



Cook Islands Christian Church

Newsletter

#81 Mar 2021

Since 2005



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



210 days to the CICC Bicentenary Day – 26 October 2021

TO ROTO I TEIA NUTILETA/CONTENTS:

- ★ Ko te Ara Tapu
- ★ Tiaki Kiritimiti e te Mataiti i Matavera
- ★ Teretere Mapu, Peperuare 2021
- ★ First 2021 Sunday School Rally on Rarotonga
- ★ Third Century as an Enlightened Christian Nation Beckons
- ★ From the Principal's Desk
- ★ Nuti Potopoto
- ★ Memory Lane
- ★ Bicentenary Celebrations Programme
- ★ Here and There
- ★ Health-wise
- ★ Study of Genesis
- ★ Photo Sharing



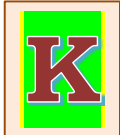
Takamoa Theological College student intake 2021
(Photos by Saungaki Rasmussen)



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CICC NUTILETA 81

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 81 tei akamataia i te mataiti 2005. Ko te nutileta mua teia no teia mataiti 2021.

Ia tatou e akavaitata atu nei ki te mateanga e te tuakaouanga o to tatou Atua, kua tau mari to tatou tuatua akatomo, koia te reo o Iesu kia Pilato i te na ko anga e, *Kare to teianeia ao taku basileia, naringa no teianeia ao taku basileia, kua akamaroiroi ia toku au tavini kia kore au e tukuia ki te ngati Iuda; kare ra toku basileia i to konei (Ioane 18.36).*

Jesus before Pilate (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 nutileta 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 Takamoia nei; ka rauka oki te reira au nutileta 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. KO TE ARA TAPU



Rarotonga nei e 2 mataara takapini i te enua; e tai na te pae taatai tei karangaia e Ara Tapu. Taku i marama, kua rauka mai teia ingoa no te mea i te tae anga mai o te Evangelia i atu me kore maani ia'i teia mataara, tei riro te au Orometua Papaa i te reira tuatau i te tari mai i te tangata e noo ra ki roto i te enua, ki tai nei vaiata ki te tai. Ko te rua o te mataara, koia oki te Ara Metua, kare i takapini takiri i te enua, ko te maataanga ra o te reira mataara, kua na roto rai i te enua. E au tuanga tetai i Ngatangia, Titikaveka e Arorangi kare te Ara Metua i tae, ka oki rava mai ki runga i te Ara Tapu e rauka'i kia oki akaou ki runga i te Ara Metua. Maramarama ua i te tangata i teia ra me tuatuaia ana e Main Road, ko te Ara Tapu ia, Back Road ko te Ara Metua ia.

200 Mataiti o te Evangelia ki te Kuki Airani nei

I na ko te reira te tuatua no nga vaerua maata ra o teia tataanga mai e te Evangelia mei tona Airani nei e 200 mataiti i topa teia ra. Ko te upoko ia o teia tatou te CICC i aere mai ko akaepaepaia, akarangia, ki e tu mai nei.



E maata uatu rai te au tua tua mei te tuatau i tae mai ei te au ki te 1960s/70s. Tetai o te reira au tua

mataara i Rarotonga nei. Ko te koia oki te mataara tei aereia taeanga mai ki te Kuki ake nei, e tae ua mai ki tataanga, Te Ara Tapu ta te ka akamaaraia, Aitutaki i roto ia Okotopa

tapapa tei tataia e te au tata Orometua Papaa, e tae ua mai tapapa e pera te au tutu, tena kua

tuku iatu ana na roto i teia nutileta i te au mataiti i topa, tena katoa tetai au tutu tei roto i te tuanga *Memory Lane* i roto i teia nutileta numero 81, kapi 18-24. No reira kua atea te tua tapapa/history o te LMS/CICC, kare ireira teia tataanga e amiri atu i te reira au tataanga, ka akatinamou ua ra ki te parani o teia ra, te 200 mataiti te ka akamaaraia i teia mataiti. Tapoenga atu ei teia tataanga i te timataanga i te akara e, kiea apopo.

Porokaramu

Sabati Okotopa 24 ki te Sabati Okotopa 31 e tu mai nei, ko te epetoma ia ka rave te CICC i tana uipaanga maata numero 34 ki Araura, te enua i tae mua ei te Evangelia a to tatou Atu ki te Kuki Airani nei e 200 mataiti i topa ake nei mei tei taikuia i mua na. E i te mea e i runga i teia enua te Evangelia akamata'i i tona tere ki o tatou nei, kua paraniia ireira kia rave kapiti nga akakoroanga e 2, to te uipaanga maata e pera te akaepaepa'anga i te 200 maiti. Kare oki teia nga akakoroanga mamaata e tupu kapiti akaou no tetai tuatau roa, ka aere roa oki te next one, tricentennial, 300 years ki te 2121.

Kia oti te au akanoonoanga katoatoa i te akateateamamaoia i te momua o te mataiti i topa 2020, kua tukua te pepa akakitekite no nga akakoroanga e 2 ki te katoatoa i roto ia Peperuare (2020), koia oki i mua ake ka tamanamanataia'i te au akakoroanga katoatoa o te tangata nei takapini teiane ai, e teia maki ko te pandemic. I roto ia Peperuare i topa ake nei (2021), kua akarakara akaouia te porokaramu na roto i te atoro atu anga i te enua ma te rave uipaanga atu kia ratou kia kitea atu e me e au tauiaanga tetai ki tei anoanoia. Teia te mea pumaana, kare e tauiaanga o te porokaramu tei akatinamouia, te neke nei nga akakoroanga e 2 ki mua i roto ia Okotopa mei tei paraniia i raro nei:

- Maanakai 23 - retitaanga/registration – no ratou teia ka aere ake ki te uipaanga maata; kare e retitaanga no ratou ka aere ake no te 200 mataiti ua
- Sabati 24 - akatueraanga i te uipaanga maata
- Monite 25 - au angaanga no te 200 mataiti
- Ruirua 26 - au angaanga no te 200 mataiti
- Ruitoru 27 - au angaanga no te 200 mataiti
- Paraparau 28 - uipaanga maata, e pera tetai atu au angaanga (bicentenary events) te ka akanooia no ratou kare i roto i te uipaanga maata
- Varaire 29 - uipaanga maata, e pera tetai atu au angaanga (bicentenary events) te ka akanooia no ratou kare i roto i te uipaanga maata
- Maanakai 30 - kaore porokaramu tinamou/free day, penei e au angaanga toetoe no te 200 mataiti
- Sabati 31 - topirianga i te uipaanga maata

Tena i muri i teia nutileta (kapi 25-27) te akanoonoanga o te au angaanga (detailed programme) no te Monite ki te Ruitoru tei oti i te akaaere o te 200 mataiti (Bicentennial Celebrations Unit Director, Ta Vainerere) i te uriuri ma te akatanotano kia ratou i Aitutaki e tei arikiia e te kumiti akaaere i te Paraparau 25 Mati.

Images from past CICC assemblies

2005
assembly
at
Matavera





Top 2 rows: 2009 assembly at Nikao and Arorangi. Bottom 3 rows: 2011 assembly in Aitutaki.

Ko te Ara Tapu



Tena ireira te ara tapu tei aereia mai e te Evangelia mei tona takaianga mai ki to tatou basileia i te ra 26 o Okotopa 1821 e tae mai ki teia mataiti, e 200 mataiti te roa o tona aereanga mai. Teia te mea pumaana, kare aia i noo ake ki raro no te akangaroi, te aere nei rai i tona aerenga. Kua anau e kua utuutu aia e rai te tamariki me kore au mangamanga; 23 au Ekalesia i te Kuki Airani nei, 26 i Nutireni (6 new ones), 26 i Autireria (10 new ones). E koreromotu angaanga kapiti tana ki tetai nga taokotaianga Evangelia e 6 i vao ake i te CICC, e ture tumu tana kua oti i te anga (1968), tei akaouia i te mataiti 2003 e te 2015 kia tau ki te au mea tei akatupuia i muri ake i

te 1968, e buka akateretere (manual) tei tataia i te mataiti 2010 e tei akaouia i roto ia Tiunu 2020, te vai nei te au policies tei tataia e tei arikiia e te au uipaanga maata i topa, ko te Bibilia ra tona kaveinga tinamou i te au ra katoatoa. Ka tuatua ireira tatou e, e mamao te ara ta teia Evangelia i aere mai, kia akameitakiia te Atua.

Where to from here

Ia tatou te CICC ka akaepaepa i teia 200 mataiti, milestone i te reo porena, okotai rai uianga puapinga ka anoanoia kia uiia, koia oki *Mei te aa te tu o te ara ta teia Evangelia ka aere apopo: 20 years' time, 50, 150, the next 200 years, even beyond?* No te aa, kare e pauanga e rauka kia orongaia mai, kare oki tatou i te aronga akara etu me kore akara reva ka kite atu ei tatou e ka ua me kore ka ra apopo, apopo atu, i teia epetoma ki mua, i teia marama ki mua, e te vai atura. Inara ka irinaki pouroa tatou e ko teia Evangelia tei mamao tona ara i te aereanga mai, ka aere uatu rai aia e tae uatu ki te openga o teianeia ao. Tera ireira te aiteanga, ka akamaroiroi i te uki o teia ra kia apai uatu rai i te lamepa na runga i teia Ara Tapu, e na ratou e akamaroiroi atu i ta ratou uanga i te au ra ki mua kia maroiroi katoa ratou i te apaianga i taua lamepa ra i to ratou tuatau, te tuatau o ta ratou anau, e ta ratou anau e kitea aroaia mai ei tatou katoatoa i Ziona, ratou tei apai i te lamepa i nanai, tatou i teia ra, ratou apopo Amene.



N. Mataio. Images from Google. Images from past CICC assemblies from the collection of N. Mataio.

3. TIAKI KIRITIMITI E TE MATAITI I MATAVERA



ua taokotai ua te au mema o te Ekalesia Matavera – tamariki Apii Sabati, mapu, au metua e te au turuturu – i te raveanga i te angaanga akaepaepaanga i teia nga ra mamaata o te mataiti, koia oki te uapou kapiti anga no te tiaki anga i te taeanga mai o te Kiritimiti e te Mataiti Ou. Kua raveia nga akakoroanga e 2 ki roto ia Gibeona, te Are Apii Sabati o te Ekalesia. Na te Tapere Rotopu i akanoo mai i te porokaramu o nga akakoroanga tiaki, tei aruia e nga tapere e 3 o te Ekalesia.

Teia i raro nei te au tuanga tei raveia atu akamata i te ora 8.00pm, akaoti i muri ake i te ora 10.00pm:

Tiaki Kiritimiti

- Imene Apii Sabati
- Akatutu (drama)
- Imene Choir
- Imene tuki

Kia oti te au angaanga tamataora, kua katikati te katoatoa e kua taki aere atu ki roto ia Silo, te Are Pure o te Ekalesia, i te ora 11.30pm no te pureanga tei raveia mai e te Orometua o te Ekalesia, Rev. Paanu Rouru.

