



Cook Islands Christian Church



Newsletter 50 August 2013

The "Mission House"

CICC Head Office, Takamoa, Rarotonga



TO ROTO I TEIA NUTILETA/CONTENTS:

- ★ Pacific Day of Prayer
- ★ Church parade i Titikaveka
- ★ Ra taeanga Evangelia ki Rarotonga
- ★ Au arataki ou o te Girl Guide
- ★ Pure ANZAC
- ★ Church parade i Avarua
- ★ Woman of the month
- ★ When "Ebenezera" re-opened its doors
- ★ Uipaanga na te au Tekeretere Maata o te Pacifica
- ★ 50th Anniversary, Apii Takitumu
- ★ Tere o te Orometua Ngateitei ki Melbourne
- ★ Nuti mei te Ekalesia Rotorua
- ★ Angaanga ki runga i te Bibilia Tapu
- ★ Tere o te Vainetini CICC ki Tahiti
- ★ Nuti Potopoto
- ★ Te au apinga e okoia nei i Takamoa
- ★ Church & Church-related History
- ★ Reflections by Rev. Vaka Ngaro
- ★ The Writings of an Ethnologist
- ★ Share Your Photos



Opening of the 2013 Etaretia Porotetani Maohi assembly, Sunday 21 July, Mahina, Tahiti; the balloons (from Google) are for the 50th issue of this newsletter.

Comments/queries/free electronic copy?  gensec@cicc.net.ck or ciccgs@oyster.net.ck

CICC NUTILETA 50

1. AKATOMO'ANGA

Kia orana e te iti tangata tapu no te Atua i te au ngai katoatoa; to te Kuki Airani nei, tei noo ki Nutireni, Autireria, Tahiti, e te vai atura te au ngai tei taeaia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia pepa akakitekite numero 50. Ei karere akaaravei ia tatou, teia te tuatua pumaana no tatou te iti tangata o te Atua i tei tataia e Malaki pene 3 irava 16-18: *“Ireira te aronga i maku ia lehova i te tuatua putuputuanga ki tetai ki tetai: e kua akarongo maira lehova, e kua kite e kua tataia iora tetai buka manakoanga ki mua iaia, no te aronga e maku ia lehova, e tei manako i tona ra ingoa. E ka riro ratou noku, te tuatua maira lehova Sabaota ra, i te ra i akatakaia e au ra, ei apinga meitaki rava ra; e naku e akaperepere ia ratou, mei te tangata e akaperepere i tana uaorai tamaiti kia tavini atu kiaia ra. Ei reira kotou e kite akaou ei i te tu ke anga i te tangata tuatua-tika e te tangata kino, i te tangata i akamori i te Atua, e i tei kore i akamori iaia.”*

Na kotou e akatotoa atu i teia karere ki to kotou au taeake kia kite katoa ratou i te au mea e tupu nei i roto i te taokotaianga o te kopu tangata CICC. Ko kotou kare i kite ana i te au nutileta i mua atu e kua anoano kotou kia kite, aravei atu i te Orometua o taau Ekalesia me kore akakite mai ki Takamoia nei; ka rauka oki te reira au nutileta i te tuku iatu na runga i te imere. Noatu e tei muri teia au nutileta, e maata te au mea puapinga i roto – mei te tua tapapa o te au tuatau tei topa ki muri (profiles, history, etc.) – te ka riro ei pumaanaanga kia tatauia. Tei runga katoa ratou i te website a te CICC, koia te www.cicc.net.ck

2. PACIFIC DAY OF PRAYER

Kia orana. Kua tae mai te akakite ki te Itivaine o te au Ekalesia e ka raveia te Pureanga ki roto i te Are Pure i Titikaveka. Na te Ekalesia Vainetini o Titikaveka i raverave i te reira, kua orongaia tetai au tuanga imene na te Itivaine mei roto mai i nga Ekalesia e rave.

Kua aere mai tetai au mata mei roto mai i nga Ekalesia Vainetini i te rave i ta ratou tuanga i mua i te atarau, tataua buka, pure e te akapaapa imene. Kua nenei ia te au tuatua ki runga i te pia tutu kia kite te au metua vaine i te au tataranga i te au tumu pure tei atuia no teia aiai. Kua manea te au metua vaine i roto i to ratou kakau teatea e to ratou pare, tei matauia i te au atianga o te rave angaanga a te Iti vaine o te Kuki Airani. Tetai tei kitea mai, koia te turanga o te koikoi moni, kua apai ia mai te raurau e te rau natura no teia tuanga.



Kua raveia teia tuanga e kua pumaana te ngakau o te au vainetini tei raveia. Kua taopenga teia tuanga na roto i tetai katikati, tei raveraveia e te itivaine o Titikaveka. Meitaki maata ki te Mama Orometua e toou au metua vaine tei riro kotou ei arikiriki i teia angaanga maata. Ki te Papa Orometua e te Uipaanga Diakono e te Ekalesia katoatoa i roto i te evangelia ora na te Atua o Titikaveka CICC, kia akameitakia te Atua no ta kotou i

rave no tatou katoatoa I teia aiai. Kia noo mai te vaerua taokotaianga I teia angaanga a te vainetini I roto I ta tatou uaorai Ekalesia.



Tataia e Ngara Katuke, Mou Moni o te Ekalesia Vainetini o Arorangi.
Nana katoa te au tutu i oake mai no teia atikara.

3. PURE CHURCH PARADE I TITIKAVEKA, SABATI 12 ME *(Happy Mothers Day)*

Kua atoro atu au I te pure I teia ra Sabati I roto I te Ekalesia Titikaveka. Kua piri au ki ta ratou Church Parade. Kua kite au I te manea o te angaanga tei raveia I teia ra, kapitiia mai te tuanga o te au Mama (Mothers Day). Kua atu ratou I tetai porokaramu takake no te au Metua Vaine. Kua imene e te akatutu te tamariki I ta ratou tuanga.

Te akakite nei to ratou arataki, Nana Cuthers, I teiane kua matau ratou I te rave teia I te au mataiti katoatoa no to ratou au metua vaine. Te oronga nei ratou I to ratou reo Aroa e te Akameitaki I to ratou au metua vaine, I te tauturu ia ratou I te au tuatau katoatoa e kapiki ana ratou. Kua apai mai ratou I tetai keke manea no teia ra maata e te akaepaepaanga I te ra o te au metua vaine.



Tataia e te National President, Ngara Katuke



4. RA TAEANGA EVANGELIA KI RAROTONGA



E TUATUA-TIKA E TEI TAU KIA RAVEIA – JUSTICE AND FAIRNESS. Ko teia te tumu tapura o te pureanga kapiti a te Rarotonga Konitara Ekalesia tei raveia ki te Are Pure Silo o te Ekalesia Matavera i te Paraparau ra 25 o te marama Tiurai i topa 2013, ora 6.00pm i te aiai. Kua riro oki e na te Ekalesia Matavera i utuutu (host) i te ra taeanga Evangelia o Rarotonga nei i teia mataiti 2013.

I muri ake i te tuatua akaaravei a te Tekeretere o te Ekalesia lotia Atera i te katoatoa, kua aruia ireira te katoaanga o te porokaramu o te reira aiai mei teia i raro nei (tena kua tuku katoa iatu ki roto i te nutileta 49):

POROKARAMU

5.45pm Kua noo te au Ekalesia ki roto i te Are Pure e pera ratou tei patiaa
6.00pm Kua akamata te Porokaramu

1. Pure Akamata – Rev. Oirua Rasmussen, Ekalesia Matavera
2. Karere Akaaraveianga – Tekeretere, Ekalesia Matavera
3. KURA AKAMAARAANGA i teia ra TAEANGA EVANGELIA ki Rarotonga nei. Na te Orometua Ngateitei, Rev. Tuaine Ngametua, teia tuanga. I te mea ra e tei Melbourne aia i te reira tuatau, kua riro e na te tiemani o te Rarotonga Konitara Ekalesia, Rev. Oirua Rasmussen, i apai i teia tuanga.

PUREANGA

- | | | | |
|-----|-----------------------------|---|----------------------------|
| 1. | Akatapuanga | - | Ekalesia Matavera/katoatoa |
| 2. | Imene Tuki | - | Ekalesia Avarua |
| 3. | Tatau Tuatua Exodo 23.1-9 | - | Ekalesia Nikao |
| 4. | Imene Tuki | - | Ekalesia Nikao |
| 5. | Pure | - | Ekalesia Arorangi |
| 6. | Imene Tuki | - | Ekalesia Arorangi |
| 7. | Koikoi Moni | - | Ekalesia Matavera |
| 8. | Imene Apii Sabati, Koi Moni | - | Ekalesia Titikaveka |
| 9. | AKOANGA | - | Rev. Oirua Rasmussen |
| 10. | Imene Tuki | - | Ekalesia Ngatangia |
| 11. | Pure Akaoti | - | Rev Oirua Rasmussen |
| 12. | Imene Akaoti | - | Ekalesia Matavera/katoatoa |

Kua akamou te karere o te pureanga ki runga i te tuanga mua o te Tia o te reira ra, koia oki Exodo 23.1-9, te tuatua no runga i te “Tuatua-tika e tei tau kia raveia,” “Justice & peace.” Kua piri meitaki te tuatua o te reira ra ki te manako maata o te uipaanga maata a te Pacific Conference of Churches tei raveia ki Honiara, Solomon Islands, i roto ia Mati i teia mataiti 2013. Kua akamou oki te manako o te reira uipaanga ki runga ia Mika 6.8, ko tei na ko mai e, “Kia tau te rave angaanga, e inangaro atu i te au, e ka aere marie ma to Atua ra,” “Act justly, love mercy, and walk humbly with your God” (Micah 6.8). Kia akameitakiia te Atua no teia nga akakoroanga e rua kare rava i manakoia ana e ka piri raua mei teia te tu.



Members from the 6 CICC branches on Rarotonga meet at the Matavera church for the Rarotonga Gospel Day service, 25 July 2013.

Noatu te manga kinokino o te reva, kua ki rai te Are Pure Silo i te au mema mei roto mai i nga Ekalesia e 6 i runga i te enua. Kua tae katoa mai ratou tei akataoangaia e te ture, enua e te Evangelia. E au taeake tetai tei atoro mai i te Ekalesia Arorangi i teia tuatau mei Tahiti mai, e tetai atu au taeake i vao ake i te akonoanga CICC, kua tae katoa mai ki teia pureanga maata, kia akameitakiia te Atua. No te roa paa oki ia ratou tei tae vave ki roto i te are pure i te tiakianga kia tae te ora akamata o te pure, manako atura ratou e ka tamataora ia ratou na roto i te imenemeneanga. Kua riro te reira ei akamaanaana i te katoatoa – e manga anuanu rai oki te reva i te reira aiai – kua riro katoa ei akaraanga na nga Ekalesia e, ka akapeia tika'i, kare ka noo muteki ua kia tae te ora no te akamataanga. No reira meitaki maata e te au Ekalesia no tei taea atu e kotou tena manako, kua riro ei tamataora i te katoatoa ia ratou e tiaki ra i te ora no te akamataanga o te pure.



Some of the Invited guests at the service.

Kua riro teia pureanga kapiti ei mea mataora no te katoatoa i te kiteanga e te akamaaraanga i te ra i taea mai ei a Tumu-te-varovaro nei e te marama no runga mai ka 190 mataiti i teiane. E 10 mataiti toe, kua tae te 200 anga mataiti o te Evangelia ki runga i te enua. Teia roanga tuatau, kare tatou e ekoko i te tuatua e, tei roto te Atua i ta tatou nei akonoanga. Naringa oki kare aia i roto, kua akaea takere paa te akonoanga i te au ra i topa ma te kore e taea mai teia roanga tuatau e 190 mataiti. Kare oki e ekokoanga e kua pera katoa te pa enua tokerau e te tonga i te akamaaraanga i to ratou uaorai au ra taeanga Evangelia, tei tae i nga marama i topa, e pera ratou te tapapa atu nei i roto i te toeanga o te mataiti. Ka irinaki tatou e ka maroiroi uatu rai te au uki ki mua i te apai ma te akamaaraanga i teia au ra mamaata e te puapinga i roto i to tatou oraanga irinaki Atua.



Left: Matavera CICC Secretary, Lotia Atera, welcomes everyone to the service. Right: view from the second floor of the church.

la tatou oki e akamaara ra i te reira au ra taeanga Evangelia, te akamaara katoa ra tatou i ta ratou i rave i te au tuatau i topa i te apaipaianga i te Evangelia ora a to tatou Atua ko Iesu Mesia, kia kore rava e mate tei akarongo atu iaia, kia rauka ra te ora mutukore i tona ra basileia i te ao. Te au tavini o te Atua mei roto mai i te

LMS i te reira tuatau tei tae mai e tei noo ki rotopu i to tatou iti tangata, e pera to tatou uorai tei apiihi ki Takamoa e tei tonokia ki te pa enua e takapini uake te Pacifica nei, ka o katoa mai ratou ki roto i ta tatou akamaaraanga i te Evangelia ora tei tae mai kia tatou i te Kuki Airani nei, e pera tei apai iatu e ratou ki vao ake i te Kuki Airani.



Left: Seating upstairs. Right: outside front view of the Matavera CICC.

Ko tena i reira te tuatua no te ra taeanga Evangelia tei akamaaraia i Rarotonga nei e nga Ekalesia e 6 e pera ratou katoatoa tei piri. Tena katoa te manako tapiri ki te pae no te akara atu ki vao ake i te vaerua o te reira akamaaraanga. Ko te Atua te aroa no tatou katoatoa, Amene.

Tataia e te Tekeretere Maata, neneia e Jane Tou, Opita o te Matavera Girls' Brigade

5. TE AU ARATAKI OU O TE GIRL GUIDE O TE KUKI AIRANI

Kia Orana. Kua raveia te ikiianga taoanga o te putuputuanga tamaine o te Kuki Airani i te ra 26 no Mati 2013, ki roto i te ngutuare o te Rakahanga i te 5.00 i te aiai Ruirua. Kua tae mai e 30 au arataki no teia Uipaanga mataiti tei raveia. Tei matauia i te rave, na roto i te akonoanga pure, tei riro e nate National Secretary – Mrs Mariake Pirake i akateretere mai i te reira. Kua akatuera i reira te Uipaanga mataiti tei akateretereia e te National President – Mrs Tokerau Munro. Kua akakitekite ia te Ripoti 2010 – 2012, te au tuanga tei raveraveia e te putuputuanga, na roto i tetai ripoti tata, te riro e nate National Program Co-ordinator- Mrs Haumata Hosking te reira i akatuera i teia tuanga nei, e akaoti ia mai e te National Commissioner - Ms Ngara Katuke.

Ko te akapapaanga moni, kua vaio rai e na te National Treasurer – Mrs Tapaeru Kokaua Hagai i akakitekite i te reira. Ko teia au aronga nei i taikuia i runga nei, kua mou mai ratou i te taoanga mei te mataiti 2010 ki te mataiti i topa akenei 2012. I roto i te papa ture kia rauka i te iki i te au arataki ou ki runga i te taoanga i te marama ko Noema i te mataiti i topa, inara no tetai tai'i i te au arataki, kua ariki te Konitara e kia vao ia te Uipaanga mataiti e te ikiianga taoanga ki teia mua mataiti 2013, kia tae pouroa mai te au Arataki o te Konitara. Kua riro i reira te tuatau ikiianga e na tetai metua vaine roa ki roto i te Konitara koia a Mrs Vereara Maeva-Taripo i akatere i teia tuanga ikiianga, tauturuia e te anau tamaine mapu, te angaanga nei ko roto i te Tipatimani o te Ture i roto i te Kavamani, koia a Itipouana Takaiti e Theresa Matara, e to raua tauturu ko Thecla Oti.

Kua oti mate manea, kare e pekapeka i tupu i roto i teia ikiianga. Ko te au arataki tei maitiia mai mei roto mai i teia ikiianga:

- National President – Ms Ngara Katuke
- National Secretary – Mrs Tutu Mare-Simona
- National Treasurer – Mrs Tapaeru Kokaua Hagai
- National Program Co-ordinator – Ms Tatari Mitchell
- National Commissioner – Mrs Haumata Hosking

Te oronga nei matou te au arataki ou i ta matou akameitakianga ki te au arataki i roto i te au kamupani Girl Guide o runga nei i te enua ko Rarotonga, ko ratou tei tuku mai i to ratou irinakianga, e kia riro mai matou ei apai i ta tatou putuputuanga no teia 3 mataiti. Tei kore i manuia, kia tupu te Au e te mataora i te angaanga kapipitianga tatou no te au tuatau ki mua. Ki to matou metua vaine, Mrs Tokerau Munro tei tavini ana i te putuputuanga no tetai tuatau roa, Meitaki maata tei riro koe ei tamarumarua ia matou i te au tuatau tei topa ki muri, kare e akangaropoina i tetai atu au metua vaine, mei a Pani Ben, Naomi Iro, Ngai Tupa, Mama Noo Brown e te vai atura i Rarotonga nei e to te Pa Enuā.



Some of the Cook Is Girl Guide members and their leaders at a recent gathering.

Te au Tavini o te Atua e te Uipaanga Diakono i roto i te au Ekalesia katoatoa i roto i ta tatou Evangelia e te akonoanga Katorika e tae rava atu kite au metua o te tamariki tamaine e to kotou kopu tangata. Te au tuanga ta tatou i raverave i nga mataiti e 3, Meitaki Ngao, Meitaki Atupaka, Meitaki Polia, Meitaki Korereka, Ata wai wolo no to kotou tuatau tei oronga mai i te tavinianga i teia putuputuanga tamaine o te Kuki Airani, kia tupu i te maataanga. Tei topa i te taikuia, Kia Orana e Kia Manuia. Te Atua te aroa kia kotou katoatoa no teia mataiti. Te karanga nei te taputouanga a te Girl Guide "I promise on my honor to do my best, to do my duty to God, to serve the Queen and my country and to help other people. To keep the Guides law.



*Tataia e te National Secretary, Mrs Tutu Mare-Simona
Na Ngara Katuke te au tutu i oake mai no teia atikara*

6. PURE VAEAU, ANZAC DAY

Ra 25 no Aperira. i roto i teia pure akamaaraanga i to tatou au metua tane/vaine tei tomo atu i te au tamakianga mamaata i te au mataiti i topa 1914-1918 e te 1941-1945. E riro ana te ANZAC ei ra maata i roto nei i to tatou pa enua Kuki Airani nei. Kua raveia te pure i teia mamaiaata e kua tae mai ki runga i te taua te anau Brass Band no Mangaia mai e to ratou au taeake i roto i te Brass Band o Nikao e to Avarua.



Kua riro atu e rua nga tamaine Girl Guide i te apai i te tuanga o te Pure e te Purua. Kua riro e na Ms Tongia Maora o te Avarua Girl Guides Company i tatau i te Pure, e ko Ms Tauwi Tiera mei roto mai i te St Joseph Girl Guides Company, nana i tatau i te Purua no teia popongi manea. Kua tae mai to raua arataki i te tauturu ia raua no runga i teia tuanga nei. Kia akameitakiia te au arataki o teia tuanga nei e kua oronga mai i tetai kapuvai vera e te manga na te au taeake tei tae mai i te reira mamaiata.

Na te anau tamaine o Nikao Girl Guides (Annie Moeauri e Edna Parea)

i apai i ta matou ruru tiare ki mua i te toka akamaaraanga, e na ratou katoa i apai i ta matou reva, tauturuia e to ratou nga puapii. Kua ngakau parau teia nga tamaine mapu e na ratou rai i maani i teia tiare.

Ko te au taeake mei Mangaia mai, kua arikiriki ia ratou e te metua tane John Carter i roto i te opati o te NZ High Commission. Ko te au tamariki tei noo mai ki runga i te taua, koia a Company e te Girls Brigade kua apai mai ratou i ta ratou katikati ki runga i te taua, kia kore ratou e kaimoumou i te tuatau i te oki ki to ratou ngutuare. Kua mataora te au puapii no teia tuanga ta ratou i rave no te tamariki, kia kore ratou te mate pongi.



Arorangi Girl Guides

Kua akamata katoa te rua o te tuanga pure i te ora 8.00 i te popongi, e kua tae mai te au taeake e te au aronga mamaata ki teia pureanga maata. Kua tae mai te au putuputuanga Uniform katoatoa, mei te Pathfinders, Sea Scouts, Boys Scouts, Boys Brigade, Girls Brigade e te Girl Guides no te akararangi i teia ra maata. Kua akaoti vave teia pureanga i muake i te ora ngauru ma tai.





Te oronga nei i te “Akameitakianga e te Aroa “ ki te au taeake tei tauturu mai i teia angaanga i teia ra maata.



*Tataia e te Arataki St Joseph Girl Guides – Peggy Turua
Turuia e te National President, Ngara Katuke*

7. PURE CHURCH PARADE I AVARUA, SABATI 14 APERIRA

I roto i ta matou prokaramu tei akanooia e te Konitara Girl Guide no teia mataiti, te vai nei tetai au tuatau no te au Arataki i roto i te Konitara kia atoro atu i te anau tamaine i te au tuatau apii i te Monite, me kare i roto i ta ratou Pureanga i te tuatau o te Church Parade.

Ina kua tae atu au (National President- Ngara Katuke) i te atoro i te Church Parade a te anau Uniform i roto i te Ekalesia Avarua. Kua kite au i te maruarua i ta ratou angaanga tei rave. I teia Sabati nei, kua riro au ei kite i te akatapuanga i nga opita Boys Brigade, koia a Rere Areai e Mia Taripo. Karanga au e ngateitei katoa teia noku i kite i ta ratou i rave i roto i te Ekalesia Avarua, i te akamaroiroiana i te anau tamaine e to ratou au arataki i roto i te putuputuanga tamaine.

E metua vaine maroiroi teia i roto i te Ekalesia Avarua, i te au tuanga e anoanoia ana kia rave aia. Te rave pure popongi, ta te mapu, vainetini, apii sabati e te vai atura. Kua riro tona au taeake e tona kopu tangata i te tauturu iaia i teia tuatau tei riro mai aia ei opita Boys Brigade. Te karanga nei te motto a te Boys Brigade “Sure and Steafast “.

Tataia e te National President – Ngara Katuke

8. WOMAN OF THE MONTH

A special function was planned by the Women in Sports to celebrate the Woman of the Month, Mrs Tetapu Marouna Munro nee Mitchell at the Aquarius on Wednesday evening with the support of her families, the Church members of Arorangi and the Girl Guide members.

She was born on the island of Rarotonga and raised on the island of Aitutaki in the village of Arutanga by her feeding father the Late Te-tupu-o-rongo Paremo Ioane, he is from the Tamatoa Ariki line and he is an Uncle to Tamatoa Ariki of today, whom he married the Late Tina Upu. In her upbringing on Aitutaki, she was pretty much involved with her feeding parents in the many



villages programs such as feeding visiting groups and from overseas or Rarotonga for churches, sports, traditional leaders and government officials. Village special gatherings such as major cleaning projects, fishing projects, planting projects and so forth.

Her feeding parents taught her well in our customary and traditional habits and attitudes and they both became her rock in everything she does. She represents her village well in various areas, keen sports women, Youth and strong followers in church activities and so forth.

In her college days in 1985 she recites to Rarotonga with her eldest siblings in Avatiu with Rosie Blake Families, Mitchell Families and others who became her fostering families on the island of Rarotonga. She is a strong catholic follower by religion, however when she married her handsome husband Mr Alexander Daniel Munro in the Arorangi Cook Islands Christian Church, she then became a Cook Islands Christian Church member and supported her husband and his families in all church programs.

In her married life, she is always supporting and contributing to various programs and activities and she also holds various positions in the village of Ruaau District either short term or long term. She is always participating in her husband's families gathering on the Munro's and the Dean's side such as Family Reunions, Traditional Leaders investiture ceremonies, Celebration events i.e Weddings, Anniversaries, hair cutting ceremonies, 21st Birthday's and many more.

Tapu is a well-known women and a leader in the Vaka Puaikura for over 22 years.

SPORTS



Tapu loves sports. Her passion is in Netball. She held many positions in the Netball arena since, she started playing in her home village of Arutanga, Aitutaki. She explored her horizon in Netball when she recited on the Island of Rarotonga.

Despite she loves Netball, she have also supported other sports code in the Vaka Puaikura and on Rarotonga. She provides her service in many areas, fund raising programs, preparation during and after any specific training programs, attending national and regional training workshops, welcoming regional and international delegations and so forth.

Participated and contributing to any Sports Special Programs/Projects either a direct member, executive delegations or supporting member. She devotes her time to her Netball and love every bit of it. She always encouraging any young women to participate in this sport as a way of understanding and knowing them on and off the court and to become excellent Sportswomen in the Cook Islands.

These are some of the position that she held during her sporting history: -
Club Captain Arorangi Netball Club to date.

- Secretary for Cook Islands Netball 2006-2010.
- Manager for Cook Islands Netball to Norfolk Islands Mini Games 2001
- Manager for Cook Islands Netball to NZ Pacific Cup Build Up games
- Delegate for Cook Islands Netball to South Pacific Games Samoa 2008
- Delegate for Cook Islands Netball to Fiji for the World Cup qualifying and also for Bench Official
- Bench Official training in Samoa



- Bench official training in NZ Palmerton North and gained Oceania Certificate
- Coach for Vaka Puaikura Women's Volleyball CIS games and won silver 1995
- Manager for Vaka Puaikura Basketball CIS games for Women and won Gold 1995

UNIFORM – Girl Guides

- Tapu grew up in a Catholic faith religion on the island of Aitutaki until she married her husband from Arorangi CICC Church, Mr Alexander Daniel Munro.
- As a young child growing in Arutanga, Aitutaki she was involved in many areas: - youth, village and uniform organization. She started as a Brownie, Guides and later a Ranger.
- During her time in Avatiu, she attended the St Joseph Girl Guides Company.
- She represented her island in a Debutante Ball held by Lady Don back in the late 1980's.
- In her growing up as a member in the Girl Guides Association Cook Islands on the island of Aitutaki, St Joseph Girl Guides Company and now in Arorangi Girl Guides Company, she has been an active member and a leader. She loves camping, badge work and so forth in the guiding arena.
- She had held Executive positions in the Arorangi Girl Guides Company since her day one there such as Assistant Guider, Secretary, Treasurer and today a leading position.
- She had great memories of those who have come through this organization during her younger days and earlier days being an assistant leader, the Late Tania Temata, the Late Mama Maui, Naomi Iro, Agnes Winchester, Pani Ben, Tokerau Munro, Josephine Lockington, the Late Miriam Vaipae, the Late Takena Tautu, the Munro and Dean girls being a strong and active members in the Arorangi Girl Guides Company. She has learnt a lot of values and respect.
- She was elected as the Outer Island Commissioner from 2005-2009. She had wonderful experiences in meeting outer island leaders, communicating and hosting them whenever they are here on the main island.
- She is the Captain for the Arorangi Girl Guides Company from 2011 to date. Her biggest challenge in her position today are membership and programming for the girls and the leaders.
- Tapu also support other uniform organization in the church i.e Boys Brigade, Girls Brigade and Scouts.
- She is always welcoming challenges that involves young men and women in her village, her church and her Vaka Puaikura.



CHURCH

- Since marrying her husband Mr Alexander Daniel Munro in the Arorangi Cook Islands Christian Church, she played an important role in their home, village and the church.
- She was an active Women's Fellowship member in Ruaau and in Arorangi.
- She is a strong Youth Leader in the Village of Ruaau and the Arorangi Christian Youth Council.
- She is a Sunday School Teacher in the Village of Ruaau and the Arorangi Sunday School Council.



