



Cook Islands Christian Church

Newsletter

79 Sept 2020



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

Since 2005



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*Investiture of the new Numangatini Ariki of Mangaia, Tangi Tereapii, Friday 28 August 2020.
Tangi is currently the CICC Treasurer (photo from Mauri Toa)*

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CICC NUTILETA 79

1. AKATOMO'ANGA



ia orana e te iti tangata tapu no te Atua i te au ngai katoatoa; to te Kuki Airani nei, tei noo ki Nutireni, Autireria, Tahiti, e te vai atura te au ngai tei 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 78 tei akamataia i te mataiti 2005. Ko te rua teia i te nutileta no teia mataiti 2020.

Tetai tuanga ei akaaravei ia tatou, Isaia 40:28,29, *“Kare koe i kite? Kare koe i akarongo? E mutu kore to te Atua ra, ko lehova, ko tei anga i te enua e tae ua atu ki te openga ra; kare aia e paruparu, e kare oki e roiroi; kare oki tona kite e kitea me kimi. Te oronga nei aia i te maroiroi no tei paruparu; e te akamaata nei aia i te maroiroi no tei apikepike.”* Don't you know? Haven't you heard? The Lord is the everlasting God; he created all the world. He never grows tired or weary. No one understands his thoughts. He strengthens those who are weak and tired.”



Google image

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, e pera tetai au nuti no vao mai penei ka riro ei pumaanaanga kia tatauia. Ko kotou kare i kite ana i te au nutireta i mua atu e kua anoano kotou kia kite, aravei atu i te Orometua me kore Tekeretere o taau Ekalesia me kore akakite mai ki Takamoana nei; ka rauka oki te reira au nutireta i te tuku ia atu na runga i te imere. Tei runga katoa ratou i te website a te CICC, koia te www.cicc.net.ck, ka rauka ia kotou i te copy mai ka print atu ei me anoanoia.

Kia meitaki e kia mataora ta kotou tatauanga i tei tataia ki roto i teia peapa.

2. SIGN-BOARD DEDICATION, MATAVERA CICC



It is normal and common the world over for certain places to have sign boards to let the public know what is there because apart from those living nearby, others wouldn't have a clue, especially first-time visitors. Different church denominations and their branches in the country have sign boards which, amongst other things, show the name of the church or parish, service hours, and contact details of the caretaker minister and other church officials.



The Matavera parish of the CICC had its first sign installed some 30-odd years ago and like other man-made things, it had succumbed to the ravages of the elements (wind, rain, sun). So what do you do when that happens? Simple, just put another one up! So that's what happened, another one was installed which was kindly sponsored by James Atera of Landholdings Ltd, a major locally-owned building construction company based on Rarotonga. The wording was done by Nga Mataio with inputs by Vaitoti Tupa (both deacons in the Tapere Vaenga/Pouara of Matavera CICC), and Hori Signs of Avarua took care of the format/layout and production.



The board was dedicated after the evening service on a wet Sunday 19 July 2020. Afterwards, a sumptuous feast was had by all in GIBEONA, the church’s Sunday School Hall nearby.

Write-up and photos by Nga Mataio

3. RED CROSS BASIC FIRST AID TRAINING, MATAVERA CICC

First, a bit of history on the Red Cross: *The Red Cross is an international humanitarian network founded in 1863 in Switzerland, with chapters worldwide that provide assistance to victims of disasters, armed conflict and health crises. The Red Cross’s roots date to 1859, when businessman Henry Dunant witnessed the bloody aftermath of the Battle of Solferino in Italy, in which there was little medical support for injured soldiers. Dunant went on to advocate for the establishment of national relief organizations made up of trained volunteers who could offer assistance to war-wounded soldiers, regardless of which side of the fighting they were on. History.com editors/Google*

The following comes from the Red Cross Cook Islands website:

- Objective - to prevent and alleviate human suffering wherever it may be found in the Cook Islands
- Is auxiliary to the public authorities in humanitarian services
- Started in 1989, national office opened 1st March 2012

Other useful information can be obtained from the organisation’s website.

On Wednesday 15 July 2020, a basic training on first aid was conducted by RC Instructor Eipuatiaire (Pua) Arthur Tua for some of the young members in the Ekalesia Matavera; some were from outside of the Ekalesia. Initially, the purpose was to satisfy one of the requirements of the Cook Islands Martial Arts Academy (CIMAA) for 3 young people earmarked for their black belt grading at the end of the year. But for better utilization of the instructor's time, the training was opened to other young people in the village who wished to participate. So in the end, 16 had the opportunity to learn much from the instructor.



Young members in the Basic First Aid training, with instructor (middle in red), plus parents and supporters.

Topics covered in the training included the following:

- DRSABC, this is an abbreviation used in first aid. D is for Danger, where a person assisting a casualty must make sure that the area surrounding him/her and the casualty is safe. R is for Response, where the person assisting the casualty must make sure that the casualty is responding to him/her. S stands for Send for help if needed. A is for Airway if casualty is not responding while waiting for help to arrive, the person in charge have to keep checking until assistance arrived. B is for breathing, again if casualty is in critical situation those assisting have to monitor breathing until assistance arrived and lastly is C for CPR which is only done under certain conditions for example if the casualty is not breathing.
- CPR, a technique only done when certain conditions are met and can be used on anyone but is very painful when conditions aren't met.
- History about the Red Cross: founder, how it started, where it started, when it started and how the symbol came about.
- Diabetes, we learned the two different types of diabetes, type 1 and type 2. Type 1 means nothing can be done to cure it but it can be helped. And type 2 is more of a lifestyle choice, meaning one should watch carefully the food being eaten.
- How to look after minor injuries e.g cuts, burns

The young participants thoroughly enjoyed the training and the new skills they have acquired. They may not use them but if circumstances arise, then at least they have some idea of how best they can help out. Refreshments for the day (morning tea and lunch) were provided by parents and supporters of the participants.

Write-up by Nga Mataio and Natana Mataio, photos by Nga Mataio

4. TERETERE MAPU, AUKUTE, MATAVERA

IRarotonga nei, kua akanooia te toru o te Sabati o nga marama Peperuare e Aukute i te au mataiti katoatoa ei tuatau teretere atu anga no te anau mapu mei tetai Ekalesia ki tetai. Ka aru oki te reira au teretereanga i te porokaramu teretere 10-mataiti (10-year youth visitation programme) tei arikiia e te Rarotonga Konitara Ekalesia i te mataiti 2018. No reira me tae ki te tuatau teretere Mapu me kore Apii Sabati (nga marama Me e Noema to te Apii Sabati), kua taka takere e koai ka tere kiea.

I te marama Aukute, kua tere mai te mapu o Muri, Ngatangia, ki Matavera nei e kua tere atu to Matavera ki te Ekalesia Avarua. Ko te manako maata (theme) o te reira ra, ta te mapu o Muri koia oki kua akamouia ki runga i te Tia o te reira Sabati, Salamo 113. Ko ta te mapu o Matavera; *Te mapu o teia ra, te monomono tuatau no apopo, youth of today, leaders of tomorrow*. Manea tika'i te raveanga o nga pupu mapu i tei orongaia kia ratou; mou te tatau, tukatau, mako katoa te rakei. Maata katoa te au imene ta nga pupu i akao atu ki roto i ta raua tuanga tatau; e au imene mou ngakau, e au imene ou, kua akakoroia ei akarava atu i te au irava tamou ngakau ta te anau mapu i oraora mai ki te katoatoa.

Kia oti ta te mapu Muri tatau, kua rave mai te mapu Matavera i ta ratou. I muri ake te Orometua o Ngatangia tuku mai ei i tana karere, e pera te pure ngutuare tei raveia mai e tetai o te apiiang mei Takamoia mai. Kia oti te au angaanga i roto i te are pure, kua raveia te neneianga tutu i vao i te are pure (tena ia i raro nei), kua imere katoaia kia ratou e imere ta ratou kia vai ki te vairanga no te au ra ki mua. Mei te matauia i te au atianga teretere katoatoa, kua taopenga te akakoroanga o te reira ra na roto i te arikiirikiang ki tai ia Gibeona, te Are Apii Sabati o te Ekalesia. I muri ake i te au akaariarianga tuatua akameitaki e te akamaroiroi i te anau mapu kia taangaanga i ta ratou i pupuaa i roto i te are pure, kua topiri te akakoroanga o te reira ra e kua leva atu te katoatoa ki te wale.



Top: Mapu and supporters from Muri, Ngatangia, with 2 Apianga and their wives from Takamoia.

Right: Mapu from Matavera.



*Write-up and photos by
Nga Mataio*

5. NEW JUSTICES OF THE PEACE (JPs)

By way of definition, a Justice of the Peace (JP) is a judicial officer of a lower or *puisne* court, elected or appointed by means of a commission (letters patent) to keep the peace. In past centuries the term commissioner of the peace was often used with the same meaning. Depending on the jurisdiction, such justices dispense summary justice or merely deal with local administrative applications in common law jurisdictions. Justices of the peace are appointed or elected from the citizens of the jurisdiction in which they serve, and are (or were) usually not required to have any formal legal education in order to qualify for the office. Some jurisdictions have varying forms of training for JPs. *Wikipedia, the free encyclopedia*

The Cook Islands Justice has been appointing and using the services of JPs for as long as I can remember. From my own observation over the years, they certainly contributed much to the judiciary of the country in those areas of responsibilities earmarked for them. For those who have retired or passed on, they no doubt served their country well. Those still carrying on the role today, I can only admire and respect the kind of burden and responsibility that have been bestowed upon them by the state.

In June of this year, JP nominees Tearoa Johntini, Simiona Teiotu, Jon Jonassen and Nga Mataio, went through an intensive training as part of necessary preparations to equip them for the important tasks before them. The training also included sitting JPs on both Rarotonga and Aitutaki, which proved quite useful especially to the new JPs in terms of the experiences that the sitting JPs were able to share. The training was conducted at the Ministry of Justice Court Room 1 under the Pacific Judicial Strengthening Initiative (PJSI), with PJSI training adviser Margaret Barron running the sessions via zoom from Australia, and supported by Cook Islands senior JP Tangi Taoro. So much was covered in the training that for us JP nominees, there was no option but to continue going through the notes and Justice Bench Book after the training, in addition to regular sitting in the court with the current sitting JPs for as often as possible. Doing these will better equip us when the time comes to sit and preside over cases on our own, whether they are in the criminal, civil, land or children's courts.

The formal investiture of the new JPs took place at the official residence of the Queen's Representative, Government House, Titikaveka, on Wednesday 19 August 2020, officiated over by the QR Sir Tom Marsters, and facilitated by the QR Office Secretary, Anthony Brown. It certainly is an honour and a privilege for each one of us to be assuming such a distinguished position and responsibility. We offer our sincere thanks to those who put forward our names to the authorities to be considered. We also give thanks to our own respective families, friends and work colleagues for standing alongside us all the way. We will no doubt need the support of everyone, including Ministry of Justice staff, as we make our contribution to our beloved country and home the Cook Islands. *So Help Us God*, as the last sentence of the Judiciary Oath reads.



L-R: New JPs Tearoa Johntini, Simiona Teiotu, QR Sir Tom Marsters, Jon Jonassen, Nga Mataio

Write-up by Nga Mataio, photo by Kopu Matua-Atuatika (High Court Registrar)

6. AU NUTI MEI TE EKALEZIA NIKAO



au akakitekiteanga mei roto mai i te Ekalesia Nikao tei tiakiia e te Orometua Oirua Rasmussen i teia tuatau, no runga i tetai au akakoroanga tei raveia atu i nga epetoma i topa.

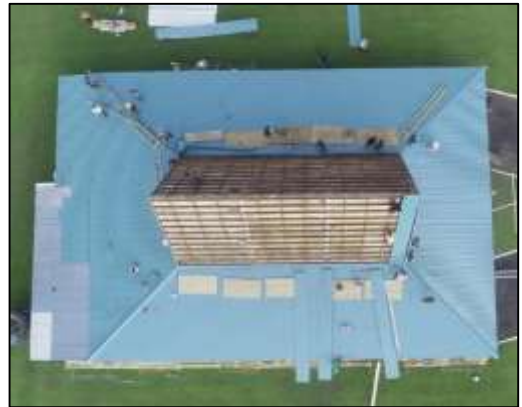
1. AKAOUANGA IA “KANAANA” - ARE PURE CICC O NIKAO



I muri ake i te akatueraia anga te Are Orometua ou o te Ekalesia Nikao i roto ia Peperuare 2019, kua uriuria e kua akatika te Uipaanga Diakonio e te Uipaanga Ekalesia e kia akaouia te Are Pure “Kanaana”. Te tumu nei, kua maata roa te au ngai kua tau ke ana kia akaouia me kore kia akameitakiia, mei te punu, te maramarama, te apinga uira, kia peni akaouia a roto e a vao i te Are Pure, e kia akaouia te opati o te Orometua/Tekeretere (vestry) e te pia akateateamamao anga a te vainetini i ta ratou au tiare no te akamanea i te Are Pure.

Kia papa mai te punu e tetai au apinga no te angaanga ki runga

i te Are Pure, kua akamata i reira te angaanga i te popongi Manakai rā 25 o Aperira 2020. Te angaanga mua tei raveia koia oki i te kiriti anga i te au punu taito katoatoa e kua mono atu ki te au punu ou. E toru Manakai i te raveia anga teia angaanga. I te Manakai rā 2 o Me, kare e angaanga i raveia ana no te kinokino i te reva. I te Manakai rā 23 o Me, kua tamoumouia atu te au ara-vai o te Are Pure i nga tua roa e te tua poto ki tai o te Are Pure. E maata tikai te au metua tane, te au mapu tamaroa, te au taeake e pera katoa te au tamariki tei tae mai i te tauturu i te angaanga i teia au Manakai mua e toru, e pera katoa te au mama e te au mapu tamaine no ta ratou tuanga o te kopu ei angai i te katoatoa tei tae mai ki te angaanga.

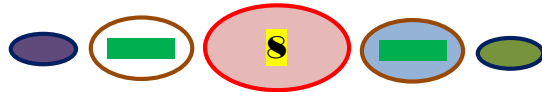


I te Manakai rā 30 o Me, e tae ua atu ki te Manakai rā 11 o Tiurai, ko te angaanga i te au Manakai ko te vavai i te patu i te paruru o te vestry e te pia o te vainetini, patu i te paruru ou ki te blocks e te plaster atu. E fibrolite oki to raua paruru i mua ana, inara kua pe a raro i te paruru no te mauu i te vai me tae ki te tuatau uaua. Kia oti, kua peni ma te akamanea atu i te reira nga pia e te pia akateateamamao anga oroa. Kua iti katoa mai te au papa e te au mapu tamaroa i te aere mai ki te angaanga, penei no te kore e maata ana te angaanga, inara, te maroiroi e te maruarua ra rai te tuanga a te au mama no te

kopu, ua atu oki e kua iti katoa ratou e tae mai na.

I te popongi Varaire rā 17 o Tiurai, kua rave te Ekalesia i tana pure akamorianga ki roto i tona Hall Apii Sabati, no te mea kua akamata te kamupani John Koteka Electrical Ltd i tana tuanga no te re-wire katoatoa i te Are Pure, tamoumou i te au mori ou, switches e te au points ou, e pera te au fans ou. I teia tuatau nei, kua akamata i reira te angaanga ki runga i te Are Pure mei te Monite ki te Manakai. E rua epetoma i teia kamupani i te rave anga i tana angaanga electrical. Kua akamata katoa te peni i a roto e a vao katoatoa i te Are Pure. I te Manakai rā 1 o Aukute, kua tamoumouia te au frames e te au io maramarama ou katoatoa o te





Are Pure e pera i te akaotioti i te peni aere i te au ngai toe kia peniia. I te popongi Sabati oroa rā 2 o Aukute, kua oki akaou te Ekalesia ki roto i tona Are Pure rave akaou ei i tana pureanga, i tona turanga ou tei akaouia. Inara te aere ra rai te akaotioti i te peni i te are patangi oe pure, peni i te punu e a roto e vao i te are meangiti (toilets), peni i te au paveways e te au pou pou o te aua Are Pure, e te tamoumou i te aravai i te tua poto ki uta o te Are Pure. I te Varaire rā 28 o Aukute, kua akaoti te au angaanga katoatoa no te akaouanga i te Are Pure Kanaana e te tamā i te au tita.