Tiaki Mataiti

- Imeme akatangi/string band
- Chorus



- Imene i roto i te reo o tetai enua ke (foreign song)
- Tetai uatu akatutu/aitamu (mei te ura pau)

Mei to te Tiaki Kiritimiti, kia oti te au angaanga tamataora, kua katikati te katoatoa e kua taki aere atu kia Silo i te ora 11.30pm no te pureanga tei raveia mai e te Orometua rai o te Ekalesia, Rev. Paanu Rouru.

Pureanga i te Ra o te Kiritimiti e te Mataiti

Te pureanga i te marama ake, koia te Kiritimiti (25/12/20) e te Mataiti Ou (1/1/21), kua aru rai ki tei matauia i te au mataiti i topa; pure i te ora 10.00am, aru i te porokaramu o te Pure Avatea Sabati.

Popani

Maruarua e te manea te au tuanga katoatoa tei raveia, to nga aiai tiaki e pera to te marama ake, kia akameitakiia te Atua. E aka irinakianga to te au mema i roto i te Ekalesia i teia ra e ka maroiroi uatu rai te uki o apopo i te apai anga i teia tuanga i te au tuatau ki mua, mei ia ratou tei apai mai i teia tuanga i te au mataiti i topa e kua akangaroi atu.

Te akara tamou atu nei ki te porokaramu o te openga mataiti te ka akatereia mai e te Tapere Vaenga/Pouara.

Christmas and New Year's Eve Social Activities at Matavera



Write-up and photos by N. Mataio, Ekalesia Matavera

4. TERETERE MAPU, PEPERUARE 2021



te Sabati 21 Peperuare, kua rave atu nga Ekalesia e 6 i Rarotonga nei i te teretere mua no teia mataiti, koia ta te anau mapu. Kua tere mai Nga Tapere Mataora (to raua ingoa i mua na, ko te nga tapere Titikaveka e Kauare) i roto i te Ekalesia Titikaveka ki Matavera e kua tere atu to Matavera ki Nikao. Kua pera ake pera ake te tereanga o te mapu o nga Ekalesia keke, tetai e ki tetai.

Mei tei matauia, na te Ekalesia Titikaveka i akamata i te tuanga a te mapu, aru atu te mapu Matavera. Te tuanga ta nga pupu mapu i rave mai koia oki:

- **Titikaveka** – Akapaapaa e te akangateitei i te Atua, no roto mai i te Tia o te Sabati 21/2, koia te Salamo 135. Kua taratara mai te mapu i te manako na roto i te au irava tamou ngakau e pera te au imeme.
- **Matavera** – Irinakianga ki roto i te Atua: te au tumuanga ka irinaki ei, ravenga, e pera te puapinga o te irinakianga kiaia.

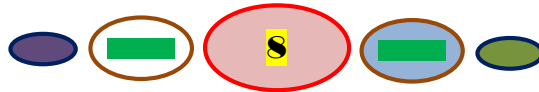
I roto i ta te Orometua Tereapii Matakere kookou mai anga i te manako o nga pupu mapu, kua akatinamou aia i tona manako ki runga i te akapaapaa'anga i te ngateitei o te Atua: (i) te tumu ka akapaapaaia'i aia, (ii) ka akapeea me akapaapaa iaia, e te (iii) koai te ka akapaapaa iaia. Tei roto te au pauanga katoatoa o teia nga uianga i te Tia o te reira ra.



Youth, leaders and supporters from NGA TAPERE MATAORA of Titikaveka, accompanied by church minister, Rev. Tereapii Matakere (far right), and students from Takamoia Theological College (far left in white) outside of Silo after the service.



Members of the Matavera CICC Youth who stayed behind (i.e. didn't go to Nikao) and made their presentation after the Titikaveka Youth presentation.

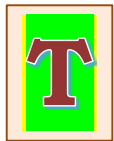


I muri ake i te pure, mei tei matauia, kua aere mai nga pupu mapu ki vao ake ia Silo no te nenei tutu (tena ia i runga nei) i mua ake ka aere atu ei ki tai ia Gibeona no te arikirikianga a te tapere Vaenga/Poura, tei turu katoa iatu e nga tapere Rotopu e Titama/Tupapa.

Kia oti te au angaanga katoatoa i tai ia Silo (kaikai, akaeianga, tuatua akameitaki e te akamaroiroi), kua oki atu te mapu mei Titikaveka mai e kua akaoti atu te Ekalesia i te au angaanga toetoe i mua ake ka oki ei te katoatoa ki te wale, job done, mission accomplished, sweet as, one down 3 to go, so next one in May, Teretere Apii Sabati. August the next Teretere Mapu, November the last Teretere Apii Sabati, kua akaea rai ireira to teia mataiti.

Write-up and group photos by N. Mataio, Ekalesia Matavera

5. FIRST 2021 SUNDAY SCHOOL RALLY ON RAROTONGA



The 6 CICC Sunday Schools on Rarotonga held their first rally for the year on Sunday evening 28 March in the Ekalesia Arorangi at the Aroa Nui Center. This is part of the programme approved by the Sunday School Council in its last meeting last year 2020 for this year 2021. Programme for the evening was as follows:

Theme : - Get Ready, GROW, GLOW & GO – E aere kotou ki te Pa Enuā

4.45pm – All Sunday Schools seated

5.00pm: Singing of the CICC National Anthem

Devotion : - by Arorangi Sunday School & Rev Soatini Tinirau

Offering & Blessing

Welcoming Speech – Arorangi Sunday School, Principal, Mr Kaota Tuariki

5/6 Minutes Presentations

1. Avarua – Creative Musical Dance
2. Nikao – Drama based on Ephesians 4:15
3. Titikaveka – Creative Musical Dance
4. Ngatangia – Drama based on Matthew 16:15
5. Matavera – Creative Musical Dance
6. Arorangi – Drama based on Acts 13:47



Arorangi Sunday School on stage during the 2019 Sunday School Rally at Nikao.

Closing Remarks – Assistant Youth Director, Mr Avere Simona

Acknowledgement – Cook Islands Sunday School Council Chairman, Mr Kimiora Taokia

Closing Prayer & Grace – by Arorangi Sunday School & Rev. Tinirau Soatini

Kaikai time, *good night all, kia manuia*

Close to 200 people were in attendance to witness this great event put up by the 6 Sunday Schools on the island; these included parents, supporters, ministers of the 6 Ekalesias, and of course the Sunday School students themselves.

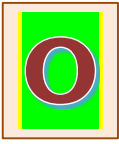
The main purpose of the rally was to bring the 6 Sunday Schools together to enjoy themselves in a lively Christian atmosphere and be reminded of the Lord's never-ending love and peace for His own creation, us human beings. After the show, everyone treated themselves to well-organised snacks put up by the Arorangi Sunday School, supported by members and parents in the Arorangi Ekalesia.



Write-up by Natana Mataio, Youth member, Matavera Sunday School. Photo by his dad.



6. THIRD CENTURY AS AN ENLIGHTENED CHRISTIAN NATION BECKONS



On Tuesday 26th October 2021, a day to be known throughout the Cook Islands as Bicentenary Day, the Cook Islands steps into its third century as an enlightened Christian nation. It was on this day in 1821, when Reverend John Williams, a missionary of the London Missionary Society based in Raiatea, in the Society Islands, stopped by at Aitutaki to place two Tahitian Teachers, Papehia Teato and Vahapata, to evangelize the island.



In recognition of this turn of events in the history of the Cook Islands, October 26th is celebrated annually throughout the Cook Islands as Gospel Day, also known as Nuku Day.

The decision to hold the bicentennial celebrations in Aitutaki this year was taken by the 30th Cook Islands Christian Church General Assembly held in Melbourne, Australia in October 2013.



The Director of the Cook Islands Christian Church Bicentennial Celebrations Unit (CICC-BCU), Tangata Vainerere, confirmed that to commemorate the 200th Anniversary of the arrival of Christianity in the Cook Islands, a celebratory programme will be conducted on Aitutaki, from Friday 23 October to Monday 31 October 2021. “The main day is Tuesday 26 October - Bicentenary Day – a special milestone for all the people of the Cook Islands,” Vainerere said. “It’s a time and space for our Cook Islands people to gather together and rejoice to the theme of “Celebrate, Proclaim and Grow in Christ”.

“Our organisation teams in Aitutaki and Rarotonga have put together a vibrant programme for us. It includes a Grand Opening of the celebrations on Friday 22 October, the opening of the CICC 34th Bicentennial General Assembly on Sunday 24 October, Remembrance Day on Monday 25 October, the Bicentenary Day on Tuesday 26 October, Declaration Day on Wednesday 27 October, the CICC General Assembly Meeting on Thursday 28 and Friday 29 October, the closing of the General Assembly on Sunday 31 October and a Grand Closing ceremony on Monday 1 November,” said Mr Vainerere.

“The other key events are Gospel Concerts and Outreach, combined Uapou, Vainetini Exhibitions, Market, Trade and Gala Days, Cultural Entertainment, Story Plaque Unveilings, live re-enactment of the arrival of Christianity to Aitutaki in 1821, tributes to other denominations, tributes to arrival of Christianity to other islands of the Pa Enuā, fishing competitions, a visit by the Vaka Marumaruatua, and of course the ever so popular trips to the motu.”

The General Secretary of the Cook Islands Christian Church, Nga Mataio said that the CICC C is working closely with the Aitutaki Island Government, the Aronga Mana of Aitutaki, the Aitutaki Konitara Ekalesia, the Aitutaki Religious Advisory Council, and the rest of the people of Aitutaki to plan and organise this event which includes our 34th CICC Bicentennial General Assembly.

“This is a national undertaking, so with the kind assistance and general support of the Aitutaki Island Mayor, Executive Officer, their teams of workers, the whole of Aitutaki and some of the National Ministries of Government and a host of community organisations, we look forward to a most joyful celebration,” said Mr Mataio. He also added that in addition to the general business of the 34th Bicentennial General Assembly, the election of Office Bearers of the Cook Islands Christian Church for the next 4 years will be conducted.



*Ngatokorua (Nga) Mataio,
CICC General Secretary*



**Reverend Tuaine Ngametua,
CICC President**

In the words of the President of the Cook Islands Christian Church, Rev. Tuaine Ngametua, “Manuia tikai kua tae mai au ki teia tuatau i runga i te taonga Orometua Ngateitei o te Akonoanga Metua, CICC. Kite mata atu nei au e tatou katoatoa i teia akaepaepa’anga”.