- She is always supporting, participating and contributing to various areas in the Arorangi CICC Church i.e. the village monthly cleaning the church grounds, every Sunday's refreshments, training workshops in these sections, special programs from each section from January to December each year.
- She has been representing her church to various arenas nationally and regionally.
- She loves providing her service to these sections and always have a great challenge in facing a huge commitments in her church work.
- She is also a devoted Deacon's wife.
- She also support other church activities from other religion when is required in the village i.e fund raising programs and special programs by invitations.



CULTURE

- She loves her cultural upbringing from the island of Aaura. She likes to participate in any dancing group, historical and legends.
- Since joining the Vaka Puaikura in the Constitution Celebration events for many years, she has learnt more about Arorangi and their history.
- She loves to participate in most areas i.e Imene Tuki, Ute, Choir, Pee and so forth.
- Even lend a hand in costume making, props decoration and so forth.
- She has a very strong family linkage to the island of Rarotonga – Takitumu and Te-au-o-Tonga, Aaura, Nukuroa and Rurutu, Tahiti.
- She holds a power of attorney to various land title on Aitutaki due to her late feeding parents.
- She is a key person in most of our family land meetings and family reunions.

Te oronga nei matou, te anau tamaine e te au Arataki Girl Guide o Arorangi I ta matou reo, AKAMEITAKI kiaia no tona tu maroiroi. Na te Atua koe e tauturu I roto I taau au putuputuanga e piri ana. Kia Manuia. Kua tataia teia tua tapapa e te tamaine o tona tuakana vaine koia a Tatari Mitchell.



Tataia e te National Program Co-ordinator, Ms Tatari Mitchell

9. WHEN “EBENEZERA” RE-OPENED ITS DOORS

Friday 12 July was the day earmarked by Avatiu, a sub-district of downtown Avarua, to be the day whereby the doors of its community centre called **Ebenezera** is to re-open to the public. For the past 4 years, its doors have remained closed due to necessary renovation. Ebenezera, as alluded to by one of the officiating ministers on the reopening day, Rev. Tuaine Ngametua of the CICC, was built initially as a place of worship for members of the CICC in the Avatiu and Nikao areas. This is the story of the reopening held on Friday 12 July.

What does Ebenezera mean?

Before reporting on the reopening ceremony, I think it is useful and educational if I take us back in time to learn about the story behind the name Ebenezer (Ebenezera in Cook Islands Maori). This may give us a better appreciation of the name and therefore of the purpose for which the meeting house was built. Incidentally, quite a few church/community buildings in the Cook Islands are also named “Ebenezera.”

The following notes have been extracted from Google/Encyclopedia. The reopening story continues after these notes.

The Aramaic letters of Ebenezer is אבנֵעֶזֶר. The name means “stone of help.” This was the memorial stone set up by Samuel to commemorate the divine assistance to Israel in their great battle against the Philistines, whom they totally routed (1 Sam. 7:7-12) at Aphek, in the neighborhood of Mizpeh, in Benjamin, near the western entrance of the pass of Beth-horon. Ebenezer is mentioned three times in the Bible.

On this very battlefield, twenty years before, the Philistines routed the Israelites, “and slew of the army in the field about four thousand men” (4:1,2; here, and at 5:1, called “Ebenezer” by anticipation). In this extremity the Israelites fetched the ark of the covenant out of Shiloh and carried it into their camp. The Philistines a second time immediately attacked them, and smote them in a great slaughter, “for there fell of Israel thirty thousand footmen. And the ark of God was taken” (1 Sam. 4:10). And now in the same place the Philistines are vanquished, and the memorial stone is erected by Samuel. The spot where the stone was erected was somewhere “between Mizpeh and Shen.” Some have identified it with the modern Beit Iksha, a conspicuous and prominent position, apparently answering all the necessary conditions; others with Dier Aban, 3 miles east of 'Ain Shems.

Some applications from the history behind the name:

- If we expect to have God’s victory in our lives, we must turn from our sin to obey God.
- We are insufficient, in ourselves, to win the battles we face. We need God.
- God is altogether able to bring us through the times of trouble we face.
- It is always appropriate to “erect a monument” to the faithfulness of God – through our testimonies and by our changed lives.
- Remembering that God has “helped us” in the past gives us confidence for the future.

(end of Google/Encyclopedia extraction)

Prior to the reopening

On June 4th, 2013, the Pu Tapere and all leaders of the tapere called for a community meeting to discuss the plans for the reopening. The announcement also invited those who originated from the tapere and living around the island, as well as those who have descended from the tapere. It was in this meeting that the Pu Tapere updated the progress of work on the meeting house and clinic nearby, and outlined a proposed plan for the reopening, including invitations to go out, food arrangements, and uniform (kakau akaau). The meeting endorsed the proposed plans and left the details to those on the tapere management. It was also announced in that meeting that Friday July 12th shall be the day of the reopening, irrespective of whether the work is 100% completed or not by then.

When work on the renovation was initiated, it also included renovating the tapere clinic attached to Ebenezer on the western end. That was considered to be a necessary move, and it would have been off-balance and doesn’t look welcoming if work concentrated on Ebenezer only. Renovation actually started in 2009, but due to shortage of funds and other reasons, the work got dragged on and stopped for some time, picking up again in early 2013 when funding was secured through Government’s Aid Management Division.

The weather on Friday 12 July was just perfect for the occasion. As part of a more organised ceremony, announcements via the mass media were made days prior to the event, about road closure around Ebenezer. The closure from 1.00pm – 8.00pm certainly created a safe environment for everyone who took time out to grace the ceremony.



Blue sky, main road around the Avatiu meeting house closed, almost everyone in their seats - perfect setting for the reopening programme which began on time about 10 minutes after these photos were taken.

Reopening Programme

The programme (in Cook Islands Maori) for the reopening was as follows:

- 3.15pm 1. Akamata te Akatangi ma te imene na te Pupu Akatangi a te Apii Tua Tai o Avarua
2. Akamata katoa te Tapere Tangata mei Teotue ki Pokoinu i te noo ki to ratou au nooanga, ma te tuoro a te akaaere vaa tuatua (MC)
3. Akamata katoa te au Mana Taonga e ratou tei patii i te tae mai, ma te arataki ia ki to ratou au nooanga e ma te tuoro a te akaaere vaa tuatua (MC)
- 3.55pm Akaaravei anga, Tuoroanga na te akaaere vaa tuatua (MC) i te katoatoa rava i tae mai kia oti te reira kua pati i te Orometua Rev. Ngatokorua Patia o te Ekalesia Avarua CICC
- 4.00pm Rev. Ngatokorua Patia no tetai akonoanga pure no te tuanga mua o te porokaramu
- 4.10pm Akamainu anga o te au ngutupa e pera nga akairo tei itikiia ki te rauti;

Are Paunu

1. Te ngutupa maata
2. Ngutupa ki te pia angaanga no te Neti paunu
3. Ngutupa o muri

Are Uipaanga

1. Ngutupa i te tua ltinga o te Are Uipaanga
2. Au ngutupa i te tua Tonga; (itinga, rotopu, opunga)
3. Ngutupa o te pia akangaroi
4. Ngutupa i te tua itinga o te pia maata o te Are Uipaanga i muri
5. Ngutupa maata i roto i te Are Uipaanga
6. Ngutupa i te tua opunga o te Are Uipaanga, tomo atu ki roto i te pia i muri
7. Ngutupa ki roto i te Pia Maani Kai
8. Ngutupa tomo atu na roto i te pia maata i muri
9. Nga Paata (PLAQUES) i roto i te Are Uipaanga



"Ebenezera" & the Avatiu Clinic under renovation.

- 4.25pm Akatapuanga I nga Metua vaine
Ka rave kapitiia teia e Rev. Tuaine Ngametua, Peretiteni o te Akonoanga CICC e te Bishop Paul Donoghue o te Akonoanga Katorika o te Kuki Airani
- 4.35pm Tuatau Tuatua
1. Mrs. Keu Mitchell (Uritaua-I-Tai)
 2. Mr. Andrew Pamatatau OBE, (Uritaua-I-Uta)
 3. Hon. Henry Puna, Parai Minita o te Kuki Airani
 4. Mr. Jim Armistead, Akaaere Maata o te Opati o te Moni Akapuapinga
 5. Mrs Vaine Tutavake, Maine Akaaere o te Are Paunu o Avatiu
 6. Mr. John Mokoenga Henry, Pu Tapere
- 5.10pm Pure Akaoti e te Pure Kaikai na Rev. Ngatokorua Patia
- (Kaikai time, String Band resumes, Entertainment by Various Groups)*
- 7.00pm Programme finishes
- 8.00pm Road re-opens again

It was quite pleasing to note that the order of events as per the programme was well executed; there was a smooth progression of tasks assigned to those earmarked for cutting of the various ribbons to the doors, as well as those who delivered speeches. Contributing to the success of the programme were the MC (Tuaine

Unuia), and the drummers who filled in the gaps. I doubt if anyone had any complaints with the way the reopening programme was run; if there was any, I certainly did not hear them on the day.



Clockwise from top left: Rev. Ngatokorua Patia of the Avarua CICC leads the devotion part of the reopening programme; ribbons tied to the doors of both the meeting house and the clinic were cut by designated Avatiu residents; the two traditional leaders of Avatiu – Andrew Turua (Uritaua-i-Uta) and Keu Mitchell (Uritaua-i-Tai) give their congratulatory and thankyou speeches.



Milestones of Ebenezer

The Avatiu Pu Tapere, John Henry, who is also the Member of Parliament for Avatiu-Ruatonga-Atupa-Palmerston, in giving his speech, touched on the history of Ebenezer. The history is engraved on 2 plaques hanging on the inside front wall of the meeting house. He was kind enough to send me the script as follows:

Maori Version

“EBENEZER”	
Tukuanga Tango: 15/10/1919, Akatomoia: 23/11/1923	
Te au angaanga i raveia ki runga ia Ebenezer e te Are Paunu o te Tapere:	
1970	Akatoroia tona pae-tai
26/03/1983	Tomoanga i te Are Paunu
1987	Akaouanga mua o Ebenezer
1998	Tauiaanga te punu are o Ebenezer
27/06/2009	Akamata anga o tona Akaouanga maata
02/04/2013	Tauturu maata a te “Kavamani Initia”, akaotianga o tona Akaouanga maata, e pera to tatou Are Paunu
12/07/2013	Akamainu akaouanga ia o to tatou Are Uipaanga e te Are Paunu
Meitaki maata ki te Kavamani Initia, meitaki maata ki te Tapere tangata katoatoa o te Tapere Avatiu, e pera ki te katoatoa e noo ki roto e ki vao ake i to tatou tapere no to kotou tuatau e te tauturu i oronga mai mei te akamataanga o te akatu angaia o teia nga metua vaine o te tapere.	

English Version

“EBENEZERA”	
Foundation started: 15/10/1919, Officially opened: 23/11/1923	
Activities undertaken since first official opening of Ebenezero and the Tapere Clinic:	
1970	Extension of entire rear building together with kitchen and lavatory block
26/03/1983	Health Clinic inaugurated
1987	First renovation of the Meeting House
1998	Meeting House major roofing change
27/06/2009	First major renovation of Meeting House and Health Clinic
02/04/2013	Grant Fund from Government of India to assist complete major renovation of the Meeting House and Health Clinic
12/07/2013	Our Tapere Meeting House and Health Clinic officially re-opened
<p>Thank you so much to the Government of India, and thank you so much also to the people of our Tapere Avatiu and those living within and outside of Avatiu who generously gave their time and assistance towards this community based project.</p>	

John Henry, Pu Tapere for Avatiu, Deacon in the Avarua CICC, also Member of Parliament for Avatiu-Ruatonga-Atupa-Palmerston Island, gives his congratulatory and thankyou speech.



Inside the renovated Avatiu Meeting house looking to the rear (left) and front (right). The two yellow plaques on the front wall contain the text referred to on this and the previous page.

Kaikai

Some people say that the best part of any programme is the kaikai part. However, the more informed will say otherwise; they will most likely hold the view that their presence on the day to witness the event and to hear stories about Ebenezero (as well as the clinic nearby) being re-told, are the most valuable to them because such events only come around once in a life-time for many of them. In other words, it is a learning experience for many. I think it would be safe to assume that a lot of people on the day did not know that Ebenezero was originally a place of worship only; I certainly did not know that before. I, in addition to many others, also got to know who else were involved in the project, and what its future plans are going to be. These were the important things I had expected people to take back home with them, in addition of course to a full stomach.



Left: CICC Programme Directors Ta Vainerere and Tekura Potoru reckon the reopening programme plus the food was well worth it. Even those sitting on the other side of the fence – like Pae, wife Kafo and friends – also enjoyed the kaikai and the entertainment.

And talking about food, the tapere did an exemplary job in putting on the table a wide variety of food. My understanding was that in addition to the people of Avatiu gathering and preparing the food for the big day, there were many outside of Avatiu who also contributed; families, descendants, friends, supporters of the tapere, and others which cannot be mentioned one by one. There were more than enough to eat, but instead of eating first before packing some to take home, most people did both at the same time. Unfortunately, that led to those who followed the proper procedure as announced, missing out on anything to take home. So no qualms about the quantity and variety of food on the table, congratulations to the tapere on that point.

Entertainment, close

While everyone were eating, the (?) Dance Group put up a splendid show of drum dance and action song to keep the crowd entertained and ensure the smooth flow-down of the food being consumed. Towards the close of this part of the programme, and while people had finished their kaikai, some wandered inside and around the 2 newly-opened facilities to see close-up the work undertaken, and of course to take photos as a means of capturing history in the making. As mentioned before, such events do not come around very often; once in a life-time for some.



(Above & below photos: entertainment was provided by the Rau Maire Dance Team from Nikao and the Mamas of Avatiu, a superb way to finish off the well-executed reopening programme. Congratulations to the organisers of the event and everyone who contributed to such a good community cause.



As Ecclesiastes 3 said, there is a time for everything; a time to arrive and a time to go back, a time to start and a time to finish, a time to eat and a time to finish eating. After an eventful reopening programme, everything was closed in the normal manner with a prayer by the Avarua CICC Minister. As people went away, some with an extra plate of food and some with none, no doubt it would have been on their minds the fact that the ceremony was not bad; others will of course paint a more affirmative atmosphere. I'd say I would've felt sorry for myself if I had not attended.

Write-up and photos by the CICC General Secretary

10. UIPAANGA NA TE AU TEKERETERE MAATA O TE AU AKONOANGA I ROTO I TE TAOKOTAINGA PACIFIC CONFERENCE OF CHURCHES

A katomoanga

I roto i te uipaanga maata a te PCC tei raveia ki Honiara, Solomon Islands, i roto ia Mati i teia mataiti, kua akatinamouia te kopapa Regional Ecumenical Programme Team (REPT) te ka riro te au Tekeretere Maata katoatoa i roto te au akonoanga akamorianga i roto i te PCC e ko ratou te au mema o teia kopapa. Ko tana angaanga maata koia oki ko te tauturu anga i te opati o te PCC i Suva, Fiji, i te akanooanga i te au porokaramu angaanga katoatoa te ka raveia e te opati no nga mataiti e 5 e tu mai nei.

I na, ko teia uipaanga tei raveia ki Tonga, ko te uipaanga mua ia a te REPT no teia tuatau (term) o te PCC i muri ake i te uipaanga maata i Honiara. Kua akaruke atu au ia Rarotonga nei i te maiata Varaire 21 Tiunu, tae ki Nutireni i te po pongi Maanakai, e 4 ora ki reira i te tiaki i toku pairere ki Tonga, e kua tae atu au ki Tonga i te avatea aiai Maanakai 22 Tiunu. Kua akaruke au ia Tonga no te oki mai ki Rarotonga nei i te avatea Varaire 28 Tiunu, e kua tae mai i te maiata Varaire 28 Tiunu (time change). E ripoti poto teia no toku mata atu anga ia tatou te CICC ki teia uipaanga i Tonga.

Ngai Nooanga

Kua noo te au mata katoatoa tei tae ki teia uipaanga ki roto i te Tonga National Council of Churches (TNCC) Ecumenical Centre i Nukualofa, e kua raveia rai te uipaanga e pera te maataanga o te au katikatianga ki roto i teia ngutuare. Ko teia ngutuare, no ratou no te au akonoanga tukeke i roto i te taokotaianga TNCC, mei te Religious Advisory Council (RAC) rai i Rarotonga nei tona akanoonooanga. Meitaki e te manea te turanga o teia ngutuare, kare a matou a te au mata ngai i akara atu e kua tau kia akaapaia. Kia akameitakia te Atua no teia ngai manea tana i akanoo ia matou no te akakoroanga i kapikiia'i matou.

Akatueraanga

Kua raveia te akatureanga kapiti o ta matou uipaanga e pera te uipaanga maata a te Free Wesleyan Church of Tonga (FWCT) ki roto rai i te are pure maata o te FWCT i te Sabati ra 23 o Tiunu. Mei tetai 1,000 tuma tangata tei tae ki te reira pureanga. Kua orongaia te tuanga o te akoanga na te Tekeretere Maata o te Methodist Church of Fiji & Rotuma, koia oki tetai i roto i to matou pupu. Kua akamarama mai te Tekeretere Maata o te FWCT, Rev. Tevita Havea, koia katoa te Moderator o te PCC, e kua akakoro rai aia kia rave kapitii teia nga uipaanga, kia rauka ia matou te au mata o te REPT i te piri katoa atu ki roto i tetai au tuanga o te porokaramu uipaanga maata a te FWCT, mei tetai au atianga katikati. Kare e tai'i i kitea atuna no teia kapitianga o nga uipaanga e rua, e ngai keke oki te ngai i raveia'i raua. Kareka ra, i roto i tetai au katiakatianga a te uipaanga maata a te FWCT, kua patii mai matou kia kaikai kapti atu kia ratou, e kua manea te akanooia anga o taua au angaianga kapiti ra. I roto i ta matou ta te REPT uipaanga, mei te 20 matou i te katoatoa mei roto mai i te pa moana Pacifica. I roto i te uipaanga maata a te FWCT, mei tetai 500 ratou i te katoatoa mei roto mai i tona au mangamanga i Nutireni, Autireria, e Marike.



Opening service of both the FWCT assembly and the REPT meeting, Sunday 23 June 2013, FWCT Church, Nukualofa, Tonga

Uipaanga a te REPT

Kua raveia ta matou ta te REPT uipaanga mei te Monite 24 ki te Paraparau 27 Tiunu. Kua akatinamou te manako ki runga i te au tukuanga tika (resolutions) mei roto mai i te uipaanga maata i Honiara. Ko te tuanga maata tei raveia koia oki i te na roto anga i te au resolutions e te akatinamouanga e;

- (a) eaa te au tuanga angaanga tei anoanoia kia raveia
- (b) akatanotanoanga i to ratou puapinga (prioritise)
- (c) akanoonooanga no to ratou raveia anga
- (d) naai te reira au tuanga angaanga e rave
- (e) koai ma te aronga akatere e te turu i te au porokaramu angaanga
- (f) eaa te tuanga a te au akonoanga Evangelia tei mataia ki roto i te PCC
- (g) aea e inangaroia'i te reira au angaanga kia raveia

(h) eaa te au akairo e rauka'i i te kite me kua puapingaia te reira au porokaramu i te raveia anga

Kua rave matou i teia au mea i runga nei na roto i te vavai'anga i te au mata ki roto i te au pupu rikiriki (small group works), e pera i te uriuri kapitianga i muri ake (panel discussion). Kua taopenga te akakoroanga na roto i te koikoianga te aronga angaanga o te PCC i te au manako tei akaariia ma te tuku atu anga ki roto i tetai akapapaanga tei karangaia e "strategic planning matrix." Ko teia matrix ireira te ka aruia e te opati o te PCC i Fiji, te au taokotaianga turuturu (sponsors) e pera te au akonoanga tei mataia ki roto i te PCC no nga mataiti e 5 e tu mai nei.

Penei tetai au porokaramu ka tae mai kia tatou nei i roto i te Kuki Airani. Kua akamarama atu ra au ki roto i te uipaanga e, penei e puapinga ake te au porokaramu no runga i te HIV Aids, Climate Change, Women in Development, Family Violence, Human Rights e te vai atura, kia apaia ki te au ngai me kore basileia tei anoano maata i te reira au porokaramu no te mea i naku atu ei, e maata te au porokaramu mei teia te tu e raveia nei i roto i te Kuki Airani e, e akaiu ana te tangata i teia au porokaramu me putuputu to ratou raveia anga. Noatu ra te reira, me e au porokaramu tetai ka apaia mai kia tatou, tei runga ia tatou i te karanga atu e, "ka tano" me kore "kare e tano."



Above: REPT delegates in group discussions. Below: REPT delegates attend one of many events organised by FWCT for them as well as for its own assembly delegates.



Ututuanga a te Tonga i te uipaanga

Meitaki, manea e te matutu te ututuanga a te iti tangata Tonga i nga uipaanga e rua, ta matou ta te REPT e pera te uipaanga maata a te FWCT tei piri atu matou i tetai au atianga no te katikati kapiti mei ta ratou i pati mai. Mei te iti tangata Samoa, e iti tangata aroa e te oronga te iti tangata Tonga i tei kite mataia e au. Kua kitea pu uaia teia ki runga i te au kaingakai kaikai e pera ta ratou au apinga oronga ki te au mata no vao mai ia Tonga. Tau mari atura te irava ko tei na ko mai e, "ko teia te mea e kite ei te tangata e, e pipi kotou naku, kia aroa kotou ia kotou uaorai." Kia akameitakiia te Atua no tana au apianga tei tamouia e te tangata tana i

anga mei po mai e tae rava mai ki teia tuatau. Kua riro teia tu aroa no te iti tangata Tonga i te akaiti mai i to matou au manakonakoanga ngutuare, kore atu ireira te makimaki ko tei karangaia e, “homesickness.”



Delegates of the REPT Meeting held in Tonga, 24-28 June 2013. They came from the PCC member churches in Fiji, Tonga, Samoa, American Samoa, Niue, Cook Islands, Tahiti, FSM, Vanuatu, Kiribati, Tahiti, Tuvalu, PNG, Solomon Islands, Australia and New Zealand.

Popani

Na te PCC te au akapouanga katoatoa no te rereanga ki Tonga, ngai nooanga e pera te pere o i runga i te enua, no reira e tau tetai reo akameitakianga kia orongaia kiaia. Reo akameitaki katoa ki te FWCT koia tei manako e kia rave kapitiia ta matou uipaanga ki tana uipaanga maata, turanga teitei atura to matou i roto i te au arikirikianga a te FWCT. Malo lelei e te au taeake ma te au tuaine i roto i teia akonoanga. E reo akameitakianga katoa ki te akonoanga Katorika ko tei riro i te angai mai ia matou i tetai ai; ko teia akonoanga katoa oki tetai i roto i te kōpu tangata o te PCC. Meitaki maata kia kotou katoatoa no tei akatuera mai i to kotou au ngakau kia matou no vao mai ia Tonga. Meitaki maata katoa ki te kumiti akaaere no teia tikaanga kia mata atu au ia tatou. Ei konei tatou i te tuatua anga i tona aroa maata ia tatou, Amene.

Teia ripoti e te au tutu, na N. Mataio, CICC General Secretary

11. UIPAANGA MAATA I TAHITI

E ripoti poto teia no toku tere ki te enua Tahiti no te mata atu i te Kumiti Akaaere ki roto i te uipaanga maata a te Etaretia Porotatani Maohi (EPM), ko te akonoanga LMS teia i Tahiti i mua ana, meia tatou rai. Kua akaruke mai au ia Rarotonga nei i te Maanakai ra 20 no Tiurai 2013 i te 4.10pm no Tahiti. I te 6.40pm, kua tae to matou pairere ki te to'anga manureva o Faa'a, Tahiti. Kua araveiia mai au ki reira e te Orometua Thierry Tapu, e pera te Orometua James Marsters. E kua aere atu matou ki te Foyer Paofai no te arikirikianga e te ngai moeanga, no te mea tei reira te au mata o te uipaanga i te ngai noo ei.

Popongi ake i te Tapati ra 21 o Tiurai, kua aere atu matou ki te Ekalesia Mahina no te mea ka raveia te akatueraanga o te uipaanga ki reira. Ko teia ra taku i kite, kua rakei ua te tangata ia ratou ki te au tiare tukeke, matou to te uipaanga maata, e pona vaito to matou e kua akaeiia mai matou ki te au ei tiare o te enua. Kare e aao pereue e te tapeka kakau akatautau (necktie). Ko teia rai oki te akonoanga a te Tahiti.

Kua raveia mai te pure e te Peretiteni Taari Marae, e ko te tuatua tei akoia mai, ko te tuatua a Iesu i te na ko anga e; “E Mareta e, e Mareta; kua apiapi koe, e te pekapeka na koe i te au mea katoa e manganui?” (Luka 10: 41.) E teia katoa tetai tuanga tei raveia mai i te reira pure anga; ko te akatainuanga te reira e 4 au

apiianga orometua ki te taonga Orometua, e rua tane e e rua vaine. Kua akaoti te pure akatueraanga, e kua arikirikiia te katoatoa ki te kaikai.



Scenes from the EPM assembly, July 2013, Mahina, Tahiti

Monite 22 Tiurai: Ko te akamataanga te reira o te uipaanga tei raveia ki te Foyer Paofai o te EPM. Ko te angaanga tei raveia i teia ra ko te apii buka tapu, tei raveia mai mei roto i te buka Isaia 42:1–4. Kua tukuia to te uipaanga ki roto i nga pupu e rima kia uriuri mai i teia au uianga.

1. Eaa tetai akamarama anga e rauka ia tatou no roto i te uriurianga, i runga i te tu o te Tavini ta te Atua i iki?
2. I mua i te patianganga a te Atua e akara i tona Tavini, eaa tetai Tauturu e rauka ia tatou no roto i te Luka 7:22; Isaia 53:2; i te maramarama anga i te tuatua o te Tavini ikiia e te Atua?
3. E tano ainei e tuatua e, tetai ngai maata i roto i te tuatua o te Tavini, tei roto te reira i toou inangaro i te tangata, e toou irinaki anga kia koe uarai? Maseli 14:31 – Deuteronomi 30:11–14.
4. Kua tuatua te Atua i tona Tavini e e toa, e kua tuku i tona vaerua ki runga iaia, eaa ta teia tuatua e apii mai nei kia tatou i te turanga o te Tavini; Salamo 119:105 – Ieremia 1:17.
5. Ko te Tavini i te Atua, ko te rave anga ia i te angaanga e marka mai ei te Atua. I mua i teia inangaro o te Atua, eaa tetai Tauturu e rauka ia tatou no roto i teia au pene tuatua; Isaia 1:11, Mataio 7:22–23, Ioane 3:30.

Ruirua 23 Tiurai: Ko te ra teia i uriuri ei te uipaanga i te ripoti a te Peretiteni. I roto i teia ripoti ko te arikianga te reira i te au manui tei patii ki teia uipaanga maata no atu e kua tuoroia ratou i te tuatau o te akatueraanga, koia oki, ko te orometua Celestin Kiki, Tekeretere maata o te Cevaa, te Orometua Wakira Wakaine, Peretiteni o te Ekalesia Evangelia o te enua New Calidonia, e pera katoa kia aku mata o te Ekalesia Keresitiano o te Kuki Airani, Orometua Ngatokorua Patia.