I roto i te Uipaanga Diakono (Rekapi), tei raveia i te popongi Sabati rā 30 o Aukute 2020, kua ripoti mai te Mou Moni o te Ekalesia ko Daryl Rairi e \$81,725.04 te katoatoa i te moni tei pou ki runga i teia akaouanga i te Are Pure Kanaana; nga akapouanga mamaata (i) punu, pepa sisalation e te screws no te punu e \$34,205.00 e te (ii) te au apinga e te ora angaanga a te Kamupani John Koteka Electrical Ltd e \$18,007.43. Ko te mea pumaana ra, kua peke katoatoa te au akapouanga, kare e kaiou toe a te Ekalesia no runga i te akaouanga i tona Are Pure. Kua pou katoa te au punu taito (\$730.00) e te au io maramarama (\$1,237.50) katoatoa i te oko māmāia no tetai nga mea tārā (\$) ei tūā mai i te pute a te Ekalesia.

I te aiā Sabati oroa rā 6 o Tepetema 2020, i muri ake i te tereanga o te pure aiā, kua rave te Ekalesia i tana celebrations no te akaotianga i te au angaanga katoatoa no te akaouanga i tona Are Pure “Kanaana”. Kua kai i te au tu kai e manganui, kua pukapuka mataora e kua imenemene no te akaari i to ratou mataora e te rekareka. Kua maruarua ua te au angaanga katoatoa i te reira aiā.

Te rauka nei i te Ekalesia Nikao i te akameitaki i te katoatoa rava, auraka kia taiku ingoa i te mea ko te Atua uaorai tei kite, no ta kotou au tauturu na roto i te au mataara e manganui i te akaouanga ia Kanaana. Kua oti e kua topa teia ki muri e te akara atu ki mua no te Hall (Are Apii Sabati) e pera te aua katoatoa o te Ekalesia kia akameitakiia.

2. NGA DIAKONO OU NO TE EKALLESIA NIKAO

I te pure popongi Varaire rā 3 o Tiurai 2020, i mua ake i te akoanga a te Orometua Rev. Oirua Rasmussen, kua akatainua atu tetai nga Diakono ou no te Ekalesia Nikao (i) ko Akaiti Maka Kea e tona tokorua akaperepere ko Teio Kea e te (ii) ko Motutapu Ben Williams e tona tokorua akaperepere ko Jonita Williams

Ko Akaiti Maka Kea, kua anauia aia i te rā 2 o Titema 1967 ki Atiu, kua riro mai ei aia e mema Ekalesia i te mataiti 1983, i te tuatau ko te Rev. Temotu Arioka te Orometua i Atiu. Kua akaipoipo atu aia i tona tokorua ia Teio Ngatamariki Manu i te rā 30 o Aukute 1997, ki ko i te Ekalesia CICC i Titikaveka, Rarotonga.

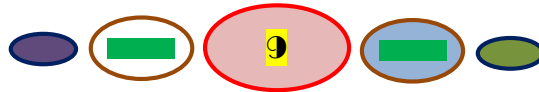
Ko Teio, kua anauia aia i te rā 6 o Peperuare 1972 i Atiu. E kua riro mai aia ei mema Ekalesia i te mataiti 1982 i te tuatau rai ko te Rev. Temotu Arioka te Orometua i Atiu. E Officer katoa a Teio no te putuputuanga Girl Guides i Nikao. E nga metua maroiroi teia i te rave i te au angaanga e te au akaueanga a te Tapere Tepuka e pera katoa ta te Ekalesia Nikao.

Ko Motutapu Ben Williams (Ben), kua anauia aia ki Tongareva i te rā 29 o Noema 1986, kua riro mai aia ei mema Ekalesia i Tongareva i te mataiti 2001. Kua akaipoipo atu aia i tona tokorua ia Jonita Vainekeu i te rā 1 o Aukute 2016 i Nikao, Rarotonga.

Ko Jonita, kua anauia aia i te rā 25 o Okotopa 1985 ki Mauke. Kua riro mai a Jonita ei mema Ekalesia no te Ekalesia Nikao e tai epetoma i mua ake ka akatainua'i tana tane ko Ben ei Diaono mei roto mai i te Tapere Turama/Panama. E akonoanga Katorika ta Jonita i mua na. E metua tane maroiroi a Ben i te rave i te au angaanga a te Tapere Turama/Panama tauturuia e tona tokorua e Jonita.



L-R: Maruata Pureau, Jonita Williams, Motutapu Ben Williams, Rev. Oirua Rasmussen, Teio Kea, Akaiti Maka Kea, Mrs Marjorie Rasmussen.



I muri ake i tereanga pure, kua raveia tetai ārikirikianga na te Ekalesia katoatoa i teia nga metua Diakono ou e to raua nga tokorua akaperepere, te metua vaine Diakono Akangaroi Mutu-kore Maru Pureau e pera katoa te au mema Ekalesia ou e 10 tei akaoia i te popongi Varaire rā 26 o Tiurai 2020. Kua mataora e kua maruarua te au angaanga katoatoa tei raveia no teia au akakoroanga nei,

3. DIAKONO AKANGAROI MUTU-KORE OU NO TE EKALEZIA NIKAO



I te pure popongi katoa i te Varaire rā 3 o Tiurai 2020, kia oti nga Diakono ou (Akaiti e Ben) i te akatainua, kua akatainu katoaia te metua vaine Diakono Maruata Pureau ei Diakono Akangaroi Mutu-kore no te Ekalesia Nikao. Te irinakianga e ko te metua vaine Diakono mua teia tei tukuia atu teia taoanga ki runga i tetai vaine i te Ekalesia Nikao.

Kua anauia a Maru ki Atiu i te rā 18 o Tiurai 1946, e 9 ratou i te katoatoa; e 4 tamaroa, e 5 tamaine. Iaia i Rarotonga i te mataiti 1970, kua riro mai aia ei mema Ekalesia i roto i te Ekalesia Nikao, ko te Rev. Teina Tuarau te Orometua i te reira tuatau. Tei tatai i Turamatuitui te Ekalesia Nikao i te reira tuatau. I te mataiti 1997, iaia i Atiu e puapii ra, kua ikiia mai aia ki runga i te taoanga Diakono, ko te Rev. Teina Tepania te Orometua i Atiu i te reira tuatau. Kua iki katoaia ia mai aia ei Tauturu Tekeretere no te Ekalesia CICC i Atiu.

E puapii tana angaanga, tere atu i te 40 mataiti. I roto i teia tuatau kua tere atu ana aia ki Fiji no te tereni kia maata mai tona kite puapii no te apii tua-rua. Kua tere katoa atu ana aia ki Nuti Reni no te akamaata katoa i tona kite puapii no tetai nga mataiti. Kua aere atu ana aia ki Tongareva e Pamati puapii ei no tetai nga mataiti. Kua puapii katoa ana oki aia i Atiu e i Rarotonga nei.

Mei te mataiti 1956-1964, kua riro mai aia ei Girl Guides i Atiu. Iaia i Rarotonga i te mataiti 1972, kua o atu aia ki roto i te putuputuanga Girls Brigade o Nikao e tae ua mai ki teia tuatau nei, ua atu e kare aia e piri akaou ana ki roto i te au angaanga a teia putuputuanga, te tauturu nei ra aia ia ratou na roto i te oronga i tetai au akamaramaanga ki teia putuputuanga.

I te marama Okotopa 2019, kua āriki te Uipaanga Diakono e te Uipaanga Ekalesia kia akangaroi mai aia mei runga mai i te taoanga Diakono e kia tukuia atu aia ki runga i te taoanga Diakono Akangaroi Mutu-kore no te tu kauri i tona kopapa. No te au tai e manganui – Kiritimiti, Mataiti Ou e te maki Covid-19, kua taroroa mai tona akatainua anga ki runga i teia taoanga.

E metua vaine Diakono maroiroi teia i roto i te au angaanga e te au akaueanga katoatoa a te Tapere Tepuka, ta te Oire e ta te Ekalesia Nikao.

4. TUATUA TUMATETENGA

I te Manakai rā 8 o Aukute 2020, kua taka ke atu te metua Diakono Tekii Lazaro ki runga i te Are Maki i Rarotonga nei. Kua tanuia atu aia ki te ngai tanumanga o Ngati Arera i Pokoinu, Nikao i te Ruitoru rā 12 o Aukute 2020.

Kua anauia a Tekii i te rā 28 o Me 1954 i te enua ko Pukapuka. E 66 ona mataiti i te oraanga nei. Ko tona nga metua, ko Lazaro Yituava tona metua tane, e ko Tamari Tawaora-Yituava tona metua vaine. E rua tamaroa e rua tamaine a tona nga metua i anau mai ei, koia te rua o te tamaroa.



Ko Dresser Teapa tana vaine openga ka taka ke atu ei aia. E rima ana tamariki anau; e toru tamaine, e rua tamaroa; e tai tamaine kua taka ke. E ono ana mokopuna, e rua a raua nga tamariki angai ko Dresser.

Kua akamata aia i tana apii i te Apii Tua-tai Niua i Pukapuka, e oti kua aere mai aia ki te Apii Junior High School i Aitutaki. Kia oti tana apii, kua akamata aia i te angaanga moni na te Kavamani i ko i te Cook Islands Meteorological Service no tetai 28 mataiti. Kua riro katoa mai ei part-time akaoro taxi nana uarai. Mei te mataiti 2010-2018 kua ikiia e kua riro mai aia ei mema Paramani no te Enea Pukapuka/Nassau, e i muri ake i te reira, kua akangaroi mai aia mei runga mai i te reira taoanga ngateitei.

I te pae evangelia, e mema Ekalesia aia no te Ekalesia Nikao, Puapii Sabati katoa ana i reira. Mei tetai 10 mataiti, tona mou anga i te taoanga Diakono no teia Ekalesia mei roto mai i te Tapere Pokoinu e tae ua atu ki tona taka ke anga. I roto katoa i teia turanga nei nona, e metua maroiroi teia i te tatau, tamou, te apii e te akamaroiroi i te tuatua na te Atua, i te reo papaa e te reo Maori. E metua kite katoa i te atu imene e te imene, te marū e te pere i te au imene reo metua e pera katoa te apii e te imene i te au imene reo Apii Sabati. E taleni teia kua ngaro i teianei i roto i te Tapere Pokoinu e te Ekalesia Nikao. E metua Diakono maroiroi katoa i

te rave i te au angaanga e te au akaueanga a te Ekalesia Nikao e ta te Tapere Pokoinu. E metua mataora e te tamataora i roto i te au putuputunga a te Tapere Pokoinu e pera katoa ta te Ekalesia Nikao. Kua ngaro katoa rai teia tu nona i roto i te Ekalesia e te Tapere.

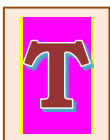
Ko tana angaanga tamataora putuputu i te piri ki roto, koia oki ko te pa poro tennis, vaitata rai i te au popongi katoatoa mari ua i te popongi Sabati, me kore no tetai au tumu tau.

Teia te reo o te pu ki tona tavini, “Kua tika rava, e teinei tavini meitaki e te pikikaa kore, kua akono meitaki koe i tenana apinga meangiti ua, e tuku au ia koe ki rungao i te mea maata; e aere koe ki roto i te rekarekaanga o toou pu” [Kiritia e Noopii Tearea mei roto mai i te tataanga a Dr Deacon Teapa no Tekii Lazaro, Diakono/Ekalesia Nikao]



Tataia e Noopii Tearea, Diakono/Ekalesia Nikao. Nana katoa i tuku mai i te au tutu.

7. TE RARA OLIVE



his section contains articles coordinated by Ngara Katuke, CICC Youth Dept. Media Officer, about various community events that she regularly reports on or organizes for their write-ups. She also came up with the name for this corner of the paper, Te Rara Olive, TRO. All photos were also submitted by her; some taken by her, some by her colleagues. Happy reading. *Editor.*

1. EKALESIA TAUTU - AKATAPAOANGA AU ARATAKI OU

Turanga Tiratiratu o te au Vaeau o Iesu. Kia Orana, kotou katoatoa i te aroa maanaana o to tatou Atu ko Iesu Mesia. Mei tei atupaka ia tatou i roto i te Evangelia e tae roa atu ki tei mamaiti. Te iti tangata Kuki Airani. Ke Ola! Ko matou teia ko te anau tamaine Girl Guides i roto i te Oire Tautu i te enua ko Aitutaki.

Mei roto atu i to matou au Arataki te rauka nei i teia tuatau i te akameitaki i te Atua no teia tikaanga akaieie kia akakitekite atu i tetai au nuti no te au mea tei raveia e matou. I roto i teia marama ia Tepetema, i te Sabati ra 13, kua rave atu matou i tetai au akatapao anga i roto i to matou are pure Silo 3 i te Ekalesia Tautu Cook Islands Christian Church, no tetai au arataki ou Young Leaders e ta matou au tamariki tamaine i roto i te Rangers, Guides and Brownies.

No tetai tuatau roa i noo ana matou ka tai nei, ka rave akaou ia. Kua riro teia ei mataora no te au arataki, te au tamaine e te au metua. Te akatapao anga mua, koia oki to matou Paterono, Mama Orometua Mrs Marian Daniel, no teia 4 mataiti ta matou ka noo, koia katoa tei turuturu mai ia matou, tei tauturu mai i te tui I te kakau o te anau tamaine i rauka ei te tutu akaieie ia ratou katoatoa e te oronga mai I tetai au autara akamaroiroi kia matou te au Arataki. Te akakouanga i te au tamanakoanga kia tupu te rare meitaki no te ingoa o te Atua. Meitaki atupaka e to matou metua vaine.

Te rua ko te au Arataki ou, tei kapikiia e ko te Young Leaders, te ka riro mai ei tauturu i tetai au turanga arataki i roto i ta matou putuputuanga tamaine i roto i te Ekalesia. Kua tupu mai ratou mei to ratou mamaiti anga e tae mai ki teia tuatau te umuumuia nei ratou kia riro ei au Arataki memeitaki.



Teia to ratou au ingoa: - Aketainga Mauke, Teatuanui Tepaki, Vaitumarie Samuel e Hinano Mataiti.

Te toru ko ta matou nga tamaine Rangers - *Miimetua Helen Tati e Ngatapu E Varu Ioane.* Te apai nei raua i tetai tuanga atupaka i roto i ta matou Ekalesia i te tavini e te tauturu i tetai au porokaramu a te putuputuanga tamaine e tae rava atu kite tuanga a te Mapu, Apii Sabati e te Vainetini. Te karanga nei tetai tuanga i roto i ta raua taputuanga a te Rangers, tei tataia i roto i te reo papaa *“To be of service to the Community “*

Te a ko ta matou au tamaine Guides. *Teia to ratou au ingoa: - Memory Atirai, Teana Paerau, Metuatane Roa, Vaine-Nootai Matai e Pururangi Mataiti. Guide Promise “I promise to do my best to do my duty to God. To serve the Queen and my country and to keep the Guides Law.*

Te rima ko ta matou au tamaine Brownies. *Brownie Motto “A brownie thinks of others, before herself and does a Good Turn every day “ Brownie Law L.A.H – Lend a Hand K.T.T – Kia tauturu tikai. Teia to ratou au ingoa akaieie: - Juarwrian Aulakh, Travellina Hewett, Telana Kaokao, Mereana Messine e Taiono Mataiti.*



I roto i teia tuatau Covid 19, kua rekareka matou kare teia i riro i te tamanamanata i tetai au porokaramu a matou i akanoo ei tuanga apii na matou. Kua rave atu matou i tetai au apii na roto i te tunu keke, iriiri kete ei aao pakete tiare, apii bibilia, atoro i te aronga makimaki, atoro i te au metua pakari i roto i te oire, tauturu I te tama are pure e tetai atu au tuanga tauturu i roto i te Ekalesia i roto i te au porokaramu tei akanooia no te au putuputuanga mei te Apii Sabati, Mapu, Vainetini, Uniform e te vai atura.

No te maroiroi o teia au tamariki tamaine, kua tamanako matou te au arataki, kia rave i tetai au akatapaoanga ei akairo i to ratou maroiroi i roto i ta matou au porokaramu apii. Te tamanko nei matou e, a teia marama ki mua ia Okotopa i roto i te epetoma orote o te tamariki apii ka rave atu matou I tetai camp, me kare terenianga i tetai au mema maroiroi i runga i tetai au tuanga apii tei kapikiia e ko te Outdoor Adventure, me kare kimi

ravenga no te Survival i runga i te Motu. Ka pati matou i ta te Atua ravenga takake i te oronga mai i te kite e te pakari no matou katoatoa kia rauka ia matou i te taokotai mai i ta matou anau tamaine kite ngai okotai. Te irinaki nei matou e ka maroiroi uatu rai ta matou au tamariki tamaine e te au arataki i te tavinianga i roto i te putupuanga.