The President also said, “This is a time for us as a church to reflect on our humble beginnings as the London Missionary Society (LMS) from 1821 to 1852, then the LMS Cook Islands from 1852 to 1968, and the Cook Islands Christian Church (CICC) from 1968 to the present day. Our focus at this point is to reflect on our past and set directions for our future as the mother church of the Cook Islands. Due to Covid-19, I still hope our members in New Zealand and Australia will be able to join us for the celebrations”.

The Chairman of the Aitutaki Religious Advisory Council and the CICC Aitutaki Konitara Ekalesia, Reverend Frank Williams is all excited about the events that will take place in Aitutaki in October.



**Reverend Frank Williams, Chairman,
Aitutaki Religious Advisory Council
and Aitutaki Konitara Ekalesia**



“We are in awe of what our Lord has done for us through the pioneers of the Gospel of Jesus Christ including the Reverend John Williams, Papehia and Vahapata back in 1821. Through their foresight we have become a christian nation and we are truly grateful. So let’s bind together and celebrate this important milestone in our history,” said Rev Williams.

From a joint article soon to be published in the Cook Islands News by journalist Melinda Etches, and BCU Director Tangata Vainerere

7. FROM THE PRINCIPAL’S DESK



ia Orana, tatou katoatoa i te aroa maata, Warmest Christian Greetings. Takamoa Theological College is committed to providing and supporting the Cook Islands Christian Church by delivering quality theological and biblical training. Due to the growth and expansion of the Church, it is important that the educational programmes are relevant, current, ongoing, biblically based and theologically sound.

The successful pursuit of accreditation with SPATS (South Pacific Association of Theological Schools), is an unwavering commitment to strengthen and upgrade the curriculum. This accreditation raises the standard of the College to achieve academic excellence and is a significant step forward in the equipping, empowering and engaging of students as future ministers for Christian service in the Cook Islands Christian Church.

The Theme for 2021 is “**from the NEXT LEVEL to the NEXT GENERATION**”. It is a continuation of the previous theme ‘The Next Level’ and will continue to embrace, capture and reflect the Vision and Mission Statements of the Cook Islands Christian Church.

Commencement of Studies

The year started off with Summer School in January with Mama Orometua Akauta William teaching on Christology (The Study of Christ) and I taught Spiritual Development during these two weeks. The two courses were chosen to set a solid foundation for the Apiianga as they begin their spiritual journey while at Takamoa.

Progress of Apiianga

During December and early January, we welcomed the new Apiianga into Takamoa. Work was done during the holidays by those already arrived, to prepare the units for the incoming students.

Orientation week began on Monday 11 January with various Government Departments, and relevant organisations coming in to present relevant information to the class. The following week a two-week Summer School began. This was delivered by Mama Akauta William from Ekalesia Tamarua, Mangaia. She covered Christology and thus began the studies of the new intake. There was some adjusting to the heat, Campus living and classroom expectations, but slowly the journey began.

Semester One began on Monday, 25 January, with the Certificate programme which now delivers 12 subjects per Semester. All students are required to have a laptop and undertake a class in Computer Skills to become familiar with its use.

The Apiianga progress has been good in terms of their weekly evaluation test which is implemented to increase their capacity to retain and remember what they have learnt. The class average is 76%. Although we are at the beginning stages, we are hoping to lift this average to 80% by the end of the semester. There are several areas that have been identified and would need take time to strengthen. One way that we can address weaknesses will be one-on-one with Papa and Mama Principal.

The delivery of the program is strengthened by Rev Travel Makara, Rev Campbell Ngatokoa who are living on Campus and Rev Teava Nanai who lives off Campus. They are assisting in Homiletics on the Practical aspect of sermon construction and specifically doing one-on-one with individual students who are having difficulty. Rev Joe Tinirau has also assisted Papa Principal whilst in Rarotonga. Mama Orometua Teeiau Nanai has volunteered to work part time in the Library. I am thankful for the contribution and the help of the above Lecturers as well as other Lecturers who are contributing during the Semester.

As the Principal, I believe 2021 has great opportunities for Takamoā Theological College to expand its educational programmes to our Churches in the Outer Islands, New Zealand and Australia. The Educational programmes could be delivered internally and also externally. The internal studies are delivered in Takamoā (day and night classes) and the external studies are carried out in Campuses established in our Churches that specifically cater for our members.

The working on establishing Campuses in the Outer Islands, to run the Youth Ministry Certificate. This Certificate is accredited under the Takamoā Theological College accreditation with 6 courses which overlap with the Certificate in Biblical Studies that is done at Takamoā. The Mangaia Campus will begin in early April with night classes held once a week at Tamarua. This is an exciting step for the College and the Island and we are grateful to Mama Akautā William who will be delivering the first units and managing the Administration side in Mangaia with Papa Orometua Haravei William. Interest has also been shown in Mauke, Aitutaki and Atiu, which we are looking forward to pursue.



It is my sincere prayer that every student excels and embraces their God given calling in 2021.

*Your Servant,
Principal Rev Tere Marsters*

Mama Apiianga

Mama Principal has begun to meet again with the Mama Apiianga every Friday morning. This is a time to reflect, prepare and train as a Mama Orometua. The programme includes tuitui, both handwork as well as on the machine and one of the first projects will be to sew a new uniform for the Apiianga. It also includes looking at marriage life, family life, life in the Ministry and our relationship with God. Currently the Mama Apiianga are preparing a tivaevae for the upcoming Bicentennial, specifically from the College. The Mamas have also begun to prepare the home vegetable garden for a new crop of fresh veggies.

Mama Principal

Akaaere (Student Leader)

The Principal of Takamoā Theological College identify, selects and appoints the Takamoā Theological College Student leader (Akaaere). In order to be considered as the student leader (Akaaere) for the Apiianga during the 4 years studying in Takamoā, the student must meet a set of strict criteria. The Student Leaders are the Papa and Mama Principal's representatives on the day-to-day operations of the college. They are responsible, fair-minded, positive, and caring representatives who ensure that the college's operations and maintenance are up to the Papa and Mama Principal's standards through work duties.

It can be difficult as a Student Leader to deliver your responsibilities knowing that there will always be someone who disagrees with you and has their own viewpoint on how things should be done. Understanding this as part of your responsibilities will assist you as a student leader in effectively managing and delivering your responsibilities to the required standard. As the Apiianga intake student leader for 2021-2024, my goal is simple: "to carry on the legacy of our forefathers and those who came through Takamoā by ensuring that we, as 2021-2024 students, look after Takamoā to the best of our ability." Achieving this goal is achieving our Theme. From the NEXT LEVEL to the NEXT GENERATION.

Papa Apiianga Saungaki Rasmussen

Te au Angaanga a te au Papa

Ei akamata i toku manako ki runga i taku e rave nei, ki at au angaanga maani anga i tetai au ravenga akameitakianga no te au tuanga kia rapakauia kia mako e kia ta angaanga akaou ia.

- 1: Te au nooanga e au nooanga tetai kua kino kare e meitaki i te (use) kuaq rave mai i tetai au pakau mei toa (shop) ei akameitaki i teia tuanga, mei te screw, bolt, paint, e tetai au pakau tano no te repair,
- 2: Te au kaingakai tukutuku buka a te papa principle e tetai au angaanga ke ke, mei te nga"i kino kino o te lecture hall, maani anga i te cealing kua pe, e pera te au (frame i roto no te au (logo) e pera te poti o te principle te au papa rakau kua pe, tamou atu i te mea ou,
- 3: Akameitaki katoa i tetai au unit tei kino to ratou au sink, e te shower kua repair, e te vai atura tetai au tuanga kare te reira i rauka ake i te aka-meitaki te tapapa nei ra i teia au tuatau e aere nei ki mua no te maani atu kia Meitaki

Te riro nei teia tuanga marama taku i rauka i te tauturu i teia au tauanga i roto i te aua i takamoa nei, te riro katoa nei teia tuanga i te akameitaki atu i te marama no tetai au taeake te tuku ia mai ki te pae iaku, i te orongha atu i tei tuanga marama kia ratou, no te tarai rakau, e te tipupu rakau, no te mea penei, ka rauka te reira ei akamatutu i te rave i tetai au angaanga rikiriki mei teia i roto i te ekalesia ta ratou ka tomo.

Ko te mea mataora taku i kite, ko taokotai anga i te au ra katoa i muri ake i te tuatau apii, e riro ana teia tuatau noku, ei tuatau mataora ki te au apiianganga.

Papa Apiianganga Rio Teika

Class Assignments

Takamoa Theological College, Since the start of this year 2021, although It has been a very fast-moving experience for the students with the number of assignments that they've received, it is definitely a good stretch for all students in terms of building and growing spiritually. Here are some of the assignment's students have participated in:

- Theology – Evolution / Big Bang Theory
- Christology – Essay on Christ
- Church History – Summary, Chapters of the book of Acts
- Spiritual Development – Book Review
- Pastoral Ministry – Personal Testimonies

The expectations and requirements lecturers expect from the students overall, I believe is for students to learn and develop a basic understanding of that particular topic or task, that they have been given in regards to their assignments.

My views based on the assignments given, I believe is beneficial for us as students to equip, empower and engage for our calling and purpose in Christ Jesus.

Mama Apiianganga Rebecca Meremere

Exercise Program – Sports

One of our subjects in Takamoa Theological College is Sports. Every Monday afternoons, we as a class play Volleyball for Sports. The importance of why this subject has been introduced to us students is for fitness and health purposes. It is very important to maintain a good health and eating habit. It has been a great experience so far and is very beneficial for us in terms of weight loss. We as students will continue to partake in every sport activity to achieve a good healthy lifestyle.

Papa Apiianganga Kaivai Meremere.

Fiji Service

I te Sapati ra itu no Mati. Kua aru atu maua ko toku tokorua I te Papa Pricipal e te Mama ki te Pure a te Fiji. Akameitaki maata maua i te Atua no tetai au tutu ou e te manea ta maua i kite i ta ratou au imene reka, te au pure, e tae ua atu ki te karere manea ta te Papa Pricipal I ako.

Kua pati katoa mai te Papa Pricipal me ka tika ia maua kia tua atu I to maua oraanga (Testimony) I mua ake ka aere mai ei maua ki Takamoa.

Kua riro te reira I te akaari mai I tetai au turanga no te akamatutu I te turanga o te akamori anga na roto I te aka Tapu anga ia tatou.

Irinaki maua e, kua tau mari ki te tuatua tika na te Atua tei na ko mai e, kia Tapu kotou, te Tapu nei oki au.

Papa Apiianganga Kitekore Koiatu

Rave Pure ki runga ite Are Maki.

I te ra 25 o Tianuare 2021, kua apai atu te Papa Principal iaku ki runga I te Are maki no te akamatutu, e te akamatau I te turanga o te rave pure. kua kitea te puapinga I roto I ta tatou au akateretere anga no te rave Pure.