I roto i teia ripoti teia tetai au manako tei uriuriia:

Mataiti Jubilee

Kua akara akaou ratou i teia tumu tuatua tei akaraia ana e ta ratou uipaanga maata i te mataiti i topa akenei. Kua matara katoa te manako e, e riro teia mataiti 2013 ei mataiti Jubilee na ratou na te iti tangata Maori, no te mea ko te 50 anga teia o te mataiti e na ratou rai ratou e akatere i te oraanga Ekalesia. E i roto katoa i te kimikimi marie anga o to ratou au tangata maramarama no te oraanga o te iti tangata Maori, kua matara mai ki roto i teia uipaanga maata e, kia tapaoia te ebedoma mua o te marama Tepetema e ko te ebedoma mua ia o te mataiti ou a te ui tupuna koia te iti tangata Maori. E ko teia tumu tuatua, ka riro te reira i te akamaataia tona akanoonoanga e nga tuanga e varu o te Ekalesia.

Ko Hurepiti te ngai terenianga Orometua ou i te enua ko Tahaa

Kua akatueria teia enua e ta ratou Kumiti Akaaere i te marama Noema i topa akenei. Kua kiteaia te tauturu maata a te au Ekalesia katoatoa. I teiane, tei roto ratou i te tiaki i te tuatua akamanaanga a te Kavamani no te akamata i te akatu i te au are.

Ko te oraanga i roto i te matakeinanga

I roto i teia oraanga, kua akaomia mai te tuatua ou ko tei riro i te akakeukeu i te manako o te iti tangata e, kia akaipoipo te tane e te tane, vaine e te vaine ko tei akamanaia e te Au Farani (French Government). Ko te manako i konei, mei te mea e kare a ratou ravenga no te patoi i tei akamanaia, ka tu tatou ki runga i te akapapu i to tatou oraanga tiama i roto i te Ekalesia. E ko te reira au manako ei tauturu i te au arataki i roto i te au Ekalesia. Kua akakite atu au ki roto i te uipaanga e, kare te uipaanga maata a te CICC e ariki i te reira tumu manako.



Spectacular, colourful surroundings of the EPM assembly venue, which also applies to the venues for small group discussions (last photo).

Ruitoru 24 Tiurai: Apii Buka Tapu; Te angaanga a te Tavini.

- 1 Eaa te ngai i tukati i roto i ta Mika 6: 8, e ta Isaia 42:1–4, akakiteanga no te angaanga a te Tavini o te Atua?
- 2 I te akaraanga i ta Isaia akakiteanga, e tano kia tuatuaia e, ko te inangaro tera o te Atua i tona Tavini koia oki kia tupu te tuatua tika; Naea ra te reira tuatua e tupu ei?
- 3 I mua i te inangaro o te Atua i tona Tavini, eaa tetai Tauturu e rauka ia tatou no roto i ta loane 3:12, e te Salamo 85:10–11.
- 4 Eaa te tukati anga ta kotou e kite ra i roto i ta loane 9:39, e te loane 18:37, akaraanga no te angaanga a te Tavini?
- 5 Tatara mai i teia manako; Kare o te tuatua tika tuatua i vao ake i te Atua e te enua; E mea tano ainei kia tuatuaia e, te tuatua mou e te tuatua tika, okotai raua? loane 8:45, Isaia 32:17.

Paraparau 25 Tiurai: Ripoti a te Kumiti Akaaere. E rua tumu manako taku i anoano kia tuatua au ki roto i teia ripoti.

1. Tuatua no te Orometua Thierry Teiva a Tapu. Kua oki atu raua ki te enua Tahiti i te marama Aperira 2013 no te pati tauturu ki te EPM no ta raua tamaiti ko Tinihau ko tei tu ia e te maki mariri kaitangata i roto i te karaponga. I roto i te kimi ravenga no te rapakau kua aere atu raua ki te enua Tiamani rapakau ei. Tei Tahiti raua i te rapakau anga i teiane. No te mea ra e kua akaoti te Kumiti Akaaere o te EPM e akaoki ia raua kia akao ia raua ki roto i te Tauianganga Orometua ki Moorea, ireira kua oronga atu au i ta tatou akameitakianga ta teiane Kumiti Akaaere no ta raua angaanga meitaki tei tavini ana i to te Atua iti tangata i roto i te Ekalesia Arorangi e i te vaka ko Puaikura. Ka tae mai raua a te ra 15 o teia marama Aukute no te veevee aroa ki te Ekalesia e tae ua atu ei ki te tuatau e oki atu ei raua. Kua akaoti katoa te Kumiti Akaaere o te EPM i teia okotai mataiti toe kare ratou e tuku mai i tetai ei mono ia Thierry Teiva Tapu e tae ua atu ki te tauianganga Orometua i rotopu i nga Ekalesia EPM e te CICC, koia oki i te mataiti 2015.
2. Tuatua no te vaine ki runga i te taonga Orometua. Kua oronga au i te manako ki roto i te uipaanga e kare tatou i matara ake me kare i tae ake ki te reira turanga. Penei te maata nei te mou i roto i ta tatou aua terenianga Orometua i te au tane kia riro mai ei Orometua.



Youth of today, leaders of tomorrow, at the Etaretiā Porotetani Maohi assembly, July 2013. When the LMS first came to the Pacific, Tahiti was their first station, followed by the Cook Islands. After they left, LMS became EPM in Tahiti and CICC in the Cook Is.



Varaire 26 Tiurai: Ko te apii buka tapu e te akapouanga i te uriuri manako no runga i te ripoti.

Maanakai 27 Tiurai: Ko te tuatau teia no te au manuiiri ta ratou i pati kia tuatua.

Akamata kiaku, Orometua Ngatokorua Patia. E toru tumu manako taku i oronga ki roto i te uipaanga:

1. No te akameitaki atu i te porokaramu o te tauanga Orometua i rotopu ia tatou CICC e ratou EPM, ka akapeea kia akatupuia tetai tauanga apianga Orometua ki roto i nga Ekalesia e rua no te akamata ki roto i te angaanga?
2. Pera katoa no te tau i tetai au puapii e apii nei ki roto i nga aua terenianga Orometua kia rauka te kite e te marama no te au apii e orongaia ra.
3. Te akara nei tatou ki ta tatou au mapu no te tuatau ki mua, eaa to tatou manako no tetai teretereanga i rotopu i nga putuputuanga mapu e rua, no te akamata ko te reira ia, no te akarakara i te tupuanga o te Evangelia ko te reira ia, e te vai atura.



The atmosphere and surrounding at the EPM assembly was truly artistic, environment-friendly and eye-catching.

Kua oronga atu au i ta tatou akameitakianga ko ratou tei pati mai i tetai mata no tatou ki roto i ta ratou uipaanga maata e to tatou reo aroa kia ratou.



Tataia e te Orometua Ngatokorua Patia. Ko te au tutu, na Mrs Iteata Tevaarauhara (Media Officer no te EPM) e te Orometua Thierry Tapu. Na te Orometua Patia ra i apai mai kia tauruia ki roto i teia nutileta.

12. 50th ANNIVERSARY APII TAKITUMU

This is the third and last article on this subject. Further to the 2 articles released in the last 2 issues of the CICC Newsletter, I would once again like to inform everyone, in particular those who have attended the school since its inception in 1963, to come join us in this anniversary. This is a once in a life-time event, and the school, including its committee and all teachers, would be happy to have you join us.



Grade 5, Matavera Primary School, 1960s

Teacher: Teokotai Areai

Girls: Vainetutai Atera, Rere Mataio, Potina Samuel, Putai Williams, Tamaine Atera, Teremoana

Boys: Tutai, Tangimetua Tangatutai (former CICC president), Taro, Pokoina Pokoina, Matangaro

Photo from the collection of Rere Mataio.

The anniversary programme is as follows:

Sunday 29th September, 10.00am –Church service at the Matavera CICC to open the celebration for the week. The service will be conducted by the school and the message by the Ekalesia minister, Rev. Oirua Rassmussen. Shared lunch by everyone after church at the school grounds. All welcome.

Monday 30th - All classrooms to be set up as museums, 10 years per class eg – Grade 6; 1963 to 1973.

1. Display any information during these years like Principal/s, teachers, photos, uniform, students, certificates, trophies, etc. If you have any relics or memorabilia of the school, bring them along
2. Find information from archives or any other relevant source about important events that happened in the vaka Takitumu, Rarotonga and the Cook Islands during that period that could be displayed in the room for others to read.
3. Walk through the rooms in the morning.
4. Speech/Poem competition afterwards. Maori for Juniors and English for Seniors.

Tuesday 1st – Sports Day for everyone at the school. Evening is proposed for ex-students to get together and reflect on the past.

Wednesday 2nd – Preparation Day for the big event tomorrow, so no organised programme for today.

Thursday 3rd – Celebration Day/Unveiling of School sign. Separate programme will be devised.

Friday 4th – Picnic Day for everyone at Muri beach and wrap up of the celebration.

Past students of the school met recently to discuss about what they can contribute to the anniversary. These are what they agreed to:

- i. An engraved pate and an album of old school photos – these will be presented on Thursday 3rd as a gift from all ex students, i.e. those who attended the school during 1963 to 2013.
- ii. Pareu dress (kakau akaau) – colour of Matavera School (white and grey), available at Vonnia's for around \$6.50/yard. Get yours now and arrange for someone to sew. For those who can organise theirs, please wear them to the church service on Sunday 29 September, as well as on the Tuesday evening social get together.
- iii. Song composition – Mere Charlie is organizing a composer for a song to be sung by everyone on Thursday 3rd. If you have any ideas, email Mere on Mary.Charlie@cookislands.gov.ck. It is also intended that the school anthem be learned and sung on Thursday.
- iv. Contribution by all ex students to assist with the cost of the engraved pate and duplication of the photo album. The amount to contribute will be known after Mere has enquired further on the costs. Otherwise feel free to contribute whatever you can to either Mere Charlie or Mataitirangi Taramai on m.taramai@health.gov.ck

The school is asking for help from ex-students and anyone who knows of songs, chants and other cultural items composed during the last 50 years about the school, to come forward and share these with the school. We are intending to revive these cultural items as our entertainment during the Celebration Day of Thursday 3rd.

As for the school-designed T-Shirts, sorry the order has already gone to the printer. So those who have ordered, you will need to pay up (if you haven't yet done so) before the T-Shirts are given. An announcement will be made through the school newsletter when the T-Shirts arrive. In case people are wondering what the colour is, it is red which is the colour of the school uniform today. So we have both colours of the school; white and grey for the Sunday service and Tuesday social evening, and red for the Thursday anniversary day.



Teachers, 1970s (L-R): Nooapii Tommy (Principal), Araipu Pukerua, Ngamatareu Tararo, Teokotai (Metua) Taramai, Ngatuakana Aerenga, Terai Aurupa. Photo sent in by Engia Pate.

So far, preparations are on schedule and we look forward to the week-long commemorative activities with keen interest. Meitaki maata to those who have volunteered and contributed to the preparations to date. The school committee, teachers and parents would once again like to urge all those who have been associated with the school one way or another since 1963, to come forward, bring your ideas along, share your thoughts on the week's programme – and more importantly, make yourself present during the week-long programme. Make sure your cameras are charged for the week to capture history in the making. Events like this only come once in a life-time, so come and be part of the event.



Matavera Primary School with its first Principal, Tautara Porea, in the middle. Other visible teachers include; Metua Taramai, Mana Pierre, Tere Tarapu, Teokotai Areai. Photo sent in by Engia Pate.

Putting it all together for the future

An ex student has recommended that this history-in-the-making event be captured, recorded and duplicated for distribution to both past and current students of the school. It will be an invaluable and priceless memorabilia of the school that students will have in their possession for all time to come. His plan is along the following lines:

- Compile all of the written articles relating to the anniversary in a book or booklet form
- Insert in the write-up, both old and new photos relating to the school
- Include a special article of the week-long anniversary based on the programme referred to above
- Make copies of the book/booklet for distribution to both past and current students; the copies can be in hard and electronic forms. Should the school wish to sell it to generate some income, there is no reason why it cannot do so



Takitumu Primary School Prefects 2008
(photo by Nga Mataio)

Any ideas or volunteers for this task, communicate directly with Nga Mataio on ngam@oyster.net.ck or ciccgs@oyster.net.ck. For further enquiries on the anniversary, please contact me at the school, phone 23340, email principal@takitumu.edu.ck



by Engia Pate, Principal, Takitumu School

13. TERE O TE OROMETUA NGATEITEI KI MELBOURNE

Kua akaruke au ia Rarotonga nei I te maiata Sabati ra 21 no Tiurai I te taingauru ma rima miniti toe e tangi ei te ora rua e kua tae ki Akarana I te apa no te ora 4, ora Nu Tireni . I te apa no te ora ono kua rere atu ki Melbourne e kua tae atu au I te taingauru ma rima miniti toe e tangi ei te ora iva, ora Australia. I te mea e ko te Diakono o Hampton Park tei aere mai I te tiki iaku I te airport e kare aia I ki te iaku, te tiaki ra aia I ko I te ngai o te arrival e kare katoa oki au I kite e naai e tiki mai iaku. Kua aru atu au I tetai tangata Mauke ko Teararoa Mani, e nana I apai iaku ki te kainga o te Orometua o Clayton ko Mata Makara e kua riro na te Orometua Mata I ringi ki Hampton ki te Orometua . Kua tae mai te Diakono o Hampton Park I te tiki iakue kua apai atu iaku ki te kainga Orometua I reira rave iaai ta ratou tuoro anga mai iaku e pera te kaikai anga. Kare e pou te kai. Kua mataora te aravei anga ki te Orometua e te tokorua e pera te au mema katoatoa.

E I muri ake kua uriuri atu matou I te porokaramu no toku nooanga ki rotopu ia ratou e pera te akatapuanga. Ko tetai mea pumaana kiaku kua oronga mai te Ekalesia I toku tiketi no te rere atu ki Mildura, I te popongi ake I te Ruirua I toku irinaki anga kia oti te akatapuanga ka rere ei au. Kia akameitaki ia te Atua no teia vaerua aroa.

Tere ki Mildura

I te apa no te ora ngauru ma tai kua rere atu au ki Mildura. E tai ora me rere ki reira. Kua araveiia mai au e toku tuaine e te tane koia a Yibouri e ta raua anau. Kua apai atu iaku ki to ratou ngutuare rave ei I to matou pure e pera ta ratou au ariki anga. I roto I teia oire mei tetai rua anere Kuki Airani e noo ana ki roto I reira. Ko te maata anga koia te iti tangata Pukapuka. E pure ana ratou ki roto I te Are Pure o te Uniting Church, e riro ana na toku taokete na Yibouri e tana tamaiti ko Kaveinga e tiaki ana ia ratou ma te rave pure. E pure ana ratou I te ora ngauru I te popongi Sabati, taokotai ki te papaa, e I te ora 1pm te pure Kuki Airani mei ta tatou e matau ana I Rarotonga nei. Kua uriuri manako au kia ratou ma te akamaroiroi ia ratou e pera te akamarama atu I te au takainga o ta tatou Ekalesia. Kua pati katoa mai me topa uake tetai workshop ki Melbourne kia maara ake ia ratou. Kia marama mai te Kumiti e ko toku tere ki reira no te atoro I toku tuaine I tona maki. Kua vaiia tona upoko e I te oti anga kare aia I ara mai ana e tai epetoma. Inara I roto I te aroa ua o te Atua kua rauka mai te ora. Ka oki akaou aia ki Melbourne no te akara akaou anga a te taote iaia. E I te Varaire ra 25th kua oki mai au ki Melbourne.

Akatapuanga o te Ekalesia Hampton Park

Kua rave ia te akatapu ki roto I te Ekalesia Clayton I te ora 1pm I te avatea aiai. Kua taokotai mai nga Ekalesia CICC e ono no teia akatapuanga e pera te Ekalesia AOG, Apotolic e te Ekalesia a Lotia Nooroa. Kua ki te Are Pure e pera a roto I te Hall. Tena te porokaramu o te akatapu anga na kotou e akarakara atu. Kua maruarua te rave pakau a te Hampton Park e kare e pou te kai. I te mea e kua kai e kua tari ki te kainga. Evangelia e mea vene reka, e taoi au ki te kainga ei kai na te Vaerua, "Kua keakea e unga"

Ekalesia Noble Park

Kua patia mai au e te Orometua Nanua e te Tauturu Orometua Rima Meti e te Ekalesia kia tae atu kia ratou. Kua raveia ta ratou arikianga ia matou te Orometua Tuakeu Daniel e pera te Tekeretere Tutai Merida Vise, e i muri ake kua anoano kia uriuri manako mai kiaku no teia au manako i raro nei:

- Akameitaki anga I te Kumiti no to ratou Orometua Akatika Nanua e tona family.
- Me ka tomo rai ta ratou Apiianga ki Takamoā a teia mataiti ki mua. Ko te tumu no te akateateamamao anga no tona are rent e pera no te akaoti anga I tana angaanga, e koia katoa oki te Tekeretere o te Noble Park Ekalesia.
- Akateretere anga o te Ekalesia I rotopu I te Orometua e te Ekalesia.
- Kua akamarama katoa atu au I teia uianga mari ua te apiianga na te Principal rai te reira tuanga.
- Ta ratou au e-mail e tuku mai nei ki Takamoā kare e pau ia mai ana. Kua akamarama atu au, e pouroa te au e-mail kia tuku ia mai ki te Tekeretere Maata penei no reira kare e pauanga, kua tarevake te ngai I tukuia mai ei.



Combined service and snacks at Noble Park, March 2012

Uipaanga Maata ki Melbourne

Te moemoe ua nei to tatou iti tangata kia viviki mai teia ra maata. Kua papa te au ngai o te Uipaanga e te au ngai moeanga e pera te au ngai kaikai anga, e te au apinga akaoro. Eaa atu ei te toe. Ko taua ra tei akono ia kia rekareka tatou e kia perepere kavana. Te karanga nei te motto a te Melbourne, "Victoria on the Move."

Ekalesia Hampton Park

Kua rave atu au I tetai uipaanga ki te Ekalesia, e maata te au uianga tei ui ia mai, e kua timata au I te pau I te reira.

- a. No te aroa
 - Eaa te aiteanga o te Pure Rekapi
 - Ea ate aiteanga o te Pure Ekalesia I te Varaire I muake I te Oroa
 - Te raverave anga I te Oroa e te tua anga
- b. E rua o matou Orometua. Ka akapeea matou, eaa tou manako? Teia taku pauanga: E tal rai aku ta te Uipaanga Maata Orometua I tono mai. Kare au I kite e noea te rua.
- c. Te au mema e tomo mai nei ki roto ia ratou kare e pepa Ekalesia. E te vai atura te au manako ma te pati mai kia oki akaou ki roto ia ratou.

Tetai au Manako Keke

Kua aravei mai tetai au Orometua iaku no tetai Orometua i roto ia ratou e akaruke putuputu nei I tana Ekalesia, e rererere pairere putuputu nei, e pera kare e tae mai ana ki to ratou au taokotai anga. Kua tae au ki te kainga o teia taeake Orometua I te akamaroiroi iaia, kia marama aia e, e kapikianga tona kia rave aia I te reira. E au pauanga tana no teia au akaapaanga. Kua akamarama au e kia noo kia apii ma te utuutu I teia Ekalesia, no te mea e au Ekalesia kua tanu takereia e kare rai e matutu ana.



Ekalesia Hampton Park at their current place of worship at Devon Meadows Primary School. They plan to move to a bigger place in due course. (Photos by Nga Mataio, April 2013)

Akamaroiroi Anga

Ki te au Orometua kia akamaroiroi I te angai e te arataki mai I te anana a te Atua ki roto I tana koro. Auraka e irinaki ua ki te anana ki roto I te koro, te vai atura te maataanga I vao. Teia te reo o Iesu kia Petero e kia tatou e ka angai i taku au mamoe.

Akametakianga

Ko te mea mua, ki te Ekalesia Hampton Park tei riro I te tutaki I toku patete e pera te ngai moeanga e te akonokono I toku oraanga I rotopu ia kotou. Meitaki ranuinui, meitaki atupaka. Te Orometua Tuakeu Daniel e pera te Mama Orometua e toou au turuturu, te Tekeretere Tutai e pera te Mou Moni Pauline, te au Diakono e te Ekalesia katoatoa. Te Orometua Mata Makara e te tokorua, te Orometua Akatika Nanua e te tokorua e te au Orometua katoatoa. Ki te Kumiti tinamou, te Tekeretere Maata e tae uatu ki te au Kumiti kaatoatoa, kia akameitaki mai te Atua ia kotou katoatoa. "Na te Mesia tatou i akarangatira ra, kua rangatira tika ia tatou." Kia orana e kia manuia.



Tataia e Rev. Tuaine Ngametua, CICC President

14. NUTI MEI TE EKALLESIA ROTORUA, NZ



etai au tua potopoto no Rotorua atu nei:

Tuanga Ngauru

Kua kitea mai te tu ou o te oronga a te Ekalesia i teia nei i muri ake i te iriiri kapua a te Ekalesia i oti akenei i roto ia Aperira. Kia akameitaki ia te Atua. Te puapii no roto mai i te akonoanga, Rotorua Maori Presbyterian

Church a, Rev. Danny Rikiriki. Kua pati atu oki au iaia kia aere mai kia apii mai i tona marama, e tana i kite no runga i teia tuatua ko te, "Tuanga Ngauru". Te akameitaki nei au i te Ekalesia tei aruaru mai ki teia iriiri kapua, e to kotou ngakau ou e te muka. Tei runga ravao te Atua ta tatou e tavini nei no tana tuanga tei akatupu i te ngakau maoraora ki roto i te ngakau o tana au tamariki. Me rave tatou i te anoano te Atua, ka rauka ia tatou te au akameitaki a te Atua tei papau mai.



Sabati ra 19 no Me

Kua tere mai te Ekalesia Hamilton ki Rotorua nei no te Penetekose. Na te Rotorua te utuutu i te Penetekose i teia mataiti 2013. Kua aao mai te Rotorua i to ratou kakau akaau manea no te Penetekose. Kua tupu te manakonako anga o teia mataiti no te penetekose. Ko te moni kua akaputu rai te Hamilton i ta ratou e kua akaputu rai te Rotorua i ta ratou. E kua apai ake e kua apai ake i tana i takiri mai.

Monite ra 3 no Tiunu

Kua rave te Ekalesia i tetai tamataora na ratou i teia ra. E 8 pupu i te katoatoa tei akaariari mai i ta ratou au peu ta ratou i akateateamamao mai. Kua akamata ki teia angaanga i teia mataiti i topa. E akonoanga tinamou teia no te au mataiti. Ko te akakoroanga, ko te apii i ta tatou au tamariki kia kite i ta tatou au peu. Kua rauka katoa mai tetai au puapinga no te Ekalesia i teia ra. Kia akameitakiia te au pupu e te katoatoa o te Ekalesia, te mapu e te tamariki tei piri mai. Kua piri katoa mai a mama Matarenga, te nga tamaine a mama Tangi a Rongo no Australia mai. I aere mai oki e atoro ia mama Tangi. Pera katoa tetai tamaine a mama Tangi ko Tere e tetai ana tamaroa o Tutai.



Tiakono vaine Tangitungane Tuaine

Kua topa ia teia Tiakono vaine e te maki akaparuparu. Ka itu epetoma i teiane i muri ake i tona oki anga mai mei Australia mai, i roto ia Me. Ka tuku ia atu aia ki roto i te aremaki o te aronga maki. Ko tetai teia o te au

metua vaine maroiroi i roto i te Ekalesia. Koia katoa tetai o te au metua vaine tei piri i te kimi anga i te ravenga kia tanuia teia tumu suke ki Rotorua nei. Te irinaki nei au e te au taeake ka aere tatou ka atoro atu iaia i roto i te au tuatau.

Maanakai ra 29 no Tiunu



Kua tere atu maua ko te Orometua vaine ki Hamilton no te Teretere Orometua i te Sabati ra 30. Kua noo maua ki te Ngutuare o te Tekeretere Tangi. Kua raveia tetai apii anga i te reira aiai. Sabati kua raveia te pureanga ki to ratou ngai pureanga. Kua raveia te ariki anga openga a te Ekalesia ki te ngutuare rai o te Tekeretere o te Ekalesia. Tei reira rai matou kua tae ake te Orometua Maara e te mama. Kia oti te au akonoanga, kua oki mai maua ki Rotorua nei.

Sabati ra 14

Kua tere mai te Ekalesia Apii Sabati, i teia Sabati ki Rotorua nei. Kua tere atu na oki te Apii Sabati o Rotorua nei ki Otara Branch i roto ia Apereira . Kua mataora tikai te au angaaanga tei raveia i teia ra. Kua tae katoa mai a Papa Kura Strickland e tana tamaine ko Ruta. No Tauranga mai raua i te ngai i tiki atu ei maua i te Maanakai ra 13. Kua tae mai raua no teia pureanga kapiti i rotopu ia Rotorua e Otara Branch.



Te pure anga i rotopu ia Rotorua e te Otara Branch. Ko te Rotorua tena i mua nei i roto i to ratou rakei vareau. Ko te Otara branch to muri ake. Ko te rua o te tutu, ko te apii sabati o te Otara Branch. Ko te Orometua Temere to runga i te Atarau

Apii a te au Mapu

Te apii nei te au mapu i teianei no runga i te "Turoto" Kua akamata oki teia apii i te ra 15 no Tiurai. Te mataora nei te au mapu e aere mai nei ki teia apii. E 18 epetoma i teia apii.

*Left: Apii o te Volunteers
Right: Apii o te Turoto.*



Sabati ra 28 no Tiurai, Pupu Pure

Kua akamata te pupu pure i teia Sabati i te ora 6.00pm. Teia tei mai:

¹Rev. Nio Mare,² Ititau Mare, ³Elder Toru Ruaiti,⁴ Tiakono Rouru Daniela,⁵ Tiakono Jim Marsters,⁶ Tiakono Koringo Marsters,⁷ Tiakono Okiangameitaki Ngauora,⁸ Tiakono Vaine Tuteretere Ngauora, ⁹ Tiakono Kenna Umata, ¹⁰ Tiakono Twoboys Taia, ¹¹ Tiakono Tupu Tanga, ¹² Tiakono Vaine Tiraa Tanga, ¹³ Mapu Tylor Ngauora.



Session for some of the Rotorua CICC parish members

Teia te tia no te Monite ra 29 Maseli 5:1-6 (-23) Warning Against Adultery

My son, pay attention to my wisdom, turn your ear to my words of insight, ² that you may maintain discretion and your lips may preserve knowledge. ³ For the lips of the adulterous woman drip honey, and her speech is smoother than oil; ⁴ but in the end she is bitter as gall, sharp as a double-edged sword. ⁵ Her feet go down to death; her steps lead straight to the grave. ⁶ She gives no thought to the way of life; her paths wander aimlessly, but she does not know it.

Teia nga uianga tei uriuria.

1. Eaa te melo e tuatua ia nei i roto i to tatou tuatua? Kopapa katoatoa-, Taringa-
2. Eaa te tuatua a te Pakari kia koe i roto i to tatou tuatua. -Kia matakite tatou i te au timataqanga o te ao. -Irava 2 A. Tapu marie i toou akono.B.Kia vai marie rai te kite i to vaa.

Te au tumu pure:

1. Kia rauka tetai ngutuare no te Ekalesia-Tupu Tanga, Taylor Ngauora.
2. Kia rauka ia tatou te angaanga Takotai-Elder Toru Ruaiti, Jim Marsters.
3. Drugs - Twoboys Taia, Kenna Umata.
4. Putuputuanga-Rouru Daniela, Okiangameitaki Ngauora.
5. Punanga Reo-Tuteretere Ngauora, Tiraa Tanga.
6. Kia akono i te au akaueanga-Koringo Marsters, Ititau Mare.

