindness and care of us through the cyclone season that we have come through, and the many other blessings that the country has experienced over the past months. Also asking for his guidance and presence with us as we go about our activities throughout the year, that we may achieve our respective goals and give thanks to him at all times.

**SDA**                    **Pastor Eric Toleafoa**

Message & prayer: Remember those who have been hit by natural disasters (earthquakes, tsunamis, floods, etc.), those who are mourning, that they may have the strength to keep going in the Lord. Pray also for man's good stewardship of God's creations given prevailing issues such as climate change, sea level rise, etc.

**Catholic**              **Bishop Paul Donoghue**

Message & prayer: relating to the need for peace on earth – in the Pacific and beyond – in view of the ever-increasing violence associated with revolts and uprisings against governments and religion, gang violence, racial discrimination, violence against women, children, the elderly, the disabled. Pray for God's peace to reign across all corners of the earth that His will prevails over that of man's.

**CICC Youth**            Performance, offering/dedication

**LDS**                    **President Tamatoa Jonassen**

Message & prayer: the target is the family; the family nucleus appears to be slowly disintegrating, children and adults as well, are more and more involved in crime and other practices that are against God's guidelines and man's system of law and order. A strong family implies a strong household, village, island, nation.

**Apostolic**             **Bishop Tutai Pere**

Message & prayer: for the leaders of the land, Government and churches, that they may undertake their responsibilities with justice and in accordance with the Lord's plans and guidelines. Also make mention about the need for zero corruption and increased accountability and transparency in all 3 pillars of our society.

**Closing**              **Rev. Panu Rouru**

*Aere ra, kia manuia i te toenga o teia mataiti*

### **Akatueraanga, topirianga**

Ko te karere (message) i te au atiangā pure Thanksgiving Service, e riro ana na te tiemani o te RAC e oronga ana. I te mea ra e kare te tiemani i Rarotonga nei i te reira tuatahu, koia te CICC President, kua riro ireira e na te Orometua Panu Rouru o te Ekalesia Matavera i rave i te pure akatueraanga, oronga i te karere, e pera te pure akaoiti i te openga. Ko te Orometua Panu oki te mata o te pa enua tonga i runga i te Kumiti Akaaere, koia katoa te senior minister i rotopu ia ratou i Rarotonga nei i te reira tuatahu (kua atea atu oki nga Orometua Vaka Ngaro o Avarua e pera a Tinirau Soatini o Arorangai ki vao ake i te basileia), no reira i orongaia'i te angaanga ki roto i tona rima. Kua apai aia i te reira tuanga ma te meitaki, manea e te tiratiratu.

### **Moni akaputu, offering**

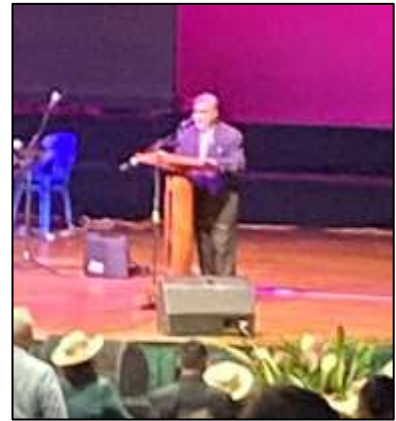
Kua rauka mai e \$2,048.40 na roto i te moni koikoi, offering. E tukuia ana te reira tuanga moni i te au mataiti katoatoa ki roto i te pute a te RAC, e ko te maataanga ka pou rai i te tutaki i tana au akapouanga, mei te publicity/advertisements no nga Thanksgiving Service e rua, akapouanga no tana au uipaanga, e te vai atura.



### Turanga o te pure kapiti

Kua taea tetai nga anere tangata tei tae mai ki teia pureanga kapiti mua, kia akameitakiia te Atua. Manea katoa te au karere tei orongaia mai e te au upoko o nga akonoanga e pera te tuanga tamataora tei raveia mai e to ratou au mema rai te aru mai ia ratou. Taku i marama atu, kua livestream ia te pureanga, penei ireira e kua akarakara mai tetai pae i vao ake ia Rarotonga; pa enua, Nutireni e Autireria.

Tena ireira te turanga e te raveiaanga o te pureanga kapiti mua no teia mataiti, ka tapapa atu no te rua o te pureanga i roto ia Noema. Tena te tutu i raro nei no te au tuanga tei raveia atu.



*Rev. Panu Rouru delivering the message for the service*

### THE SERVICE IN PICTURES







Pastor Paul Kauri and team, Assemblies of God



Tenoa Puna and team, Seventh Day Adventist Church



Catholic Church Youth, message delivered by Winton Herman, youth leader





CICC Youth



President Tamatoa Jonassen (far right) and team, Latter Day Saints

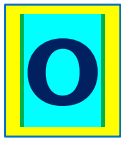


Bishop Tutai Pere (background, right) and team, Apostolic

*Tataia/neneia e Nga Mataio, CICC Secretary General*



### **3. MAUKE SOCCER TEAM ATTENDS SERVICE AT MATAVERA**



On Sunday 30 April 2023, the youth soccer team from Mauke, here on Rarotonga for inter-island competition, attended the main 10.00am service at Matavera CICC. Accompanied by their coach and supporters, it was pleasing to see the group make the time to pop in and join the congregation in giving thanks to the Lord for his many blessings over the past week, and to ask for his guidance, support, and encouragement for the week ahead. The group was treated by the Ekalesia to lunch after the service. Good one team, may your team continue to represent Mauke in future games that may be convened on Rarotonga and elsewhere.



*Mauke Youth Soccer Team after the service*

*Write-up and photo by N. Mataio*

### **4. AU AKAKITEKITEANGA MEI TE EKALEZIA MATAVERA**



o tetai pae teia o te au angaanga tei raveia ki roto i te Ekalesia Matavera i nga marama i topa – (i) akamaaraanga i te ra o te au Mama (Mother's Day), (ii) Riringianga Vaerua – Pentecost, (iii) akameitaki atu anga i te turanga o te Are Apii Sabati (Gibeona), Are Pure (Silo), maanianga i tetai au roi te ka taangaangaia i te tuatau o te Uipaanga Maata, e te (iv) Teretere Apii Sabati. Tena i raro nei te maataanga o te tuatua.

#### **(i) Ra o te au Mama**

E akamaara kapiti ana te Ekalesia i te ra o te au Mama i te au mataiti katoatoa no tetai roa'anga o te au mataiti i teiane. Kare i papu i naea i akamata'i teia akakoroanga, ara atu ra i te 30 mataiti, tamanako ua au. Kare teia i te peu Maori na tatou, na te Papaa ra, eaa oki te manamanata, te mako ua ra, *bring it on* i na te Nikao ei.

I na kia tere mai te pure popongi Sabati 14 Me, kua neke atu te katoatoa ki tai ia Gibeona no te arikirikianga kai ti no teia ra maata o te au Mama. Mei teia te akanoonoanga o te katikati, kua anoano a Mama Rangi Paitai e nana te arikirikianga, i te mea e kua anoano a ia kia akamaaraia tona varu ngauru anga mataiti (80th birthday) ki rotopu i tana putuputuanga vainetini. Kua apaiia mai tona kēke e te anau mapu no te akamaaraanga i teia ra maata nona.

Kua oronga rai a Mama Rangi i tona reo aroa ki te akakoroanga o te reira popongi, pera katoa nga Papa i te akarava atu anga i te tuatua no runga i te vaerua i akatupua'i teia kai ti anga. Ko tetai mea maata, mei tei taikua i roto i te au Mother's Day i topa, e ra teia ka akararangi tatou i to tatou au metua vaine, ma te akamaara ia ratou tei noo ana ki rotopu i te taokotaianga kua akangaroi ra, e pera e Mothers' Day te au ra





katoatoa, kare oki e ko teia ra okotai ua i runga i te karena. Mei te Mother's Day te au ra katoatoa, e Father's Day, Daughter's Day, Son's Day, Grandma's Grandpa's Day te au ra katoatoa. Tera oki tona aiteanga, kia akararangiia te au tangata katoatoa i roto i te ngutuare, i roto i te Ekalesia, te oire, te basileia, no te mea, *here today gone tomorrow* i na tera tuatua'i. Tetai tuatua katoa ka tano kia topiriia mai ki te pae i teia, koia oki *now you see now you don't*. No reira make use of the day while it is daytime, tomorrow may never come, or night will be here soon and no one can do anymore work.

Kia manuia kotou e to matou au Mama i to kotou ra maata, kia oronga ua mai rai te mana katoatoa i te maroiroi ki te kopapa no te tavinianga iaia i roto i te Evangelia, te Ekalesia e pera te kopu tangata i te ngutuare. No reira kua atea ireira koe e Mother's Day 2023, look forward to Mother's Day 2024 – and beyond.

## HAPPY MOTHER'S DAY, EKALLESIA MATAVERA, SUNDAY 14 MAY 2023



Front: Vaine Maui, Tai (Jane) Taramai, Naomi Rouru (Orometua Vaine), Rangi Paitai, Dorothy Ivaiti, Tungane Teokotai, Teremoana Albert, Tauaroha Taka  
Back: Paura Gifford, Rangi Teokotai, Marianna Mataio, Ina Hermann, Meli Tapaitau, Vaevae Tomokino, Mata Mokoroa, Haua Koroa, Mata Tamarua, Mata Kora, Tauepa Tutakiao-Tupa

### (ii) Riringianga Vaerua

Teia akaou tetai angaanga a te au Mama i roto i te Ekalesia, Riringianga Vaerua, Pentecost, koia oki akamaaraanga i te ra i eke mai ei te Vaerua Tapu ki runga i te au Aposetolo, tena kua tatau tatou e, e tatau ua ana tatou i te au mataiti katoatoa me tae ki te reira tuatau, i ta Luka tataanga i roto i te buka Angaanga pene 2.

Kia kite ake au i teia ao – koia oki kia amaata mai au aere atu ei ki te Apii Sabati, i toku kite mua anga i teia angaanga me kore pe e raveia nei e toku metua vaine e tona au taeake Mama i roto i te Ekalesia. Kare e maara ana iaku te tuanga a te au Papa, penei kare rai paa a ratou tuanga, no reira rai paa kare katoa a ratou tuanga i teia tuatau, na te au Mama ua te akakoroanga o te riringianga vaerua e rave ana. Kare ekokoanga e te tauturu ra te au Papa i te tua o te akateateamamaoanga i te katikati no te aiai me oti te au angaanga.

Eaa ireira ta ratou **angaanga mua** e rave ana? Teia, ko te aao anga mai i to ratou kakau akaau sumaringa ki te Pure Avatea, ma te oronga katoa i tetai tuanga moni no te akatapuanga i to ratou kakau. I tetai taime me kore tetai au mataiti, taka meitaki te kara o tetai tapere mei tetai, tera oki te aiteanga kare e vaiata atuna te kara ki to tetai tapere. I tetai au mataiti ra – mei to teia mataiti 2023 tika'i – vaiata atu rai e aiteite ua te kara o te kakau akaau, tena ia te kite ra kotou i roto i to ratou tutu i raro nei. Eaa oki i oro a aiteite uai to teia mataiti mei tena te tu? Kare rava au i marama, karanga te Papa Orometua o Nikao i ngaro ake nei e, *Who Cares* me



e aiteite ua to ratou kakau! No te aa, akaraanga aiteite, me karo meitaki ra koe, aita e aiteite rava ana. Anyway, all good, aiteite or not aiteite, te mako uara, looks cool nevertheless, eaa ia pakau.

### PENTECOST, EKALEZIA MATAVERA, SUNDAY 28 MAY 2023



Front: Vaine Maui, Tauaroha Taka, Tai (Jane) Hosking, Reu Urirau, Ngametua Turepu, Naomi Rouru (O/Vaine), Rausei Meremere, Ura Tamatoa, Rangai Paitai, Tungane Teokotai

Middle: Tauepa Tutakiao-Tupa, Paura Gifford, Matangaro Emanuela, Tuainekore Tutakiau, Ngatuaine Maui, Teina Tomokino, Ilima Tonitara, Marianna Mataio, Katarina Meremere, Vaevae Tomokino, Mata Mokoroa, Ina Hermann

Back: Teremoana Albert, Mii Pukeiti, Mata Kora, Haua Koroa, Rangai Teokotai, Teremataora Koroa, Sherro Tutakiau, Tearoa Rouru, Tarota Foster

Ok, te **rua o te angaanga**: i na i tetai au mataiti i topa, e aere ana tetai au Mama atoro i te au Mama pakari i te ngutuare kare i tae mai i te pure no te apikepike o te kopapa. Ka aere tetai nga Mama, aratakiia e te Mama Orometua, i te atoro ia ratou, me kare i muri ake i te tereanga o te Pure Avatea, i muri ake i te tereanga o te Pure Aiai e i mua ake ka akamata ai te akakoroanga o te uapou. So, e na reira ana te au Mama i roto i te Ekalesia i te raveanga i ta ratou angaanga.

Te **toru o te angaanga**, *party time*, koia oki uapou. Ka aere ratou tei ikiia ki mua i te katoatoa noo ei, tuku mai ei i te au manako e te au uianga, akamata atu ei te akairiiri manako mei roto atu i te Ekalesia. E mea matau na te au akaaere o te reira tapere i te iki i te au Mapu me kore Mama kare e aere putuputu maina ki te pure kia riro e ko ratou ka aere ki mua no te reira tapere. E atianga katoa no te akamatutu i te anau Mapu tamaine kia tukatau i te tu ki mua i te tangata, mei te vaerua tika'i o te Teretere Apii Sabati me kore Teretere Mapu.



I muri ake i te pure akamata, kua tuku mai te nga akaaere e toru o nga tapere i te manako e te uianga no te uapou. Kia oti ratou, kua oronga mai te au matoro – te au Mama me kore tamaine i roto i te reira tapere i mua – i te au pauanga ta ratou rai i akateateamamao no te pau anga atu i te uianga. E kia oti ratou, kua orongaia mai ireira te atianganga ki te katoatoa kia akairiiri manako atu ki runga, taopenga te Orometua. I te tuatau o te akairiiranga manako, kua tamataora na roto i te imene reo metua tuketuke, koia'i te too good i te au imene e te uraura a te au Mama, e atianganga katoa oki kia matutu e kia vai ua rai te au imene kia kore e rere ki vao mei roto mai i te pute!

Kia oti te Orometua, tu mai ireira nga akaaere o nga tapere i te paupau mai i ta ratou uaorai au uianga. Taopenga, pure akamutu, after something like close to 2 hours. I na kua oti oki te akakoroanga, e kaikai ua rai ireira te angaanga toe, ko te **a ia o te angaanga**, kaikai. Ko te reira ia, kaikai kare i te katikati me kore kapu vai, kaikai koai'i te mauruuru i te kaingakai tei ki i te meitaki o te enua, tai e te mareva. Ko teia oki taua au atianganga ra e me kaikai maina tetai pae (kare ko au tetai), mei te mea atura e kare e apopo, no tomorrow, eaa to kotou manako, simply unbelievable the way I see it. Noatu oki te parabole ko tei na ko mai e, *kai ma te akamanako*, e tuatua ke rai ia me tae mai ki teia au atianganga, mei te mea atura e te counter-attack maira tetai parabole rai tona akatangianga koia oki, *kai koi kite ei to mata*. Tera oki ireira te mate, aere atu vaito i te toto, eiaue tei lunga na vaito nei i te langi! *Who cares* i na te parabole a Papa Oi ei! Anyway algud, manea te au mea takatoa, tapapa atu ei i to te 2024.

### (iii) Working Bees

I akapeea roa'i teia akaaereanga tuatua i te anauanga mai? Tamanako ua au, e akatauanga no te rango – rango patia, rango meri, whichever – kua matau tatou i te kite ia ratou me putuputu ki te ngai okotai, koia oki ki runga i to ratou akapuanga te ko'onga/nest. Me akara atu tatou ia ratou, mei te mea atura e te angaanga ara i runga i te nest. Penei paa i na reira teia autara i te rauka anga mai, putuputuanga ki tetai ngai no te akakoroanga o te angaanga, kapiki iatu ei ireira e, *working bee*.

Kare ekoko e mei tetai atu au taokotakianga i roto e i vao ake i te Ekalesia, e putuputu ana teia naai rare ko te working bee i te akatupuia me e akakoroanga meitaki tetai. I na i teia tuatau kua manako te Ekalesia e, e mea meitaki kia akatupu akaouia te working bee no te akateateamamaoanga i te au ngutuare o te Atua kia papa no te uipaanga maata e tu mai nei. No reira tena ia i raro nei tei akamataia i nga marama i topa, mei roto mai ia Aperira e tae rava mai ki nga ra openga o teia marama Tiunu. No te rairai o te akakoroanga o te au mema, kua akatinamou ua ireira te Ekalesia kia raveia te working bees i te popongi Maanakai ua. No reira teia te porokaramu angaanga tei akanooia e tei aruia mei te Maanakai mua ki te Maanakai openga: akamata i te ora 8.00am, kapu kaope kinaki ki te tonati e te buscuits 10.00 – 10.30, katikati/lunch 12.30/1.00pm, oki atu ei ki te ngutuare no te toenga o te ra. Maru ua teia akanoonooanga kare e tai'i. Te vai ra tetai au Maanakai kua tai'i tetai au mema kare i rauka kia ano mai, kare ra te angaanga i noo, kua aere uatu rai tei raveia e ratou kare e tai'i e kua tae mai ki te working bee, all good i na te mapu ei. Tena ia i raro nei te au angaanga tei raveia.



### GIBEONA REPAIRS & MAINTENANCE – PENI, AKAMEITAKI ATU I TE AU NGAI RIKIRIKI

Ko te Hall me kore Are Apii Sabati teia o te Ekalesia tei akaouia i te mataiti 2015 e kua tomoia i te ra i mua ake i te ra retitaanga o te uipaanga maata i te reira mataiti. Kua raveia te peni anga i te au ngai tei anonanoia kia touch up akaouia kia akaraanga manea, ia vao e pera ia roto i te ngutuare. E au ngai katoa kua repair iatu i roto i te bathrooms, e te vai atura.



GIBEONA  
 repairs and  
 maintenance,  
 Matavera  
 CICC





**SILO & SURROUNDINGS REPAIRS & MAINTENANCE – PENI, AKAMEITAKI ATU I TE AU NGAI RIKIRIKI, PENI KATOI I TE AU MENEMA I ROTO I TE AUA ARE PURE**

Kua akamanea katoaia a Silo te Are Pure na roto i te tama/water blast anga i tona patu, tama'anga ia roto, e pera te peni akaouanga i te au menema i vao i te Are Pure. Kua piri katoa mai tetai au kopu tangata no te ratou au metua te menema i te tauturuanga i te au angaanga tei raveia, kia akameiakiia te Atua no ratou. Tena ia te akaraanga i roto i te au tutu i raro nei.



*SILO repairs and maintenance, Matavera CICC*

**BED BASES - MAANI ROI I MONO ATU I TE AU MEA TEI TAE TE TUATAU**

I te tuatau mua e moe ua ana te au tere manuiroi atoro mai i te Ekalesia no te au tumuanga tuketuke ki runga i te taua, mattresses on the floor. I te au mataiti i muri mai, like the 1970s/80s kia akatau te Ekalesia, aaaaaa kare mako ana teia ngai angaanga, e tuatau marama e te puapinga teia, tikina mai te roi ei akamoe i teia au visitors. I na kua akamata ireira i te akamoe i te manuiroi ki runga i te roi with base na roto te tari anga mai i to te kainga, e oti akaoki akaou ki te kainga i muri ake i te akakoroanga.



I muri mai, like the late 1980s/early 1990s, akatau akaou te Ekalesia, aaaaaee, kare rai e cool ana teia rare. Tirarai ireira ka maani te roi kia kore e tari akaou mai to te ngutuare e oti akaoki akaou ki te ngutuare. Mei tei taiku iatu i runga nei, e tuatau marama e te puapinga teia, so forget about bringing from home, make our own, why not. Akapeea te mattresses? Mei te reira rai, vaoo iatu to te ngutuare, okona mai tetai no te Ekalesia kia kore e....., yes, tari mai to te ngutuare e oti akaoki akaou ki te ngutuare.

I na like most other things, there is a time limit, e tuatau kua mako, e tuatau kua akaraanga piropiro ka tano kia tiria atu ki te side okona mai tetai mea ou. No reira kua oko akaouia mai te putunga raukau e te ply wood no te maani akaouanga i tetai lot after almost 30 years of the previous lot being used. Kua maaniia e kua oti mai e 25 roi ou koia'i te akaiteite. Tena ia ratou e amani ra i raro nei.

#### (iv) Teretere Apii Sabati

Kua rave ia atu te Teretere Apii Sabati a te au Apii Sabati i runga ia Rarotonga i roto i nga Ekalesia e 6 i te Sabati ra 21 no Me. E tuatau mataora tika'i teia no te au tamariki e pera te au puapi'i i te akateateamamao-anga i ta ratou au tamariki no te tamou atu i te au imene e pera te irava. E piri katoa mai ana te au metua ki teia akakoroanga manea i te tauturu anga i te anau tamariki kia mou te irava e pera te imene.

Ko teia i raro nei te akanoonoanga o te angaanga a te tamariki tei rave ki roto ia SILO, te Are Pure o te Ekalesia Matavera:

|                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|----------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Tuanga 1:<br/>9:00</b>  | <ul style="list-style-type: none"> <li>• Taeanga mai o te anau Apii Sabati mei Nikao mai, mei roto i te Tapere Rangiura</li> <li>• Tuoroia atu e Vaitoti Tupa, Tekeretere, Ekalesia Matavera</li> <li>• Raveia ki roto ia GIBEONA, te Are Apii Sabati o te Ekalesia</li> </ul>                                                                                                                                                                                                                                                                                       |
| <b>Tuanga 2:<br/>10:00</b> | <ul style="list-style-type: none"> <li>• Pureanga i roto ia SILO</li> <li>✓ Imene akatomo Akapapa I te Atua - Rangiura</li> <li>✓ Pure –</li> <li>✓ Imene Apii Sabati, 22 Akapapa Tatou nei – Rangiura</li> <li>✓ Pure Tatarara e te Pure a te Atua</li> <li>✓ Tatau Tuatua, Salamo 94:1-23</li> <li>✓ Imene Reo Metua 106, Iesu te ora – Rangiura</li> <li>✓ Pure Akameitakianga e te Patianga</li> <li>✓ Imene Reo Metua 51, To tatou Atua e Iehova – Matavera</li> <li>✓ Tuatua Akakite, Koikoi Atinga – Jesus Just The Mention of Your Name, Matavera</li> </ul> |
| <b>Tuanga 3</b>            | <ul style="list-style-type: none"> <li>• Tatauanga a te Tamariki</li> <li>✓ Rangiura Apii Sabati - Salamo 94:1-23</li> <li>✓ Matavera Apii Sabati - Te Kapuanga, Genese 1:1-23</li> </ul>                                                                                                                                                                                                                                                                                                                                                                            |
| <b>Tuanga 4</b>            | <ul style="list-style-type: none"> <li>• Imene Apii Sabati 267, E te au Tamariki e - Matavera</li> <li>• Pure Opega</li> <li>• Imene akaoti – Aroa Mou</li> <li>• Pure Ngutuare – Apiianga</li> </ul>                                                                                                                                                                                                                                                                                                                                                                |
| <b>Tuanga 5</b>            | <ul style="list-style-type: none"> <li>• Angaianga a te Tapere Vaenga e Pouara</li> <li>• Tuatua akameitaki, Akaeianga, Aere Ra</li> <li>• Raveia ki roto ia GIBEONA</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                      |

Kua mataora te angaanga akaariari a te tamariki Apii Sabati o Rangiura e Matavera tei rave mai, e kua kitea te ua o te Evangelia i roto i te rave pakau a te au Puapii Sabati e to ratou au turuturu e pera te au tamariki. Kia vai ua atu rai teia maroiroi no tatou e te au Puapii Sabati, 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 tatakitai e turuturu nei i teia akakoroanga manea. Noatu te topa o te numero tamariki e kitea nei i teia tuatau i roto i te au teretereanga – to the Apii Sabati e pera to te Mapu – ko te mea maata koia oki auraka te angaanga na te Atua e kore uatu. Kia aere uatu ra te reira ki mua ei meitaki rai no ta tatou anau mapu me riro ake ratou ei au metua e pera ei au arataki no te Evangelia, no te basileia i te au ra ki mua.





*Apii Sabati, Tapere Rangiura, Ekalesia Nikao, e nga Apianga no Takamoa mai*



*Utuutuanga a te Ekalesia Matavera i te anau Apii Sabati mei Nikao mai*

## Popani

Tena ia nga akakoroanga e 4 tei raveia ki roto i te Ekalesia i nga marama e 3 i topa ake nei. Ko te mea maata, kua raveia e kua oti, kia akameitakiiia te vaerua taokotai o te au mema Ekalesia i te raveanga i teia au tuanga, kare atu e akakoroanga ke marira kia arangatū te angaanga a te au tavini o te Atua e kia manea tona au ngai akamorianga. Meitaki maata ki te katoatoa tei piri mai ki roto i te au working bees tei akatupuia, including te au Mama tei maroiroi i te kave anga i te manga ei angai i te au Papa, na te Atua uarai e akakiki mai i ta kotou au vairanga no te au ra ki mua. So an early welcome to the assembly delegates, those who will be accommodated at Gibeona, we'll be ready for you guys. Kia orana e kia manuia.

*Tuanga (i)–(iii) tataia/neneiia e N. Mataio, tuanga (iv) tataia/neneiia e Marianna Mataio*

## 5. YOKWE RMI – AN EXPERIENCE OF A LIFETIME



Yokwe in Marshallese means greetings, welcome, hellow, good to see you, good day. RMI is a well-known acronym for Republic of the Marshall Islands, a group of atolls located to the north-west of the vast Pacific Ocean, part of Micronesia, the latter loosely translated as small islands. According to Wikipedia, RMI has a population of 63,000 in 2022, with a total land area of 181 square kilometres or 71m square miles.

This is a pictographic (full of pictures) story of my visit to RMI – the second in something like 18 years – for a meeting of church leaders from around the Pacific, churches who are members of the Pacific Council of Churches (PCC). This meeting used to take place every 2 years but has been more frequent in recent times, and is the first to be convened at this level in Micronesia; the proper name is Pacific Church Leaders Development Conference (PCLDC), facilitated by PCC with contribution from DFAT Australia.

### TRAVEL

I departed Rarotonga on Monday 15 May, overnight in Auckland, another overnight in Nadi, before departing Thursday 18 for Majuro (capital of RMI) via Tarawa (capital of Kiribati). The return trip commenced on Friday 26, overnight in Brisbane, then Rarotonga Saturday 27 via Auckland, arriving home early morning Saturday 27 (dateline time change), a 12-day round trip.



**Top left:** After a rather hectic check-in at Auck Airport (everyone in the photo is off to Nadi on 2 planes) when I wondered whether I'll ever be on the plane given the unusually long queue, we finally made it, just an hour delayed flight due to the crowd. **Right:** Overnight in Nadi and met up with colleagues at Nadi Airport enroute to Majuro via Tarawa. **Bottom left:** in the VIP lounge at Tarawa, Kiribati, special treatment for the dozen of us from Nadi, refreshments outside of the VIP lounge (**right**) before heading off on the van on right for a 2-hour tour of the island. We had a 5-hour stop-over, many thanks to the Kiribati United Church for putting up a well-organised transit programme for us, very much appreciated.





## ARRIVING MAJURO



*On arriving Majuro, we were again given a special welcome treatment in the Airport VIP lounge by the Mamas and Papas of our host church, which my friend Roger & I reckoned was simply cool and amazing.*



## ACCOMMODATION, MEETING VENUE



*Most of the delegates to the conference stayed at The Marshall Islands Resort (left), one of the main hotels in Majuro where every single room has a seaview (right). This is also where the conference was held (bottom); one of the hosting community joined us with devotion one morning before the start of the day's business.*





## OPENING & CLOSING

The conference opening at the Ulinga United Church was a low-key event, it didn't have to be flashy; church leaders, dignitaries, and some of the Uliga parish church members in attendance, images below, sweet-as.



After the opening, snacks time in the church's hall, the Uliga Youth Centre, right next door to the church.





The closing was even more low-keyed, held in the conference room at the Marshall Islands Resort on Thursday 25 May. So it was a 4-day compact kind of conference, well organised, from beginning to end.

## HOSTING COMMUNITIES

Marshallese church communities who hosted the Conference included the following:

### Majuro United Congregational Church



### Ejit Island Community with relocated Bikini Atoll residents *(relocated due to the bomb testing by the US in another time era)*





**Marshall Islands Christian High School on Rongrong Island**  
*(current Avarua CICC Minister, Rev. Vaka Ngaro, spent 4 years [1991-95] here as a teacher)*



**Fijian Community in Marjuro**





Rita UCC



Kwajalein UCC





## Uluga UCC



### MEETING PROGRAMME

A summary of the programme and the main subject matters discussed were as follows:

#### Monday 21

- Stories from the North – Sharing from from UCCMI / KUC/ NCC/ UCCP / NPCA What challenges do our sisters and brothers face – what are churches doing to address these issues?
- Pacific Ecumenical Community Structural Working Group Update

#### Tuesday 22

- Labour: A Double-Edged Sword - Lessons from the field and impacts at home - Presentation and Reflections from PALM Scheme and other Migrant Labour experiences
- Reflections by Church Leaders
- Pacific Church Partnership Advisory Network Report





- South Pacific Association of Theological Schools Report
- Pacific Theological College Pasifika Universities Update and Discussion

### Wednesday 23

- Climate Justice and the Nuclear Legacy – double threats
- Marshall Islands Experience (WAM, National Nuclear Commission of the Marshall Islands, Jo Jikum, CMI Nuclear Club)
- Pacific Support for the Treaty on the Prohibition of Nuclear Weapons
- Pacific Support for the proposed Fossil Fuel Non-Proliferation Treaty (Pacific Climate Warriors)  
Reflections on what we have heard – table sharing and plenary
- Looking back to move forward – the Work of WAM on Low Carbon Transport and Work with Youth

### Thursday 24

- Our Commitment to Ending Violence Against Women and Children
- Reflections from leaders
- Update on 12th General Assembly
- PCC External Evaluation
- PCC Farm Presentation
- Presentation of Key Reflections and Message from the PCLM to the General Assembly

## MEETING OUTCOME

*Communique*, probably a French word, is similar to a meeting's Resolutions, i.e. matters that have been discussed and agreed to, including responding to the question of where to from here. For this meeting, the Communique, put together by the secretariat (PCC staff), was discussed and passed on the last day of meeting; it is as follows:

**“Together We Are "Kōñe Jubar”**

### **PACIFIC CHURCH LEADERS’ STATEMENT AT THE CONCLUSION OF THE 2023 PACIFIC CHURCH LEADERS’ DEVELOPMENT CONFERENCE, MAJURO**

#### **Affirming the Pasifika Household of God**

1. From the 19th to 25th May, 2023, Leaders from 18 Pacific Island Churches, along with representatives of national and regional ecumenical organisations met in Majuro, in the islands of Jolet jen Anij (Gift of God) known as the Republic of the Marshall Islands.

2. We give thanks to God for this opportunity to gather in the North Pacific to reaffirm our relationship as a Household of God that encompasses the whole liquid continent and to ensure that all voices in the “household” are heard.

3. We recall that:

We breathe the same air, cooled by the same breeze, received our blessings and livelihood from the same ocean, illuminated and energized by the same sun, guided by the same stars and received light from our neighbour, the moon which affects the ocean and tides. More importantly, we are connected by our abiding love for our Savior - Jesus Christ. This love is reflected by our never-ending struggles to exemplify His Teachings in our daily lives.

#### **Solidarity and Justice for the Nuclear Legacy, Climate Crisis and Sustainable Development**

4. We have listened to the cries of our sisters and brothers as they continue to struggle for restitution from nuclear testing and climate injustice which has scarred generations, physically, emotionally, psychologically and spiritually. We have shed tears with our daughters and sons, sharing their deep hurt over the past, their current struggle for justice and their hopes for a future which brings healing, wholeness and life in abundance.



5. At the same time, those of us experiencing the same struggles have been encouraged with the awareness that we are not alone and that we can learn from each other's experiences and support one another in our common work for justice.

6. In solidarity, we will amplify their voices in our communities. Together we will seek justice wherever it is to be found.

7. We commit to developing platforms for joint intra-regional advocacy for nuclear justice.

8. We renew our call for a nuclear-free and independent Pacific. We urge all countries who seek to be friends of the Pacific to commit to the Treaty for the Prohibition of Nuclear Weapons and the Treaty on the Non-Proliferation of Nuclear Weapons.

9. We call on states responsible for nuclear testing in the Pacific to take responsibility for their legacy of destruction and commit to equitable reparations.

10. We renew our call for the immediate cessation of plans for dumping of irradiated wastewater from the Fukushima Nuclear Powerplant into our Pacific Ocean. We urge the member states of Pacific Islands Forum to boldly explore diplomatic and economic punitive measures to deter such unwanted and harmful activities which threaten the biodiversity and future of our Blue Pacific.

11. Noting recent information that highlights the cross-boundary implications of Deep Sea Mining, we reaffirm our calls for a Pacific-wide ban on both exploratory and commercial Deep-Sea Mining.

12. As we continue to face the brunt of Climate Change, we confess that we have not done enough to prick the conscience of our congregations and governments. We pledge to do more.

13. We reaffirm that climate finance for adaptation, mitigation, loss and damage, and relocation by polluting countries is akin to receiving "30 pieces of silver" for the betrayal of Pacific Islanders who seek, first and foremost, a rapid phase out of fossil fuels.

14. We call on all Pacific Island countries and those who would seek to be our friends to commit to and campaign for a Fossil Fuel Non-Proliferation Treaty for a rapid, coordinated, transparent and equitable transition away from fossil fuels, including, in particular, access to renewable energy & low carbon solutions for our region.

15. As we note the widespread, extractive nature of development activities on land and under the sea, including the impacts of circular migration, we recommit to working to ensuring that principles of economic development resonate with those whole of lifemtraditional practices and experiences accumulated over thousands of years, for the wellbeing of all.

### **Strengthening our Household**

16. As we seek to continually strengthen the Pasifika Household of God, we commit to more collaboration in mission areas of education, development, social justice, selfdetermination and ecumenism by:

- Endorsing the proposed Charter for a Pacific Ecumenical Community, for finalisation based on constructive comments made in our meeting, and adoption by the Councils of the Pacific Theological College and South Pacific Association of Theological Schools and the 12th General Assembly of the Pacific Conference of Churches.
- Committing to more local ecumenical engagement by member churches of the PCC and call on PCC to support such efforts.

17. We reaffirm our commitment to solidarity and joint advocacy for the self determination of Maohi Nui, Kanaky and West Papua.

18. We reaffirm just and equitable relationships between the United States and formermand current Territories that take into account historical injustices and inequalities.



**19.** In solidarity with our Aboriginal and Torres Straits sisters and brothers, we urge our Pacific Diaspora in Australia to support the Uluru Statement from the Heart and to vote in favour of enshrining a Voice to Parliament for First Peoples of the land now called Australia.

**20.** Concluding our meeting on a “Thursdays in Black,”<sup>5</sup> and we reaffirm our commitment to ensuring to just and safe Pacific communities of women and men.

**21.** We receive the Safe Church Framework and Guidelines from the PCC for consideration and use by our churches. We also encourage PCC to explore programmes on positive masculinity and work with perpetrators.

**22.** We receive with appreciation the report on the planning and theme for the 12<sup>th</sup> General Assembly. We express our thanks to our hosts of the upcoming Assembly, for the introduction of the context and theme for the Assembly, “Do Kamo: Khrist! Transform us into your New Humanity!” We look forward to our Church Leaders’ Pre-Assembly in Lifou, the venue of our first PCC General Assembly (1966).

*We seek a report on these issues at the next Pacific Church Leaders’ Meeting.*

**Gratitude**

We express a deep “kommol tata” (thank you) to our hosts from the Jarin Rarik Dron – United Church of Christ Congregational in the Marshall Islands, the Fijian community in Majuro and the traditional leaders, Republic of the Marshall Islands Government, Civil Society, who have together nourished us spiritually, physically and intellectually and reminded us that we are “Kōñe Jubar,” strong like ironwood, when we are united.

We extend a hearty Korabwa to the Kiribati Uniting Church for the kind hosting of the delegation during their stopover in Tarawa enroute to Majuro.

We express our appreciation to the National Council of Churches in Australia for their support for this gathering.

**Deaconess Tamalesi Makutu**  
**Deputy Moderator, Pacific Conference of Churches**  
**Chair 2023 Pacific Church Leaders’ Development Conference**  
**Thursday 25th May, 2023**

*For further information contact Rev. James Bhagwan, General Secretary Pacific Conference of Churches : JamesB@pcc.org.fj*

**CONCLUSION**

Thankyou RMI hosting communities including support staff, for spoiling and treating us so well that we simply cannot express how very much appreciative all of us from outside were of your exemplary level of generosity. As the famous Grandma of Music the late Tina Turner declares in her quite popular song, *You’re simply the best, better than all the rest, better than anyone, anyone I’ve ever met.* May the Good Lord continue to richly bless you and your great country today and the years to come.

I feel words alone are not quite sufficient to express our sincere appreciation, so I guess another cool way of doing so is via body language – the show of thumbs as below. Surely, nothing else beats that one! Sweet as.





Komol tata, vinaka vakalevu, malo lelei, fa soifua, kia manuia, maururu, merci, atawai, adios .....

*Write-up and most photos by Nga Mataio, CICC representative to the conference*

## 6. TE RARA OLIVE



This section contains articles coordinated by Ngara Katuke, CICC Youth Dept. Media Officer, about various church community events, mainly in the Sunday School, 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. AKAOUANGA ARE PURE

I roto i te marama ko Mati i teia mataiti 2023, kua akanooia tetai parani, no te akaouanga i te are pure o Arorangi. Kua akamata teia angaanga i te raveia. Kua apai iatu i reira te au pureanga i te epetoma ki roto I te Are Apii Sabati – Kalavaria.

E au turanga tetai, tei anoania kia akaouia te reira. Mei te au maramarama e te au ngutupa. E te vai atura te au ngai ka anoania kia peni. Ko te au taua timeni takapini i te are pure, kua vavaia te reira taua taito, e kua akatu i tetai mea ou. I teia ra, e tutu ou tona.



E maata uatu rai te au rima raverave, tei tauturu i teia au angaanga. E pera katoa te au tangata pitiniti, kopu tangata e tetai uatu i te Kuki Airani, Autireria, Nu Tireni e te Pa Enea. Tei oronga mai i te au moni tauturu no



te akaou i teia are pure, te au kai, e te vai atura te au turanga tauturu kia manea te ngutuare o te Atua. Kare i taikuaia to ratou au ingoa tatakaitai, e topa aea mai tetai.

Te tapapa atu nei, ki tona akatueraanga, kia oki te turanga akamorianga i te Atua ki roto i tona nao i mua ake i te Uipaanga maata i roto i te epetoma mua o Tiurai 2023.

Kia akameitakiia te Atua no te au Tauturu e te aroa tei tae mai no tona ngutuare tapu.

*Tataia/neneia TRO*

## 2. PURE AKAMAARAANGA

**Kua oti e, e takupe atura tona upoko. Tuku atura i tona vaerua.** Ko tetai Imene metua teia, tei imeneia ei akakite i to te au keresitiano tumatetenga i to lesu akasatauro ia anga. Varaire ra 7 no Aperira, i te ora 10.00 i te popongi, kua raveia te pure akamaaraanga i to lesu Mesia mateanga ki runga i te satauro. E popongi manea teia. Kua riro te au imene, i te aru i te akakoroanga o teia ra, Mateanga no lesu.

Kua tae mai te au taeake, mapu, tamariki apii sabati e te kopu tangata i te akamaara i teia ra nei. Ko tetai tuatau oaoa teia i te kopu tangata e pera katoa tetai au tangata i roto i ta ratou ngai angaanga. E riro ana teia ra, ei tuatau rotaianga kopu tangata, me kare taokotaiana i te au taeake angaanga e te vai atura to ratou au manakonakoanga.