I te pupu anga I te atinga ki mua I te aroaro o te Atua ma te tae o te ngakau kia kite aroa ia mai e te Atua no te au maki tuketuke. Tetai au tuanga puapinga katoa, koia oki, kia kimi oonu atu taua I te aiteanga o te tuatua tika na te Atua te ka riro I te apai mai I te ngakau o te tangata ki te Atua. ka riro katoa te reira ei akaraanga na ratou e pera ta tatou akonoanga I te tuatau e oki mai ei ratou ki te ngutuare.

Papa Apiianga Kitekore Koiatu

The Women's Class with Mama Principal

On Friday Mornings from 8am to 10am all the mama Apiianga have a class or the Mamas program with Mama Principal. This Class is held in the Ruatoka Hall. We start with a prayer and the Mama principal will choose a verse from the Bible and she will explain the meaning of the verse to us. She will then use the verse to compare it to our life today or compare it to the life of becoming a Mama Orometua. She then talks about the life of becoming a Mama Orometua and what we have to be prepared to face when we leave Takamoa. We have also started talking about sewing tivaevae and baking, but we are in the process of starting our Tivaevae. This will be done by all the Mama Apiianga and the Mama Principal.

Mama Apiianga Frances Rasmussen

Contemporary Music

Music is everything, when singing is all about bringing people together, here in Takamoa for our praise and worship team, there is the Takamoa service every second week of the month. It is an awesome opportunity to teach, encourage and build my confidence in singing and song leading. Mama Apiianga Memory Maea

I take part of the Takamoa praise and worship team in furthering my knowledge of making sure the sound system and all electronic, instruments are up and running for the team. In this experience I had Unuia Unuia and Rev Maurice Hioe come in and teach me the proper way of operating the sound system. As I am doing this, I am taking the time observing and learning to play the guitar and also putting it in practice during our practice. Im also looking to join the worship team in our next service.

Papa Apiianga Caleb Maea

Teretere ki te Ekalesia Ngatangia

Taku I kite au no runga I te turanga o te Teretere I tere atu matou ki te Ekalesia Ngatangia. Te mea mua te Mapu te tere mai mei puaikura mai, ki te tikai au te maata o te mapu I te tomo ki roto I te apai anga tuanga rare I te pae o te Evangelia. I roto I ta ratou tuanga I akairiiri mai, ki te au te Matutu I roto I ta ratou tuanga I te pae o te imene, te tatau I te kave anga I te tuatua tika a te Atua.

Turanga o te kainga kai, kaore atu te manea, te maata te kai, pera katoa te ei, tei riro I akamanea ia matou. Te katoa anga taku I kite mai, ko te rotai anga o te mapu e pera te kai tei akaputu ia mai e meitaki no te pae kopapa, e te ngakau maoraora.

Mama Apiianga Memory Maea

Patu Tuatua

E 2 (two each) Mama Apiianga I te au patu'anga Irava I te marama. Te 2 o te Tapati, koia oki Parade Sunday. Eaa taku I marama no teia tuanga o te Patu Irava? Koia oki e tuanga meitaki teia I te tereni'anga e te akamaroiroi rai iaku I te vaa tukatau ki mua I te Ekalesia e pera katoa kia marama au I te aiteanga e te rave'anga I te pau'anga I te au uianga te ka tano mai kiaku, I teia tuatau e Apiianga nei au. Kia riro mai au ei akara'anga meitaki ki te katoatoa e pera ki te Ekalesia ta maua ko toku tokorua ka tukuia atu. Ei akapapu kia ratou e kua tau au ki runga I teia turanga ei tavini vaine no te Atua. E ka riro katoa teia I te akamatutu I te turanga o te au Vainetini katoatoa I roto I te Ekalesia, te au Diakono Vaine, mema Ekalesia, e pera ki te au metua vaine katoatoa kia rangarangu e kia kite I te oonu anga o te tuatua tika na te Atua. E kia aka te reira ki roto I to ratou au ngakau tatakita.

Eaa te tuatau e rave ia ana teia? I teia tuatau ia matou I Takamoa nei, e rave ia ana te Patu Irava a te Ekalesia Avarua I te rua o te Tapati, koia oki e Tapati Vaeau te reira (Parade Sunday). Me oti te pure'anga I te reira ra ka noo te au diakono vaine, ekalesia vaine, te au Mama Apiianga e pera te Orometua Vaine o te reira oire ki te reira tuanga. Eaa taau ka rave? Ka pau koe I te uianga I roto I te karere, e ko toou tuatau rai te reira I te tataru I toou manako me kore aka'iri manako te ka tau no tatou I teia tuatau I te pau I te uianga. E pera katoa ka akatika ia koe I te karo mai I tetai Irava, tei karanga ia ana e, Irava Tauturu me kore Irava Popani, e tetai e reo imene apii sabati ei tauturu I toou manako.

Mama Apiianga Miimetua Rouru.

Pure Popongi

Te rekareka nei au I te tata atu I teia mata atikala meangiti ua, no te tuanga o te Pure popongi iaku I Takamoa nei... Ko tetai tuanga maata teia I roto I toku nei oraanga I Takamoa nei, no te akamatutu'anga I toku oraanga Vaerua, e te akamaroiroi anga iaku, I te tu anga ki runga I te popongi, ma te aka tinamou I taku e irinaki nei, i roto I toku Atua. E toru ia tuatau e rave ia ana te pure popongi I roto I te ekalesia Avarua nei, monite, ruitoru, varaie. I mua ake I te ora rima I te



popongi, kua pau atu te au apiianga ki roto I te are pure, afa tika'i no te ora rima I te popongi kua akamata te pure.

Papa Apiianga Naporoaki Taia

Radio Ministry

I am currently a full time student studying here at Takamoa Theological College in Rarotonga. One of the roles or training that I'm learning as a Student here in Takamoa is Radio Ministry, which is done every Sunday starting from 12:30pm – 1:30pm at Ratio Kuki Airani, Avarua. So for this training I am advised to be at the Radio station 15 minutes before the radio programme begins. Once arriving at the radio station we begin with a short prayer to ask for Gods guidance for the person that's making the announcements, I will also pray for the equipments, for the listeners and to those who will be calling into the station.

After the short prayer I will give a short brief message from our tia reading for that day that will encourage our listeners. To me It's a interesting and more so challenging role to take on, because you don't know who you're talking too, and who your audiences are, so I have to make sure that I'll say what people want to hear not what I think they should hear. At the moment I have been given the opportunity to learn how to operate the radio station under the capable hands of Aunty Nga Teao-Papatua, and to me it is a great opportunity to be able to learn in these areas, to speak to the people of the Cook Islands through the radio not just to be heard but to make Jesus known to our people and our community. And yes I know I am not a very good or confident speaker but I believe through this training it will definitely help build up my confidence. So this is just a part of my life of what I am doing as a student in Takamoa. Meitaki atupaka

Papa Apiianga James Jessie

Mama Apiianga Prayer Meeting

Life in Takamoa is certainly a life that requires prayer, so every week day in the evenings, from 4:00 – 5:00pm; four women are allocated to Chapel duties for prayer. For one hour we humbly commit ourselves in the presence of our Lord and Heavenly Father.

We pray prayers of acknowledgement and glorification to our Heavenly Father. We pray prayers of thanks giving, prayers of strength and encouragement and prayer requests given to us by others on campus. We have faith and are confident that these prayers make a difference in our lives here in Takamoa.

Mama Apiianga Kuraiteaea Tereora

SUMMER SCHOOL 2021

Class of 2021 – 2023 officially kicked off during Summer School for two weeks, from Monday 18 – Friday 29 January with two subjects, Christology and Spiritual Development.

Mama Orometua Akauta William graced us with her presence to teach Christology. The course outline covered an introduction to the subject and an overview of the life of Jesus Christ. We have all learnt that in order for us to serve as faithful servants we must walk in the footsteps of Jesus Christ.

Principal Papa Tere Marsters in all his wisdom introduces us to Spiritual Development which is still a current subject for this semester. We have learned the basics of Christian growth principles and are starting to explore theological and practical dimensions of the spiritual life in application to Jesus Christ, Family and Community.

Mama Apiianga Kuraiteaea Tereora

Work Duty – A taste of the Taro Patches

Takamoa is not only about leaning in class but also working. Every few days the men are allocated to go out and cultivate, prepare, maintain, and eventually harvest Taro. Takamoa is responsible for nine taro patches in Ruatonga and we have currently completed seven taro patches. The harvest at the end for Christmas.

The preparation and maintenance of the Taro patch involves a lot of hard work and at times we find ourselves immersed in muddy waters to clear weeds around the Taro patches. We have learned the benefits of team work and unity through times of hard work.

Papa Apiianga Moutira Tereora

Takamoa Avatea Service

A great privilege that this has been given to us. To my understanding, this service has been implemented in the college for many years. We the New Intake of 2021-2023 Takamoa Theological students give thanks and glory to our Lord, for this opportunity and experience.

Takamoa Sunday Service at 10am in the Avarua Ekalesia Church, our first time experience for us, had been a learning process. Before the main service, hymns, traditional hymns were given to the student to practice in preparation for the 10



o'clock service. And we presented this in the Avarua church, every second Sunday of every month. And this is being continued till now. We the mama Apiianga are given chances to lead the songs. A very liberation feeling when we sing to give praise to our Lord.

What have we learned in this: our Spiritual Development, and it will help us when we are with our Church, especially as Mama Orometua, you may be asked to lead the song. My own experience, I give thanks to the Lord, for this monument moment. Let us sing a new song. Glory, halleluiah.

Mama Apiianga Marae Tangaina

Takamoa Class 2021

Takamoa Theological College classes begins 8am to 3pm, from Monday to Friday. We have 10 subjects a week and we are very fortunate to have 10 subjects. Unlike the previous intakes they had more than 20 or so subjects. So we are currently studying,

1. Pastoral Theology – Papa Orometua Ngateite Tuaine Ngametua
2. Life and Study Skills (Climate Change) Dr Teina Rongo
3. Spiritual Development – Papa Principal Rev Tere Marsters
4. Study of God (Theology Proper) – Papa Principal Rev Tere Marsters
5. Church History – Rev Vakaroto Ngaro
6. Language 1 (English) Mama Principal Yvonne Marsters
7. NT Studies (The gospel of John)
8. Homiletics Papa Principal Rev Tere Marsters
9. Computers – Mama Principal Yvonne Marsters
10. Leadership – Papa Tangata Vainerere

My experiences, at the beginning of this 1st semester, we attended our classes and study hard as couples, individuals, and also in groups. During these three months I have learned new things about God which I have not learned before. It is a very interesting and amazing journey to dig deep into the word of God. As for me as a mama Apiianga, being in class is the best part of being here in Takamoa, why? Because learning and studying the Word of God changes life, it fills our Spirit, and fashions us to be a better person. So this is what I have experience in last past months. God bless

Mama Apiianga Veronica Jessie

Tiaki Kainga

Being the Tiaki Kainga, it is a major role to play for all the Apiianga to partake every week, to oversee the whole compound of Takamoa to ensure everything is under control and the Tiaki Kainga is also responsible to the Papa Principal. The Tiaki Kainga, wakes up early morning at 4am to open the main gate and close at 10pm, the side gates are open at 6am and close at 7pm. The flag have to be host before sunrise and down at sunset. The Tiaki Kainga is also responsible to take the role as a security to ensure that the whole compound is well secured, that include all the accommodation units, vehicles, take control of visitors coming into the compound and etc.