Tuanga no 1Ioane 2:-12- 17

Irava 12: Te tata atu nei au i te tuatua kia kotou, e te au tamariki ra, no te mea kua akakore ia ta kotou au ara i tona ingoa.

Manako maata: Te tumu o teia reta i tata iai'i.

Tataraanga: Ko te aiteanga i te ingoa “Iesu” Mataio 1:21 e tamaiti tana e anau, e ko Iesu te ingoa taau e tapa nona: e akaora oki aia i tona au tangata i ta ratou ara. I akakore ia te ara a te au tangata ravarai i te ingoa o Iesu Mesia. Angaanga 4:12 Kare rava oki e ora i tetai ke: kare atu oki e ingoa i akakiteia mai ki te tangata i raro ake teiane rangi, e ora’i tatou nei. Ko te tumu i reira i tata ei a loane i teia reta, Kua akakoreia ta tatou ara i te ingoa o Iesu Mesia. E karere pumaana rava teia ta loane e akakite mai nei kia tatou.

Teia te apii anga no tatou:

- Kia rekareka tatou i teia tuatua mataora.
- Auraka tatou kia rave ua atu rai i te kino.
- Ka akono tatou i te akaueanga a te Atua

Irava 13: E te au metua ra, te tata atu nei au i te tuatua kia kotou, no te mea kua kite kotou iaia, tei mei muatangana mairai. E te au tangata ou ra, te tata atu nei au i te tuatua kia kotou, no te mea kua vi taua vaerua kino ra ia kotou. E te au tamariki ra, te tata atu nei au i te tuatua ia kotou, no te mea kua kite kotou i te Metua. **Manako maata:** Kia kite tatou i te tumu i tata ia mai ei te tuatua a te Atua kia tatou

Tataraanga:

- Te tuatua mua no te au metua, kia kite i te Atua.
- Te rua no te au mapu, kia vi te vaerua kino ia kotou.
- Te toru no te au tamariki. Kia kite ratou i te Metua.

Teia te Apii anga no tatou.

- Te au metua kia kite tatou i te Atua.
- Te au mapu, kia vi te vaerua kino ia kotou.
- Te au tamariki, kia kite kotou i te Metua.

Irava 14: I tata atu na au i te tuatua kia kotou, e te au metua ra, no te mea kua kite kotou iaia tei mei muatangana mai. I tata atu na au kia kotou, e te au tangata ou na no te mea te maroiroi na kotou, e te vai ra te tuatua i roto ia kotou na, e kua vi taua vaerua kino ra ia kotou.

Manako maata: Akamaara i te Atua.

Tataraanga: Ko tetai tuanga puapinga maata rava teia kia tatou ki te au metua, tei kite i te tuatua a te Atua. Auraka e akakite kore ia tatou i te tuatua a te Atua. Akono ia te tuatua a te Atua. Apiii te tuatua a te Atua ki taau au tamariki, ei rakei manea ki runga i to ratou upoko, kia maata mai ratou. Kia kore ratou e tatipake i to ratou au aereanga me rokotangata ake ratou.

Teia tetai apiianga no tatou.

- Kimiia te tuatua a te Atua
- Apiii te tuatua a te Atua.
- Akonoia te tuatua a te Atua.

Irava 15 Auraka e anoano i teiane ai, i te au mea ravarai o teia nei ai. Ko te tangata i anoano i teiane ai ra, kare te anoano o te Metua i roto iaia ra.

Manako maata: Auraka e anoano i teiane ai.

Tataraanga. Ko teiane ai e tuatua nei, ko te au tu kino i roto i teiane ai. Mei te keia, te akaturi, te pikikaa e te vai atura e tauatini ua atu. Ko tetai tangata oki kia inangaro aia i te rave i teia au tu nei, te akapapu tika maira, kare te anoano o te Atua i roto iaia.

Teia te apii anga no tatou:

- Auraka e anoano atu i te au tu o teiane ai. Te tuku ua ra oki koe i te koi ki toou uaorai karoponga.
- Tuku ke ia atu te au peu o teiane ai taau e iriiri ra, ka rakei ei ia koe ki te rakei o te rangi .

Irava 16 Ko te au mea ravarai oki o teiane ai. Ko te anoano tikakore o te kopapa nei, e te anoano tikakore o te mata nei, e te akatietie o te oraanga nei, kare ia i to ko mai i te Metua ra, no teiane ai anakeia.

Manako maata: Kia kite tatou i te au mea o te teiane ai.

Tataraanga: Kua kite tatou e eaa teia e tuatua ia nei. Auraka tatou e akamea kite kore ia tatou. Te akapapu tika ua maira te tuatua kia tatou e, kare teia au mea no ko mai i te Atua. Kare e ko te anoano ia o te Atua kia

tatou kia opu mai tatou i teia au mea ki roto i to tatou au ngakau. No teiane i ao anake teia au mea. E au mea kino teia. Ka rauka mai te kavangu ki te karoponga, kia tae ki te au ra openga.

Teia te apii anga no tatou:

- Auraka e takave mai i te au peu o teiane i ki to keke.
- Irava 17 Te ngaro ke nei teiane i ao, ma ta to reira katoa e nanoano nei: Ko tei akono ra i to te Atua ra anoano, e tikaia i te oraanga e tuatau uatu.

Manako maata: Te ora e te mate.

Tataraanga: Ko te ora no ko mai ia i te Atua. Ko to te Atua ia anoano ia tatou, kia rauka te ora. Ka vai ia koe e tuatau ua atu. Ko te mate ko to teiane i ao ia akakoroanga. Ka ngaro ke oki teiane i ao, e tona katoa au peu tini ravarai, e te au tangata katoa e piri atu ki te peu teiane i ao.

Teia te Apiianga no tatou.

- Iki ia te ora noou e toou ngutuare tangata.
- Kiriti ia te ei o teiane i ao i runga i to kaki.
- E tuatau poto ua tona muka, e tona reka.
- Kua ngaro ke atu aia mei te auai, e koe atu, e te aronga katoa e ei katoa atu iaia.

Amene. Ka kite akaou a teia tuatau ki mua.



Tataia e Rev. Nio Jim Mareiti, Rotorua CICC

15. ANGAANGA KI RUNGA I TE BIBILIA

E rua tuanga angaanga e raveia nei ki runga i ta tatou Bibilia Maori i teia tuatau; (1) akaouanga (revise, update) ma te akatanotano atu anga i te au ngai i roto i te Kororomotu Ou tei tau kia akatanoia, (2) tuku atu anga ki roto i te turanga roro uira (electronic Bible). Kua ripoti iatu ana nga tuanga e rua i roto i te au nutileta i topa – akara ki te nutileta 45 tei tukuia ki vao i roto ia Okotopa 2012, e pera te nutileta 48 tei tukuia ki vao i roto ia Aperira o teia mataiti 2913). Mei te Ruirua ra 6 ki te Paraparau ra 8 o teia marama Aukute, kua rave akaouia tetai uriurianga manako no teia nga tuanga angaanga e rua; e ripoti poto teia no te reira nga akakoroanga.

1. Akaouanga i te Kororomotu Ou

Ko teia tuanga kua akamata i te mataiti 1972, kua akanoo ua i muri mai, e kua akamata akaou i te mataiti 1985. I teiane kua oti te maataanga o te angaanga i te raveia e tei roto i teiane i te rima o te Bible Society in the South Pacific no te akaotianga i te au ngai toe. Ko te toe nei i roto i te Kuki Airani tei angaanga ki runga i teia tuanga koia oki ko Father Damien Marinus o te akonoanga Katorika, e pera te Orometua Papa Aratangi o te Ekalesia Nikao. Te toenga kua akangaroi atu ki te moeanga roa, e tei vao mai i te Kuki Airani tetai pae.

Te au angaanga tei raveia:

- Akatanoanga i te tuatua (words) kia tau ki te tuatua i roto i te au tataanga mua o te Bibilia
- Akatanoanga i te aiteanga o te au tuatua kia tau ki to ratou aiteanga i roto i te au tataanga mua o te Bibilia
- Akamaramaanga poto (introduction) no runga i te au buka katoatoa i mua ake i te akamataanga o te reira buka
- Tauruanga i tetai au upoko tuatua (sub-headings) i roto i te au buka katoatoa
- Akanooanga i tetai tuatau no teia au mea kia raveia, te neneianga i te Kororomotu Ou, e pera te akanooanga no te urianga i te Kororomotu Taito

Teia te au tangata tei piri atu ki roto i te uriurianga manako no teia akakoroanga:

- Dr. Daud Soesilo, Global Bible Translation Adviser
- Father Damien Marinus of the Rarotonga Catholic Church
- Rev. Papa Aratangi of the CICC
- Kevin Salsbury of the Bible Society in the South Pacific
- Tangata Vainerere, Director of the CICC Bicentennial Celebrations Unit
- Nga Mataio, CICC General Secretary (*observer*)

Kua raveia ta ratou uriurianga manako ki roto i te pia uipaanga (board room) o te opati maata o te CICC i Takamoā nei.



Some of the members of the Cook Is Maori Bible New Testament translation team.

2. Tukuanga i te Bibilia ki runga i te roro uira (Electronic Bible)

Ko teia tuanga kua akamata i te mataiti i topa 2012. Ko te vaerua e te akakoroanga, koia oki ko te takianga i te Bibilia ki runga i te roro uira ma te kore e tauia i te au tuatua tei tataia. E ravenga teia kia ngoie ua i te uki o teia tuatua e taangaanga nei i te au apinga kaveanga karere (mobile phones, internet, computers, e te vai atura) kia kite e kia tatau katoa i te Bibilia i runga i teia au apinga e taangaanga nei ratou.

Te au angaanga tei raveia:

- Re-type anga i te au buka katoatoa i roto i te Bibilia, te Kororomotu Taito e pera te mea Ou. E maata ta tatou tamariki Kuki Airani i roto nei i te Pacific i piri mai ki roto i teia tuanga.
- Taangaanga anga i tetai au porokaramu computer a te Bible Society in the South Pacific no te akatanotano atu anga i to ratou tukuia anga ki runga i te roro uira kia ngoie ua i te tatau
- Tauruanga i tetai au upoko tuatua (sub-headings) i roto i te au buka katoatoa
- Urianga i te au ingoa mapu (map names) i muri i te Bibilia ki roto i te au ingoa Kuki Airani

Kua tamanakoia e ka oti teia angaanga i te raveia i roto i tetai tuatua okotai mataiti. Teia te au tangata tei piri atu ki roto i te uriurianga manako no teia akakoroanga:



- Dr. Daud Soesilo, Global Bible Translation Adviser
- Tangata Vainerere, Director of the CICC Bicentennial Celebrations Unit
- Rairi Rairi, coordinator of the Rarotonga-based proof-readers
- Rev. Robert Robati-Mani of PCANZ, coordinator based in Auckland, NZ
- Nga Mataio, CICC General Secretary (*observer*)

Some of the members of the Cook Is Maori Bible Electronic version team. A large number of volunteer typists and proof-readers comprise the bulk of the team.

A teia au ra ki mua e oronga akaou iatu ei te au tuatua (updates) no runga i teia nga tuanga angaanga e rua.

Tataia e te CICC GS

16. TERE O TE VAINETINI CICC KI TAHITI



i akamata atu i teia epistolē, te karanga nei te imene 140, “Aue, aue te Evangelia, e mea venereka, e taoui au ki te kainga, ei kai na te vaerua”. Kia orana to te Atua iti tangata i roto i te aroa maata uatu

e te maanaana o to tatou Atua i runga i te rangi teitei e to tatou Atua ko Iesu Mesia to tatou Akaora, ko tei riro ei mataara okotai no tatou ki roto i te basileia mutukore o te Atua. Mei roto atu i to tatou Opati, to te Vainetini i Rarotonga nei, te akatae kapiti atu nei au i to matou aroa, mei to tatou Paterono, te Peretiteni, te Kumiti, te Konitara, pera oki te au Ekalesia Vainetini katoatoa, kia kotou te au Ekalesia Vainetini i te pa enua ki tai, ki Nu Tireni e Autireria, ariki mai i te aroa o te Atua. Kua kite tatou e, i nga mataiti e rua i topa akenei, (2011 & 2012) kua tukuia atu ana te karere no teia tere o tatou te CICC Women's Fellowship, tei manakoia e, kia aere tatou kia matakiki me kore kia piri ki roto i te au angaanga a te Vainetini o te Ekalesia Porotetani Maohi o Tahiti.



Members of the CICC Women's Fellowship tour group to Tahiti, July 2013

E angaanga maata tikai teia ta te Putuputuanga Vainetini o Tahiti e rave ana i te au mataiti katoatoa i roto i te marama ia Tiurai. Ka taokotai mai te au vaine mei roto mai i te au Ekalesia Porotetani o te au enua, pera oki te au tuanga tei akatuangaia ratou, tuanga 1 e tae uatu ki te tuanga 8. I roto i te au mataiti, e riro ana te au Tuanga ei host e na te reira tuanga katoa e iki i te Tumu Tapura (theme), oronga atu ei ki te au tuanga kia uri e kia tuku i to ratou au manako no runga i te Tumu Tapura. E akaari ana ratou me kore, e akamaata ana ratou i te Tumu Tapura na roto i te tamataora: te imene, te akatutu na roto i te kapa rima, te ura pa'u, te akairiri manako, e te vai atura. I teia mataiti, kua riro na te Tuanga 7 koia a Papeete i akanoo i te Tumu Tapura e pera te Host.

Kua tupu rai taua akakoroanga ra i teia mataiti 2013 i te marama ia Tiurai. Uatu e, kare i maata roa te au mama tei aere, e aka tei tae e tei riro ei mata no ta tatou Putuputuanga CICCWF. Te akameitaki maata nei i te au metua vaine pera tetai au mapu tamaine mei roto mai i teia au Ekalesia, Avarua, Nikao, Arorangi, Titikaveka, Arutanga, Mitiaro, Tongareva, Pukapuka, Townsville i Autireria, tei riro ei au kite no te angaanga tei raveia. E 36 vaine te katoatoa tei tere atu na roto i teia tere.

I raro ake i te akanoonoanga a te Air Tahiti tei riro te Air Raro ei angaanga, kua akanooia matou e rua pupu. I te ra 29 o Tiunu i te tuaero i te avatea, kua raveia tetai pure ve've'e aroa it e Tere te ka aere atu ki Tahiti, i Sinai, no te mea i teia ra te pupu mua e rere ei, tiaki mai ei i te toenga o te au mama. Kua piri mai te au mama katoatoa o te tere, pera oki te mama Peretiteni (Ake Ngametua) e te T/Peretiteni (Kura Tereora). Na te Papa Orometua Ngatokorua Patia o te Ekalesia Avarua i rave i te pure, i muri ake tetai au tuatua akameitaki tei na roto mai i te Tekeretere, (Orometua Vaine Mamatira Patia) e pera katoa tetai au tuatua akamaroiroi mei roto mai i te Peretiteni.

Mei Sinai atu, kua neke te ka rere ki te ngai akatoanga pairere, kua paunu e kua aere atu ki roto tiaki ei i te ora e kapikiia mai ei no te aere ki roto i te pairere. I te ora 4 tikai i te avatea aiai, kua akaruke matou no Tahiti. Manea ua te reva i to matou rereanga, e mei te ora 6, kua to matou ki runga i te ngai akatoanga pairere i Faa. Kua araveia mai matou e te Peretiteni e pera tetai kumiti o te Vainetini o Tahiti tae uatu ki te au taeake, tei riro ei mataora ki te ngakau. Kua papa te bus, kua aere te au mama ki roto e kua akaoria matou ki Horovini, tei reira te Are Uipaanga o te tapere Ierusarama, te ngai tei teateamamaoia no matou. Kua ariki mai ratou ia matou na roto i tetai kaikaianga e pera te au tuatua arikiroki e te au porokaramu. Kare e aite te

akonoanga a teia tapere tangata ia matou tei tae vave. Mataora tikai to matou nooanga i teia epetoma. Ko te angaanga maata tei raveia e matou, ko te turoto i te taoni maata i Papeete ma te okooko mai i te au mea tei inangaroia e matou.



Au mama Nikao, Tongareva & Arorangi



Au mama Pukapuka



Tetai pae o te au mama Avarua



Tetai pae o te au mama i roto i te tere.

I tera mai epetoma, i te Paraparau ra 4 o Tiurai, i tae ake ei te maata anga o te au mama. Kua tae rai te Kumiti o te Vainetini o Tahiti i te aravei ia ratou, pera rai oki matou e te au taeake. Mei tei tupu i te taeanga o te pupu mua, kua pera rai te au angaanga no te rua o te pupu. Kua na runga rai matou i te bus tei akanoonooia e to Tahiti ki to matou ngai nooanga, kua papa te kaingakai, kua kaikai te katoatoa. Kua tuatua te Peretiteni o te Vainetini (Orometua Vaine Namata) i te arikianga i te au mama ki teia akakoroanga maata, pera rai te Papa Aka, Diakono arataki i te Amuiraa, tei ariki meitaki mai i te toenga o te au mama. Kua mataora rai to matou au ngakau i te au tuatua ta matou i akarongo, kia akameitakiia te Atua.

Popongi Varaire, ra 5 o Tiurai, ko te ra ia tei tapapaia e te au mama. Ora rima rai i te popongi mamaia, kua papa te katoatoa, kua oti i te kai ti, noonoo ua'i i te tiaki no te mea, ora 6 tikai, kua tae mai te bus no te apai ia matou ki te Stadium i Pirae tei karangaia ko Pater, (mei to tatou rai i Tereora) i reira raveia'i teia angaanga maata. Ko matou tetai o te au pupu tei tae mua. Kua oti rai to matou ngai i te akanooia, e kua noo rai matou ki reira, tiaki atu ei i te ora e akamata'i. Kua tae mai te au Vainetini o te enua Tahiti, e pera ratou mei te au enua mai i vao ake. Aue! Te manea o te au mama e! Tuketuke te au akamanea e te au kakau vaito, tei reira tuanga e tona vaito, Aita e Nehenehe ia Parau. Kare e aiteia te kaka e te manea. Kare oki mei ta tatou e karanga ana e, e 20 vaine, e numero maata tera, tei kiteia e matou, mei te au tamariki tamaine, te au mama mapu e tae uatu ki te au mama pakarikari, kua taeria mei te 100 – 300 mama ua i te tuanga okotai, kare te au papa i tareia inara, e maata katoa ratou tei piri mai e tei akangoie i te au tuanga na roto i te tauturu anga i te pae o te au apinga akatangi. Kua tano roa te reo imene e, 'Ei tane, ei vaine, ei mero okotai'.



Ko te Pater Stadium teia i Pirae, te ngai i raveia'i te taokotainga o te Vainetini o Tahiti i teia mataiti tei piri atu matou ki roto.

Kua akamata te angaanga i te ora 8 tikai na roto i te pure, na muri mai te au tuatua akaaravei, te au vaa tuatua (guest speakers) te au tamataora, oti mai teia tuanga i te ora 10.00am. Kua kapiti katoaia matou ki roto i te au manuirai tei patia e ratou (Kumiti o te Vainetini) kua akaeiia matou ki te au ei pupu/poreo e kua oronga mai ratou i tetai apinga aroa (rakau tei taraiia) tei akateateamamaoia e te Tuanga 6 (au enua o te Tuamotu) no te mea ko ratou tei akanooia ei tamataora i te Conference.





Te tamataora nei i ko i te Stadium i Pirae

I te ora 10.00am, kua akamata te tuanga maata koia te apii. Ko te Tumu Parau (theme) ta ratou i akanoo, "Te fenua, o te titiamata ia no te ite". E rua ra katoa ratou te akaarianga i to ratou au manako no teia Theme. Maruarua tikai e te mataora i te au angaanga tei raveia. Tei roto matou i te tuanga o te au pupu o te avatea koia oki, i muri ake i te lunch. I te ora 2 i te avatea, tei runga matou i te taua. Ko te tuanga apii tei raveia e matou, ko te tuatua ia o te "Kainga Vine" tei akakiteia i roto i te Buka Isaia 5:1-4. Kua akanooia teia na roto i te Purua, Skit, ta openga atu, ki te imene tuki, tei riro na matou na nga Mama Orometua toko toru i teateamamao. Kua mataora te tangata i ta matou tuanga (penei no te pupu ou) no te mea, mei to matou aereanga ki runga i te taua ratou i te pokarakara ua anga e akaoti uatu. Kare e aiteia ta te Atua au aratakianga, kua mataora tikai te au mea ta matou i kite i roto i nga ra e rua, koia te Varaire & Maanakai.



I te popongi ake i te Sabati ra 7, kua aere matou ki te pure i Siloama, te Ekalesia maata i Papeete e i Tahiti katoatoa. I te tuatau e tiaki ra te tangata i te ora o te pure, na matou i tamataora, na roto i te imenemene anga i ta tatou au imene tuki. I muri ake i te pureanga, kua oki matou ki to matou ngai noanga, tau i te kakau, manga katikati, akaoroia atu ei matou ki runga i te uapu no te mea i te ora 3 i te avatea, ka reva atu te au mama i te turoto ia Moorea no tetai nga ra. Apa no te ora 3 i te avatea, te tapiri atura te ferry ki te uapu, te tiaki maira te bus, kua akaoroia atu matou ki te oire Maharepa i te amuiraa (tapere) Kana no te Ekalesia Maharepa. Ko te oire teia o Papa e Mama Orometua Thierry Tapu. Na raua teia akanoonooanga ia matou i Moorea, meitaki maata kia raua. Kua ariki meitakiia rai matou e kua mataora te au mama. Popongi ake i te Monite, kua aere te au mama takapini ia Moorea na runga rai i te bus (na matou i tutaki) e ta openga atu matou ki te pae taatai i te pikiniki, oki roa atu ei ki to matou ngai noanga.

Popongi Ruirua, kia oti te ve'eve'e aroa a te tapere, i te ora 11.00am, kua na runga akaou atu matou i te bus ki taatai i te uapu no te oki akaou atu ki Papeete. Apa tikai no te tuaero i te avatea, kua tapiri atu te ferry ki te uapu i Papeete, tei runga te katoatoa i te bus e kua oki atu matou ki Ierusalem. Mei teia ra Ruirua e tae uatu ki te popongi Paraparau ra 11, kua varenga ua te au mama i te okooko i te au apinga ta ratou i inangaro, i te mea oki e, ka oki mai te maataanga i te ora 10.00 i te popongi.



*Ko tetai au ngai
teia i Moorea tei
taea atu e
matou i te
akarakara.*



Are Pure Siloama (Paofai) i Papeete, Tahiti



Arikianga a te au Orometua o Tahiti i te tere i Arue.

Kua tae matou ki te arikianga a te au Orometua katoatoa o Tahiti (te raveia ra ta ratou uipaanga). Kua aravei matou i ta tatou nga tamariki Orometua koia a Tuvaine Glassie e Mama Ana, pera ki te Orometua James Marsters e Mama Ina e ta raua tamaine. Kua aravei katoa matou i te Orometua Taumata e Mama Lilian e pera ta raua nga tamaroa. Te tuku pouroa maira ratou i to ratou aroa.

Kua oki mai te pupu mua, kua toe atu matou te pupu tei aere mua. Kare i tuke te akaperepere o te Amuiraa ia matou mei te ra mua i tae ei matou, e tae uatu ki te ra i akaruke katoa atu ei matou te pupu mua. Te karanga ra te Salamo 103: 1&2, “*E akameitaki ia Iehova e taku vaerua e to roto katoa iaku nei i tona ra ingoa tapu, e akameitaki ia Iehova e taku vaerua, e auraka tona katoa ra au takinga meitaki kia akangaropoinaia.*”



Kua vaitata te tuatau no te pupu mua i te oki mai ki Rarotonga nei.

Te na roto atu nei iaku, te aroa o te Peretiteni o te Etaretia Porotetani Maohi koia te Orometua Taarii Marae e tona akaperepere, te aroa o te Peretiteni o te Putuputuanga Vainetini o Tahiti katoatoa koia a Namata Orometua Vaine e tona Kumiti, kia tatou pouroa e te Cook Islands Christian Church Womens' Fellowship, tae uatu ki te au Ekalesia katoatoa, kia tika, kia ariki mai. Kia orana i te Atua.



*Tataia e te Orometua Vaine Mamatira Patia
Tekeretere, CICC Vainetini*

17. ATOROANGA MAI O TE ARE PA METUA IA TAKAMOA

K

o te Are Pa Metua, e ngutuare teia i te pae i te ngai akatoanga pairere i Rarotonga nei. Kua akaouia (e are takere) te reira i roto i te au mataiti 1990s ei ngai tapaeanga no te aronga pakari. Ko te aronga na ratou i akamata i teia akakoroanga, e aronga no vao ake i te kavamani (non-governmental organisation). Ko to ratou manakonakoanga i te reira tuatau koia oki kia akaraia mai tetai ngai ei ngai aereanga mai na te aronga pakari no te pukapuka, aravei taeake, e pera kia check-up ia ratou i te tua o te oraanga kopapa. Ko te irinakianga paa koia oki te vai ra tetai au metua i te ngutuare e noo maromaroa uara, kare e tangata ei komakoma atu anga na ratou, kua aere ta ratou tamariki ki te apii, angaanga me kore ki vao ake i te basileia, kare ireira e papu anga e mea e aa ra ta ratou angaanga ka rave ei tavarenga ia ratou. I na roto mai i teia au irinakianga i rauka mai ei te manako e, kia tauturu iatu teia au tangata mei teia te tu na roto i te akanooanga i tetai ngai ei ngai araveianga no ratou mei te rua ki te toru taime i te epetoma.

Mei te tuatau i akatupuia'i teia akakoroanga manea, kua riro ia ei mataoraanga no ratou tei rauka te tikaanga kia aere atu ki reira. Ka aere oki ratou ki reira i te popongi, raverave i te au porokaramu tei akataia na ratou no te reira ra, katikati i te tuaero, e oti oki ki to ratou ngutuare i muri ake. E maata te au metua tei tomo i teia ngutuare mei tona akamataangaia mai; kua akangaroi atu tetai pae, te aere nei rai tetai pae. E akakoroanga manea e te meitaki tika'i teia tei akatupuia no to tatou au metua pakari, kia akameitakiia te Atua no ratou i manako no te akatupu i teia, e pera ratou e maroiroi nei rai i teia tuatau no te tiaki i teia ngutuare e pera no te utuutuanga ia ratou e tomo nei ki teia ngutuare.

I te Ruitoru ra 21 no Aukute, kua atoro mai nga metua ia Takamoa nei, kua anoano oki ratou i tetai tutu kia neneiia no ratou i mua i te opati maata o te CICC. No reira tena to ratou tutu i raro nei. Ko tetai pae ua teia tei tae mai, te vai atura rai te au metua kare i tae mai no tetai au tumuanga. Meitaki e te Mama Tiaki (caretaker) ko koe i apai mai ia ratou ki Takamoa nei no te akatupuanga i to ratou anoano.



Some of the Are Pa Metua members visit to Takamoa, Wednesday 21 August 2013

L-R standing: Mama Tuerei Taramai Tetonga, Moeroa Tonorio Kimiora (caretaker), CICC President Rev. Tuaine Ngametua

L-R sitting: Jim Wright, Takaroa Jim Wright, Mereina Murphy, Tekura Lee Cummings, Heneta Robert Sema, Ura Ina Tou. Their ages range from 71-86.