I roto i te akateretereanga a te Ekalesia Arorangi. E akamana ana te Orometua vaine e te au iti vaine o te Ekalesia i te atarau o te Orometua e te au ngai i mua, kite kakau kerekere. Ei akairo akangateitei i to lesu mateanga.

I te aiai i muake i teia ra Varaire, koia te Paraparau, kua raveia te pure kai oro no tona mateanga. E tae mai ana te katoatoa no teia pureanga maata, i te akaari i to ratou akangateitei e te kauraro i tei tupu ki to tatou Akaora ko lesu Mesia.

*Tataia/neneia TRO*

## 3. SABATI TUAKAOUANGA

**E maine, eaa koe i aue ei? Te kimi nei au i te kopapa o toku Atua ra.** Kua raveia te pure i te ora ngauru i te popongi Sabati ra 9 no Aperira, na te Orometua Pange te reira i te rave mai. Kua atoro mai aia e tana vaine i te Ekalesia Arorangi, i teia ra Sabati. Kua tae mai raua ki runga ia Rarotonga nei, mei te enua Autireria mai, no tetai au akakoroanga no raua.



Kua mataora tana akaoanga mei roto mai i te buka, ko Luka 24: 1-12, te tuatua i to lesu tuakouanga. Kua riro te au imene ei akapaapaa i to lesu tuakouanga. E Sabati maata teia i roto i te oraanga o te iti tangata keresitiano. Tei matauia i te au mataiti ravarai, e rave ana te Ekalesia i tetai Teretere tanetini, inara no te au akoroanga mamaata i mua i teia nga marama e tu mai nei, mei te Uipaanga maata, e te 200 mataiti, kua akangaroia te reira. Tapapa atu ei i teia mataiti ki mua. Kua rauka ra i te ekalesia i te akangateitei i teia ra, i to lesu tuakouanga. Te karanga nei, Luka 24: 6 pae mua: - “Kare aia i ko nei, kua tu akenei ki runga “. AMENE!

*Tataia/neneia TRO*

#### **4. RAROTONGA YOUTH SPORTS DAY**

Monday 10<sup>th</sup> April 2023 at 8.30am, Teimurimotia Park. A special Easter sports program was planned and organized by the Titikaveka CICC Youth the host for Rarotonga CICC Youth Council for this year 2023. Five CICC Youth group came together to participate in this youth event. This was the first time, that all youth members came together to celebrate Easter Day. It was part of the RCY Calendar of events planned for the last 3 years ago for a combined Easter Sports for the youth members, unfortunately due to Covid, this was held back.

Thank you to our the current RCY Executive members for revisiting this pending plan and finally was done this year. Meitaki maata to the Titikaveka CICC Youth Leaders under the chairmanship of Mona Matenga and her team. Well done Mona.

There were two parts: -

- ✓ PART 1: EMO'ANGA PEU TUPUNA – TRADITIONAL SPORTS
- ✓ PART 2: VOLLEYBALL

The Youth groups from Titikaveka, Ngatangia, Matavera, Avarua and Arorangi participated in the following activities: -

- Taemoemo Rore
- Peipei Tiporo
- Amo Akari
- Rangaranga
- Volleyball







The day went well and at the end, everyone enjoyed a big kaikai to wrap up the day events. Meitaki maata to all youth members, leaders and supporters for joining. Congratulations to all Youth members and especially to the Youth members of Titikaveka CICC for winning the overall prize and was awarded with the RCY Trophy.

*Write-up and photos by TRO*

## 5. 108TH ANZAC DAY PARADE

*They shall grow not old  
As we that are left grow old  
Age shall not weary them nor the years condemn  
At the going down of the sun  
And in the morning  
We will remember them  
We will remember them*



Good morning all. MC Pira Wichman, Welcome all RSA members, the general public and the overseas visitors. A quite silent morning on Tuesday 25<sup>th</sup> April 2023 at 5.30am, the Uniforms groups marched to the Cenotaph commanded by Boys Brigade Officer, Mr Danny Areai.

This year's program is the same every year, however few areas was changed. As the RSA have received over 300 members from overseas whom have chosen the Cook Islands as their reunion destination.



The ODE was read in Maori by the Girl Guides representative from St Joseph Girl Guides company, Ms Tuanaore Mitchell. The English version read by a Pathfinders representative – Mr Calvin Varoa. Flanders Field was read by a Cook Islands Scout representative. The Uniform groups paid their respect by presenting their wreaths. Avarua Girl Guides representative Ms Terangi Maora, represented the Girl Guides Association Cook Islands. *Lest we forget.*

*Write-up/pictures by TRO*

## 6. INTERNATIONAL TRIATHLONS RUN



On Saturday 6<sup>th</sup> May 2023 at 2.30pm, Girl Guides Companies on Rarotonga were ready to serve the athletes at the Titikaveka Kent Hall by Nikao and Arorangi Girl Guides, Fruits of Rarotonga by Titikaveka Girl Guides and Muri by Avarua and Ngatangia Girl Guides. They were managing the water stations from 2.30pm to 6.00pm



Every year the organizers seek for non-governmental groups to support their planned activities. Through their executive member, Papa Roland Neururer are well known person in the community reached out to the Girl Guide movement to support them in looking after the water spots and other groups for other areas in their event.

Thank you Papa Roland for offering us the opportunity every year to look after our local and international athlete's in this event. Kia Manuia.

*Write-up and pictures by TRO*



## 7. TE RA MAATA O MAMA - MOTHER'S DAY

*Happy Mother's Day. Kia Orana e Mama, i teia ra.* Kua rave mai, te anau tamaine Girls Brigade ete Girl Guides e to ratou nga Arataki, I tetai akangateitei-anga I te au metua vaine I teia popongi Sabati, ra 14 no Me 2023. Te au metua vaine i roto i te Ekalesia, te au manuii tei tae mai, e tetai uatu au metua vaine mei te Pa Enuu mai.

Kua maani ratou i tetai au ruru tiare rikiriki (spray) i te tamoumou ki runga i to ratou kakau, ei akairo i teia ra maata no te au metua vaine. Kua raveia tetai apii maani tiare na teia au tamaine, i te epetoma i topa akenei. Kua mataora ratou, e to te au arataki irinakianga ka riro teia ei Tauturu mai i teia tuanga no te au tuatau ki mua.



Ei akangateitei i teia ra, kua rave mai te anau tamaine Girl Guides i te pure i te aiai, tei raveia mai te tu atarau koia ta matou Arataki Mapu, koia a Rose Taokia. Nana te au tuanga katoatoa I rave mai. Te akakite ara aia i tona manako, e kua tae mai te Orometua Soatini ki roto i te Ekalesia Arorangi, e 9 rai ona mataiti. I teia ra, kua tae ia e 12 mataiti o te Orometua tavini anga I te Ekalesia. E pera katoa, e ra anauanga nona i te Maanakai ra 13 no Me. Kua akangateitei aia i te ia tuanga i roto i tona oraanga, e te akameitaki i tona metua vaine no te ra o te au Mama. Kua manea tana rave angaanga.

Te Atua te aroa kia to tatou au metua vaine katoatoa.

*Tataia/neneia TRO*

## 8. FREE BEING ME PROJECT

*Genesis 1: 27 says "So God created mankind in his own image, in the image of God he created them; male and female he created them."* Good morning children! Peea kotou I teia ra manea. Meitaki matou, Peea koe?

Today at the Arorangi Primary School assembly venue, on Friday 2<sup>nd</sup> June 2023 at 8.00am, two leaders from the Girl Guides Association Cook Islands visited their assembly to promote awareness program on Free Being Me program in Action on Body Confidence (ABC). The Free Being Me Trainer - Upokotea Tuakana and Leader - Ngara Katuke presented a 10 minutes' fun activities and sharing that will support boys and girls in their body confidence.

Free Being Me (FBM) is an educational programme that promotes body confidence and a world free from appearance related anxiety.

Free Being Me encourages young people: -

- To speak out against society's beauty standards through a range of verbal, behavioural and written activities that induce cognitive dissonance. As a result, young people start believing less in beauty standards, which in turn increases their body confidence.
- To think critically about how beauty standards are spread and advocate for a body confident alternative.



Meitaki Ngao to the School Principal, Mrs Annie Kauvarevai and her teachers for allowing the Girl Guide leaders to join their school assembly to enable them to share the Free Being Me awareness program. In return the Girl Guide sponsored some healthy breakfast for the school children to enjoy with their teachers. Kia Orana e Kia Manuia.

*Write-up and pictures by TRO*

## **9. TAPAO NGATEITEI O TE ARIKI TANE**

*Salamo 27: Ko Iehova toku marama e toku ora, koai oki taku e matakau atu? Ko Iehova te maroiroi o toku ora, e matakau oki au iaai? Kia Orana. Turou, Oro Mai! I te Monite ra 5 no Tiunu 2023 ite ora 10.00 i te popongi, kua raveia tetai angaanga maata ki roto i te ngutuare o te Mata o te Ariki Tane, i Turoa, Titikaveka. Tei akanooia e te tama Akatereau o te Opati, koia Anthony Brown.*

Kua tae atu te anau tamaine Girl Guides o Avarua tei riro e na ta ratou tamaine Brownies, koia a Reirina Koiatu i oronga i te ruru tiare a te Mama KR - Lady Tuaine Marsters, tei akanooia e te Konitara Girl Guides o te Kuki Airani. Kua turuturuia teia e te au Arataki o te putuputuanga tamaine Girl Guides o Avarua.

Kua putuputu mai te au taeake e te kopu tangata o te nga metua tane, tei orongoia to raua tapao teitei mei roto mai i te Ariki o Peritane. Koia ta tatou i matau i te kapiki e te ko te Queens Award i te ra o te Queens Birthday. I teia ra, kua riro te reira i raro ake i te kapikianga te King's Birthday.

E angaanga matauia teia e tatou i te rave i te au mataiti ravarai, kareka ki tae mai tatou kite Mataiti 2021 e te Mataiti 2022, kua akangaroia te reira no te maki koviti. I teia mataiti, kua rave akaouia teia. Inara kua marama tatou e kua moe atu to tatou Ariki vaine Elizabeth II e kua akaarikiia tana tamaiti I teia tuatau koia a Charles ei Ariki no tatou I raro ake I te akateretereanga ate Commonwealth.



Ko teia nga metua tane, Ko te Orometua - Michael Akava no Mauke mai, e Papatua Papatua, kapitiia mai ta raua nga vaine manea e to raua kopu tangata kite pae ia raua no teia ra maata. Kare e aiteia te rekareka no teia tuanga nei. Te vai nei to raua ingoa retitaia. Kua matau ra tatou i to raua ingoa e kapiki ua ana tatou i te au ra katoatoa – Ko Michael Akava e Papatua Papatua. Kua tae mai to raua kopu tangata e te au taeake i te akaari i to ratou ngakau aroa.

E turanga teitei teia tei orongaia kia raua e te Mata o te Ariki Tane, koia a Sir Tom Marsters. Kua mataora e te manea to raua ra i akararangi'ia ei. Kia akameitakiia te Atua no to raua turanga teitei, tei rauka mai, na roto i tetai au takaianga papanunui i roto i to raua oraanga. Kia Manuia. Te Atua aroa no to korua ra maata.



Tataia/neneiia TRO

## 10. NGAKAU AROA

*E aroa atu koe I to tangata tupu.* I teia mataiti 2023, kua manako a Kura e Lily Ngaata e to raua kopu tangata, I to ratou nga metua, koia a Papa Ra e Mama Patetepa Ngaata, tei matauia I te kapiki I roto I to raua oraanga. Kia rave raua I tetai turanga akangateitei I to ratou nga metua.

Kua rauka mai te manako, kia na roto i teia turanga i te oronga-anga i tetai moni Tauturu no te akakoroanga o te 200 Mataiti I roto i te Ekalesia Arorangi. Ei akamaaraanga na raua, i to ratou nga metua, tei tavini ana i te Ekalesia Arorangi i roto i te Tapere ko Ruaau. Kua riro ana raua ei mema Ekalesia i te enua ko Nu Tireni, i roto i tetai Ekalesia I Akarana. E metua Diakono raua e te Tauturu I te au putuputuanga i roto i te Ekalesia, mei te Apii Sabati, Mapu, Vainetini e te putuputuanga Uniform. Kua utuutu teia nga metua I ta raua au tamariki e te au ai mokopuna i roto i teia au putuputuanga, e tae uatu kite tuatau i takake ei raua.



Kua mataora raua, e kua tupu teia manakonakoanga i teia mataiti i roto i teia tuatau o te akateateamamaoanga no te 200 mataiti e te akaouanga i te Are pure o Arorangi. Meitaki ki to tatou metua Atua no tona aroa ia tatou katoatoa.

Tataia/neneiia TRO

## 11. KARERE 200 MATAITI

*Kare oki te tangata e tutungi I te lamepa, ka tuku atu ei ki raro ake I te aite, ei runga ra I te vairanga, kia marama to te are katoa. Koia katoa to kotou marama, kia kaka ia ki mua I te aroaro o te tangata nei, kia akara ratou I ta kotou angaanga meitaki, e kia akameitaki ratou I to kotou Meuta I te ao ra.*

Kia Orana kotou katoatoa I teia mataiti ou. Te oronga atu nei I te reo Aroa ete Akameitakianga no teia 200 Mataiti kia kotou katoatoa. Te rekareka nei au, e kua tae mai au kite 200 mataiti o te Evangelia I te Kuki Airani nei. Kua kite au i te mekameka ta te Atua i akarangatira iaku i roto i toku oraanga.

Te akamaara nei au i teia au tuanga nei: -

- ✓ Toku nga metua e toku kopu tangata tei utuutu iaku i roto i toku oraanga.
- ✓ Toku au metua Puapii Sabati, Mapu e te Vainetini, tei takake atu i te au mataiti i topa, ko ratou e te ora nei i teia ra. Tei riro ratou ei apii iaku i toku takaianga i roto i te Tapere Rutaki e te Ekalesia Arorangi, I te oraanga keresitiano.
- ✓ Toku au Arataki e te au mema, I roto I te putuputuanga tamaine Girl Guides, tei moe I te moeanga roa e te ora nei. Tei apii iaku I tetai au turanga o te kimi ravenga i roto i toku oraanga, e tetai au turanga tereniaanga I roto I te putuputuanga tamaine.
- ✓ Toku au metua Diakono, tei riro ei metua noku i roto i taku Ekalesia.
- ✓ Toku au Orometua, tei riro ratou ei Tauturu maata i toku turanga Ekalesia i te au mataiti i topa.
- ✓ Te au Arataki I roto I te au Konitara – Apii Sabati, Mapu, Girl Guides, Boys Brigade, Girl Brigade e te Vainetini.
- ✓ Te au Arataki I roto te Tipatimani o te au Konitara.
- ✓ Toku au taeake I te au Pa Enea tatakaitai, tei riro ana I te angaanga kapipiti kiaku I runga I toku au turanga Akaaere i roto i te au Konitara i roto i ta tatou Evangelia.
- ✓ Toku au Pu e te au taeake i roto i taku ngai angaanga tutakiia e te Kavamani, no ta ratou au akamaroiroia iaku i te au atianganga katoatoa.
- ✓ Tetai uatu tei topa iaku I te taiku, Ariki mai I teia reo meangiti kia kotou katoatoa.

Te akameitaki nei au i te tama Tekeretere Maata o te CICC, Nga Mataio, koia te riro ana I te Tauturu iaku I taku au kaveanga nuti akakitekite I te au angaanga i roto i te au tuanga taku e apai mai ana ki roto I ta tatou kapi peapa. Kia toku taeake vaine, Mama Nga Teao Papatua, te riro katoa ana, i te tauturu i taku tuanga o te kave nuti na runga I te porokaramu Ratio a te Evangelia.

Ki te au Youth Directors taku I angaanga kapiti kite pae I te au mataiti I topa. Te Late Daniel Apii, Late Piniki Utia, Rangi Henry e Bob Williams. Te au Paterono o te Konitara Girl Guides – Te Late Lady Faye Donne, Late Margaret Karika Ariki, Late Mama Maui Short, Late Mama Ina Goodwin e Lady Tuaine Marsters.

*Te karanga nei te Maseli 3:1-3, “E taku tamaiti, auraka e akangaropina i taku nei ture, e kia akono marie toou ngakau I taku nei au akauenga. E au ra roa oki, e te au mataiti ora, e te au, ta te reira e kapiti katoa mai kia koe ra. Auraka rava te aroa e te tuatua- mou e taka ke ia koe ra, e ri piri tikai ki runga I to kaki na, e tata oki I te reira ki runga I te papa o toou ngakau.”* Kia manuia i roto i te Atua no te au tuatau ki mua.

Ngara Katuke, Youth Media Officer, GGCI Officer



## 7. SHARING BY TAKAMOA COLLEGE STUDENTS



This is the second part of sharing by the Takamoa Theological College students Class of 2021 on their experiences in the college, the first part is in newsletter no.89 published March 2023. This is the students' 3<sup>rd</sup> year full-time study at the college.

### **APIIANGA SAUNGAKI RASMUSSEN – AKA'AERE (EKALEZIA NIKAO)**

A typical day for an Apiianga can look very different based on the person's school schedule, interests, and obligations. Nevertheless, there are several aspects that the majority of students have in common. A typical day for an Apii'anga student attending classes at Takamoa Theological College looks something like this, as detailed in the following list:



- **Church Attendance:** The Takamoa Theological College students regularly attend all five weekly church services at the Avarua Church. Time slots include Wednesday, Friday and Sunday dawn, Sunday morning (10 am) and Sunday Evening (4 pm). Students must be seated within the church and ready to go thirty minutes before the start of any event or service to which the church has extended an invitation. This requirement is in conformity with College policy.
- **Classes:** Most of a college student's time, throughout the day, is devoted to their studies, typically lasting between seven and eight hours per day. The vast majority of classes consist of either lectures or group discussions. You must study the materials before the lessons begin to get the most out of your classes and make the most of your time.
- **Study Time:** Time spent studying in the life of a student, one of the most essential daily tasks is time spent studying. Expect to devote the majority of your time to academic pursuits during your time at college. In addition, you may find that the material covered in your syllabus is significantly more in-depth than what you were generally exposed to in high school. Choosing the most productive time of day to study is essential to get the most out of the experience and improve your overall performance.
- **Additional Activities:** Additional activities positively influence a student's life because they are a significant component of the student's daily routine. They include helping clean the college grounds on Mondays, Wednesdays, and Saturdays at 6 am, participating in exercises, participating in student councils, gardening, planting, assisting with church requests, and many other activities. Students benefit from participating in extra activities because it helps them build their social, leadership, and communication skills.

To summarize, an average day in a student's life consists of attending class, studying, and participating in activities outside the student's regular curriculum. Students need to establish a productive routine to maintain a good balance between their academic work and their other interests and duties.

### **What has been the greatest challenge of life as a student**

The greatest life challenge as a student in Takamoa can vary from person to person. Some common challenges that students face include:

- **Managing Time:** The realities of college life set in shortly upon arriving. Balancing classes, homework, extracurricular activities, and community life can be difficult.
- **Loneliness:** Time availability and family struggles are expected in the student's life. This can lead to feelings of loneliness and isolation.
- **Peer Pressure:** Just as much as loneliness can produce a challenging life as a student experience, so can the opposite. Peer pressure can lead to decisions, not in line with one's own or the college's or the supporting church's values and goals.
- **Homesickness:** For many students, being absent from their homes for an extended period can be a challenging experience. It is natural to miss familiar things and people like friends and family in Takamoa.
- **Health Problems:** The stress one experiences while attending college can negatively impact both their physical and mental health. Health problems will make it even more challenging to deal with the stresses

of being a student in Takamoa. 'However, with perseverance and our love for our Lord and his teachings we have faith that any hurdle we come across we will overcome.

In a nutshell, students go through their academic careers confronted with various obstacles. They must have a support network as well as resources at their disposal so that they can successfully manage these problems.

### What do you wish you had known before you came to Takamoa?

There are many things that students wish they had known before coming to Takamoa. Some of the most common things include:

- **Getting involved is essential:** Your time at Takamoa is a fantastic opportunity to meet people from all walks of life, create connections, and figure out what you want to do with your life or the ministry. Participating in college activities, becoming a member of a study group, or attending worship services at your church five times a week, all contribute to the definition of your experience.
- **It is essential to focus on self-confidence:** Confidence is based on accomplishments, so work hard, do well in school, immerse yourself in things that interest you and become skilled at them. Building confidence is hard work, but going through life with low self-esteem, constantly doubting yourself, and not believing you are worthy of quality relationships and opportunities, is infinitely more complicated.
- **It is essential to be Humble:** Humility is an attitude of spiritual modesty that comes from understanding our place in the larger order of things. It entails not taking our desires, successes, or failings too seriously. In the past decade, psychologists have rediscovered the importance of humility. They have established fascinating links between humility, our ability to learn and be influential leaders, and our readiness to engage in prosocial behaviour. Adopting a more humble mind-set increases our overall psychological well-being and ensures social functioning. Humility is a perfect antidote to the self-fixated spirit of our age. It is essential to focus on humility as it can help us avoid arrogance and pretentiousness and accurately understand our strengths and weaknesses. This can help us to develop better relationships with others and to be more effective in our personal and professional lives.  
*Humility is the first step towards learning. You cannot learn until you are humble enough to realize there is something for you to learn. - Robert Kiyosaki*

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

Come. The end of my tenure has almost arrived. Now is your chance to learn from and add to the legacy of our Tupuna. This is your time, look after it very well. Always enter like a kitten and leave like a lion. But NEVER enter like a lion and leave like a kitten. Always be humble.

### APII'ANGA FRANCES RASMUSSEN – AKA'AERE VAINE (EKALEZIA NIKAO)

Kia Orana my name is Frances Akavi - Rasmussen and my life as an Apiianga in Takamoa hasn't been easy. At times it has been challenging and hard, but it has been enjoyable to experience being a student as an adult. Before coming in to Takamoa I didn't quite know what to expect, except for what I have heard from previous Apiianga who are now Ministers. They said, when you go into Takamoa you must be patient, and be humble. I thought to myself why would I need to be patient and humble? It wasn't until I stepped in to Takamoa that I fully understood why these two words were so important.



### What have been the highlight so far of your time in Takamoa?

One of the highlights for me has been the learning in the classroom, the different subjects and different pathways that have been put in place to help us learn. Most of the subjects were new to me so it was a bit of challenge at first but as we progressed through the year it became clearer to me. Another highlight for me I would say is sewing a man's shirt and a woman's dress on a sewing machine. I was so excited when I completed sewing the shirt and dress.

### What has been the greatest challenge of life in Takamoa?



I have faced many challenges while here in Takamoa and I thank God for always being there for me and never leaving me. I also thank the Papa Principal and Mama Principal for their guidance throughout my journey in Takamoa and for always giving me advice and telling me to focus on the purpose of why I am in Takamoa. I also thank my husband, Saungaki Rasmussen, for always being there for me and for supporting me when I am right and for telling me off when I am wrong. One of the challenges for me when I first came in here was when my husband and I were given the student leader role (Papa 'Aka'aere and Mama 'Aka'aere). We had the role of allocating the students to do various jobs on the campus and I found that very challenging because I didn't know how to tell them to do a job, but with the guidance of the Papa and Mama Principal on what my role was I have been able to do what was required of me.

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

I wish I knew the different kinds of challenges that I will face in here.

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

I would say to anyone that wants to come to Takamoa and be an Apiianga is for them to come and be ready to learn and work hard.

**APIIANGA KURAITAEA TEREORA (SUNDAY)**

**1. A day in a life of an Apiianga:**

Sunday is a day of worship and a day of rest. Sunday is usually associated with a day of worship as well as a day of rest, but is it a day of worship and rest in the life of a student in Takamoa? Is Sunday really a day of worship and rest for me? The answer is both yes and no. Yes, definitely a day of worship! No, most definitely not a day of rest!



Sunday is literally a full-on action-packed day of worship. Each Sunday the bell at the top of the lecture hall will sound at three designated times of the day and would sound anywhere up to 20 times or until such time the bell at Ziona responds. You will hear the bell sound in the mornings at 4:30 for the 5.30am dawn service, 8:30am, 9am and 10am for the 10am service and in the evenings at 2:30pm, 3pm and 4pm for the 4:00pm service. Every Sunday, on three different times of the day, students are expected to be seated 30 minutes prior to the start of services.

Every first and third Sunday, the team allocated to ministry attend one of the other five churches in Rarotonga where they deliver the sermon during the evening service. Titikaveka CICC will give an opportunity to the Mama Apiianga to help her husband with the duties of the service by reading Scripture, introducing the songs and leading the prayers.

On the second Sunday, Takamoa leads both the main 10am and the 4pm services in Avarua CICC. This gives students experience in both traditional and contemporary styles of worship. Both services are prepared and lead by Takamoa from the singing, Scripture reading (evening service) and the message delivered by either the Principal, Rev. Tere Marsters or President, Rev. Tuaine Ngametua. In the contemporary service the entire service is lead by the Contemporary Worship Team. The second Sunday is also the women's Patu Tuatua when two Mama Apiianga are given the opportunity to share their answers to the questions given.

On other Sundays, students will be allocated to accompany one of the six churches to participate in the Sunday School or Youth Teretere or Rallys which occur throughout the year. National Thanksgiving Prayer Services are also held on Sundays This is a special prayer service held by the Religious Advisory Council (RAC). Sunday is not only a day of worship but is the busiest day of the week for many of the students in Takamoa.

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

The highlight for me so far in Takamoa is the opportunity to learn things that I would not have normally learned about outside of the college. A few of these subjects include Systematic Theology which covers the main themes of the Bible: 1. Theology Proper (study of God), 2. Christology (study of Christ), 3. Pneumatology (study of the Holy Spirit), 4. Angelology (study of angels), 5. Anthropology (study of man), 6. Soteriology

(study of salvation), 7. Ecclesiology (study of the Church) and 8. Eschatology (study of end times). Spiritual Development, Apologetics (telling the truth by defending the faith), Spiritual warfare (The Armour of God), Triune God (God, the Father, God, the Son and God the Holy Spirit). These subjects have helped develop a broader theological insight that has and will continue to help me in my current degree studies and further pursuit of excellence in attaining higher academic qualifications.

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

The greatest challenge I have faced in Takamoa is finding balance. As a student in Takamoa there are four things that you need to train and prepare yourself for ministry work. The first is your mind, you must be mentally stable. The second is your body, you must be physically stable. The third are your feelings, you must be emotionally stable and the last is your spirit, you must be spiritually stable. All four must also work together to bring balance in the life of a Takamoa student. All four are required to bring balance, one cannot be stretched more than the other. It takes all four to survive in Takamoa. This is still a challenge that I have, trying to bring balance in all areas of life in Takamoa.

I have cried a waterfall in Takamoa because of mental, physical, emotional and spiritual instability but I can honestly say that my tears have made me stronger and more dependent on God. The love and reverence I have for God is one that I have come to know whilst in Takamoa. I can honestly say that I would not have experienced this love and reverence of God outside of Takamoa. My tears are my comfort knowing that every tear that that falls, Christ has wiped them all away. I have been stretched mentally, physically, emotionally and spiritually and will no double be stretched even more, but it is well worth every experience faced here in Takamoa.

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

I wish I knew more about the academic requirements of Takamoa. I could have better prepared myself for Takamoa had I known more about the academic level and standards. Basic English is a must in Takamoa and something I could have revised before coming. Academic and Essay writing are just a few things that I could have better prepared for.

### 5. What would you say to someone who is wanting to apply to come to Takamoa?

To be prepared mentally, physically, emotionally and spiritually. Mentally: Study the basics such as English. Learn how to write essays, research subjects that will be taught in Takamoa and read every opportunity you have. Read both Māori and English. Basic Bible knowledge is a must and memorising key Scripture is an advantage. Physically: Get into a regular routine, exercise and keep fit, push yourself to do more work physically. Get into a habit of waking up early and staying up as long as you can. Always make time for your spouse and children. Emotionally: Harden up! Takamoa will take you to places that you have never been to before. Learn not to take comments to heart, pick yourself up and carry on and never let your emotions get the better of you. Always make time for your spouse and your children, they are the biggest support group you have. Spiritually: Develop an intimacy with the Lord and always make time for Him, set a regular time with God and keep your appointment with Him without fail. Set a regular time for you and your spouse with the Lord, set a regular time for you and your family, again, be very diligent and disciplined. Your time with the Lord is the most important time you have in Takamoa. A life of prayer is the key to success in Takamoa.

## NAPOROAKI TAIA

My life in the Takamoa Theological College as a student is everything that God prepared me for. Especially in;



**1. What is required from us the students**, as to keeping our studies up to the standard and the requirements of our academic level, inside and outside of the classroom. Yes, it is not easy. There were times I had the mindset of quitting my purpose here in Takamoa. Giving up the vision that God showed me and His calling. This mindset of quitting came when I started listening to the negative thoughts from another student. It does not sound negative at the beginning, but, when days past, weeks, months, and then, you get an update that your grades are falling, that's when you realize that, everything people are saying is wrong. It is this, you find yourself pressured to your studies, and then, the starting to the long hours of studying during the nights, begins. As a student coming into Takamoa, I had one mindset, and that is, to do my best to the calling which I was called to do, for the benefit of the Church. This is



my third year as a student studying in Takamoa and I praise God for the work of His Holy Spirit, in reminding me every day, every month, every year, of that purpose.

**2. What is required from us the students**, as to keeping the maintenance of Takamoa up to the standard of a clean, a beautiful, and a safe environment to live and for anyone that wants to come in and visit Takamoa. A lot of students, past, present and maybe in the future will probably disagree with me if I say that I love the raking in the morning, and also our work duties after school or the weekends. Why do I say this? well, this is my way and the only way for me to recharge my mind and my body. In other words, it is taking a break from my studies. At the end of the day, it is not about me, you or anyone else. It is what God wants. If He wants us to come to Takamoa, then we have to prepare ourselves well before coming, and then, let God do the rest.

**3. What is required from us students**, as to our life at home as a parent, a husband or a dad, our life as a wife and a mother. As a strong believer, and a Christian by faith in our Lord Saviour Jesus Christ, it is here that temptation is very, very strong in attempting to cause us, as students, to fall from the calling which we were called. One of the temptations that all the students go through or face, is arguments. Arguments that will get you to be so angry, that it pushes you to the limit, the limit of walking out of Takamoa or even doing something not so good. It is by the Grace of God that I am still here in Takamoa and it is through the Grace of God that I know, nothing will come in the way of God's plan for me and for all that has been called to serve our Lord and Saviour Jesus Christ.

## NGATIKANGA TANGAINA

### My journey as an Apianga-Tiaki Kainga

#### A day in the life of an Apianga

Being a Tiaki Kainga, it is an obligation to wake up in the early morning at 4am from Monday to Sunday to do my routine inspection, to ensure that the whole campus is well secured according to the college regulations. The main gate is to be open before 5am and the Takamoa flag to be hoisted up before sunrise and taken down at sunset.



The night before Tuesday, I prepare my message for my Hospital ministry for the next day at 5.30am. Early the next morning at 4am, I'm up, I say my devotion before commencing with my Tiaki Kainga duties. Main gate is open at 5am and I depart for my Hospital ministry. My wife takes over the duty as a Tiaki Kainga while I am away under the guidance of the Holy Spirit, till my return. In most cases, the Hospital ministry is done around 5:30am, however I usually conduct it at 5.45am, knowing that most patients are awake and about, waiting for the message and to receive it into their heart for their spiritual healing and for comfort. I not only spend time at one ward to deliver the message, but also the other ward in the Hospital also receives the message. It is always a good feeling when you receive good positive response from the patients in terms of the message. After my Hospital ministry, I make my way back to the campus and continue my role as a Tiaki Kainga under the leadership of the Papa Principal, as well as completing my classes for the day from 8am – 3pm. At 4pm-5.30pm our work duty, then at 8pm the bell has to be rung for the evening devotion. At 10pm main gate is closed and locked, and the final check of the whole campus to ensure that all is well and secure before I lay down for the night.

#### What has been the highlight of you time in Takamoa?

The best part for me in Takamoa, receiving the blessing from all the six churches here in Rarotonga every month in terms of the kai pupu to support the life of my family and the rest of the families living here in Takamoa.

#### What has been the biggest challenge?

Firstly, to ensure that all my homework, classwork, assignments and exams are completed successfully. Secondly, to control myself in whatever circumstance, temptation come along my way. Thirdly, to hold on till to the last day of my course. Lastly, to whom that believed that I cannot make a success of this battle, and I give all the glory to the Father above, for He never left my side, right from the start. I am a person who was set apart by God through Christ Jesus for His purpose, for the Will of God.

#### What do you wish you knew before you came to Takamoa?

Before I came to Takamoa, I already knew what circumstances I will go through apart from classroom study. But my main focus to adjust my life to God and follow his divine direction through Christ under the Leadership of the Holy Spirit as my defender, protector and spiritual Leader.

**What would you tell someone who is applying to come to Takamoa?**

My encouragement to those who are willing to apply to come to Takamoa, be a true born-again and faithful student for God, not a pretender born again student. God is not blind to see our heart spiritually. Rise up to the next level educationally in terms of computer skills, English language in both reading and writing, a must in biblical background as an instrument to help you while studying and accommodating while in Takamoa. Be confident and alert at all times, abide to the college rules, follow instructions and humble yourself faithfully before your superiors as well before our Heavenly Father through our Lord Jesus Christ, our Saviour.

**APIIANGA PAREKURA TAIA**

**A Day in the life of a student in Takamoa (Friday)**

Every Friday morning at 4:30am I wake up to go to church. After church we come home and say our prayer before I prepare myself to go to school. My husband and my daughters do this also. Every Friday morning all the Mama Apiianga go to the Ruatoka Hall for devotion and homemaking class with our Mama Principal. Our theme for this year is: Rise up 2023, so before our class starts, Mama Principal opens us in prayer. She then shares about the Scripture reading for that morning and asks us what we know about the reading. We tell her our understanding about what we have read. This is to help us to keep our faith in our Lord, Jesus Christ. 'To worship and to serve God, To make Jesus known to all people.' That is one reason why I came to Takamoa, to train myself to follow Him. This is are very busy year for us students here in Takamoa. We are preparing ourselves for the 200 Years Celebration of the arrival of the Gospel of Jesus Christ to Rarotonga. The opening ceremony will be in the main church on Rarotonga. The Uipaanga Maata meeting will also be taking place here in Rarotonga. These are two big events we look forward to.



**What did you wish you knew before you came to Takamoa?**

The one thing that I wish that I knew was to know how to use a laptop and the software programs before I came to Takamoa. My encouragement to someone who wants to come to Takamoa is to have patience but above all to be humble themselves and to follow the rules set in place in Takamoa. If patience and humility is achieved then everything will be fine.

**MY JOURNEY AS A MAMA APIIANGA – TE MARAE TANGAINA**

**A day in the life of a Mama Apiianga:**

Early Wednesday mornings an alarm is set for 4:30am on my phone to wake me up for the church dawn service. As the alarm begins to sound, I will push the snooze button for 10 minutes. The alarm sounds again at 4:40am but this time I get up to get ready. I only have 15 minutes to get ready to go to church as all the students need to be seated in church half an hour before the start of the service at 5:30am. This means that we are all to be seated before 5am. My family would say, "that's cutting it very fine". However, I make it in time and seated in church just a few minutes before 5am and will often let out a breath of relief, thanking God for my success of getting to church before the due time. Minutes earlier, a debate with my conscious occurs, whether to do what feels like a marathon if I walk or to drive the car. I'm happy to say that walking the marathon triumphs as I need every bit of exercise. The dawn service is half an hour and is normally lead by a deacon or a church member from the village on duty.



At the end of the dawn service, I make my way back to Takamoa with the other fellow Apiianga. My mindset is to hurry back to start our normal raking duties (paraku tita) around the Takamoa campus as it is part of the training in terms of stewardship. It can normally take up to an hour depending on how much debris there is on campus. If it was windy the night before then it would take a little bit longer. Everyone is allocated and knows their designated area to start the clean-up and I thank the Lord that Wednesday mornings we all manage to



finish within the time allocated. We have just enough time to prepare ourselves for class even if at times it is a little rushed. Fortunately, I do make it to class just before the bell goes at 8am. It is always a huge relief to make it to class on time.

The first class is Homiletics with Papa Principal. I enjoy this class as it gives the Mama Apiianga the chance to learn how to prepare a sermon. We are taught by Papa Principal the importance of how to structure a sermon. Although some of us Mamas do not understand quite well how to go about it, it is an educational journey to the world of sermon preparation. It is not normal practice for women to prepare or deliver a sermon so I am grateful that we have been given the opportunity to learn. It is compulsory for the Papas to prepare sermons so it is a whole new world for myself to now be able to do the same. For two hours I learn quite a lot. It helps me to understand what the subject is all about.

Morning break is from 10–10.30am and our designated group will make our way into the library for study period. This gives myself and the fellow colleagues the chance to catch up on homework, assignments, and classwork that is required by the lecturers to complete before due dates. The time goes by fast and we break for a half an hour lunch at 12:30pm. When we come back from lunch, we have English, Study, Research and Writing class with Mama Principal. This class helps me improve my grammar and writing skills. Class ends at 3pm and that's a normal Wednesday routine. We leave class to go home before work duties start at 4pm. Everyone comes back to Papa and Mama Principal's unit for work duties that will be allocated. The Mamas have their own work duties, and the Papas have their own allocated work duties. It is all part of stewardship training.

**What has been the highlight of your time in Takamoa?**

The best part for me I would say is the facet of life as a Takamoa resident. I have adjusted myself to its accounts and in respect every moment of it. There are many times that I face difficulties but that is to be expected - there is no smooth ride on this journey.

**What has been the biggest challenge?**

There have been a few challenges, but I will focus on the biggest one I have which is time management. From the time and day I arrived into Takamoa Theological College I have struggled with time. I, still to this day, have to try to sort out managing my time with school, daily programmes, personal and homelife within the college.

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

I can honestly say that there is nothing I have yet been faced with that I wish I knew before coming to Takamoa. Living in Rarotonga and seeing and listening to the testimonies of previous students helped me prepare for the life in Takamoa. I knew that time would be my biggest challenge before coming to Takamoa and quite honestly there is nothing that I could have done to prepare me for it. It is until you live a life in Takamoa that you are confronted with things that you wish you knew before coming to Takamoa.

**What would you tell someone who is applying to come to Takamoa?**

Humility and patience is what I would tell someone, which is the essence and requirement of the life in Takamoa. Why do I say this? As a child of God and wanting to know more of God, temptations and obstacles will follow you. Temptations and obstacles will not succeed God's desire to accomplish his redemptive plan for the nations, for mankind.

**APIIANGA REBECCA MEREMERE**

**1. A day in a life of an Apiianga**

One of the subjects in the degree program at Takamoa Theological College is Theology. Currently we are studying about the Trinity and although it can be very complicated and hard to understand, it is also mind blowing and beneficial in our ministries.



Our lecturer for this subject is the Papa Principal, Rev. Tere Marsters and there are two sessions held every week for the subject, Theology. As a student of the Theology class, I have been able to understand the different views and perspective of what is claimed about the unity and trinity of God as well as what the Word of God unfolds and reveals in relation to the trinity, the unity of God as the Father, Son and Holy Spirit.

The Cook Islands Christian Church hold strongly to the trinitarian belief and that is seen in the CICC Doctrine.

The theology classes have been very helpful and mind opening for myself and other students in Takamoa. It has enabled us to see beyond and create thoughts that have also led us to raise many questions that cannot be answered and because of these mysteries, it has stirred such great passion and motivation in us to seek and explore more about the theology of God.

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

The highlight for me as a student in Takamoa is encountering the process of transformation and the evident work that God has done not only in my life but in the lives of others, from the time He has brought us here until now. Regardless of the many circumstances that we have faced, Takamoa has taught us a great value through experiences in regards to the way we live and this has enabled us to change ourselves in the way we think, act and behave. This has helped us develop more maturely in our spiritual lives. It has broadened our perspective to see beyond, as Christ sees us.

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

One of greatest challenges in Takamoa for me would be in the area of submission. Before coming to Takamoa I held many leadership positions that I was accountable for. In Takamoa It became very hard and difficult for me to submit under certain things I did not agree with and at times this was revealed through my actions and my words. Today I can say, it is because of the challenges and the storms I went through in Takamoa that I was able to not only submit fully under the authority God has placed me under but also learning to submit my life whole fully to God.