In our experience being the Tiaki Kainga last week, I would say! it was a good experience for me and my wife as an Apiianga to partake this role. It's also part of our training to enable us to understand how important being a Tiaki Kainga is in taking care of what God has given to us. This will enable us for the future when we complete our training, especially when we go into our first Ekalesia. How to be a good Shepherd and Keepers.

Papa Apiianga Ngatikanga, Mama Apiianga Tangaina

Pure i te Au po Faraire

Taku I maarama e taku I kite no runga I teia tuanga pure I te au po Faraire, kua riro teia tuanga ei taokotai ia matou te au Apiianga, ta matou au tamariki, to matou mama, Papa Principle. Ei tuatau apaianga atinga na matou ki mua I te Atua, kioa ioki to matou oraanga vaerua, ta matou e akakite nei I to matou au tu, kino, meitaki, e to matou oraanga I roto nei I te aua, e te vai atura, e mea meitaki teia kia tauturu I to matou au oraanga akarongo , ka riro teia ei app I ta matou au tamariki, kia aru mai ratou I ta matou au rua tapuae. Ko ta teia pure e apii mai nei, koia oki kia kitea to taua tu inangaro, akarongo, e te aru, I to tatou Atua.

E riro katoa ana taku e kite nei I teia tumu pure I to taua vaerua, I te aruanga na muri ia taua pure, e riro ana teia ei mamae I toku ngakau, no ta te Atua I rave noku, koia oki tana oronga anga I tona oraanga ki runga I te satauro kia mate aia no taku ara, e kua tu akaou kia rauka ia tatou te ora, te karanga nei te irava, ko te pure a te tangata tuatuaatika, kia akarongoia, ko te pure ko te tumu tika ia, I te kite I te au mea karei akara ia, kia riro te pure I te tauturu I toou au manamanata, tumatetenga, e te vai atura no reira auraka e tuku moe I te pure. Ka pure au ki te Atua kia tauturu mai iaku na roto I teia tu a mataiti taku ka tomo no runga I taku tuanga apii te Atua te aroa amene.

Mama Apiianga Kura Teika



Tuanga Tarere i te Varaire

I roto i teia toru marama taku i ano mai, maua ko toku tokorua, kua kite au i te puapinga o teia tuanga tarere e rave ia nei i te au varaire katoatoa o te akaoti anga epetoma. Tei riro teia ei akaoki mai, me kare akaoraora i te au apii tei raveia e maua mei te monite e tae uatu ki te maanama. Na roto i teia tuanga nei, kare i reira e ngaropoina te au apii ia maua, ka vai puipui ua teia i roto i to maua Upoko. Ka karanga katoa maua e, kua oki akaou to maua turanga ki te tuatau i tamariki apii ei maua, (primary school) i te tamou apii i te au po maanama katoatoa, e te au popongi varaire i mua ake maua ka ano ei ki te apii. Kua riro katoa teia tuanga tarere i te akakite mai i to maua turanga, me te meitaki mai nei, (improvement) me kare, maroiroi, e te paruparu. Kare ra mei te mea e kua rauka ia maua, te tauta nei rai. Kua akakite oki te irava; "Kare e rauka vave taau, tauta, tauta, tauta rai, potopoto toou ao, tauta, tauta, tauta rai."

Papa Apiianga Ngatokotoru Rouru

Tutaka i roto i te Takamoa

No runga I te tuanga tutaka I Takamoa nei, I mua ake I te tutaka, teia taku ka rave, ka tama au I toku kainga kia ma te au ngai pouroa I roto ite kainga e pera te au ngai e noo ei te au kararu kia ma, kua akamanea au I te au roi moe, e te tofa I roto pu I te kainga e pera te sink ka tama kare e akaruke tetai uatu apinga ki runga I te sink, te toilet , e te shower ka uki kia ma, e pera te au maramarama. Ka tama kia ma I mua ake ka tau i te au curtain, e pera te au cushion ka tau kite au mea tuitui e te au roi moe ka akamanea meitaki kia akara anga manea rai, e raveia ana te reira I te au week mua o te au marama katoatoa koia oki ko te manakai. Ei akamaroiroi iaku I te turanga ma o te ngutuare me tae au ki roto I ta maua Ekalesia te ka tuku ia maua ko toku tokorua.

Mama Apiianga Parekura Taia.

Women's Work Duty

The Women have different work duties from the Men. The Women have been allocated in to 3 three groups of 4 women. Each group has a team leader to allocate jobs to each individual. And there are 3 different duties or jobs that each group has been allocated to.

The duties consist of:

- Cleaning the classroom, library, chapel and the Principals Office
- Praying in the Chapel
- Cleaning the Yard

These duties are for an hour and from Monday to Friday. Except if you are in the cleaning group for the Principals office then you clean the office and water station on Saturday. The rest of the mamas on Saturday will clean the yard or garden for at least 2 hours commencing from 8am – 10am.

This helps us to be prepared for what is out there in the World. It is preparing us for what is expected of me when we get ordained. And it also teaches us how to work and communicate with our fellow brothers and sisters.

Mama Apiianga Frances Rasmussen

World Day Of Prayer

I te ra 11 o Mati, kua aere atu matou te au Mama Apiianga e pera te Mama Principal ki te pure i Avarua ko te Akakoro anga o te reira Pure, e World Prayer a te Vaine Tini katoatoa o Rarotonga nei. E maata te au tuanga puapinga no te akamatutu i te irinaki anga o te au mapu ki roto I te Atua. I roto i te reira Pure anga e te au imene e pera katoa te au angaanga tei akatutu ia mai e te au tamariki tamaine, kua kitea te puapinga o te reira akakoro anga. Kua irinaki tikai au e ko tetai au Turanga manea te reira no te akamatutu i te oraanga Keresitiano o ta tatou au mapu tamaine.

Mama Apiianga Temauri Koiatu



Full-time students at Takamoa Theological College, 2021-23

	Name	From the CICC branch of
1	Saungaki & Frances Rasmussen	Nikao – Cook Islands
2	Ngatokorima & Sakamiri Joe	Otahuhu – New Zealand
3	Alex & Maria Tiatoa	Hastings – New Zealand
4	Caleb & Memory Maea	Vaipae – Cook Islands
5	James & Veronica Jessie	Maungarei – New Zealand
6	Kaivai & Rebecca Meremere	Townsville – Australia
7	Ngatokotoru & Miimetua Rouru	Mitiaro – Cook Islands
8	Kitekore & Temauri Koiatu	Balaclava – Australia
9	Moutira & Kuraitaea Tereora	Mt Sheridan – Australia
10	Ngaporoaki & Parekura Taia	Balaclava – Australia
11	Ngatikanga & Marae Tangaina	Avarua – Cook Islands
12	Rio & Kura Teika	Avarua – Cook Islands

List submitted by Re. Tere Marsters, Principal

8. NUTI POTOPOTO



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

- **Upcoming CICC Assemblies**
 - 2021 Sunday 24 – Sunday 31 October, Aitutaki – to coincide with the CICC’s Bicentennial celebrations.
 - 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**
 - End June 2021, deadline for submission of articles: mid June

MEMORY LANE

In October this year, Aitutaki will host the back-to-back CICC bicentenary assembly. Its centenary was celebrated in 1923, presumably in October. To this end, I am indebted to retired USP-Cook Islands Centre Director, Rod Dixon, for forwarding the link on the below centenary photos taken on both Rarotonga and Aitutaki. The photos are sourced from the LMS digital collection of the School of Oriental and African Studies, University of London. The re-typed captions came with the images which were taken by Sidney Hutchins. Meitaki ngao Rod, for sharing the images.



Centenary Celebrations, Rarotonga

Corner of tables prepared for one of the feasts. Note tivaevaes (native bed spreads) for shading tables. Other villages had boards, corrugated iron or coconut leaves. Posts beautifully decorated with leaves & flowers.



Centenary Celebrations, Rarotonga

One of the tables at a village feast – sea in background.



Centenary Celebrations, Rarotonga General view of one side of the square of tables at the feast at Arorangi.



Centenary Celebrations, Rarotonga Group of S.S. School scholars & others who had rendered scene from O.T. Nebuchadnezzar the 3 young Jews.



Centenary Celebrations, Rarotonga Matavera – Rarotonga Calisthenics display by Sunday School children. (About half way thro' they all created great amusement by producing flags from inside their shirts & dresses). S.S. teacher on L.



Centenary Celebrations, Rarotonga Group of S.S. School scholars & others who had acted scenes from early days of Christianity in Rarotonga. Note John Williams on R, Papeiha and the then Chiefs were impersonated in each case by direct lineal descendants.



Centenary Celebrations, Rarotonga Open air meeting in Ngatangia, Rarotonga. New church not quite completed and school room too small. Great heat of sun, and long winded speakers drove the congregation to the shade of trees some distance away. Meeting being held in the compound of the pastors house. Note coconut palms (on right) bent in hurricane many years ago.



Centenary Celebrations, Rarotonga Meeting in Avarua. Resident Commissioner (R) of Rarotonga addressing meeting. Rev. Henry Bond James (L) interpreting. Seated self (L), Rev. W. N. Gunson, LMS deputation from Sydney. Stone on L of platform, the pulpit used by Papeiha in his early preaching in Rarotonga 1823 --- Basin on stone for receiving gifts of money.



Centenary Celebrations, Aitutaki Teaching the heathen to read



Centenary Celebrations, Aitutaki Teaching the heathen to read



Centenary Celebrations, Aitutaki Materau and family



Centenary Celebrations, Aitutaki Native dancing



Centenary Celebrations, Aitutaki View of native dancing



Centenary Celebrations, Aitutaki Native dancing



Centenary Celebrations, Aitutaki Native dancing



Centenary Celebrations, Aitutaki Native dancing, the children join in



Centenary Celebrations, Aitutaki Aitutaki church council with delegates from other islands



Centenary Celebrations, Aitutaki Aitutaki pastors and their wives

Other images from a bygone era



Coconut Trees Infront of Ministry of Justice, Avarua, Rarotonga

CICC Newsletters 49 & 50 have the background and history of the trees. Top left: planted in 1904, about 10 years old. Top right: 1947. Right: 2008. The trees are no longer standing today.





BICENTENNARY CELEBRATIONS PROGRAMME

Monday 25 October – Wednesday 27 October 2021, Aitutaki

Theme: Celebrate, Proclaim and Grow in Christ – Akaepaepa, Akakite, Kia Tupu i roto i te Mesia.