Mei roto atu i to matou Papa Orometua Rev. Tuakeu Daniel tona tokorua koia to matou Paterono Mama Orometua, Mrs Marian Daniel, te Captain o te Tautu Girl Guides Company, Mrs Ngavaine Tekopua, Tekeretere Parana William, Te mou moni Teina Mauke e te nga arataki Piritia Tekopua, Mii Vaerua, te au Arataki ou, te anau tamaine e te au metua i te oronga atu i to matou reo Aroa kia kotou katoatoa. Te au tauturu tei oronga ua mai kia matou i roto i ta matou anau tamaine, Meitaki Atupaka.

Te akameitaki nei matou i te Atua no tana tiakianga ia matou e te au manuia tana i oronga mai. Te Atua te aroa. Kia Orana e Kia Manuia i roto i te Mesia. Arika mai i ta matou au nuti akakitekite. Meitaki atupaka. Ata wai wolo

*Ms Parana Williams
Tekeretere, Tautu Girl Guides Company*

2. TE RA O TE AU PAPA – HAPPY FATHERS’ DAY

Sabati ra 6 Tepetema i muri ake i te Pure Aiai a te Ekalesia Arorangi, kua rave ratou i tei matauia i te au Pure Oroa i te aiai, ka Uapou. I roto i teia marama ko Tepetema, na te Tapere Ruaau te akonokono I te Ekalesia I te angai. Kua kapiti katoaia mai te au ra o te au metua tane ei akararangianga ia ratou i roto I te Ekalesia. Kua raveia te Uapou e na te nga Diakono o Ruaau i rave te turanga o te Uapou, koia te Diakono Pokoroa Pauka e te Diakono William (Smiley) Heather.

Kua tui mai te metua vaine a Mama Mataa Dean i tetai au tiare kakara, ei oronga no teia au metua tane, pera katoa te Tekeretere Vaine o te Putupuanga Vainetini o Arorangi, koia te Diakono Vaine Poko Tuariki i te tui mai i te au tiare taina no teia au metua tane, noatu e kare pouroa te au Papa i tu i te Ei, kua matarora ra te akakoroanga o te au papa i te reira aiai. Kua akangateitei ia ratou, na roto i tetai kainga manga manea tiaki e pera katoa no te au mama e te au anau tei tae mai. Kua ngakau parau ratou i teia tei tupu kia ratou. Ei akairo i te inangaro o te au metua vaine. Kia Manuia no kotou katoatoa e te au Papa.



Tauturu Orometua, John Andrew, Tauturu Diakono Glassie Utia , Diakono Pokoroa Pauka, Diakono Keu Mataroa, Diakono Okirua Teokoitu, Orometua Soatini Tinirau, Diakono Smiley Heather, Diakono Iro Rangī, Diakono Daniel Munro, Diakono Kaota Tuariki



Tauturu Orometua, John Andrew, Metua Akangaroi – Taku Inangaro (Papa Rouru) Metuariki, Diakono Keu Mataroa, Diakono Kaota Tuariki, Tauturu Diakono Glassie Utia no te Tapere Rutaki mai ratou.

3. ROUND RAROTONGA ROAD RUN 2020

Control Measures and Safety First. *2 Timothy 2:5 says: "And also if anyone competes in athletics, he is not crowned unless he competes according to the rules." Sports have always had rules, otherwise it would be nothing more than chaos without a winner.*

Kia Orana! Good morning! Well done! You are the best! Keep going you nearly there! These are some of the inspiring words that our girls and leaders, cheering our runners and walkers on Saturday morning at 6.00am, 19th September 2020 as they go pass our water stations.

The Girl Guide members around Rarotonga from the 5 Guide Companies offered their lending hand for each water station as planned by the organisers from the Island Hopper Vacation by Matariki Wilson as the Event Manager and the Cook Islands Athletic Association. This year's event was different from all the pass years. Due to Covid 19, no international runners but the event still continued. This was an excellent opportunity for local runners and walkers to participate.



The Guide members were given some control and safety measures in place. Protection was number one on their list.

- All volunteers were encouraged to wear gloves during the handling of the water glasses to the athletes.
- NO sponges and water buckets are given.
- All empty water glasses are collected. Not allowed to be reuse.
- All used gloves and others are collect. Not allowed to be reuse.

The day event went well and Congratulations to all the runners and walkers for completing the race. *2 Timothy 4:7 - I have fought the good fight, I have finished the race, I have kept the faith.*

Write-up and photos by TRO

4. ARORANGI UNIFORM GROUP - ENGAGING YOUNG MEN AND WOMEN

This month 13th September 2020, we welcome back our Boys Brigade Leaders, Uncle Dan Apii, Aunty Tina Wichman- Tamanui and Uncle Henry (Black) Heather. For the last couple of weeks, the numbers for our young men in the Boys Brigade Company has been increasing with lots of learning to share to them all.

Uncle Henry and Papa Dan have been planning to re-introduce Brass Band again to young men and women from the Boys Brigade, Girl Guides and Girls Brigade section. They had the opportunity to learning and practise after the Sunday school social evening on every Fridays.

We look forward to our parents and church leaders/members for their continuous support and contribution towards our new plans. Meitaki maata and God bless you all as we travel through this journey to keep our children safe from Covid 19. *Sure and Steadfast. Be Prepared. Seek, serve and Follow Christ. Kia Manuia.*



Write-up and photos by TRO

5. MAPU ARORANGI - TERETERE KI TITIKAVEKA

Salamo 113 "ALELU Ia. Akapaapaa, e te au tavini o lehova, e akapaapaa i te ingoa o lehova" "The Power and the Glory of God." Kia Orana i teia ra ou. Kua akamouia te tumu tapura a te anau Mapu o Arorangi mei roto mai i te tapere Rutaki ki runga I te aratia o teia ra Sabati, 16 Aukute 2020 I roto ia Salamo 113. Koia oki tei kapiki ratou e "Te Mana e te Kaka o te Atua "

I roto i te akanooanga o te porokaramu Teretere Mapu o teia mataiti, kua riro te anau Mapu o Rutaki i te kave i te karere ora i te akaepaepaanga i te angaanga a te Mapu I teia ra maata. Kua rauka mai, mei te 47 Mapu tane e te vaine, tei piri ki roto i teia angaanga manea a te Evangelia i teia ra Sabati. Kua aratakiia teia e te Diakono Keu Mataroa e pera katoa tei turuturuia e tona nga taeake Diakono Kaota Tuariki e Glassie Utia. Kua akanooia ta ratou au irava e te akateateamamaoanga ia ratou no tetai nga epetoma. Kua rauka ia ratou i te rave i te au tuanga tei akanooia no te tuatau pure e ta ratou au irava tatau.

Kua akamata te anau Mapu Arorangi i ta ratou tuanga tatau tei akatueria e to ratou tumu toa, koia a Teariki Turua. Te karanga nei tana imene akaieie "E imene ia lehova".

E imene ia lehova

E imene I te imene ou

E imene ia lehova
 I te au pa enua
 E imene ia lehova
 E akameitaki I tona ingoa
 E akakite I tona kaka
 I tera ra, e tera ra
 E akakite I tona kaka
 I rotopu I te etene
 Ko tana au angaanga takake
 Ki te au tangata katoa



Kua tatau te anau mapu e kua rave maroiroi i ta ratou au tuanga. Kua akamata mai te anau Titikaveka i ta ratou au tatau mei roto mai I te Nga Tapere Mataora, Tikioki e tae uatu ki anau Mapu o Kouvare. Kare e aiteia te au irava buka tapu ta ratou i oraora mai e te au uianga ei turu I te akakoroanga o te anau mapu o Titikaveka e ta ratou au imene reka.

Kua riro rai te tavini o te Atua, Orometua Soatini Tinirau ei tatara mai i te aratia o teia ra. Kua akaoti te pure mate mataora e te maru. Kua rave mai te Apiianga i tana tuanga i roto i te are pure no te pure ngutuare. Kua aere atu te katoatoa kite Are Apii Sabati no te tuanga o te kaikai. Manea tikai ta ratou i rave no matou katoatoa. Meitaki maata e te anau mapu o Titikaveka e te Ekalesia no te kaikai e te au Ei kakara e te au Ei venevene, tei akakite i to kotou ngakau aroa no matou tei tere mai ki runga i te taua o Teimurimotia.

Mataio 9: 6, Kia kite ra kotou e, e mana to te tamaiti a te tangata i te ao nei kia akakore i te ara, kua karanga atura aia ki taua akangoru ra. Ka tu, ka rave I to roi, ka aere i to ngutuare.

Write-up and photos by TRO

6. CONSTITUTION DAY

Happy 55th Years of Self Governing - Constitution Day, 4th August 2020. Welcome and Turou, Oro Mai. Special Day for our Government and for all of us. The Uniform groups always play a major role in the Constitution celebration day by forming the Guard of Honour to honour and respect our Government Officials and Traditional leaders. The Boys Brigade flag bearers carried and hoisted our country flag during the opening ceremony of the day program.



Members from the Girls Brigade, Scouts, Pathfinders and Girl Guide put their best to serve our government and our people. It is an annual event despite that there was NO Maeva Nui competition this year, due to the Covid 19, but we continued to play our part for this special day to serve our country. Kia Manuia! *Isaid 55: 6 "Seek the Lord while he may be found, call on him while he is near"*

Write-up by TRO. Photo by Davina Toleafua of the Ministry of Foreign Affairs

7. KIMI RAVENGA – APII SABATI ARORANGI

Genese 1:31 “Akara akera te Atua i te au mea katoa tana i anga, e i na, te meitaki roa ra. E ai ai iora, e ao akera, ko te ra ono ia. Kia Orana. Kua tupu te manakonakoanga kia apaiia mai ta matou anau Apii Sabati kite ngai okotai, mei te tuatau i akatuera akaouia ei, te au Evangelia i roto nei i to tatou basileila mei te tuatau o te Koviti. Ko te akakoroanga kia kite ratou i te au tuatua no te Atua. Ko teia taokotaianga, koia oki i te kimi ravenga, kia rauka ia matou i te apai mai i te au tamariki Apii Sabati mei roto mai I nga tapere e 4 i roto i ta matou Ekalesia Arorangi – mei te Tapere Rutaki, Betela, Muri Enuu e Ruauu. No te mea, te kitea mai nei e kare te tamariki e inangaro i te aere akaou mai kite Apii Sabati. Kua uriuria tetai au manako e tukeke te au pauanga. *Ka akapeea tatou te au Puapii Sabati?* Kua ariiia e te au Puapii Sabati, kia raveia teia, ei akamatutu i te turanga Keresitiano o ta matou tamariki apii sabati. I roto i te marama ko Tiurai, kua tupu teia. Kua akanooia i reira tetai au paranianga kia akatupuia teia. I te au Varaire katoatoa i te ora 6.00 I te ai ai mei te 1.5 ora kite 2 ora, ka raveia tetai au angaanga tarekareka no te tamariki katoatoa mei roto mai i nga taere e 4. Tei kapikiia e Po tarekareka/tamataora, me taopenga teia i te ai ai po, ka raveia tetai manga katikati na ratou. Ka tae mai, mei te 25-35 tamariki i teia po tamataora.

Te au popongi Sabati mei te ora 8.00 i te popongi ka akatueraia te ngutuare o te Ekalesia no te oronga i tetai kapu ti e te katikati na te au tamariki ka tae vave mai, e kia 8.30 kua akamata i reira te Apii Sabati no tetai okotai ora, ka aere atu ei ratou ki roto i te nao o te Atua i te tuatau pure. Ka tae mai mei te 35-50 tamariki, inara kare e pou mai ana. Te timata nei I te patipati kite au metua kia akamaroiroi I te apai mai I ta ratou au tamariki no teia au tuanga nei. Kua akamata te tumu manako mua o te Apii ki runga I to te Atua anga, Anga I teiane ai ao, i roto i te Buka Genese 1. Na te au puapii rai e akanoo mai, i ta ratou tuanga apii kia tau ki runga I ta ratou pupu tamariki. I teia marama Tepetema, kua kitea mai e te aere maru nei teia tuanga e te mataora nei ta ratou au tuanga e raverave nei, pera katoa te turuturu a te au metua. Ko te au Puapii Sabati, te aruaru nei I te kimi I tetai au mataara e mataora ei te tamariki. Te oronga nei te Konitara Apii Sabati o te Ekalesia Arorangi I ta ratou “Akameitakianga maata” kite au metua e te au Puapii Sabati no teia au parani ou, te riro nei, ei tauturu I ta matou au tamariki apii sabati. Te Atua te aroa. *Exodo 20:3* “Auraka rava toou, ei atua ke atu iaku nei “



Write-up and photos by TRO

8. DOUBLE BLESSING – YOUTH UNIFORMS

Jeremiah 29: 11, “For I know the plans I have for you, declares the Lord. Plan to prosper you and not to harm you, plans to give you hope and a future “. Kia Orana. Wednesday 24th June 2020 at 6.30pm, Calvary Hall. The Arorangi Christian Youth members held a small function for the blessing of their new uniforms.

The chairman, Mr Simona Nicholas thanked the Church Leaders for their support throughout the process. The Mad Designs Director, Mr Mahai Daniel worked with the Executives for the new designed uniform. Unfortunately, the uniform was delayed due to the Covid 19. We thanked God for his blessings and the arriving of the new uniform safely to our door steps. The Assistant Chairman, Mr Keu Mataora explained the meaning of the designs. The new uniform is unique and its tells our story from the Vaka Puaikura.



Together with our new uniforms, we also had the opportunity to bless our new Convention Polo shirts. Due to Covid 19, the Convention for Mangaia was cancelled. This did not discourage the youth of Arorangi, they all came together and their families to celebrate this remarkable mile stone. We would like to Thanked our Youth Director, Mr Bob Williams and the Youth Department Executives for organising for our Convention polo shirts from overseas. Congratulations for the New Look uniform.

Write-up and photos by TRO

8. AKAMAROKURAANGA O TE ARIKI NUMANGATINI O MANGAIA



*o au teia ko Numangatini
Tei kira I te vaka o Auau Enuua
Te ra e iti, ko au ra ia e
Te ra e opu, ko au ia e!*

Kua raveia ia te akamarokura anga ia Tangitamaiti Tereapii ki runga i taoanga Numangatini Ariki o Mangaia i te Varaire ra 28 o Aukute 2020 ki te Paepae “Maruata-Nui-O-Numangatini” i Tavaenga, Oneroa, Mangaia. Koia oki te iva o te tangata ka akamarokura ia ki runga i teia taoanga Ariki. Kua riro teia akakoroanga i te taokotai mai i nga Puna e ono o te Enuua ki teia nei akakoroanga na roto i te vaerua taokotai, te aroa e te inangaro i te tuturu anga i teia akakoroanga manea.

Kua tae atu no teia akakoroanga ngao o Auau Enuua te kuru-pou-toru o te Kuki Airani koia oki Te Kauono o te Ariki Vaine Sir Tom Marsters e Lady Tuaine Marsters, Te Kaumaiti Nui Travel Tou Ariki, Kaumaiti Iti Tinomana Tokerau Ariki e tetai au Kauono o te Ui Ariki o te Kuki Airani, Te Orometua Ngateitei o te Akonoanga CICC Rev. Tuaine Ngametua, Parai Minita Hon. Henry Puna e Mama Akaiti Puna, Tauturu Parai Minita e pera tetai au Minita e to ratou au akaperepere, Te Arataki o te Tui Akatanotano Hon. Tina Browne, Tauturu Arataki Hon. Terepai Maoate Jnr e pera te au Mema Paramani o Mangaia e tetai atu au Mema Paramani.

E maata katoa te au kopu tangata, te au taokotaianga e te au taeake tei tae no teia akakoroanga papa nunui tei rave ia. Kua tae atu te Orometua Rev. Vakaroto Ngaro e tetai au mema o te Ekalesia Avarua, te Pupu Numangatini o Takitumu e pera te au Tui Mangaia o Rarotonga, Atiu e Aitutaki, e pera te Enuua Pukapuka tei tere atu to ratou au mata na runga I te Vaka Marumarua Atua.