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

I wish that I had made the time and effort to broaden my thinking and knowledge through courses that I would have benefited from. This would have helped to increase and expand a greater understanding of what was to come so that I would have the capacity to go above and beyond in my studies when I entered the gates of Takamoa.

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

Firstly, out of respect, I would ask them to really seek God and enquire if it is His calling for them to come to Takamoa. Sometimes we can feel the pressure from family members urging us to go to fulfil their need and wants but usually when God calls, there's a stirring and He will always confirm it. Then I would encourage them to learn the basics of what is expected of them to know when entering Takamoa. Lastly, I would share my experiences and how God called me here to just encourage them.

**APIANGA MOUTIRA TEREORA**

**A day of life in Takamoa (second Sunday of the month)**



Every Sunday is important but the second Sunday of the month is special because it is the 10am and 4pm service that is specifically set aside and allocated to Takamoa to conduct and lead. The 10am service is the Uniform Organisation service that involves Papa President, Rev. Tuaine Ngametua, Mama President, Mama Orometua Akevai Ngametua, Papa Principal, Rev. Tere Marsters and Mama Principal, Mama Orometua Yvonne Marsters and the students who lead the service by singing and preaching the Word of God. Selected members from the Uniform Organisation read the Bible Scripture of the day and introduce the songs. The songs are led by the students and Papa President or Papa Principal will deliver the message.

This Sunday unites the Takamoa family with the Uniform Organisation and the church to work together alongside each other to worship in the traditional way. Worshipping and praising God in exaltation through songs, every student will sing and demonstrate deep and meaningful emotions of passion, love, and joy. Thanks giving and gratitude to God is the inspiration behind the voices of praise and worship. The preaching of the Word of God by the Papa President or Papa Principal is always a message of hope, reconciliation, sanctification, and salvation that act as a guide within the life of all.

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

The past two and half years in Takamoa Theological College I have experienced a life of academic excellence. The highlight for me is studying the Word of God which enables me to prepare for my future in the church.



Every subject strengthens me towards the future and purpose of God's ministry work that I have been called for. Studying the Word of God gives me the opportunity to understand more about God's Word.

I have come to know that studying helps equip me to move to the next level of academic excellence. Studying has also given me the opportunity to preach in the six churches in Rarotonga. I am grateful to experience by preaching both in the traditional side of worship as well as the contemporary service in Avarua. I have now completed my certificate and diploma and am now working towards a Bachelor in Theology.

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

The greatest challenge for me living in Takamoa is waking up in the early hours of Monday, Wednesday and Saturday mornings specifically (even in the dark). Getting ready with a torch, rake, and the rubbish bin. Saturday morning work duties follow after raking duties and again is a time that helps prepare for future ministry life. Even though these challenges are very hard, I take full responsibility for it, because Takamoa is a place of preparation, by preparing me, as well other students, for a life in the church. The main focus is staying patient, having endurance, humility and always following directives. Raking is a process towards stewardship and every student participates. Stewardship is all about taking care of the land and Takamoa has taught me that this is a priority to clean our compound so that it is well looked after and maintained. Like all events in Takamoa a prayer will start and end raking duties.

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

The one thing I wish I knew before I came to Takamoa was what would it be like in Takamoa. I never knew what it was like in Takamoa because you have to live and experience life for yourself to really know what Takamoa all is about. When entering Takamoa your authority no longer exists. You must submit under the Papa Principal, Mama Principal and the student leader. It's all about abiding to the rules. Takamoa is a very strict place and the rules need to be applied in daily life. Takamoa is a training ground and gives me the opportunity to learn to manage my life in Takamoa and to truly know what the benefits are in Takamoa.

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

I would recommend by telling them that Takamoa is a place full of opportunity. It is a place that trains students about everything specially the Word of God and other areas that are needed to accommodate the purpose of being a minister. Takamoa Theological College is a part of our historical heritage which was established in the year 1839. It is the second oldest institution in the Pacific region. Built by the early missionaries which were under the London Missionary society (LMS). This is where our forefathers were taught for the reason to be sent out throughout the Pacific region. Their mission was to save people by preaching the Gospel of Jesus Christ. Takamoa is the starting point for studies, for stewardship, for patience but above all for humility. When coming into Takamoa make the most of it, learn and take up every opportunity there is to gain knowledge and come with the right attitude.

**APIIANGA MEMORY MAEA**

**1. A day in a life of an Apiianga (Friday)**

Definitely Friday, our Women's Fellowship session for all the Apiianga Mamas, with Mama Principal. This is when we all come together at the Memorial Ruatoka Hall, from 8am to 9am, we would just share among us the text of the day, what the text is all about, what the text is trying to tell us, how important the word of God is, then we end with how can we apply to our daily lives.



Not only do we share around the text, but we also do sewing, like Tivaevae, cushion, curtains, etc, which I am now attracted to. Accompany these with beautiful Mamas, who are extraordinarily talented with what they good at. They happen to be the ones who open the doors to those that are willing to learn. Since then, this get together happens to be the best session ever, learning new things from others, is how I learn to become better myself.

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

I must say, it will be having to sew my Papa's shirt and a dress for me. It has always been a dream of mine to be a clothes designer for my children and for others. This was something that I couldn't do many years ago. Through God's calling upon our lives, I can finally tell anyone that will ask, I sewed my own dress and all glory to Christ Jesus.

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

Not having our children here by our side has been difficult. Sometimes, when we come home from a long stressful, busy day from school, duty all we want is coming home to a massive hug and kisses from our children. However, we understand the importance of focusing on our studies which is difficult when we have a baby at home.

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

Knowing the whole Bible, from Genesis to Revelations, in and out.

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

Two words - "Humble Yourselves". *James 4:14, "Humble yourselves before the Lord, and He will exalt you"*

**APIIANGA CALEB MAEA**

**1. A day in a life of an Apiianga (Saturday)**

Saturday is a stress-free day from studies. No lessons to attend or get additional lecture assignments. But more hours of work duty from six o'clock in the morning to one o'clock in the afternoon. Then the rest of the day, you have time to catch up with the rest or go out and visit the family, it's up to you how to spend it. Then, at 8 p.m., we have a family devotion before bedtime.



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

Takamoa itself is a lovely place surrounded by the environment and the presence of God. This makes it a particular and unique destination for those who want to follow Christ. Up in the hills is a peaceful place to think and refresh the mind. To have the opportunity to preach in the six Cook Islands Christian Churches in Rarotonga is another highlight for me.

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

Being away from my children is the biggest challenge for me. That is the greatest sacrifice we made during our studies. This challenges me even today, but because of my love for the Lord, I keep it until the end.

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

Basic knowledge of the study of the Bible in various topics such as theology proper, systematic, church history and the practical side of pastoral ministry.

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

Come if you can handle the unexpected. Have the skills of humility, respect, honesty and patience even if you think you are right or wrong. Have an attitude of getting the job done, regardless of whatever happens. Show strength and perseverance during these times of physical and spiritual challenges.

**8. PACIFIC THEOLOGICAL COLLEGE: SEMESTER 1 STATUS**



Pacific Theological College is a cultivation of embracing our diversities in culture of the Pasifika. We are all a sea of Islands that are inter-connected by the moana as Dr. Aferiti Uili quoted in our Global Institute of Theology seminar currently being held at PTC this month. Living and studying in Fiji for the past six months has definitely broaden and opened my heart spiritually, intellectually and emotionally. The extent of awareness and understanding to certain justice issues in the community are intriguing and tuberosly confounding where theological perspectives are astoundingly wholistic and deep. Integrating ethical standards ecumenically by justifying ourselves through our actions in the community is vital for our growth and unity. Hence, Relationality is an underpinning value at PTC.





Attending PTC prodigiously is a leap of faith towards a direction of God's purpose and plan in our lives as a servant of God. Adamantly PTC is the largest, most ethnically diverse theological institute, secular or religious, within the Pacific region to offer studies at the degree level and award an internationally accepted degree. Offering programmes since 1965, the College has produced many educated church leaders, scholars, theologians, ethicists, and activists for churches and the wider Pacific community. Its motto is "Towards Excellence in Theological Education for Leadership for Justice." Therefore, its mission is to provide for the Pacific Churches and the region integrated tertiary theological education for leadership that is prophetic and justice-driven, missiological, academic, socially contextual, that respects and celebrates the ecumenical and cultural diversity, that is relevant to regional stability, and that is informed by life-affirming Pacific values and insight in an ever-changing environment. Hence, its vision is to develop PTC as the premier regional theological institution for Leadership for Justice.

The last six months has been nothing short of the type of institute PTC has established itself to be. The two papers enrolled and registered for my first year of masters programme which is a post graduate diploma were Pasifika Hermeneutics and Applied Research Skills. Dr. Faafetai Aiava for my Hermeneutics class and Dr. Rosela Tuisawau for my Applied Research Skills have been a pool of wealth and knowledge in achieving the best out of us students. Averaging an A in all compartments for assessments in both papers that gave me a total grade of A in both. A lot of hardwork and prioritising time in the library to do the readings and coursework had to be achieved. Long hours and sometimes minimal sleep is usually the life of the student. My time at Takamoa and also at University of Auckland has profoundly helped me unequivocally in my studies here at PTC.

Learning modules here at PTC are face to face in class or online. Apart from the standard method of education as in a classroom where the students come in expecting the lecturer to teach them on the topic. This has far been the point of reference for learning now, as the lecturers are expecting the students participation of bringing their views and experiences to the table. Moodle is a online education software or application that is used here at PTC to encourage interactive and productive learning. The course outline, documents and readings are all uploaded and can be accessible to students anywhere anytime as long as you have internet connection. This accessible program initiated by Dr. Martin Dougimas in 1999 was due to his bad experiences of distant learning. Here is a short insert of the beginning of moodle and I share this equivocally due to the importance of future theological learning.

By the late 90's, Martin has completed a computer science degree and is working at Curtin University of Technology as an "Internet consultant" and lecturer, experimenting with trying to get academics teaching online using the web. Some bad experiences with existing tools such as WebCT get him started on building his own tools.

Martin realises he needs to learn more about communications theory and education, and commences a Masters in Science Education, and then later a PhD with Professor Peter Taylor. The paper Improving the Effectiveness of Online Learning describes study around some early prototypes.

Martin starts calling his new system Moodle, a word he invents based on the acronym Martin's Object-Oriented Dynamic Learning Environment (later changed to Modular Object-Oriented Dynamic Learning Environment, when other people started to use it). (Moodle, 2023)

Joining the Samoa Ethnic Group this year has been an experience and has helped in student and family life in the college. Learning their culture, language also fellowshiping together over meals and commemorating their independence day. Sharing and supporting each other in our classes and family bonding time is refreshing and is that underpinning value of Relationality. The obstacle of language barriers has been a challenge however determined to learn the language that would rid this barrier for good. With that being said entering into the SEG allowed us to build relationships with the Samoan students.

Currently we are in our semester break from 5 – 30 June and the college is in transition to become a university. So all the administration offices and lecture rooms will be transferred to Fiji National University Nambua campus while a new admin building is being built. I was fortunate to participate in the course editing for transitioning of PTC to a university for the first week of our holidays. Where we dealt with the programmes and its course outline, course outcomes and learning outcomes. Analysing the words used whether its appropriate for the Pasifika Communities University's vision and mission. There will be three schools within the new university accommodating the School of Theology and Ethics (SOTE), School of Pasifika Philosophies Education and Sciences (SPPEs), School of Ecumenism Resilience and Development (SERD). It is great to be a part of this transition as a historical moment for when Pacific Theological College becomes Pasifika

Communities University. The “whole of life” vision is a driving force to this transitioning of the college and future courses of the Pasifika Communities University (PCU).

As I type this article for the CICC Newsletter I am privileged to be participating in the Global Institute of Theology Seminar for two weeks. Its all about working together in a ecumenical way with partner churches around the world. Great to build relationships with people from India, Indonesia, Germany, USA and the Pacific. We spent the weekend Bau Island which is the Chief of Fiji’s Island. A very small island that doesnt have any vehicles or motorcycles. No transportation at all everybody just walks around by foot. This island holds so much power and significance to the arrival and the accepting of the Gospel to Fiji. The theme for this seminar is “Unsettling the Word in an Unsttled World” which is very invoking in our faith and beliefs. This is all part of the relationality that PTC upholds in value.

Overall in six months the ideals of grappling with a new school, new environment settles the unsettling displacement of this journey. The circular pasifika ideologies of decolonising the colonised mindset is a framework that needs to be returned in a manner that values the thinking of Pasifika intellectuals. The world may view us Pasifika as being un-intellectual or this view of inability of such platforms. However, the way we are

taught theology comes to beg the romanticisation or imagination of the truth. We never forget where we come from who we are in the identity crisis most modern generation find themselves in. As Isaiah finds his calling to be a prophet and vocation to God’s message, I too find myself in Isaiah’s path of trajectory towards serving God in a land that is unknown to me but have interconnectness being in the Pacific. Fiji is a beautiful and great land that reminds me of God’s beauty in creation. With that I leave you with the Kingdom verse that can help us to engage in our service in the church and personal faith journeys in our own relevant time and space. “Seek first his kingdom and his righteousness, and all these things will be given to you as well.” (Matthew 6:33 NIV).



*From the Makara family Fiji home, Pacific Theological College, Suva  
Rev. Travel Makara, Hinatea Makara & son Travel Canada Jnr Makara*

**Some Bula Images of my Fiji Experience**







## 9. WELCOMING THE SAMOAN HEAD OF STATE



My first experience of a Samoan formal function as a Cook Islander at PTC. The Pacific Theological College (PTC) recently had the honor of welcoming the Head of State of Samoa, His Highness Tuimalealiifano Va'aletoa Sualauvi II, to their campus. The visit was a significant event for the college, as it provided an opportunity to strengthen ties with Samoa and showcase the institution's commitment to theological education in the Pacific.

As a student from the Cook Islands, this was my first time experiencing a formal Samoa function. I was excited to witness the cultural practices and traditions of our neighboring island nation and learn more about their customs.

The event began with a traditional welcome ceremony called the "ava ceremony." The ceremony involves the presentation of a ceremonial drink made from the roots of the ava plant, which is shared among the guests as a symbol of unity and friendship. The ceremony was led by the Samoan community at PTC, and I was impressed by their knowledge of the protocol and their attention to detail.

Following the "ava ceremony," we were welcomed by the Head of State, who gave a speech highlighting the importance of theological education in the Pacific. His Highness spoke passionately about the need for Pacific Islanders to take ownership of their theological education and to develop their own theological perspectives that reflect their unique cultural contexts.

The speech was followed by a cultural performance, which included traditional Samoan dances, songs, and chants. I was struck by the beauty and grace of the dancers and the power of the songs and chants. The performance was a powerful reminder of the richness of Pacific culture and the important role that culture plays in shaping our theological perspectives.

After the cultural performance, we were treated to a feast of traditional Samoan food, including palusami (taro leaves cooked in coconut cream), oka (raw fish marinated in lemon juice and coconut cream), and sapaui (Samoan-style noodles). The food was delicious, and I appreciated the opportunity to try new dishes and learn more about Samoan cuisine.

Overall, my first experience of a formal Samoa function was a memorable one. I was struck by the warmth and generosity of the Samoan people and their commitment to preserving and celebrating their culture. The visit of the Head of State was a powerful reminder of the importance of theological education in the Pacific, and I left the event feeling inspired and encouraged to continue my studies at PTC.

In conclusion, the visit of the Head of State of Samoa to Pacific Theological College was a significant event that highlighted the importance of theological education in the Pacific and strengthened the ties between Samoa and the college. As a student from the Cook Islands, it was an incredible opportunity for me to learn more about Samoan culture and customs and witness the beauty of their traditional practices.

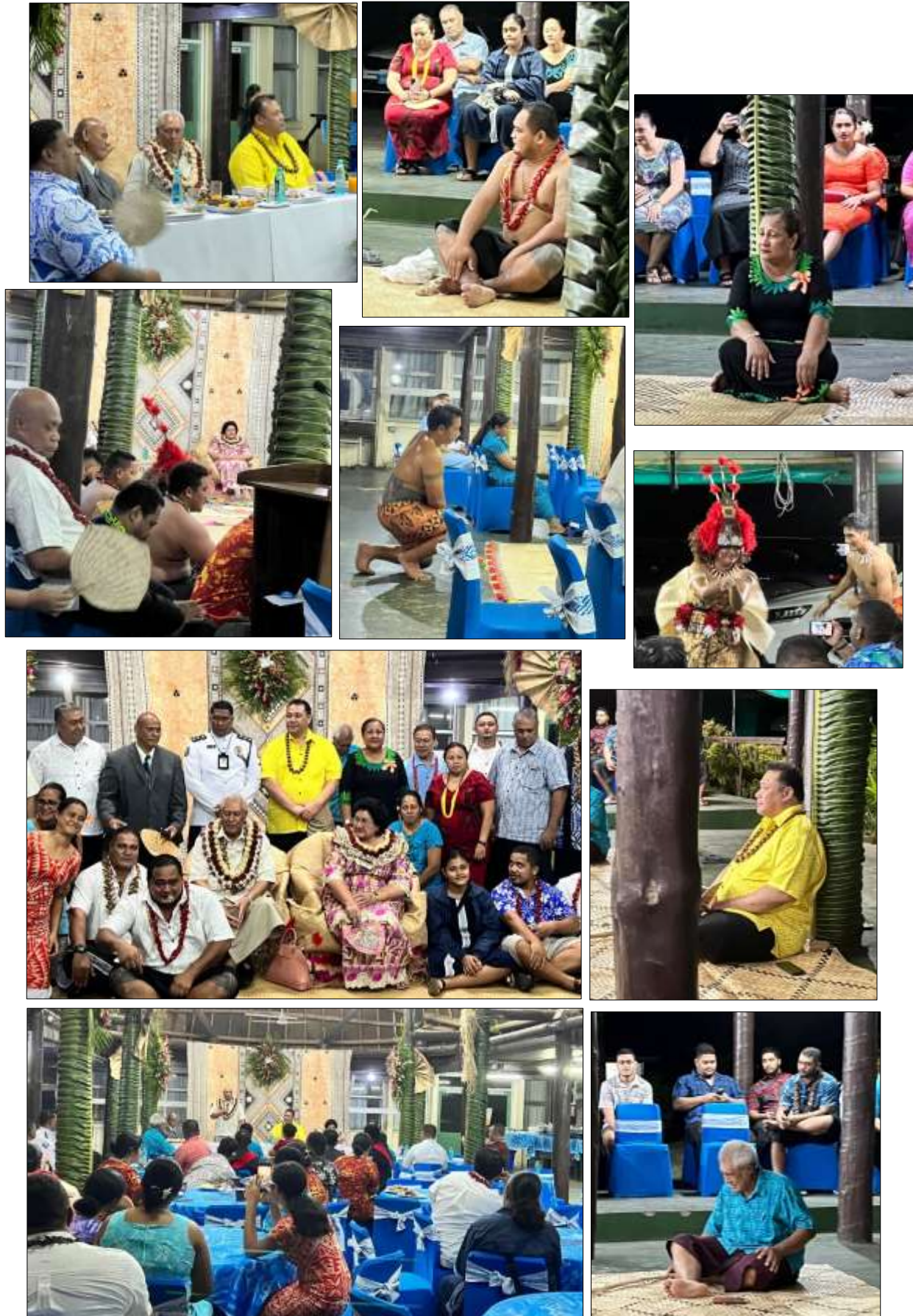


The "ava ceremony," the speeches, the cultural performance, and the food were all unforgettable experiences that gave me a deeper appreciation for the diversity and richness of Pacific culture. I am grateful to PTC and the Samoan community for organizing such a wonderful event and for providing me with the opportunity to be a part of it. This experience has further inspired me to continue my studies and work towards a deeper understanding of Pacific theology and culture.

*Rev. Travel Makara, Pacific Theological College, Suva, Fiji, 2023*



Welcome ceremony for the Samoan Head of State at PTC



## 10. TERE KIMI MONI, EKALLESIA AVARUA KI AUTIRERIA E NUTIRENI



e karanga nei te Tuatua Tika na te Atua: **“Te pure a te tangata tuatua-tika i akatupu mouia ki roto ra, e mea manuia maata ia”** (Iakobo 5:16) Ko te tia teia o te Ruitoru ra 15 no te Marama Mati 2023. Ko te ra katoa teia i akaruke mai ei te tere kimi moni o te Ekalesia Avarua no te tere atu ki te enua Australia e pera katoa te enua Aotearoa. Ko te akakoroanga maata mari ra, no te akaouanga o te Are Pure Ziona Tapu. Ko te au tangata tei aru atu i teia tere: Ko te Orometua Ngateitei Tuaine Ngametua, ko te Orometua o te Ekalesia, Vakaroto Ngaro, ko te Tekeretere o te Ekalesia, Makirere Poila e tona tokorua, Taraani Poila e pera katoa te Tauturu Mou Moni ko, Ngametua Tuakana (Tuffy).

Kua akaruke matou ia Rarotonga nei i te ora 3 i te avatea aiai, no Akarana e kua tae atu matou ki Akarana i te ora 6 i te aiai Paraparau. Kua arikiiriia mai matou i roto i te Ekalesia East Tamaki no tetai po, e kia popongi ake i te Varaire, kua rere atu matou ki Brisbane, e oti transit ua matou e kua rere atu ki Cairns. Ko te tuanga oki teia ko tei karangaia e, ko Queensland. Kua riro teia nga tavini o te Atua, koia oki te Orometua Tapaitau Marsters o te Ekalesia Mt. Sheridan e pera te Orometua Akatika Nanua o te Ekalesia Balacalava i te mou mai ia matou. Kua noo te maataanga ia matou i roto i tetai ngutuare ou ua, no tetai tungane o te Orometua Vaine Torohata e kua noo te Orometua Ngateitei ki te ngutuare o te Orometua Akatika Nanua. E toru o matou ra i noo ei i Cairns e kua mataora katoa to matou tuatau i rotopu ia ratou.

Mei Cairns mai matou kua tere atu matou ki te Ekalesia Mission Beach i raro ake i te tamaruanga a te Orometua Tuakana Marukore. E Ekalesia ou teia i roto i teia tuatau nei, e ko te maata anga o te tangata i roto i teia Ekalesia nei, ko to tatou iti tangata Pukapuka. E ta'i o matou po i rotopu ia ratou, e kua riro katoa te reira ei atianga mataora no matou i rotopu ia ratou. Kua kitea katoaia to ratou maroiroi e te vaerua taokotai i roto i teia iti tangata Pukapuka. Ko te taime mua katoa teia ka ariki ei ratou i tetai tere i rotopu ia ratou. Kua moe matou i roto i tetai hall ta te Ekalesia e taangaanga ana, no to ratou au akakoroanga katoatoa. Kua rauka katoa tetai tuatau no matou i te tutaka i teia oire maata i mua ka tere atu ei matou ki roto i te Ekalesia Townsville. Ko te oire katoa teia o te meitaki e te to (sugar cane) e ko te kimianga puapinga teia i roto i teia oire nei.

Mei Mission Beach mai matou, kua tere atu matou ki te Ekalesia Townsville i raro ake i te tamaruanga a te Orometua Sorimata Riu. Ko te maataanga o te au tangata i roto i teia Ekalesia nei mari ra, ko te iti tangata Tongareva. Kua manea katoa ta ratou arikianga mai ia matou i rotopu ia ratou. Kia akameitaki katoaia te Atua no teia Ekalesia tei utuutu meitaki mai ia matou. Kua noo te Orometua Ngateitei e te Orometua Vaka ki roto i te ngutuare o tetai nga tamariki Mangaia, ko Ngare e tona tokorua ko Ene. Kua noo te Tekeretere Makirere Poila, tona tokorua, e pera katoa te Tauturu Mou Moni, (Tuffy) ki roto i te ngutuare o tetai tungane o Mama Taraani. Kia akameitaki katoaia te Atua no teia au metua tei akatuera mai i to ratou au ngutuare ei ngai nooanga no matou. Kua mataora katoa to matou nooanga i rotopu ia ratou. Mei Townsville atu matou kua rere atu matou i reira ki te oire Brisbane.

Kua arikiiriia mai matou e te au tavini o te Atua i reira e pera katoa ta ratou au Ekalesia, koia oki te Ekalesia Brisbane, te Ekalesia Slack Creek, te Ekalesia Logan, te Ekalesia Gold Coast e pera katoa tetai Ekalesia ou i raro ake i te tamaruanga a te Orometua Fred Hosking. Ko te maataanga o te au mema i roto i teia Ekalesia i raro ake i te tamaruanga a te Orometua Fred, e au mapu. Ko to matou Tapati mua katoa teia i Australia e kua piri katoa atu matou ki roto i ta ratou akamorianga i te reira Tapati. E pure kapiti katoa oki teia na te Konitara o Brisbane i te arikiirianga mai ia matou. Kua riro e na te Orometua Vakaroto Ngaro te akoanga i te reira Tapati. Kia akameitakiia te Atua i te mea, kua rauka teia tuatau akamorianga i rotopu i to tatou iti tangata.

Kua tae katoa atu matou ki roto i te Ekalesia Gold Coast i raro ake i te tamaruanga a te Orometua Teremoana Willian Uea ( Papa Temo). Kua akamoe aia ia matou ki roto i te ngutuare o tana niece e kua riro katoa ratou ei metua no matou i te reira tuatau. Kua piri katoa mai ki roto i te au arikianga ia matou te au taeake mei roto mai i te Ekalesia Logan, te iti tangata Tongareva, te iti tangata Manihiki e te Rakahanga. Kare katoa au i akangaropoina i to tatou iti tangata mei roto mai ia Nga-Pu-Toru e pera katoa te iti tangata Mangaia. Kia akameitakiia te Atua no to kotou ngakau maoraora e te tauturu mai i te akakoroanga kimi moni o te Ekalesia Avarua. I teia tuatau ia matou i roto i te tuanga Queensland (State of Queensland) teia to ratou maroiroi e ta ratou i oronga mai ei tauturu i te akakoroanga o te Ekalesia Avarua.

Mei Brisbane mai, kua rere atu matou ki New South Wales, i te oire Sydney. Kua ariki mai matou i te Chairman o te Konitara Ekalesia koia oki te Orometua Davida Teaurere. E toru o matou ra i Sydney e kua ariki meitakiia mai matou i te au Ekalesia i reira e kua mataora katoa to matou nooanga i rotopu ia ratou.

Kua tu'atu'aia matou ki roto i tetai au Ekalesia i to matou au ra i noo ei i te oire Sydney. Kua riro te Ekalesia Sydney i te ariki mai i te Orometua Ngateitei i raro ake i te tiakianga a te Orometua Davida Teaurere. Kua billet



ia atu te Tekeretere Makirere Poila e tona tokorua ki roto i te Ekalesia Liverpool i raro ake i te tiakianga a te Orometua Lelei Patia. Kua tukuia atu te Tauturu Mou Moni Tuffy ki roto i te Ekalesia Bankstown i raro ake i te tiakianga a te Orometua Makiiti Mangaara. Kua tukuia atu te Orometua Vakaroto Ngaro ki roto i te tamaruanga a te Ekalesia Campbelltown e kua noo aia i roto i te ngutuare o te Teketere o te Ekalesia koia oki, Samson Tumutoa e pera te ngutuare o te metua diakono, Tuoro Moeara. Koia katoa oki te Tauturu Orometua tamanako o te Ekalesia Campbelltown.

Kua taokotai katoa atu matou ki roto i te akamorianga i roto i te Ekalesia Dulwich Hill e kua riro na te Orometua Ngateitei ta Karere ki to tatou iti tangata e kua riro atu e na te Orometua Vakaroto Ngaro i rave mai i te tuanga o te Oro'a. Te oronga katoa atu nei matou i te akameitakianga ki te au Tavini o te Atua, tei oora mai i to ratou ngutuare ei ngai nooanga no matou e pera ta ratou tauturu i te tere o te Ekalesia i rotopu ia ratou. Kia na rungao mai ta te Atua akameitakianga ia kotou katoatoa. Teia i reira te maroiroi o te au Ekalesia katoatoa i NSW e ta ratou tauturu maata i te akakoroanga kimi moni o te Ekalesia:

Mei Sydney, kua tere atu matou ki te oire Griffith e kua noo matou i reira no tetai po i roto i tetai motera. I te popongi ake kua tere atu matou ki te oire Mildura no tetai po. I te reira po rai, kua raveia rai te arikianga a te au taeake i Mildura ia matou. I mua ake ka akaruke mai ei matou i te oire Mildura kua aravei katoa matou i tetai o te au tuaine o te Orometua Ngateitei e kua riro tana anau i te akonokono mai ia matou i roto tetai restaurant. Kua akaruke mai matou ia ratou ma te akaaroa katoa. Kia akameitakiia ra te Atua no teia au metua tei riro i te akara mai ia matou i roto ia Mildura.

Mei Mildura, kua tere atu matou ki Melbourne i roto i te tuanga o Victoria. Kua noo matou ki roto i te rima o te Ekalesia Reservoir e kua akanooia matoa ki roto i te ngutuare o tetai nga metua diakono koia Tarei Ariki e tona tokorua koia oki Barbara. Meitaki tikai teia nga metua e kua mataora oki raua i te arikianga mai ia matou i roto i to raua ngutuare. Kia akameitaki te Atua no raua. Kua rave katoa te Ekalesia Reservoir i ta ratou arikianga ia matou. I roto katoa i te reira arikianga, kua o katoa mai tetai au taeake mei roto mai te Ekalesia i West Melbourne e pera katoa te iti tangata Nukuroa.

I Melbourne katoa matou i te tuatau o te Easter Weekend e kua tukuia te Orometua Vakaroto ki roto i te Ekalesia Dandenong no te tuatau o te Kai Oro'a kapiti i te Po Paraparau e pera katoa i te Good Friday. Kua noo te Orometua e te toenga ia matou ki roto i te Ekalesia Reservoir. I te Tapaati o te Tuakaouanga kua neke mai matou katoatoa ki roto i te Ekalesia Clayton. Ko to matou nooanga teia e tae ua atu i te tuatau i rere atu ei matou ki Christchurch. E manganui katoa te au taeake te arikiriki mai ia matou i roto i teia tuatau nei. Kua angai kapiti ua tetai au Ekalesia ia matou mei te Ekalesia Noble Park e te Ekalesia Frankston, te Ekalesia Dandenong e te Ekalesia Mulgrave e pera katoa te Ekalesia Clayton e te Ekalesia Hampton Park. Kua kapiti katoaia ki teia au Ekalesia nei te iti tangata Ivirua, te kopu tangata Mokoha, Nga-Pu-Toru e te iti tangata Aitutaki. Kua riro katoa e na te Konitara o Victoria ta matou Uapou Kapiti i rave e pera te arikianga ve'eve'eanga aroa ia matou. Teia te maroiroi tei rauka mai mei te enua Australia: Queensland, New South Wales e Victoria:

| TOTAL FOR QUEENSLAND, NSW, VICTORIA 2023 |                 |                      |
|------------------------------------------|-----------------|----------------------|
| 1                                        | Queensland      | \$ 95,544.25         |
| 2                                        | New South Wales | \$ 69,852.80         |
| 3                                        | Victoria        | \$ 104,092.55        |
| <b>KO TE KATOATO</b>                     |                 | <b>\$ 269,489.60</b> |

Kia akameitaki'ia te Atua no to tatou iti tangata katoatoa i te enua Australia, te au Ekalesia katoatoa, te au Tavini o te Atua, te au kopu tangata e te au enua tei atoro katoa mai ia matou. Na te Atua e akameitaki maata mai ia kotou i roto i to kotou oraanga. Kua tupu katoa te tangi e te aroa i to tatou iti tangata, no te mea, e apainga maata katoa teia kua ratou i te utuutuanga i te au tere. I roto katoa oki i teia tuatau o te tere o te Ekalesia Avarua, e ta'i tere tei na mua ake ia matou koia oki, ko te Tere o Tinomana e te Ekalesia Arorangi e pera katoa te tere o te Akonoanga Ra Itu mei te enua Manihiki i muri ake ia matou. Ko te openga rai teia o te au nuti o te Tere kimi moni o te Ekalesia Avarua ki te enua Australia.

Mei Melbourne, kua rere atu te tere o te Ekalesia Avarua ki te enua Aotearoa i te South Island. Kua arikiriki'ia matou e te au Ekalesia i te South Island raro ake i te tamaruanga a te au tavini o te Atua i te reira tua:

Ko te Orometua Ranginui Vini o te Ekalesia Christchurch.  
 Ko te Orometua Mita Soatini o te Ekalesia Mid-Canterbury.  
 Ko te Orometua Tuatai Piniata o te Ekalesia Dunedin.



Ko te Orometua Taa Karena o te Ekalesia Invercargill.

Kia akameitakiia te Atua no ta kotou akonokono anga mai i te tere o te Ekalesia Avarua i rotopu ia kotou katoatoa. Teia oki to ratou maroiroi, te ngakau ma'ora'ora e pera katoa ta ratou tauturu maata i te tere o te Ekalesia Avarua.

| <b>TERE KIMI MONI O TE EKALEZIA AVARUA KI TE ENUA AUSTRALIA E AOTEAROA 2023</b> |               |                    |              |
|---------------------------------------------------------------------------------|---------------|--------------------|--------------|
| <b>SOUTH ISLAND</b>                                                             |               |                    |              |
| <b>EKALESIA</b>                                                                 | <b>AMOUNT</b> | <b>DATE BANKED</b> | <b>TOTAL</b> |
| NZD – From Australia.                                                           | \$ 4,980.00   |                    |              |
| Christchurch (Evening)                                                          | \$ 4,076.00   |                    |              |
| Christchurch (Breakfast)                                                        | \$ 1,960.00   |                    |              |
| Mid-Canterbury (Evening)                                                        | \$ 5,725.00   |                    |              |
| Mid-Canterbury (Breakfast)                                                      | \$ 2,185.00   |                    |              |
| Dunedin                                                                         | \$ 10,840.00  |                    |              |
| Invercargill                                                                    | \$ 7,110.00   |                    | \$ 36,876.00 |

Mei Invercargill, kua rere mai te tere ki Wellington e pera katoa ki te North Island. Kua akamata mai matou i roto i te au Ekalesia i raro i Wellington i raro ake i te tamaruanga a teia au Ekalesia e pera katoa te au tavini o te Atua:

Ko te Orometua William Williams e te Ekalesia Kerisitiano in New Zealand.

Ko te Orometua Mau Vaerua e te Ekalesia EKKA.

Ko te Orometua Elder Robati e te Ekalesia Wellington Community Church.

Ko te Orometua Hosea Toka e te Ekalesia Hutt Valley.

Kapiti katoa mai ki teia au Ekalesia te Ekalesia PIC of Porirua, te iti tangata Te Fuinga o Niva e pera katoa Tapuahua, te iti tangata Araura, Akatokamanava e pera katoa te iti tangata Nukuroa. Kua taopenga katoa te au arikianga ki te Konitara Ekalesia o teia tuanga ia Aotearoa. Kia akameitakiia te Atua no kotou katoatoa, te ngakau ma'ora'ora e te au taoanga rima ta kotou i oronga mai ei tauturu i te tere o te Ekalesia Avarua i rotopu ia kotou. Teia oki te akairo o to kotou maroiroi.

| <b>TERE KIMI MONI O TE EKALEZIA AVARUA KI TE ENUA AUSTRALIA E AOTEAROA 2023</b> |               |                    |                     |
|---------------------------------------------------------------------------------|---------------|--------------------|---------------------|
| <b>NORTH ISLAND</b>                                                             |               |                    |                     |
| <b>EKALESIA</b>                                                                 | <b>AMOUNT</b> | <b>DATE BANKED</b> | <b>TOTAL</b>        |
| <b>CENTRAL</b>                                                                  |               |                    |                     |
| Porirua in NZ                                                                   | \$ 11,152.50  |                    |                     |
| Wellington, Rakahanga/Manihiki                                                  | \$ 18,395.00  |                    |                     |
| EKKA/PIC/Araura/Mauke                                                           | \$ 11,100.00  |                    |                     |
| Hutt Valley & Nukuroa                                                           | \$ 10,540.00  |                    |                     |
| Central Konitara Ekalesia                                                       | \$ 3,030.00   |                    |                     |
| <b>KO TE KATOATOA</b>                                                           |               |                    | <b>\$ 54,217.50</b> |

Mei Porirua mai te tere kua akaoro ua mai ratou ki te toenga o te au tuanga e tae ua mai ratou ki te oire Hamilton. Kia akameitakiia te Atua no te tauturu a te au Ekalesia tei mou i te tere i te tapae atuanga i rotopu ia ratou. Ki te au tavini o te Atua, kia akameitakiia te Atua no kotou katoatoa.

Ki te Orometua Kamire Meti e te Ekalesia Palmerston North.

Ki te Orometua Tebau Taom e te Ekalesia Hastings.

Ki te Tiaki e te au taeake i roto i te Ekalesia PIC i Tokoroa.

Ki te Orometua Henry Marsters e te Ekalesia Hamilton.





Kia akameitaki katoaia te Atua no te ngakau oronga o to tatou iti tangata te ariki mai i te tere o te Ekalesia e pera katoa te au tavini o te Atua. Akameitakianga takake ki to tatou au taeake i roto i te oire Tokorua te pati katoa mai kia tapae atu te tere i rotopu ia ratou.

Teia oki katoa te akairo o to ratou maroiroi:

| TERE KIMI MONI O TE EKALEZIA AVARUA KI TE ENUA AUSTRALIA E AOTEAROA 2023 |             |             |                     |
|--------------------------------------------------------------------------|-------------|-------------|---------------------|
| NORTH ISLAND                                                             |             |             |                     |
| EKALEZIA                                                                 | AMOUNT      | DATE BANKED | TOTAL               |
| <b>MID-CENTRAL</b>                                                       |             |             |                     |
| Palmerston North                                                         | \$ 9,000.00 |             |                     |
| Hastings (Evening)                                                       | \$ 7,517.60 |             |                     |
| Hastings (Morning)                                                       | \$ 2,129.90 |             |                     |
| Tokoroa PIC (Evening)                                                    | \$ 9,175.70 |             |                     |
| Tokoroa PIC (Morning)                                                    | \$ 2,945.00 |             |                     |
| <b>UPPER CENTRAL</b>                                                     |             |             |                     |
| Hamilton                                                                 | \$ 3020.00  |             | <b>\$ 33,788.20</b> |

Mei Hamilton, kua tere mai te tere ki te oire Akarana e kua noo ratou ki reira no tetai iva (9) ra. Kua akanooia matou ki roto rai i te Ekalesia East Tamaki e tae ua atu ki te ra i oki mai ei matou. Ko te Orometua Ngateitei, kua noo atu aia ki te ngutuare o tana nga tamaine i Mangere. Kua rava katoa te tuatau ia matou i konei i te araveianga i te au kopu tangata te anau tamariki e pera katoa te au Ekalesia. Teia te au Ekalesia tei akonokono mai i te tere o te Ekalesia Avarua.

Ko te Orometua Nio Mare e te Ekalesia East Tamaki.

Ko te Orometua Bosini Willians e te Ekalesia Motutapu.

Ko te Orometua Richard Matara e te Ekalesia Auckland City.

Ko te Orometua Rohi Tinirau e te Orometua Tome Nikau e te Ekalesia Otahuhu.

Ko te Orometua Puta Tinarau e te Orometua Joe Tinirau e te Ekalesia High Brook.

Ko te Orometua Teuru Meteka e te Ekalesia Waitakere.

Ko te Orometua Charles Pange e te Ekalesia Maungarei.

Ko te Orometua Metu Une e te Ekalesia Otara Branch.

Ko te Orometua Charlie Okotai e te Ekalesia Otara Central.

Ko te Ortometua Rahai Nanua e te Ekalesia Manurewa South Mall.