Photo by Tekura Potoru

18. OBITUARY

NAVY EPATI



A Samoan married to Florence (Mere) Herman, daughter of the late Joseph & Mikara Herman, Navy Epati is a unique breed in every sense of the word. Well-liked by many Cook Islanders who know him, Navy is “extremely witty and a great problem solver,” according to his long-time friend George George. George goes on to say that “we have never seen him angry – this is a man I spent more time with than my wife and we couldn’t think of a time we had ever seen him angry.”

Navy, 49, rose through the ranks to occupy senior government positions including Secretary of Marine Resources, and Public Service Commissioner. He also represented the Cook Islands in many sports codes, including rugby league, rugby union, rugby sevens, and accompanied the Cook Islands Team to the Pacific Mini Games in the Norfolk Islands in 2001, the Pacific Games in Samoa in 2007, and other regional and international sports gatherings. He was also a sports administrator for rugby league and boxing. Epati is survived by his wife and their 3 children; daughters Jana and Maureen and son Aljermaine. (*Cook Is News, Monday 26 August 2013, p.7*).

During the many years that I have worked alongside Navy in the Cook Islands Public Service, I have known him to be witty as alluded to by George above, sociable and easy to get along with, smart and knowledgeable in the areas that he was involved in – be it running the Ministry of Marine Resources or the Public Service – a top administrator, adviser, and certainly a good peace-maker. Sometimes it is hard to believe that on top of all of these personal features that he portrayed, he is also a very much down-to-earth kind of guy who loves and cares for his family well. Navy and his family lives in their own house in Matavera, and attends and supports the Matavera CICC. The church extends to Navy’s family, its heart-felt condolences for their tragic loss.

Navy’s final resting place is the family cemetery near the Matavera CICC. His service will be held on Saturday 31 August in the Matavera CICC which will be conducted by the church care-taker minister, Rev. Oirua Rasmussen. Farewell buddy Navy – “Tofa My Feleni” in your beloved Samoan language – a great friend to so many, and probably an enemy to none.

By Nga Mataio (photo from the website of the Cook Is Rugby League Federation.)

19. NUTI POTOPOTO



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

TERETERE MAPU I RAROTONGA NEI

Kua rave iatu te rua e te opeanga o te teretere mapu a te Rarotonga Konitara Ekalesia no teia mataiti 2013 i te Sabati ra 18 no teia marama Aukute. Kua tere atu nga Ekalesia mei teia te tu: Matavera raua ko Arorangi, Avarua raua ko Titikaveka, Nikao raua ko Ngatangia.

TIA 2014

Kua tuku iatu te order ki Nutireni i nga epetoma i topa. Te maani katoa nei te Kumiti Orometua i Rarotonga nei i te Karere 2014 e pera te Pure Epetoma 2014 kia oti i mua ake i te uipaanga maata.

TAUTURU NO TE AKAOUANGA I TE ARE APII I TAKAMOA NEI

Te aere atu nei te patianganga ki te au Ekalesia katoatoa, kia tauturu mai i te akapouanga no runga i te akaouanga e raveia nei ki runga i te are apii i Takamoa nei i teia tuatau. Te ka rauka ia kotou i te tuku mai, ka rekareka maata te anau apiianga i te arikianga i te reira. Komakoma mai ki te Puapuu Maata i runga i te imere iaitau@oyster.net.ck me kore pone 26452 no tetai akamaramaanga. Te akapapu katoa iatu nei e ka akatuera

akaouia te are apii a te Maanakai ra 30 no Noema i teia mataiti. Tei te Puapii Maata te maataanga o te tuatua no te porokaramu o te akatueraanga.

AKATAINUANGA I TE APIIANGA I TAKAMOA NEI

Kua ariki te kumiti akaaere e kia akatainuia te anau apiianga i Takamoa nei, i te Sabati Oroa o Titema, koia te ra 1. Kua ariki katoa te Rarotonga Konitara Ekalesia e nana e ariki i te akakoroanga o te au apiianga i muri ake i to ratou akatainuangaia.

ARONGA MOU TAOANGA OU O TE KONITARA EKALESA AUTIRERIA

Kua raveia te uipaanga a te Konitara Ekalesia o Autireria i te Maanakai ra 24 no teia marama Aukute. I roto i te reira uipaanga, kua akaouia te aronga mou taoanga mei teia i raro nei:

Tiemani:	Rev. Mata Makara (Ekalesia Clayton, Melbourne)
Tauturu Tiemani:	Rev. David Teaurere (Ekalesia Mt. Sheridan, Cairns)
Tekeretere:	Rev. Eddie Dean (Ekalesia Franskton, Melbourne)
Tauturu Tekeretere:	Rangi Pona (Ekalesia Sydney)
Mou Moni:	Mr James Marsters (Ekalesia Sydney)
Tauturu Mou Moni:	Ben Taia (Ekalesia Liverpool, Sydney)

OROMETUA O TE EKALESA ARORANGI KA OKI KI TAHITI



I te tauia Orometua i topa ake nei 2011, kua mono iatu te Orometua Lelei Patia tei tiaki maina i te Ekalesia Arorangi, ki te Orometua Thierry Tapu no Tahiti mai. I teianei ra, no te turanga makimaki o tana tamaiti, kua ariki aia e pera tona au pu i Tahiti e, e mea meitaki kia oki atu aia ki Tahiti i teia tuatua kia vaitata ki te pae i tana tamaiti makimaki. Ka oki atu ireira aia e tona tokorua a teia Paraparau ki mua ra 5 o Tepetema. Kare te kumiti akaaere i akaoti ake i te tuatua no te mono atu iaia i Arorangi.

E AU TUATUA AKAMAARAARA NO TE UIPAANGA MAATA 2013

- Kotou kare i tarau (book) ake i te rereanga ki Melbourne, auraka e vaoo atu, ka ki akonei te au ngai
- Te au Ekalesia kare i tuku mai ake i te ingoa o to ratou au mata ki te uipaanga, tuku mai ki te Tekeretere Maata, noatu e kua pati takere te tuatau i anoano iatu ei te au ingoa.
- Kotou tei akapapu mai i to katou aere anga, tuku mai i te flight details no te taeanga ki Melbourne. Meitaki kia kotou tei tuku mai.
- Akapouanga i Melbourne: te au mea katoatoa (pereo ki te airport, katikati, ngai nooanga), na te Konitara Ekalesia te reira tuanga, kia akameitakii te Atua no te reira. Okotai rai akapouanga a te au mata ki te uipaanga, koia oki e A\$30.00 no te ring binder tei roto te au pepa uipaanga, te ka oake iatu a te Maanakai ra 12 no Okotopa, te ra o te retitaanga te ka raveia ki te hall o te Clayton Uniting Church i Clayton.
- Apai mai i tetai computer stick tei runga ake tona maata i te 12GB, no te au tutu e pera te au pepa uipaanga ka tuku iatu ki runga ia kotou i Melbourne
- Apai katoa mai i te nenei, mobile phone, e tetai nga tara no te okooko apinga na te tokorua e te anau tamariki i te ngutuare.

Akara ki roto i te pepa “**Background Information Paper**” no te uipaanga maata tei imere iatu ki te au Ekalesia katoatoa i te ra 1 o Noem e pera i te marama i topa. Tei roto i te reira pepa te au mea puapinga katoatoa kia kite te au mata, i mua ake ka aere ei ratou ki Melbourne. Imere mai i te Tekeretere Maata i Takamoa nei me kare koe i kite ana i te reira pepa, ka rauka i te imere atu tetai naau.

No runga i te au pepa uipaanga, ka imere iatu te reira ki te au Ekalesia katoatoa i te epetoma mua o Tepetema, kia rauka tetai tikaanga no te Ekalesia i te akarakara i te reira. E me e manako tona, kia oake mai ki te nga mata te ka aere ki te uipaanga.

Kua papa te maataanga o te au akateateamamaoanga tei anoanoia; te ngai nooanga, ngai iriiri kapua e te uipaanga, pereo tari aere i te au mata, tuanga o te katikati, e te vai atura. Te kopekope maira ratou i Melbourne e, “*taviviki mai tena uipaanga, kua iu matou i te tiaki.*” Kua tau mari teia kopekopeanga na ratou ki ta ratou uorai motto ta te Victoria i te na ko anga mai e, “*Victoria On The Move,*” tera oki tona urianga ki te reo Maori; “*Te Ieva atura Victoria ki mua.*” Eaa ia pakau i na te Aitutaki e.

TE AU APINGA E OKOIA NEI I TAKAMOA CURRENTLY AVAILABLE AT TAKAMOA

CDs



C1



C2



C3

C1: Tutakimoa CICC Youth Choir 1996 (mixture of Sunday School and traditional hymns), \$10.00

C2: Sydney CICC Youth Choir, \$5.00

C3: Avarua CICC Imene Tuki, \$10.00

DVDs



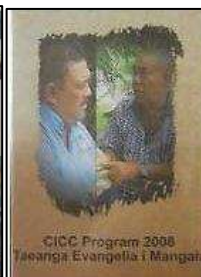
D1



D2



D3



D4



D5



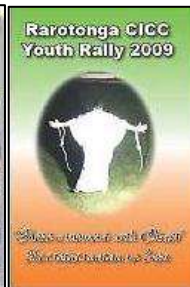
D6



D12



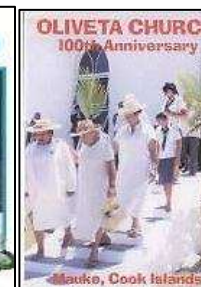
D7



D8



D9



D10



D11



D13



D14

D1: National Gospel Day, October 2010, Raemaru Park, Arorangi, \$20.00

D2: Rarotonga Gospel Day, July 2010, Aroa Nui Centre, Arorangi, \$20.00

D3: Gospel Day October 2007, \$20

D4: Taeanga te Evangelia ki Mangaia, \$20.00

D5: Reopening of the Takamoia Mission House as the CICC main office, 2009, \$20.00

D6: Avarua CICC Imene Kiritimiti 2008, \$20.00

D7: Takamoia graduation 2009, \$20.00

D8: Rarotonga CICC Youth Rally 2009, \$20.00

D9: Rarotonga Gospel Day 2009, \$20.00

D10: 100th Anniversary of Oliveta Church, 2010, Kimiangatau, Mauke, \$20.00

D11: Avarua CICC Youth show, 2010, \$20.00

D12: Aitutaki Gospel Day 2011, held during the 29th CICC General Assembly, \$25.00

D13: Reopening of the Vaipae Church, October 2011 during the assembly, \$25.00

D14: Some footage of the 29th CICC General Assembly, October 2011, Aitutaki, \$25.00

PUBLICATIONS, CERTIFICATES, OTHERS



- P1: Cook Is Maori Bible soft cover, \$45.00
 P2: Cook Is Maori Bible hard cover, \$10.00
 P3: Cook Is Hymn Book soft cover, \$15.00
 P4: CICC Manual, \$10.00 (Maori version, coloured); English translation on CICC website)
 P5: Karere 2013, \$7.00
 P6: CICC Prayer Book (\$10.00, revised 2013 version)
 P7: Burial registration book, \$45.00
 P8: Baptisms registration book, \$45.00
 P9: Ekalesia records book, \$45.00
 P10: Pure Epetoma 2013, \$5.00
 A1: English and Maori versions of the CICC Constitution 2003, \$10.00
 B1: Long service badge, \$12.00
 N1: CICC newsletter, all issues on the church website, no longer mass printed at Takamoa, \$7/copy for those who prefer a hard copy
 F1: CICC flag, 177cm x 86cm, \$100.00 – currently out of stock
 T1: Tia 2014 (annual readings card), \$3.00, order has been confirmed, expected in November 2013
 CE1: Certificates: \$2.00 for all types. To be signed by the CICC President and General Secretary: Minister, retired minister, assistant minister, retired assistant minister, elder, deacon, assistant deacon, long service. To be signed by the caretaker minister: baptism, membership, etc.

Place orders/send queries to:

Tekura Potoru
 Director of Publication
 CICC Takamoa
 P.O. Box 93, Rarotonga, Cook Islands
 Phone/fax/email as per last page of this newsletter.

THIS IS MY LIFE



Nooroa and wife Kairangi Bishop

PERSONAL BACKGROUND

- Name: **NOOROA BISHOP** (Noo Opati o Tom Bishop)
- Date/place of birth: 16th August 1938, Arutanga, Aitutaki, Cook Islands
- Natural parents: Father: John Metuatini, Mother: Moanakaikura Teararoa Benioni (the only child of John and Teararoa)
- Adopted parents: Father: Tom Bishop Toarere, Mother: Akaau Ariki Benioni
- Marital status: Married: I was married to my wife Kairangi on the 12th November 1959 in Tauhunu, Manihiki
- Family: I have 3 sons: Tom Bishop, Apera and John Tima and a daughter Taunga. I have 7 feeding daughters: Tapu, Kimiora o Kairangi, Akaau Ariki, Tereapii Johnnie, Ngatamaine, Kairangi and a son Ngatokotoru

EDUCATION

- I began my schooling days at the Araura Primary School from 1945 to 1953, went to Rarotonga in March 1953 and attended the Arurangi Primary School. At the end of 1953 I was awarded the Sir Maui Pomare Medal for the outstanding student of the Senior students of the Arurangi School.
- In 1954 I attended the Cook Islands Teachers' Training College. This was when the Cook Islands Teachers' Training Centre was first established. At the end of 1954 I achieved my Cook Islands Student Teachers' Certificate.
- In August 1955 I was posted to the Pukapuka Primary School and was First Assistant Headmaster until the end of 1956 when I was transferred back to Rarotonga.
- In 1957 I attended the Teachers' College again to complete my three years training. After that I was posted to the Araura Primary School in 1958.

- In 1958 I was transferred to the Tukao Primary School in Manihiki as classroom teacher until the end of 1959 when I returned to Rarotonga. I also completed my Cook Islands Teachers' Certificate in 1959.
- On return to Rarotonga I was posted to Avarua Primary School in 1960. In November 1961 I was transferred to Palmerston Primary School as Principal. I was in Palmerston until March 1963 when I returned to Rarotonga.
- I was again posted to Avarua School on my return to Rarotonga in 1963. During this period I was appointed Second Assistant Master of the Avarua School.
- In 1967 I was appointed the first visiting Truancy Officer for the Cook Islands.
- In 1970 I was seconded to Tereora College as Acting Vocational Guidance Counsellor. In 1971 I resumed my Truancy Officer's duties.
- In March 1974 I was sent to Mitiaro to look after the school and to begin the Third Form Class there, and I was in Mitiaro for only three months. On return to Rarotonga I resumed my Truancy job and later took over the position as an Administration Officer for the Ministry of Education.
- In 1975 I was appointed Principal of Arorangi Primary School.
- In 1981 I was appointed Principal of Tauhunu School in Manihiki.
- In 1983 I was appointed Principal of Pukapuka High School until 1987. I was also appointed as the first Cook Islander as Education Officer for Northern Group Schools in 1987.
- In 1988 I returned to Rarotonga and continued my duty as Education Officer for the Cook Islands Northern Group Schools. Some of the tasks involved were Teachers in servicing, curriculum development, etc. Regular visits were also required to these schools.
- In 1993 I was sent back to Pukapuka to take over as Acting Principal for the school. On return to Rarotonga at the end of 1994 I resumed duty as Northern Group Education Officer until retirement in August 1996.

Educational Qualifications

- Cook Islands Student Teachers' Certificate 1954
- Cook Islands Teacher's Certificate 1959
- Junior Certificate
- Senior Certificate
- Cook Islands Trained Teachers' Certificate
- Cook Islands Teaching Diploma

CHURCH INVOLVEMENTS

- I was a Sunday School teacher from 1989 to 1998 in the Avarua and Titikaveka CICC Ekalesias.
- I have been the Principal of the Avarua Cook Islands Christian Church Sunday School in 1990–1992.
- I have been on the Cook Islands Sunday School Council from 1990–1992, and from 1995–1997.
- I was appointed Deacon of the Avarua Ekalesia in 1980, a position which I held until 1999.
- When I went to New Zealand, I attended the Mangere Pacific Islanders Presbyterian Church and was appointed Elder in October 2000.
- During the absence of the Secretary and Deputy Secretary of the Cook Islands Ekalesia of the P.I.C of Mangere, I was elected Acting Secretary from December 2000 until the Secretary's return in January 2001.
- I have been involved in the Boys' Brigade, and was Captain of the Avarua No.7 BB Company when it was started. I was the Secretary of the Rarotonga Boys' Brigade and a member of the Cook Islands Boys' Brigade Executive.
- I was elected Lieutenant in Charge of the 59th Auckland Company of Mangere P.I.C in 2000.
- I was a member in the English and Cook Islands Lay Preachers of the Auckland Pacific Islands Presbyterian Church.
- Also a member of the Mangere P.I.C Youth Committee and the Uapou Committee.

COMMUNITY INVOLVEMENTS

- I have been the Chairman of the Tutakimoa Youth Club in the Cook Islands from 1968 to 1974.
- I was the Chairman of the Tutakimoa Village Committee in the Cook Islands from 1969 to 1978
- I have been the Secretary of the Te-Au-o-Tonga Vaka Council in the Cook Islands from 1970 to 1978

- I represented the Tutakimoa Youth Club on the Cook Islands Youth Council

SPORTS

- Played rugby, cricket, tennis and Pua
- In rugby I played mainly halfback, also played in other positions
- In cricket I played in any position
- An active sportsman in my young days in the Cook Islands especially Rarotonga and Aitutaki

Nooroa was interviewed last month July for this profile by Tekura Potoru, CICC Director of Publication, Takamoa



*Pupils of Grades 1, 2 & 3 from Takitumu Primary School, visit the CICC Head Office in Takamoa on Thursday 22 August 2013, accompanied by their teachers Rima Tairea, Marianna Mataio, and Jeremiah Teokotai. Excursion visits to Takamoa can be undertaken by anybody or group, any time between 9.00am – 3.00pm, Monday to Friday.
Photo by Tekura Potoru*

CHURCH AND CHURCH-RELATED

HISTORY

- PART 1:** Walking Through Bible Places
- PART 2:** The Bible's Journey to the Cook Islands
- PART 3:** The Early Days
- PART 4:** Update: the 7-headed coconut tree mystery
- PART 5:** Memory Lane
- PART 6:** Exposition of the Apostels' Creed
- PART 7:** The Writings of an Ethnologist
- PART 8:** Share Your Photos

PART 1

Walking Through Bible Places

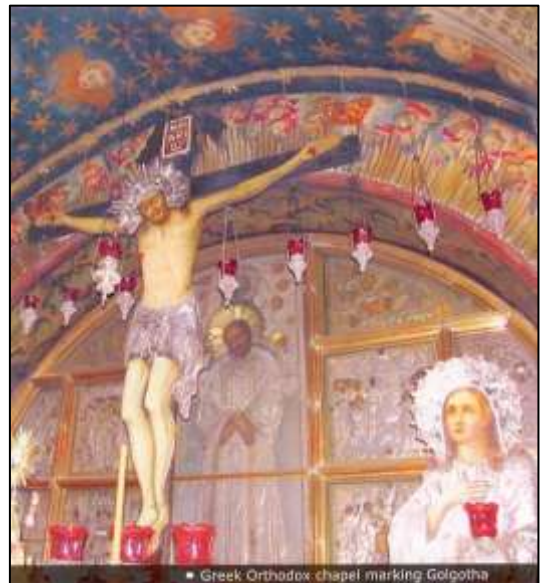
This is the sixth of a series featuring pictures and notes from a book by Dr. Daud Soesilo with the above title. The book is a joint publication by the Indonesian Bible Society and the Bible Society of Singapore. Dr. Daud visited Takamoa in September 2012 as adviser on the BSSP-facilitated translation of the Bible, and presented a copy of the book to the church. The CICC is grateful for his approval to reproduce some of the contents of his book for the purpose of this newsletter. Dr. Soesilo is pictured on p.9 of newsletter 45. Re-typing and scanning of the photos were done at Takamoa by N. Mataio, CICC General Secretary.

Via Dolorosa



Via Dolorosa or the Way of the Cross is a road in Old Jerusalem which was traditionally believed to be the path that Jesus took carrying his cross to Golgotha. As early as the Byzantine times, about the 4th century AD, Christians began the practice of following Jesus' traditional path to the cross. It starts at the house of Caiaphas, the high priest (Matthew 26:57 ff), then to Governor Pilate's palace (Matthew 27: 1 ff). There Jesus was sentenced to death, and the soldiers beat him (Matthew 27: 15 ff) and made fun of him (Matthew 27:27 ff). Via Dolorosa then leads to *Go/gotha*, which means "Place of a Skull", where Jesus was crucified (Matthew 27:32 ff). Jesus breathed his last on the cross (Matthew 27:50) and was then buried in the tomb of Joseph of Arimathea (Matthew 27: 57). Based on tradition, the tomb of Jesus is located in Jerusalem's Church of the Holy Sepulchre.

Throughout history, there have been several changes to the practice of following Jesus' Way of the Cross. Today there are 14 stations where pilgrims stop, beginning at the Lion's Gate in the Muslim quarter, and ending at the Church of the Holy Sepulchre in the Christian quarter. The last five stations are situated within this church. Each of these stations along the Via Dolorosa represents the sites of the suffering of Jesus. However, there are alternative routes based on different denominational traditions.





■ The stone where Jesus' body was laid in preparation for burial

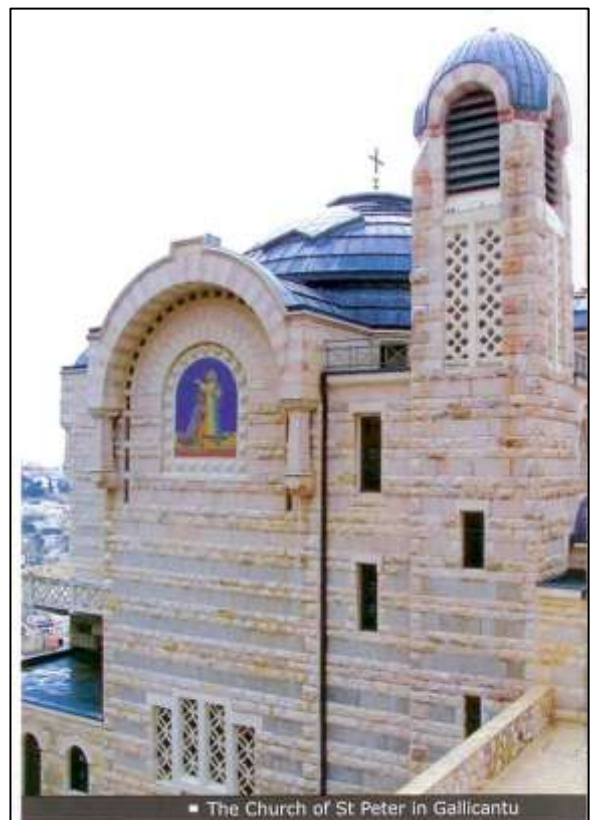
The Church of St Peter in Gallicantu

The Church of St Peter in Gallicantu is located on the eastern slope of Mount Zion. The name is derived from the Latin name, *en Gallicantu*, which means "the rooster crows." It is meant to serve as a reminder of Peter's denial of Jesus on the night that he was arrested (Matthew 26:69-75, Mark 14:66-72, Luke 22:54-62, John 18:25-27).

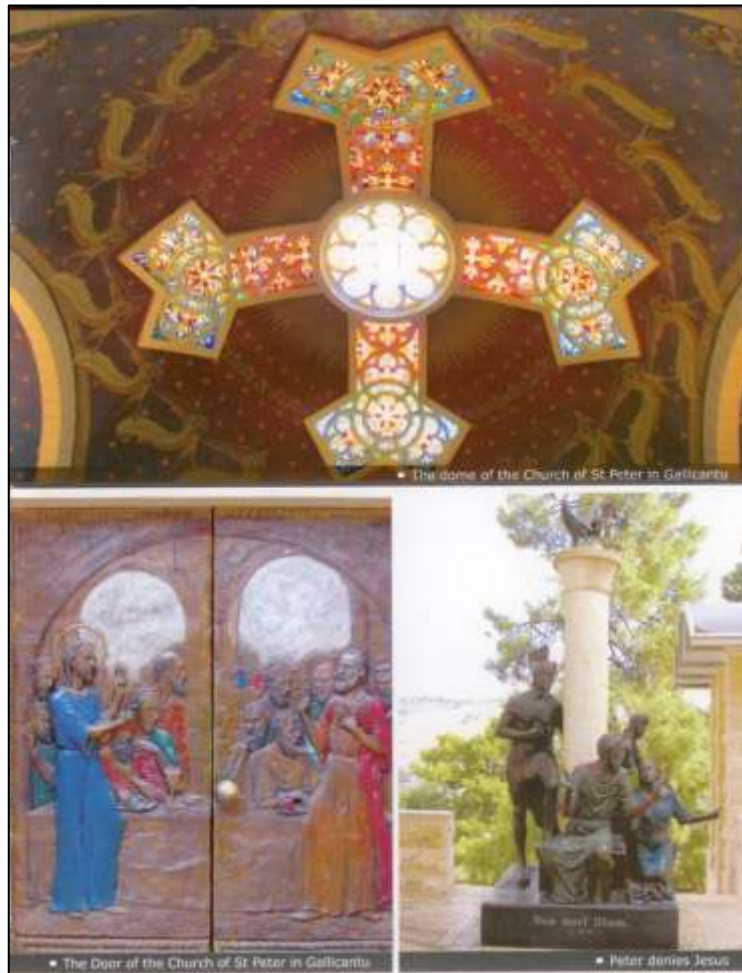
*Peter said. "Woman. I don't even know that man!"
A little later someone else saw Peter and said. "You're one of them!"
"No, I'm not!" Peter replied.
About an hour later another man
insisted. "This man must have been with
Jesus. They both come from Galilee."
Peter replied. "I don't know what you
are talking about!" At once, while Peter was
still speaking, a rooster crowed.
The Lord turned and looked at Peter.
And Peter remembered that the Lord had
said. "Before a rooster crows tomorrow
morning, you will say three times that you
don't know me. " Then Peter went out and
cried hard.
(Luke 22:57-62).*

Some thought that this church was built above the luxurious house of Caiaphas, the high priest, but there is not sufficient archeological proof to support this. It is more widely accepted that this church was built above the ruins of a 12th century church, situated above a cave where it was believed that Peter cried after he denied Jesus.

A statue in the church compound depicts Peter's denial of Jesus.

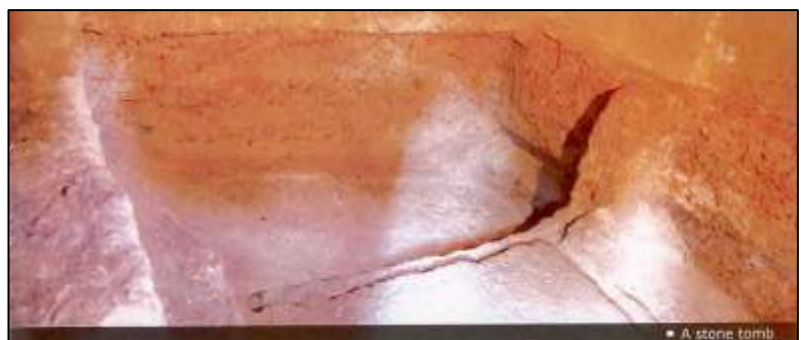


■ The Church of St Peter in Gallicantu



The Garden Tomb

The Garden Tomb was another place believed to be the site of the tomb of Jesus, as an alternative to the Church of the Holy Sepulchre. It is located on the edge of the Old City. It is also called Gordon's Calvary after Charles Gordon, the British general who discovered the place during his visit to Palestine in 1882-3.