TE UTIANGA REVA

I te ora 6.00am i te popongi i akamata ei te au angaanga tei akanoonoo ia no te reira ra na roto i te Utianga o te au Reva, tei akateretere ia mai e te Boys Brigade e pera te au Akava o te enua.

Kua uti ia te reva o te Basileia, Are Ariki o te Kuki Airani, Reva Tamaru o Queen Victoria, te Reva Evangelia e pera te akataangi anga i te imene o te Evangelia.

AKAARAVEIANGA / AKATUERAANGA

Ora 8.00am i taua popongi ra kua pou mai te enua tangata ki te Paepae “Maruata-Nui-O-Numangatini” i Tavaenga, no te akamataanga o te au angaanga no Numangatini, tapapa atu ei i te au manui tei pati ia no teia akakoroanga. Kua tangi te tokere, kua tangi te pau, kua tangi te pu ma te reo tuoro tei rongoia ei kokii koka anga na Nga Pava e Ono e te iti tangata Mangaia i te au Kuru-pou-toru o te basileia tei tae ki runga ia Auau no te akakoroanga o Numangatini Ariki.

Kia noo te katoatoa ki to ratou au nooanga, kua tae ki te tuatau no te Tama Ariki, Tangitamaiti Tereapii kia kake mai ki runga i te Paepae “Maruata-Nui-O-Numangatini” tei arataki ia mai e tetai au mata o te Kopu Ariki e pera te reo tateni.

*Oi! Oi!
 Tu ake oa te uki e toa
 No taua te aru toa
 Noo turanga taua
 Noo turanga taua kiea?
 Noo turanga taua kiea?
 E tio te maunga o te mateni
 Teniteni o te matakeinanga
 Koakoa o te matakeinanga
 Taua I te makatea
 Taua i te punanga o te ao
 Teniteni o te matakeinanga
 Koakoa o te matakeinanga*



Paepae o Numangatini i Oneroa

Kua riro e na te Tama Akaaere o te Religious Advisory Council o Mangaia Pastor Michael Papatua i rave i te akatueraanga o te akakoroanga na roto i te akakonoanga Pure e i muri ake te Reo Tuoro e te Akaaraveianga o te Tama Akatere o te Aronga Mana koia a Ngariu Kavana.

AKAMAROKURAANGA E TE AKANOONOANGA O TE AKARAKEIANGA

Kua akanooia te akarakeianga o te Tama Ariki, na runga I te akataka anga o te Mangaika-a-Rongo.

Te Iku i Kau i – Puna Tavaenga – Tiikura Marumaru

Na teia Puna te **Tamaka Ariki** o Numangatini Ariki I akateateamamao, e kua riro e na te Taunga ko Moekapiti Atingakau no Turoou Kavana i aka-aao i te Tama Ariki ki tona tamaka.

*Io..o..o..a! Io..o..o..a!
 Ariki mai ia Turoou Kavana
 Ariki mai i te matakeinanga
 Ariki mai i te iti tangata
 Ariki mai i te tamaka ko Mapuapua*

Ko te ingoa teia o te Tamaka Ariki koia oki ko **‘Mapuapua’**



Te Iku i Katau – Puna Keia – Te A Punavai Mataora

Ko te Tiputa e te Parai Ariki o Numangatini na te Puna Keia te reira i ropa mai e kua riro rai e na Mura'ai Kavana – Junior Harry i mono ki runga i te Tama Ariki.

Ko te aite'anga I te 'iri'iri o to'ou parai tapoki e te Ariki

1. *Ko nga ko'atu e ono tei rakei i toou kaki, kua aka-aite'ia te reira i te Aronga mana o Mangaia: koia "Te Nga Ono o Mangaia". Kia mou piri ua rai koe ia ratou ki to'ou umauma, kia noo vaitata ua rai ratou kia 'au.*
2. *Ko te akairo ranga-ranga i runga'o i toou parai tapoki, te okira mai ra tei reira i te akairo peu tupa o Mangaia, te ripiri'anga ia tatou tetai ki tetai.*
3. *Ko te akairo o te "Maro Itiki" tei aka'ei i to'ou parai, koia oki ko te ruru'anga i te 'iti tangata Mangaia i te nga'l okotai. Kia okotai tatou e rau te tuatau.*
4. *Ko te Roaroa-Tautau o toou parai tapoki, kua aite'ia teia i te pererau tapoki naau e Numangatini I to'ou iti tangata. Kia 'aite taau e rave ia ratou mei ta te moa e aka-ko'uko'u i tana anau i raro ake i tona pererau.*
5. *Ko tena tapoki "Taumi" I runga'o I toou paku'ivi, kia riro teia ei aka-maara 'ua rai ia 'au e te Ariki, e ko te iti tangata te mea ngao atu, e kia taki 'ua rai koe ia ratou i runga'o i toou paku'ivi. No ratou oki koe, e no'ou oki ratou.*

Ko tena parai ta'au e mono, kua ropa'ia, kua 'iri'iri'ia e Muraa'l Kavana e to'ona rau tangata.

Te Pori I Kauai – Puna Karanga

Kua riro te **Maro Itiki** o Numangatini Ariki e na te Puna Karanga i akateateamamao e kua riro e na Pangemiro Kavana - Daddy Mauriati I tapeka I te reira.

Tera oa ia to maro-a-ika ei tapeka I to matakeinanga

Ko te etu

- ko nga pore ia e a o teiane'i ao tei nooia e to iti tangata

- e tapeka koe ia ratou

Ei pata puka

- ko te vivi auri ia ei tapeka I to matakeinanga

"Kia ruru-a-rama oa te anau a Takina I te ruru anga I te Manaune lo...o...o..ko..ko"

Te Pori I Katau – Puna Veitatei – Te Patiki Enuā o Rangī

Ko te akateateamamaoanga I te **Tokotoko Ariki** na te Puna Veitatei te reira I tarai e kua riro e na te Mono Kavana o te reira ra koia te Tauturu Orometua, Teuanuku Koroa i oronga i te reira,

Te noo nei tetai Toa i runga i te Marae ko Rangijura, tei riro aia I te totou I te tae mai anga o te Evangelia;

"Tera oa ake tau Atua e na te aka mai o te rangi, a te rau-a-ika ua te teatea. Kakaro ia ake ana ra te Paeroa-ia-Manu vaevae keke te ka takatakai na runga"

Kua topaia te ingoa o te Tokotoko Ariki o Numangatini koia oki ko **Te Aka-o-te-Rangi**.

Te Pauru I Kauai – Puna Ivirua

Ko te Tairiiri Ariki kua riro te reira e na teia puna rai I ropa mai I te reira e kua riro e na te Kavana o Ivirua ko Julian Vaipo I oronga atu I te reira ki te Tama Ariki



*Tena mai te Tairiiri Ariki ei akaanuanu ia au
Ko te uru kura – message / kura / karere
Ko te uru tea – peace / au
Kia riro teia tairiiri ei akaanuanu ia au
Mea riri koe kakaro ua koe ki te tairiiri, ngaro rai toou riri*

Te Pauru I Katau – Puna Tamarua

Kua riro te **Pare Rangi** e na te Puna Tamaru ate reira e akateateamamao e kua riro rai e na Ngariu Kavana I akapare ki runga I te Tama Ariki.

E toru tuanga I runga I te Pare Rangi

i. Te Pu ki runga (crown)

Te au tu kara uru manu -Akairo no te moe orama a Numangatini I mua ake ka tae mai ei te evangelia.

ii. Te Papa Aro (crest facing)

Ko a rotopu teia I te Pare Rangi, I raro uake I te Pu

E toru taraare / triangle

- Ariki Pa Uta I te tua katau

- Ariki Pa Tai I te tua kaui

- Ariki I te Tapora Kai I rotopu

Ko nga Ariki teia e toru me kore Taunga

Ko te ingoa teia o teia toru taraare koia oki 'Nga Ariki Tu Toru'

I raro ake I te Toru Taraare e ko 'Nga Ivi Panga e Toru' I te koukou anga I nga Tama Ua ki

Tamarua, Ivirua e Oneroa. I raro ake I te Ivi Panga e taviri kaa e ko teia tona ingoa e

'Moumou Rima' ko te tutu ia no te matakeinanga

iii. Te Papa Tumu (foundation)

Ko te akataka anga ia o te Mangaika a Rongo

Mangaika a Rongo i Katau

Pauru I Katau – Nga Tama e Rua (Tamarua)

Pori I Katau – Patiki Enuua o Rangi (Veitatei)

Uku tere I Katau – Te A Puna Vai (Keia)

Mangaika a Rongo I Kau

Pauru I Kau – Nga Ivi e rua (Ivirua)

Pori I Kau – Nga Rima o Karanga (Karanga)

Uku tere I Kau – Tikura (Tavaenga)

Ko te ariki teatea o te Pare Rangi e aute te reira koia oki e tapa me kore e tikoru

Akatapuanga

Kia oti te tuanga o te akarakeianga I te Tama Ariki kua raveia I reira te Tukuanga Rima a Nga Ono – Te au Kavana e Ono o Mangaia note Akatapuanga anga I te Tama Ariki Tangitamaiti Tereapii e koia a Numangatini Ariki IX.

E Ariki oa Numangatini no Pangemiro

E Ariki no te pa tiare I Kaputai

E Ariki no te ati ao

E Ariki no te ati po

E Ariki turia e te anuanua

Kua tatara oa te tapeka te Are Kariei o Pangemiro

Ei tiputa-a-rangi ua toou e tau Ariki



Arataki anga i te Tama Ariki



Akatamakaanga



Parai Ariki



No te tikianga i te Warrant



Oronga anga i te Warrant



Akatainuanga



*Numangatini e tetai o te au mata
o te Are Ariki o te Kuki Airani*



I muri ake i te Tukuanga Rima a Nga Ono kua rave mai te Tama Akaaere o te Akonoanga Evangelia o Mangaia, te Orometua Pastor Michael Papatua i te Pure Akatapauanga o te au Rakei o te Ariki, e kia oti kua riro e na te Tama Akaaere o te Aronga Mana i oroanga akaaravei atu ia Numangatini Ariki ki te katoatoa.

Kua rave ia tetai au neneianga tutu i mua ake ka aere atu ei te katoatoa ki te te Are Pure CICC o Oneroa no te akamainuanga ia Numangatini Ariki.

AKATAINUANGA IA NUMANGATINI ARIKI

Kia pou mai te iti tangata katoatoa ki roto i te Are Pure, kua oronga atu te Tekeretere o te Ekalesia I te reo aroa e te tuorooro ki te katoatoa rava. Kua riro e na nga Orometua CICC e toru o Mangaia e pera te Ekalesia Oneroa i akateretere mai i te akamorianga o te reira atianga.

Kua riro e na te Orometua Ngateitei Rev. Tuaine Ngametua i rave i te Pure Akatainuanga o Numangatini. Manea e te maruarua tikai te akanoonooanga e te raveanga o te au angaanga ki roto i te are pure i te reira ra.

ORONGAANGA PEAPA TIKAANGA NO TE ARIKI NUMANGATINI KI ROTO I TE ARE ARIKI O TE KUKI AIRANI

Kia oti te Pureanga kua oki mai te katoakatoa ki Te Maruata Nui no te au tuanga angaanga toe no Numangatini Ariki. Ko Numangatini Ariki te openga i te aere mai ko tei amo ia mai aia na runga i te paata e te au tumu toa o Puna Keia e pera te Kopu Ariki.

*Kua tangi te Pau o te Au
Ka Maeva te Ariki ko Numangatini*

Tei te pae mataara te Tamariki Apii ma te reo imene – *Ko au teia ko Numangatini ...*

Kia tae Numangatini ki te Paepae Te Maruata Nui, mei runga mai I te Paata kua arataki ia atu aia e Ngariu Kavana e pera te Otari-Kura o te Are Ariki o te Kuki Airani ki mua I te aroaro o Tona Ngateitei te Kauono o te Ariki Vaine o Peritane – Sir Tom Marsters no te “ORONGAANGA PEAPA TIKAANGA NO TE ARIKI NUMANGATINI KI ROTO I TE ARE ARIKI O TE KUKI AIRANI”

Kua riro te tere anga au e te maru o te Akamarokuraanga o Numangatini Ariki I tupu ei teia no te taime mua. Ko te tuatau mua rai oki teia ka oronga ia ei teia Peapa Tikaanga / Warrant ki tetai uatu Ariki I tona ra rai I rave ia ei tona akamarokuraanga. E ngateitei maata teia no Numangatini Ariki e pera no te enua tangata ko Mangaia.

OORA APINGA AROA A NGA ONO KI TE ARIKI NUMANGATINI

Ko tetai akakoroanga manea, mataora e te papa nunui tikai teia tei raveia no Numangatini Ariki. Kua akaari mai te enua tangata I to ratou inangaro e te aroa ki to ratou Ariki.

Kua aere mai nga Puna e ono kua apai mai I ta ratou akateateamamao no te Ariki mei te mou o te enua, to te moana e tae ua atu to roto I te toa, te au apinga ngutuare, te au apinga toitoi, te tivaivai, tapoki roi peni, pareu te moenga e te vai atura ma ta ratou au Ura Tamataora tei tapapa no te reira akakoroanga.

Takake mei te nga Puna e ono, kua oronga katoa mai te enua Pukapuka, Te Kopu Ariki, Tui Mangaia o Atiu / Ngaputoru, Tui Mangaia o Aitutaki, Avarua Ekalesia, Numangatini o Takitumu e te vai atura tetai au tangata e te taokotainga tei oronga ua mai.

KURA / KARERE AKAMAROIROI

I muri ake I te au oora e te au orongaanga apinga e te tamataora kua oronga ia tetai tuatau ki te Kuru-Pou-Toru no tetai reo no ratou ki te Ariki Numangatini.

Kua tuatua mai te Tama Akaaere o te Aronga Mana o Mangaia, tona reo akamaroiroi kia Numangatini e pera te reo akameitaki ki te katoatoa tei aere mai mei Rarotonga mai e mei te pa enua mai kia kite I tei raveia e Auau Enuā.

Kua akakite te Kaumaiti Nui a Travel Tou Ariki I tona mareka I ta Mangaia I akaari mai I teia ra. Ko Mangaia, Mitiaro e te enua ko Pukapuka ua rai te au enua I roto nei I te Kuki Airani e ko te mana akatere I te enua tei roto te reira I te rima o te Aronga Mana Enuā, koteia ia ta Mangaia e mou nei e tae roa mai ki teia tei tupu I teia ra.

Te vai nei I na te Parai Minita ei tetai au angaanga toetoe a taau tamaiti / toou Ariki kare I oti ake penei ka manga noonoo mai aia ka akaoti I te reira au angaanga ka oki mai ei aia ki runga nei I te enua. Ko Numangatini Ariki oki o teia ra e angaanga ana aia ki roto I te opati o te Parai Minita I te tuanga o te Uko Natura. Mataora ra aia I na te Parai Minita ei I te au angaanga tei raveia no Numangatini I teia ra.

I roto i te reo o Numangatini Tangitamaiti Tereapii Ariki ki tona iti tangata kua akamaara aia kia ratou te oneone I tu ei Numangatini Ariki I tona arikianga I te Evangelia ki runga I te enua ko Mangaia. Kua tuku atu te Ariki i te tona reo kapiki ki te iti tangata Mangaia e noo ki nga pore e a o teiane'i ao kia oki mai ki te enua – come back home,

Te vai nei tona inangaro e rua koia oki;

- i. Kia puakapa ia te anau a Numangatini
- ii. Auraka te anau a Numangatini kia mate i te pongi

Ka inangaro ia a Mangaia kia akauanga ia te tangata ei akaki te enua.

Kua tuku atu aia i tona reo akameitaki ki te Aronga Mana e pera te enua tangata no teia ta ratou i rave i teia ra e no te katoatoa rava tei tae mai no teia akakoroanga.

TAKURUA

Kua tapapa rai to Auau no teia akakoroanga ngao tei raveia. Kua tae mai te tauturu mei te iti tangata Mangaia e noo ki Rarotonga e te pa enua e kua tua ia atu na roto i te au puna e ono i runga i te enua. Ko te rave anga i te kai kua na roto te reira i nga Puna e Ono. Kare oki te kai i akatinamou ua ia ki runga i te au manga enua ua, kua tuna mai ra Mangaia i te au kai tukeke no te reira ra. Kare e rauka I te tuatua te mou o te moana tei riro ei iriiri i te kaingakai. Kua kai a Rarotonga e kua tari na runga I te pairere.