Kua piri katoa mai ki roto i te au arikianga tetai au taokotaianga, koia oki, ko te iti tangata Tongareva, Nukuroa e pera katoa Akatokamanava. Kua riro katoa te taopenga anga i te au arikianga na te au Orometua katoatoa o Akarana e pera katoa te tetai papaki o te Ekalesia Mangere. Kia akameitaki katoaia te Atua no ratou. Teia i reira to ratou maroiroi.

| TERE KIMI MONI O TE EKALEZIA AVARUA KI TE ENUA AUSTRALIA E AOTEAROA 2023                                                                                                                        |             |             |       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|-------------|-------|
| NORTH ISLAND – AUCKLAND                                                                                                                                                                         |             |             |       |
| EKALEZIA                                                                                                                                                                                        | AMOUNT      | DATE BANKED | TOTAL |
| Ekalesia East Tamaki.<br><i>(Kua Kapiti katoa mai i konei te au pupu e tetai au family tei akonokono mai ia matou i te breakfast. Te vai ra tetai pupu, kua apai ia matou ki te Happy Days)</i> | \$ 18,247   |             |       |
| Motutapu                                                                                                                                                                                        | \$ 4,500.00 |             |       |
| Auckland City/Waitakere                                                                                                                                                                         | \$ 9,500.00 |             |       |
| Otahuhu                                                                                                                                                                                         | \$ 3,670.00 |             |       |

|                        |              |                                                                                                           |                      |
|------------------------|--------------|-----------------------------------------------------------------------------------------------------------|----------------------|
| High Brook             | \$ 4,000.00  |                                                                                                           |                      |
| Puaikura               | \$ 7337.00   |                                                                                                           |                      |
| Tongareva Henua        | \$ 5545.00   |                                                                                                           |                      |
| O/C, MC                | \$ 7585.00   |                                                                                                           |                      |
| Maungarei              | \$ 4,400.00  |                                                                                                           |                      |
| Otara, Mauke, Nukuroa  | \$ 20,000.00 |                                                                                                           |                      |
| Otara, Mauke, Nukuroa  | \$ 100.00    |                                                                                                           |                      |
| Manurewa South Mall    | \$ 5,450.00  |                                                                                                           |                      |
| All Orometua – Akarana | \$ 17,600.00 |                                                                                                           |                      |
| KATOATOA               |              |                                                                                                           | \$ 107,934.00        |
| Mid-Canterbury         | \$ 2,000.00  | E tuanga takake teia tei apainaia mai mei roto mai i te Ekalesia Mid-Canterbury. Teia i reira te katoatoa |                      |
|                        |              |                                                                                                           | <b>\$ 109,934.00</b> |

Reo Akameitakianga: Te rauka nei iaku i oronga atu i te reo akameitaki kia kotou i to matou au metua, te au Ekalesia katoatoa i raro ake i te tamaruanga a ta tatou Evangelia CICC. Kua pera katoa i te au tauturu takake tei na roto mai i to tatou au taeake i Tokoroa, te au enua, to tatou iti tangata katoatoa e pera katoa au kopu tangata katoatoa tei akonokono mai ia matou. Kia akameitakiia te Atua no kotou katoatoa. Teia re reo o Paulo: **“...teia iaku mai nei oki ta kotou i akau mai...e ruru kakara ia e atinga mareka ete kiteia e te Atua”** (Philipi 4:18). Te Atua te aroa no tatou katoatoa.



The A-Team (A for Avarua) in Gold Coast, Queensland, Australia (left), and dinner shout by Ekalesia East Tamaki



The same team at Raro Airport before departure (left), and Brisbane

Tataia e te Orometua Vakaroto Ngaro, nana katoa te au tutu i tuku mai



## 11. FAREWELL FOR RETIRING JUDGES



Members of the Cook Islands Judiciary (Judges, Justices of the Peace, lawyers, staff of the Ministry of Justice) in the past 2 months farewelled 2 long-serving Judges of the High Court of the Cook Islands. As per the speakers on both occasions, their services to the country were described as exceptional in all 4 jurisdictions of the country's court system; criminal, land, civil and children's. It was pleasing to see a good turn-out to both events by members of the judiciary.

Programmes of the 2 farewells were as below:

### FAREWELL SITTING FOR JUSTICE PATRICK SAVAGE MONDAY, 1 MAY 2023, MINISTRY OF JUSTICE, AVARUA

- 2.00pm – Arrival of guests - Court Room 1
- 2.10pm – Opening prayer and welcome speech – Mr Pureau Manuela
- 2.15pm – Opening remarks – Justice Wilson Whare Isaac
- 2.30pm – Speech- Mr Tamatoa Jonassen – Secretary of Justice
- 2.40pm – Speech - Mr Ben Marshall –President of the Law of Society
- 2.50pm – Speech - Friends and Staff
- 3.00pm – Speech – Justice Patrick Savage
- 3.10pm – Closing prayer– Mr Pureau Manuela
- 3.15pm – KAIKAI in the foyer



*L-R: Justice Wilson Whare Isaac, Justice Patrick Savage with guitar which adds to the atmosphere!!*

### FAREWELL SITTING FOR HON SIR HUGH WILLIAMS, FRIDAY 16 JUNE 2023, MINISTRY OF JUSTICE, AVARUA

- 2.00pm – Arrival of guests - Court Room 1
- 2.10pm – Opening prayer and welcome speech – Mrs Tangianau Taoro-Justice of the Peace
- 2.15pm – Opening remarks – Chief Justice Patrick Keane (Judiciary)
- 2.20pm – Speech – Mr Lauaki Jason Annandale – Solicitor General
- 2.30pm – Speech- Mr Tamatoa Jonassen – Secretary of Justice
- 2.40pm – Speech - Mr Ben Marshall –President of the Law of Society
- 2.50pm – Speech – Hon Sir Hugh Williams
- 3.10pm – Closing prayer– Mrs Tangianau Taoro, JP
- 3.15pm – KAIKAI in the foyer



*L-R: Chief Justice Patrick Keane, retired Judge Hon. Sir Hugh Williams, Senior Justice of the Peace (JP) Tangi Taoro*

### The core role of the judiciary

The significance of the court system in any country including our own Cook Islands cannot be over-emphasised. Indeed as any Christian will allude to, it is bible-based, it has survived the times despite numerous efforts in many countries to dampen its role and power. The whole judiciary system is crucial to the effective and efficient functioning of society in general that safeguards people's rights to live safely in their own backyard. To this end, the hierarchy – from judges right down to junior staff level – have to be accorded the opportunity to carry out their respective tasks without fear or favour, affection or ill will. Thankyou to the retiring Judges for your great service to the country and may your predecessors carry on the legacy.

*Write-up and photos by Nga Mataio (JP, 2020)*

## 12. AU MEA PUAPINGA NO TE UIPAANGA MAATA



roto i te nutileta i topa numero 89 tuanga 8 kapi 12-13 tei tukuia ki vao i roto ia Mati i topa ake nei, kua oronga iatu tetai au manako puapinga no te uipaanga maata te ka riro i te tauturu ia kotou tika'i ka aere mai ki te uipaanga. Tei roto te reira tataanga i te reo porenā, manako atura au ireira penei e mea puapinga kia akaoki akaou iatu te reira au manako na roto i to tatou reo Maori, no reira tena ia i raro nei:

### Epetoma uipaanga

- Retitaanga – popongi Maanakai ra 8 o Tiurai ki te Ruatoka Hall i Takamoa nei
- Sabati ra 9 – akatueraanga ki te Ekalesia Ngatangia
- Monite 10 – iriiri kapua ki Takamoa, ka tua'ia te au mata uipaanga ki roto i nga pupu e 3; e au vaa tuatua/puapui ka arataki i te akakoroanga, e 12 au tumu manako i te katoatoa te ka orongaia kia tau ki te au ora tei akanooia; na te Matavera Ekalesia te utuutu i te tua o te katikati
- Ruirua 11 – iriiri kapua ki Takamoa, ka tua'ia te au mata uipaanga ki roto i nga pupu e 3, e au vaa tuatua/puapui ka arataki i te akakoroanga, e 6 au tumu manako i te katoatoa te ka orongaia kia tau ki te au ora tei akanooia; me oti te katikati/lunch, ka ripoti mai nga pupu e toru i te au mea puapinga tei uria e tei arikiia i roto i te au pupu tatakita; na te Avarua Ekalesia te utuutu i te tua o te katikati
- Ruitoru 12 – uipaanga ki te Ekalesia Nikao – meneti o te uipaanga i topa, ripoti a te au mou taoanga
- Paraparau 13 – uipaanga ki Arorangi – aiteite ua te porokaramu ki to te Ruitoru, au tamanakoanga, ripoti a te au akonoanga e pirianga to ratou kia tatou
- Varaire 14 – uipaanga ki Titikaveka – akaoti te au manako uipaanga, akatinamouanga i te ngai uipaanga no teia uipaanga maata ki mua 2025, akaouanga taoanga i runga i te kumiti akaaere e pera te arataki o te au porokaramu
- Maanakai 15 – kare e uipaanga, ka akaoti te aronga angaanga o te uipaanga i te meneti uipaanga no te tua ki te katoatoa i te aiai
- Sabati 16 – topiringa ki te Ekalesia Ngatangia
- Monite 17 – akaruke mai te au mata i ta ratou Ekalesia ka noo, ka aere atu ratou tei akateateamamao ki Nga-Pu-Toru no te 200 mataiti o te reira au enua

### Muri ake i te uipaanga

- Akamaaraanga 200 mataiti mei tena e taiku iatu ra i runga nei
- Ruirua 1 Aukute, akamata te kumiti akaaere ou te ka ikia mai i te angaanga no nga mataiti e 4 e tu mai nei e tae uatu ki te tuatua e akaou akaouia'i te au taoanga i te mataiti 2027
- Akamata te taangaanga i te porokaramu tauiaanga Orometua 2023-27

### Ngai nooanga o te au mata ki te uipaanga

Tena te tuku takake iatura i te au ra i topa, ka tuku iatu te akapapaanga openga a te Monite ra 26 o teia marama Tiunu. Tei runga i te reira akapapaanga te akakiteanga o te ngai nooanga i te epetoma uipaanga.

### Manako openga

Noatu te tamanamanata'anga a te maki Korona Vaireti i te uipaanga maata o te mataiti 2021, te rekareka nei a Takamoa e te neke nei te au mea katoatoa no te akakoroanga o te uipaanga e tu mai nei i teia marama ki mua.

No te aa kua mamao te ara tei aereia mai e ta tatou akonoanga metua e pera te au timataanga tana i aravei na roto i te 200 mataiti i topa. Ko te mea pumaana, tei runga rai aia i tona vaevae e aere uatu ra, te irinakianga e tae uatu ki te openga o teiane ai, tei runga ra i te turanga o te utuutuanga a te uki ka tu mai apopo. Kia orana e kia manuia.

*Nga Mataio*

*Tekeretere Maata*





### 13. AU NUTI POTOPOTO



au nuti, akakitekiteanga, akakoroanga tei paraniia kia raveia i nga ra i mua ake e i muri ake i te uipaanga maata.

#### UIPAANGA MAATA

Tena te au akakitekiteanga e te akamaaraara e tuku putuputu iatu ra ki te katoatoa, akamata i roto ia Tiunu 2022, Sabati 9 – Sabati 16 Tiurai e tu mai nei, ka akatuera e ka topiri ki roto i te Ekalesia Ngatangia.

#### 200 MATAITI

ATIU – 19 Tiurai, MITIARO 22 Tiurai, MAUKE 23 Tiurai, RAROTONGA 25 Tiurai.

Teia i raro nei te porokaramu a Mauke no tona ra maata:

#### AKATOKAMANAVA MAUKE ENUA COMBINE MORNING SERVICES FOR THE 200 YEARS BICENTENNIAL, 23 JULY 1823 – 23 JULY 2023

##### Wednesday Morning 19 July

Service to be conducted by the Mauke CICC Konitara Ekalesia.  
Venue: Opetipa Ground  
Time: 6am

##### Thursday Morning 20 July

Service to be conducted by the Mauke Catholic Parish  
Venue: Opetipa Ground  
Time: 6am

##### Friday Morning 21 July

Service to be conducted by the Mauke LDS  
Venue: Opetipa Ground  
Time: 6am

##### Saturday Morning 22 July

Service to be conducted by the Mauke SDA  
Venue: Opetipa Ground  
Time: 6am

##### Sunday Morning 23 July

Service to be conducted by the Mauke Religious Advisory Council  
Time: 6am

- Part 1 Venue: Taunganui
- Part 2 Venue: Orongo Marae
- Part 3. Venue: Vaimata
- Part 4. Venue: Opetipa Ground

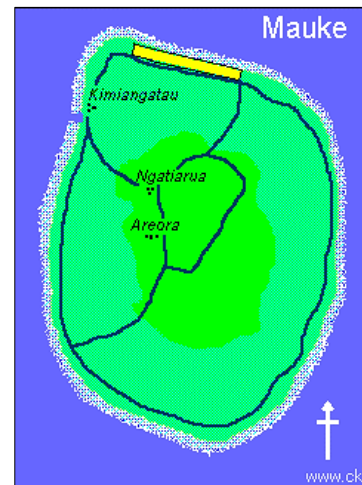
Akanonoanga I ta tatou au tuanga no ta tatou Pure taokotaianga no te Sabati Ra 23 no Tiurai 2023

Muri ua ake I te Imene- Aere mai nei te tamaiti a te tangata e kimi I tei ngaro

Kua tangi te Tokere – Kua imene te imene atu ia no te akatomoanga I te katoatoa ki roto I te ngaai akamorianga

Imene – Ka tomo, ka tomo ...

Ko te au Tavini Orometua, Au tiaki Ekalesia mei roto mai I nga Evangelia tuketuke te openga i te tomo ki roto I te ngaai akamorianga



1. Imene o te Evangelia – Te Atua Ririnui.....
2. Noo te katoatoa ki raro
3. Tu mai te au tavini o te Atua te ka akateretere mai te Pureanga
4. Imene Akatomo – Tapu, tapu ...
5. Irava akaaraveianga e te Pure Akamata – Oiretumu CICC
6. Akapaapaa Imene Metua – Ina te aere mai nei toou Ariki - SDA
7. Tatau tuatua – Luka 19: 9 – 10. Parokia Katorika
8. Pure Akameitaki no teia Ra 200 Mataiti Taeanga Evangelia – Kimiangatau CICC
9. Akapaapaa Imene Metua – Tiurai ra 23, 1823 - LDS
10. Karere – Orometua Ngateitei Rev: Tuaine Ngametua. (Mata no te au Orometua I tavini ana I Mauke nei)
11. Akapaapaa Imene Metua – Aue, aue te manea - Parokia Katorika
12. Pure Akaoti – SDA
13. Vesper – Katorika and All – Kia Akameitaki ia te Metua ...

Sunday 23 – 5pm, Combine Uapou and Closing – Opetipa Ground



*Programme from Rev. Michael Akava, Chairman, Mauke Bicentenary Committee*



*The two CICC churches on Mauke in the villages of Oiretumu (left) and Kimiangatau Photos from Google*



**Villagers at Mauke, Cook Islands, 1903**

Members of the New Zealand Parliamentary party with villagers of Mauke, C.H. Mills standing in the centre. The main village of Mauke is located in the middle of the island and could be reached by a mile long road. At the time the village centre comprised the church, a meeting house and the dwellings of Tararo, Te Au and Samuela Ariki. The only European residents met by the party were a Mr. Franheim and a Father Bernardine (a French Roman Catholic Priest).

*Photographer: Read, George Alfred  
Source: Auckland Libraries Heritage Collections*

**AKATUERA AKAOUANGA I TEIA NGA MARAMA I TE AU NGUTUARE TEI AKAOUIA**

- ZIONA – Are Pure o Arorangi – 5.00pm Paraparau 22 Tiunu
- BETELA – Are Pure o Titikaveka – 4.00pm Varaire 30 Tiunu
- ZIONA TAPU – Are Pure o Avarua – 10.00am Varaire 7 Tiurai
- TE KAPUA'ANGA – Are Uipaanga o Takuvaine – 4.00pm Varaire 7 Tiurai



## 14. END OF A LONG AND WORTHWHILE JOURNEY

**I** roto i te nutileta numero 88 tei tukuia ki vao i te marama Titema 2022, kapi 43-44, te akakite ra au ki reira e ko toku reo aroa Kiritimiti e te Mataiti openga te reira i te mea oki e i roto i teia uipaanga maata ka raveia i te marama Tiurai e tu mai nei, kua akaea rai teia ngai angaanga, ka koikoi te veruveru e ka leva ki te wale.

Te vai nei rai te reira manakonakoanga sumaringa, no reira te taoki akaou atu nei au i te reo aroa e te akameitaki ki te katoatoa i roto i te Evangelia, i roto i te CICC, i roto i te ngutuare, kia manuia rava no te tuatau ki mua. Ko te maataanga o te tuatua no te veevee aroa, tei roto ia i taku ripoti ki te uipaanga maata. No reira e irinakianga maata toku e ko te ka mono mai iaku, ka maroiroi aia e tona pupu i te rave uatu rai i te angaanga ki runga i teia nutileta ei kiteanga na te katoatoa i te au mea e tupu nei i raro ake i te tamaruanga a te CICC e pera i vao ake i tona koro.

In newsletter no.88 released last December 2022, pp.43-44, I mentioned that it was my last festive season greetings given that I will be finishing off after next month's general assembly, become extinct as the saying goes. That plan is still on, so may I wish everyone again the best for the future. I have much faith in my successor and his (or her) team that they will continue publishing this newsletter as a means of informing everyone – both church and non-church members – of events both inside and outside of the church.

Kia manuia.

*Nga Mataio, CICC Secretary General, 2005-2023*

### OBITUARY

**R**emembering those servants of the Lord whom He has recently called.

**REV. OIRUA RASMUSSEN** 5 August 1962 – 29 March 2023 *Persevere always* is a saying that the late Rev. Oirua Rasmussen likes saying. Reverend Oirua Rasmussen was the youngest of seven children. He was the son of the late Peter and Kataraina Rasmussen and grandson of the late Viggo Rasmussen of Denmark and the late Kuraiti Isaia of Penrhyn. Reverend Oirua Rasmussen was born in Omoka, Penrhyn on 05 August 1962.



He grew up in Penrhyn and attended Omoka Primary School from 1967 – 1973. From there, he moved to Rarotonga with his parents where his father worked at the Cook Islands Meteorological Service from 1974 – 1976, this is the time he attended Nikao Maori School and Tereora College. In 1977, Reverend Oirua Rasmussen moved to New Zealand with his older sister Opuhinano Rasmussen. He attended Tepuke High School from 1977 – 1979. Upon his return to the Cook Islands for a holiday in 1979, he did not want to go back to New Zealand. He remained on Rarotonga and completed his New Zealand School Certificate at Tereora College.

#### **EDUCATION**

##### **Takamoa Theological College**

1993 – 1997

- Graduated with a Diploma in Theological Studies

##### **Tereora College 1979**

- New Zealand School Certificate (NZSC)

##### **Tepuke High School, Bay of Plenty, New Zealand**

1977 -1979



**Tereora College** 1976

**Nikao Maori School** 1974 -1975

**Omoka Primary School** 1967 – 1973

Rev. Rasmussen married his first wife Tongitapu Narito Taime on the 12 December 1987. Reverend Oirua Rasmussen was called by the Lord to be a servant of his in Takamoa in 1993 where he studied theology for four (4) years. Reverend Oirua Rasmussen was ordained as a Minister of the Cook Islands Christian Church in 1997.

He first served as a minister of the church in Omoka, Penrhyn from 1999 to 2003. He then served in Mitiaro from 2003 to 2007, in Atiu from 2007 to 2011. Reverend Oirua Rasmussen served in Matavera CICC from 2011 to 2015 and he moved to the Nikao CICC serving in Nikao for eight (8) years.

**WORK HISTORY**

**Minister – Nikao CICC**

2016 – 2023

**Other Key Responsibilities**

- Tereora College Chaplain
- Nikao Primary School Chaplain
- Cook Islands Parliament House Chaplain
- Responsible for releasing and receiving deceased personnel from the Rarotonga morgue, international and domestic flights.

**Minister – Matavera CICC**

2011 – 2015

**Minister – Atiu CICC**

2007 – 2011

**Other Key Responsibilities**

- Liaison with the island chiefs
- Adviser to Island NGOs

**Minister – Mitiaro CICC**

2003 – 2007

**Minister – Penrhyn: Omoka CICC**

1999 – 2003



**Attended the Takamoa Theological College**

1993 – 1997

- Ordained as a Minister of the CICC in the Nikao Church in 1997

**Electric Power Supply Officer (EPS) – Penrhyn**

1987 -1993

**Key Responsibilities**

- Monitor for the Penrhyn Island Power Generator
- Order Parts and fuel for the generator
- Troubleshoots, tests, and inspects the generator
- Ensure proper care in the use and maintenance of equipment



**Customs Officer – Rarotonga**

1980 – 1982

**Key Responsibilities**

- Searching baggage and individuals

- Seizing smuggled goods
- Checking travel documents and documentation relating to imported goods

**Fisheries Officer - Penrhyn**

1979

**Key Responsibilities**

- Assisted in the Ministry of Marine Resources Environmental Monitoring Programs.

During his ministerial service in the churches on Rarotonga and in the Pa Enua, he has managed and completed a few major building projects such as:

**2022 - Nikao Hall Renovation – Nebo**

Project Manager for the renovation project conducted to improve the state of the Nikao Hall, allowing it to become a cyclone shelter and a community hall.

**2020 – Nikao Ekalesia Church Renovation – Kanaana**

Project Manager of the renovations conducted on the Nikao CICC Church, replace the existing roofing, replace electrical wiring and electrical fittings, and replace windows and painting.

**2018 – Nikao Ekalesia Mission House - Betania**

Project Manager and carpenter of the new Nikao CICC Mission House.

**2011 – 2015 Matavera Ekalesia Sunday School Hall – Gibeona**

Project Manager and lead carpenter of the project to rebuild the Matavera CICC Sunday School Hall

**2007 – 2011 Atiu Island Projects**

- Renovation of public toilets in the church grounds
- Renovation of the Atiu Ekalesia Church
- Assistant carpenter in the building of the Atiu Power Station

**2003 – 2007 Mitiaro Island Projects**

- Renovation of the Mitiaro Sunday School Hall
- Renovation of the Mitiaro Ekalesia Church
- Build seven (7) private residents in Mitiaro and renovated and re-roofed of some residents without payment.

**1999 – 2001 Penrhyn Projects**

- Extended the Omoka Ekalesia Mission House
- Built kitchen and bathroom facilities for the Ekalesia
- Build an extension for the Omoka Ekalesia Church
- Renovated and completed remaining work on the Penrhyn Hospital
- Built a few private homes in Penrhyn



**1998 – Penrhyn Project**

- Assistant Carpenter in the building of Peula II, the Omoka Ekalesia CICC Mission House.

Reverend Oirua Rasmussen’s primary responsibility is to help the church stay focused on Jesus and to follow him. He does this through preaching, teaching, counselling, advising, praying, and meditating. He has a heart of intentionality and to be the hands and feet of Jesus. To rely on God for all that he needs to accomplish his will with his life and our people. He’s a man that can be define as ‘a Jack of all trades and a master of all too’. He’s a builder, a plumber, an electrician, a chef, a tailor, a carver and the list goes on. He was a builder of lives and homes.

After the passing of his late wife Mrs. Tongi Narito Rasmussen in 2017, Rev. RASMUSSEN remarried On October the 5th 2019 to Marjorie Boaza. Together they lived and served in the Nikao Ekalesia for almost four years before he passed.





Papa Oirua is loved and will be missed by so many, especially his wife, children and grandchildren. His favourite verse is found in 2 Timothy 1:7 “For God has not given us a spirit of fear, but of power and of love and of a sound mind. Kare oki ite ngakau kope ta te Atua I oronga mai no tatou; te ngakau maroiroi ra, e te aroa, e te ngakau akono meitaki.”

*Write-up and photos submitted by daughter Kuraiti Rasmussen*



**MOETAEKORE (MOE) MOETAEKORE** 9 April 1957 – 27 May 2023

Tuakana no Timoti Tangiruaaine, taokete no Turia Tanea, Turia e mema no te Ekalesia Matavera. E tamaiti na Auau Enuu, kua angaanga maina ki roto i te Cook Islands Development Bank (CIDB), i muri mai tauia te ingoa ki te Bank of the Cook Islands (BCI) e tae mai ki teia ra. Kua noo ana ki Avatiu no tetai tuatau roa i mua ake ka neke mai ei ki tona teina i Matavera noo ei. E tangata tauturu i te iti tangata Kuki Airani me aere ki te bank tarau/loan moni.

Kua raveia tona pure ngutuare ki te kainga rai o tona teina Timoti i te aiai Ruitoru 31 Me, e maata te tangata tei tae mai, e pera te au vaa tuatua tei oronga i te manako no ta ratou i kite ia Moe. Kua raveia tona tanuanga i te Paraparau 1 Tiunu ki te pae i te kainga o Timoti. Kua riro e na te Ekalesia Matavera i rave i nga pureanga e rua. Aere ra e taeake Moe ki te rekarekaanga o toou Pu i te ao.

*Tataia e N. Mataio, no roto mai te tutu i tona family service handout.*

*Bereavement quotes & images from Google*

"Grief is like the ocean;  
it comes on waves ebbing and flowing.  
Sometimes the water is calm,  
and sometimes it is overwhelming.  
All we can do is learn to swim."  
*Vicki Harrison*



"Those we love don't go away, They walk beside us every day, Unseen, unheard, but always near, Still loved, still missed and very dear. Death leaves a heartache no one can heal, love leaves a memory no one can steal."  
--From a headstone in Ireland



"Wherever a beautiful soul has been, there is a trail of beautiful memories."



Although it's difficult today to see beyond the sorrow, may looking back in memory help comfort you tomorrow.

Old people at weddings always poke me and say "You're next." So, I started doing the same thing to them at funerals.



# 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. SIGNIFICANCE OF THE NUMBER 90

*This is issue no.90 of the church newsletter, it may be the last, depending on whether its production will continue in the future. So perhaps a good way to remember it is to see what the Bible says about the number itself.*

### Introduction

The possible meaning of the number 90 is derived from both facts about and writings within Scripture.

When God changed Abram's name to Abraham (Genesis 17:5), and his wife's name Sarai to Sarah (Genesis 17:15), he also promised the couple they would bear a child. Abraham, at 99 years old, rejoiced at the promise by joyously laughing! He delighted in the miracle that would allow Sarah, who had already experienced menopause many years prior, to get pregnant at the age of 90 years young!

And Abraham fell upon his face and laughed, and said in his heart, "Shall a child be born to him that is a hundred years old? And shall Sarah, who is ninety (90) years old, bear?" (Genesis 17:17).

### Appearances of the number ninety

Enos, the grandson of Adam, was born in 3734 B.C. He produced his firstborn son Cainan at the ripe old age of 90 in 3644 (Genesis 5:9)!

While on the subject of Enos, he belongs to one of the most exclusive clubs in the Old Testament. He is one of only seven humans known to have lived more than 900 (90 x 10) years. His death, at the age of 905 (Genesis 5:11), actually makes him the youngest of this rare club to perish! Those who lived a bit longer than Enos include his son Cainan (910 years, Genesis 5:14), his father Seth (912 years, Genesis 5:8) and his grandfather Adam (930 years, Genesis 5:3 - 5).

Rounding out the top three oldest humans in history, delineated in the Bible, are Noah (950 years, Genesis 9:29), Enos' great-grandson Jared (962 years, Genesis 5:20) and finally the number one oldest person named Methuselah (969 years, Genesis 5:27).

### Moses and the number 90

Psalm 90 is the only Psalm that credits Moses (verse 1), during Israel's forty years of wandering the wilderness, as being the author. A few Biblical commentaries, however, call this credit into question.

The Psalm opens with asserting God's eternal existence (verse 2 of Psalm 90). It then bemoans the transience nature of human life by stating the best the average human can hope for is a scant 70 years of physical life. If, however, a person is healthy and strong, they may be lucky to live another 10 years and reach 80.

The days of our years are threescore years and ten; and if by reason of strength they are fourscore years, yet their span is but trouble and sorrow, for it is soon cut off and we fly away . . . So teach us to number our days that we may apply our hearts to wisdom (verses 10, 12).

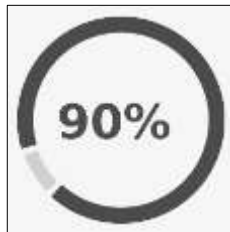
Moses was 80 when he confronted Egypt's Pharaoh (Exodus 7:7) and was 81 when the Israelites were punished by wandering the wilderness (Num. 13 - 14). He lived to be 120 years old (Deuteronomy 34:7). If he wrote Psalm 90, his own life would have contradicted what was written.

### More Info on Biblical Meaning of 90

Psalm 90 also reveals the meaning of time from God's point of view. For a thousand years in Your sight are as yesterday when it is past, and as a watch in the night. You carry them away as with a flood; they are as a sleep; in the morning they are like grass which grows up (Psalm 90 verses 4 - 5).

No chapter in God's word has exactly ninety verses and only one, Psalm 119, has more than this (176). It is also interesting to note that Genesis and Exodus, the first two books, combined have ninety chapters.

## 9 0 I m a g e s





## 2. SEE YOU AGAIN AFTER 100: The Amazing Story of the Coconut Tree

### Introduction

This story is about the tropical coconut, its journey from being a dry coconut, then sprouting baby, goes into the ground, bearing stage, adulthood, shoots up into the sky, and lo and behold its rare return to ground zero and within reach of the top. The intention is to show – or prove – that like other things, there’s nowhere else to go but down.

### Background of coconut

The *Tree of Life*, as it is commonly known of the plant throughout the tropics right around the world. Papa Google has all the info about this amazing fruit tree and what it is capable of providing mankind. It can live to well over 100 years and thereby outliving its planter! It is also capable of growing to over 100 feet tall, thereby rendering climbing quite challenging. Depending on the variety, it can start bearing 3 – 5 years after planting, and because it is a perennial fruit, it therefore bears fruit right throughout the year, unlike seasonal fruits like mangoes, oranges, etc. From its roots to its new leaves, it has so many uses; food, handcrafts, building (using the trunk), etc. So yep, an absolutely amazing plant in terms of use of everything on it.

### From planting to harvest

Ok, a dry coconut after long enough, sprouts (new growth on top of nut) and most likely wishes that it is planted to replace its mumr who has given birth to it. The below are the normal stages of the coconut:



*Dry and sprouting coconut*



*Ready—already in fact—to plant*



*Starts bearing after 4-5 years, depending on variety*

### Bearing stage

Normally for the average coconut tree, when it starts bearing, one looks up to pick the fruit, whether the nu (drinking type) to drink, or dry coconut to make coconut sauce or feed to pigs, or grow another one. The far-right picture above is a good example. However, for a **dwarf coconut**, harvest can be sort of pick them at the hand-shake level, i.e. the picker doesn’t need to look up but across, examples below:



*Standard dwarf bearing stage coconut; “Muffin” the neighbour’s dog (right) seems to like keeping an eye on it.*

### Bend-down harvest

While it is standard and normal practice to look across or up a coconut tree when picking nuts as pointed out above depending on whether it is a dwarf coconut or not, it certainly is not normal to actually bend down to pick them! Yep it's possible, the nuts can be lying or sitting on the ground instead of above it, hence the need to bend down. Ok is there any evidence to this bending-down allegation? There sure is, see below:



*The abnormal bend-down instead of the normal look-across-or-up approach to harvesting nuts.*

### After long enough

After a few more years, all trees – standard or dwarf – grow tall enough to be out of reach of the picker, so he (or she) has to use other means to get to the coconut: if there's no ladder around, a hook comes in handy as below:



### If hook doesn' work

If the coconut tree is too tall for the hook, what then? A couple of options: leave the dry coconuts to fall down by themselves, but they're required like now for the cassava puddling, so no good that option; buy a longer ladder because the one at home is not tall enough, too expensive, so another no-no. Well think smart, go back to how it was done before, get a *Tamaka Piki Nu*, coconut tree climbing shoes, and make your way up.

Aha, that sounds kind of too good to be true, so how does that work? Piece of cake, see below:





*If the coconut tree is too tall for the ladder or hook, a traditional tamaka kake nu climbing shoe is the way to go. The climber's thumbs-up confirms the idea to be undebatable and perhaps unbeatable.*

**Too tall to climb**

As mentioned in the *Introduction* part of this article, coconut trees can go up to as high as over 100 feet and live to over 100 years. So what do you do when you still need that nu or coconut? Well for the dry nuts, the best option is to look around on the ground for the fallen ones. In the process, it's also useful to look up in case of falling nuts!



*Trees too tall to climb, some die a natural death by the top simply drying out and falling off as per the topless tree on left in the left photo.*

**So let it come back down to earth**

Alternatively, one could wait until the top of the tree has come back down to earth and then just go grab the nu or nut off the tree which of course would be after 100 years or so! Naturally, that depends on whether one is still around when the tree comes back down! The picker or planter of the tree may have already gone – departed this life – by the time the tree is back down and low enough to reach with hands.

Well now that's going too far, simply impossible – i.e. the tree top coming back down to earth – no way that is going to happen, not on my watch, surely! But surprise surprise, believe it or not, it will and has happened, seriously, oh yeah babe, look no further than below:





Having reached its peak, this coconut tree decided that there is only one way to go now which is down. In **Photo 1**, the tree in **Photo 2** (not the same) would have looked like that when it reached its peak before starting the downward journey. All other photos (2-7) are of the same tree: **2 & 3** taken in March 2019 (covered in *Newsletter 73*); **4 & 5** taken in September 2021 (covered in *Newsletter 83*); and **6 & 7** taken this month June 2023. So while the author didn't quite reach the fruit in 2021 (**Photo 5**), he certainly can now (**Photo 7**)! Yep, the tree certainly did come back down to earth, thus the myth that coconut trees don't make a return journey to earth with their top still intact, is therefore firmly, categorically and emphatically busted, as in the American "Myth Busters" TV series.

### Conclusion

Well avid reader, that's the end of the amazing story of the tree of life, coconut tree which, after spending 100 or over 100 years heading north, decided to come back down to where it started off as a baby sprouting coconut seedling and planted by somebody some, ..... yes over 100 years ago.

So, what does this story teach me – what is the take or takeaway as the saying goes – if indeed there is any lesson to be learned? No doubt there are many, I can think of one meantime; *A person's roots will always be where they have been since day one, irrespective of how long that person has been away from his place of birth.* Feel free to think of other possible and meaningful lessons.

Finally, make yourself useful, find time to go enjoy the fruits and beauty of this amazing plant that the Lord Almighty created for our benefit and enjoyment. And when you decide to chop it down for whatever good reason – like its in the way of a new house, its old but I can still use the stump for fencing, etc. – for goodness' sake plant another one or two – or more!

*Write-up by Nga Mataio, photos by Nga and Marianna Mataio*

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

### 1. NO TE AU UKI KI MUA

Kia orana e te au taeake ia Iesu nei ko tatou nei i aravei akaou na roto i teia Nutileta 90. Ite Ebedoma i topa akenei, kua aravei akaou au i toku taeake tumanava ia Papa Noo Kainga i Akarana nei. Kua roa rai te au ra kare maua i aravei akaou ana. Inara, kia akara au ite tutu mata o toku taeake, kua 'akaraanga mapu akaou e te maroiroi katoa i tona kopapa. Kua takave maua ma te aroa tetai ki tetai.

I roto i ta maua ruaaraara'anga kua ui a ia kiaku eaa ra tei tau kia rave'ia ei akamaata ite tuatua tika a te Atua ki roto ite iti tangata Maori Kuki Airani? Kua 'akaari au i toku au manako ki a ia. Teia ia i raro nei.

#### Tuatau Akamorianga

Te vai nei tetai au Ekalesia tei akatuke takiri ite 'Order of Service' a te akonoanga CICC, na roto ite tipuanga ite au reo imene e oti, mono kite au imene papaa. Kua tau ainei teia? Iaku, kare. Kua tere atu ite rua anere mataiti te reka ua anga o te au imene metua e te apii sabati. Ka reka uatu rai no te au uki ki mua. Kare teia au imene e akatangi kita ia ana. Te akatangi kita ia nei ra te au imene apii sabati i roto i tetai au Ekalesia. Eaa tei tau kia rave'ia? E mea tau, kia akatanoia teia e kia riro okotai rai 'Order of Service i roto ite au Ekalesia CICC katoatoa. Ko ta te Ai Tupuna ia i rave, no tatou. Kia mou piri tikai tatou kite akonoanga tei matau'ia, e 2 Imene Metua, e2 Imene Apii Sabati i roto ite au tuatau akamorianga katoatoa.

#### Are Pure Avarua

Kua takore ia te rua taua o te are pure o Avarua. Kua irinaki au e, kua roa te tuatau o teia taua rua ite vai anga i roto i teia are pure. E noo ana te au tamariki ki runga ite taua rua ite 60s, 70s e penei katoa ite 80s. Ko teia i tupu ka iti mai i reira te tangata te ka o ki roto ite are pure. Kua tau ainei teia i rave ia? Kare ainei e manea atu a ia ite rakeianga ia e rua taua? Eaa te tumu i takore takiri ia ai te nga taua i runga? Ei aue Avarua e, te akaaroa ia koe. Kua kore to manea e te mekameka, to akaieie e te sumaringa. Pity that an iconic historical building worthy of preservation at all cost especially its original structures and characteristics. Sadly, those had disappeared forever. Te akaaroa nei.

#### Angaanga a te au Mapu

Te riro nei teia ei kanga ite tupuanga meitaki o te au mapu i roto ite CICC. Me rave ia ta ratou au 'Youth Rally' karei i tuke rava ki ta te au Ekalesia Pentecostal. Penei e mea tau kia tomo ki roto ite reira au angaanga mapu i roto i te reira au Ekalesia, kia kore tatou e 'copycat' me kare ra 'duplicate' i ta ratou akateretereanga i ta ratou au mapu. Me akara au e music e te koni te mea maata i roto i teia au Rally a te au mapu. Kare teia peu i ta te CICC. I Akarana nei, i te marama i topa, kua tieni takiri ia te ra Penetekote no te angaanga a te mapu! Kua tauru ia mai te reira ite Sabati Penetekote tikai. Kua tau ainei teia? Naai teia tika i tuku? Mei te mea e, ka rauka ngoio ua ia Akarana ite tieni i te ra Penetekote kakore atu ei e rauka i tetai uatu Ekalesia kia pera katoa?

Ko te au putuputuanga mapu tikai ta tatou i matau te ngaro uatu nei i teia tuatau. Ko te Boys Brigade e te Girl Guide/Brigade, e te Apii Sabati. I roto ite Boys Brigade ka apii ia te tamariki e te au mapu tane kite au apinga puapinga mei te tapeka taura, akatangi pu, te au tipoti tukeke, first aid e te vai atura. Kua pera katoa kite au mapu tamariki tamaine. Eaa ra tatou i akaruke ei i teia au putuputuanga a te au mapu? Ko te reira te ka anoano'ia kia akaora ia e kia raveia akaou. Kare kote imene papaa e te ura mei teia e tupu nei ki roto ite au Youth Rally i teia tuatau. Araara ake tatou kare e mono akaou e rauka ite uki ou kia imene metua akaou. Te akaroa nei.

## Patianga akaaka kite Uipaanga Maata

Kia tika rava kia akatano ia teia au mea i teia mataiti. Akaruke ite rave ite au anganga mapu tei kore tatou i matau ite rave. E rave ra i ta tatou i matau e i roto i to tatou reo Maori mei taku i taiku atu i runga nei. I konei, e mea tau kia akara matatio te Uipaanga Maata i teia manako ite mea e, te ngaro nei to tatou reo Maori. Ko te reo ia i rakei iai tatou ete Atua. Kia imene, ako, tatau, e kia pure tatou i roto i taua reo ra. Te na ko ra te irava, "Mou piri tikai tei rauka ia koe auraka taau korona kia riro i etai ke".

### Akameitaki'anga

Ite mea e, ko taku Nutileta openga teia ite tata ki roto, kua tau iaku kia akameitaki ia kotou katoatoa tei tatau i taku au tua i tata atu i roto ite reo Maori e te Papaa. Kua irinaki au e, kua riro te reira ei turama, ei akamarama, ei akamaroiroi e te tauturu ia kotou tei tatau ite reira au karere. Eaa tei tau kia rave tatou? Ka anoano maata ia kia 'akamaroiroi tatou ite turu i teia au manako. E mea inangaro maata ia kia pure tatou no tatou, katoatoa. Kia tupu e kia ruperupe te Evangelia meitaki a to tatou Atua, a lesu Mesia ite enua o etai ke. Akameitaki'anga maata ia kotou katoatoa tei tatau i taku au karere i tuku atu ite au marama tei topa ki muri. Akameitaki'anga takake naku kite Etita, koia te Tekeretere Maata e tona pupu angaanga o teia Nutileta. Ko te 18 mataiti teia i teia Nutileta ite nenei'anga ia. Penei, ko te nenei'anga openga katoa teia o teia karere sumaringa. Kia rahi te aroha. E te ra e, HI!