	MONDAY 25 OCTOBER 2021 REMEMBRANCE DAY Theme: <i>Embracing Our History</i>	TUESDAY 26 OCTOBER 2021 BICENTENARY DAY Theme: <i>Celebrating 200 years of the Gospel in the Cook Islands</i>	WEDNESDAY 27 OCTOBER 2021 DECLARATION DAY Theme: <i>The Gospel Journey: Yesterday, Today, Tomorrow</i>
7.00 am	Breakfast at Host Venues	Breakfast at Host Venues	Breakfast at Host Venues
9.00 am	<ul style="list-style-type: none"> Unveiling of Commemoration Plaque – Ekalesia Vaipae <p><i>All guests seated at 8.45 am</i></p> <p>Unveiling Programme</p> <ol style="list-style-type: none"> Opening Prayer – Rev. Ngarangi Tuakana Reo Tuoro & Briefing on the Plaque – Mr Temanu Unuka, Va'a Autara o te Oire Unveiling of the Plaque – Manarangi Ariki Tutai Clarke Dedication of the Plaque – Rev. Ngarangi Tuakana Closing Prayer – Rev. Tuvaine Glassie <p style="text-align: center;">+++++</p> <ul style="list-style-type: none"> Following the unveiling, everyone move to Tautu. 	<ul style="list-style-type: none"> SPECIAL BICENTENARY DAY COMMEMORATION SERVICE AT ORONGO PARK – PUNA KIORE <p>ORDER OF SERVICE</p> <p>8.30am All to be seated</p> <p>8.40am Arrival and Turou of the President of the CICC - Reverend Tuaine Ngametua and Mrs Ngametua</p> <p>8.45am Arrival and Turou of the Kaumaiti Nui - Travel Tou Ariki and Mrs Tou</p> <p>8.50am Arrival and Turou of the Prime Minister - Hon. Mark Brown and Mrs Brown</p> <p>8.55am Arrival and Turou of the Queen's Representative - His Excellency Sir Tom Marsters & Lady Tuaine Marsters</p> <p>9.00am Service commences</p> <ol style="list-style-type: none"> Welcome greetings by the MC Opening Invocation by the Aitutaki Religious Advisory Council Praise and Worship Raising of the CICC and LMS Flags followed by the CICC Anthem Raising of the National Flag followed by the Cook Islands National Anthem Raising of the House of Ariki Flag followed by the House of Ariki Anthem 	<ul style="list-style-type: none"> Open sharing Session by Ekalesias and visitors (15 minutes per group) on: <ul style="list-style-type: none"> (1) the CICC evolvement – LMS (1821-1852), LMS Cook Islands (1852-1968), CICC (1968-2021) (2) current situation, and (3) where to from here? Adoption and Launching of the Bicentennial Declaration 2021

		<ol style="list-style-type: none"> 7. Raising of the Aitutaki Flag followed by the Aitutaki Island Anthem 8. Tatau Tuatua – Rev Ngarangi Tuakana 9. Prayer – Rev Tuakeu Daniel 10. Address 1 – His Worship Mayor of Aitutaki, Mr Tekura Bishop 11. Bicentenary Choir – led by Aitutaki Enea Choir 12. Address 2 - Reflections by Aitutaki Youth Representative 13. Address 3 – Prime Minister of the Cook Islands, Hon Mark Brown 14. Address 4 – Queen’s Representative, His Excellency Sir Tom Marsters 15. Special Message & Sermon - President of CICC – Rev. Tuaine Ngametua 16. Imene Apii Sabati 17. Prayer & Vesper – Aitutaki Religious Advisory Council 18. Unveiling of Bicentenary Commemorative Plaques (<i>refer to Unveiling Programme below</i>) 	
10.00 am	<ul style="list-style-type: none"> • Unveiling of Commemoration Plaque – Ekalesia Tautu <p><i>All guests seated at 9.45 am</i></p> <p>Unveiling Programme</p> <ol style="list-style-type: none"> 1. Opening Prayer - Rev. Tuakeu Daniel 2. Reo Tuoro – Mr Rua Samuela, Sec, Tautu Ekalesia 3. Briefing on the Plaque – Mr Victor Ioane, Va’a Autara o te Oire 4. Unveiling of the Plaque – Metua Pakari o te Oire and Orometua Vaine Marian Daniel 5. Dedication of the Plaque – Rev. Arerau Maa 6. Closing Prayer – Rev. Mau Vaerua 	<p>Unveiling Programme</p> <ol style="list-style-type: none"> 1) Briefing on the Plaque – Director, CICC Bicentennial Celebrations Unit, Mr Tangata Vainerere 2) Unveiling of the Bicentenary Plaque (2 tivaevae): <ol style="list-style-type: none"> a. Queen’s Representative, H.E. Sir Tom Marsters, Kaumaiti Nui, Travel Tou Ariki, Mayor of Aitutaki, Mr Tekura Bishop, Rep. of John Williams, Rep. of Papehia, Rep of Vahapata. b. Tamatoa Ariki, President of CICC – Rev. Tuaine Ngametua; Prime Minister of the Cook Islands - Hon. Mark Brown; Taunga Tetoa-Kaora-Tapa-Mereana - John Purua. 3) Unveiling of the Bicentenary Memorial Stone, coordinated by the Aitutaki Island Govt 4) Sealing of Time Capsule – Sec of Aitutaki Konitara Ekalesia – Mr Bob Toka 5) Dedication of the Bicentenary Plaques, Time Capsule and Bicentenary Memorial Stone – President 	<ul style="list-style-type: none"> • Gospel Tributes at Orongo Park (coordinated by the Aitutaki Enea Celebrations Committee 2021) • Tribute for each denomination on their history • Tribute for each island in the Cook Islands on the history of the arrival of Christianity to their island
11.30 am	<ul style="list-style-type: none"> • Disperse to various sites for lunch 		

		<p>of CICC – Rev. Tuaine Ngametua and Reps of the Aitutaki RAC</p> <p>6) Bicentennial Song – Aitutaki Youth</p> <p>7) Closing Prayer – Rev Dr. Temere Poaru</p>	
12.00 pm	<ul style="list-style-type: none"> Lunch at various sites 	Lunch at Arutanga	<ul style="list-style-type: none"> Lunch at Orongo Park, Arutanga
1.30 pm	<ul style="list-style-type: none"> Final preparations for Bicentenary Day 	<ul style="list-style-type: none"> Aitutaki Enea Re-enactment of the arrival of Christianity to Araura Enea on 26th October 1823 	<ul style="list-style-type: none"> Free
6.00 pm	Dinner at Host Venues	Dinner at Host Venues	Dinner at Host Venues
7.30 pm	<ul style="list-style-type: none"> Cultural Night & Night Market at Orongo Park coordinated by the Aitutaki Enea Celebrations Committee 2021 Action Song Performances by each island – Theme: The Gospel - The beloved Child of the Chief Bicentennial Declaration 2021 Drafting Committee Meeting 	<ul style="list-style-type: none"> Reflection into the Past - Pa Enea 200 Years Festival at Orongo Park coordinated by the Aitutaki Enea Celebrations Committee 2021 Bicentennial Declaration 2021 Drafting Committee Meeting 	<ul style="list-style-type: none"> Bicentennial Youth Concert: 200 Years of Harvest; <i>presentations by the Aitutaki Youth based on the Theme: The Gospel (The beloved Child of the Chief)</i> – Coordinated by the Aitutaki RAC Youth.



200 images from Google Image

HERE AND THERE

1. KO TEIA MEA E PIRINGOI

Akatomoanga

I roto i te 50-tuma mataiti taku i kite mata i te tua o te angaanga tunu kai, e maata te au tauiaanga ravenga tunu kai, e pera e au apinga tunu kai ou tetai tei angaia mai e ko tetai au mea tei vai e tei taangaanga putuputuia ana, kua ngaro ke atu kare e kitea akaouia ana i te ngai tunuanga kai i teia ra, i Rarotonga nei tika'i. Ko tetai o teia au mea – penei ka karanga tatou e, apinga tunu kai, cooking utensil – tona ingoa e Piringoi, Tong i te reo porenā. I na, ko teia ia to tatou tumu tapura ka pupuaa atu te tata tua ki runga; kare i te apinga ou ki te aronga pakari tei taangaanga ana i teia pakau, e apinga ou ra ki te maataanga o te uki ou i teia tuatau tei kite ua ratou i te Tong, auraka ra i te Piringoi. No reira kia mataora taau tatauanga.

Eaa ia Apinga e Piringoi?

E apinga teia tei taangaangaia e to tatou ui tupuna e pera to tatou au metua no tetai tuatau roa i mua ake ka tae mai ei tona teina koia te Tong. I toku meangiti anga, ko te Piringoi ta toku nga metua e taangaanga ana no teia au tuanga i raro nei o te angaanga tunu kai:

- Akapae mai i tetai nga toka mei raro i te umu no te tuku atu ki runga ake i te kou rukau ei ravenga no te akapapu e kia maoa rai te rukau me uakeia mai te umu a muri ake. Me maata oki te kai ka tuku ki raro i te umu, ka inangaroia tetai au toka vera na runga ake kia maoa meitaki te kai tei akaputuia ki runga ake.
- Akaatea mai i te au vaie e ka ra ki te pae kia iti mai te ka i raro i te umu me kore ai i runga ua kare i raro i te umu.
- Mou i te tapoki pani no te eeuanga i te tapoki kia kitea atu e me kua maoa te taro, kumara, maniota, e tetai atu au kai e tunuia ra i te reira atianga.
- Penei te vai atura tetai atu angaanga tunu kai e taangaanga ana tetai aronga i te Piringoi no tetai au tumuanga.



Piringoi



Tong

Mei te aa tona akaraanga, ka akapeea me maani iaia?

Tona akaraanga, mei te letter **V** tika'i. E anu taku i kite e, e maaniia ana ei Piringoi. Teia i raro nei te au takainga no tona maanianga:

1. Akara i tetai tumu nu no tetai kikau. Kare e tuke me ko te tumu nu koia anake ua (below left), me kore e maata ratou (middle), me kore tei te pae i te tumu dragon fruit (right), ka mako ua pouroa ratou.



2. Tipu mai i te anu ka maani ei i te Piringoi. Kare e inangaroia a mua i te kikau, ka tano te reira tuanga no te tapoki pai taro. No reira ko a muri i te anu te ngai ka maani te Pirinogi (below left), e potonga ua ra ka anoanoia kia tau i te roroa tei anoanoia (middle), e oti tipu kia meangiti mai (right), e oti tipu i tetai manga ia rotopu, e oti akamingi (far right). Tira rai, kua oti a Piringoi, sweet as, ready to get to work.