Kua akaoti te angaanga o Numangatini ma te papa nunui, e kua vai rai te umeremereanga no teia ta Auau Enuā i rave i roto i teia ra tei riro ei maevaanga na to Iva Nui.

Maseli 8:15, “Noku i Ariki ei te au Ariki e i akatupu ei te ui ariki ra i te tuatua-tika. Noku i tutara'i te ui ariki ra, e te aronga mana, te au akaava katoa o te enua.”



Tataia e Mauri Toa. Nana katoa te au tutu i oronga mai.

9. NUTI POTOPOTO



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

➤ Pure Ngutuare na runga i te Zoom i Aussie

- Te rave nei te anau mapu CICC o Australia along side tetai au orometua CICC i te pure ngutuare on ZOOM te riro nei ei akamaroiroi i ta tatou anau mapu e pera te reo akamaroiroi a te au tavini o te Atua

ratou e join mai nei ki runga teia porokaramu. Karanga ia nei teia karere e *Zoom for Christ, Atuitui no te Mesia. Tataia e John Ioane Uri, tetai o te akaaere o te au mapu i Aussie.*

➤ **Upcoming CICC Assemblies**

- 2021 Sunday 24 – Sunday 31 October, Aitutaki – to coincide with the CICC’s Bicentennial celebrations (Plan A). At this stage and in view of the current coronavirus pandemic, there is no plan yet to change the dates given that the event is still a year away. However, the CICC Executive may consider a Plan B in case Plan A cannot proceed if the current pandemic restrictions continue.
- 2023 Sunday 12 – Sunday 19 February, Auckland, New Zealand (proposed, to be confirmed)

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

- After the 2023 assembly

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

- Last agenda item at the 2021 bicentennial assembly in Aitutaki

➤ **Te Maeva Nui Constitution Celebrations**

- 2021 Friday 30th July – Saturday 7th August
(Source: Ministry of Cultural Development, Rarotonga)

➤ **Next CICC Newsletter**

- Mid December 2020
- Deadline for submission of articles: early December

➤ **Annual Publications**

- TIA 2021 – available, contact the Director of Publication, Takamoa, for copies
- Pure Epetoma 2021 – being finalized, send orders to Publication
- Karere 2021 – being finalized, send orders to Publication



Takamoa Graduation, February 2020 (photos by Saungaki Rasmussen)

MEMORY LANE

I am indebted to the Head of the Ministry of Cultural Development (Anthony [Ants] Turua), Government of the Cook Islands, for kindly granting me permission to access and publish via this newsletter since 2018, Cook Islands memory-lane photos of yester-years from the Archive Division of his Ministry. Much appreciation also goes to Ms Paula Paniani, the Ministry's Archivist, for going through old records and collections to retrieve and make e-copies of the images. There is only one purpose here; to facilitate dissemination of the images to Cook Islanders (and interested non-Cook Islanders as well) scattered all over the Pacific and beyond, who will no doubt resonate with some of the images in this and future issues of the newsletter for a number of reasons: they might sight ancestors or can recognise some of the current events related to those of years gone by, and so on.

Second, much appreciation goes to the 2nd contributor to this corner of the newsletter, Rod Dixon, retired USP-Cook Islands Centre Director, now domiciled on Mangaia, for the sourcing of write-ups on the early days of the Gospel in the Cook Islands; this is his second submission. No doubt readers of the paper look forward to such educational and inspiring materials from Rod in the coming issues. Again as with the Culture images, such writings and photos would not have been available to the average reader today if writers like Rod had not come forward and offered to share their writings.

A big thankyou goes to Jean Mason of the Cook Islands Library and Museum Society with her article dedicated to Rev. Bernard Thorogood, LMS Missionary who served in the Cook Islands for many years in the 1950s and 1960s.

The final contributor to this issue is Professor Dr. Upolu Vaai, head of the Pacific Theological College in Suva, Fiji, for permission to reproduce the latest issue of the PTC newsletter. The CICC, in addition to other churches in the Pacific, was there in Lifou, New Caledonia, in 1961 when the Pacific Conference of Churches (PCC) was conceived, and one of its projects was the establishment of PTC. Vinaka Upolu.

1. GOSPEL DAY (NUKU) IMAGES ON RAROTONGA FROM THE 1960s & 1970s

October 26 every year is public holiday to commemorate the arrival of Christianity to the Cook Islands (Aitutaki) on this day in 1821. The CICC parishes get together to showcase allocated Biblical dramas, known as Nuku. The Nuku photos below come from the Johnson Studio collection being kept at the National Archives for the enjoyment of future generations.







2. 'WHO HEARS THEIR NAMES?' Cook Islands Missionary Wives in New Guinea

"They are the true heroes of the mission but who hears their names." (Henry Chester, 1878;26)



'South Seas teachers 1875' – Piri and wife from Rarotonga, are second from left, Ruatoka and wife, from Mangaia are third from left, Maka first on right in the back row. Maka's wife, presumed sitting beside him, was a New Guinea convert. Note the wooden security fence of the missionary enclosure at left (source W.G. Lawes, SOAS, London University).

While Takamoa's male missionaries have been appropriately celebrated, and their names inscribed on church memorials, is it perhaps time to give similar honour to the female missionaries who worked alongside them? Or celebrate them with their own memorial?

Between 1871 and 1876, 17 out of 34 (i.e. 50%) London Missionary Society (LMS) missionaries from Takamoa (Cook Islands), Loyalty Islands and Niue died during their evangelical mission to 'Papua'. In 1872 Captain Moresby of HMS *Basilik*, wrote to the Queensland Governor pointing to the lack of provisions and necessary medicines provided by the LMS to its pioneer South Sea missionaries in New Guinea, resulting in high levels of illness and death. In 1878 the Queensland Magistrate at Cape York, Henry Chester complained that the LMS missionaries (Revs. Murray, McFarlane, Lawes, and Chalmers) were dropping off the South Sea missionaries "here and there along an unhealthy coast, and left them to their fate ... If the place proved healthy, well and good; if otherwise, their places were supplied by new arrivals" (Chester, 1878; 26).

Rev James Chalmers ('Tamate') who brought many of the Cook Islands teachers from Takamoa to New Guinea, rejected the claims, arguing on the contrary that "no teacher can complain of being left without food or medicine ... I give it as my experience that our New Guinea teachers are overpaid, and treated too much as if they could not take care of themselves." (*Brisbane Courier* 7 January, 1880;5).

Yet by 1880, a total of 176 Cook Islanders had died in Melanesia, including 20 as 'martyrs' (Raeburn Lange, *Island Ministers*, 2005:68; W.W.Gill 'The Rarotongan Institution', *LMS Chronicle*, April 1888; 167). For New Guinea and the Torres Strait Islands, the death rate for South Sea teachers was still 50% by 1888 (Clive Moore, et al., 2012:123 fn 279).

One of the founders of the New Guinea mission, the Rev. S. MacFarlane described the 'teachers' deaths in New Guinea as "evangelical manslaughter," (Clive Moore, et al., 2012:123 fn 279). Meanwhile the Rev. W.G. Lawes in Port Moresby wondered whether he could continue to "take any responsibility for bringing out young men to die here" (Lawes to Mullens, 1875).

In 1894, the former Governor of New Guinea, Sir William McGregor remarked of the death of the South Seas teachers – “Only those that see his work, and understand him and his surroundings, can appreciate him and sympathize with him.... Now what ..has the coloured teacher to look forward to as his reward? In a month or two after he ceases to work, his name fades like an echo.” (Lovett, 1903, 422).

The fact that Cook Islands missionaries continued to live and work in Papua despite the privations, the dangers to life, and the lack of public recognition is a testament to their extraordinary faith and personal courage.

It was, of course, not just South Seas *men* who were dying – the lives of their female partners and their children were also at constant risk. In 1872, Rev. W.W. Gill and Rev. A.W. Murray left 6 Cook Islands teachers and their wives at Manumanu, in Redscar Bay, New Guinea. Within six months, one of the male teachers, Atamu from Manihiki, was dead, apparently from sepsis; but 3 out of 6 (50%) of the Cook Islands women had died - Atamu’s wife was dead from malaria; Rau’s wife (from Aitutaki) died in childbirth and Heneri’s wife, from Manihiki, died of fever.

Diane Langmore writes that “Having learned from its initial endeavors of the pitfalls of sending single male missionaries to the South Seas, the LMS urged its candidates to marry before embarking on missionary service” (Langmore, 1989;68). Wives were thus recognized as crucial to the success of mission work yet their contribution has been largely overlooked in LMS histories while local memorials rarely if ever record their names.

This can be partly attributed - as Sir William McGregor suggested - to a racial [and gendered] hierarchy in the LMS. At the top were the British male missionaries, then their wives, then the male South Seas missionaries (often mentioned by name, and more generally as ‘native teachers’), and finally the wives of the ‘native teachers’ (mostly unnamed). The Rev. James Jeffries notes “They were called native teachers in the way of discrimination from the missionaries of European origin...but they were missionaries, evangelists, servants of God in as true a degree, if not in as great a degree, as Paul was in the days of old” (*Sydney Morning Herald*, 22 March, 1882;9).

Rev. James Chalmers (“Tamate”) points to the distinction between the British missionaries and the male South Seas ‘native teachers’ when he writes of Anederea [Andrew], the Titikaveka born missionary who together with his second wife (a Mangaian woman, the widow of Motu also from Mangaia) were noted for their ability to master local languages -

“The book [of the Gospel] translated by the Kerepunu teacher Anederea, and revised by Mr. Lawes, is being printed in Sydney. I think when a teacher does translate a book it would be well to give him credit for it. Poor fellows! They have to bear the brunt of the fight, and we, the white missionaries, follow in and get the bulk of the credit. We are the men who make peace, not so much these humble teachers, and yet they have smoothed the way and have spoken of us to the heathen. It is we who reduce the language to writing and translate books, and yet often they have taught us and helped us, and have first written the language and first been able to speak in it to the people!” (Lovett, 1903;167).

Chalmers correctly deplores the lack of recognition of ‘the humble teachers’ [‘poor fellows’], at the same time overlooking the contribution that Anederea’s wife, a gifted linguist, made to the Gospel translation. The Rev A.W. Murray paints a picture of a strong partnership between Anederea and his wife, describing the former as “a strong, active man” and his wife as “affectionate and faithful ... who, I have noticed, seems to anticipate his every want.” (S. McFarlane, Letter to *Sydney Morning Herald*, 5 May 1875;6).

Similarly, when Rev. Wardlaw Thompson visited the LMS mission at Kamali in Papua in 1884 he observed - “The teacher ... was a Rarotongan named Lutera [according to Takamoa records he was actually from Pukapuka]. His house is ... surrounded by a good garden. He is a man of taste, and has planted in the garden round his house a number of lovely crotons, whose richly-coloured and variegated foliage forms a most striking and effective ornament of the place.” Lutera’s unnamed wife receives no special mention for her taste or her spade-work. Nor is Lutera vaine credited with her work on the interior of their house, with its netted four poster beds (reserved for visitors) and homemade sofas and settees, covered with tivaivai - “the pride of the house, cotton patchwork quilts of startling design in Turkey red and white” (Wardlaw Thompson, *My Trip in the John Williams*, 1900; 57).

Lutera vaine is however recognized for her role as a ‘help meet’ providing hospitality to visitors - “Lutera...and his good wife exerted themselves to the utmost to make us comfortable” (ibid). As Langmore notes “the mission house was the pivot of Protestant missionary endeavor. In this situation, it was agreed, “the best of men was only a poor helpless creature” without a good wife” (Langmore, 1989; 68). The LMS was comfortable with the subsidiary role of woman as



“help meet”, a role Biblically sanctioned in the story of Adam and Eve, Genesis 2:18, (King James Bible) “And the Lord God said, It is not good that the man should be alone: I will make an *help meet* for him.” (‘Help meet’ is translated in the Rarotongan Bible as ‘tauturu’ - helper, supporter, assistant).

When Cook Islands wives appear alongside British missionary wives in missionary histories, it is in this subsidiary and often passive role. Here is ‘Tamate’ describing an episode in late December 1877 where a party of Cook Islanders accompanied Chalmers and his wife Jane to Stacey Island (Suau) in New Guinea. On their arrival, a message reached Chalmers to the effect that the missionary party would all be killed in the morning. The missionary lugger ‘*Mayri*’ was then anchored a little way off the beach, and offered a means of escape for a small number of the party.

“I told Mrs. Chalmers what the chief had told me, and I said, “It is for you to decide. Shall we men stay, and you women go, as there is not room for us all in the vessel? Or shall we all try to go? Or shall we all stay?” The answer I received was, “We have come here to preach the Gospel and do these people good; God, whom we serve, will take care of us; we will stay. If we die, we die; if we live, we live.” The teachers’ wives then came, and I put the same question to them, and they said that whatever my wife did, they would do. “Let us live together or die together.” (Lovett, 1903; 148)

Missionary history commends Mrs. Jane Chalmers for her bravery, with the Cook Islands wives following her lead. Yet the option of escape on the ‘*Mayri*’ was very much open to the Cook Islands women. They actively declined to leave, despite the imminent threat to their lives.

This threat of massacre was realized at Kalo, in Hood Bay fifty miles to the east of Port Moresby in 1881. In this instance, the Cook Islands women are finally accorded a key role in the historical record, but only to their detriment - ‘Tamate’ or Chalmers attributing the Kalo massacre to an incident between the wife of teacher at Kalo [Materua vaine of Mangaia] and a wife of the Kalo chief -

The Rarotongan’s teacher’s wife at Kalo had had a visit from the young wife of the chief, who had been rather troublesome begging for tobacco. The Rarotongan woman, going out on the [elevated] verandah of the house ... where the native woman was standing, pushed her, and the woman fell down from the verandah on to the ground below. She was not injured, but went home and on the arrival of her husband, he found her sulking in the house. Without replying to his questions in words, she pointed to the spear and arrows in the roof of the house and with a taunt, ordered him to avenge the insult. (Lovett, 1903; 499)

The resulting Kalo massacre claimed the lives of Materua and his wife, both from Mangaia and their two children; Anederea from Titikaveka and his Mangaian wife and their two children; Taria, from Aitutaki (a teacher at Hula); Matatuhi from Rurutu, plus two Hula boys – twelve souls in all (*Sydney Morning Herald*, 22 April. 1881).

Anederea, his wife and children were sitting aft and Quaipo the chief stepped into the boat and sat down beside the teacher.... A great crowd had gathered on the beach behind the boat and most of the natives had arms. Anederea wondered what this could mean but the chief assured him it was all right. The chief had stepped out of the boat and then the massacre began. He seized a tomahawk, which he carried in his netted bag, and struck at Anederea, who looking at him, said “My friend, surely you are not going to kill us?” The chief struck another blow on Anederea’s head and he fell down dead. All the other teachers, their wives and children were massacred” (Lovett, 1903; 205).

Despite similar horrific events, many teachers’ wives stayed on to complete their mission work. Three years after the Kalo massacre, Joseph King (Lawes, 1903;181) records – “we visited Kalo... landing at the spot where the massacre had occurred. Not far from the landing-place we entered a neat cottage, surrounded by a well-kept garden, and were welcomed by the pastor of the Kalo Church, a Rarotongan related to the murdered teachers.” This was Tau and his wife from Rarotonga. The explorer and early photographer, J.W. Lindt also stayed with Tau and Tau vaine at Kalo in 1884 and remarked on the comfort he obtained from the sight of Tau vaine’s tivaivai. “The calico counterpanes on the beds” he wrote were ornamented “with a patchwork quilt pattern formed by folding squares of Turkey red twill and slashing out pieces with the scissors, just as designs are often made in Europe out of tissue paper. In a barbaric country such as this [New Guinea] even a slight approach to civilized taste attracts as much attention as does a collection of savage arms or designs in London or Paris.” (Lindt, *Picturesque New Guinea*, 1885, Chapter 6).