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*Kua tieni au ite au ingoa i roto i teia au tua, i raro nei ei paruru ia ratou no ratou teia au manamanata. The following extracts are true incidents and are self-explanatory. They highlight some of the social and legal issues that our people face every day in both New Zealand and Australia. We do not have an Office in either of the 2 countries which delivers social services to our own people and many suffer in silence. I hold the view that CICC as an organisation and have national councils in both countries can establish a social service agency to deliver social services to its members and the people in general. So far such concept did not feature in any of their annual conferences uatu ite mea e, e maata te au Orometua tei tauturu ia ana no teia au tu manamanata ite au mataiti tei topa ki muri. I suggest this should be discussed in the Uipaanga Maata, with a view to setting one up.*

## 2. THE TREATMENT OF COOK ISLANDERS AS SECOND-CLASS CITIZENS IN NEW ZEALAND

This is one of many cases that I had recently advocated for. You need not be a rocket scientist to see the unjust and unfair treatment of our elderly and people in general by one of the most powerful Government Agencies of NZ, namely the Ministry of Social Development (MSD). It has the biggest budget allocation, a legal section and I could not remember the exact number of employees but in thousands. Many members of staff currently holding senior positions are former South Africans, who relocated to NZ over the years when apartheid was abolished.

It is a profound fact that many staff members of MSD are declining applications not in accordance with the rules but because they know our people would not challenge their decisions even if it was plainly wrong. MSD in recent times seems uninhibited to request Doctors to provide documents even if those had been already supplied. Despite the triviality of such requests failure to respond guarantees the decline of the application. Immediately below is a copy of a letter that I wrote to a General Practitioner (GP) in Auckland, while at the same time suggesting to the Doctor how to respond to MSD. Generally speaking, I should not be writing or telling let alone suggesting how a doctor should write or respond but the case somewhat caused the Doctor to ask for my assistance, hence my suggestion.



### Letter to the GP

Kia orana, and thank you for your recent email.



First and foremost, I value the opportunity to address this matter to you in a holistic, clear and in an environment of mutual support. I concur with you that you have provided all the information that the Ministry required as per your recent email. For your information, I confirm there is no additional claim applied for other than those prescribed by law and listed in the application, which were:

1. Telephone (\$55.00 monthly)
2. Transport (\$10.00 weekly, for petrol)
- 3 Lawn Mowing (\$40.00 monthly)

These costs were supported by documentation, which was in line with your advice including mine as well as that of the Ministry’s Manual & Procedures (MAP).

However, despite providing all the information in full, the Ministry and for reasons better known to its staff members somehow elected to request the same from the GP yet again. I consider the request trivial, vexatious and frivolous. I do know however that if I were to refuse to provide it that in itself would be suicidal and likely to culminate in the application being declined. I can state that to date, the Ministry has not been fair to the applicant, to you the GP and to me as the Advocate in respect of the processing and consideration of this matter.

With the consent of Mrs Moana, I declare that I had previously challenged a request from the Ministry for the Doctor to date the Medical Certificate to the year 2000. I have pasted my response, inter – alia to that request below, for your information. Consequently, it did not ask for that again.

In my previous submissions to the Ministry, I had also distinguished the 2 components to the application. The first commenced from May 2022 (being the date of filing the application) and to date. The second component relates to the backdating of the claim to the year 2000, which could only apply if the first is approved. I have copied and pasted my submissions for your information.



**How can you as the GP respond to the Ministry’s email?**

I hold the view that in light of what you have already done for your patient, the letter should be precise and to the point. With respect this is only a suggestion.

**TO WHOM IT MAY CONCERN**

This is to confirm that I had previously (May 2022) provided the patient, Mrs Moana all the documents relating to the Doctor and Pharmaceutical fees.

On 4th May 2022, I provided her with a duly completed and signed medical certificate contained in the (Disability Allowance Application Form) which also encompassed, amongst other things, my support of her application.

A full 52 weeks print out of the latest medical fees was issued to her this week.

Thank you for your attention.

## Letter to the Case Manager

I am the Agent acting for Mrs Moana whose details are listed above. I am concerned, that it took over 6 months for the Ministry to respond to the review application in a letter under your hand dated 17 Nov 2022. I am sure you will agree with me that 6 months is a long time to sit on a case without making a decision. I am also aware that you are under instructions not to process the application in a timely manner but rather to stall, delay and prolong the processing of it. It is a despicable, irresponsible and repugnant conduct. I implore you to report such practice to the appropriate personnel. Dare I say it that the practice too appears to be motivated by sinister means better known to those who are perpetrating it especially in a bureaucracy which is mandated to help citizens of this country. Clearly, this has no place in contemporary Aotearoa and should be stamp out, sooner the better. I intend to address it too in the appropriate forum.

With respect, may I now ask you as to why a decision to add the costs to the existing Disability Allowance (DA) has not been made in the last 6 months since all the supporting documents along with an original Doctor's Medical Certificate were filed with the Ministry in May 2022? Why is it that until documents dating back to 2000 had to be provided first to the Ministry, only then that a decision to add the new expenditures to the current Disability Allowance (DA) can be made? This is totally wrong, unlawful and plain victimisation of an innocent and deserving citizen.



I submit the right and proper thing to do is to determine the current expenses for which you have all the evidence available right before you first and foremost. Once a decision is reached to add the new costs to the DA you then move to the next stage that is to consider backdating the application to the year 2000, as per my request. However, if the decision was negative then there may not be a need to request information dating back to 2000. Sadly for 6 months nothing was done. Is it because the applicant is Polynesian? Is it because she could not advocate for herself? Further, how on earth can the Ministry justify its inaction for this long while at the same time violating the applicable law?

## Sufferings, Damages & Remedies

Mrs Moana, who is powerless and totally innocent in this matter, has suffered anxiety, stress, sleeplessness and post traumatic disorder. She had never been treated like this before and she cries whenever the matter is discussed. She suffered a traumatic and ongoing pain under the hands of some senior staff members of the Ministry, whose instructions were often forced upon and carried out under the hands of subordinates. As an Agent who assists others without remuneration whatsoever, I found it extremely sad, disturbing and difficult to understand such mentality.

Mrs Moana did not ask for this treatment and as requested earlier, I would humbly ask you, as the Report Writer to report and address this and the inherent stalling, prolonging, delaying, and victimisation inherent in this particular case with the Ministry's Chief Executive Officer, or the Minister's Office. Those responsible should be held to account. To do nothing in my view and with respect is just as bad as the perpetrators actions or inactions or both.

## The case dating back to the year 2000

In *Hall v the Director General of Social Welfare* the High Court observed:

*The Director General should be proactive in seeing to welfare, and not defensive or bureaucratic.*

Clearly, in this case, it is the Ministry's staff who hold the knowledge as to the forms of assistance available to beneficiaries and it is incumbent on the Ministry's staff members to ask Mrs Moana or her Agent (if any) the correct questions to ensure that Mrs Moana was receiving her correct entitlements in 2000. Coupled with this the Chief Executive Officer was by virtue of the operation of s 12 of the Social Security Act 1964, which was then the applicable law was charged with investigating every claim for benefit.



On reviewing Mrs Moana's Benefit through the years, the Ministry would have known and ought to have known what she was entitled to. In my opinion, the Ministry should have contacted Mrs Moana in the year 2000 and to advise her of the need to provide information about the full costs relating to her disability and pointing out to her that she could claim costs such as Doctor's consultation fees and Chemist prescription fees provided she was able to verify those costs. It would also have been appropriate to check with her as to whether she had any transport costs, telephone and lawn mowing costs in connection with her disability. In fact the Ministry under s. 12 of the applicable law was duty bound and more importantly legislatively compelled to investigate the matter relating to Mrs Moana's disability eligibility properly and adequately and to advise her of her full entitlements.

There is no evidence of the case manager ever checking on any of these disabilities related matters and their costs, despite conducting reviews through the years. In my view this should have been addressed by the case manager. Not to do so is not adequate investigation of benefit entitlement in terms of s.12. of the applicable law as ruled by the Social Security Appeal Authority in its decision SSA 067/03.

I submit with respect that had the appropriate questions been asked and information given – Mrs Moana would have become aware that she could obtain the said assistance. From that point she would have known to claim for those costs in ensuing years. The failure to investigate during the yearly reviews properly and adequately had the additional impact that Mrs Moana remained unaware that she could claim for the transport costs, telephone and lawn mowing costs in connection with her disability, to which she was entitled to claim, then and even to date. The first application she filed for all these provisions was in May 2022, when she became aware of them.

It is contended that given Mrs Moana was and still is with limited mobility that in itself would have convinced the case manager who reviewed the benefit each year that she needed a telephone to make appointments with her Doctor for a start, someone to cut her lawn, and to transport her to her medical appointments and weekly shopping. In effect, therefore, what she needs today is the same as those needed 22 years ago as she was and still is sick. To this end, it would be appropriate to draw the Ministry's attention to the bearer of a document namely Mrs Moana's New Zealand Passport and the directive from:

***The Governor General.....all whom it may concern to allow the holder to pass without delay or hindrance and in case of need to give all lawful assistance and protection.***

Did the Ministry provide the assistance required by Mrs Moana? The answer has to be, NO! Rather, an insurmountable obstruction was deliberately put in place by the Ministry in order to achieve a desired outcome and that was to ensure that Mrs Moana's entitlement is denied by stalling, prolonging and delaying the case. So far the Ministry is winning by resorting to unfair and unlawful tactics. In the Social Security Appeal Authority, it reinforces the need to let people know of the availability of the payment and the backdating of those. It states:

*In our view the inability to backdate a benefit places particular responsibility on the Chief Executive to ensure that publicity about the availability of the benefit is widespread. Failure to ensure that eligible families receive this benefit may give rise to a breach of duty of care.*



As stated, it is obvious Mrs Moana was not aware of the said entitlements at the relevant time and in 2000 and subsequent years. Had she known she would have applied for all of them as was the case in May 2022?

**Demand for a Doctor's Original Medical Certificate dated in 2000**

I find it very unfair, defensive and bureaucratic that the Ministry wanted to have an original Doctor's Certificate issued in the year 2000, showing that the applicant was entitled to the transport, telephone and lawn mowing costs, in addition to other documents. This is not only unfair to any Doctor but it is also unlikely that a Doctor can do this because to do so is to commit a criminal offence such as fraud. It would be fraudulent to examine a patient in 2022, and then date the Medical Certificate back to the year 2000, as if it was the year of examination so as to satisfy the Ministry's demand for an original medical certificate dated in 2000. That is clearly an unreasonable demand by the Ministry, which appeared to have been designed to fail Mrs Moana.



It is noted here that I as Agent had and still refused to ask a GP to date the Medical Certificate to the year 2000, in order to satisfy the Ministry's demand of producing that evidence for its consideration. Such a request was impossible to comply with and despite the operation of s. 85 of the Social Security Act, 2018; the Ministry demanded that such a document must be produced, presumably only then that the review could be considered. It is noted here too that the High Court disapproves, such action.

This demand is totally unfair. Why? Let me briefly explain. It is because the Ministry has failed to inform the client of her full entitlements, which amount to concealing the information and on being discovered 22 years later, the Ministry then coerced the client into the commission of a criminal offence by directing that an original medical certificate be provided and if the client fails to supply it the application is then declined. Where is the justice here? I fail to see it. I submit that there is no fairness, or justice whatsoever for vulnerable persons such as Mrs Moana. And that is tragic.

Further, the demand of an original medical certificate and documents by the Ministry to be produced indicates that there was and still is no impartiality or sense of justice whatsoever on the part of the Ministry's staff members. Although they knew that such original certificate could not be provided, they persisted that it be obtained regardless for their consideration, as per the Ministry's letter.

It is noted here that what was asked of Mrs Moana to be provided were the very things that the Ministry failed to do at the material time and are now being used and forced upon her as if she knew what those things in 2000 were and somehow failed to provide those to the Ministry? In many respects such demand is unreasonable, unfair and totally unjustified.

However, given the reviews of the case over the years and the need to have a Doctor's certificate then, one would have thought that the matter would have been discussed with Mrs Moana or her Doctor directly.

According to the Social Security Appeal Authority:

*In our view when this occurs the Ministry should go back to the doctor concerned and request that the issue be addressed. Not to do so is not adequate investigation of benefit entitlement in terms of s.12.*

I concur with the view of the Authority that the reviews of this case in the past were not adequate and therefore not proper as required by s. 12 of the Social Security Act 1964, which was then the applicable law.

It is contended that the Disability Allowance is a discretionary grant under section 85 of the Social Security Act, 2018. As such discretion can be used and under the welfare beneficial interpretation rule, this must be

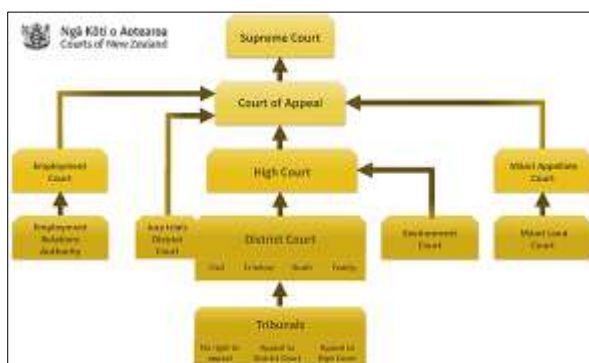
exercised in favour of Mrs Moana, the client. I have advanced this legal doctrine in my covering letter to the Ministry in May 2022.

**Discretion**

In the Social Security Appeal Authority, in an unreported case in 2021, the Ministry agreed to and did use its discretion in paying the appellant in excess of \$30,000.00 without having the appellant to produce an original Doctor's Certificate and original documents dating back to the year 2005. It was indeed the right decision then and even to this day. Based principally on this exercise of discretion, coupled with the fact that the facts of the case are similar to this one and the legislation used was identical namely the Social Security Act, 2018, it is submitted with respect that the Ministry considers applying the same discretionary powers to this case in approving it.

**Outcome**

This case is currently awaiting a Court hearing date. MSD has paid some of the entitlements but not all. This has caused me to appeal the case to a higher jurisdiction, yet again.



**3. ROYAL HONOURS AWARDS – THE ARBITRARY EXERCISE OF POWERS BY NZ OFFICIALS OVER A SOVEREIGN GOVERNMENT**

This case illustrates how NZ treated a friend, and this time one in which a 'free association' exists. As indicated, in our telephone conversation, this letter is principally designed to assist you to deal with Papa's matter, in a constructive and professional manner, consistent with the law and relevant facts of the case.

First, and foremost I was happy to be informed of the extent to which New Zealand had gone to dispose of the case by using a document dating back to the 80s and purported to be binding in 2022, against a Cabinet Minute. Without the benefit of seeing it, I can stipulate, however, that on the face of it and by virtue of its application, it would appear that such a document would have been superseded by the Cabinet decision. This is so because Cabinet powers are prescribed by the Constitution of the country, and therefore takes precedence over parliamentary law or any other law for that matter. It is noted however that the application of that particular document in respect of this matter, was specifically engineered to achieve a desired goal, and that was to justify the denial of a Queen's award to a deserving 60 year old disabled man, Papa . How sad and vindictive is that?

The condemnation and plain victimisation of this well-known Niue icon by the Honours Unit (Unit) of the New Zealand Prime Minister's Office continued abroad and without any hesitation whatsoever on the part of the perpetrators. It was brazen and unabated action, to the extent of penetrating and interfering with the domestic affairs of a sovereign state, our little paradise. In doing so, it undermined the independence and constitutional powers of our Government and country. I can state categorically that the actions taken by New Zealand's public servants employed at the Unit in relation to this case were unlawful, vindictive and disgraceful.



## Background

I have provided below a brief chronology of Papa’s applications filed with and at the same Unit over the years. These were all unsuccessful and for which no explanation was given despite being asked for feedback. In short, this Unit has unfairly treated and severely punished an innocent and deserving man in New Zealand, and when he did reapply through the Niue Government, he was yet again condemned and punished by the very same Unit. How cruel and ruthless is this Unit in its pursuit to continually deny an award to Papa?

This must be stopped once and for all and those responsible held to account. The treatment and blatant disregard of the law in relation to this matter should not be allowed to go unchallenged. The staff too of this Unit should and must be held to account and not to give them the satisfaction of walking all over the Niue Cabinet. New Zealand must be told in clear terms that the Niue Government takes no joy in victimising deserving individuals like Papa and will not tolerate such injustice being perpetuated especially on a vulnerable 60 year old disabled man or on any other Niuean for that matter.

## Material facts of the case

Papa is a loving and dedicated husband and father to his wife and children. A devout Christian, he is a man of great moral fortitude – and a trustworthy friend to many. Although limited in his mobility, he is an individual of utmost integrity, decorum and his character is above reproach.

On his behalf, a number of us Niuean based in Auckland filed applications with the Honours Unit of the New Zealand Prime Minister’s Office, at least 3 or 4 times, 2015 – 2019, for the award of a Queen’s Medal to Papa . All applications were supported by almost all Niuean leaders living in New Zealand at the time including MPs, Church, Sports and Diplomatic Representatives. Sadly, all these attempts failed.

When the Unit was asked for an explanation, there was silence. However, we suspected that Papa was discriminated against possibly on the basis of disability, age and of his colour. Equally, we also suspected that his applications through the years were never put before the selection panel and the only problem that we faced with that suspicion was the fact that we cannot prove it.

Clearly, Papa ’s contributions to the Niue people in both New Zealand and Niue respectively, over the years speak volumes and that should have been sufficient to give him an award right from the outset, had the applications been dealt with competently, honestly and fairly. Unfortunately, that was not the case.

During and between the years listed above, a businessman, residing permanently in Niue was awarded a Queen’s Medal by New Zealand. There was no issue of not being qualified because he lives out of New Zealand. In fact that very year Papa also applied and was unsuccessful while the businessman received his award. When questioned, the Unit refused to comment. It was partly because of that award coupled with the works that he had done at home which compelled us to apply to Niue, hence Papa’s recent application.

## The arbitrary exercise of power

Fundamental to any democracy is the restriction of the arbitrary exercise of power, and in this case such use of power was occasioned primarily and exclusively by New Zealand alone. Essentially, we have a case here where the Niue Cabinet approved the conferment of a Queen’s award on Papa in recognition of his works in Niue and was overridden by public servants employed in the Honour’s Unit of the New Zealand Prime Minister’s Office. Do they have the jurisdiction or the powers to do this? Is this lawful, if so how? Can public servants overturn legally binding Cabinet decisions? The answer is simply no. The actions taken by the Unit was unlawful and constitute misconduct at the highest end of the scale. Similarly, it is contended that the action/s taken are unheard of and an insult to the elected Government of our country, the elected leaders and our people in general. This Unit would never do this to a New Zealand Cabinet decision.



Consequently, in an attempt to justify its actions, the Unit then cited an arrangement between the 2 countries allegedly stipulating that for the award of a Queen’s Medal it requires recipients of the Awards to be permanently living in this case, in Niue. Papa, himself was born and grew up in Niue before moving to New Zealand in his 20s. He commutes between the 2 countries and contributed to raising funds for charity in Niue



over the years; even to date, as evidenced in his profile. To this end, one must question the logic in such a requirement given Papa’s situation, which also applies to many other Niueans.

However, since Papa resides in New Zealand at the time of application and the referral of his application to Buckingham Palace via the Unit of course the application was promptly intercepted, disqualified and the Cabinet’s decision was blatantly and unlawfully extinguished. In law, this action was ultra vires, in that the Unit has done this beyond its legal authority. In essence, therefore, it was clearly an arbitrary exercise of power much to the detriment of Papa.

In addition, the question arises as to why it is that New Zealand can award someone living permanently out of New Zealand but Niue cannot? What sort of arrangement is this? How fair is this on Niue or to Papa and his supporters? Isn’t this hypocrisy? Isn’t this outright racism? Of course it appears to be indeed the case.

Moreover, the disqualification was so unfair that it cannot be sustained in law and in fact and in my view, this automatically voided and nullified the ‘arrangement and/or the agreement. It was inconsistent and needless to say such arbitrary exercise of power should and must be halted, sooner the better.

Based principally on the facts of the case, however, it appears that the decision was determined by chance and has no reasoning or principle or grounding in law whatsoever. It severely lacked the respect normally accorded to another country and in this case a country that happens to be in union or rather in ‘free association with New Zealand’. How tragic is this? Is this how you treat a friend? Where is the respect and understanding here? We simply couldn’t see any. It is for this very reason, that the arbitrary exercise of power inherent in this case is regrettable and warrants the rescinding of that so- called arrangement or agreement, which is inconsistent with reality, totally unfair and dare I say it downright offensive.

### Recommendation

In summing up and as advanced herein, I respectfully submit that when the material facts, the legal interpretations and reasoning, the persuasive arguments and all relevant factors are considered collectively and cumulatively, your Office and/or the Chief of Staff will be justified in requesting the New Zealand Honours Unit to refer Papa’s application to Buckingham Palace for approval, which is in line with the Niue Cabinet Minute. Such cause of action may just restore the independence, sovereignty and constitutional powers of the Niue Government which appeared to have been blatantly and unlawfully curtailed by New Zealand public servants.

Papa looks forward to receiving the final approval to his application for a Queen’s Award, which is well overdue and for which he rightfully deserves.

## 4. RE-OPENING A TENANCY DISPUTE HEARING IN QUEENSLAND

My full name is Mareeba Moana, the (“Applicant”) in this matter seeks leave of the Tribunal to submit as follows:



### Background

1. This is an Application for re-opening the case made under the Queensland Civil and Administrative Tribunal rules. Reasons for re-opening a case encompasses:

**(A) did not appear at the final hearing and had a reasonable excuse for not attending**

**(B) would suffer substantial injustice if the matter was not reopened because significant new evidence has emerged that was not previously available**

2. Both these reasons apply to this matter, hence this application.
3. This matter first came to my attention on the 15<sup>th</sup> day of October 2018 by post which I received in Darwin. I immediately telephoned the Tribunal on the same date to apologise that given the distance between Cairns and Darwin coupled with the fact that I was just been made aware of the hearing, I could not possibly attend. By then of course the case was heard at 9am or sometimes thereafter on

the morning of the said date and the decision made. I later wrote letters to the Court on 2 separate occasions both of which are self explanatory and followed those by phone calls. Exhibited and marked with the letters "A" and "B" are copies of both letters.

4. Apparently, the hearing of 15 October 2018 was actually an adjournment from a previous date. That hearing was not known to me either nor did I get notification of it either from the Tribunal or the applicant in that particular case.
5. I am aware that section 57 of Queensland Civil and Administrative Act, 2009 empowers the Tribunal to hear the case but this would only be exercised in the absence of a party who has had reasonable notice of a proceeding. In this case, I did not have reasonable notice in respect of the hearing of 15 October 2018 as articulated above. The one previous, I have absolutely no knowledge either. It is for this very reason that I am asking for the matter to be re – opened, hence this application.

### **Natural justice**

6. The Australian Constitution guarantees everyone the right to the observance of the principles of natural justice by any tribunal or other public authority which has the power to make a determination in respect of that person's right, obligations, or interests protected or recognised by law.
7. Every person also has the right to bring civil proceedings against, and to defend civil proceedings brought by, the Crown, and to have those proceedings heard, according to law, in the same way as civil proceedings between individuals.
8. In this case the Applicant was clearly denied natural justice which was contrary to the Constitution and other related legal instruments.

### **Opportunity to be heard**

9. To that end, it is respectfully submitted that in our democracy and indeed in our judicial system this is fundamental.
10. The doctrine of Audi alteram partem (or audiatur et altera pars) which means "listen to the other side", or "let the other side be heard as well", automatically comes to the fore.
11. It is the principle that no person should be judged without a fair hearing in which each party is given the opportunity to respond to the evidence against them.
12. As noted earlier I was denied the right to be heard and to be punished with a whopping \$6,490.66, plus a filing fee of \$120.00 was absolutely wrong, unfair and unjust.
13. In seeking justice, the following cases from other jurisdictions are both instructive and persuasive.
14. The House of Lords in, *Ridge v Baldwin* (No 1) [1963] UKHL 2 (14 March 1963) held that no one disputes that three features of natural justice stand out-
  - (1) the right to be heard by an unbiased tribunal,
  - (2) the right to have notice of charges of misconduct,
  - (3) the right to be heard in answer to those charges.
15. Every person has the right to have a hearing and be allowed to present his or her own case.
16. In effect, therefore, every person including the Applicant is entitled to the three features of natural justice as identified by the House of Lords.
17. Should a person not attend the hearing, even with adequate notice given, the adjudicator has the discretion to decide if the hearing should proceed. In, *Ridge v Baldwin* (No 1) [1963] UKHL 2 (14 March 1963) a chief constable succeeded in having his dismissal from service declared void as he had not been given the opportunity to make a defence.



18. In another case, *Chief Constable of the North Wales Police v. Evans* (1982), a chief constable required a police probationer to resign on account of allegations about his private life which he was given no fair opportunity to rebut.
19. The House of Lords found the dismissal to be unlawful. Likewise in *Surinder Singh Kanda v. Government of the Federation of Malaya* (1962), a public servant facing disciplinary proceedings was not supplied with a copy of a prejudicial report by a board of inquiry which the adjudicating officer had access to before the hearing.
20. The Privy Council held that the proceedings had failed to provide him a reasonable opportunity of being heard.
21. In line with the above cases, the Applicant was entitled to the principles of natural justice but was denied by the Tribunal and Respondents.
22. In doing so the Tribunal erred in law.

### Eye Witnesses

23. The first witness Mr Weipa by way of sworn evidence described what he saw at the premises particularly on his visit on 14 June 2016. He stayed at the house rented by Mr & Mrs Moana, the subject of this application. The Affidavit seems easy to read, understand and grasp. What is clear in it is the fact that the house was in a bad condition as the rain literally poured into the house whenever there was rain. Had it not been for the attempts by the tenants to absorb and consume the water by way of placing buckets and clothes on the floor the whole house would have been inundated with water? Clearly the need to fix this problem was the responsibility of the Landlord. And the matter has been raised, on a number of occasions with both the Landlord and his Agent respectively. Unfortunately, and despite our complaints nothing was done to remedy the problem as required by law. As tenants we were forced to take it further by writing and complaining to the appropriate authority.



24. On 28 March 2018 I emailed a letter of complaint to the Residential Tenancies Authority (RTA) where I sought advice while at the same time stating the conditions of the property as not being liveable due to damage flooring, heavy leaking from the roof and ceiling and is just about to fall due to water leakage. Further I stated also that water was starting to spread to nearby rooms, oven and fans had also stopped working. I went on to say that I have been reporting it to our real-estate and the owner did come in and cleaned the gutter but it still continued to leak. At the time of the email, we have had these problems since last year. In the same email I did say that I have videos of the worse of the leaking area and it is not safe for my children. Exhibited and marked with the letter "C" is a copy of my letter of complaint together with the response from RTA .
25. In addition, we are conscious of the fact that the Landlord has a duty of care to his tenants and that is to take care of all structural repairs, and do all repairs that are necessary to get the rental unit up to an acceptable standard as prescribes by the applicable law. However, and as pointed out earlier this did not occur despite our complaints. We are equally conscious that like the Landlord we also have obligations to ensure that the property would not incur unnecessary damage or deliberately damaged by failing to take reasonable care. We have done our part by collecting and containing the water from the leaks as described above. We know had it not been for our efforts the damage would have been much more extensive.



26. Given the inconvenience to our lives at the material time coupled with the inevitable damage to the property as a direct result of the leaks, which luckily was caught on camera, I respectfully submit this evidence should be assessed by the Tribunal in its deliberation of this matter.
27. It is submitted with respect that I have 3 individuals all of whom have had visited the said rental property in the past and witnessed for themselves the condition of the house. They are Mr Jones, Mrs Tom and Mary Tim respectively who provided sworn evidence by way of Affidavits. Exhibited and marked with the letters 'D' 'E' and 'F' are copies of their Affidavits.



28. It is also submitted that I am exhibiting a number of photographs and a video which show the rental property, the leaks, the damages long before my family vacated the property.
29. This case is a tragic one if one considers the circumstances which led to the imposition of a penalty amounting to a whopping \$6,490.66 plus the filing of \$120.00 and without being heard is very painful. It is for this very reason that I am humbly asking that the matter be re-opened so that I can be heard.
30. I respectfully submit that the evidence adduced herein are relevant, applicable and realistically cover and support this application.
31. As Tenant and while I appreciate the fact that this case is a sad one on the one hand, and deserving on the other, I submit that this submission calls for and deserves this Honourable Tribunal's careful consideration and legal reasoning. It follows then that the Tribunal would be justified in arriving at a decision to allow the re-opening of and re-hearing of the case afresh. In doing so, justice in this particular case would be seen to have been done.

**Outcome**

This case was subsequently re-heard and sanctions were quashed. The landlord was ordered to pay costs and compensation to the tenants.



As this is my last contribution to this paper may I take the opportunity to say thank you to all our readers.

Kia rahi te aroha, e kia manuia ite Atua.

## MEMORY LANE

### TAKAMOA 143 YEARS APART



Above: Illustration of Takamoa in 1880 by French artist, M. Dossi. The main building was used to house the LMS Missionaries posted to the Cook Is; Chapel on right. *Sent in by Rod Dixon of Mangaia, April 2023.* Below: Takamoa today from around the same angle. The building was renovated in 2008/9 to accommodate the CICC Headquarters; Chapel still stands behind coconut tree. *Taken by Nga Mataio, 21 April 2023.*







**THE STORY OF RAROTONGAN EVANGELIST TAIRI AND HIS WIFE AND  
THEIR DEATH AT FATE IN THE 1840S**

Source: *The Juvenile Missionary Magazine*, by the London Missionary Society, 1855, link sent in by Rod Dixon of Mangaia

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**DEVOTED CHRISTIANITY.**

**SIMPLE** piety is always beautiful. God, and angels, and all good men rejoice to see it. But it is never more pleasing than when it appears in the character of those who were once benighted and degraded heathen. Of this many instances have been given in our pages, and another will be found in the brief but painful history which follows:—

The young Christian whose short life and sad death we are about to describe was called Paire. He was born at Rarotonga just about the time that the Gospel was carried to that island by the devoted John Williams. His grandfather was one of the most savage cannibals and fierce warriors there; but his father was among the first of his tribe who believed and professed the Gospel. Tairi himself was an early scholar in the schools formed by the teacher Papeiha, who was left at Rarotonga by Mr. Williams, from whom, in 1832, he received one of the first books which were printed in his native language. "He gave," says Mr. Gill, in his interesting account of Fate, "heed to instruction, made steady progress in reading, writing, arithmetic, and geography, and was soon distinguished in the midst of his companions as a thoughtful, prayerful, pious youth." When he was eighteen he joined the church, and from that time he did all he could to teach and bless his countrymen. Three years after this, he went to assist Maretu, the devoted native pastor of the church at Mangaia. Here he laboured for two years, and was faithful and useful. At the end of that time an English Missionary went to Mangaia, and Tairi returned to Rarotonga, where he was chosen a deacon of the church at Arorangi; and as he wished, above all things, to preach the Gospel to his fellow-creatures, he gave up a large property in land to his younger brother, and spent his time in studies which



would prepare him for this work. His character and conduct were so excellent that he was loved by all the Christian people in the settlement, and both young and old delighted to listen to his instructive voice, and to imitate his good example.

When, in 1846, the Missionary Ship touched at Rarotonga on her way to Western Polynesia, Tairi and his excellent wife expressed their desire to sail in her; but they did not tell the Missionaries their reason for this desire. Nor was this known until they came to Fate. While there, an old chief of a small island called Mele, whose name was Ngos, came on board and begged hard for a teacher. Though the Missionaries were pleased with the man, and wished to give him what he asked for, they could not spare another teacher, because they had not as many as they wanted for the other islands to which they were going.

Next morning Tairi came to the Missionaries, and told them that he and his wife had been praying all night that God would open a way for them to become teachers among the people of Fate, and that they were willing to stay with Ngos, and labour for his good and for the good of his people. To convince the Missionaries that they had taken this voyage in the hope that they might be employed in this good work, he showed them a basket full of tools which his wife had brought with her to teach the naked heathen how to make bark cloth. As the Missionaries appeared to hesitate, on account of his father, Tairi said, "My father understands and approves of our intention. On bidding him farewell, I said, 'Father, do not again think of me in reference to our land. Give me up to do the work of Jesus Christ among the heathen.' My father said, 'Well, my son, if it so be the will of God, I do give you up. I, and your fathers before me, have done much

service for Satan during his reign over our country. Go, my son, I give you up. Go, and may you be a good warrior in the service of Jesus ! ”

After this, the Missionaries could say no more. Indeed, they rejoiced to be able to leave such a Christian man and woman upon a spot where the way of the Lord seemed to be prepared. And the old chief was also glad. No time was now lost : their little property was put into the boat, and, accompanied by the Missionaries, they landed upon the island where they were to labour and suffer for Christ. The hour of parting came ; and it was a bitter one to Tairi and his wife. They loved the Missionaries, and their native land and pious friends, and they knew how much they would lose in being so far away from them. It was only natural, then, that on parting with the Missionaries they should show their grief. Among those who stood on the beach, there was a son of Gnos, a savage cannibal of about twenty-five years old. Seeing the teachers weeping, and supposing that their tears flowed because they were afraid of being murdered, the young man took each of them by the hand, and then, mimicking a person eating human flesh, he looked up at them as mildly and kindly as a savage could look, and, shaking his head, he said, “ No fear—no cry—me no eat you.”

Tairi and his wife lost no time in beginning their work amongst these poor heathen. Every day he taught as many of them, young and old, as he could get together, and on the Sabbath he preached to them the Gospel. But his labours and his life were soon closed. He was seized with fever and ague. His strength failed. He got worse and worse, and as there were none to give him medicines, he sunk into the arms of death, saying to God, “ Not my will, but thine be done.” His was a peaceful end of a faithful course, and it led, we doubt not, to a glorious immortality.



His Christian wife was now left a stranger in a strange land—a Christian woman in the midst of the most degraded savages. Great was her grief at losing her dear husband, but she was soon to follow him. After Tairi's death, the teachers at Fate intended to remove her to one of their stations. But there was a chief at Mele who wanted her to become his wife. To this the Christian woman could not agree. Many attempts were made to overcome her opposition, but day after day she kept her ground. One night, however, a party of savages came to her house, and told her that they had determined that she should become the chief's wife, and that if she would not go of her own accord, they would carry her away by force. Firm as a rock, she was able to stand against the men until the morning dawned; and as she then saw that they would be too strong for her, she ran off towards a narrow part of the sea which separates Mele from Fate, sprang into it, and began to swim from her pursuers. But they followed her, and, while striving to escape, she sunk to rise no more. It was a noble proof of Christian principle to choose death rather than do wrong.

Let us honour the memories of these faithful sufferers for Jesus Christ, and be anxious to possess the same spirit.



*Mele and Fate mentioned in the above story are islands in Vanuatu whose location is towards the western Pacific. It was formerly known as New Hebrides.*

Google map



## MISSIONARY VISIT NORTH

(From *The Missionary Magazine and Chronicle*, LMS 1862; source provided by Rod Dixon of Mangaia)

### POLYNESIA.

#### MISSIONARY VISIT TO THE PENRHYN AND MANIHIKI GROUPS.

IN the spring of last year the Rev. W. Wyatt Gill, of Mangaia, proceeded with his family in the "John Williams," to Sydney, for the benefit of their health. In the course of the voyage the ship touched at various islands not far apart from the Hervey Group, and in particular Mr. G. gladly availed himself of the rare opportunity of making a personal inspection of the Penrhyn and Manihiki Groups. They form a cluster of coral islets, and lie so low as to present the appearance of vegetation growing on the surface of the water. Scarcely thirteen years ago the inhabitants of these isolated spots were heathen savages; now, through the instructions of *Native Evangelists*, they have been brought to know and love the Gospel; and such progress has been made in the arts of civilization that at one of the islands visited, Mr. Gill found the people better clothed and occupying more substantial and commodious houses, than at any other Mission Stations with which he was acquainted.

Under date Sydney, 16th July, ult., Mr. Gill gives the following account of his interesting visit to these islands, thus reclaimed from barbarism, and brought under Christian influence.

"April 10th. At sunset we sighted Penrhyn Islands. The group consists of six principal islets inclosing a vast lagoon. So low is the land, that to the unpractised

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The Mission Ship "John Williams," one of the sailing boats used by the London Missionary Society to spread the Gospel in the South Pacific including the Cook Islands (from *Polynesian Missions in Melanesia*, USP, 1982).

eye it appears in the distance like clumps of cocoa-nut trees growing up out of the ocean. This is the first lagoon island I have seen.

#### LANDING ON PENRHYN ISLANDS.

"On the following morning the decks were crowded with natives, and, generally speaking, they were decently attired. They earnestly begged for all our remaining fruit, nor did they ask in vain. They appeared ravenous for food. Captain Williams and I went ashore and landed at the Islet of Omoka, where Nyatikaro is labouring. He has a very neat and substantial stone house; the building is a credit to him and his people. The chapel at Omoka is only a shed thatched with the cocoa-nut leaf. Some months since, the people determined to build a stone chapel; they got as high as the wall plate, and then left off, they say, from sheer hunger. It is 84 feet long by 24 feet wide. I urged the people to complete it, but they appear thoroughly dispirited. There are no good chapels on any of these islets, but there are three stone ones in preparation.

#### SCARCITY OF FOOD AND DISTRESS OF THE INHABITANTS.

"We landed a large quantity of arrowroot, contributed by the Churches at Mangaia, and by the friends of the Teachers there and at Rarotonga; but what was this, to relieve the wants of so many starving creatures? I slept on shore one night, and was thereby enabled to hold a general meeting of the Teachers. I found five in full standing, and one suspended. I was sorry to learn that Taviti of Mangaia had just buried his devoted wife. \* \* \* As one of the Penrhyn Teachers (Vaevae) volunteered for Western Polynesia, I gladly accepted his offer, as it appeared to me that five Teachers were amply sufficient for the Penrhyns. The Teachers stated to me the extreme destitution of these islanders. The leaves of the cocoa-nut trees are all yellow; rain scarcely ever falls now on this island; hundreds of trees do not bear a single nut, so that they are sometimes constrained to cut down the trees themselves in order to eat the soft part at the top. This is indeed a desperate remedy, as a cocoa-nut tree once cut never grows again. They also treat the pandanus the same way when the fruit of it is scarce. Happily they have abundance of fish in their noble lagoon; hundreds are sustained by exchanging the shell of the pearl oyster (which has rendered the island so famous of late years) for cocoa-nuts conveyed by merchants from other islands. A single cocoa-nut is given for one large shell; if the shells are small, three or even four are given; but unfortunately for the poor natives, the shells are becoming scarce. Within the last few months several poor divers have been drowned.

#### PROPOSED EMIGRATION.

"Under these mournful circumstances it becomes a matter for grave consideration what is to be done with these poor people. They are very anxious to be removed to other islands; large numbers have been already removed by various traders, with the promise of being brought back at a stipulated time. The Teachers inquired of me what they should do in the probable event of their people thus emigrating. My advice was, that if in any instance all the inhabitants of any particular islet should remove, the Teacher should accompany them; but if only a part of the people remove, let them be placed under the spiritual care of a Deacon, or some other intelligent person capable of conducting service on the Sabbath Day. The natives of this island have a tradition that their ancestors came from Ngatangia—Rarotonga. Their



water is obtained by digging in the sand; but it is detestable. I drank of it because there was nothing else to drink.

#### DISTRIBUTION OF SCRIPTURES.

"I preached to the people on the morning of our departure. They could understand me, although their dialect differs somewhat from the Rarotongan. I also heard them read in the Rarotongan Bible. To each fluent reader I distributed a copy, and in this manner about 140 copies have been disposed of; and I think it must be gratifying to the friends of the British and Foreign Bible Society to learn that amongst a people who nine years ago were in heathen darkness, there are so many who are capable of reading the word of life; and although they have indeed received the word in much affliction, it is evident they have not received it in vain. The total number of inhabitants on Penrhyns is 700; of this number 111 are Church Members, and, as above stated, 140 readers. There are also six chapels (*i. e.*, one to each islet) and five Native Teachers; and but for their labours these people would be now what they were in 1811, when Lieut. Ringgola described them as being the 'wildest and most savage natives he had seen.'