Eaa tana angaanga

Tuketuke tana angaanga, tena ia ta te atu tutu e akaari atura i raro nei:



(Left-right): akapae mai i te toka vera mei raro i te umu, pepe i te au vaie kua ka i te ai, ki ringa i te putunga tita, mou i te matipi maata penei kua veraia e te ai i te pae i te putunga tika kare i kitea atuna, even mou mai i te piriaro i te pae i te putunga tita e ka ra i te ai kia kore e ka atu rai.



(Left-right): mou mai i te pare angaanga, te ua utu, te tita, even te dragonfruit! Aaaaaeee, koia'i te rai i te rare ta teia naai pakau ko te Piringoi ka rauka i te rave! Te vai atura tetai au angaanga tana ka kite katoa i te rave.

Tona puapinga me akaaite iatu ki te Tong

Teia te au puapinga o te Piringoi kia akaaite iatu ki te Tong:

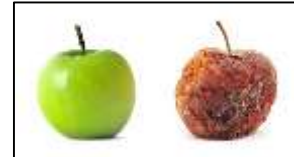
- Kare e oko, free of charge
- Mama ua i te amani, easy to make
- Kare ona kino ki te natura, no adverse impact on the environment
- Me pou tona tuatau, ka titiri e ka riro mai ei kai na te natura, when old and no longer useful, dispose in garden and it turns into compost which the plants will take up as food, biodegradable i te reo porenā



Tona tu kaui me akaaite iatu ki te Tong

Teia te au tu kaui o te Piringoi kia akaaite iatu ki te Tong:

- Ka pe me tae tona tuatau, the Tong will also rust after some time
- Kare ona puapinga i te au ngai e kare e tumu nu i reira, not available in areas with no coconut trees, like NZ
- Kare atu e ngai tu kaui, can't think of any other



Ka pe te Piringoi mei te apara rai me tae ki tona tuatau.

Manako openga

E Purua (poem) maani ua teia no Piri. Ko teia pakau oki e Purua, te au kupu tuatua i muri, ka tangi oro a aiteite atu me akatangia ana, mei te kai e te vai. Kua pera katoa tena Purua i raro nei:

*E Piringoi au, ka mako ua me kapiki mai kotou iaku e, Piri
Ko taku angaanga e tauturu ia ratou ngo runga i teia naai rare e tunu kai
Me angaanga ana au ko toku nga rima e 2 ka piri
Ei reira e rauka'i iaku i te mou i tetai uatu pakau mari ua ko te vai*

*Me akono meitakiia au, ka taea rai iaku mei tetai 6 marama
I mua ake ka roiroi takiri ei au kare e mako akaou i te rare
Tera ireira te aiteanga, me angaanga au nga mea ra i te epetoma
Meitaki ake kia maani akaouia tetai mei iaku rai auraka e tavare
Kia kore oki e noo te tunu kai
Te openga akaariia mai kare atu e pakau i runga i te kaingakai mari ua e kapu vai*

*No te aa, kua kite au e kare oku teata akaou i teia tuatau
Kua peke oki te manako o te tangata i teia ra ki taku teina ko Tong
Ka akapeea ireira au, eaa atura taku ka rave mei taku i matau?
Toku manako ka anga au i tetai imene akangaroi/retire noku, koia oki song
Ei imenemene anga naku me noonoo ua au ki runga i toku nooanga
Ma te maaraara i te au ra i topa e te meitaki o te oraanga*

*Teia ireira toku reo openga ki te aronga tunu kai/cooks/chefs i teia ra
Me kua taangaanga ana kotou iaku i te au tuatau i topa e kua kite koe i toku meitaki
Oki mai ki te wale nei me pou nga silingi kare e peke akaou a Tong ma
E angaanga ana oki au 24/7 ma te kore e tutaki
Me pou toku tuatau ka oki au ki te one pueu
Ei kai/mulch/compost na te au rakau o te enua
Eiaue, bye ra!*

Google images on this page

Pick Up a Printed Poem

A poem is a hitchhiker waiting in a book hoping you will stop hoping you will look at life and letters differently once you get to know him. Give a lift to words. Pick up a printed poem. Poetry will help you steer. Poetry will help you see. Poems I met years ago still ride around inside of me.

© Amy LV

Shape Poem

This is a shape poem. It is about a house. As a shape poem, it forms the shape of a house. This is a little house so it would be a little poem if it were a poem. But its not because a poet I'm not!

Toku irinakianga, naringa a Piri ka kite i te tuatua, kua karanga mai paa kiaku e, *Aue turaia te meitaki iakoe e Nga e, ko koe tei akamanako mai iaku tei ngaro ke atu mei teiane ai, ka vai teia Purua ki roto i toku ngakau e rau te tuatau. Penei te vai ra te tuatau ka taangaanga akaouia au e tetai pae o te iti tangata Kuki Airani, penei i te tuatau onge kare e peke akaou te Tong mei roto mai i te toa mei taau e taiku ra i runga nei, ka oki mai ka topapa i toku ngutupa. No te aa, ka akatuera au i te ngutupa kia kite atu au e koai teia e topapa mai nei. If the rate is good, I might come alive again. If not, well why would I come out of such a good and enjoyable retirement life!*

Story and all photos by N. Mataio. (Note: copyright laws do not apply to this article, so feel free to reproduce any part for whatever purpose).

2. 'A BLESSING FROM GOD': IRAQI TRUFFLE HUNTERS UNEARTH DESERT HARVEST

SAMAWA DESERT, Iraq (Reuters) - "Here it is, the truffle, a blessing from God!" Zahra Buheir carefully digs out a desert truffle from the sandy earth and shows it off between her calloused fingers. "Rain came, and then thunder, bringing truffles up to the surface," the 72-year-old said. Braving the harsh weather of Iraq's southern desert, as well as left-behind land mines, Buheir and her family of seven have spent weeks hunting for the seasonal truffles that have provided them with an income for generations.

Fetching its hunters up to \$7 a kilo this year, Iraq's desert truffle is cheaper than its rarer European cousins that can cost hundreds of dollars or more a kilo. But with Iraq's economy in crisis, the local variety are a big help to Buheir and her family. This year the rain came late and Buheir could only find about a kilo of truffles a day, one tenth of what she would dig up in a good year. Turning over stones and poking the earth with her bare hands, Buheir's granddaughter, 5-year-old Riyam, accompanied her parents to learn a trade and the desert lifestyle.



"When there is no work, truffles are a source of income. And we are happy here," said Riyam's father Mohsen Farhan, who cherishes the weeks he spends with his family in their tent in the desert. Learning to hunt for truffles these days also involves understanding the desert's dangers. "We are afraid of wolves, there are a lot here. And there are mines. A while ago, someone died," Farhan said. Remnants from the Gulf war in 1991, unexploded devices beneath the earth could be mistaken for truffles by the inexperienced eye.

Every few days, Hussein Abu Ali, drives into the desert from the city of Samawa to take the truffles to market. There, Ali Tajj al-Din sells them at auction, each with a different name according to size. "These are walnuts, eggs, oranges, and here is the pomegranate, the biggest one," he said. This year, scarcity has pushed up prices and truffles that don't sell locally are exported to wealthier Gulf countries.

But customers at Samawa's "Beit al-Hatab" restaurant relish its weekly truffle speciality. "We fry or grill them, but the favourite dish is truffles on rice," said restaurant owner Fawwaz Hatab.

*Ahmed Saeed and Alaa al-Marjani, Tue, March 16, 2021, 12:05 AM
 Writing by Charlotte Bruneau; Editing by Giles Elgood
 Reuters, Yahoo News, March 2021*

HEALTH-WISE

1. HEALTH BENEFITS OF TARO ROOT

Taro root is a vegetable used in a variety of cuisines around the world. It has a mild, nutty taste, starchy texture, and nutrition benefits that make it a healthier alternative to other root vegetables like potatoes. Taro root is commonly added to savory dishes or fried as a snack, but it can also add a creaminess and purple color to sweet recipes.

You can find taro root at international grocers like Latin American or Asian markets, though it's becoming a more common staple in supermarkets that carry specialty produce.

As one of the world's oldest cultivated plants, taro sometimes goes by different names including arbi, dasheen, and eddoe. Different varieties can be used interchangeably and bring the same nutritional benefits to your meal.



Health Benefits

Taro is rich in nutrients that can provide important health benefits. A one-cup serving has a third of your daily recommended intake of manganese, which contributes to good metabolism, bone health, and blood clotting.

Its high levels of vitamins can also promote healthy vision, skin, circulation, and immune system function. In addition, taro root offers other health benefits like:

Improved Digestion

Taro root has more than twice as much fiber as potatoes. Dietary fiber improves digestive function and can relieve issues like constipation, diarrhea, stomach ulcers, and acid reflux.

Because fiber moves slowly through the digestive system, studies show that it also keeps you feeling fuller between meals, aiding in healthy weight management.

Blood Sugar Management

The carbohydrate content in taro root is what's called a resistant starch. These good carbs have been shown in clinical studies to stabilize blood sugar, which helps with weight management and may reduce the risk of diabetes. These starches are also suitable for low-carb and keto diets.

Heart Health

There are high levels of potassium in taro root, a mineral that helps to control high blood pressure by breaking down excess salt. This reduces stress on your cardiovascular system, helping to prevent development of chronic heart problems.

Lowers Risks Associated with Cancer

Taro root and its edible leaves are packed with antioxidants. Quercetin, which comes from the vegetable's purple pigment, is a powerful antioxidant that protects your body from free radicals. Free radicals are molecules that build in your body due to aging and lifestyle and cause cell damage that scientists believe can lead to cancer.

Nourish by WebMD, Google. Photos from the collection of Nga Mataio, showing Ministry of Agriculture staff harvesting and preparing taro for the annual World Food Day which is staged at the Punanganui Market, Avarua.

2. HEALTH BENEFITS OF TARO LEAVES

We all know Pacific Islanders love cooking & eating both taro and taro leaves but are you aware of all the amazing health benefits for the body? Both taro's root and leaves have many health benefits because it is rich in nutrients.

From its nutrient contents, the Top 10 taro leaves benefits are as follows:

1. Acts as an antioxidant to prevent cancer

Taro leaves are rich in vitamin C which acts as an antioxidant. This helps prevent many diseases and fight against free radicals that cause cancer.



2. Boosts your immune system

Vitamin C in 1 cup of taro leaves gives you at least 86% of the daily value that your body needs. You can boost your immune system effectively with eating taro leaves.

3. Keeps your eyes healthy

Besides Vitamin C, taro leaves are rich in vitamin A. It reaches an amazing daily value of 123%. It is very good for maintaining visual acuity as well as preventing eye diseases such as cataracts, myopia, and blindness.

4. Reduces your cholesterol level

Taro leaves have no cholesterol and only 1% total fat. The dietary fiber and methionine contained in taro leaves can reduce the cholesterol effectively by binding and breaking down fat and cholesterol especially triglyceride.