But Cook Islands missionary wives were notable for much more than their hospitality and quilts. They turned their hands to many things – gardening, carpentry, doctoring, nursing, midwifery, teaching, preaching, pastoring, and a great deal more – often without their husbands. Three examples demonstrate this -

MAKI – one of “the finest teachers sent to New Guinea”

Maki was a Mangaian woman, married to a LMS missionary to the New Hebrides. Lovett (1903:129) recounts that “In the New Hebrides, fever attacked the missionary party and all except two women [one of whom was Maki] died. The women were at first afraid they would be taken by the chiefs and kept as their wives; but one old chief took them, and treated them as his daughters. For long they waited, and every morning they used to ascend a small hill at the back of the house and scan the horizon for a sail. Even when sick with fever they used to crawl up. It was a long weary waiting, and then one of them died, leaving Maki alone..... After nearly two years, when Maki one morning ascended to the look-out, she saw a speck in the faraway distance.” It was the missionary ship “John Williams” which took her to Apia. There she met Piri, from Rarotonga, who was ministering to Cook Islands migrant workers living in Samoa. They married and in 1872, when the Reverends W.W. Gill and A.W. Murray arrived at Apia with a party of 5 Cook Islands teachers and their wives, bound for Papua, “Piri and his wife [Maki] pressed Mr. Gill so hard that they might be taken to New Guinea that he consented.” They formed the first LMS contingent to Papua. They later moved to their own station at Boera in March 1874 where they stayed for the next 14 years until Piri’s death from dysentery on 12 January, 1888. Maki was supposed to have gone home to Mangaia but, more than a year after Piri’s death, she passed away in May 1889 in New Guinea. Chalmers regarded them as “two of the finest teachers sent to New Guinea.” They are buried side by side at Boera.



Piri (standing) and Maki (seated middle with child) outside their home at Boera, New Guinea

MILEKA (Asapha vaine, Mata vaine) – “she herself did the work of a native pastor”

Mileka was from Manihiki and accompanied her husband Asapha from Rakahanga to Takamoa in 1874, and from there to Papua in 1876. They were in charge of the station at Lea Lea on the coast of Central Province. Asapha died in the first year of service and was buried at Porebada. “Instead of beseeching the missionaries as some would have done to send her home, she [Mileka] stuck to her post and she herself did the work of a native pastor, preaching, teaching, going about amongst the heathen, without fear, and for long left alone amongst savages. She was an heroic woman whose name should live in Missionary Annals” (Rev. Hutchin to Foreign Secretary, LMS, 30 December, 1895). Mileka was subsequently remarried, to another missionary called Mata and together they continued mission work in New Guinea. Mileka eventually returned to Rarotonga where she died in December, 1895. Hutchin notes of Mileka’s passing “there will be great grief manifested [in New Guinea] by those who once were in the darkness of heathenism [and] were *by her influence and instruction, brought to the feet of Christ.*”



*Ruatoka and Tungane and their family (including Teina Materua, whose parents were massacred at Kilo)
(source W.G. Lawes, SOAS, London University).*



Tungane is second from left, Ruatoka fourth from left outside the first church at Port Moresby (source W.G. Lawes, SOAS, London University).

TUNGANE (Ruatoka vaine) – ‘The Duchess of Port Moresby’

Tungane was “the daughter of a very excellent Christian couple [in Mangaia]. Her father had for many years been the missionary’s right hand man.” (Lovett, 1903; 132-3). She married Ruatoka (1846 – 1903) from Tamarua, Mangaia and accompanied him to Takamoa in 1868.

Ruatoka and Tungane were among the party of six Cook Islands families settled at Manumanu in November, 1872. According to Lovett, “In the first years Ruatoka and his wife had very hard times, knowing much sickness, often suffering from hunger and their lives frequently threatened. They often had to keep watch all night, lest they should be attacked unawares...When the sick teachers were brought to Port Moresby, they nursed them day and night. Many died and Ruatoka and his wife made the coffins, superintended the digging of their graves, and gave them a Christian funeral” (Lovett, 1903; 133 – 134).

During her residence in New Guinea, from 1872 until her death in 1886, Tungane witnessed the death of many of her contemporaries and her own life was directly threatened numerous times. Andrew Goldie in his Memoir of 1875 -1879 indicates how febrile the atmosphere was around Port Moresby and how easily a small incident could escalate into

murder-

A woman from Anapata had been caught stealing from the mission house. The Teacher’s wife [Tungane] had thrown the woman on the ground and taken the stolen article from underneath her lamia [skirt]. The natives who were present including her husband were desirous to give her a beating... There was nothing more about the matter until her brother....arrived in the village. Someone had told him, on the way, that the missionaries had been ill-treating his sister....he rushed to the village, seized four spears, and rushed back again to the Mission house with the intention of killing the Teacher.”

Ruatoka went out to meet him. As the Anapata man came towards him, Ruatoka threw down his gun and attempted to wrestle the spear from the young man’s hand. “At a glance” Goldie notes “I saw that the Teacher was more than his match” [Moore, 2012; 55]. This was the third attempt made on Ruatoka’s life which if successful would have likely resulted in the deaths of Tungane and her family.

Marjorie Crocombe records that Tungane “seems to have been more successful at teaching” than her husband who according to Lawes “shouts and storms, scolds and whacks the desk with his stick, until the poor little mortals are half frightened out of their wits” (Langmore 2005; 294) According to Crocombe, “[Tungane] was New Guinea’s first domestic science teacher, for she successfully taught Motu girls sewing, ironing and other domestic tasks as well as reading and writing.” And, when Ruatoka accompanied the British missionaries along the coast and inland, Tungane “was left in entire charge, and she conducted schools and services’ (Lovett, 1903; 137-8). It was during one of Ruatoka’s many absences that a local man named Aruadaera, hearing Tungane preach, made his conversion to Christianity, becoming “the first baptized native in New Guinea.” (Lovett, 1903; 137 -8.) Tungane died in December 1885 (or possibly January 1886) at Port Moresby. Her death was widely reported. *The Maitland Mercury* in Australia (13 March, 1886) recorded “Few visitors have been to Port Moresby who have not received kindness from “the Duchess” as she was called....She was a true heroine – one of the most energetic and honoured pioneers of civilization and Christianity in New Guinea...” And when, a few months later, the chief of the Motu tribe of Port Moresby, Boevagi, died, the *Sydney Morning Herald* reported (4 June, 1886) that his family arranged for him to be laid to rest by the side of Tungane “who for 10 years had been his teacher and friend.”

In 1878, the Police Magistrate at Thursday Island, Mr. Chester, completed a semi-official visit to New Guinea, during which he travelled and befriended numerous of the South Seas teachers, including Ruatoka and his “excellent wife”, Piri and his Mangaian wife, and Taria and his wife. Chester wrote of the teachers and their wives-

They die by violence or disease, and beyond the narrow circle of the missionaries or their fellow labourers nothing more is heard of them....The names of John Williams and Bishop Patteson are widely known, and ... revered as martyrs to the cause No such distinction awaits the teacher-martyr; and yet martyrs they are, as true and devoted as any that fill the long roll of those who suffered for their faith... (McFarlane, 1888; 142-3).

“They are the true heroes of the mission but **who hears their names**” (Henry Chester, 1878;26)

While male missionaries have their names inscribed on church memorials, is it perhaps time to inscribe the given names of women missionaries alongside them?



Iaokoba and his unnamed wife from Manihiki (source W.G. Lawes, SOAS, London University).

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Note: article submitted by Rod Dixon, Mangaia

3. HUTCHIN, JOHN JOSEPH KNIGHT (REV), 1857-1912



Avarua CICC Interior and congregation, London Missionary Society Centenary 1896. Uncertainty surrounds Lady at organ; could be Mrs Large, wife of another LMS Missionary, or Mrs Hutchin, wife of Rev. Hutchin.



Rev. Hutchin and family with a native woman at Takamoa Theological College.



Rev. Hutchin at Mission House, Takamoa.



Rev. Hutchin with his family, taken 1902.

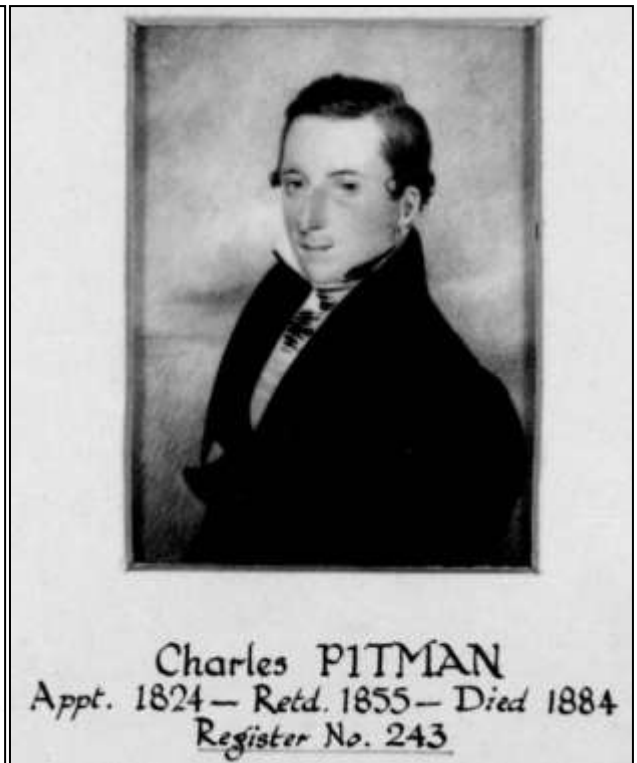
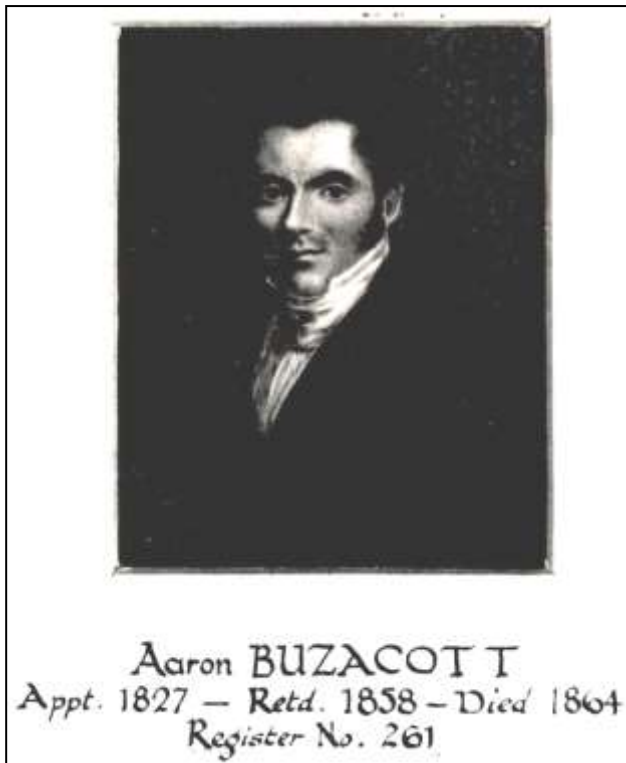


Rev. Hutchin with his family (far right) and Takamoa Theological College students

From the album- Cook Islands, circa 1896, Rarotonga, maker unknown. Te Papa Tongarewa, Wellington. All photos except the one taken in 1912, were kindly sent in by Rod Dixon of Mangaia. The 1912 photo was provided by Rev. Hutchin's descendants in New Zealand when they visited Takamoa some years back. Rev. Hutchin served as an LMS Missionary on Rarotonga for 30 years before leaving for Wellington, New Zealand, where he passed away in September 1912.

4. AARON BUZACOTT AND CHARLES PITMAN

Buzacott and Pitman were 2 of the well-known LMS Missionaries to serve in the Cook Islands. They also composed a lot of the hymns in the CICC Hymn Book. From SOAS LMS Archive, London. Sent in by Rod Dixon of Mangaia.



5. REMEMBERING REV. DR BERNARD GEORGE THOROGOOD OBE (21 JULY 1927 - 30 APRIL 2020)



We remember Rev Dr Bernard Thorogood's well lived long life with gratitude. Thorogood passed away in a Sydney hospital aged 92 on 30 April this year. He is survived by his second wife Joan, a stepdaughter, and two sons, Neil and John.

Thorogood served as LMS minister in the Cook Islands through the 1950s and 1960s. He was a founding member and first president (1962-64) of Cook Islands Library & Museum Society, the first such institution in the Cook Islands.

Rev. Bernard Thorogood (United Reformed Church website, July 2020)

Thorogood, a very tall man, is remembered by many as a gentle giant, a man who always spoke kindly to every living thing he encountered, who encouraged everyone he met, and believed strongly in ecumenism. He is also remembered for a popular little book which he wrote on his experiences in the Cook Islands, called "Not Quite Paradise" (published in 1960).

After he left the Cook Islands, Thorogood served as the first general secretary of Council World Mission from 1970-1980 based in the UK. He became general secretary of the United Reform Church 1980-1992. He was also Moderator of the British Council of Churches executive and was heard from time to time on BBC's "Thought for the Day".

Thorogood was widowed in 1988, and he married Joan after his retirement in 1992, and moved to Australia.

I met Bernard only twice in my life, when he came to Rarotonga for two visits in the 1990s and 2000s and I got the impression very quickly that he was a truly holy man, someone who believed with a passion and practiced what he believed. Bernard remains the most gracious and godliest person I have ever met in my life. We hosted him to a morning tea on both visits at the Cook Islands Library & Museum Society Inc, and on one occasion he gave a fundraiser lecture on behalf of the Society. Both of his visits were reported in Cook Islands News. He talked about his past experiences here as well as his hopes for the development of a stronger local identity in the CICC church into the future.

Since about 2005, I had the privilege and honour of having a letter writing relationship with Bernard. It became apparent to me, over the years of our correspondence, that Bernard had a soft spot in his heart for Cook Islands and Cook Islanders, which he retained until his death. He was a one-man social welfare service for Cook Islanders needing help in Sydney. One case that sticks out in my mind was of a Pukapukan man with a mental disorder who could not take care of himself properly. Bernard wanted to find out if the man still had relatives here, or in Pukapuka. Bernard was going to find a way to return the man to his family.



Rev. Bernard Thorogood (2nd from right) with friends at the Cook Islands Library & Museum Society. CInews, Tuesday 7 January 2014.



This gentle giant was also a poet and an artist. Along with “Not Quite Paradise”, he wrote many other books, including books of poetry, religious and biographical works. These include, Crossing the Bridge, Risen Today; The Flag and the Cross; Letters to Paul; One Wind, Many Flames; Our Father’s House; Old Grey Prayers; A Guide to Amos. He also edited the history of the LMS called, Gales of Change.

Bernard Thorogood was born and raised in southeast England, trained at Scotland, and for 18 years ministered in Cook Islands and Kiribati. Thorogood’s funeral service took place at Pymble Uniting Church on 7 May at 4pm Sydney time. His service can be viewed live on the internet at this link: <https://gregoryandcarr.com.au/tribute-centre/tributes/#client/5661b74b-4b72-4a5d-9d89-1bc5b955e3b0>.

May the soul of Bernard Thorogood rest in peace and may the light of God’s grace shine upon him perpetually.

Jean Mason, manager/curator, Cook Islands Library & Museum Society.

Below is a review of “Not Quite Paradise”, Rev. Bernard Thorogood’s popular book about the Cook Islands, written by Moana Moeka’a, a member of the council of Cook Islands Library & Museum Society.

“What this book is not,” writes the London Missionary Society orometua Bernard Thorogood in the introduction of his book on life in the Cook Islands in the late 1950s: “It is not a scholar’s treatise and it is not an official statement of policy on behalf of the London Missionary Society Society, or the Cook Islands Christian Church”.

Thorogood was one of the last English missionaries who served for a long period of time in the Cooks – a tradition begun in the 1820s when Aaron Buzacott, Charles Pitman and John Williams reached these shores. He served on both Rarotonga and Aitutaki, and took in some of the other islands while the LMS representative in the group.

While touching on daily life during his stint in the Cooks, Thorogood endeavours to produce a book which makes the life in the South Pacific a little more real – “an honest portrait, with the greys as well as the blacks and whites, is important because that is how God looks at us.”

“The islands are all the more attractive because they do not possess the attributes of a legendary Paradise,” says Thorogood. “They are full of life. They are not stagnant with sensuous pleasures; neither are they numbed with saintly smog.”

Thorogood looks at the role played by the LMS and the church against a background of Polynesian tradition and tribal differences in small communities, comparing the Christian cultures of the Europeans and Cook Islanders.

“The missionaries are often pictured as destructive force, destroying not only idols but the ethos of the race, their joy, their national pride,” writes the author. “If this were true it would be a most serious condemnation against men whose work is to help others find a fuller and richer life.”

The characteristics of different island groups – including the Cooks – have helped mould these traditions into peculiar forms, using Samoa as an example where it has been said that “Christianity has been Samoanised too much”.