#### VISIT TO RAKAANGA.

"April 14th. Just before sunset we sighted Rakaanga, and approached it on the uninhabited side. This is a pretty little coral island, about three miles in length and not more than five or six feet above the level of the sea. Next morning we were abreast of the lagoon and the village, which at once strikes the eye of the voyager.

#### ADVANCED CIVILIZATION AND HEALTHINESS OF THE PEOPLE.

"Such a number of stone houses (about sixty) I did not expect to see. The chapel and schoolhouse are likewise of stone. Everything looked so clean and neat; indeed we were astonished at the European appearance of the place. These islanders are decidedly the best dressed I have seen in the South Seas; even the youngest children were well, and sometimes gaily dressed. Rakaanga consists of two islets; on the smaller one they keep their pigs, as 'puraka' will not grow there; on the larger island the natives have built their pretty little village. This is a great advantage, as Tairi, their only Rarotongan Teacher, is thus enabled to oversee the whole population, which at present consists of 522. There are 100 Church Members and 60 Class Members. The people appear to be remarkably healthy. I saw no traces of the various scrofulous diseases which are so common in Eastern Polynesia. They subsist on cocoa-nuts, of which they have plenty—'puraka,' a coarse kind of taro—and fish. The Teacher Tairi has set his people a good example of industry: he inhabits an excellent stone house. Coral lime is very easily made here, and as the people have no plantations to occupy their attention, as in the more highly favoured volcanic islands, they wisely employ their energies in house building. The passage will only admit a boat, and is very intricate; in bad weather it must be exceedingly perilous, as the current is very strong, and would soon draw the best swimmer into the ocean. In going in, Captain Williams was nearly hurled into the sea by the steering oar, which was struck by the surf; providentially he was enabled to retain his hold, and so was safe.

#### RELIGIOUS SERVICES AND SCHOOL.

"Soon after landing, the Church and Class Members came in procession and deposited each his offering of a cocoa-nut or a piece of 'puraka' as a token of welcome,



and shook hands: the School Children then came singing hymns of welcome. At my desire we adjourned to the chapel; in a few minutes it was full—400 persons must have been present. The building has two roofs, supported by three pillars, the centre one being a solid log of rosewood; the pulpit is unique, being ornamented with pieces of mother-of-pearl shell (obtained in the lagoon) and let in the wood; the clerk's desk is in fact a second low pulpit supported by turned pillars of coconut wood, which gives it a decidedly European appearance. I preached to them from 1 Thess. ii. 19, 20; they listened very attentively to the first discourse they had heard from a Missionary, many of them writing down the heads of the discourse on slates. The singing was indeed more *loud* than *sweet*, but then there was a heartiness about it. When the service was concluded I examined the children in their reading, and was surprised at their fluency. Tairi assured me that the greater part of the people, adults and children, can read well; but in regard to writing and arithmetic they were at a great disadvantage for want of slates; nevertheless, a good many can write, having made the best use of the slates they have purchased from time to time of foreigners.

#### ARRIVAL AT MANIHIKI.

“In the afternoon we sailed for Manihiki, which is only thirty miles distant. Early in the morning of the 15th, one of the Teachers, Tairi, came on board. Manihiki, like Rakaanga, consists of two islets separated by the lagoon; but these islets are much larger, and both are inhabited. On one of these islets (named *Tukao*) Tairi is stationed; on the other (named *Tauinu*) Apolo, a Native of Aitutaki, labours. The ‘John Williams’ stood for Apolo's Station, being the largest. The boat passage here is good, the settlement picturesque. There are numerous stone buildings, although not so many as at Rakaanga. The Teacher's house is neatly furnished with tables and sofas of his own manufacture.

#### RAPID SPREAD AND PLEASING EFFECTS OF THE GOSPEL.

“The population of Manihiki is 458; number of Church Members, 131; Class Members, 38; Contributions on account of L. M. S. from Manihiki, for 1861, £6 0s. 10d., besides a quantity of cinnet and small bowls, which realized at Samoa £4 4s.; payments for Bibles and Testaments £15 5s. 6d.; payment due to the Institution account at Rarotonga for Hymn Books, and Aiteanga Mataio, £1 4s. Here, as at Rakaanga, the Church and Class Members, as well as the School children, came to make their offerings of old cocoa-nuts—they literally have nothing else to give to the Missionary Ship—and to shake hands with their visitors. I was much struck with the large proportion of children; they appear to be increasing in number; no appearance of disease; all seemed healthy and cheerful. I preached to them in their neat little chapel, which was profusely ornamented with shell inlaid, as at Rakaanga. Even the timbers which support the roof were thus adorned. The people were well dressed and attentive; the young people read very well; many had been busy writing down part of what they heard. A few weeks since, three young men sailed in a vessel for Rarotonga, with a view of entering the Institution there. Thus are these low coral isles beginning to make known to others the blessed Gospel of Jesus Christ, of which they were themselves ignorant thirteen years ago. At three o'clock in the afternoon we took our leave of these interesting islands, full of gratitude to God for what we had seen of the triumph of the Gospel.

“In August, 1849, Captain Morgan landed Apolo and Tairi at Manihiki. They



FOR DECEMBER, 1862.

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met with a very rough reception; every article of property was at first stolen from them and their lives seemed to be in imminent peril. But now, through the power and grace of God the lion is turned into a lamb; the people are civilized and kind to visitors; temples have been raised for the worship of the only living and true God; and Christian Churches have been formed, through the arduous labours of Native Evangelists, trained carefully by our Brethren. 'What hath God wrought!'



SUPPLEMENT TO TE KARERE, OCTOBER, 1910.



TE UIPAANGA OROMETUA KI AITUTAKI  
Missionaries, pastors and deacons  
L. M. S. Cook Islands.

*Letter from Rev. Geo Gill - 1 February 1860 Box 28, Folder 1 Jacket D*

**Statistics of the (Takamoa) Institution in 1860:**

Died at their place of labour 22  
Murdered at their place of labour 8  
Died in the Institution 5  
Died after return home 5  
Left their stations of account of ill health 6  
Discontinued as incompetent 10  
Superannuated on account of ill health 6  
Dismissed in disgrace 15  
Labouring in Westward Polynesia 46  
Labouring in connexion with the Hervey Group – 46  
Now at the Institution 36



## AN EARLY WRITING IN THE LOCAL COOK ISLANDS MAORI LANGUAGE

For those who are able to, good to compare the style of language then and now.

(Source: *The Religious Tract Society, London, 1888. Link sent in by Rod Dixon of Mangaia.*)





= *The good child.*

## TE MEĀ TAMĀITI MEITĀKI.

**E** AKAKITE atu au ia koe i tetai manga tuatua i tai mea tamaiti meitaki; kare aia i anau meitaki mai, no te mea, kare rava e tangata meitaki i te anau anga. Na te Atua ra i tamā i tona ngakau kino, e kua omai i te ngakau meitaki nona; kia kite ra koe e, kare rava e tangata meitaki, mari ra te aronga i rauka ia ratou te ngakau ou. Kare aia i tameitaki iaia uaorai, kare tona metua vaine, kare tona orometua; kia kite ra koe i teia e, na te Atua i omai i te au mea memeitaki ki roto i te rangi ki to te ao katoa nei. E akakite atu au i te mea i meitaki ei teianei mea tamaiti iti. No te mea,

1. *E tamaiti kua karape i te kite.* E mano te tamariki, o te kai ua i te kai, e te kangakanga aere ua mei te popongi e po ua atu, e kare ua e taime no tetai mea apinga ke. Kareka o Tiemiti Paka (tona oki ia ingoa), e tataua rai aia i te tuatua a te Atua, ma te maara i te ao o te Atua e te po, e ma te pure atu iaia e po ua atu te rā. Kia aere ra tona au tuaine e tona au teina kia kangakanga, kua oro a Tiemiti i tetai mea ngai poiri e tataua i tana tuatua ma te pure i te Atua: i te popongi te moe ra rai tona au taake kua tu aia ki runga e tataua i tana tuatua.

Okotai mea akaperepere na Tiemiti, tei te pae o tai rakau maata e mea ngai ngaro ra, e aere aia ki reira e tataua i tana tuatua ma te pure i te Atua, e e maata tona rekareka kia aere ki reira. E kia oti te tataua anga o tana tuatua, akara atura aia i te rangi ki runga, e maara iora i te aronga angela i te ao o te Atua; e akara katoa atura i te au manu i te rere aere anga, e maara iora aia i te meitaki maata o te Atua.

2. *E mea meitaki maata nana kia aere i te are apii anga i te au Sabati;* e kia tae i te tuatau anu maata rava, kare aia i tivata i te aere i te are apii ei apii i te tuatua a te Atua.

3. *E rekareka maata tona kia aere i te are o te Atua.* Tira ua mea rekareka nana ko te akarongo i te tuatua a te Atua, e i tona aroa maata i te aronga tangata ara nei.

4. *E akaperepere maata tona i tana Bibilia, e i tana au tuatua memeitaki.* E e tataua rai aia i te tuatua a te Atua ma te tata ki runga i te toka. Teia te irava openga tana i tata, "Ko te akarongo ra, e rauka ia iaia te ora mutu kore." E mea puka imene tei orongaia mai nana, e kua pou roa i te apiiia te au imene katoa i roto i taua puka ra.

5. *Ko te pure poiri tana mea meitaki*

*This tract was written in Rarotonga by the late Rev. John Williams who was slain & eaten at Bramanga in 1839. I discovered the M.S. amongst the papers in possession of the son, i.e. the Rev. Samuel Tamatua*

TE MEA TAMAITI MEITAKI.

*maata*. Kare rava aia e aere e koka aere, e kare rava aia e kai i tana kai mari ra kia oti te pure anga, e kare rava i tukutuku i te pure i te popongi ma te aiai. E roa poto akera, rokoa iora tona au taeake katoa, e nga metua, i tai maki maata, kaveia atura i te are no te tangata makimaki, e mate katoa iora taua mea tamaiti nei i te vera, e mate takiri rava atura. Kare ra nga metua i kite i te mate anga, e te tanu mangaia. Kua

kaveia ra tona mea vaerua e te au angela o te Atua ki te umauma o Aberahama, e noo ma te au angela memaitaki, ki mua i te aroaro o te Atua e tuatau ua atu.

E taku mea oa, ko koe ko tei tatau na i te tuatua ia Tiemiti iti! Ka pure koe ki te Atua, kia riro katoa koe ei tamaiti meitaki, e kia mate koc, kia rave mai te Atua ia koe, e e kave atu ia koe i tona ao, e ei reira koe e tuatau ua atu.



E TE AU TAMARIKI E!

Kua kite ra tatou e, na Wiliamu orometua, tei keingaia e to Eromanga, i taoui mai i te tuatua a te Atua i to tatou pa enua i muatangana ra. Na taua orometua takere teia mea tuatua. Na tetai tamaiti a Wiliamu, ko Samuela tona ingoa—e orometua i Lonedona nei, i omai kiaku nei. Maara akera au, e nenei i te reira ei punavai, kia kite kotou i te tu o tana tuatua. Peneiake ka riro kotou i te aru i te rua tapuae o te aronga akarongo. “Ko te akarongo i te Tamaiti ra, e ora mutu kore tona : e te kore e akarongo i te Tamaiti ra, kare aia e kite i te ora ; te vai ra ra te riri o te Atua ki runga iaia.” Otira ua.

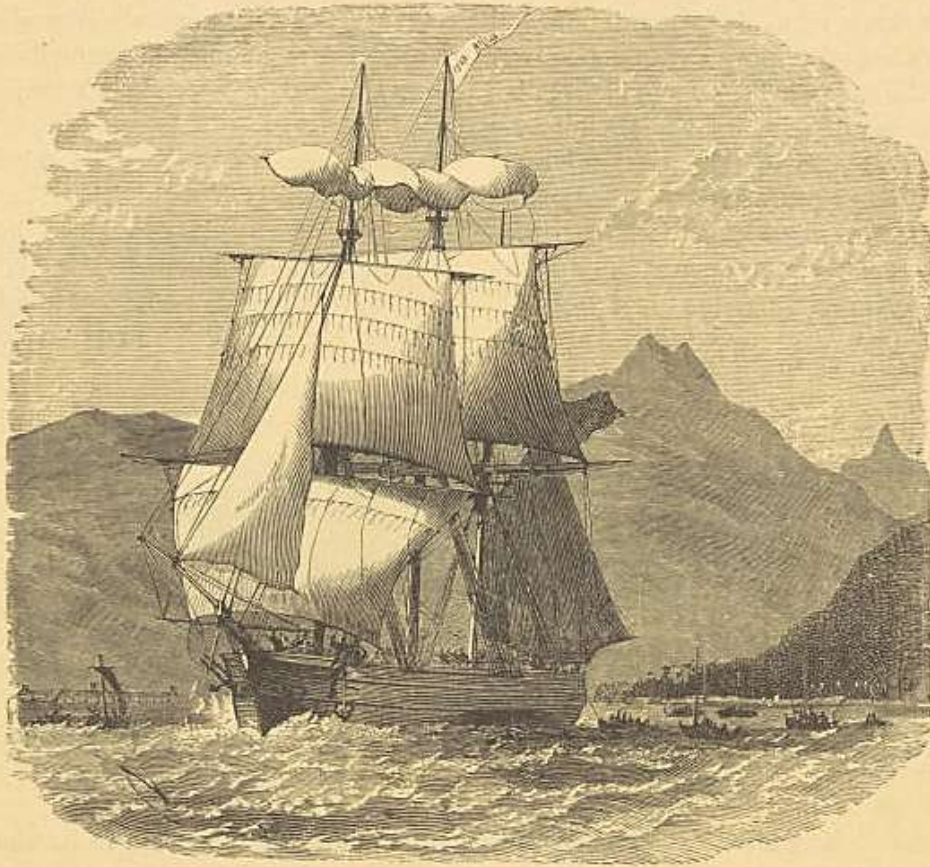
NA GILIRUA. ✕

*i.e. Gill - the - Second, the native name of Rev. W. H. Gill*

LONEDONA, *Me 1888.*

*Williams of London, in 1888 & got it printed (W. H. Gill)*





KO TE RUA "JOHN WILLIAMS" TEI MATE I NIUE I 1867.

Ko tatou nei tei kite  
 Te ora mei runga,  
 Ka tinamou ua ainei  
 Te lamepa ora?  
 Te Ora! a te Ora!  
 E tutu uaorai,  
 Kia taea te ao katoa  
 E te ora e ora 'i.

Kia ua runga te reva,  
 Kia ua runga te tai ;  
 Kia tu a moana ua,  
 Kia taea ravarai ;  
 Kia riro roa ia Iesu  
 Te au i teiane i ao ;  
 Kia kore roa e mutu,  
 Kia vave tona tau.

THE RELIGIOUS TRACT SOCIETY: 56, PATERNOSTER ROW, LONDON.



**THE JOURNAL OF PACIFIC HISTORY (Australian National University, Canberra) published a Special Issue to commemorate the Bicentenary of Christianity in the Cook Islands. Three of the articles included in this volume are introduced below by their authors: Rev. Mata Tumu-Makara, Dr. John Hitchen, and Kevin and Mary Salisbury.**

*The three articles were kindly submitted by Kevin and Mary for inclusion in this issue of the newsletter. Happy reading. Editor*

## **1. PAPEIHA: TE TUATUA NO TE TAEANGA MAI O TE TUATUA NA TE ATUA KI RAROTONGA**

### **Introduction by Mata Tumu-Makara**

One of the most inspiring stories in the history of the Cook Islands is that which was written by Orometua Papeiha during his first few years on the island of Rarotonga. Dedicated with a desire to bring others to the knowledge of the living God, which was to him worth risking his life, Papeiha stands out as an example of what one man can accomplish when he dedicated his life to his purpose. He was one of the greatest pioneer evangelists in the history of the Cook Islands Christian Church, who served on the islands of Rarotonga, Aitutaki, and Atiu.



Papeiha and his colleague, Vahapata, were commissioned by the Ra'iatea church as the first pioneer missionaries to take the Christian message in the Cook Islands.<sup>1</sup> They were both single men when they arrived in Aitutaki on the 26<sup>th</sup> October 1821. They worked hard to encourage the Aitutaki people to stop their idol worship, and to worship only the Christian God. They rearranged the settlements to assist the observation of the Sabbath, through regular church and school attendance, maintain high moral standards, and help the new converts to talk and act as followers of the Christian God.<sup>2</sup> The two pastors were 'delighted when the whole population convened to worship the one living and true God' 15 months after their arrival on Aitutaki.<sup>3</sup>

Papeiha relocated to Rarotonga after two years' pioneering work on Aitutaki. He arrived in Rarotonga on the 25<sup>th</sup> of July 1823 with a group of pastors and missionaries. The first groups of pastors, including Papeiha and Vaineino, were sent ashore on the same day. The Rarotongans were excited to have the visitors on their island and the pastors were warming up to the reception. However, their excitement was short-lived as some locals made it difficult for the pastors to remain on the island. But regardless of the indecent actions toward the Tahitian pastors, Papeiha willingly offered himself to stay and introduced the Christian message to the people of Rarotonga. Papeiha singlehandedly pioneered the Christian work on Rarotonga for four months.<sup>4</sup> After four months another Ra'iatean pastor by the name of Tiberio (Rio), arrived to assist him for four years.<sup>5</sup> They worked unsupervised by any European missionaries on Rarotonga.<sup>6</sup>

Papeiha was based at Avarua when Rev Charles Pitman arrived on 6<sup>th</sup> May 1827, followed a year later by Aaron Buzacott (16<sup>th</sup> February 1828). Both LMS missionaries came to Rarotonga to supervise the work in the Cook Islands.<sup>7</sup> Buzacott took over the church in Avarua and assigned Papeiha to the work at Arorangi. Papeiha also

<sup>1</sup> These pastors were known as native teachers, evangelists, and deacons. The Cook Islands name for pastor is Orometua.

<sup>2</sup> Evelyn Coldbert, *The Pacific Islands: Paths to the Present*. (Colorado: Westview Press, 1997), 16.

<sup>3</sup> John Williams, *A Narrative of Missionary Enterprises in the South Sea Islands*. (London: John Snow, 1840), 19.

<sup>4</sup> John Garrett. *To Live Among The Stars: Christian Origins in Oceania*, (Geneva and Suva: World Council of Churches and University of the South Pacific, 1982), 82.

<sup>5</sup> Tiberio was a single male pastor sent from the Ra'iatean Church.

<sup>6</sup> See the translation of Papeiha's manuscript for the details of what Papeiha and Rio did during those four years. See also Williams, *Missionary Enterprises*, 1840 in chapters 4 and 5.

<sup>7</sup> Reverend Charles Pitman learned Tahitian while he was in Ra'iatea before coming to the Cook Islands. He arrived on Rarotonga on May 6<sup>th</sup>, 1827. He helped with the translation of the Cook Islands Bible, and wrote some of the hymns in Rarotongan. He was the resident missionary for Takitumu from 1827 to 1855. Williams, *Missionary Enterprises*, 1840:30. He retired to Sydney and died at the age of 88 years. Reverend Aaron Buzacott arrived in Rarotonga with his wife from England in February 1828. He built Takamoa Theological College and the Avarua church building that still stands today. He translated two books of the New Testament and most of the books of

spent two years (1836-1837) on the island of Atiu as a locum pastor.<sup>8</sup> He returned to Rarotonga and served in the Arorangi church until ill health forced him to retire from full-time church work in the 1840s.<sup>9</sup> He continued to provide pastoral encouragement until his death on the 25<sup>th</sup> May 1867, aged about 69 years.

Papeiha married into the royal family on Rarotonga, and his descendants are linked to the three principal Ariki titles (Tinomana Ariki, Makea Karika Ariki, Pa Ariki) today.<sup>10</sup> He married Te Vaerua o te rangi, the firstborn child of Tinomana Enuarurutini, the high chief of Arorangi. They were married sometime between 1825 and 1826, officiated by a Tahitian pastor by the name of Mataitai.<sup>11</sup> They had eight children; six girls, Teupoko o nga ariki, Taromi, Rangitai, Tepori, Matoi, Ani, and two boys, Tekao and Isaia. Teupoko o nga ariki married into the Makea clan, and the present Makea Ariki, Margaret Karika is a direct descendant of Papeiha.<sup>12</sup>

No one who reads Papeiha's report will disagree that he was called and chosen by God for work to which he devoted his life; and those who find in the reading of his report an inspiration and help have reason to call him a hero of the Christian faith.



Rev. Mata Tumu Makara and wife

## **2. UNDERSTANDING THE CHURCH AND TRAINING FROM WHICH THE COOK ISLANDER MISSIONARIES BROUGHT THE CHRISTIAN MESSAGE TO PAPUA NEW GUINEA IN THE 1870S**

John M. Hitchen

Kia Orana,

Thank you for this opportunity to explain the article I contributed to the recent issue of the *Journal of Pacific History* titled, 'Understanding the Church and Training from which the Cook Islander Missionaries Brought the Christian Message to Papua New Guinea in the 1870s' (see online link).<sup>13</sup> It has been a real honour to contribute to that number of the *Journal of Pacific History (JPH)* as it celebrates the Bi-Centenary of the Cook Islands Christian Church. Likewise, it is a privilege to be asked to explain the background to my article in this issue of the Church Newsletter.

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the Old Testament into Rarotongan and translated many hymns. For more on his life and ministry, see J. P. Sunderland (editor) and A. Buzacott. *Mission Life in the Islands of the Pacific: Being A Narrative of the Life and Labours of the Rev. A. Buzacott.* (London: John Snow and Co., 1866).

<sup>8</sup> Raeburn Lange. *Island Ministers: Indigenous Leadership in Nineteenth Century Pacific Islands Christianity.* (Christchurch: Macmillan Brown Centre for Pacific Studies, 2005), 64.

<sup>9</sup> Buzacott. *Mission Life in the Islands of the Pacific*, 31.

<sup>10</sup> The three ariki titles of Rarotonga are Makea, Tinomana, and Pa.

<sup>11</sup> Rere, *History of the Papehia Family*, (Suva, Fiji: Lotu Pasifika Production, 1977), 44-51. However, Marjorie Crocombe noted in her translation of Maretu's account that Papeiha's wife was Vainu, Tinomana's daughter, and Tiberio married Te Vaerua the daughter of Makea Pori. Maretu. Marjorie Tuainekore Crocombe (Editor). *Cannibals and Converts: Radical Change in the Cook Islands.* (Suva, Fiji: Institute of Pacific Studies, University of the South Pacific in association with the Ministry of Education Rarotonga, 1983), 73.

<sup>12</sup> Rere estimated that Te Vaerua was in her early 20s when she married Papeiha. Rere, *History of the Papehia Family*.1977, 43.

<sup>13</sup> John Hitchen, *Journal of Pacific History*, Vol 57, Nos 2-3 (2022), 148-85.  
<https://doi.org/10.1080/00223344.2021.2004855>

My article contains material from the first section of my PhD thesis on the training and missionary service of James Chalmers, who, with his wife, Jane, spent their first ten years of missionary service on Rarotonga, Cook Islands, before moving to Papua New Guinea in 1877. Here Jane Chalmers would give her life just over a year later, and James would also die still actively sharing the Christian Gospel in 1901.



James Chalmers and his wife Jane, before leaving England, 1867

After a brief general introduction, the first section looks at the way the *Cook Islands Church accumulated mission experience* from the coming of the first Pacific Islander missionary, Papeiha in 1823, until 1867, when Jane and James Chalmers arrived to unexpectedly find themselves as the only European missionaries on Rarotonga, and also responsible for the work of the Takamoa Institute. This section of the article introduces the distinctive methods Papeiha used to bring the Gospel initially to both Aitutaki and Rarotonga. The remaining sections of the article look more deeply at developments on Rarotonga during the decade the Chalmers were the resident missionaries on the Island, 1867-1877, and particularly how the church and the missionary couple related to each other. This decade on Rarotonga shaped and confirmed Chalmers' attitudes and understanding of mission.

The section headed, "*Some features of the Rarotongan Church and relations with the resident missionary, 1867-77*" shows how both the Chalmers and Rarotongan '*orometua* worked together, encouraged by the LMS London-based Foreign Secretary, Joseph Mullens, to bring increasing independence for the church. As one example in the article shows: Just five months after arriving on Rarotonga, "Chalmers had asked the directors for permission to increase pastors' salaries and thereby improve church work on the island without any need for another European missionary".<sup>14</sup> Chalmers saw the church supporting their own pastors as a vital step towards a self-governing church, and within eight years he could write, "the Rarotongan churches have paid their own pastors."<sup>15</sup> My understanding of the Chalmers' attitude to the church and its self-government is very different from that of Joe Gray's, "A History of Rarotonga 1800-1883" (PhD thesis, University of Otago, 1975.) At points throughout the article I challenge Gray's understanding of Chalmers' contribution, particularly in his understanding of the church's relationships with their missionary. See, for example, footnote 79 at the end of this section of the article on church and missionary relationships.

After a brief section discussing highlights of the *General Education the Rarotongan Church provided from 1867-77*, the article considers *James Chalmers' relationships with the Community Leaders* during the same decade. We explore the understanding of key incidents of the church leaders; of the four *Ariki* of the time – Makea Abela of Avarua; Pa and Kainuku of Takitumu; and Tinomana of Arorangi; and the views of missionaries on other islands in the Cook group; comparing each view with that of Chalmers. We look at the way these groups responded to a number of key issues and the way later histories have explained their roles. The issues chosen were: public use of strong drink and drunkenness; whether to oppose or work with and guide the young men when they started their own form of military training drills; and whether a missionary should settle for life in one location, or hand over their responsibilities as soon as possible to local leaders, and move on to new groups of unreached people. The article compares my analysis with Gray's over the drunkenness issue; and compares Chalmers' views on the how long a missionary should stay in the one location with Henry Royle's standpoint (his neighbouring LMS missionary on Aitutaki).

The section on the *Takamoa Institution with James and Jane Chalmers as Tutors, 1867-77*, gathers together details of Takamoa's daily programme; coverage of subjects; materials used and developed during Chalmers' time; encouraging the churches' involvement to bring the Institution to a place of self-reliance for its food requirements; and especially its mission emphasis as the new outreaches to Papua New Guinea began in 1872.

The article gives special attention to the *Outstations visits and missionary outreach from Rarotonga*. From 1870 to 1876 Chalmers took part in six "deputation visits to inspect and encourage the churches on the islands of Pukapuka, Rakahanga, Manihiki and Tongareva in what are now called the Northern Cook Islands, and Mauke, Atiu, Mitiaro, and Manuae in the Southern Cooks."<sup>16</sup> Jane accompanied him in 1872 and 1876. These were

<sup>14</sup> *JPH*, Vol 57, Nos 2-3, 156; See Council for World Mission Archives, SOAS, London: Chalmers to Mullens, 16 November 1867, CWM/SSL. In, Box 31/2/D.

<sup>15</sup> *JPH*, Vol 57, Nos 2-3, 161.

<sup>16</sup> Article, 176.





busy rounds of discussions with local Cook Islands 'orometua and deacons on moral and discipline matters; gathering church statistics; removing or installing new church officers; opening church buildings; and, after full days, discussing problem texts, knotty moral issues, and other questions stored up to be addressed on these visits. Key church leaders sometimes accompanied the expatriates, such as the veteran Maretu in 1876.

But these visits also confirmed and clarified the expatriate missionary, James Chalmers, in his view that Cook Islanders were well able to run their own churches without expatriate help. The article shows clear evidence for this, and for the fact that without this commitment to further mission themselves, the Cook Islanders would remain weak and immature in their faith. Chalmers knew he was repeating the emphases made often by Joseph Mullens in his role as Foreign Secretary of the world-wide LMS, as we show in the article.

In our *Conclusion* we summarise briefly the importance of Joseph Mullens' contribution to global mission, discuss the way the church world-wide has used lessons from the Chalmers' time on Rarotonga; and the way academic studies have taken aspects of their service in the Cook Islands and fitted them into their own theories about Christian mission. Our article takes seriously Chalmers' own explanations. We have tried to present Chalmers' own understanding clearly for all to read. The article concludes with a section showing how the *Ariki*, the 'orometua, the church in the Cooks, and their resident missionary on Rarotonga, shared similar views and understanding of the centrality of mission for the health of the church through 1867-77. Thus the Rarotonga churches of that decade present us, as students of the church's role in the Pacific, a fresh challenge to consider how we are setting personal and communal ideals to guide our own societies today.

I have been privileged to serve with my wife and daughter at the Christian Leaders' Training College of PNG from 1965-77, full-time, and then for at least a month each year from 2007-2018, training and equipping students from churches across Melanesia for leadership roles in both urban and rural settings. I completed my PhD on James Chalmers, "Training Tamate": The Formation of the Nineteenth Century Missionary Worldview: The Case of James Chalmers of New Guinea," at the University of Aberdeen, Scotland, in 1984, and have taught at the Bible College of New Zealand from 1985-2017. In retirement, I now live with my wife, and daughter and son-in-law in Alice Springs, Australia. Two married grandchildren, and four great-grandchildren also live close-by in Alice Springs.

*John M. Hitchen, Emeritus Principal, Laidlaw College, Henderson, New Zealand. johnmhitchen@gmail.com*

### **3. TE KAVEANGA I TE EVANGELIA KI TE AU ETENE TAKING THE GOSPEL TO THE NATIONS**

Commemorating 200 years of the Evangelia in the Cook Islands and the significance of Cook Islands Tere Orometua and their missionary endeavours

*"Aere kotou ki te pa enua ravarai, e tutu aere i te Evangelia nei ki te tangata tini ravarai."*

*Kia orana tatou katoatoa i roto i te aroa maata o to tatou Atu, ko Iesu Mesia.*

This year as we continue to celebrate the Bicentenary of the Evangelia in the Cook Islands with great thanksgiving to God for his saving grace and for societal and personal transformation, it is timely to remember the significant ministry that Cook Islands orometua and their wives had in other parts of the Pacific. Later this year the Ekalesia in Papua New Guinea will celebrate the milestone of 150 years since the arrival of the "Evelia" at Port Moresby in November 1873.

Mission outreach was at the heart of the fledgling church in the Cook Islands from the very beginning. In 1830, just nine years after Papehia and Vahapata arrived at Aitutaki from Ra'iātea bringing the Christian message, two couples from the Arutanga church offered to accompany John Williams on his pioneer visit to Samoa: Raki and Tuava and their wives from Aitutaki have the honour of being the first missionaries to take the Gospel away from their own island. Two years later, Aaron Buzacott recommended that Teava and his wife from the Avarua congregation should accompany Williams on his second trip to Samoa. These pioneers proved the confidence that John Williams had in Polynesians being best suited to settling among fellow Polynesians, even in spite of differences in language. Teava and his wife served with distinction on Manono, Upolu and Tutuila until 1855, when he returned and took up the pastorate of the Avarua ekalesia (Lovett 1902:14-5). Of about 14 who were sent to Samoa, the three with the longest service were Marama (1842-73), Ta'unga (1847-79) and Obeda (1857-84) (Lange 2008:65-66 79-80; Takamoa Student Register).

At least 18 men (many with their wives) went to New Caledonia and the Loyalty Islands from 1841 onwards (including Ta'unga (1842-47). Perhaps the most renowned was Pao'o of Vaipae, Aitutaki, who went to Mare and then pioneered on Lifu from 1842 until his death twenty years later. He was regarded as the "Apostle of Lifu". The largest number of Cook Islands missionaries who served in island Melanesia were the 33 couples in the New Hebrides (now Vanuatu) beginning in 1842.

It took over 25 years for Hervey Island mission to be extended to the remote atolls of the Pae Tokerau. Apolo from Aitutaki and Tairi from Ngatangia landed on Manihiki in July 1849. Apolo wrote a short account of their early experiences, including their contact with the people on Rakahanga eight months later. A succession of *orometua* went to Omoka and Tautua on Tongareva (Penrhyn) from 1853 onwards. Luka Manuae of Aitutaki wrote a long account, *Te Taeanga o te Tuatua a te Atua ki Pukapuka*, in which he tells how he publicly made a vow after his ordination at Takamoā that he would go to Pukapuka and nowhere else; it is apparent that he knew the oral traditions of Ureia about ancient contact with Pukapuka. Because of Luka's determination, Buzacott allowed the captain of the *John Williams* to sail to the "Isles of Danger" (so-called by Byron because of the reefs). On 6th December 1857, Luka and his young colleague, Ngatimoari of Rarotonga, went ashore and were taken around all the marae (*awanga yā*). Luka spoke boldly about the nature of the true God, and on their third day ashore, Luka, his wife Repeta, and Ngatimoari witnessed a miraculous event. This power encounter resulted in several chiefs acknowledging the superior power of Iehova over death. Then the high chief challenged the two opposing lineages to a wrestling contest which effectively decided the battle with the powers of darkness and restored peace to the close-knit community.

By the early 1870s the focus began to change markedly and about 250 men and women were recruited for Papua (British New Guinea) over the next 45 years. In total over the course of a century, approximately 500 'evangelists, teachers and pastors' and spouses worked in pioneering or cross-cultural situations. According to Charles Forman (formerly of Pacific Theological College, Suva), this impressive record is recognised as being 'unparalleled in any country of the world for the number of missionaries in relation to the size of the sending church' (*The Island Churches of the South Pacific*, p. 22).

These men and women were passionate, courageous, intrepid, dedicated and self-sacrificing, and they persevered in the face of great difficulties, often at great personal cost. Many of them left young children behind with relatives, many lost children in infancy, many of them died of diseases, and some were martyred. Less than half of them returned home to the Cook Islands, yet their influence endures as the Name of Jesus is well-known in all of the regions they went.

Nowhere was the prospect of the evangelisation of Papua more eagerly anticipated than on Rarotonga where the Scottish missionary couple, James and Jane Chalmers, had been in charge of the 'training institution' at Takamoā since 1867. His oft-stated ambitions to pioneer in Papua had a great influence on his students and on the churches of all the islands he visited. In January 1872 Chalmers enthused to the LMS Secretary, Dr Mullens:

The students are all looking forward with great earnestness to their being required for New Guinea. I do hope the Directors see their way clear to begin the mission, and so allow us to go forth. If you cannot begin it in force, let us try it by skirmishing. We will go with two or three students and take possession. The churches on Rarotonga have had special meetings for prayer that God might open the door so that His Word should be known on New Guinea. At every Sabbath service and at every meeting during the week Papua is mentioned in prayer. We cannot rest until it is thoroughly commenced. Let nothing hinder us to take possession in the name of Christ (Lovett 1902: 100-01).

The effect of the sustained "year of refreshing" was profound, culminating in the dedication and farewell to the first contingent in June 1872 that "stirred the whole Christian population of Rarotonga to the depths".

Six Cook Islands *orometua* and their wives were the first missionaries in the Motu speaking area of Papua, first for five months at Manumanu north-west of Port Moresby in November 1872, and then starting again a year later at the villages of Hanuabada and Elevara. These courageous pioneers were Piri and Maki from Avarua and Mangaia; Adamu and Mīkaranui, and Henere and Bātesepa from Manihiki; Anederea and Napoua from Titikaveka; Ruātoka and Tungāne from Mangaia; and Raukōpū Tāria (Rau) and his wife Mere from Aitutaki.

Piri was born in the Avarua district "about 1835, twelve years after the landing of Papeiha ... Piri attended the village school, and was taught to read and write there. As he grew up towards manhood, he cast off all restraint, and gave way to all the evil passions of the youthful native ... Piri was one of the ringleaders in making orange beer and drinking it, and was often fined ... In 1857 the law was executed with a little more stringency, and several times Piri came under its ban. For this he blamed the white missionary, and determined to kill him with his own hands. Once when drunk Piri took a spade and made for the mission house." He was arrested, and some days later "when really sober saw the terribleness of the crime he had been saved from committing, and



vowed that, with God's help, he would never again taste drink. He began attending the services, and became truly converted. Piri became a man so filled with the Holy Spirit as to earnestly seek the salvation of souls, and felt compelled to go to the heathen" (Lovett 1902: 128-29). In February 1860 Piri and his wife entered Takamoa. It is uncertain if they had children in the four years before they they left. They were shipwrecked on Pukapuka on the last voyage of the first LMS ship, *John Williams*, on their way to Samoa. Piri pastored a colony of Cook Islands migrant workers in Apia for eight years from 1864. After his wife died he married Maki, a Mangaian. She had studied at Takamoa with her husband, Lameka, from November 1857 to July 1861 when they went to Eromanga in the New Hebrides. After her husband died, every day for two years she climbed a hill to look for a sail. At last the mission ship came, and while on her way home to Rarotonga, she married Piri in Apia. When the *John Williams III* called on its way to Papua, "Piri and his wife pressed Mr Gill so hard that they might be taken to New Guinea that he consented, and so they made the sixth couple in the company of native teachers" (Lovett 1902: 128-30). They took with them their adopted Samoan daughter, Vaiola.

In early 1863, just 14 years after Apolo of Aitutaki introduced the Gospel to Manihiki, four couples were sent by their ekalesia to Rarotonga for training at Takamoa. These included Adamu and Mīkaranui/Hauā, and Henere and Bātesepa, who spent nine years there, six of them with the Scottish missionary couple, James and Jane Chalmers. They must have been born in the early 1840s and so were children when the Evangelia arrived. It is remarkable that these first-generation Christians were selected for pioneer mission work in Papua. Though both couples died in Papua, they left children with their relatives; hence they have descendants among the people of Manihiki and Rakahanga and their names are known today.

Anederea a Leiono started at Takamoa in August 1867 at the age of 21 years, after living "a wild, reckless life" including time away on a whaling ship. Chalmers said that as a student "he worked hard, and was soon the best scholar" (Lovett 1902: 203). In about 1870 the Titikaveka congregation asked Anederea to be their pastor, but he declined since his focus was entirely on going overseas on mission (Gill 1876:164). "As a preacher, he was well-liked everywhere, and during his last year he preached often at the villages on Rarotonga." He was also employed part-time as a compositor and printer at the mission press, but he threatened to resign unless Chalmers promised to select him to take the Evangelia to the heathen; thus Anederea and his wife, Napoua, were chosen to go to Papua (Lovett 1902: 203-4).

Ruātoka Koro was born at Tamarua, Mangaia in the year 1846. According to Chalmers, "His parents dedicated him when young to the work of God. When a lad he attended Mr Wyatt Gill's school and made fair progress. He joined the church, and afterwards came to live with the missionary in order to prepare for entrance into the Rarotonga Institution. He married Tungāne, the daughter of a very excellent Christian couple. Her father had for many years been the missionary's right-hand man." The young couple entered Takamoa in June 1870 for two further years' training. Ruātoka was prone to sickness, but Chalmers, despite his reluctance, eventually acceded to Ruātoka's plea to go to Papua (Lovett 1902:132-33).

Rau (Raukōpū Tāria) was born about 1840, the eldest child of Tāria Raukōpū and Tāreta Arekeri, in the Vaipae district of Aitutaki. He attended the mission school at Arutanga under the leadership of Henry and Sarah Royle, and must have impressed them with his keen mind and interest in learning. He embraced the Christian message and dedicated his life to the work of God. Rau married Mere Banaba, daughter of Banaba (from Arorangi) and Kairangi of Aitutaki. (Their only child, Epera was raised by relatives, and as an adult he (with his wife Auatua) studied at Takamoa and followed in his parents' footsteps to Papua). In August 1871 Rau and Mere were sent by the church at Vaipae to Rarotonga for ministry training at Takamoa. Chalmers must have met Rau and Mere when he visited Aitutaki on 23–24 June 1870, since he stated in a letter to Royle in December 1870, "We like Rau and his wife very much and if the Master calls us to go West to the heathen, I should like them to accompany us." Chalmers probably had in mind the long-envisioned mission to the Papua mainland. Though the usual duration of training at the Takamoa Institution was several years, they were ordained after a mere ten months, and selected as part of the pioneer group to take the Evangelia to Papua.