After seeing a cliff with a rock formation that looked like a skull and discovering an old tomb in a garden nearby, Charles Gordon became convinced that the site was the true *Calvary* - the Latin form of the word *Golgotha*, "Place of the Skull". Since 1883, the Garden Tomb became popular as a site of pilgrimage among some Protestants, although the Catholic and Orthodox Churches continue to accept the Church of the Holy Sepulchre as the site of Golgotha.

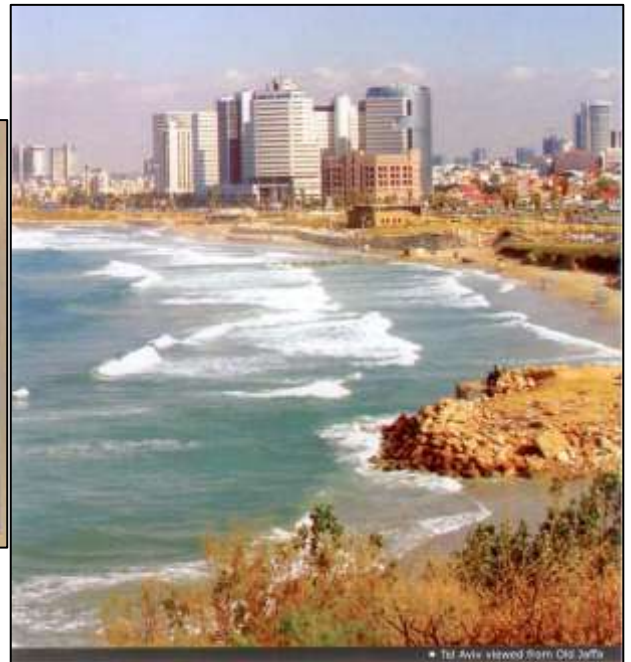


Jaffa

Biblical Joppa (now known as Jaffa) is an ancient town, inhabited for 4000 years, situated on the northern shore of the Mediterranean, between Israel and Egypt. It has a natural harbour. Most probably the name comes from the Hebrew *yafah* or *voti* which means "beautiful". In Arabic, it is called *yaffa*. The Old Testament tells of cedar trees from Lebanon, which were sent over the sea to Joppa, then carried to Jerusalem to build the first Temple (2 Chronicles 2: 16) and the second Temple (Ezra 3:7).

God sent Jonah to go to Nineveh, but he escaped to Joppa and from there he took a boat to Spain (Jonah 1:3). In the New Testament, Joppa was the town where Peter brought Dorcas (also called Tabitha) back to life (Acts 9:36-43). When Peter was staying with Simon the leather maker who lived in Joppa, he had a vision in which God asked him to kill and eat unclean animals that, according to Jewish religious law, were not fit to eat. This took place before he went to bring the Good News to Cornelius (Acts 10:1-23).

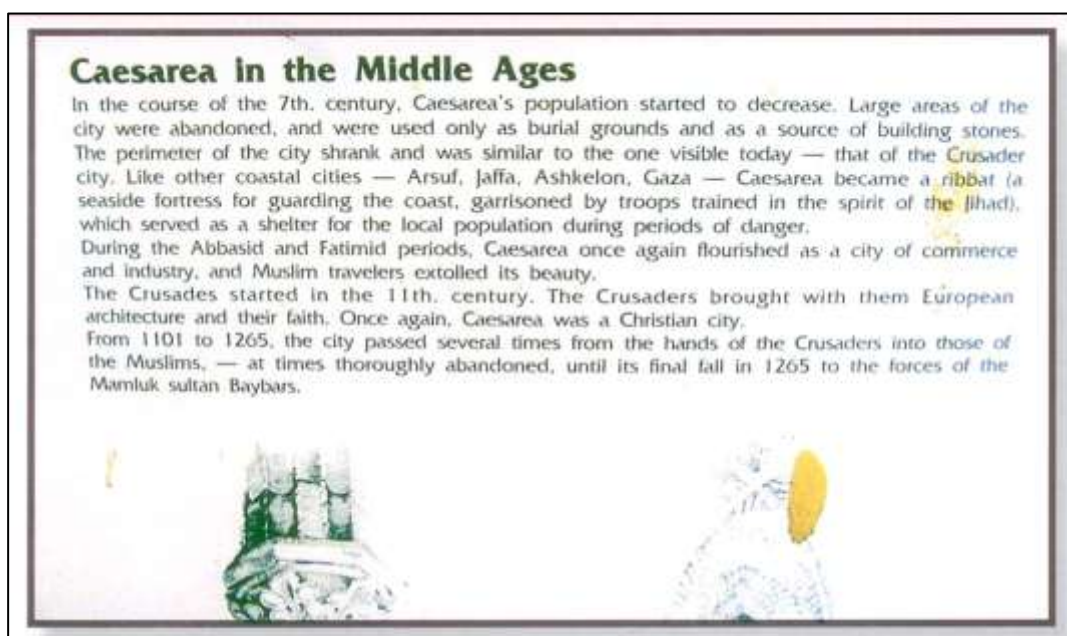




St Peter's Church in Jaffa was built in 1895 on a site believed to be where Peter brought Dorcas back to life. Today's Joppa is part of Tel-Aviv, Israel's largest city, which was established in 1909. *Tel-Aviv* means "spring hill" (Ezekiel 3:15, *Tel-Abib*, RSV; *Abib Hill*, CEV).

Caesarea

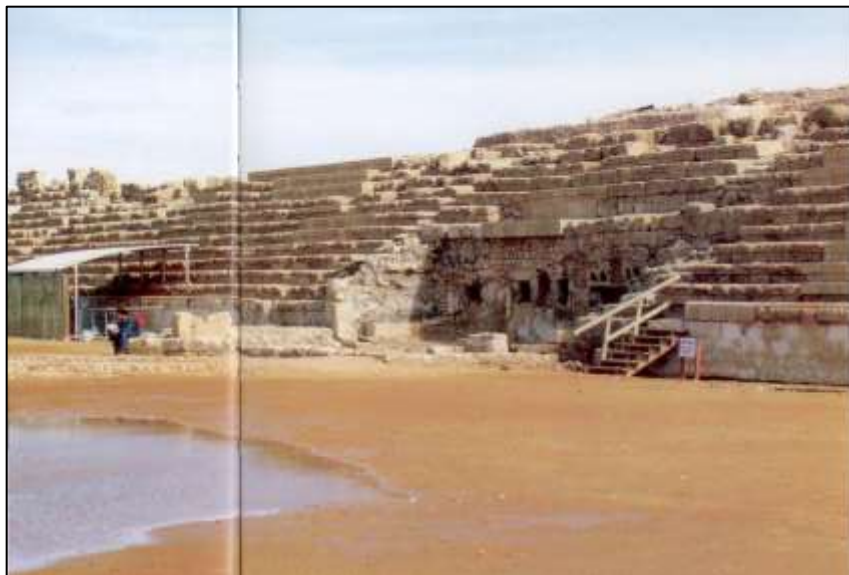
There are two **Caesareas** in the New Testament: Caesarea by the shore of the Mediterranean Sea, and Caesarea Philippi at the foot of Mount Hermon, by the Jordan River. Herod called both Caesarea in honour of Caesar Augustus. To differentiate between the two, Herod's son Philip added the name Philippi to the name of Caesarea by the Jordan River (see Banyas in Chapter 1). Caesarea by the Sea was the home of Cornelius, the first non-Jew to become a follower of Jesus. Cornelius was baptized by Peter (Acts 10). Philip brought the Good News about Jesus to all towns until he got to Caesarea (Acts 8:40). When the Greek-speaking Jews tried to kill Saul, the other believers took Saul from Jerusalem to Caesarea, then sent him off to Tarsus (Acts 9:30).





At the time of Jesus' birth, Caesarea by the Sea was the provincial capital of Judea, under a Roman procurator. The Roman Empire used Caesarea as the provincial capital because of its strategic location and because the inhabitants were rich. The seaport which Herod built made the city even more attractive. Pontius Pilate decided to reside there while supervising the territories. To protect the security of the Romans, they stationed a garrison of the Roman army there.

Above: The moat around the citadel in Caesarea. Below: Raised platform at the race course.



PART 2

The Bible's Journey to the Cook Islands (Part 2 of 2)

*This is the 2nd and last of a 2-part series covering the background of the Bible as it journeyed to the Cook Islands. The source of the article is R. Rickards (1996), **In Their Own Tongues: The Bible in the Pacific**, published by the Bible Society in the Pacific, printed by Jenkin Buxton Printers Pty Ltd, Box Hill, Victoria 3128, Australia. A copy of this very educational publication was kindly given to me as General Secretary by Mr. Apenisa Lewatoro of the Bible Society in the South Pacific (based in Suva, Fiji), during the 10th PCC Assembly in the Solomon Islands earlier this year. Re-typing of these 2-part series for this newsletter was done by the CICC General Secretary.*

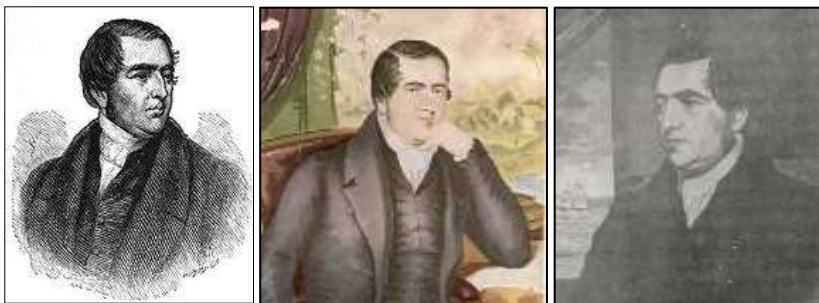
(continued from Part 1, CICC Newsletter 49, p.50)

John Williams returned to England for his first furlough in June, 1834, taking with him the MS of the whole New Testament in Rarotongan. It was nearly 18 years since he had left his native land. On January 2 the following year he was present at a meeting of the ESC of the BFBS, at which the subject of the publication of the New Testament was discussed.

The official Minutes of this meeting record information that was doubtless supplied by Williams. They state, for instance, how "On first visiting these Islands, the Missionaries endeavoured for 3 years in vain to teach in the Tahitian language, which is the basis of their own. It then became necessary to translate the Scripture expressly for their use." They go on to say that the translation took about five years, and had undergone five separate revisions. Although the basis of translation was the Tahitian New Testament, constant reference was made to the original Greek. Assistance was rendered by native chiefs and priests who had become Christians, particularly a chief named Pa who was "remarkable for his talents and judgement."

Rev. John Williams

Rev. John Williams is credited for introducing Christianity to the Cook Islands in 1821, first on Aitutaki and thereafter to Nga-Pu-Toru and Rarotonga. Christianity eventually reached all of the islands in the Cook group within 42 years.



Born 1796, died November 1839 in [New Hebrides](#) (now Vanuatu). Rev. John Williams landed with Papehia on Rarotonga in July 1823. He left Papehia behind to introduce the Gospel to the Rarotongans.

John Williams' own account of the Meeting is interesting. Writing to Henry Nott on January 24 that year, he described how the committee had been

"... composed of Dr. this and Dr. that, who subjected me to a close examination regarding the merits of the work. I told them that it corresponded closely with the Tahitian, but that every verse had been compared with the Greek original. They seemed surprised that any of us should understand Greek; but I replied that some of us had received a classical education and that others by dint of perseverance had acquired sufficient knowledge of the language to discover, by the use of a good critical apparatus, the sense of the sacred writings." (SSL, 1835).

The day prior to writing this letter, Williams was requested to attend another meeting of the same committee because a question of the orthography used in the translation had been raised. They asked him what authorities had been followed in writing the language. "I told them," said Williams in his same letter to Nott, "that we had followed no authority, that we better understood the language than those whose names had been mentioned, and that I had never read anything on the subject, except what had been written by missionaries, that was worthy of the least regard."

In the light of discussion, the ESC requested Williams to adopt the *ng* to symbolise the unvoiced nasal sound, instead of the *gn* as used by himself and his fellow translators. He agreed.

The General Committee of the BFBS voted to undertake the publication of an edition of 5,000 copies of the NT, and Williams was to see it through the press. £100 was granted "to cover expenses already incurred in the preparation of the version." The printing was finished the following year, that is, eight years after the publication of the first Portion. Advantage was taken of a vessel sailing for the Cook Islands to send back 2,000 copies.

Williams stayed on in England to supervise the publication of various other books, including a translation into Rarotongan of Bunyan's *Pilgrim's Progress* and his own *Narrative of Missionary Enterprises in the South Seas*, which was to stimulate deep interest in his ubiquitous voyages. It also helped raise money to buy the *Camden* for work in the South Pacific. Under the command of Captain Morgan, she sailed from England in April, 1838, with Williams on board. He had been away for almost four years.

Arrival of the New Testament

It was not until February 4 the following year that Williams was able to go to Rarotonga, taking with him the bulk of the edition of the NT. The mission house at Avarua was crowded daily with people anxious to buy copies. By August not a single copy was left, so the Bible Society resolved to print a second edition of 5,000. Some difficulty was found in locating a person in England who knew the language. Finally a Mr. McDowell was employed to supervise an exact reprint of the original edition. The printing was finished in 1842, and 3,000 copies were presented to the LMS in London to be forwarded to Rarotonga.

In the meantime Buzacott had established at Takamoa in Avarua a training centre for native evangelists. It consisted of four cottages built of solid coral blocks, each cottage accommodating a man and his wife. For himself Buzacott erected a two storeyed house whose outer walls of coral block were over half a metre thick. All buildings were made to be hurricane-proof. The college was eventually to produce a long line of evangelists to serve in many countries. By the time Buzacott left through ill health in 1857, sixty-one graduates were serving overseas, seven had returned, thirty-six had died, and four had been killed on active service."

In the midst of busy activities at their respective mission stations, Buzacott and Pitman found time to commence the translation of the OT. Pitman had a good knowledge of Hebrew, and began with *Genesis* which Buzacott proceeded to print on his press in 1838. Pitman then continued with *Exodus* and the rest of the books up to and including *Esther*. This he followed with *Psalms*, making eighteen books in all. As for Buzacott, he was responsible for translating *Job* and everything from *Proverbs to Malachi*, that is, the remaining twenty-one books. Unfortunately, John Williams had not been able to assist them because of his untimely death on November 20, 1839, at Erromanga in the New Hebrides."

By September, 1841, the whole OT had been translated, and *Psalms* was actually being printed at Avarua. Almost exactly a year later, Pitman was able to inform the BFBS that the entire Pentateuch and *Psalms* had been printed and were being distributed. On November 20, 1844, he wrote again, saying that the printing had proceeded as far as *Kings* and that "the writings of Solomon" were in the hands of the people." (ESC/FCI, 1841).

A serious set-back to the translation project occurred on March 17, 1846, when another violent hurricane struck the island." Heavy rain and a strong wind lasted from 10pm until dawn. "The next morning presented to our view," wrote Buzacott, "a scene of desolation the most heart-rending ... But our hope is in the Lord, and we must not repine." (Sutherland & Buzacott: 93). The storm ruined many of the MSS, and much printing paper was rendered useless. However, in response to an urgent appeal from the LMS, the Bible Society granted 500 reams of paper to enable the printing to continue.

In the same year, Pitman resigned from all translation responsibilities, so the burden of revising both the NT and the drafts of the OT fell on Buzacott's shoulders. This was in addition, of course, to his duties at the press. However, by 1848 the BFBS was informed by William Gill, who had joined the mission in 1839, that all but four books from *Genesis* to *Jeremiah* had been published. Those not yet done were *Ezra*, *Nehemiah*, *Esther* and *Job*.

Between 1847 and 1850 the completion of the OT and the revision of the whole Bible were undertaken by Buzacott while in England. He had been unwell and needed a long break which turned out to be for five years. He and his daughter worked solidly on the translation for about three months at Woodbridge, the parish of the Rev. T. W. Meller, Editorial Superintendent of the BFBS. They had with them a Rarotongan informant called Kiro whose father had been a cannibal, although he himself had never seen idols until he did so in England in a missionary museum.

The MS completed, the Buzacotts moved to London where Aaron and Meller proceeded to supervise the printing of an edition of 5,000 Bibles. They had to correct four proofs of each sheet! The task was finished early in 1851, and the copies were bound in a fortnight. In July that year they were ready to be despatched on the new mission boat, the *John Williams*, whose maiden voyage to the South Pacific had been deliberately delayed in order for her to transport what the BFBS Minutes for that year referred to as "this precious and much longed-for treasure." (ESC Minutes, 1851).

Arrival of the Complete Bible

Buzacott, his wife and daughter, sailed with the precious cargo and reached Rarotonga on March 4 the following year, which happened to be his 52nd birthday. The voyage had taken twelve months. He found that his mission and the training centre had progressed under William Gill, although drunkenness, due to the brewing of oranges, seemed to be widespread. Aaron resumed his duties at the college, and the students and their wives demanded much of his time.

The Bible he had brought back was received with great joy. At their first meeting after its arrival, the missionaries of the Cook Islands passed this long resolution: "That with unfeigned gratitude to the Father of all mercies, and that with sincere joy on behalf of our mission, we welcome the first complete edition of the Sacred Scriptures in the Rarotongan language: an object which has engaged our united anxieties, and the devoted labours of the Brethren Pitman and Buzacott for the last 20 years. We give thanks to God for the completion of this unspeakable treasure, and pray it may be made the Word of Eternal Life to multitudes of the present and future generations." (Sutherland & Buzacott: 206)

Within two years every one of the 5,000 copies had been disposed of! On Mangaia, the most southerly island, where Wyatt Gill had arrived on March 1, 1852, a case of Bibles was taken into the Church. After a short thanksgiving service, copies were distributed to those who had some time previously paid for them. At a Friday exhortation meeting held at day-break, a venerable Mangaian called Tenio said that, when he had received his copy, he has been unable to sleep until he had finished the entire book of *Job* which had never before been seen in a Rarotongan dress. Lifting up the sacred volume before the entire congregation, he concluded his address with these memorable words: "This is my resolve: the dust shall never cover my Bible, the moths shall never eat it, the mildew shall never rot it. My light! My joy!" (Gill, Wyatt 1876: 346f)

Until 1852 the books *Ezra*, *Nehemiah*, *Esther*, *Job* and the Minor Prophets had never been in the hands on the Cook Islanders in their mother tongue. It was no ordinary privilege, wrote Wyatt Gill, "to expound to an eager audience books absolutely new to all present but oneself. The natives seem never weary of asking the meaning of these novel portion of Scripture." (ibid. 349)

Wyatt Gill was among those who believed in giving the entire Bible to the Polynesians, because all of it, even the genealogies and patriarchal parts of the OT, were very relevant to their way of life. As he put it: "The Bible is read, studied and quoted by the Polynesians of today in place of the heathen songs and myths of bygone ages. In fact, it is moulding the lives and characters of the entire race." (op. cit. 343)

As in the case of Nott's translation into Tahitian, Buzacott and his collaborators simply transliterated many biblical words into Rarotongan. So *diabolos* (devil) became "tiaporo", *Satanas* became "Tatane", *apostolos* (apostle) became "apotetoro". *Messias* (Messiah) took the form "Metia", and *basileia* (kingdom) was transliterated into "patireia". The word *stauros* (cross) became "tatauro" and was also used as the root for the Rarotongan passive verb form "akatauroia", "to be crucified." Similarly *peritome* (circumcision) was

transliterated as "peritomi", with the verbal form in the passive being "akaperitomiia", meaning "to be circumcised". Although these borrowed terms, and the many others like them, had to be explained initially, they soon became an integral part of the language, immensely enriching it.

In 1852 William Gill and his wife had to return to England from Rarotonga due to ill-health, so Buzacott assumed responsibility for the mission station of Arorangi as well. Next, Pitman's health broke down, and when he left for Sydney in 1854, the whole island was under Aaron's care. Although Aaron managed to print a Rarotongan/English Dictionary, as well as a Rarotongan Grammar, his added responsibilities were too much of a strain, and his own health began to decline seriously. By September, 1856, he was suffering severe stomach pains, and was not able to teach or preach for several months. It was agreed that Aaron would have to give up, and arrangements were made for him to leave on the next visit of the *John Williams*.

Busacott's Departure and Death

In the meantime a second edition of 5,000 Bible had been printed in England during 1855-56 under the editorial care of William Gill and Meller. All but 100 copies were despatched on the *John Williams* which reached Rarotonga the following year. By then almost every boy and girl in Avarua was literate.

Due to Buzacott's poor health, George Gill was brought from Mangaia to take charge of the Takamoa Training College. The Buzacotts were given a final and sad farewell by the people on November 9, 1857. Aaron had been their faithful pastor and friend for 30 years.

On the voyage to New South Wales he had the great pleasure of introducing the Gospel to Danger Island, or Pukapuka, where he left an evangelist, Ngutimoare, and his wife, on December 6.

Buzacott and Sarah went into retirement in Double Bay, Sydney. The cooler climate improved his health so much that he was able to visit all the principal towns in New South Wales, Victoria, Tasmania, South Australia and Queensland, doing deputation work on behalf of the LMS. On May 19, 1859, he addressed a missionary rally in the town of Castlemaine in Victoria. According to the *Castlemaine Advertiser* for that day, "Mr. Buzacott gave a graphic description of the state of the heathen and of the trials and toils of the various missionaries ... his reminiscences were of a most deeply interesting kind."

At about this time a request was made to have an edition of the Rarotongan Bible with marginal references, and Buzacott agreed to undertake this task." By the middle of 1860 he had reached *Exodus 7:15* in the OT and *Matthew 7:13* in the NT. As he explained to the Bible Society, he was basing his work on the marginal reference system in Bagster's *Scripture Treasure*, and not on any particular English Reference Bible, "as many of the references are merely verbal and do not apply to any other translation." (ESC/CB1860)

Aaron never lived to finish the work, however, for he died in Sydney at 7.00am on September 20, 1864, aged sixty-four. On hearing of his death, W. Wyatt Gill wrote to Sarah: "His translation of the Rarotongan Bible, in connection with our friend Mr Pitman, is enough to claim for him a place in heaven's role of worthies. Unborn generations will be better for it." (Sutherland & Buzacott: 270)



Rev. Aaron Buzacott

The Rev. Aaron Buzacott did most of the work in translating the Bible from English into Cook Islands Maori which the early Missionaries then used to teach the natives on all islands in the Cook Islands. The other two translators were Rev. Charles Pitman and Rev. John Williams himself. (Source: Taira Rere [1980], "The Gospel Comes to Rarotonga.")

Two men who had known him well, George Pratt of Samoa and John Inglis of Aneityum, called him "the model missionary" (*op. eft.* 27 4f), while Captain Sir Edward Belcher, who called at Rarotonga on his voyage around the world in 1840, said that he was "a pattern for missionaries. Such men improve all around them. They have now three mission stations, but I fear they have not three Buzacotts." (*op. eft.* 266)

Aaron was not only an ideal missionary and fine Bible translator; he was also a very competent musician. John Williams had said it would be impossible to teach the Rarotongans to sing, but Aaron disproved it. In the early days he had made a bassviolin which he played while singing to them. Later he imported a piano and organ with which he taught the people to sing psalms and hymns. Of the 279 hymns in the fourth edition of the Rarotongan Hymn Book, all but 75 were either composed or translated by him.

The task of preparing a Reference Bible, from which his death took him, was continued by two missionaries who had returned to England. One was George Gill, brother of William, who had retired in 1860, and the other was Ernest Krause who left Rarotonga six years later." Together these men finished the task and were supervising the printing of the edition when Krause suffered a stroke in 1871, leaving Gill to finish the proof-reading alone.

From Mangaia, Wyatt Gill wrote to the Bible Society that same year, saying how the Bible with marginal reference would be invaluable to the Cook Islanders. "Our people love their Bibles," he said, "but all the Sacred Volume is not intelligible to them." He explained how he conducted adult Bible Classes three mornings a week, attended by up to 300 people. In every household there was at least one person who could read and some part of the Bible was read daily.

The following year the BFBS published an edition of 5,000 copies of the much-awaited Bible, as well as 500 copies of the NT with references. It was a great occasion. In addition to the marginal references, a large number of words of foreign origin had been exchanged for purely indigenous expressions.

Need for Revision

Within a decade, however, a need was felt for a further and definitive revision. So the Directors of the LMS suggested that Wyatt Gill be given the task. The other missionaries serving in the Cook Islands were happy with the choice. In 1872 Gill had been transferred from Mangaia to Rarotonga to become Principal of the Takamoia Evangelists' Training centre." No better person could have been chosen for the revision task. During thirty years' experience in the Cook Islands, he had written books and composed hymns in Cook Island Maori and was a fine linguist and scholar. Further, his regard for those who had preceded him was high. As he put it,

"... the work of the original translators is beyond all praise for idiomatic purity, nervous strength and beauty. The original translators of the Rarotongan Bible caught the real genius of the language and gave it a permanent embodiment whilst it was yet utterly untouched by outside influences. The rendering of the patriarchal portions is simply perfect, the language of the islanders being so well adapted for the purpose." (Gill, Wyatt 1876: 350)

If the former editions were so good, it might be wondered why a fourth was called for. Gill explained that, first, it was necessary to correct the many printers' errors that had crept in to the 1872 edition. Secondly, the article *a* which had been strangely omitted from the earlier edition before all proper names in the nominative case, when followed by a verb, had to be restored. Also, the English Revised Version had just been published, so it was thought desirable to render into Rarotongan those passages where it made the biblical meaning clearer than the King James Version. It was also decided to follow the rule concerning italics as laid down by the English revisers. Finally, the marginal notes, particularly regarding terms of natural science, were going to be of great help to the reader.

As Gill undertook his task, he had as informant a well-known evangelist called Ta'unga who had served for forty years both in the Loyalty Islands and Samoa." Ta'unga had been a student and beloved friend of Pitman, and was acknowledged to be "the best living authority of the Rarotongan language." (*ibid*)

The two men worked together on the revision at Avarua until 1883 when Gill left the field to retire to New South Wales. His wife had died on July 12 that year. In Sydney Gill continued the task and was able to report to the BFBS in December, two years later, that he had finished the whole of the NT and also reached the end of *Psalms*. He hoped to complete the whole Bible by the following March. Meanwhile he had remarried, his

new wife being the niece of Charles Pitman. In the same letter he described her as "my 'reader' and constant helper in this good work." (ESC/CB1885)

Gill wrote to the Bible Society again on January 22, 1886, saying he had revised to the end of *Canticles*, marginal references included. He had little doubt the whole MS would be ready by March. It would appear that in the meantime two missionaries working in the Cook Islands had communicated with the Bible Society, suggesting that they be the ones to see the MS through the press. But Gill strongly objected to this, saying they had been in the field for only a short time and were therefore incompetent for the task. "I am afraid," he wrote, "that you (*viz* BFBS) lay far too great stress upon the thoughts and wishes of these gentlemen." He went on to point out that he had made a study of the Cook Island dialects since July 1851 and was more familiar with them than with his native tongue. He chastised the Bible Society for wishing to be guided by the two inexperienced missionaries, instead of first conferring with him.

Wyatt Gill went on to stress that the only proper course was for the BFBS to invite him and his wife to England for the proof reading. He said he had been looking forward to the pleasure since beginning the revision, and took it for granted the task would never be entrusted to any incompetent person. His wife would be very willing to accompany him, for she had a deep interest in the revision, due to her uncle's connection with the original translation.