5. Aids in weight loss

Taro leaves are low in fat and high in protein which means it's a great diet choice if you're looking to reduce fat and gain muscle.

6. Helps control blood pressure

Taro leaves contain omega 3, an essential fatty acid which provides material for hormones to control the contraction and relaxation of the arteries wall. If this mechanism is going well, the blood pressure can be controlled to a normal level



7. Helps the development of the fetal brain and nervous system

If you are pregnant, taro leaves are good for you because besides being rich in nutrition, they also contain folate. Besides its rich in nutrition, it contains folate acid which is essential for the development of the fetal brain and nervous system. **NB:** Be sure to cook the taro leaves well before you eat them.

8. Helps prevent anaemia

Taro leaves contain iron minerals which help in red blood cell formation. In addition, its vitamin C content helps to absorb the iron well. This helps meet the need of red blood cells in the body.

9. Helps reduce wrinkly skin

Taro leaves contain the amino acid called threonine. This protein compound aids the formation of elastin and collagen which are good for healthy skin. It helps prevent skin from wrinkling and helps rejuvenate skin as well.



10. Helps Increase sperm production

Taro leaves are good for men because of its arginine content. This amino acid helps increase sperm production.

Important Note:

Do not consume taro leaves as a raw vegetable or in their raw state. They should be soaked first in clean water and then cooked for at least 10 - 15 minutes. After that you have to cook them well to remove any toxic substances.

The coconet.tv/coco-talanoa/health & well-being/Google. Photos came with the article.

STUDY OF GENESIS

STUDY OF GENESIS *(Continued from newsletter 80)*

To begin our study of Genesis, let's look at the first verse of the Bible. *"In the beginning, God created the heaven and the earth."* We might ask the question of what this verse mean. There are different interpretations by different people concerning this verse. The first three words in Genesis chapter 1, *"In the beginning...."* Bears the name of the Book itself. In the Hebrew trans-literation, it is called *"Bereshith"* which means *"In the beginning...."* In the Greek trans-literation it is *Genesis γένεσις* which means origin or beginning. These three words also became the general theme of the Book of Genesis. The Hebrew word *bereshith*, is divided in four parts:

The word **be** is explained in the English translation as a preposition. Therefore in this case, **be** in the Hebrew speaks about the preposition (*in*) in English.

The word **ith** speaks about the Gender (*masculine or feminine*) of this Hebrew word. In this case the gender of this word **ith** is *feminine*. There are many other English words, which also tells about their gender. The words *church* or *ship* is called a *she*.

But then this word **ith** is wrapped in the rest of the word, and most importantly, in the **rosh** which is the next Hebrew word which also is a very important word.



The next word is **reshith**. This word explains the whole meaning of the word beginning, which in this case means (*first/origin*). Also in this word is another Hebrew word called **rosh** and it means *head*. This word *head* speaks of a person who is a *leader* or *head person*, elected or not. It is more like a positional word. In this case the word **rosh** speaks of the position of God that no-one else could qualify, because it conveys the meaning that God is the head of everything. Paul also says *"...He is also the head...."* *Colossians 1:18*.

This is a very important word in the Bible, and it speaks of quality. Then, if we are to transliterate this first verse in English it will be like this: *"In head (of) her/In her head/In her first/In her origin/In the beginning.*

That was the first part of verse 1, *"In the beginning...."* These first three words speak of the headship/leadership of God in His own Sovereignty, as the creator God, with awesome power. There is also the question of when that beginning took place. There's only one way to understand it, and we will see that in the forth word, which is God. We are given the beginning of everything. In the beginning...there was God...whenever that beginning was, only God knows. But there is a great truth in that first verse of Genesis, and that is *"...God created...."* The Hebrew trans-literation of the word *created* is **bara** which is known as, *He created* and this applies only to God, which in a deeper meaning means, *the creating/making/bringing of something from nothing/naught into something*. Only God had that power to create something out of nothing. God made the universe out of nothing.

Whenever we want to make something, we have to start with material, but not God. The word **bara** is used only

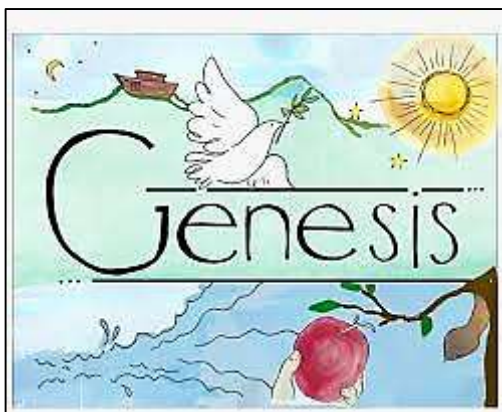


three times in the Bible, for the creation of matter, life and man and each time, denotes something completely new. *Nothing does not turn itself into matter, matter does not turn itself into life and life does not turn itself into man, unless God's Almighty hand is involved. He did all this by His Word. Thus said the Word of God, "By the word of the Lord were the heavens made; and all the host of them, by the breath of his mouth." Psalm 33:6.*

(I can produce a happening with words when I am dealing with people, but not with things). God said, “Let there be light...” And the whole universe was switched ON – What Great Power! God, who also is the creator, is transliterated in the Hebrew as **elohim**. This name speaks of the plurality of God which means Gods. The only way for us to understand this plurality of God is to consider the Three Persons of the Godhead or the Trinity, and that is God the Father, God the Son, God the Holy Spirit.

Therefore, the name **elohim** is considered best as Gods. Which is in the plural number, as is well known to all Hebrew scholars. All Hebrew nouns ending with **im** are masculine, and are also in plural number. There is also the argument of some scholars that the name *elohim* is singular, and they claim that it was of the verb *he created or bara*, but that argument is not fully supported.

Looking at Elohim this name is in two parts: - **Eloh** speaks of God in His own divinity and **im** is more than one. There are other names of God which also goes along with **elohim** and they are:



Ei.
Eloah.
Elah.

These names of God are alike in terms of meaning, they all speak about God’s *great and enormous power*. Then, the proper translation of verse 1 should be “*In the beginning, (the) Gods (Father, Son, Holy Spirit) created....*” But in the standard English, we read this verse as “*In the beginning, God created....*” In the Jewish mind, they would read this verse with the understanding that the Godhead was involved in the process. This first verse of the Bible is more than enough to declare to the whole world that:-

1. God existed before the world was ever created.
2. God was at the beginning of everything.
3. God in all His power did mysterious works.
4. God was the Head of everything.

To summarize the first part of verse 1, we can conclude it in this manner:

1. God took the emptiness and filled it.
2. He also took the shapeless mass of matter and shaped it carefully for six days.
3. In the first three days, He dealt with the shapelessness of creation,
4. And in the next three days He dealt with the emptiness of it.



The second part of verse 1 is, “*...the heavens and the earth.*”

This is a summary statement of God’s creation which includes the first six days. This is the story of the heavens or universe and also the earth or cosmos.

In the mind of God, this is speaking about the shapeless form of the earth wrapped in a great darkness. The Hebrew trans-literation is “*...and the heavens and the earth.*”

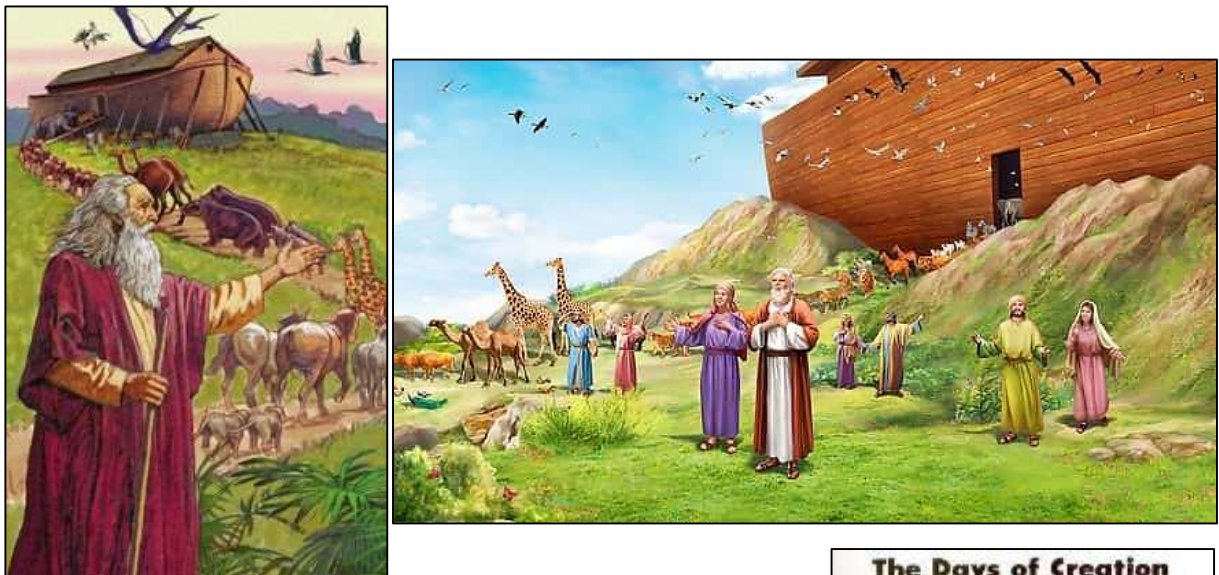
When we speak about the heavens, it refers to the solar system. There is also the arrangement of the heavens, the first, second and third heaven:

1. The first heaven being the atmosphere where the birds and fowl of the air fly.
2. The second heaven being the place where the sun, moon, stars, milky ways, planets, and other parts of the vast space.
3. The third heaven being the place where God and His angels live.

Paul did talk about the third heaven in *2Corinthians 12:2*. David also wrote in His Psalms that; "...the heavens declare the glory of God...." *Psalms 19:1*. Jesus also taught the disciples how to pray by beginning with, "Our Father which art in heaven...." *Matthew 6:9*. These are examples of the various heavens, but we must understand that God created the heavens. His creative activity does not reside on the third heaven alone, because that's where He lives.

There is also *the earth or ha'arets* that God created. In terms of land or earth, it refers to everything there is on the land, plant kingdom, animal kingdom, and fowl of the air and all other elements of the earth. A more simple word is the Planet Earth. As mentioned before, this first verse is a summary, which incorporates the whole creative work of God.

However, in this first verse we witness God's awesome power, which in turn reveals his divinity. Paul acknowledged in *Colossians 1:16, 17*, God creative power, for he created everything, things that are visible, and also things that are invisible.



All places doesn't leave any gaps, to be filled, because from the very foundation of the world, the Almighty God moulded and shaped the earth for his own purpose. Therefore, it is a very wise beginning for everything as God was involved in a variety of work. From the very foundation of the earth, God began with him and moved on to demonstrate his extra-ordinary power.

"In the beginning God created the heavens and the earth."



by Rev. Ngaro
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