On 10 June 1872 the Takamoa graduates were ordained, and a week later the five couples left Rarotonga on the LMS ship *John Williams III*, accompanied by Wyatt Gill (*Gilli-Rua* 'second Gill'). After calling at Apia, Sāmoa, Piri and Maki were added to their group. From there the ship visited the Union, Ellice and Gilbert groups (Tokelau, Tuvalu and Kiribati respectively).

At the Loyalty Islands another seven couples from Maré and Lifou embarked, together with the veteran missionary couple, Archibald and Ruth Murray, who had been appointed to direct the initial mission to the Torres Strait islands and Papua. Accompanying Murray in a 'strictly secular role' was Maka (a veteran pastor from Rarotonga who had worked in the Loyalties, Sāmoa and Tokelau for 26 years), together with his wife and three children. They settled as part of the Murray household at the government settlement, Somerset, at the tip of



Cape York peninsula in Queensland. From there Murray (and later McFarlane) supervised the Loyalty Islands teachers stationed on the Torres Strait islands and the Cook Islands teachers on the mainland of Papua.



*The first group of Cook Islanders 'orometua in Papua  
Back Row: Anederea, Rau, Henere. Front Row: Piri, Ruātoka, Maka*

### *Rau's report*

Rau kept a journal and recounted their experiences during the first four years (1872–76) of the new LMS mission on the south coast of Papua, during which the Cook Islanders worked largely on their own with only occasional visits from British missionaries. The Cook Islands Bicentenary affords a timely opportunity to bring to light his report of over 5000 words, which was found in the Gill collection of papers and documents held at the National Library in Wellington. The translation of Rau's report with an extended commentary was published in the *Journal of Pacific History* in 2022. See below for excerpts of the transcription of the manuscript written in Aitutakian, together with the English translation. The full manuscript can be accessed on the Pacific Manuscripts Bureau website (see links under *Sources* below).

### *Precis of Rau's manuscript*

After briefly commenting on the genesis of their mission among the churches of the Cook Islands, Rau describes their encounters with the people of Redscar Bay and their welcome in Manumanu village. Building a house and language learning were their first priorities. He reports the sudden onset of sickness; the deaths of Rau's wife Mere, Adamu and Mikaranui, and Batesepa; and the arrival of HMS *Basilisk* commanded by Captain John Moresby, who took two sick couples back to the mission base at Cape York. Good progress was made in learning the language, and Rau was able to discuss such matters as life and death, and the nature of the human spirit. Contact with several other villages was also achieved. In early May 1873 with the arrival of the yacht *Loelia* the remaining four were persuaded to return to Cape York.

After recuperating, the teachers were ready to resume their work, and in November relocated to Port Moresby. Rau recounts his interactions with *ariki* 'chiefs' (that is, clan leaders), their commencement of worship services in Motu, and discussions on spiritual issues. A visit with the chief Ila (Hila) to an eastern Motu village entailed an encounter with villagers of a different ethnicity, who were traditional enemies of the Motu. In March Rau accompanied his colleague Piri to start a new station at Boera. In April he established relations with the villages of Rearea and Porebada, and was told about tragedies and incidents involving crocodiles.

In November 1874, the eight Cook Islanders were joined by an English missionary, George Lawes and his family, together with Niuean teachers and another six couples from Rarotonga. Rau recounts incidents that threatened the peace: a disturbance when the mission house was being built, and a skirmish that occurred when a trading ship called at Port Moresby.

Journal entries in 1875 are concerned with Rau's journey to Aitutaki to visit his family and remarry, and his return to Papua in January 1876. He describes the mission's progress and noted the plans made for him and his wife to settle in Kerepunu village at Hood Bay. On a voyage of exploration in April, Rau recorded all the names of

villages and islands they visited from Hood Bay to Milne Bay. After comparing the southeastern peoples with the Motu, he contrasts Papuan socio-cultural traits with the undesirable ones of Rarotonga in former times. A highlight of the report is an insightful summary of the importance of women in the economic life of the Motu people, together with a list of women's artefacts and goods. Rau closes his report with a call to pray for the eventual flourishing of the Word of God in Papua and the extension of God's peace there.

### Excerpts of Rau's manuscript

Several excerpts follow from Rau's manuscript. They highlight the arrival and welcome of the orometua in Manumanu (sections [1-6]), their ministry in Manumanu, teaching the word of God in the Rarotongan language [7-12] and the establishment of the work in Port Moresby [15-18], Boera [19-22] and visiting Rearea [23]. After the arrival of the missionary Lawes [26], returned to Aitutaki and remarried [27]. Rau also referred to pre-Christian times in Rarotonga [38].

## ***Te kave'anga i te tuatua nā te Atua ki Papua, Junu 18 1872 – Junu 14 1877, 'Taking the Word of God to Papua,' Raukōpū Tāria of Aitutaki, Cook Islands, Translated by Kevin & Mary Salisbury and Ngametua Rivaia***

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| <p>[1] I teia mataiti nei kua akamaroiroi nga Ekaresia Rarotonga ma nga enua i vaitata'o i te kave i te tuatua na te Atua ki Papua. I taua tuatau kua maroiroi tuke nga orometua ma te Ekaresia e nga Ariki i taua manako, kia kaveaia te tuatua na te Atua ki Papua. Ei reira kua ikia te au taeake i te apianga i Rarotonga, okotai no Rarotonga ko Aniderea, okotai no Mangaia ko Ruatoka, okotai no Aitutaki ko Rau, tokorua no Maniiki ko Henray e Adamu, tokorima taeake tokorima vaine, na Gilli rua i kave i te au taeake ki Papua.</p>                                                                                                                                                                                               | <p>[1] This year the churches in Rarotonga and the nearby islands became motivated to take the Word of God to Papua. During that time the pastors, the congregations and the chiefs gave exceptional support for that endeavour so that the Word of God might be taken to Papua. Consequently, these brothers were selected from the Institution at Rarotonga: one from Rarotonga, Aniderea;<sup>17</sup> one from Mangaia, Ruātoka; one from Aitutaki, Rau; and two from Manihiki, Henray (Henere) and Adamu. Altogether there were five men and five women who <i>Gilli Rua</i> ('second Gill' – Rev. Wyatt Gill) took with him to Papua.</p>                                                                                                                                                                                                              |
| <p>[2] I te mataiti 1872 Noema 22 kua tae te au taeake ma Gilli rua ki Papua. I te marama ia Noema 22 kua tutau te Pai ki Redscar Baey. I te popongi avatea kua aere maira tetai vaka ki runga i to matou Pai. Kua kapiki atura kia aere mai, kua aere mai ma te matakutaku. Tera te tu, e oe mai [e]tai ki runga i te Pai, e oe etai i te akaoki ki uta, no te matakū i pera'i. Kua aka[a]riari nga orometua i te orei ma te toki e te matipi kia ratou. Kua aere mai ratou ki runga i te Pai ma te kapiki, aere mai e, <i>maino anua maino</i>. Kare ra i kitea te aiteanga, me ea me ea. I nara kia kite matou i muringa'o i taua reo no ratou, <i>maino</i> tera i to tatou reo, e au, <i>anua maino</i>, tera i to tatou, e enua au.</p> | <p>[2] In the year 1872, November 22nd, all the brothers and <i>Gilli Rua</i> reached Papua. In the month of November, on the 22nd [day], the ship anchored in Redscar Bay. Just before midday a single canoe came out to our ship. We called out to them to come closer, and they approached us hesitantly. This is what happened: some [canoes] paddled up towards the ship, and others turned back towards the shore because they were afraid. The missionaries were waving handkerchiefs, and were showing them axes and knives. Some of them came on board, calling out, "Welcome, <i>maino anua maino</i>." We didn't know what they meant, whether one thing or another. But later we found out that <i>maino</i> in their language means 'e 'au in our language ('peace'), and <i>anua maino</i> means 'e 'enua 'au ('this is a peaceful land').</p> |
| <p>[3] E roa kua aere matou kua kimi i te oire e noo ei te tangata, kare ra i kitea i taua ra. Kua moe matou e kia popongi ake, kua akakite maira i taua tangata Papua, tera te oire ko Manumanu. Ko Avake te ingoa i taua tangata, nana i arataki ia matou ki te oire. Kua rekareka matou i te maata o te aroa o te Atua. Kua tae matou ki rotopu i taua oire ra, kua akara matou i te tu o te tangata Papua ma te tangi i to ratou tu i te kite[a]janga. Ei reira kua taoia [tao'ia] te ariki ma tona au tangata ki runga i te Pai. Ko Koko te ingoa o te ariki i Manumanu, kua moe ki runga i te Pai ma te karanga, "Ka noo tatou, ko au to kotou metua, e tamariki kotou naku." Kua oki taua ariki ki uta, e Sabati taua ra.</p>          | <p>[3] After a while we began to move and searched for the village where the people lived, but we did not see it that day. We slept the night [on board] and in the morning, one of the Papuan men pointed out to us, "That's Manumanu village." His name was Avake (Avaka) and he led us to the village. We rejoiced at God's great favour [to us]. When we reached the middle of the village, we saw what the Papuan people were actually like and felt sympathy at their appearance. The chief and his people were brought on board the ship. The name of the chief of Manumanu was Koko. He slept on board and told us, "We will all stay together, I am your father and you are my children." The chief went back to shore, as it was the Sabbath day (Sunday).</p>                                                                                     |
| <p>[4] Kia popongi ake i te Monide, kua akavaitata te Pai ki te oire, kua kake matou ki uta i taua oire i te ra 25. Kua oronga mai taua ariki i te are marae no matou.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | <p>[4] Early on Monday morning our ship moved closer to the village. We stepped onto the shore and went up to that village on the 25th day [of the month]. The chief gave the house on the</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |

<sup>17</sup> His name was written as Anederea in the Takamoa student register.

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| <p>Tera te tu i taua are, te[i] mua[<sup>o</sup>]o ta ratou kai ki reira kai ei, te ivi o te puaka ma te ika nunui ki reira vai ei, ta ratou tuatua anga ei reira tuatua. Tera te ingoa o taua are Tupumakatupu. Kua aere mai te tangata i te akara ia matou ma te umere i to ratou kiteanga i te tangata Rarotonga e te tangata Beritani. Kua aere mai ma te aroa ia matou: te niu, te to, te ika maoa, te meika kua omai na matou. Ko te tu ia o to ratou aroa kia matou ma te karanga <i>ania ania</i>; tera, e kai e kai i to tatou reo.</p>                                                                                                                                                                                                                                                                                                                           | <p><i>marae</i><sup>18</sup> for us to live in. This is how the house was organised, in the front part was where they ate and where there were pork bones (legs of pork) and large fish, and they held their meetings there. The name of the house was called <i>Tupumaka-tupu</i>. The people came to look at us and were amazed at the sight of people from Rarotonga and Britain. They came and showed kindness by giving us drinking coconuts, sugarcane, cooked fish and bananas. That was the way they showed their kindness to us, as they kept on saying, <i>ania ania</i>, which means 'eat, eat' in our language.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <p>[5] Kua noo matou ki te are okotai ki[a] ai, kua rave ta matou pure. Kua imene 235 ma te tatau i te Sala 72:1-14, ei reira kua pure. Kia akara te etene e, kua tupou matou ma te akamori, kua pera katoa ratou e oti ua ake, kare e komakoma e oti. Kua akakite te ariki aere te tangata ki te ngutuare, kare tetai i noo, okotai rai aerenga. Kua aere katoa taua ariki ki tona are.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | <p>[5] We stayed in the same house until the evening, when we had our devotions. We sang hymn number 235<sup>19</sup> and read Psalm 72:1-14<sup>20</sup> and then prayed. When the heathen people observed that we bowed our heads to worship, they did the same until we finished, and didn't make a sound until the end [of the prayer]. Then the chief told the people to go to their homes, and not a single one stayed, they all went at the same time. The chief also retired to his house.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <p>[6] Kua noo ko matou anake ua, kua rave akaou ta matou pure. E oti, tera ta matou tuatua, ka tauati ka moe tai pae, ka ara tai pae, kare i kitea te tu o te etene eaala [e a'a ra]. Kua muteki ua matou ko te varea raia [=varea[anga] rai ia] e te moe. Moe anake atura matou e ao ua ake, mei te mea ra e ko Rarotonga. Kua umere ua matou i ta te Atua lavenga takake. Kua karanga a Iesu ki tana au Pipi, auraka e mataku e taku anana iti. Kua akakite ia i roto i te Sala 121:3 kare atura ta matou i tupu, mari ra ko ta te Atua.</p> <p>E kia popongi ake, kua rave akaou rai matou i te pure. Kua aere mai te tangata ki te pure, ko taua tu rai. Kua tae katoa mai nga orometua ki uta, kua ui eaa tei tupu. Kua akakite atu matou te aroa o te Atua. E roa, kua aere te Pai, kua noo matou. Tera te ingoa i tau[a] Pai ko <i>Loelia</i> (Capi Webudale).</p> | <p>[6] When we were finally alone by ourselves, we had another time of prayer. When we had finished, we decided to have one group sleeping, while others would keep watch through the night because we didn't know what the heathen might do. We were all quiet and then we just fell asleep. We slept right through the night until day dawned, just as if we were in Rarotonga. We marvelled at what God did quite apart from us. Jesus said to his disciples, "<i>Do not be afraid, my little flock, [it is your Father's pleasure to give you the kingdom.]</i>"<sup>21</sup> And it says in Psalm 121:3 that success is not due to our efforts, but because of what God does.<sup>22</sup></p> <p>Early in the morning we had our devotions again. The people also came to the prayer service, as before. And the two missionaries came ashore and asked us what had transpired. We told them about the favour God [had shown to us]. Eventually the ship sailed away and we stayed there. The name of the ship was <i>Loelia</i> under Capi Webudale (Captain Websdale).<sup>23</sup></p> |
| <p>[7] [I] Na ra kia noo matou, kua akakite ua matou i te tuatua na te Atua i te reo Rarotonga, kare i kitea to ratou reo. Ta matou angaanga mua e rave i to matou are. E roa kua tupu te maki kia matou, te maki o taua enua. [Kāre] E roa kua tupu te tumatetenga i to matou ngutuare, kare i roa tona maki, e 5 ra i tona makinga ko te mate raia [&gt;rai ia]. Ko tei tupu muaana ia ia matou, ko te akamata raia [&gt;rai ia] i te mate i to matou ngutuare: ko Adamu e te vaine, ko Rau V, Henere V. Kua maata te maki i te tupu anga. Kua tae te Pai Manuā (koa [H]MS <i>Basilisk</i>, Capi Moresby). Kua taoi [tao'i] ia Aniderea e te V, Ruatoka e te V, apaina ia</p>                                                                                                                                                                                            | <p>[7] And so as we stayed there, we taught the Word of God only in the Rarotongan language because we did not yet know their language. Our first task was to build our house. After a while some of us became ill with the sickness of that land. It was [not] long before tragedy came to our household, he wasn't sick for long, his sickness lasted just five days before he died. That is how it first happened among us, the beginning of the deaths in our household: Adamu and his wife, Rau's wife, [and later] Henere's wife died. The onset of the sickness was very severe. Then the <i>manuā</i> ('man-of-war') arrived, the HMS <i>Basilisk</i>, under Captain Moresby. Aniderea and his wife and Ruātoka and his wife were carried on board and taken to Cape York because they</p>                                                                                                                                                                                                                                                                                              |

<sup>18</sup> The Rarotongan word *marae*, a ceremonial and religious focal point, is used here to describe the Motuan equivalent, the area on which stood the *dubu*, a two-story decorated platform supported by highly carved posts.

<sup>19</sup> This is a missionary hymn composed by Aaron Buzacott: *Tei te Ariki tikai nei, tei ia Iesu rai te au, nona te pa 'enua ke, i nona oki to tatou.* ['Truly he is King here, to Jesus belongs the realm, all the different island groups are his, including all of us.'] *E au Imene ei akapaapaa anga i te Atua : i te reo Rarotonga* (London: Clowes & Sons, 1869, 1872). (No. 97 in *Te Au Imene Ekalesia na te Cook Islands Christian Church*, 1962.)

<sup>20</sup> Psalm 72 was a fitting choice of reading for their first devotional time together. Attributed to Solomon, the prayer solicits divine blessing on the royal son of David and envisions a future age when the peace and prosperity of the Messianic kingdom extends across the whole world, with justice and societal renewal as its hallmark (note especially verses 4,7, and 11-14).

<sup>21</sup> Refers to Luke 12:32.

<sup>22</sup> Rau refers to Psalm 121:3b in the Rarotongan Bible (*kare tei tiaki ia koe e varea e te moe*: 'he who watches over you does not slumber or sleep') in relation to their protection during the night, and his brief reflection aptly encapsulates the tenor of the whole Psalm.

<sup>23</sup> The ship was chartered for this voyage. Soon afterwards it was sold to a wealthy gentleman from Melbourne who used it for pleasure cruises (see section 13).



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| atura ki Cape York, no te maki, kua noo matou.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | were ill, while the rest of us stayed back.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| [8] Kia tae i te marama ia Mati ra 21 1873, kua kite matou i tetai tamaki i Manumanu, e kainga [keiā'anga] te [ʻ]ara, kare ra i kitea te tangata i aru iai [i a ia?], kua pari ua aia na to Satana i keia. Kua aere matou kua vavao, kare ra i kino, kua akaau vave ia.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | [8] When it came to March 21st 1873, we witnessed a conflict at Manumanu. Stealing was the offence, and no one knew the person who was involved, but Satana was blamed for stealing. We went and separated them, but there was no violence, and peace was restored quickly.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| [9] E roa [ʻ E roa akera], kua tupu tetai tumatete[nga] i taua oire, e au vaka no Erema kua tae mai ki Manumanu. Kua matakū katoa [a] Manumanu, kua akaruke i te oire, kua aere te tangata ki raro i te kauvai moe ei i runga i te vaka. I taua po kua aere mai tetai taae no raro i te vai e kika i tetai vaine te moe ra i runga i te vaka ei kai nana. Kia kite ake taua vaine e te kika ia ra aia e taua taae, kua kapiki ki te tane. Kua tu te tane ki runga, kua vaitata i te riro, kua opu aia i te vaine, kua mou mai. Nara ko te pakiri o tona mimiti kua peke i taua taae ra, kua ora taua vaine kare i mate.                                                                                                                                                                                  | [9] Later on a crisis arose in that village when some canoes from Erema <sup>24</sup> arrived at Manumanu. The Manumanu people were all fearful and left their village and went down to the river to sleep on their canoes. During the night a fierce monster (crocodile) came up out of the water and seized a woman who was sleeping on the canoe, dragging her under the water for his food. As soon as she realised that she was being dragged away by the crocodile, she screamed out to her husband. He stood up as she was about to be taken and grabbed his wife, holding her tightly. Though the skin around her forehead was taken by the monster, the woman was still alive, she didn't die.                                                                                                                                                    |
| [10] Nara i to matou noo anga i taua enua, te tu o te tangata e tu aroa e te takinga meitaki, kare ratou i akakino ana ia matou. Kua aere mai te tangata mei nga oire i te akara ia matou no te mea, kare ratou e kite ana e kua ki teianei ao i te enua ma te tangata. To ratou manako ko ratou ua te tangata i teianei ao e te enua.<br><br>Kua ui au kia ratou, kare kotou e kite ana i te Pai? Kua karanga ratou, e Atua taua Pai, to ratou tangata e mate ko te Vaerua tei roto i taua Pai, na taua Pai e kave ki Erema, ki te ngai e vai ei to ratou vaerua tangata mate. I karanga te tuatua a to ratou ui tupuna, ko Erema te vairanga o to ratou au vaerua, no te mea e au oire maata te kai. Kua aere to ratou au vaerua, ka kai pia ma te meika-para. Ko to ratou manako ka kaikai te vaerua. | [10] So during our stay in that land, the people were generous and treated us well; they didn't do us any harm at all. People from the nearby villages came to look at us, because they did not know that the world was full of other lands and people. They believed that they were the only inhabitants in the world.<br><br>I asked them, "Haven't you ever seen [foreign] ships before?" They replied, "A ship is a god, the spirits of those who have died are in the ship and the ship takes the spirits to Erema, the place where the spirits of the dead remain." The teachings of their ancestors were that Erema was the [final resting] place for all their spirits, because the villages there have plenty of food. Their departed spirits go there to eat starch (sago) and ripe bananas. Their belief is that departed spirits can eat food. |
| [11] Kua akakite au kia ratou na lehova i anga i te Rangi e te enua, te moana e te au mea katoatoa, ma te tangata te kopapa ma te vaerua, e one te kopapa no te enua, na ra ko te vaerua no ko mai ia i te Atua. Ka Tirava te kopapa ki raro i te one, kareka ko te vaerua ka oki ia ki ko i te Atua. No reira mai aia no te kopapa te kaikai, kareka te vaerua kare aia e kaikai.                                                                                                                                                                                                                                                                                                                                                                                                                       | [11] I told them that Jehovah made the heavens and the earth, the sea and everything, including humans who are body and spirit; the body is from the dust of the earth, whereas the spirit comes from God. The body will return to the earth, but the spirit will return to be with God. That's why he made the body to eat, but as for the spirit, it does not eat.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| [12] E enua tangata akono e te kite, to ratou are e are taua rakau, e moe ki runga, kare e moe ki raro i te one. Ta ratou kai e tunu ki te Pani na ratou ei e maani, te apinga utui vai e te kakapu kai. E ivi manu ta ratou kokai, ko te katu niu ta ratou punu. E enua vaine akono meitaki te ngutuare e te matutu i te angaanga.                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | [12] The people of this land are conscientious and knowledgeable, their houses have raised wooden platforms to sleep on, they don't sleep on the ground. Their food is cooked in pots that they make, as also are containers for fetching water and for serving food. They use the bones of birds for forks and coconut shells for spoons. The women of this land look after their households well and are energetic and industrious.                                                                                                                                                                                                                                                                                                                                                                                                                      |
| [13] Kia tae i te marama ia May kua tupu akaou te maki i to matou ngutuare. I te ra 10 o May, kua tae mai te Pai a <i>Loelia</i> , kua akara te Pu o taua Pai (koia oki a Mis Chinesiy), Capi Webudale, kua aroa ia matou no te maki, ei reira kua taoui ia matou ki te Cape York. Aere atu ra, ma te tangi i te etene, e te anoano i te rave i te angaanga i te akakite i te ingoa o Iesu e tana tuatua. Kua akono rikiriki aere ra te tangata i te pure ma te uiui mai i te tu o te Atua. Kua akakite au kia ratou e Vaerua                                                                                                                                                                                                                                                                            | [13] In the month of May sickness returned to our household. On the 10th day of May the yacht <i>Loelia</i> arrived and the owner, "Mis Chinesiy" <sup>25</sup> [with] Captain Websdale came to see us. They took pity on us because we were sick, and so they took us to Cape York. As we left we felt sorry for the heathen people, and wanted to continue on with the work of proclaiming the name of Jesus and his Word. The people had made some progress in observing prayer times and in enquiring about the nature of God. I told them that God is a Spirit, and we must worship him with our                                                                                                                                                                                                                                                      |

<sup>24</sup> 'Erema' refers to the people of the eastern Elema district between Cape Possession and Kerema on the coast about 140 km from Manumanu.

<sup>25</sup> This name refers to "Mr James" Orkney, a gentleman of Melbourne who had recently converted the *Loelia* to a pleasure yacht. As they were passing Manumanu, Captain Websdale thought it prudent to call on the teachers. (A.W. Murray, Cape York, 29 May 1873, Papua Letters).

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| <p>te Atua, kia akamori ma te vaerua e tikai.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | <p>spirits in truth.<sup>26</sup></p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <p>[14] Kia noo matou ki Cape York, kia rauka te maroiroi, kua anoano akaou au ki te oki akaou ki Papua i te tamata akaou. Kua ui tatakai tai te orometua kia matou, kua akakite au i toku manako kia akaoki akaou iaku ki Papua. Kua piri katoa mai ratou i toku manako, kua [&gt;kia] oki akaou matou ki te tamata akaou i te angaanga. I te Marama ia Noema 18 1873 kua akaruke matou ia Cape York, aere atu ra ki Papua, i te ra 24 o Noema kua tae akaou matou ki Manumanu. Kua rekareka taua oire i te kite akaou anga ia matou, kua pera katoa oki matou i te kite katoa anga [i] to ratou mata. Kua tapu rai ia matou kia noo akaou ki o ratou, kare matou i noo, kua aere matou ki [te]tai oire ke noo ei, ki Anuabata; e 24 Maire te mamao ki Manumanu. E rua tumu i kore ei matou e noo akaou ki reira, ko te maki ko tetai ia, no tei akakino ratou i to matou are e ta matou apinga.</p> | <p>[14] While we were staying at Cape York to regain our strength, I desired once more to return to Papua and resume [the mission work]. The missionary asked each of us what we thought, and I told him that I wanted to go back to Papua. The others all concurred with my opinion, that we return to resume our work.</p> <p>On November 18th 1873 we left Cape York and sailed for Papua, arriving at Manumanu on the 24th day of November. The whole village was pleased to see us again and we too were pleased to see their faces. They tried to constrain us to live with them again, but we didn't stay, and went instead to settle in a different village called Anuabata (Hanuabada), about 24 miles from Manumanu. There were two reasons why we didn't settle there again: firstly due to the sickness there, and also because they had damaged our house and possessions [during our absence].<sup>27</sup></p> |
| <p>[15] Noema 26 1873 Kua tutau to matou pai ki Bort Moresby, kua aere matou ki uta. Kua akaputupu mai [mātou] i nga ariki, ma te ui i to ratou manako. Kua akakite mai ratou i to ratou rekareka maata, ko matou i aere mai ki to ratou oire. Kua tapu [&gt;tāpū] nga ariki ia matou. Tera te ingoa i nga Ariki, ko Ila, ko Kuba. Kua noo matou ki o raua ngutuare. Na ra kia [&gt;kua?] noo matou ki taua oire, kua [&gt;kia] akakite mai [&gt;atu] i te tuatua na te Atua ma to lesu mate anga. Kua āriki rai ratou i ta matou i akakite kia ratou.</p> <p>Kua karanga te ariki a Ila, e akaki[te] matou i tau[a] tuatua, kua [&gt;kia] aere mai te tamariki ki te Pure ma te apii, te au ariki pera katoa te tangata, te tane ma te vaine, i tai pure. Kare kua ariki meitaki ratou ia matou, kare e pekapeka i tupu.</p>                                                                         | <p>[15] November 26th 1873: Our ship anchored in Port Moresby and we went ashore. We met with the two chiefs and asked them for their opinions [regarding our mission]. They told us that they were very happy indeed that we had come to their village. The two chiefs prevailed on us to stay with them. Their names were Ila and Kuba (Hila and Guba). We lived in their houses. However [the reason] we were staying in that village was to share with them the word of God and tell them about the death of Jesus. The people readily accepted what we made known to them.</p> <p>Hila the chief announced for us to make our message known, for the children to come to prayers and school lessons, and the chiefs and all the people, men and women, to come to the one prayer service. They weren't fully in agreement with us, but no quarrel arose.</p>                                                             |
| <p>[16] Kua aere matou ki to ratou ngai uipaanga rave i ta matou pure i te Sabati i rotou ia ratou. Tera ra te ngai tuke ia ratou kia rave ta matou pure ki te pae o tai ariki, kare tai ariki ma tona pae tangata e aere mai ki taua pure. Te ui ra matou no te aa i perai, kua akakite mai ratou e mea akamā ia ratou [i] te aere ki to tetai ke ngai.</p> <p>Ei reira kua vee te pure avatea ki tai tupu, te pure aiai ki tai tupu. Tera te ingoa i aua nga tupu, <i>Venei tupu</i>, ko Ila te ariki; <i>Inavara tupu</i>, ko Poevaki ma Kuba nga ariki i reira. <i>Tupu</i> e marae i o ratou i tai ra.</p>                                                                                                                                                                                                                                                                                       | <p>[16] On the Sabbath (Sunday) we went to their meeting place to hold our prayer service among them. But the strange thing about them was that if we held our service on the side of one chief, the other chief and the people of his side did not attend the service. On asking them why they did that, they replied that it was a shameful thing for them to go to a [meeting] place other than their own.</p> <p>So the prayer services were divided, with the midday service held on one <i>tupu</i>, and the afternoon one held on the other <i>tupu</i>. The names of the two <i>tupu</i> were <i>Venei Tupu</i>, with the chief Hila; and <i>Inavara Tupu</i>, with Poevaki (Boe Vagi) and Guba the two chiefs there. <i>Tupu (dubu)</i> is what they call their <i>marae</i> beside the sea.<sup>28</sup></p>                                                                                                        |
| <p>[17] Kua ui mai tai ariki ko Kuba, i te tu o lehova. Kua akakite au ko lehova te Atua mana, nana i anga i te Rangi e te enua e te au mea katoatoa i roto ra, e te tangata. Kua karanga taua ariki, na na i anga i te enua, na Koitapu i anga i te Rangi, na Ila i anga i te tangata. Kua akakite au kia ratou, "Mei te mea e, na kotou i anga i te enua e te rangi e te tangata, e angaan[ga] kotou i tetai enua ma te tangata ki runga'o kia kite tatou e, e</p>                                                                                                                                                                                                                                                                                                                                                                                                                                  | <p>[17] One of the chiefs, Guba,<sup>29</sup> asked me what Jehovah was like. I told him that Jehovah is the God of <i>mana</i> (power) who created the heavens and the earth and everything in them, and human beings. The chief exclaimed that it was he who had made the land, Koitapu (Koitabu) who had made the heavens and Hila who had made people. I challenged them, "If that is so, that you [chiefs] created the earth, the heavens and human beings, then why don't you create a land with people on it so that we will know</p>                                                                                                                                                                                                                                                                                                                                                                                  |

<sup>26</sup> Refers to John 4:24.

<sup>27</sup> The house had been dismantled and possessions had been taken. Apparently while the men were away voyaging, an inland tribe had come and done this (A.W. Murray, Cape York, 17 Dec. 1873, 'Voyage to Redscar Bay and Port Moresby in the "Retrieve", Nov. 18–Dec. 8 1873', Council for World Mission, Papua Journals.

<sup>28</sup> *Dubu*: a ritual platform.

<sup>29</sup> *Guba* means 'sky, heavens'.

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| <p>tuatua tika ta kotou.”</p> <p>Kua tumatetenga ratou, kare i tuatua akaou; kua karanga ko te tuatua a to ratou ai metua ta ratou i akono, e na ratou i anga, kua irinaki ratou ki tei reira.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | <p>that what you are saying is true!”</p> <p>They were greatly troubled at that and didn’t answer us; [but] they stated that they observed the traditions that their ancestors had created, and they believed them.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| <p>[18] Kua ui katoa mai ratou i te tu o to tatou pa enua. Kua akakite au kua meitaki, kua noo ua te tangata ma te au, kua kore te tamaki, kua ki te enua i te kakā o lehova.</p> <p>Tera ta ratou, e aā kotou i akaruke [e]i i to kotou enua, e i aere mai ei i konei [?]. Tera taku, i aere mai matou e akakite kia kotou i te ora ia lesu e tana Evangelia kia kite kotou. Kua karanga ratou, e ora matou i te Pia, te ui e te meika. Kua akakite au, na te Atua katoa taua au mea e tauturu no te kopapa.</p>                                                                                                                                                                                                                                                                                                                                           | <p>[18] They also asked us what our group of islands was like. I told them that our islands were blessed; the people just live together in peace, there is no more war, and the islands are filled with the glorious light of Jehovah.</p> <p>They asked, “Why did you leave your country and come over here?” I replied, “We have come to tell you about the life that is in Jesus and his good news so that you will experience it. They declared, “We live on sago, yams and bananas.” I explained, “All those things that help our bodily life are from God.”</p>                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <p>[20] Mati 12 1874 kua aere au ki Poela maua ko Piri, na Ms Murry i kave ia maua ki Poela. I tupu rai tetai pekapeka i taua tere ra, ko te ariki [k]o lla kare i akatika iaku kia aere au ki Poela. I karanga aia me aere au e aere katoa matou, me noo au e noo katoa matou. Kare oki toku manako i rekareka i te tāpu [ &gt;tāpū] a tau[a] ariki, no te mea tei te angaanga toku anoano i tau[a] po. Kua tupu mai e tai manako e oki akaou ki te ariki, e akanauru. Tera te tuatua, “E te ariki, e akatika mai koe i toku inangaro. Kia aere au, ka oki mai rai au ki konei.” Tera ta taua ariki, “E akatika mai koe i toku anoano. E aere koe ki toou apinga e vaoo koe ki konei vai ei, ei kite noku e ka oki akaou mai koe kiaku nei. Kua akatika vave au ki tana, kua aere ua au ma toku moenga o tai, no reira kua tae au ki Poela.</p>            | <p>[20] March 12th 1874: I went to Poela (Boera) with Piri, Ms Murry (Mr. Murray) took us to Boera. A big dispute arose concerning that trip, as the chief Hila did not agree that I should go to Boera. He said that if I went, all of us should go, and if I stayed, we should all stay. However, I wasn’t at all happy with the chief preventing me [from going], for my desire was set on the [mission] work that night. A plan came to my mind of how to go back to the chief and persuade him. This is what I said: “O chief, would you agree with my wishes. Let me go, and I will definitely come back here.” The chief said, “Then consent to my wishes. Go and get your things and leave them all right here, as proof to me that you will come back again to me.” At once I agreed to what he said, and I departed with just my sleeping mat for sea [voyaging], and so I arrived at Boera.</p>                                                                                   |
| <p>[21] Kua ariki mai taua oire ra ia matou. Kua akakite maua i te tuatua na te Atua e te ingoa o lesu tana tamaiti. Tera te rainga i te tangata i Poela, 516 te tane e te vaine, 10 mairi te mamao ia Poela e Anuabata. Tera te muna o toku rekareka i Poela, ko to mau[a] are na nga ariki ma te tangata o taua oire i akatu, te rau, te taua, kare i roa kua oti vave, kua rave ma te rekareka. Ko to maua tamataanga ia i te rave i te angaanga a te Atua e teia noai. Ko VakiMataā te ariki i Poela.</p>                                                                                                                                                                                                                                                                                                                                               | <p>[21] The village people welcomed our group. The two of us shared with them God’s message and the name of Jesus his Son. The total population of Boera was 516 men and women, and the distance is 10 miles between Boera and Hanuabada. The reason for my happiness in Boera was that the two chiefs and the people of that village erected a house for the two of us, with thatch and a floor, it didn’t take long, but was finished quickly, it was done with enthusiasm. This was how we started the work of God there, which continues to this day. The chief of Boera is Vaki Mataa (Vagi Madaha).</p>                                                                                                                                                                                                                                                                                                                                                                                |
| <p>[22] Tera tetai mea i tupu i taua oire ra i taua mataiti, e nga Vaka no Poela e rua kua tae mai ki te oire, e roa kua panu [paanu] i te oki anga mai ki to ratou oire. E peu i taua enua ka aere to te pae i te itinga ki te opunga o te lā, e okooko, [ko] to ratou ia tu i te au tuatau katoa kia aere ratou. Ka aere mamao roa, [e] 100 Maile to tetai, e 121 tetai, ka na te pae enua aere ua te aere.</p> <p>Na [ra] ko aua nga vaka kua rokoia e te matangi viviki ma te ua, kua mamao te one ki uta ko te ngaro rai, kare i kitea mai to ratou kopapa. Kua riro ta ratou au vaine ei vaine takaua, e ta ratou au tamariki ei tamariki metua kore. E au la mamae e te tumatetenga taua au ra, kua arara [ &gt;araara] te vaine ki te tane kare, e te au tamariki ki te metua. Kua ngaro ua ratou [e] 60 tangata te katoatoa i aua nga vaka ra.</p> | <p>[22] There was an event that had happened earlier that year concerning two canoes of Boera that were returning to the village, after a long time drifting on the return voyage to the village. It is a custom in this land for the eastern peoples to travel to the west to exchange products. That’s what they always do whenever they travel. They sail quite far away, on one occasion 100 miles, or even 121 miles, always keeping close to the coastline.</p> <p>However, those two canoes were overwhelmed by a violent squall of wind and rain, which carried them far away from the sand bars near the shore, and they were all lost and their bodies were never found. All their wives became widows and all their children were left without fathers. That was a time of great pain and mourning, as the women stayed awake mourning for their lost husbands and the children for their lost fathers. Altogether there were sixty men who went missing on those two canoes.</p> |
| <p>[23] E roa kua aere au ki Rearea. Aperil 5th 1874 kua tae au ki taua oire, e aerenga akara ma te akakite i te ingoa o te Atua i taua oire ra. Kua noo au i rotopu ia ratou e rua po e rua ao. Kua rekareka oki au i te aroa o te Atua i te arataki anga iaku ki rotopu i te au oire taku i aere. Tera te mamao o Poela e Rearea [e] 8</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | <p>[23] [A short while] later I went to Rearea. On April 5th 1874 I reached that village on a surveying trip to make known the name of God in that village. I stayed among them for two nights and two days. And I was glad because of God’s favour in leading me right into all the villages where I have been. The distance</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |



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| <p>maire.</p> <p>Tera tetai mea i tupu i taua oire la i Rearea. E tane e te vaine kua aere raua ki te koi ua rakau, kua mate raua e te kaki vai, [e] kua aere raua kua inu vai. Kua rere maira tetai taee no raro i te vai ki runga i te vaine, kua apai atu ra ki raro i taua kauvai. Kua rere katoa te tane e akaora i tana vaine, kua opu katoa taua Wala ia raua katoa, tetai i tai Rima, tetai i tai Rima, raua katoa. Kua akaruke te tane i te vaine no te mate, nara ko te ate vaevae o te tane tei peke i taua Wala la.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | <p>between Boera and Rearea is eight miles.</p> <p>There was something that happened in the village of Rearea. A man and his wife had gone to gather fruit, and when they were faint with thirst, they went and drank some water. A fierce monster (crocodile) sprang up out of the water and on to the woman and took her down into the river. As the man rushed to save his wife, the <i>Wala</i> (crocodile) seized both of them, one with one paw, the other in his other paw, both of them. The man left his wife to die, but only the calf muscle of the man's leg was taken by that <i>Wala</i>.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <p>[26] Kia tae ki te marama ia Noema 24 1874 kua tae mai te Orometua ki Papua, Ko Ms Lows [Mr Lawes] ma te au taeake Rarotonga, e te au taeake Nuea [Niuē]. Kua rekareka matou i te araveianga ki te au Orometua. Ko te taeanga mua tika[i] ia o te Pai orometua ki New Guinea, i te oire lai [ˋrāi i] Pot Morese Bay.</p> <p>Kua akatu matou i te are o te orometua papa[a]. E roa kua tupu tetai pekapeka i taua ra, kite ake matou kua akapini ia to matou are e te etene. Kua ui atu au, "E aa tena?" Kua karanga mai ra ratou, "E tamaki." Kua akakite atu au ki te orometua ma nga Rangatira, kua oti te angaanga, e tamaki teia. Kua aere te au papaa ki runga i te Pai, kua noo matou ma te tamaki atu tamaki mai. Kua aere mai to matou ariki, kua kapiki, "Vavaia [ˋVāvā'i'ia] te are kia kitea to kotou toa." Kua matakou to Erevara i to Anuavata.</p> <p>E, kia popongi ake kua aere rai nga ariki i te tāpu i te Pai ma te orometua, auraka e matakou, kare e tamaki, ko [ˋkua] au te tamaki e tamaki ei. Kua akatika te orometua ki ta te ariki, kua aere akaou ki uta, e akaoti i te are e kia oti. Kua aere a "John Williams" ki Sydney, kua noo kapiti matou ki te ngai okotai.</p> | <p>[26] On November 24th 1874 the missionary to Papua arrived, Ms Lows (Mr Lawes), together with brothers from Rarotonga and Niuē. We were delighted to meet up with these pastors. This was the very first time the missionary ship [<i>John Williams</i>] had come to New Guinea, arriving right at the village at Port Moresby.</p> <p>We built the house for the English missionary. After a while a dispute arose, and we saw that our own house was surrounded by the <i>ētene</i> (heathen). I asked them, "What's the matter?" They replied, "A dispute has erupted." I informed the missionary and the two captains that the work had stopped because of a fight. The <i>papa'a</i> (Englishmen) went on board the ship, while we stayed to fight against them and they fought us. Our chief came and called out, "Break down the house so that we can see that you are warriors!" The people of Erevara (Eleva) were afraid of the Anuavata (Hanuabada) people [and stopped fighting].</p> <p>So when morning came, the two chiefs went to detain the ship and the missionary, [saying], "Don't be afraid, there is no longer a conflict, peace has been restored after the fight." The missionary accepted what the chief said and returned ashore to finish the house until it was complete. The <i>John Williams</i> sailed to Sydney, and we all stayed together in the one place.</p> |
| <p>[28] I tetai tuatau, i te marama ia Ianuale 14 1875 kua akaruke au ia Potr Mores bay, ka oki ki te enua mou koia Aitutaki no te tumatetenga i tupu i aku e kia rauka tetai tokorua ka oki akaou mai au ki New Guinea akaou. Okotai oku mataiti e te ava mataiti, kua tae au ki te enua ki te ngutuare o toku metua. Kua rekareka i te maata maata o to te Atua aroa iaku i oki akaou mai ki toku ngutuare. E roa kua rauka te tokorua, kua oki akaou ki Papua i te rave rai i te angaanga na te Atua ki te pa enua etene.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | <p>[28] At a certain time, on January 14th 1875, I left Port Moresby to return to my homeland of Aitutaki, because of the tragedy that had happened to me and so that I could find another wife and return to New Guinea. [After] my one and a half years' [absence],<sup>30</sup> I reached my homeland and arrived at my father's house. I was happy for God's very great love and favour to me in bringing me back to my family. After a while I found a wife and we went back to Papua to resume the work of God in the heathen lands.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <p>[29] Julaiy 22 1875, kua akaruke au ia Aitutaki, oki akaou atu ra ki Papua. Kia tae ki te marama Ianuale 14 1876 kua tae akaou ki Potr Mores Bay, kua rekareka i te aravei akaou anga ma te au taeake e te orometua papaa, ma te tangata o te enua i te aroa maata maata o te Atua. Kua tu tetai mea are pureanga, e are koro rakau e 7 te roa. Kua akatupu katoa i te apii tamariki ki te piapa [ˋpiāpā]. Kua tupu katoa te kite o te tamariki kare e aiteia tamariki tamaine, tamariki tamaroa. Kua tu katoa te are pure i Poera ko Piri oki te orometua i reira. Kua akatupu katoa ia te apii tamariki i reira.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | <p>[29] July 22nd 1875: I left Aitutaki to return to Papua. Eventually on January 14th 1876 we reached Port Moresby and I was overjoyed to meet again with the brothers (the Pacific pastors) and the English missionary and the people of the land because of God's abundant grace. A prayer chapel had been erected, a building walled with wooden stakes seven [feet] high. And a school had been started to educate the children. And the knowledge of the children had increased beyond all comparison, both the boys and the girls. A church had also been built in Boera, and Piri was the pastor there, and a school had been started for the children there.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| <p>[38] Na ra, ko taua au oire taku i kite aere nei, kare e aite ia te meitaki. I taku akara anga i te rai tangata, e te rai oire e te au meitaki kopapa katoa, i tuke ia pae i ta matou i noo mua aere ana.</p> <p>Ko te tu teia o te au oire taku i kite aere i taua enua.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | <p>[38] Thus in all of these villages that I surveyed [on this voyage], there is none to equal them in excellence. In my observation of the numerous inhabitants, and the number of villages and everything good for physical [existence], this [eastern] part is quite different from where we lived and travelled previously.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |

<sup>30</sup> It was two and a half years from Rau's departure (June 1872) until he left Papua (January 1875).