This suggestion was taken up and the fares for them both were met by the LMS. They were due to sail on the *Ballarat* from Sydney on July 21, 1886, when an attack of sickness in his wife caused a temporary delay. Once in England later that year, however, the couple began the work and were engaged at it for the next thirteen and a half months. An edition of 4,000 copies was finally published in 1888 and the Gills returned to Australia. That year is significant for another reason: the proclamation of the Cook Islands as a British Protectorate. Frederick Gill, Esq., became the first Resident.

In its Annual Report for that year, the BFBS noted that the new revision was "in great measure a return to the original translation made by Williams, Pitman and Buzacott, with this difference, that thousands of foreign words in native dress have given place to native equivalents, thus rendering the Book more intelligible." It quoted Gill as saying his aim had been to make the version as popular and useful to the Cook Islands as the Authorised Version had been to English-speaking people.

One example of where Gill's version returned to the first translation may be cited. In *Zechariah* 5:3 the expression "on the face of the earth" in the KJV had been originally rendered by Buzacott as "i te tua enua" which means "on the back of the earth." This is a good dynamic translation. But the second edition had rendered it literally as "on the face of the earth," which is unnatural in Rarotongan. Gill wisely restored the idiom.

But he also made the marginal references more meaningful. For instance, the translation *sitima* had been used to render *shittim wood*, which was meaningless to the average reader. So he replaced it with a note saying "a tree like your own *toromiro*, "the name referring to a species of the same genus found in the Cook Islands.

On the other hand, however, Gill strongly defended his predecessors' transliteration of *Jehovah* in Rarotongan over against its translation by the word *Lord*, as the English versions had done. His argument was that, although *Lord* had what he called considerable "eclat" in English, this was not true for most Polynesian languages where it could mean a master of a servant, an employer of labour, or even an owner of a trifling article.

In 1894, the same year in which the first Roman Catholic and Seventh Day Adventist missionaries arrived in the Cook Islands, a request was made for a small-sized edition of Gill's translation, with the marginal references omitted to save space. By now Gill's eyesight was too weak to undertake the task, so George Harris, who had served on Mangaia but was then retired in England, read the proofs for the pocket Bible.

Last in the Line

Gill died in 1896, aged 68 years. For thirty-one years he had given faithful service in the Cook Islands; for six years from 1882 he had devoted himself to the task of Bible translation, so being the last in the line of those great men – John Williams, Charles Pitman and Aaron Buzacott – who had given the Cook Island Maoris the whole Bible *in their own tongue*.

Some words of Wyatt Gill, written two years before his death, will make a fitting conclusion to this chapter:

"No book speaks to the heart of man – whatever his race, home or speech – as the Bible. Its voice is sure of an echo from the human heart. The islanders in reality possess but one book; hence the anxiety of the brethren to make it a perfect image of what its Divine Author intended. Each edition issued by the British and Foreign Bible Society has been a distinct advance upon the preceding in regard to clearness of sense." (Gill, Wyatt 1876: 352)

(end of 2-part series)

MISSIONARIES OF THE LONDON MISSIONARY SOCIETY (LMS) WHO SERVED IN THE COOK ISLANDS

Name	Year of arrival
Rev. John Williams	Several visits between 1823 - 39
Rev. Charles Pitman	1827
Rev. Aaron Buzacott	1828
Rev. William Gill	1845
Rev. Henry Royle	1839
Rev. George Gill	1845
Rev. Wyatt Gill	1852
Rev. Ernest Krause	1859
Rev. James Chalmers	1867
Rev. George Harris	1871
Rev. John Hutchin	1882
Rev. William Laurence	1884
Miss Ardill	1892
Rev. James Cullen	1894
Miss Large	1895
Rev. Percy Hall	1900
Rev. John Jones	1901
Rev. Bond James	1902
Rev. George Eastman	1913
Rev. Herbert Bralsford	1927
Rev. Henry Cater	1931
Rev. Robert Challis	1933
Rev. William Murphy	1947
Rev. Bernard Thorogood	1956
Rev. John Sturney	1958
Rev. John F. Clerke	1964
Rev. Bernard Thorogood	1968
Rev. F.W. Bealing	1972

(Source unknown, quoted from a piece of newspaper article with no author.

Original source may have been the Takamoa records. Note: the departure dates of the missionaries are not clear. Some served for short periods of time, while others, like Rev. John Hutchin served for 30 years before departing in 1912. This means he was here together with other missionaries. A lot of them settled in New Zealand and Australia after completing their terms in the Cook Islands)

PART 3

The Early Days

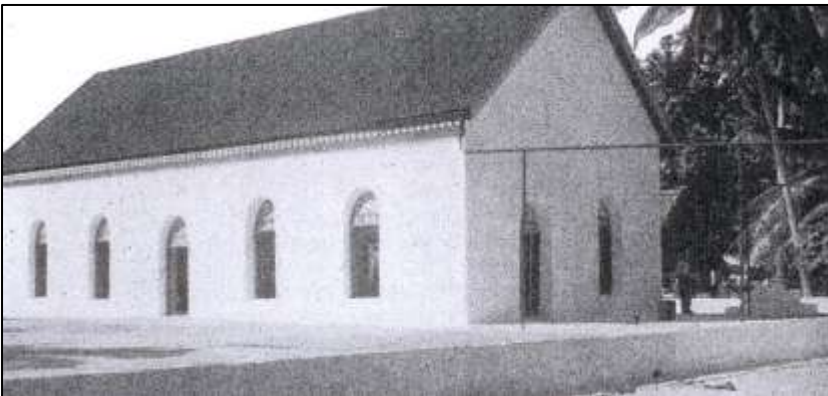
COOK'S COMMENTARY

by Rev. Donald S. Simmons

Chairman of the LMS Islands Committee

An account of his own personal impressions of the Cook Islands and the Northern Group Centenary.

Having just returned from a journey of more than 35,000 miles visiting L.M.S. work in the Pacific and North India, it is both a duty and a pleasure to write a few things about one's experiences and impressions. Since the primary purpose of the journey was to represent the Board of Directors and the British Churches at the centenary celebrations of the bringing of the Gospel to the Northern Cook Islands, and since there is a lamentable ignorance of these islands and their people, this commentary shall be confined to the month spent among them.

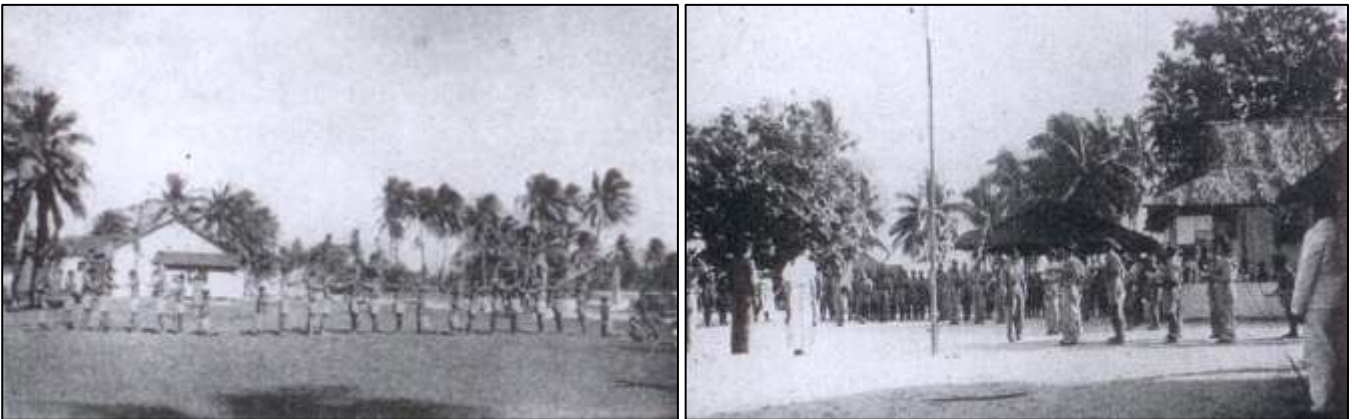


One of the three churches built in commemoration of the Northern Cook Islands Centenary.

Nobody could visit these places without being charmed by the sheer beauty of their formation and colouring. The islands of the Lower Group are of volcanic origin, with mountains rising from a fertile belt around the coast to over 2,000 feet in the interior, mostly well wooded, and therefore more pleasing to the eye. The Northern Group is made up of coral atolls, growing little but cocoanut palms, and a few bread-fruit trees. The Southern islands provide bananas, pineapples, citrus fruits and tomatoes. Each island is surrounded by a coral reef, and the crossing of this when there is a strong wind from the ocean provides plenty of excitement. The skill of the native boatmen is, however, more than equal to most situations, and one learns to trust their judgment and prowess, and to have no fear. Often there is an inner lagoon beyond the shore, and the colour of the water is beyond description. The pale and deeper blues mingle with an emerald green, to which the foliage of palms, bread-fruit and pandanus, and the neatly thatched wooden huts in which the natives live, add a suitable surround. The people are Maoris of Polynesian stock, and it was from the Cooks that the New Zealand Maoris came just 600 years ago, proving their seamanship by making the ocean voyage in outrigger canoes lashed together to make more substantial craft. They are bright and intelligent, loving fun and easily moved to laughter, friendly and with a natural interest in the world beyond their own island homes.

They are full of gratitude to the L.M.S. for bringing them the Gospel and sending them wise and kindly leaders and helpers. The enthusiasm of their welcome to one who represented the beloved Society in Britain was tremendous. To experience such a reception is to be forced to use superlatives in trying to convey its warmth to others not present. Each island vied with the others in showing its delight at being visited. Rarotonga, the capital, staged a whole day of pageant-plays, lavishly and colourfully dressed, and acted with power and persuasion. Aitutaki staged a triumphal entry with the waving of palms, and the throwing down of them to form

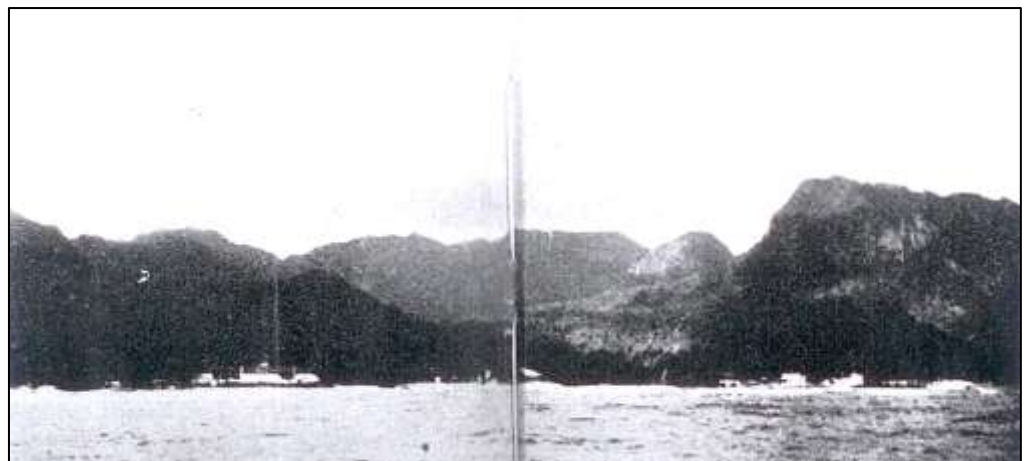
a carpet for the visitor from Britain to walk upon as he passed between double lines of Boys' Brigade, Girl Guides, Sunday School, Deacons, and so on. This continued, with intermittent speeches on the sacredness and historic interest of the various stopping places, right up to the mission house on the hill, with its pleasant garden and wonderful view over the sea. At Mauke and Atiu, the chief guests were carried about on decorated chairs and settees on the shoulder of brawny Islanders, who, in their delight, sang and trotted and sometimes gave the passengers a little toss into the air! In Penrhyn a path of mats was laid for two or three hundred yards, while a gay canopy of bedspreads flapped over our heads. At Tukao, Manihiki, the boat, passengers included, was lifted from the sea and carried up the beach in order that I might step out on the very rock on which, just over a century ago, the two native teachers bringing the Gospel had landed and preached. The climax came at Tauhunu, Manihiki, when I was garbed in decorated tunic and crown, enthroned in a flower-decked chair, kissed by the good-looking maidens who had charge of the ceremony, and finally carried shoulder high through cheering lines of people by a dozen mudsmeared Maoris, representing the savagery before the Gospel reached them.



Left: Pyramids by the Boys' Brigade. Right: Boys' Brigade Colour Ceremony.

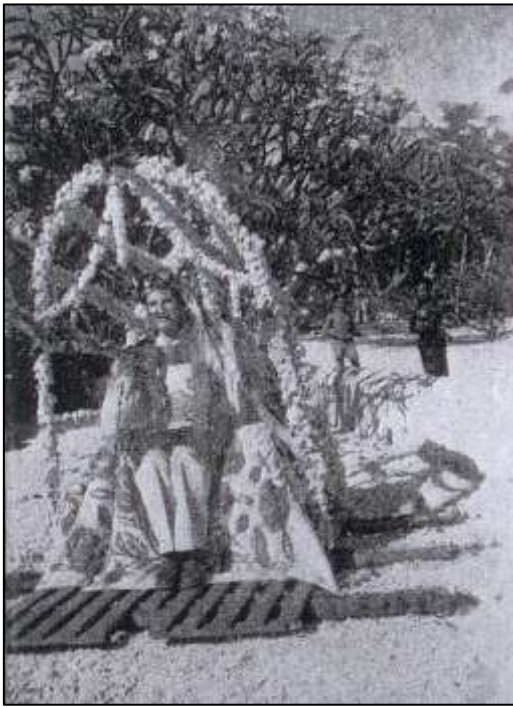
It was all a bit embarrassing and humbling. I relate it, because in welcoming me in this way, they were really welcoming you, the supporters of the L.M.S., whom I represented. The tribute was to you. If I felt humbled, so should you as you hear of it, for we have in recent years not done all we ought to have done for these people. We have given them the Gospel, and they have learnt to walk rather haltingly in a new way; but they cannot step out with the assurance that avoids tumbles. One missionary cannot run a theological college and do all the work of administration, and at the same time itinerate through islands sometimes hundreds of miles apart, and with no ship calling for many months, so that pastors and churches can receive help and guidance. Thirty eight years ago we had a secondary boarding school at Tereora, Rarotonga, and for many years this school provided lay and ministerial leadership for the Cook Islands Christian Church. That leadership has continued till to-day. But Tereora is no more, and there is going to be a lack of the leaders it has so well provided. Roman Catholics and Seventh Day Adventists both provide a secondary School. Can we of the L.M.S., with seven-eighths of the population attached to the churches which owe their origin to the work of our missionaries, stand aloof and leave the future to them? The Cook Islands Christian Church appeals to us to supply an educational missionary to direct the work of a new secondary school, and the Assembly pledges itself to raise money for its maintenance. These needs and opportunities are a challenge to us to see that the good service of pioneers is not allowed to be nullified because another generation fails to carry on.

*The mountains
of Rarotonga*



I shall never forget the crowded and overflowing congregations at the centennial services at Tukao, Rakahanga and Tauhunu, and their rousing singing, nor the simple ceremony at the grave of the pioneers at Tukao, nor the dignified memorial service under the trees beyond the Tauhunu Church, when the names of all the pastors through a hundred years were read to us. The Maori dancing, agile, vigorous and picturesque, continued at Rakahanga with a little European dancing in between for the benefit of visitors like myself, from 9 p.m. until 6 a.m., when we had to get ready for a 7 a.m. service; and the corporate meal which followed will always be a thing to wonder at. The feasting was colossal, and the present-giving generous to a degree. Garlands sometimes almost weighed one down. All this was the Maori way of saluting the L.M.S., the memory of John Williams and the Ship which bears his name and continues his work.

Space will not allow a description of the chanting of Bible passages and the singing, with rhythmic accompaniment and swaying of bodies, of hymn on Bible stories, nor of the "Uopo," [*note: this is how the writer spelled "Uapou"*] a mixture of singing, dancing, and the discussion of texts with the chance of personal testimony. An Uopo has to be experienced to be appreciated. An account of the Boys' Brigade activities deerves an article to itself. Progress has been astonishing. The Pukapuka Company was only eight months old, but it numbered 84 out of a total population of under 700, and the lads looked very smart in uniforms made by themselves. Atiu Company gave a display of pyramids I have never seen surpassed, although they had only had the book of instructions a few weeks. The playing of the brass band of the Rarotongan B.B., who had voyaged 650 miles to be present, was a feature of the centennial celebrations. Girl Guide companies also impressed one with their efficiency and smartness.



Left:
Enthroned at
Tauhunu,
Manihiki



Right:
Pageant at
Avarua,
Rarotonga

I came to count many of the Cook Islanders as my friends, and they will remain so, I hope. When the time came to say "Good-bye," and I realised that I might never see them again, I confess that I had a lump in my throat. In separation from them I must work that they are not so much left in the lurch, while the one missionary they have, the Rev. W. J. Murphy, gets the assistance he so sorely needs and richly deserves.

(Source: "The Chronicle of the London Missionary Society," 1950, p.183-85. Copy sent to Takamoa by Christine Gordon, archivist, Uniting Church in Australia, Sydney. All photos were taken by Rev. Simmons and are part of the article. Re-typed for this issue of the newsletter by the CICC General Secretary)

HUMERUS REUNION: Doc Returns Vietnamese Vet's Arm



American doctor Sam Axelrad returns the arm bones belonging to Nguyen Quang Hung. Left photo: 1966, right: 2013. Photos: AP, Google, 1 July 2013

HANOI, Vietnam (AP) — An American doctor arrived in Vietnam carrying an unlikely piece of luggage: the bones of an arm he amputated in 1966. Dr. Sam Axelrad brought the skeletal keepsake home to Texas as a reminder that when a badly injured North Vietnamese soldier was brought to him, he did the right thing and fixed him up. The bones sat in a closet for decades, and when the Houston urologist finally pulled them out two years ago, he wondered about their true owner, Nguyen Quang Hung.

The men were reunited Monday at Hung's home in central Vietnam. They met each other's children, and grandchildren, and joked about which of them had been better looking back when war had made them enemies. Hung was stunned that someone had kept his bones for so long, but happy that when the time comes, they will be buried with him.

"I'm very glad to see him again and have that part of my body back after nearly half a century," Hung said by telephone Monday after meeting Axelrad. "I'm proud to have shed my blood for my country's reunification, and I consider myself very lucky compared with many of my comrades who were killed or remain unaccounted for."

Hung, 73, said American troops shot him in the arm in October 1966 during an ambush about 75 kilometers (46 miles) from An Khe, the town where he now lives. After floating down a stream to escape a firefight and then sheltering in a rice warehouse for three days, he was evacuated by a U.S. helicopter to a no-frills military hospital in Phu Cat, in central Binh Dinh province. "When I was captured by the American forces, I was like a fish on a chopping-board," Hung said last week. "They could have either killed or spared me."

When Hung got to Axelrad, then a 27-year-old military doctor, his right forearm was the color of an eggplant. To keep the infection from killing his patient, Axelrad amputated the arm above the elbow. After the surgery, Hung spent eight months recovering and another six assisting American military doctors, Hung said. He spent the rest of the war offering private medical services in the town, and later served in local government for a decade before retiring on his rice farm.

"He probably thought we were going to put him in some prisoner-of-war camp," Axelrad said. "Surely he was totally surprised when we just took care of him." As for the arm, Axelrad said his medic colleagues boiled off

the flesh, reconstructed the arm bones and gave them to him. It was hardly common practice, but he said it was a reminder of a good deed performed.

The bones sat in a military bag in Axelrad's closet for decades, along with other things from the war that he didn't want to look at because he didn't want to relive those experiences. When he finally went through the mementos in 2011, "it just blew me away what was in there," Axelrad said at a hotel bar in Hanoi early Sunday, hours after arriving in Vietnam with his two sons and two grandchildren on Saturday evening. "That kind of triggered my thoughts of returning."

It had taken a little luck for Axelrad to reunite Hung with his amputated arm. He travelled to Vietnam last summer — partly for vacation, but also to try to find the man. He said he wasn't sure if Hung was still alive, or where to begin looking for him. Axelrad visited An Khe but didn't ask for him there because he assumed Hung would be living in northern Vietnam, where he grew up.

By chance, Axelrad toured the old Vietnam War bunker at the Metropole Hotel in downtown Hanoi. His tour guide was Tran Quynh Hoa, a Vietnamese journalist who took a keen interest in his war stories. Hoa later wrote an article in a widely read Vietnamese newspaper about Axelrad's quest to return the bones to their owner. Hung said his brother-in-law in Ho Chi Minh City read the article and contacted the newspaper's editors.

Hoa, now a communications officer for the International Labour Organisation, arranged Monday's reunion in An Khe, near the coastal city of Qui Nhon, and served as an interpreter for the veterans. "It's just time for closure," Axelrad said a day before the meeting. Hung was surprised to be reunited with his lost limb, to say the least. "I can't believe that an American doctor took my infected arm, got rid of the flesh, dried it, took it home and kept it for more than 40 years," he said by telephone last week from his home. "I don't think it's the kind of keepsake that most people would want to own. But I look forward to seeing him again and getting my arm bones back."

Hung served Axelrad and his family lunch, shared memories and reflected on all the time that had passed. Axelrad said he was pleased to learn where and how Hung had been living for so many years, and to meet his children and grandchildren. "I'm so happy that he was able to make a life for himself," Axelrad said.

Vietnam is now a country full of young people who have no direct memory of the war, which ended in 1975 and killed an estimated 58,000 Americans and 3 million Vietnamese. But the war's legacy persists in the minds of combat veterans who still are processing the events and traumas they witnessed in their youth.

John Ernst, a Vietnam War expert at Morehead State University in Kentucky, said he knows of a few American veterans who have travelled to Vietnam to return personal items to former enemy soldiers as a way to bring closure. "It is a fascinating phenomenon," Ernst said by e-mail Sunday. "I always wonder what triggers the decision to make the gesture."

AP July 2, 2013, 7:30 am, Google, 1 July 2013

Note: *the editor of this newsletter came across the above article by AP on Google and was so moved that he thought it's a good idea to share it around so others can also get the opportunity to read and appreciate this amazing true humanitarian story between what was supposed to have been 2 rival enemies. I wish to sincerely acknowledge the writer of the above article and especially the experiences expressed by the 2 gentlemen. There are many lessons which can be learned from this story; feel free to choose which one makes the most sense to you. If you as reader come across articles of this nature and would like to share it with other readers through this newsletter, email me.*

FOOD FOR THOUGHT: 2 Poems by Edgar A. Guest

(Reproduced here to encourage and energize us in our struggles – Editor)

IT COULDN'T BE DONE

Somebody said that it couldn't be done,
But he with a chuckle replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

Somebody scoffed: "Oh, you'll never do that;
At least no one ever has done it";
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With a lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done, and he did it!

There are thousands to tell you it cannot be done.
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Just take off your coat and go to it;
Just start to sing as you tackle the thing
That "cannot be done," and you'll do it.

THE QUITTER

Fate handed the quitter a bump, and he dropped;
The road seemed too rough to go, so he stopped.
He thought of his hurt, and there came to his mind
The easier path he was leaving behind.
"Oh, it's all much too hard," said the quitter right then;
"I'll stop where I am and not try it again."

He sat by the road and he made up his tale
To tell when men asked why he happened to fail.
A thousand excuses flew up to his tongue,
And these on the thread of his story he strung,
But the truth of the matter he didn't admit;
He never once said, "I was frightened and quit."

Whenever the quitter sits down by the road
And drops from the struggle to lighten his load,
He can always recall to his own peace of mind
A string of excuses for falling behind;
But somehow or other he can't think of one
Good reason for battling and going right on.

Oh, when the bump comes and fate hands you a jar,
Don't baby yourself, boy, whoever you are;
Don't pity yourself and talk over your woes;
Don't think up excuses for dodging the blows.
But stick to the battle and see the thing through.
And don't be a quitter, whatever you do.



Images from Google

PART 4

Update on the 7-headed coconut tree mystery

Origin and year planted

The CICC Newsletter No.49, published June 2013, Part 5 p.61, talked about one of Avarua's well known landmarks, the 7-headed coconut tree, standing in front of the Ministry of Justice building. As a result of that story, a reader came forward with the following information about the tree:

- It is indeed a one coconut with 7 sprouts at the beginning, not 7 coconuts planted in the same hole.
- The sprouting coconut came from Manuae (one of the outer islands of the Cook Islands close to Aitutaki).
- It was planted in 1904.

(Source: George Cowan [retired Government surveyor] and Mataio Aperau Jnr [retired member of parliament])



Based on the above planting year of 1904, the first photo of the tree in newsletter 49 (reproduced on the left) would have been taken less than 10 years later, probably around 1909, based on the size of the trees. In the Cook Islands, a young coconut seedling of 3 leaves would take on average about 5 years to start bearing after replanting. On this basis, this tree would be just about flowering.

The current situation

The story reported in newsletter no.49 on the above coconut tree included a number of photos from the past, the most recent being taken in May of this year 2013. That photo clearly showed 5 remaining healthy trees, one completely gone, and another just the trunk standing behind the middle tree (see first photo below; note – the tree right in front of the rest closest to the road, is a palm and not a coconut tree as already explained in the previous issue). Just 3 months later, another photo of the trees (the second & third below) was taken to show that sadly, another one is on the way out; this is the 2nd tree from the left. The palm tree in front is also gone, taken out in August by the Water Works Dept. Given their age, it is possible that the 4 remaining trees – and thus the famous land-mark – may be gone within the next handful of years.



First photo taken in May 2013, last 2 in August 2013 – by Nga Mataio.

PART 5

Memory Lane

In 2003 the Nikao Boys' Brigade Brass Band went on a social visit to Mauke with about 20 members. The band leader was Pae Tuteru, vice president (and still is) of the BB Cook Islands, also a BB Trainer. Accompanying the team was Rev. Tuaine Ngametua, the caretaker minister of Ekalesia Nikao at the time. The team stayed at the Oiretumu CICC Sunday School Hall. The photos below, supplied by Pae Tuteru, relate to that visit.



Nikao BB Brass Band team with some of the Oiretumu CICC members, at the Sunday School Hall, Oiretumu.



In front of the Government Administration Office, Kimiangatau, for the ANZAC parade.



In front of "Ziona," the church at Oiretumu.



1974, Arorangi CICC Mission House premise, some of the members of the **Matavera CICC Nuku**.
 L-R standing: Soa Tini Jnr, Apii Taramai, Akaruke Isaia, Nga Mataio, Anau Taranai, Rereiti Rereiti
 Front: Ezekiel Ben, Rangī Goodwin, Richard Tuavera, Joseph Riggot Jnr, Paitoa Ben (Photo from the collection of Nga Mataio)



**1970 Tereora College Cricket
 Second XI**

Back: Vaopaaki Tearetoa, Makiuti Tongia, Ruhau Tamaunu, Manavaikai Ngata, Tutai Tutai

Front: Tamati Monga, Tearii Tau, Edward Kino (cpt), Mr. Peter Etches (coach), Tutai Tutai, Pihou Rua.

Absent: Mr. R. White (Player-coach), Are T. Tini.