Thorogood says the church has a duty to be a unifying force since it offers in the gospel a sure foundation for living. “And because the island is in many ways mixed up, the church must be clear in its beliefs, understanding the heart of its message, able to speak as clearly as the Master did.”

One may ask what could have happened had the country been run by the whalers, the traders, and the blackbirders in the early nineteenth century?

Thorogood’s description of his experiences on a number of the islands puts the reader in his shoes as he goes about his service. And with his intimate knowledge of the culture, he captures the moment with the accuracy and humour that most Cook Islanders can relate to.

When he first arrived in Manihiki he wondered what a large bed lashed onto two bicycles was to be used for. "As I reclined, with what imperial graciousness I could muster, the young men wheeled me through the little village of Tukao to the mission house."

He analyses various aspects of Cook Islands life -- everything from the ariki system on Rarotonga to family life, baptism, ghosts, fishing, marriage and pre-marital sex. Where is, he asks, the Christian conscience in parents allowing their adolescents to go out and have 'fun'? "The effects of this youthful licence are serious; you do not have to be a prude or a Puritan to see that."

As the LMS prepared to pack up and move out, Thorogood notes that there were huge advances after their arrival but a lot of marking time in the twentieth century.

"There is holiness in the islands, there is honour for God, there is a living church; but there are self-satisfaction, materialism and age-old sins still to be conquered."

(Published in 1960 by the London Missionary Society and available for borrowing from the Cook Islands Library & Museum Society).

6. RE-DEDICATION OF THE "ISLANDER MISSIONARIES MEMORIAL CHAPEL," 17 JULY 2020



A Brief History

On Friday 17 July, the college celebrated the rededication of its chapel, the centre of its life and wellbeing. In the absence of the Chairperson Rev Dr Leatulagi Faalevao due to covid19 restrictions, the Deputy Chairperson Rev Dr Epineri Vakadewavosa did the honour of rededicating the chapel after 52 years of service. The reason for its major renovation was due to the many leaks over the past years that have threatened its structure. To save the current structure and its important history, which has deep meaning to the Pacific ecumenical journey, the management has to act quickly, even under the challenges of the covid19 pandemic. It took the college Maintenance Team six weeks to complete the work.

When the chapel was planned for a full renovation, a search for a documented history began.

Unfortunately, there was none. So commenced the hunt for information from the PTC library archives and PCC reports to document one. To our surprise the extracted archival documents shed some light

on the historical, ecumenical, and theological significance of this chapel that I believe should be celebrated together with the 55th anniversary of the college this year.



Chapel construction 1968

A. CHAPEL HISTORY: A SYMBOL OF DECOLONISATION

The *Islander Missionaries Memorial Chapel*, as the chapel was originally named by the Pacific churches, was dedicated on Monday, 9 December 1968, by the Rev. Sione 'Amanaki Havea, the then Principal of Sia-'a-Toutai Theological College in Tonga, and the then Chairperson of the Pacific Conference of



Completion stage and Dedication 1968

Churches. As the name of the chapel indicates, it was consciously meant to be part of a larger movement in the Pacific that ardently demanded the rightful place of the Pacific Islanders in their own history which had been at stake during the centuries-long colonialism and its aftermath. It was quite evident in the clarion call given by the first General Secretary of the Pacific Conference of Churches Rev. Vavae Toma from Samoa, in the first General Assembly of PCC held at Lifou, in New Caledonia, in 1966. He said: *“while we have carefully preserved the names of the European and American missionaries to the Pacific of last century, we are in danger of losing for all time the names of many more Islander missionaries”* (George A. F. Knight. 1968. *The Pacific Theological College Newsletter*. No.9 (June), 2). As Rev Dr George Knight, the first principal of PTC recollected, Rev Toma stressed on the historical fact that in some cases the Island missionaries *“were the first ones to bring the Gospel to the Territories that no white man had reached. Thus both Tahitians and Tongans brought the Gospel to Fiji before the first white man had set foot on its shores”* (ibid.).



2020 facelift with new colourbond roofing, new windows, and posts



Old chapel normally covered with tarpaulin because of the many leaks

Throughout the Pacific, the islander missionaries built and started theological schools, converted grassroots communities, took the gospel to most remote island communities, the hands, feet, and eyes of the European missionaries on the ground, even led the movements of resilience when the European missionaries were called back to Europe as in the case of the Methodist church in Samoa. Unfortunately, most of these sacrificial services were not acknowledged, recognised, or documented by the mainstream Pacific history textbooks that have been written both by Europeans and Pacific islanders. In fact, the current college vision of justice enhances the 1960s church leaders’ vision of justice to the Pacific people’s service and reclaiming their rightful place in the Christian mission narrative. But this narrative should not in any way be intended to underrate the equally heroic sacrificial service of the European missionaries who contributed a lot to the Pacific household even sometimes at the cost of their lives. Rather it is about questioning and overturning a dominant colonial narrative that has contributed to the suppression and non-recognition of similar services offered by indigenous missionaries, or any indigenous peoples. This is why history is critical to changing the narrative. I may say that this chapel, is symbolic of this vision of justice and decolonisation initiated by our forebears.

B. CHAPEL FUNDING: A SYMBOL OF AN ECUMENICAL HOUSEHOLD COMMITMENT

The Report of the First PCC General Assembly in Lifou in 1966 in New Caledonia recorded a proposal of a clear plan for the Chapel to be erected and also a vibrant vision for the chapel. It was recorded in the Assembly report: *“We propose to our member churches that a united effort be made by our people to provide funds for the building of the college chapel. We suggest that a special service be held in every village close to 27th June 1967. This would be an act of thanksgiving for the ministry of islanders who have carried the Gospel across the Pacific. A thank-offering made at these services would be sent to the P.T.C. so that the chapel might be a lasting memorial to our own islanders who were such great evangelists...”* (The Pacific Conference of Churches. 1966. *Report of the First Assembly of the Pacific Conference of Churches held in Lifou, New Caledonia and Loyalty Islands from 25th May to 7th June, 1966*: p. 4.). Further, as Dr Knight records that the vision of these church leaders was that *“[t]he names of the indigenous missionaries would then be laid up in*

the Chapel, which would become their memorial...It is gratifying that the names of the Roman Catholic indigenous martyrs and missionaries will be included on the scroll" as well. (Knight, Newsletter, 2). This scroll is in the library though incomplete. Thus this shift of mindsets in the church complements the self-determination and decolonisation spirit of the 1960s in the Pacific. What I can confidently say is that this chapel was meant to be a symbol of relationality not only in community commitment from the ground but also relationality between Catholics and Protestants. We are family in the mission of Christ to the Pacific household of God.



The new plaque to celebrate the 55th Anniversary



Unveiling the Plaque, Deputy Chairperson of PTC Council, Rev Dr Epineri Vakadewavosa

C. CHAPEL THEOLOGY: A SYMOBL OF DECENTRALISATION OF POWER

The architecture of the chapel signifies the relational vision of the Pacific churches. The octagonal shape with the pulpit and communion table at the center was designed in such a way that the slide of light from the glass roof at the centre of the chapel would fall on the proclamation of the word and celebration of the Eucharist. This signifies the strong ecumenical spirituality of this place rooted in the philosophy that there are multiple cultures, multiple traditions, and multiple lights that come from different corners of the region and the world that make part of our being. In other words, it was an embodiment of the true ecumenical and relational spirit that the Pacific churches celebrated. The vision is that no one is left out or left behind in this chapel.

The Pacific churches, having a long-experience of being enslaved by colonisation, wanted to ensure that the new Chapel becomes a symbol of freedom and decentralisation of power. According the Dr Knight, "*being virtually circular, the chapel will not sport any seats of the mighty*" (ibid). It was envisioned not only that the people who sit in the circular pews enter into a relational face to face encounter with God and with each other, but also should redeem themselves from the single-might to embrace multiple lights, from one dimensional to multi-dimensional faith, and from being individualistic to embrace a neighborly spirit during worship. Hence the chapel as the great equalizer symbolises that all are equals when we come to the presence of God (Knight, Newsletter, 2).



New internal face, with a cross, as the old chapel did not have one. Name of chapel mounted on top of the cross. New TVs for liturgy. Ceramic tiling.



New weatherproof glass ceiling with the PTC logo with new sound system mounted to the walls

CONCLUSION: THE POWERHOUSE

To conclude, the powerful symbolism of this chapel provides vision and hope of why this space should be at the heart of our ecumenical journey. This space is not just a chapel. It is a compass of decolonisation. It powers both the college spiritual journey and the ability to be able to see and interpret life from different multiple perspectives, especially from the perspective of those suppressed by colonial conventional ways. Our forebears had vision that this chapel could ignite and shape a movement to change our mindsets for a new story for the Pacific household of God. This is the initial step into redemption. Into our *metanoia moment*. Into recognising and giving credit and respect to those who deserve it. Like the islander missionaries. Like those who own this land the college is built on—the Suvavou people. I do hope that what comes out of this chapel, its liturgy, its biblical and theological reflections would continue this vision of decolonisation, ecumenical commitment, and the decentralisation of theology, structures, and leadership in order to be faithful to the gospel of Jesus Christ.



New chapel inside during the night



The floating cross at night on top of chapel

Acknowledgement:

I acknowledge God for allowing us this space under the extraordinary pressures of the pandemic to complete this work. To Tui Suva and the Vanua o Suva for allowing the college to exist on their land. To the Chairperson, Deputy Chairperson, and members of the College Council for their prayers and support. To our mission partners for always believing in a partnership in mission. To the PTC community for their endless support. Last but not the least to the Construction and Maintenance Manager and his Maintenance Team that made this possible. Vinaka!

Announcements to PTC community:

1. The chapel will be opened from 8am to 4pm, Monday to Friday, to host community prayers, meditations, and quiet time for individuals and families for the PTC community and the wider Suva ecumenical family. The college chaplain will be responsible for this initiative.
2. From next year 2021, because of the chapel's important history and theology, the college will honour the churches' vision by celebrating annually the 27th June as the memorial day to remember the sacrifices of the islander missionaries to the Pacific household. By celebrating every year their contribution to Pacific Christianity, we celebrate as well the meaning and purpose of this chapel.

Vinaka vakalevu! Principal, 20 July 2020

Note: The above article was forwarded by the PTC Principal to all PTC-member churches last month. At the request of the CICC GS, the Principal kindly agreed for its reproduction in this issue of the newsletter for which the CICC is grateful. The CICC is a founding member of PTC when it was established 55 years ago.



HEALTH-WISE

13 AMAZING HEALTH BENEFITS OF CHILI PEPPER

1. Improves Digestive Health and Metabolism

One of the biggest advantages of capsaicin is its contribution to gut health and weight loss. Contrary to popular belief, chili peppers can actually be an anti-irritant to your stomach and a great way to treat stomach ulcers. Secondly, chili peppers, especially in its powder form, is rich in antioxidants and other compounds that can soothe other digestive issues, like upset stomachs, intestinal gas, diarrhea, and cramps. Peppers are able to accomplish this because they stimulate gastric juices and work against the acidity in your digestive tract. Thirdly, chili peppers can accelerate your metabolism. By speeding up your metabolism, you curb your cravings and improve the rate at which you burn fat. In general, it is thought that the consumption of chili peppers along with other healthy lifestyle practices can improve weight loss.

2. Alleviates Migraines

Capsaicin from chili peppers has also shown potential in treating headaches and migraines. According to a study by the American Academy of Neurology Annual Meeting in Philadelphia, 18 patients with headache diagnoses were treated with an intranasal capsaicin. As a result, 13 patients had full relief. Majority of the other patients experienced some relief, and only one patient had no relief. The researchers found that the capsaicin desensitizes the trigeminal nerve and decreases the CGRP—both of which are responsible for creating migraine pain.

3. May Reduce Risks of Cancer

Chili peppers also present a potential natural remedy for fighting cancer. According to the American Association for Cancer Research, the capsaicin and antioxidants in chili peppers can kill cancer cells in leukemia and prostate cancer. This is largely due to the high antioxidant and anti-inflammatory properties of chili peppers. For example, in the case of prostate cancer, capsaicin reduces the growth of prostate cancer cells by triggering a depletion of the primary types of cancer cell lines. Similar effects can be found in breast, pancreatic and bladder cancer.

4. Fights Fungal Infections, Colds, and the Flu

The characteristic red color of chili peppers is an indication that it is rich in beta-carotene or pro-vitamin A. Vitamin A is key in maintaining a healthy respiratory, intestinal, and urinary system. Also, vitamin A and vitamin C in the chili peppers are vital in building up your immunity against infections and illnesses. If you suffer from congestion or allergies, a capsaicin nasal spray can help relieve your symptoms. Moreover, capsaicin has a number of antibacterial properties that can fight chronic sinus infections. If you are suffering from a high fever, hot chili peppers can not only relieve the pain, but they can also stimulate the immune system to fight off the virus. Chili peppers can also be used for their anti-fungal properties. Specifically, it can kill food pathogens, bacteria like *H. pylori* and cure a number of inflammatory bowel diseases.

5. Provides Joint Pain Relief

In addition to being a natural source of pain relief for headaches and migraines, chili peppers can be used to reduce joint pain. Essentially, you can apply the chili pepper to the skin to reduce the presence of chemical P. Chemical P is the compound responsible for transmitting pain messages to the brain. Capsaicin binds with pain receptors and induces a burning sensation that may desensitize your pain receptors over time. In this way, capsaicin acts as a pain reliever. Typically, it can be used to treat shingles, joint pain, and HIV neuropathy.

6. Fights Inflammation

Another one of capsaicin's valuable characteristics is that it inhibits substance P, which is a neuropeptide that is responsible for inflammatory processes. As such, capsaicin is thought to be a potential treatment for a number of sensory nerve disorders, such as arthritis pain, diabetic neuropathy, and psoriasis. An animal study found that animals who were treated with a substance that caused inflammatory arthritis responded well to a diet high in capsaicin. Thanks to the diet, the animals experienced a delayed development of arthritis and a significant decrease in inflammation throughout their bodies.

7. Supports Cardiovascular Health

Chili peppers can also be a great, natural way to support your cardiovascular system and prevent heart disease. Chili peppers are high in potassium, which is a mineral with a number of functions in the human body. Potassium combined with folate can reduce your chances of developing heart disease. Moreover, potassium can help relax your blood vessels, which makes blood flow much easier on your body. Chili peppers also contain riboflavin and niacin. The latter is responsible for maintaining healthy cholesterol levels and in turn, lower the risk for heart disease. Chili peppers can also protect fats in your blood against free radicals. For example, one study found that eating fresh chili increased the resistance of blood fats to oxidation, which is free radical damage to your triglycerides and cholesterol levels.



8. Decrease Risks of Type 2 Diabetes

In addition to maintaining your heart health, chili peppers can reduce the risk of developing high blood levels of insulin, which is a common symptom of Type 2 Diabetes. According to the *American Journal of Clinical Nutrition*, a number of Australian scientists discovered that a meal containing chili pepper can result in the right amount of insulin to reduce blood sugar levels. This is a particularly useful fact for individuals with high BMIs or those who suffer from obesity. Lastly, remember that chili peppers are high in antioxidants, carotenoids, and vitamin C. These contribute greatly to insulin regulation as well.

9. May Improve Cognitive Functions

One of the key ways of maintaining a strong cognitive performance is a proper amount of oxygen and iron. Fortunately, chili peppers are rich in iron. This leads to an increase in the blood flow and hemoglobin production in your brain. In turn, chili peppers can help improve your cognitive performance. Additionally, they can also decrease your chances of developing cognitive disorders like dementia and Alzheimer's.

10. May Improve Longevity

A study conducted by the Chinese Academy of Medical Sciences discovered that people who consume spicy food have a better chance of having a longer life. In other words, common spices have the potential to increase a person's chance to live a longer, healthy life.

Over the course of seven years, the researchers found that individuals who ate spicy foods three to seven times a week has a smaller chance of experiencing cancer, heart disease, and respiratory illnesses. This can be credited to capsaicin's ability to reduce inflammation, clear the respiratory tract, and overall reduce the development of lifelong diseases.