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Tera ua te ngai tuke, kare ratou e akamori Idoro ana, kare oki e atua Idoro i reira. Tera ua ta ratou e maaraara ana, ko te vaerua o to ratou ai metua. Kare a ratou apai anga atinga ki te marae mei tei Rarotonga i muatangana. Kare oki a ratou peu viivii rava i rave, mei tei Rarotonga i muatangana, te tā puapinga kore ua i te tangata, te kai tangata, te akaturi kua tapu te vaine noo tane, na ra ko te takaua tane takaua vaine kare e tuatua ia ia.</p> | <p>So that is what the villages I saw were like when exploring this land. The only difference [from our perspective] is that they don't worship images and there are no idol gods there, but they continually think about the spirits of their ancestors. They do not make offerings on the <i>marae</i> as was done formerly in Rarotonga. And they do not have such disgusting customs as were practised by the Rarotongans in former times, such as murdering people without cause, cannibalism, and restraining married women to prevent adultery, whereas there was nothing like that said in relation to single men and women.</p> |
| <p>[40] Kare e kore e tupu te tuatua a te Atua ki Papua, tei te Atua te tuatau. Ei te pure ua tatou ki te Atua kia akavave aia i te tuatau i te akatupu i tona au ki Papua. E tapapa ua tatou i ta te Atua ka rave, no te mea, nōna te mana, nona te kakā, e tuatau ua atu. Amene.</p>                                                                                                                                                                                  | <p>[40] The Word of God will not fail to flourish in Papua according to God's time. So we must keep praying to God that he will hasten the time when he will establish his peace in Papua. We must wait patiently for what God will accomplish, because to him belongs the <i>mana</i> (power/authority) and the glory for ever and ever. Amen.</p>                                                                                                                                                                                                                                                                                      |

### Significance of Rau's ministry

Raukōpū Tāria spent a relatively short time on the Papua mainland during the period 1872–76 and is virtually unknown today in the Cook Islands. He and his more celebrated colleagues, Anederea, Piri and Ruātoka, together with Henere and Adamu, were courageous pioneer missionaries who volunteered to cross the Pacific to a different language and culture. Their aim was to bring the same message of hope and societal transformation that their parents and grandparents had experienced. Having been mentored by Chalmers, whose style and teaching encouraged cooperation and partnership, the six couples exhibited friendship and solidarity as they learnt the Motu language and built strong relationships with Motuan people. They showed deference to clan leaders and their filial relationships with them enabled the mission's success. Their communal living in Papua both in Manumanu and later in Hanuabada modelled daily corporate worship (as practised in Rarotonga), including the *īmene tuki* style of singing that later spread throughout the LMS mission districts on the southeastern coast as *Peroveta* hymns.

Rau had good rapport with people; Gill observed that Rau was “thoroughly cheerful and good natured”, while Murray remarked he was “a special favourite with the natives” (Gill, p. 265). His relationship with clan leaders, especially Hila Tutuhi, is evident throughout his report. He accepted invitations from clan leaders to visit their villages, negotiated for teachers to be placed in new locations, and stayed in their houses. Murray's proven pattern was to delegate responsibility to his Pacific colleagues, and Rau flourished with that freedom. Rau's expertise as a valued spokesman and interpreter enabled the extension of the mission into several new Motu villages (including Hanuabada, Gaire, Boera, Rearea and Porebada). His knowledge of the language and culture greatly assisted the British missionaries with the documentation of personal and ethnographic information. He facilitated contact with the unknown peoples of the southeast coast when he accompanied Lawes and McFarlane on their voyage of discovery and recorded many place names.

The pioneering group readily gained acceptance from whole villages: the first church building was on the verge of being erected in Manumanu after only five-and-a-half months of ministry, while from the outset the clan leaders and people of Hanuabada agreed to Sunday worship services and education for children. News of the ‘people of God’ spread and they received invitations from Motu, Koita and Papuan villages up and down the coast. Rau himself had contact with Indigenous groups from the eastern Gulf region to the entrance of Milne Bay, with significant interaction among most of the Motu villages and the people of Kerepunu at Hood Lagoon. As evidenced by a list of 90 names of villages and people groups that Lawes recorded within three months of his arrival at Port Moresby, the Cook Islanders were aware of Indigenous groups as far afield as the Western Gulf area and the inland Rigo district to the east. [See reference to Appendix III under *Sources*].

The question of why Rau has gone unnoticed in LMS mission history deserves attention. While Rau's colleagues, Anederea, Ruātoka and Piri are prominent in the early mission history of Papua, Rau's short missionary career is virtually absent, in spite of references to him scattered through the primary sources. This is partly because the early period of the Cook Islands teachers in Papua has not been studied in detail, apart from the early sections in the biographical study of Ruātoka by Marjorie Crocombe. Another reason for Rau's comparative obscurity is that the other three were based at specific mission stations for longer periods of time: Ruātoka at Hanuabada and Elevala (1873–1903), Piri at Boera (1874–89), and Anederea initially at Hanuabada, then at Yule Island and finally at Kerepunu from 1877 until his untimely death at Kalo in 1881. By contrast, Rau

was deployed in various places; for just over a year he was based at Hanuabada but visited villages further afield, following up invitations from clan leaders and extending the mission's influence into new areas. As a widower, he was freer to travel than his colleagues a roving pioneer who acted semi-autonomously under Archibald Murray's supervision.

Rau's report gives the perspective of the pioneering mission group from the Cook Islands to Papua and is the first known account by a Pacific Islander. A goal of this project was to establish the identities of the wives of the first teachers; this is the first time that all of their names have been published.

Rau's document adds anecdotal detail and eye-witness observations that complement the records of the early contact period in Papua. Conversely, his brief allusions to events, or discussions about Motuan beliefs are elaborated in the extensive accounts related to Murray by the Cook Islanders.

Rau and Piri were the first to translate biblical passages into Motu and Rau compiled a sizeable comparative list of Rarotongan and Motu words and sent them to Wyatt Gill in England. Rau's report contains descriptions of Motuan artefacts, with definitions and equivalents in Cook Islands Māori. His focus on the status and activities of women, particularly their role in making articles for marriage exchange and trade, were ahead of his time. His comments on voyaging and trade and the spiritual aspects of the *hiri* expeditions to the Gulf off Papua, including beliefs about Elema and the afterlife, confirm that the Cook Islanders were the first to gain this knowledge and give it to the missionaries.

Reflecting his Aitutaki cultural perspective, Rau's account articulates his humble commitment to the mission cause, and illustrates the depth of his understanding of the Christian message, while his character and way of life show empathy, determination and resilience in the face of adversity and at great personal cost.

The legacy of the Cook Islands *'orometua* continues to be celebrated in Papua. The day that they came ashore at Port Moresby, 26 November 1873, is still widely commemorated as Papua Gospel Day in all the provinces of the southeastern coast. *Peroveta* hymns are still sung in Rarotongan by Motu-speaking people, while the graves of those who died are tended. Since the independence of Papua New Guinea reciprocal visits between groups of Cook Islanders from Rarotonga and New Zealand and the Motu villages have revived historical connections. The publication of Rau's Report is timely, as the Motu communities prepare to commemorate the arrival of the first Cook Islands missionaries with 150th anniversary celebrations in late November this year.

This translation and exposition of Rau's memoirs highlights the strategic role played by Pacific emissaries in pioneer mission work. Though Raukōpū Tāria was in Papua for only three years in total, the record of his character, abilities and achievements should find an honoured place in Cook Islands mission history.

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Meitaki koleleka ki a Rahui David Mairi, for the names of Adamu and Henere's wives, and information about their families left behind.

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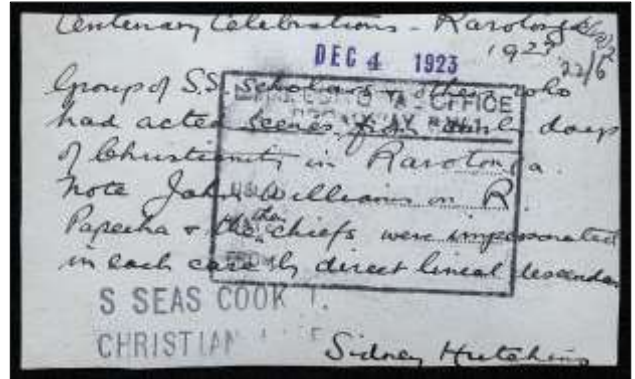
*Gathering of Cook Islands missionaries at Port Moresby on Sunday 10 January 1875. Left to right: Anederea, Piri, Ruatoka, Rau, Henere, Maka*  
Source: Council for World Mission archive, SOAS Library, London



*Memorial Plaque at Manumanu for the six pioneer couples*

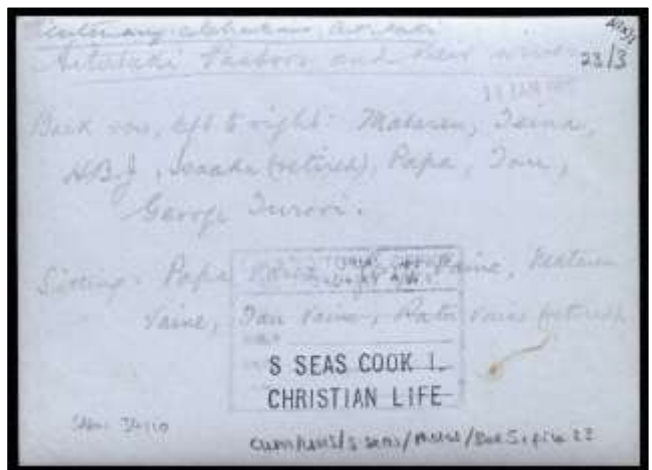
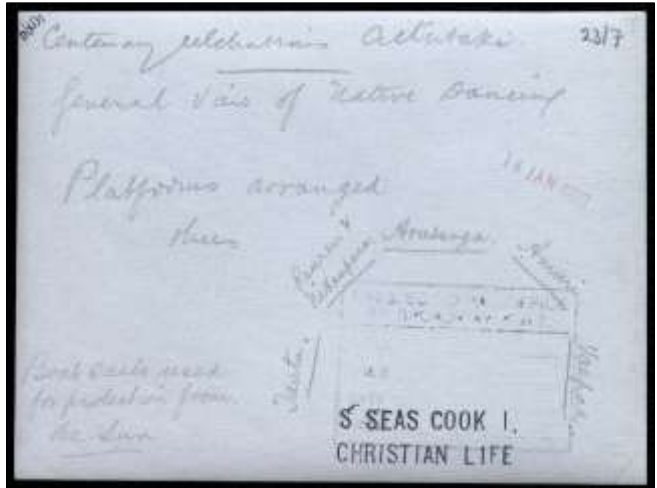
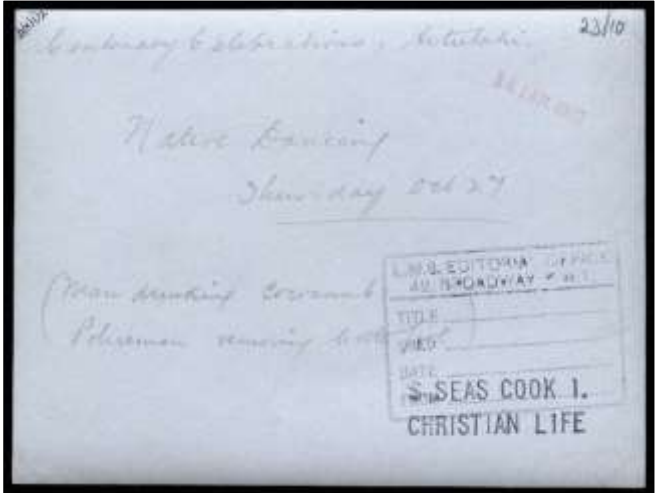


Assembly of the Pacific Conference of Churches in Chepenehe, New Caledonia, 1966 : representatives of Micronesia with Missionary Bernard Thorogood (left) who served in the Cook Islands for many years. At the same assembly was Tangaroa Tangaroa. Photos sent in by Rod Dixon of Mangaia.



**Centenary on Aitutaki, 1923**

Images sent in by Paula Paniani, National Archive, Cook Islands Ministry of Cultural Development



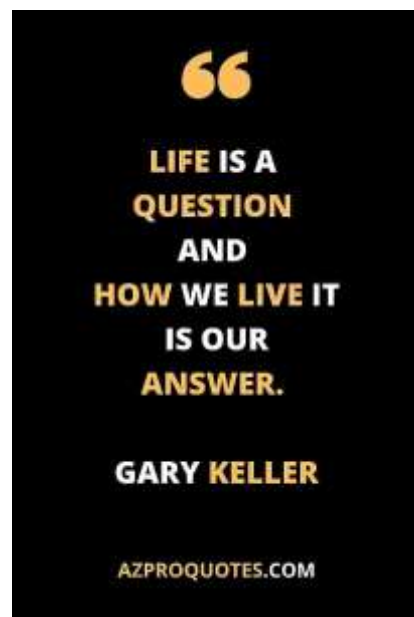
**Centenary on Aitutaki, 1923**

Images sent in by Paula Paniani, National Archive, Cook Islands Ministry of Cultural Development



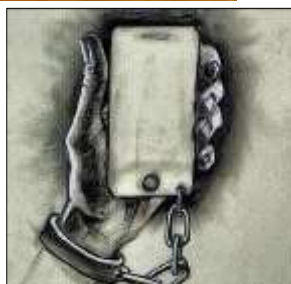
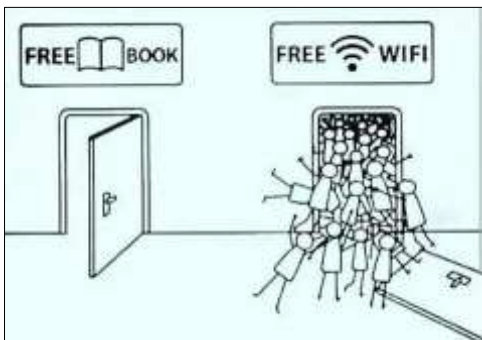
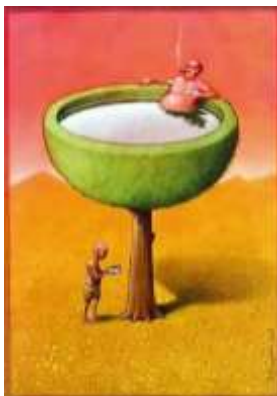
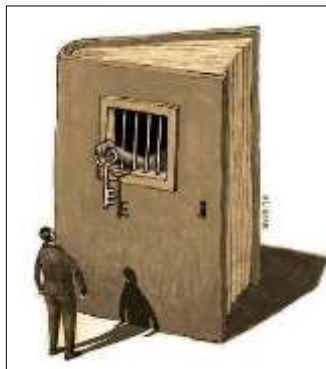
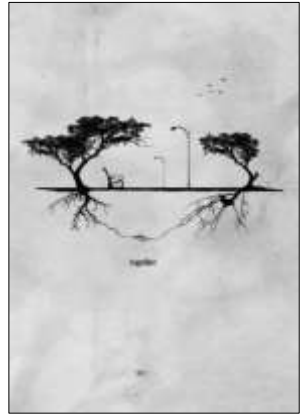
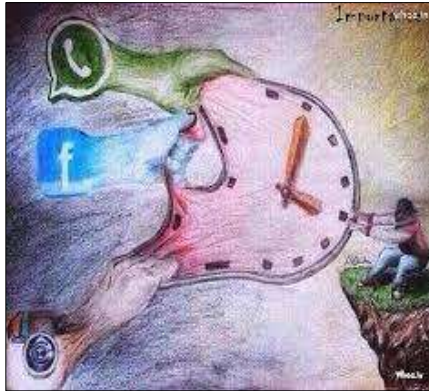
## COOL & FOOD-FOR-THOUGHT SAYINGS

(Source: Google)



# COOL & MEANINGFUL IMAGES

(Source: Google)





## COOL & SENSIBLE SHORT POEMS

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 lost my  
fear and gained  
my whole life.  
*—Unknown,  
"Less Afraid"*

"THE MAIN KEY TO ANY OPENING IS  
THAT THE READER SHOULD FEEL  
THE NEED TO CONTINUE READING  
TO FIND OUT WHAT HAPPENS  
AFTER THAT FIRST LINE."  
*—Robert Lee Brewer*

**Your Best**  
If you always try your best  
Then you'll never have to wonder  
About what you could have done  
If you'd summoned all your thunder.  
  
And if your best  
Was not as good  
As you hoped it would be,  
You still could say,  
"I gave today  
All that I had in me."

poetry quote  
QUOTE FROM "BLUE JOY"  
familyfriendpoems.com/poem/2080  
  
Family, love, laughter  
are what we should seek.  
These are the precious things  
right outside your door.  
*— M. JOLYNN RAWSON HURT*  
familyfriend  
poems

One day you will miss me  
but i will not be there.

If we can keep on  
moving forward  
despite our biggest doubts,  
the reward is  
just around the corner.

There is a lesson to be learned every day  
let your experience guide your way  
[www.stresslesscountry.com](http://www.stresslesscountry.com)

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*  
liveboldbloom

IT'S THE POSSIBILITY OF  
HAVING A DREAM COME  
TRUE THAT MAKES LIFE  
INTERESTING.

The **only** place where  
**success** comes  
before **work** is in the  
dictionary.

Make the best of every thing  
Think the best of everybody;  
Hope the best for yourself;  
Do as I have done, — persevere.  
**George Stephenson**

The beauty of the sunset,  
Tells us something each day,  
That another day has ended today,  
The beauty of sunrise,  
Tells us this day is here to stay,  
The wind blowing on the face,  
Tells us life is a running race,  
So, get inspired by nature each day,  
To make your way!

The most valuable gift  
you can receive is an  
honest friend.  
*— poetry.com*



## STUDY OF GENESIS

*(Part 11, continued from newsletter 89; Genesis)*

### GENESIS 3:11 – 24

**I HEARD YOU!** In the Hebrew, the word is **eth qoleka shamaethi**, and it means **I heard your voice**. The emphasis is placed on the word **shama** meaning to hear. There is also a much simpler meaning and that is, **I hear you**. This is also Adam's acknowledgement of God. When he heard his voice he should have responded **Here am I**, (like the Prophet Isaiah), but he responded in a negative way. But there's a much deeper sense in the meaning of this word and that is:

1. To listen with the ear, in the physical sense.
2. To listen with the heart and mind, in the spiritual sense and that is to do with the intellect and emotion.

The best meaning of **heard** is **heed** because it involved **listening, hearing and acting upon**. To **heed** a voice, is to **stand still, listen closely, think about it intelligently and take into consideration**, what you have heard. This is the kind of hearing that Adam was supposed to have concern but then he failed to act upon it.

**I WAS AFRAID!** In the Hebrew the word is **wa yare** and it simply means to be afraid or to be terrified.

This word **yare** is described as two types:

1. The emotional and intellectual anticipation that you have done something wrong. This also involves the conscience of man. After doing something wrong, the conscious mind of man tells him that he had done something wrong, and thus deserves punishment.
2. The understanding of the awe and holiness of God. *(In awe of You, we worship)* To understand the holiness of God causes the mere man to know that he is no longer an equal match to God. This is basically the reason of Adam's fear of the Lord.



Therefore, Adam's fear of God involved both types:

When he heard the voice of God, he realized that he had done something wrong. This is common in little children *(thinking about my childhood days)* that once their wrong is known their first fear is when they hear their father's voice. Adam knew instantly that their wrong was found out. He knew that God had discovered his guilt. When he heard the voice of God, he realized that he is no longer covered by the Shekinah, but with shame and guilt.

**I WAS NAKED!** In the Hebrew the word is **erom** and it simply means to be naked, or nude. Another meaning is that, he lay bare in the presence of God. This also states the reason of his fear of the Lord. Maybe Adam thought that he was hidden, but he never knew that God was right there with him. He can no longer see God face to face like he used to, because he, by his own choice had chosen to remove the Shekinah that covered his nakedness. Shame on him. This also included us all.

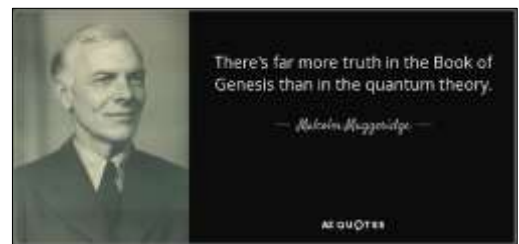
**I HID MYSELF!** In the Hebrew the word is **chaba** and it simply means to hide and to do it secretly. Adam and his wife tried to hide secretly but they didn't know that they were not completely hidden. Their secret was laid bare. Another Hebrew equivalent is to hide in a very subtle way. The difference is that the culprit is not really hidden as in the case of Adam, but he is hidden in a very subtle manner.

This is to do with reality of the truth being hidden. Some people don't really show their true feelings towards the other person. They might show a true feeling outside, but deep inside he is full of anger. Adam was in a deep sense of guilt and when he tried to hide it from God, he couldn't, because everything was laid bare before the presence of God. They tried to hide in the garden but they cannot, and after being found out, they retorted. God could have given him a chance to confess, but he never did.

The lesson here is that no matter what we do or try to hide ourselves from God, we will never be completely hidden. For the Psalmist said; *"Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You are there, If I make my bed in hell, behold You are there, If I take the wings of the morning and dwell in the uttermost parts of the sea, even there Your hands shall lead me and Your right hand behold me."* (Psalm 137:7 – 10)

In verses 11 to 13, this is the most crucial part of chapter 3. *"And He (God) said, Who told you that you are naked...? The man said, the woman You gave to be with me...and the Lord said to the woman, What is this you have done....? And the woman said, the serpent deceived me and I ate."*

Notice that there is no confession on Adam's part. The important thing is not so much that he blamed the woman but it is what we would say in the common colloquialism of the day, as **passing the buck**. Neither Adam nor the woman admitted their wrong, but were blaming each other. How often do we blame each other? It's more like Adam is blaming God.



Adam didn't give a straight answer but put the responsibility on God for giving him the woman. That only magnified the tragedy in that Adam had knowingly transgressed God's prohibition, therefore he blamed the woman. The woman's desperate effort to pass the blame on the serpent, which is partially true did not dissolve her of the responsibility for her distrust and disobedience toward God. The reality of the truth was hidden in a deceptive, distorted and subtle manner. Nobody wants to admit the truth.

There are questions that we need to ask ourselves from our own subconscious mind, which also is a challenge to us all:

1. How often do we hide the truth from the truth?
2. How often do we pass the buck on someone else, when you know for sure that you have committed the crime?
3. How often do we think that we are always right? Some people are very dogmatic.

Seeing that there was no truth out of these three individuals, God then changed the whole programme. There was the design of the future. The man, the creature that He had made, had now turned aside from God, and He must deal with them individually. In **verse 14**, we will see what God's decision was in dealing with the serpent, the woman and lastly Adam.



The serpent:

1. It was greatly cursed above all cattle. (To be cursed in the Hebrew literally means to bind with a spell).
2. It was also cursed above every beast of the field.
3. It was cursed to crawl upon its belly.
4. It was cursed to eat dust all the days of its life.

Therefore, we have to accept the fact that the serpent is certainly not the slithering creature that we think of today. There is also an indication that the serpent walked before the fall.

He was different at the beginning, and there has now been pronounced upon him a severe judgment together with its curse. Besides the serpent itself is the source of its intelligence which in fact was obtained from the fallen one, Satan. (He was formally Lucifer) We will read in **verse 15**, what God told Satan in the serpent. **“...I will put enmity between you and the woman, between your and her seed, he shall bruise your head, and you will bruise his heel.”**

The word **enmity** which in the Hebrew is **“Eybah”** and it means, **to treat as an enemy**. Therefore, the literal meaning of the word highlights the fact that the woman and the serpent will forever hate each other. One way or the other they will become enemies for life. **Enmity** is also the spell cast upon the serpent and no wonder ever since then, Satan had roamed the earth in search of the one person who will bruise his head, and that he will bruise his heel.



The seed of the woman is prophetic, and it speaks about the virgin birth. In the Greek context the prophetic message is known as **protoeuaggelion** – protoeuaggelion and is translated as the **First Gospel**. This is God’s way of announcing the Redeemer to come through the seed of the woman. Notice that the seed of the man is not mentioned. This is a clear, evidence that the virgin birth is divinely planned by God. This also is a tremendous statement that is given to us and the most prominent thought is not the ultimate victory that would come, but the long-continued struggle. Every man must face temptation and must win his battle.

The woman:

This is a constant reminder that a woman gave birth to sin in the human race and passes it on to all her children. She can be delivered from this curse by raising godly children but then, there will be a life long struggle between her and her husband. Both of them will rely on God for help throughout their lives.

She was not cursed like the serpent, but a judgment that will bring sorrow to her and out of that same sorrow, will be her joy.

1. Her desire shall be to her husband,
2. And to him shall she be obedient.

The very thing that brings joy into life and continues through the human race has to come through sorrow. *It could be in God’s plan that child bearing will not go through a lot of pain.*



The man:

In verses 17 – 19, we read of Adam. *“...Because you listened to your wife and have eaten of the fruit, of which I commanded you not to...”* Then comes the judgment:

1. The ground was cursed for his sake.
2. Thorns and thistles shall be added to vegetation.
3. He shall eat the herb of the field.
4. In the sweat of his face shall he eat bread.
5. Death will come upon him.



This is the judgment upon man and all humanity, and this had originated from the Garden of Eden. *“Then when desire has conceived, it gives birth to sin, and sin, when it is full-grown, brings forth death.”* (James 1:15)

Death now comes to man. It is the physical separation of the person, the spirit, the soul, from the body. *“Then the dust shall return to the earth as it was, and the spirit shall return unto God who gave it.”* (Eccl. 12:7) Man ultimately must answer to God, whether he is saved or lost, he is going to give an answer to God. But we understand that Adam did not die physically the day he ate of the fruit. He did not die until more than nine hundred years later. The whole point is simply this: **he died spiritually** the moment he disobeyed, he was separated from God.

That was the whole reason why he ran away from God and also a good reason for sewing fig leaves for a covering. When God went into that garden looking for man, he ran away from him. He called, “Where are you?”

1. It was a call of Divine justice, which cannot overlook sin.
2. It is a call of Divine sorrow, which grieves over the sinner.
3. It is the call for Divine love, which offers redemption for sin.

(Dr. W.H. Griffith Thomas)

In that wonderful parable of the prodigal son, our Lord told about the boy who ran away from the father. When he returned, the father said to the eldest son, **“For this my son was dead, and is alive again, he was lost, and is found”** He didn’t die physically, but was separated from the father. This is spiritual death.



In summary we would say that: Adam and the woman sinned by eating, therefore, they would suffer in order to eat. She manipulated her husband therefore she will be mastered by her husband. The serpent destroyed the human race therefore he will be destroyed. God also made gracious provisions. Mankind will die and will not live forever in this chaotic state, and children will be born so that the human race will endure and continue. Ultimate victory will come through Jesus Christ, the seed of the woman, **(born of a woman – Gal. 4:4)**

No matter how hard people try to do away with male dominion, agonizing labour, painful child bearing, and death, these evils will continue because of sin. After passing judgment and curses on the serpent, the woman and the man, God introduced a new plan for man, and that is: His Plan of Redemption. In verses 20 – 24, We will read of Adam’s faith, by naming his wife Eve, which literally means **living/life**. Thus

Adam was looking to the future and not primarily to death. Eve’s faith is seen later when she named her firstborn son Cain, because he was from the Lord.

In verse 21, we will read of the first physical death. It should have been the man and his wife, but it turned out to be an animal. In order to obtain **coats of skin**, an animal must die and that is an act of God. He is a saving

God, and the fact that He clothed Adam and Eve, testified that an animal was sacrificed to provide coats of skin for them.



This is the origin of sacrifice and God made it clear to man. It is also a shadow of the reality that God would someday kill a substitute to redeem sinners. No wonder that God later on accepted Abel and his offering, because he brought to God a reminder of his divine plan of redemption. God rejected the fig leaves because it does not bring remedy for life. Notice why God rejected Cain and his offering.

After clothing them with coats of skin, Adam and Eve was expelled from the Garden of Eden forever. It is also a sad experience, that when they looked back, they saw a bloody sacrifice.



An animal was killed for their sake. *I could also assume that they saw the cherubim looking upon that first sacrifice, and also blocking their entrance back to Eden.* That was the way of God.

There are four great lessons that we will see from the fig leaves and the fact that God clothed them with skins:

1. Man must have adequate covering to approach God. We cannot come to God on the basis of good works.
2. You must come just as you are – a sinner. (*Just as I am without one plea*)
3. Fig leaves are unacceptable, because they are home made. God does not take a homemade garment.
4. God must provide the proper covering. The covering is only obtained through the death of a single lamb, the Lamb of God.

The words of this chorus goes like this: ***“For God so loved the world that He gave His only Son...Worthy is the Lamb that was slain....”***

**How Appropriate.** The act of animal sacrifice was later on required of Israel, which is God's provision to remedy; the curse – a life for life. The sinner shall die, yet he will live if he put his faith in the Lord Jesus the Christ, who became the perfect Substitute. The skin which God clothed Adam and Eve, perpetually reminded them of God's provision. Similarly, in the fullness of time, God accepted the sacrifice of Christ, and on the basis of that atonement, He clothed believers in righteousness. To emphasize my point, Man **MUST!** have a substitute between himself and God's wrath. That is important even in these days for man to consider. The hardest thing in the world is for man to take his rightful position before God. In other words, salvation comes when we as believers take our proper place as sinners before God. In the last three verses, we read of man being expelled from the Garden.

1. They were sent out to till the ground.
2. They were driven out of the garden.
3. They were blocked the way to the Tree of Life.

God told man that he would surely die if he eat of the forbidden tree. But God's concern may also have been that man will not live forever in his pitifully cursed condition. Taken in the broader context of scripture, driving the man and his wife out was an act of merciful grace to prevent them from being sustained forever by the tree of life. The reason being is quite clear.

In verse 22, it reads, *“Behold, the man has become like one of US, to know good and evil....”*

This was spoken out of compassion for the man and the woman, who in their own limited ways were like the Trinity, by personal experience. Then as a result, both of them were sent out forever, and the garden no longer became their home. They have to begin a new way of life, which contained long suffering, pain and resilience. This does not mean that God put up a roadblock. It means that the way of life was kept open for man to come to God. But that way is not through the Tree of Life. Salvation must be through sacrifice, and when Adam and Eve looked back, this is what they saw:

1. The blood of the sacrifice.
2. The flaming sword turning in all directions.
3. The cherubim guarding the entrance.

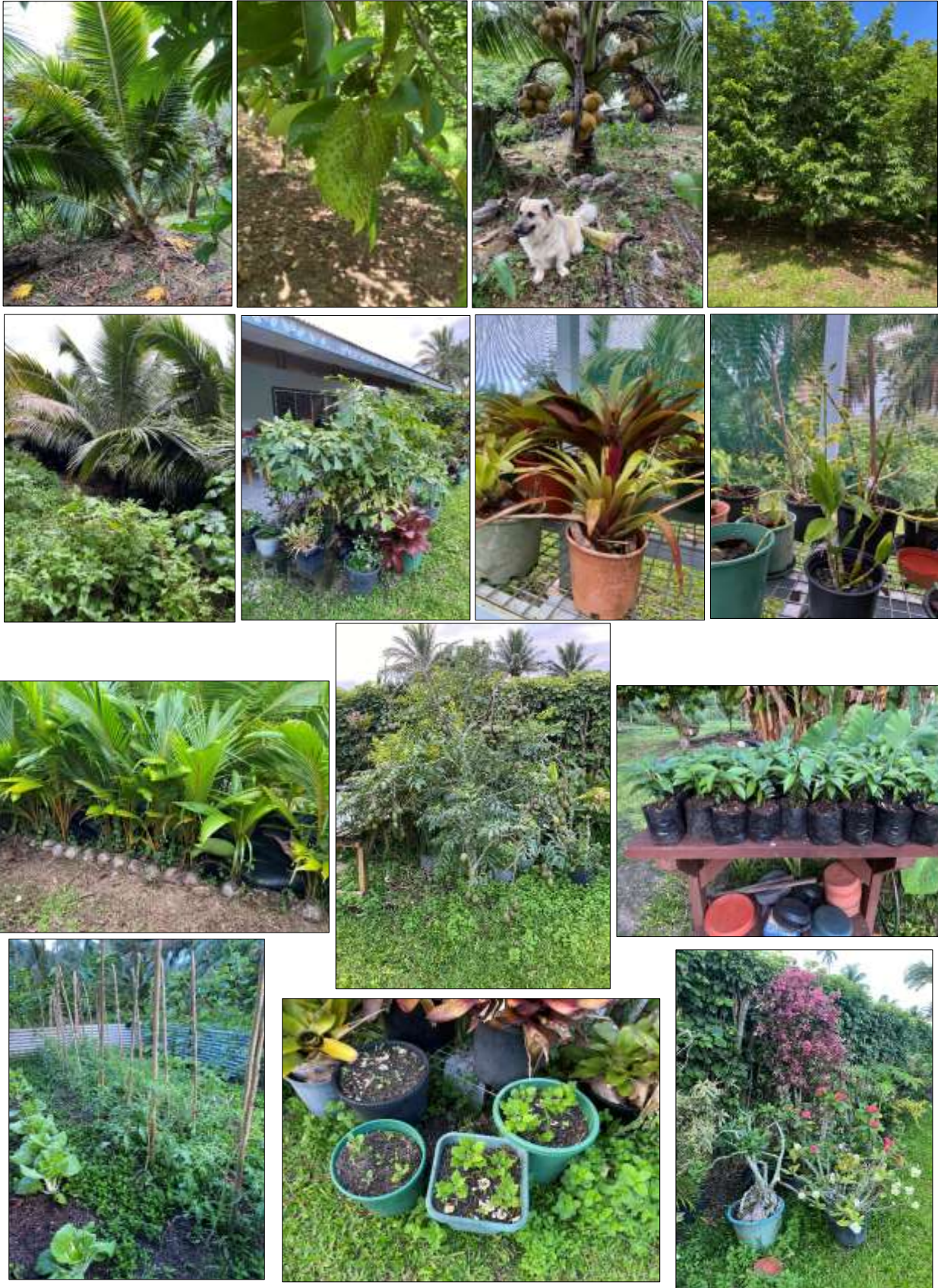
Out they went with shame, sadness, painfulness, and a guilty conscience.

In **SUMMARY Genesis 3**, dealt with the **Root of Sin**, and moving on to **Genesis 4**, we will look at the **Fruit of Sin**. The question that we need to ask is this; **How bad is sin?**



# 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 taken for granted.*

















Finally, back to the coconut matter, a supplement to the story on pp.63-66. While in the Marshall Islands (RMI) recently, I took note of the types and varieties of nuts including the trees themselves. There certainly are a few differences between the varieties there and elsewhere around the Pacific. One case in particular is the size of the drinking nuts, Nu as it is called locally. Pictures below have the details; a close observation to detail, both of the Nu and everything around it, will give a better appreciation of the differences.



*Majuro, the smallest size Nu I've ever come across; there were indeed bigger ones, the biggest would be close to the average size below.*



*Rarotonga, average size, this would be a big size in Majuro.*



*Rarotonga, large size, I'm guessing that this may not be found in Majuro, but possible elsewhere in RMI, perhaps on some of its out-lying islands. Weather and species or variety may be the contributing factors to the noted differences. Taste? No significant difference, I'd say.*

*Notes and photos by the traveller himself.*



## SHARE YOUR PICS

### Images from the Journey West

*(taken by Kini Saratibau, PCC staff)*



During stop-over in Tarawa, some of the PCC conference delegates visited the highest point on mainland Kiribati which is around 2 metres above sea level (left), the Kiribati Uniting Church (KUC) Theological College (right), and its Chapel (bottom left). Group photo after snacks and before departing Tarawa for Majuro (right).



KUC, after learning of Rev. Fitilau Puapua's (from Tuvalu) birthday, arranged for 2 cakes: one for the birthday boy (right) and one for snacks prior to the team's departure. The birthday one reads: "Happy Birthday Fitilau Puapua," the other one bottom left reads: "Have a Safe Journey Pacific Church Leaders," referring to our soon-to-depart Tarawa trip for Majuro and beyond. What an amazing experience, I doubt if I'll ever come across such an amazing gesture of generosity. Praise the Lord for KUC.





More Images from the Kiribati transit





Majuro Images









WHAT THEY ARE GOOD FOR

GOOD TO KNOW:

- ◆ Contributors (articles/photos) - Rev. Vaka Ngaro, Ngara Katuke, Nga Mataio, Hakaoro Tuauri Hakaoro, Kini Saratibau, Marianna Mataio, Rod Dixon, Kuraiti Rasmussen, Yvonne Marsters, Takamoa Theological College students, Rev. Travel Makara, Rev. Michael Akava, Kevin and Mary Salisbury
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*Flower arrangements from the collection of Marianna Mataio*