(Source: "KIA TOA: the Magazine of Tereora College, Rarotonga, Cook Islands, 1970," p.56)

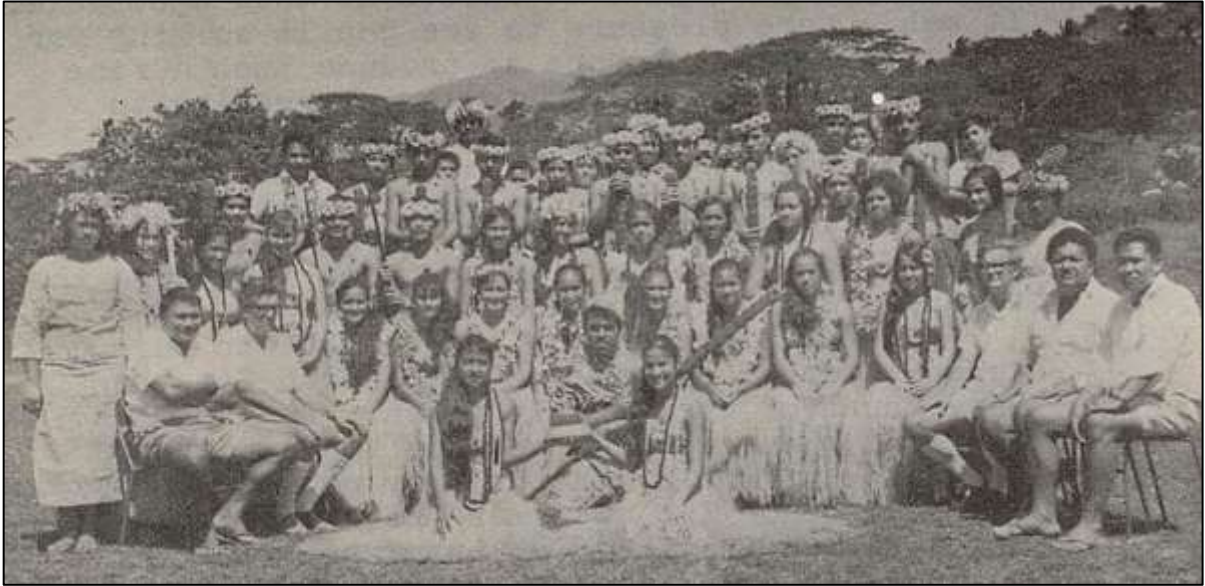
1970 Tereora College Girls' Volleyball A Team, winners of the Constitution competition

L-R: Teata Tautara, Ani Kave, Norma Ngarima, Tuainekore Moeara, Vaine Eiao Browne, Meleaone Tangi

(Source: "KIA TOA: the Magazine of Tereora College, Rarotonga, Cook Islands, 1970," p.74)



Tereora College 1970 Dance Team: Winner of the Air NZ Trophy



Teachers: front left – Roy Joseph, R. Corbett. Front right: G. Fallon, Turepu Turepu (Mami Pu), Tere Tangaroa
 (Source: "KIA TOA: the Magazine of Tereora College, Rarotonga, Cook Islands, 1970," p.25)

Tereora College 1970: Soccer First XI



Back: Fred Charlie, Nooroa Teariki, George Michael, Samuel Apii, Teokotai Tuaivi
 Front: Mr. Chippendale (coach), Are Tutu Tini, Louis Louis, Harry Ivaiti (capt), Teinakore Vaine Rere, Albert Hosking, Donald Noomaara

(Source: "KIA TOA: the Magazine of Tereora College, Rarotonga, Cook Islands, 1970," p.62)

PART 6

Exposition of the Apostles' Creed Akamaramaanga no runga i te Akarongo o te au Aposetolo

PART 5 (continued from the last newsletter)

ARTICLE 2

“And in Jesus Christ His only Son our Lord”

SECTION 1: AND IN JESUS CHRIST

The first article of the Apostles' Creed has numerous adherents. Jews and Christians are at one in affirming their belief in God the Father Almighty, Maker of heaven and earth. Many too who, unlike Jews and Christians, have not been favoured with a written revelation, have yet risen to the conception of such a Divine Being as that article sets forth. Mohammedans believe in an Omnipotent Creator, and many thoughtful heathens have accepted and maintained the doctrine as an article of faith. It expresses a conviction reached by historians, physicists, astronomers, scientists and church fathers as well as Old Testament prophets and New Testament saints. No belief regarding things invisible is more generally professed.

It is otherwise with the second article of the Creed, "I believe in Jesus Christ His only Son our Lord," which expresses doctrines so hotly disputed that they prove the saying true, "This child is set for a sign which shall be spoken against." It is rejected by the Jew and the Mohammedan, and finds opponents in many who profess to accept the Scriptures of the Old and New Testaments as a Divine revelation, and to regard the exemplary life of Jesus as a model to be copied, while they deny His Divine origin, His sacrificial death, and His universal authority.

The early controversies concerning the Second Person of the Trinity were disputes regarding His nature and the relation in which He stands to the Father. Certain heretics affirmed that Jesus was a mere man, selected by God and specially endowed with the gift of His Spirit. Others maintained that Christ was not God, but a created spirit, nearest to the Father in dignity, who took upon Him human nature, and, having finished the work appointed Him on earth, went up again to God the Father. One class, the Ebionites, regarded Him as a being essentially human, though begotten of the Spirit, by whom He was anointed above measure; while another, the Docetae, regarded Him as a Divine Being seemingly bearing human form and united with the man Jesus. These views were finally rejected by the Catholic Church, because they conflicted with the Word of God which affirms the true Divinity of the Son of God, the true humanity of the Son of Man, and the true union of the two natures of God and man in One Person, Jesus Christ.

The Gnostics, who were the leaders in connection with such heretical views, are generally thought to date from the time of Simon Magus. He had been enrolled as a disciple of the Apostles, and, professing faith in Christ, was baptized by Peter. But he had joined the Christian Church for selfish ends, as Luke's statements show. Hymenaeus, Phygellus, and Hermogenes, referred to by Paul in his second letter to Timothy, are believed to have been Gnostics, and towards the close of the first century Cerinthus and Ebion extended the system.

SECTION 2: JESUS

Jesus is the personal name of our Lord. In ancient times names had often a meaning and importance which they do not carry now. "Name" means a word by which any person or thing is known, and names were originally given from some quality attribute inherent in the person or thing to which they were attached. Proper names among the Hebrews had a deeper meaning and a closer connection with character and condition than elsewhere. The care that marks the Scriptures in recording the origin of names of individuals and places, the

frequent allusions to names as having a special relation to character or qualities, the solemnity with which a change of name is stated as marking an epoch in the history of individuals or nations, and the frequency with which names are associated with great events, with promises, threats, or prophecies, show the importance that was attached to them. This feature is most marked in the use by the Jews of the word "Name" in reference to God. The "Name of the Lord," or an equivalent expression, constantly occurs to denote God Himself. His Name is in Scripture identified with His character, marking His attributes and His nature as distinguished from all other beings. The Name, Jehovah, by which God revealed Himself to Moses was so closely identified by the Jews with the Divine Personality and Holiness that it was never pronounced by them.

In Old Testament times the Deliverer foretold as the object of faith and hope and love under the Gospel Dispensation was announced by a declaration of His name. "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Immediately before He appeared a messenger was sent from heaven with the Divine command, "Thou shalt call his name Jesus: for he shall save his people from their sins." The name is thus not the ascription to Him of qualities evolved from our own conception of what He is, or of what God is in Him, but God's disclosure of His infinite love and of His purposes for man's salvation. In His Divine power and by His efficacious sacrifice He is Jesus, the Saviour. He does not save, as some who profess to be Christians hold, by the influence of His own example and teaching only, just as one man may be said to save another whom he persuades to abandon evil habits and form good ones. He is our Saviour because He died as a sacrifice for our sins. Had He not expiated our guilt by dying for us, His example, teaching, and sympathy would never have brought us salvation.

The name "Jesus" is a human name. In its Hebrew form Joshua, Jehoshua, Hosea it had been borne by others. We read of one Jesus in the New Testament and of many in the pages of Josephus. In this respect, as in other particulars, Jesus was "made like unto his brethren" and bore a human distinctive name. "Jesus" was accordingly the name given to Him at His circumcision, by which He was to be known in His family and among the people of Nazareth. During His ministry He was described as "Jesus, the prophet of Nazareth of Galilee"; and the title affixed to His cross by Pilate was "Jesus of Nazareth, the King of the Jews." Yet, as if to make emphatic the truth that His humanity did not derogate from His Divine power and Godhead, the first Evangelist, who describes the angel's visit, quotes in immediate connection Isaiah's prophetic announcement, "They shall call his name Emmanuel, which being interpreted is, GOD with us." In the name Jesus thus bestowed we have the announcement of Himself as a personal Saviour from sin, in its power and consequences. Of those who had borne it before Him some were raised up to deliver the people of their nation from suffering in time, but He came to be man's everlasting Saviour. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." It is important therefore to bear in mind that Jesus is a name not only given to Him by God, but a name itself Divine; not only the name by which, as that of a Mediator, we worship God, but the name under which, as that of God Himself, we worship Him. "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

SECTION 3: CHRIST

In ancient times no such appellations as those now termed surnames were given to individuals. One name only was distinctive. Among the Jews and Greeks this system of nomenclature prevailed. Family names are being unknown. It was different with the Romans, by many of whom more names than one were borne. In reading ancient Greek history, we find illustrious personages known by one name only, as Plato, Aristotle, Socrates and many others. The same feature marks early Jewish history. Abraham, Isaac, Moses, Job were not known by any other names than these. Sometimes names were changed or modified in order to express some speciality of character or achievement, for instance, Abram to Abraham, Jacob to Israel and Hoshea to Joshua. In later times appellations descriptive of the work or office of individuals were attached to their original names, as in the cases of John the Baptist, Matthew the Publican, and of our Lord Himself, Jesus the Christ. This latter practice prevailed in early English history, and famous kings appear bearing descriptive epithets in addition to their original single names such as, Alfred the Great, Edward the Confessor, William the Conqueror.

Christ is not a proper name but an official title. Although now often used to designate the person of the Lord Jesus, it was not so when He lived in the world. As John was the Baptist or Baptizer, Jesus was the Christ, the Anointed. The title is the Greek equivalent of the Hebrew Messiah, and means the Anointed. It denotes

that He who bore it was separated, consecrated, and invested with high office. These distinctions met in Jesus, rendering the title appropriate.

At the time of the birth of Jesus, the coming of a great deliverer was at once the desire and the expectation not of Jews only, but of many nations. Roman historians of that period tell us that a redeemer was to make his appearance from among the nation of Israel. This belief was no doubt spread abroad by Jewish exiles, who, scattered through many lands, carried with them the hopes and prophecies which had been given from time to time to their own people.

That the expected Messiah had come to the world bearing with Him from heaven a message of salvation was the cardinal doctrine of Apostolic preaching. To accept Jesus as the Christ was to accept Him as the Saviour and Deliverer. When Andrew found his brother Simon he said to him, "We have found the Messias." "Is not this the Christ?" was the appeal of the woman of Samaria to the people of her city; and the confession of Peter that Jesus was the Christ, was declared by our Lord to be a revelation not of flesh and blood, but of His Father in heaven. Not Apollos only, but Paul and the other inspired teachers also, set it before them as their appointed work, "to show by the Scriptures that Jesus was Christ." To confess that Jesus was the Christ was an acknowledgment that in Him were vested all those attributes and qualities which the Old Testament Scriptures ascribed to Messiah, that Jesus of Nazareth was the Deliverer of whom the prophets testified, to whose coming all the holy men of old looked forward, whom prophets and kings desired to see, and of whom all Scripture bore witness. It was the acknowledgment by the common people that Jesus was Messiah that stirred the indignation of the Jewish rulers. They saw that, if this were conceded, all His claims must be held valid, and accordingly the Sanhedrim passed a resolution to the effect that, "if any man did confess that Jesus was Christ, he should be put out of the synagogue."

The name "Christ" denotes the offices which Jesus executes as our Redeemer. Three classes were set apart by anointing:

1. The Prophet, who made known the will of God;
2. The Priest, who confessed sin and offered sacrifice for the people; and
3. The King, who acted as their leader and commander.

Jesus was consecrated for His work as our Redeemer by anointing, but not, so far as we know, with material oil. He who anointed Him was God the Father, and the oil that descended upon Him was the Holy Ghost, of whose influence oil was the symbol. "God, even thy God, hath anointed thee with the oil of gladness above thy fellows." He fulfilled the office of a Prophet by revealing the Father, and making known the will of God for our salvation; of a Priest in the sacrifice of Himself which He offered up to God for us, and in the intercession which He makes on our behalf at His Father's right hand; of a King in the victory He won over man's enemies, and in the power He imparts to His people, by which they overcome evil in themselves and in the world. It was not until after He had finished His work that His followers so closely associated Him with the Messiahship as to speak of Him not as Jesus only, nor as Christ only, but as Jesus Christ. This twofold name occurs very rarely in the Gospels once in Matthew, once in Mark, never in Luke; but in the Epistles it is the name by which He is designated and made known to the world. To believe in Jesus Christ is to accept Him in all His offices, and to take home the truth which John had in view when he penned his Gospel: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

(Part 6 continues in the next newsletter)



(This is a 16-part series submitted by Rev. Vaka Ngaro, former Principal of the Takamoa Theological College, Rarotonga, Cook Islands. The full document containing all 16 parts can be emailed to whoever wants a copy; email the editor of this newsletter on ciccg@oyster.net.ck. Alternatively, email Vaka on vngaro@gmail.com. Rev. Ngaro is currently based in Rarotonga).

PART 7

The Writings of an Ethnologist

Arapo

Tare po ta te ui tupuna ki runga i te marama, ei kaveinga no te tuatau tau tikai i te tanu kai, tautai, e te akapeke manu mei te puaka. Kua pera katoa ratou i te akara'anga i te tuatau tau no te tamaki e tetai au mea takake o to ratou ora'anga.

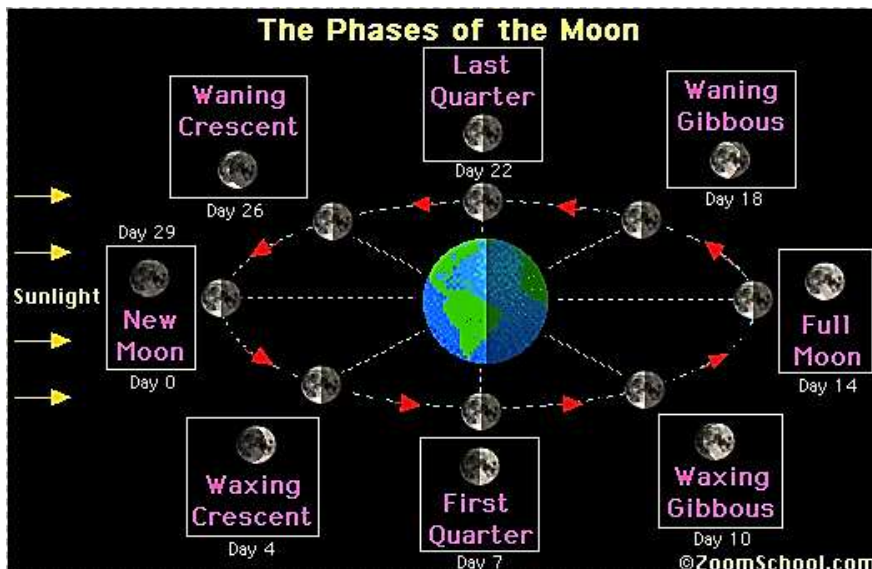
Na te kopu tangata te arapo, tei 'anga ia e te kopu tangata no te kopu tangata. No reira, kare e aite te au arapo mei ta tetai kopu ki ta tetai kopu i te puna e te matakeinanga pera te enua okotai. Kare te au kopu tangata i aite. Kare ta ratou tare'anga arapo e aite, pera te au ingoa o te au po, te akapapa'anga o te au po e te au po tare taurua ki te au po tare taki toru.

E 30 po ta tetai kopu tangata arapo. E 31 ta tetai kopu i tana arapo tei akapiri ki te tare Papa'a o tetai au marama. Akamata ta tetai kopu arapo ki te po Tiroe. Akamata ta tetai ki te po Iro. Na mua ta tetai arapo o Rarotonga nga po Tamatea, i te po Korekore. Kareka ta Enuu Manu, ta'iki te po Tamatea ki muri ake i te nga po Korekore. I roto katoa i ta tetai au kopu arapo, e rua po korekore i te epetoma mua o te marama ou. E toru ta tetai pae i te epetoma mua, E ta'i ta tetai pae i te epetoma mua.

Tuke katoa te au arapo no te mea, tuke te tarai o te au enua e to ratou mekameka. Tuke te mekameka o te au enua one tea, e te o'onu o to ratou tai roto e te ki katoa o to ratou roto. Tuke rai te mekameka o te enua makatea e te enua maunga e te ravarava vai meia Rarotonga, Mangaia e Atiu. Tuke katoa te kai'anga o te au eika akau, e te eika mei roto i te roto o nga pa enua. Tuke katoa te mānga o roto i te moana e te au arapo no tetai au eika e tu nei. Kare e aite te au po eika a nga enua o te basileia. Kare katoa nga mekameka natura ta te Atua i 'anga i aite.

Te mea papu, kua ariki ratou e rua epetoma tei akamata ki te epetoma Ānga – Raro o te marama ou. Tei raro i te tua opunga te mārama o te marama. Te rua o te epetoma, ko te Ānga Runga – tei runga i te tua itinga te mārama o te marama. Akamata ki te arapo **Marangi** – kua mārama te rangi.

Kare te taka'anga o te au po e aiteite ana. Tetai tuatau, viviki te taka'anga o te marama ki te 28 po. Tetai tuatau, akapou ki te 30 po. Kua kite ra te ui tupuna i teia tuke'anga e kua akatano i te tare arapo ki te pana'anga arapo, mei te po Korekore, po Vari, rere atu ki te po U'a. Nga arapo taka teia i to ratou tarai'anga i te po. Ko te po 'Ua, kua aite tona tutū mei te 'ua moa. I te po korekore, kua aere te marama ki vaenga (rotopu) tikai. Okotai tua marama. Okotai tua poiri.



Phases of the Moon
(from Google)

Maori Calendar

The **arapo** is the lunar based calendar of our Maori people. As a system of knowledge passed on from the ancestors it is also a guide for the best times to maximise their planting, or the raising of domesticated animals and fishing. The **arapo** determines the best times to copulate their animals to get a higher percentage of females or males. For example, the Mangaia folklore states that sows mated during the new moon week, provide a higher percentage of males. Sows mated on the full moon week provide a higher percentage of female piglets.

The **arapo** is an almanac of the extended family for the extended family. It is a collection of observations, trials and errors over the many centuries and over the many different places the ancestors lived. They recorded these peculiarities relative to the diverse geographies and food resources exploited. So we should never expect the arapo to be similar and have the same arrangement of nights and to have the same 'order'. They are all different according to each extended families system of collating and ordering knowledge to be remembered easily by memory.

On Rarotonga for example some arapo put the nights of Tamatea during the first week and before the seventh night of Korekore. Other arapo have it after Korekore. Some have two nights for Tamatea and Korekore in the first lunar week while others have a single night or three nights. Basically the arapo reflected the different environments and their impacts on the different food resources on land and sea. Naturally the low lying islands of the north with deep lagoons will have different nights for certain fish to rise in schools as opposed to makatea islands like Mitiaro and Mauke with shallow lagoons, or high islands like Aitutaki, Atiu and Rarotonga.

Thus the arapo of our people also reflected the different types of environment they lived in and also reflected the many changes made as they harvested from atoll islands to makatea islands and volcanic islands. But they are agreed on the two weeks called Ānga – Raro and Ānga – Runga. The first week starts on the New Moon and the second week on the Full Moon. They are also in agreement, that certain months do not have 30 nights but are short by two nights. They made this observation a very long time ago but did not quite fully understand the astronomy reasons why.

Modern day astronomy of the Greeks and Chinese have explained it for us today. It is based on the way the moon travels around the earth in a not so perfect circular circle but in an elliptical or egg shaped journey. Consequently this is what happened. On some months, the moon comes close to earth and takes only 28 nights to make that monthly travel. Other months, she travels further out from earth and does a 30 night journey.



As is the case elsewhere in the Pacific, planting according to the phases of the moon is a common practice amongst farmers in the Cook Islands. Whether it is (clockwise from top left) taro, tarua, maniota or kumara (the 4 main rootcrops in the southern islands) that they are planting, farmers believe that rootcrop size, quality, texture, and even taste, can be dictated by the time that they are planted. If history lends support to this belief, it therefore cannot be easily dispelled as just a myth. Photos from the records of Nga Mataio.

In addition to the 30 or 31 arapo nights, the ancestors also had a 13 month year marked by the star Pipiri or Pleiades. They further have two seasons called **Paroro** for the dry season and **Kuru** for the wet season. Both are roughly six and a half months long. For Rarotonga, the first month of Pipiri starts in late October or early November. For Aitutaki, Pipiri starts in January and for Mangaia in February suggesting very strongly that the choice of when a month starts depends on the Are Korero of each island. Below are the three 13 month calendar of Rarotonga and Aitutaki.

Aitutaki

1. Pipiri (Jan)
2. Kauunu
3. Paroro mua
4. Paroro roto
5. Paroro muri
6. Korekore avaiki
7. 'Au ngunungunu
8. Muri 'a'a
9. Miringa
10. Iringa te ngarangī
11. Kuru
12. Akaāu
13. Otu metua

Rarotonga

- Pipiri (Oct/Nov)
 Iringa te rangi (Nov/Dec)
 Kuru (Dec/Jan)
 Kuru roto (Jan/Feb)
 Kuru muri (Feb/Mar)
 Kau'unu (Mar/Apr)
 Kautua kerekere (Apr/May)
 Akaāu atua (May/Jun)
 Paroro (Jun/Jul)
 Paroro roto (Jul/Aug)
 Paroro muri (Aug/Sept)
 Muri 'a'a (Sept/Nov)
 Miringa (Nov/Dec)

My thanks to Papa Tunui of Aitutaki and Papa Tangaroa Kainuku of Rarotonga for the Aitutaki and Rarotonga 13 months calendar respectively.

Even fishing can also be dictated by the phases of the moon, a belief held by a lot of Pacific Islands fishermen. They hold the view that, for example, certain types of fish are best fished at certain times of the month or year which also depends on the phases of the moon.

Images from Google.



Below also I show three different arapo from one island - Rarotonga. They are from Raina Tuti Taringa Mataiapo of Titikaveka, Takitumu, the late Taira Rere of Inave, Puaikura and Tangaroa Kainuku of Avana, Rarotonga. They all come from the same island but show different names, different order and number of some arapo nights. Their arapo reflect the different geographies of their lagoon and land relief. Their arapo are also not in agreement with the arapo of the Agriculture Department and the Meteorological Service and Cook Island Radio. And so should they not be. They are not standardised almanac books of knowledge of the ancestors.

Arapo o nga Po ki Raro : Ānga – Raro

Raina Mataiapo	Taira Rere	Tangaroa Kainuku
1. Tiroa ki avaiiki	Tirio	Iro
2. Iro nui	Iro Iiti	Oata
3. Oata Tape	Oata	Amiama
4. Amiama	Amiama Tai	Amiama akaoti
5. Akaoti amiama	Amiama Roto	Tamatea
6. Tamatea Tai	Amiama akaoti	Tamatea akaoti
7. Akaoti Tamatea	Korekore tai	Korekore
8. Korekore Tai	Korekore akaoti	Korekore akaoti
9. Korekore akaoti	Tamatea	Ovari ma te takere
10. Ovari	Una	Una
11. Una	Rapu	Ma'aru
12. Ma'aru	Ma'aru	'Ua
13. 'Ua	'Ua	E Atua
14. Ma'itu Roa	Maitu	Otu Tu Metua
15. Otu Rangi	Marangi	Marangi

Arapo o Nga Po Ki runga: Ānga – Runga

1. Turuki	Ma'i	Oturu
2. Rakau Tai	Turu	Rakau
3. Rakau Roto	Rakau tai	Rakau Roto
4. Rakau akaoti	Rakau Roto	Rakau Akaoti
5. Korekore tai	Rakau Akaoti	Korekore
6. Korekore Roto	Korekore Tai	Korekore Roto
7. Korekore Akaoti	Korekore Roto	Korekore Akaoti
8. Tangaroa	Korekore Akaoti	Tangaroa
9. Tangaroa Roto	Tangaroa Tai	Tangaroa Roto
10. Tangaroa Akaoti	Tangaroa Roto	Tangaroa Akaoti
11. Tane roa i te po	Tane	O Tane
12. Rongonui	Rongonui	Rongonui
13. Rongo Mauri	Toka Tauri	Mauri Turama
14. Mauri Mate	Mutu Te Po	Omutu Te Po
15. Noo Te Enuā	Tiroe	Otirio

Tataia e Makiuti (Mak) Tongia.

Maki'uti is the 9th child of the late Tongia Unuia Tuiau and Tuta'unga Rose Paeara Oia'ua of Ruatonga. He has genealogical roots via his parents to all islands in the southern group. A former Fulbright and Rhodes scholar and lecturer at Victoria University of Wellington in Cook Islands History and Reo Maori, he has worked in many senior positions in government and the private sector. He is Director of his own Research and Development company and has published widely on Maoriology of the Cook Islands in both Maori and English. He holds a bachelor's degree in sociology and pacific studies and a master's degree in ethnology. Comments can be forwarded to him directly on makiutitongia@hotmail.com

PART 8

Share Your Photos

This is an open space for anyone wanting to share his/her/their photos – preferably church-related. Send/email to the Editor. In this issue, the photos relate to the recent meeting of the General Secretaries of the Pacific Conference of Churches (PCC) member churches held in Tonga in June 2013. *Photos by Nga Mataio.*



Responsibilities for this newsletter / tei angaanga ki runga i teia nuti leta:

- ◆ Typing/layout/editing/emailing - Nga Mataio
- ◆ Contributors (articles/photos) - Tekura Potoru, Rev. Vaka Ngaro, Rev. Eddie Dean, Nga Mataio, Makiuti Tongia, Dr. Daud Soesilo, Nooroa Bishop, Taepae Tuteru, Christine Gordon, Ngara Katuke, Tutu Mare-Simona, Tatari Mitchell, Peggy Turua, Tapu Munro, John Henry, Engia Pate, Rev. Tuaine Ngametua, Jane Tou, Rev. Ngatokorua Patia, Rev. Nio Jim Mareiti, Mamatira Patia, Rev. Thierry Tapu, Moeroa Tonorio Kimiora, Google images
- ◆ Proof reading - Marianna Mataio
- ◆ Website designer/maintenance - Moe Taruia of RaroIT Ltd

Published by: The Cook Islands Christian Church Head Office
P.O. Box 93, Rarotonga
Office Phone: 26546 Fax: 26540 Email: admin@cicc.net.ck

Enquiries: Editor (*Nga Mataio*)
Phone: 26547 or 26546 (wk), 23903 (hm)
Email: gensec@cicc.net.ck (wk) or ngam@oyster.net.ck (hm)

Administration Officer (*Nga Mitiau-Manavaikai*)
Phone: 26546
Email: admin@cicc.net.ck

Director of Publication (*Tekura Potoru*)
Phone: 26546
Email: print@cicc.net.ck

Website: www.cicc.net.ck

Next issue (51): mid-October 2013 (special assembly issue)

Comments on the format and presentation are most welcome; please send them to the Editor. The CICC Newsletter is published every 2 months. Free electronic copies can be emailed to whoever wishes to receive the publication. Alternatively, those already on the email distribution list who do not wish to continue receiving it, please inform the Editor.

Any of the articles/photos in this and past issues of the newsletter may be quoted/reproduced with appropriate acknowledgement.