11. Promotes Red Blood Cell Growth

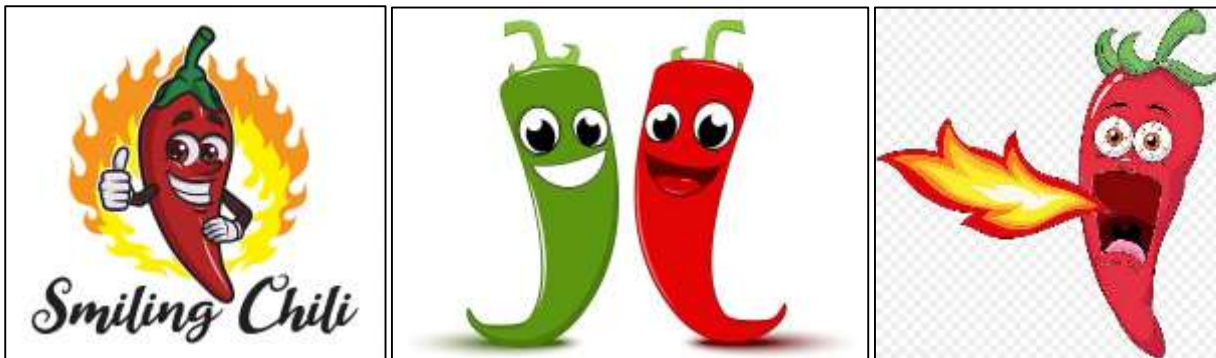
In addition to maintaining heart health, chili peppers can also help with new blood cell formation. This is due to the fact that chili peppers are rich in copper and iron. As such, they are able to treat symptoms of anemia and fatigue. Additionally, chili peppers also contain folic acid, which is key to fighting anemia and producing healthy red blood cells. This is particularly valuable for pregnant women because a deficiency in folic acid could mean birth defects in newborn babies.

12. Improve Ocular Health

Like we mentioned before, the vitamin A in chili peppers is important to building a strong immune system. However, it is also important in keeping your eyesight healthy and strong. It is known for preventing night blindness and ocular degeneration. One tablespoon of chili pepper in your diet contains 9% of your daily recommended need of vitamin A.

13. Keeps Your Hair and Skin Healthy

The vitamin C in chili peppers does not just strengthen your immune system. It also creates and maintains collagen, which is a key protein found in healthy hair and skin. Specifically, cayenne pepper is a great natural ingredient that can add some spice to a beauty routine. Cayenne pepper can be mixed into a face mask to deal with skin inflammation. It can also treat wrinkles, acne scars, and dark spots. Cayenne pepper is able to do this because it essentially stimulates blood flow which leads to flawless skin. Mixed with olive oil, cayenne pepper can also make a great hair mask to bring some luster and shine to your hair.



Conclusion

All that being said, the next time you put together a meal, consider adding a dash of spice. As you can see, with chili peppers, a little can go a long way. So, a slight burn on your tongue or a teary eye might be worth its amazing health benefits. If you are looking for a natural way to deal with some of your health issues, chili peppers are the way to go. We hope this was helpful to you. Let us know if you have questions.

Source: Conserve Energy Future, Google. Images from Google.

CALL OF THE APOSTLES

(They trod the dusty roads of Galilea – An Independent Study on the Apostles of Christ)

PART 13 *(final chapter, continued from last newsletter)*

Paul – An extraordinary Christian. (Paul of Tarsus)



Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?" He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting.

Acts 9:1-6 (vs. 1-9; Also see Acts chs. 22 and 26).

Last of all, as to one untimely born, he appeared also to me. 1 Corinthians 15:8

Once upon a time there lived a man by the name of Og. That man became King of Bashan in the northern part of the Holy Land. King Og was a giant who had a bed that was fourteen feet long and six feet wide. The Old Testament states that Og was the last of the remnants of the giants (Deuteronomy 3:11).

Unlike King Og, Paul was not an impressive man physically. From the Bible and early Christian historians we have a few glimpses into Paul's "make up" to indicate that his greatness didn't come from outward appearances.

Writers have said that Paul was not much above five feet tall. He was most likely bald-headed. He had poor eyesight, a crooked nose, and may have been bow-legged. Paul's own description of himself included a weak body, contemptible speech, and poor eyesight (2 Cor. 10:9-10; 2 Cor. 11:6; Galatians 4:15).

His physical appearance did not impress anyone, but his spiritual and moral qualities placed Paul in the ranks of the extraordinary people of all generations. Paul was an extraordinary Christian and Apostle.

Even though Paul stands out as the greatest apostle and Christian since the time of Jesus, yet he never has made such great claims for himself. He wrote, "I am the chief of all sinners, the least of all saints" (1 Timothy 1:15).

We find good reasons in the life of Paul to declare that he was an "extraordinary saint." When we submit life to God we, too, can qualify to be God's extraordinary people. We can't be "another Paul." God wants us to be ourselves as He changes us into the people we need to be.

Three steps are needed for one to be an extraordinary Christian. These are conversion, convictions and companionship. Look at these three ideas that were in the life of Paul and may be found in the life of every Christian. God can make us extra ordinary people. We can be above the ordinary in every area of life where we live.

Conversion is the first step on the way to becoming an extraordinary Christian. Christian conversion means that a person repents of the sin of unbelief and receives Jesus as personal Savior.

The conversion experience of Paul is recorded in Acts chapters 9, 22, and 26. Let's review the monumental events that took place before Jesus stopped Paul "dead in his tracks" on the Damascus Road.

The three-year ministry of Jesus had come to a close. The crucifixion had taken place, followed by Christ's bodily resurrection (Acts 1:3; 1 Cor. 15). During a period of forty days, Jesus walked and talked with His followers, and then ascended to heaven. About one hundred and twenty believers waited in Jerusalem for ten



days as Jesus had instructed them. On the day of Pentecost the Holy Spirit, with an unforgettable display of power, descended upon the "Upper Room" believers.

Simon Peter and the other apostles, filled with the Holy Spirit, began to preach about the death and resurrection of Jesus. Thousands responded to the invitation and became followers of "the Nazarene."

One "rabid rabbi" by the name of Saul of Tarsus (Paul) became a bitter enemy of the Christian faith. He was determined to put an end to the phenomenal spread of that NEW MOVEMENT. He gave permission for the stoning of Stephen as the story is told in the seventh chapter of Acts.

Soon after the martyrdom of Stephen, the Jewish Supreme Court in Jerusalem gave Paul authority to go to Damascus and arrest any Christians he could find. As Paul and his group arrived near that Syrian city, a bright light from heaven enveloped them. Paul fell to the ground as the Lord's glory blinded him. A voice asked, "Saul, Saul, why do you persecute me?" When Paul asked who was being persecuted, the answer came back, "I am Jesus whom you persecute" (Acts 9:4-5). At that moment, Paul changed. He repented, believed, was baptized, and soon became a flaming evangelist for Christ.

True conversion leads one to turn from sin to the Savior. We receive Jesus by faith and become God's sons. In John 1:12, it states that those who receive Jesus become the children of God. Also in Romans 10:9-10, it states that a person who believes that Jesus is the crucified, resurrected Son of God and trusts in Him has eternal life. In the Book of Proverbs 14:12 it states that many routes that seem good to a person may be the ways of death. Salvation does not come through a church or a denomination. Religious rites do not offer redemption. Jesus is the only way to God (John 14:6).

All who repent and receive Jesus becomes God's "converts." The amazing fact is that every converted person has the possibility of becoming an extraordinary Christian.

Right Convictions become another step on the route to being an extraordinary Christian. We are often persuaded or convinced about many issues in life. Sometimes they're right and often those convictions may be wrong. The Christian needs genuine convictions that comes from God.

We need convictions about the Scriptures. The Bible is God's divinely inspired and authoritative Word. As Paul wrote, "All Scripture is given by inspiration of God, and is profitable" (2 Tim. 3:16). The Bible is a unique Book. It is eternal. "Forever, O Lord, your Word is settled in heaven" (Psalms 119:89). No other book can be compared with God's eternal Word. We find help in the Bible that exceeds instruction and help from any other writing. Proverbs 3:5-6 tells us to trust the Lord without leaning upon our own wisdom and God will direct us in the right way. God's Word is supreme. Have unshakable convictions about God's unique and inspired Word.

God's Book takes us to Jesus, the Source of life. The true Scriptures are the thirty-nine books of the Old Testament and the twenty-seven of the New Testament. God's revelation became complete with the apostles who saw and wrote of Jesus. Read John and Proverbs and the entire Bible. We need convictions about God's Word.

Charles Spurgeon of England said, "The Bible is like a tiger. You don't have to defend that animal. Turn him loose and he defends himself." We don't need to defend and argue over the Scriptures. Turn it loose and it will do God's work. It is like a hammer that breaks the rock in pieces. The Bible is like a sword that cuts in all directions The Scriptures are like a fire that burns (Jeremiah 23:29; Hebrews 4:12). Let's have convictions about God's Word and "turn it loose."

We need convictions about the Savior. At the out set of human history God gave the promise of the Redeemer. Throughout the Old Testament dozens of prophecies of the coming Messiah may be found. The New Testament revealed what the Old Testament concealed. We need convictions about Jesus as the Eternal Christ, His Virgin birth, His perfect life. His teachings are infallible.

He died as our substitute on the cross and shed His blood for our redemption. He was buried and rose again on the third day. He ascended to heaven and intercedes for us and will come again. Jesus is "the way, the truth, and the life," and He is the only way to God (John 14:6).

Once the world became so wicked and violent that God said that He was going to destroy it by a flood. God spoke to Noah and told him to build an ark so that he and his family and plenty of animals could be saved from



the destruction that would come upon the earth. Noah and his sons worked for one hundred twenty years to build the large vessel. During those years Noah preached. The day of the flood came and Noah's family and countless animals entered the ark. They went through one door. Noah obeyed as God told him to do. He and his family found life.

We have only one "ark of salvation" and that is Jesus. He is the only Savior. No other way is open for man to go into God's presence and live forever. He is the unique, once-in-history Son of God and Son of man who offers life eternal. No one else has ever made the claims of Jesus nor has anyone else ever done what He has done. We need deep, unshakable convictions about Jesus.

We need convictions about Satan. He is the devil, the deceiver. The Bible reminds us in 2 Corinthians chapter four that Satan blinds the minds of those who refuse to come to Christ lest the light of the glorious gospel of Christ should shine unto them so that they can be saved.

The devil is behind the evil powers of the world. He is like a roaring lion that wants to devour and destroy all that he can. The devil with all the evil ways that he offers to man wants to keep everyone from coming to Jesus as Savior. We need to know that the devil has been "sorely wounded" by the death of Jesus on the cross, but meanwhile the evil one is trying to stop all the work of God that he can. We need convictions about the evil devil remove the letter "d" from the devil's name and you have the word "evil."

We need convictions about service. This is the place where Christians can show themselves to be "extraordinary." We have been saved to bring glory to God, to praise him and to help one another. Christ has saved us in order that we may go to work for Him in the Church and kingdom cause. Paul wrote in Ephesians 2:10, "For we are created in Christ Jesus unto good works." Every Christian needs to focus on verse 10. The "unto" preposition is the word "hina" in Greek, which is a "purpose" clause. That "unto" tells us that we are to produce "good works" because God has ordained this way of life for His redeemed people. We work for the Lord out of gratitude for the life He gives us. The great gift of salvation motivates us to work for the Lord.

Our service unto the Lord needs to be ceaseless. When God saved Paul on the Damascus Road, that "thirteenth apostle" asked, "Lord, what will you have me to do?" Between his conversion and his death, Paul kept going. He traveled south to the Arabian Desert. He moved across the Holy Land to Asia Minor.

He preached in Rome and beyond. Some historians think Paul may have gone as far as France and England between 63 and 68 A.D. Paul traveled at least ten thousand miles on his missionary journeys. We can keep going, too.

In tens of thousands of Churches across the world we find people in "ceaseless activity" for God. Those people teach the Bible, visit, go to see the sick in the hospitals or in homes, attend Church regularly, pray, promote home Bible studies, invite their neighbors to Church, support their pastors, serve as ushers in Churches and the work is endless. Praise the Lord for Christians who become involved in God's worldwide kingdom enterprise.

Our service to the Lord may be costly. Paul paid a big price for serving the Lord. He listed some of his sufferings in 2 Corinthians 11:23-33. When we follow the Savior, we should prepare to be "good soldiers" of Jesus. Countless pastors in "third world" countries live on starvation salaries, travel by bicycle or bus and never own a home. Those people know what it is to "suffer for Christ."

Billy Sunday, a fiery evangelist of a past generation, declared that many soldiers never come home from wars because they die on battlefields. Other soldiers come home with wounds. Then he asked, "Oh, Christian, what scars can you show for your service to Christ?" What about our service to the Lord? Is it casual or costly? Do we give our best to the Master?

Our service unto the Lord needs to be with compassion. As Paul left Ephesus where he served about three years, he wrote, "You know...after what manner I have been with you at all season, serving the Lord with all humility of mind, and with many tears, and trials" (Acts 20:18-19). Again, Paul wrote in the first verses of chapters nine and ten of Romans that he had great heaviness and continual sorrow in his heart for those who had not been saved. Is our service to Christ one of compassion? What about our tears over the lost, the prodigals, the unreached? Are we reaching out to others?



Our service unto the Lord needs to be Christ-centered. Paul's message centered in the crucified, raised, coming again Savior. We have an entire Bible to preach and teach, but the central message is Jesus and God's kingdom (Acts 28:30). The Bible is a "Jesus Book." Extraordinary Christians have convictions that count.

Godly companions help a person stay on the route of being an extraordinary Christian. Paul wrote, "For none of us lives to himself, and no man dies to himself" (Rom. 14:7).

We can have plenty of Christian friends. The book of Proverbs states that if a person wants friends, he must show himself friendly (18:24). Christians need a big network of Christian friends - - those who love despite another's faults or failings. Every Christian needs friends who are "filled with the Holy Spirit," those who honor God with Christ-like lives. If we want to be effective, strong Christians then we will have fellowship with those of like mind and heart.

Paul gave a list of twenty-seven friends in Rome where he had never been (Romans 16). Before closing the letter, he listed eight others who were with him. Paul was a man with companions. He did not travel alone on his journeys. Luke was with him on most of his trips and told about those events throughout the book of Acts. Two, three, and four people, and sometimes a half dozen traveled with Paul. He related well to others. Are we following Paul's example in the matter of relationships?

We need companions and friends who pray for us. Paul asked Christians to pray for him. We know that those who pray for us are our friends. We pray for those who face struggles, who meet all kinds of financial problems, who face illness, death, or unsavory work. We pray for one another. Prayer partners enrich life. We can ask those around us to be in the group that prays for one another.

We need companions and associates who participate with us in God's work. Every Sunday School teacher knows that she or he needs members who help. Home Bible study leaders need those who help them reach out and touch the lives of others. The greatest friend of all is Jesus. Jesus is the Savior and Lord who brings us conversion, and He gives to us convictions and companionship. Let's do like Paul and line up with Jesus.

On a cold day in October 67 A.D. soldiers led Paul outside the city of Rome. Emperor Nero had given orders for his execution. Timothy and a small group of Christians stayed with Paul to the last moment. The "Thirteenth Apostle" was placed on the ground. A soldier lifted a sword that fell across the neck of Paul. His head rolled in the bloody dirt. At that moment a burst of glory flooded Paul's life as he entered Christ's presence in heaven. He knew the meaning of "To live is Christ and to die is gain."

Even though Paul is listed as "the thirteenth apostle," we need to know that God is still sending people into the world as His messengers. We can be an extension of those thirteen apostles. Beyond that, we can be an extension of thirteen million and thirty million and three hundred million and the count of those who belong to God is almost endless. We can become a part of that "innumerable company" who love Christ and are faithful to His cause. Let's be a part of these great men of faith, THE APOSTLES, shall we? There's more written books of this Apostle and it serves as witness to his great work.

Final Analysis

Hebrews Chapter 11:4 – 40

Great heroes of faith

By faith Abel offered unto God a more excellent sacrifice...By faith Enoch was translated that he should not see death; and was not found, because God had translated him...By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith...By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went...he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise...Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised...when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son...By faith Isaac blessed Jacob and Esau concerning things to come...By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff...By faith

Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones...By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment...By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace...And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens...Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mocking and scourging, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth...And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

To God Be the Glory...Great Things He had Done

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(This is the last chapter of this series; the full document can be emailed to whoever wants a copy; email the editor on gensec@cicchq.com. Alternatively, email Vaka on ngarovaka8@gmail.com. Rev. Ngaro is currently the minister for Avarua parish of the CICC, Rarotonga).



Painting of Jesus and some of his followers (Google image)

WHAT THEY ARE GOOD FOR

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Flower arrangements from the collection of Mina & Umar, Apia, Samoa

