



Cook Islands Christian Church

Newsletter

#84 Dec 2021

Since 2005



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



SPECIAL CHRISTMAS ISSUE

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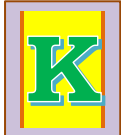


CICC Bicentenary celebrations on Aitutaki, 26 October 2021 Photos by Saungaki Rasmussen

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CICC NUTILETA 84

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 84 tei akamataia i te mataiti 2005. Ko te numero 4 e te mea openga teia no teia mataiti 2021.

la tatou e akavaitata atu nei ki te tuatau ka akamaara tatou i te anauanga mai o to tatou Atua e te Akaora ki te ao nei, tena ta Isaia i totou i roto i tana tataanga, *E tenana, na te Atua uarai e oronga i tetai akairo no kotou; i na, e nui te paretenia, e e tamaiti tana e anau, e e tapaia tona ingoa ko Imanuela (Isaia 7.14)*. Kua kite tatou e kua tupu te reira totouanga mei ta Mataio i akakite mai (Mataio 1.18-23).

Kua matau ua tatou i roto i te au Ekalesia i te kite e, e tuatau teia ka akaepaepa tatou iaia na roto i te au akamorianga, imeneanga i te au reo imene tei atuia no te akakoroanga, e te vai atura te au ravenga e te peu ta tatou e rave na i te akaokianga i te akameitakianga kiaia koia tei akarataki mai ia tatou na roto i te mareva o teia mataiti, e te akatomo nei aia ia tatou ki tetai mataiti ou. Teia i raro nei te akatakaanga tuatua no roto mai i tetai imene Kiritimiti a te Ekalesia Matavera:

- V *E kia anau a Iesu i Betelehem a i ludea e i te au ra o te Ariki ra ko Heroda*
 - K *E e ko Heroda e, i te au ra o te Ariki ko Heroda (2x)*
 - T *Maria te Paretenia e, Aue! Aue! te mauui e (2x)*
 - V *Kua anau mai te Mesia e*
 - T *Te ora o teiane ai ao e*
 - T *He he he ha ha ha*
 - V *Kua anau mai te Mesia o te ora*
 - K *Aue Aue Aue*
- Ko Iesu e tamaiti a Davida te ora o teiane ai ao, e*



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 Takamoana 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.nz, i roto i te tuanga o te *Archive*, 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. MAMA APIIANGA – CRAFT SHOW

At the beginning of the year, we began to work on a tivaevae in anticipation of the 200-year Celebration of the Gospel coming to the Cook Islands. We reflected the Takamoia logo onto material and began the careful process of sewing all the parts which were eventually put together onto the background. All the Mama Apiianga had a part to do on the final project, which was finished several weeks before the show. They were also required to complete six cushion covers which were to be displayed at the show.

The Vainetini show was held on Wednesday 23rd to Saturday the 25th October in the Ruatoka Memorial Mission Hall. The night before all the Mamas came to set up their area and display their beautiful craft work, mainly tivaevae and pillowcases, and other craft work as well. The Mama Apiianga prepared the stage with their cushion covers and five tivaevae in the background, two of which were from Mama Ngateitei, Mama Orometua Akevai Ngametua.

On Friday morning our normal tivaevae class was held outside the hall where we were able to continue with our next project while observing the amazing work of the many Vainetini Mamas who had brought their work to be displayed.



*Write-up and above photos by
Mama Orometua Yvonne Marsters
Mama Principal
Right photo of Ruatoka Hall by
Nga Mataio*

3. 200 MATAITI I OMOKA

N o te aroha o te Atua i taea mai ei tatou e te marama o te Evangelia 200 matahiti Akamaharahanga ki roto i to tatou Pa Henua Kuki Airani. Teia te au angaanga tei rave ia i roto i te reira ra Gospel Day Tuesday 26 October 2021. Purehanga ki roto ia Ziona i te ora 10.00 i te popongi. I te au mataiti e rave ua ia ana teia i te ora 2.00 i te avatea, kua akamata te Uapou a te Ekalesia. Ko te angaanga mua i rave ia ko te akamaharahanga i te akakorohanga o te reira ra, tutungi anga i te kanera e te tipu hanga i te keke, Himene hanga i te 200 matahiti o te Evangelia ki o tatou.

Kua uapou atu te Ekalesia e te Hiti Tangata katoatoa e tae uatu ki te ora 4.30 i te aiai kua akaoti atu te uapou. Kua kaikai te katoatoa, e kua riro te reira tuatau ei tuatau mataora no te Ekalesia Omoka e te Hiti Tangata no te akamaharahanga i te 200 mataiti i roto nei i to tatou Basileia. Ko tena ia tei rave ia e matou te Ekalesia Omoka no te 200 Matahiti o te Evangelia ki o tatou nei. Meitaki kia sumaringa to ra. E te Ra e HI!

*Ru Taimē
Tekeretere, Ekalesia Omoka*

4. 200 MATAITI I RAROTONGA

I roto i te porokaramu mataiti a te Rarotonga Konitara Ekalesia tana i ariki i te momua o teia mataiti 2021, kare e porokaramu i akanooia no te akamaraanga i te ra taeanga Evangelia no te mea ko te irinakianga e aka urupu tangata ka tere atu ki Aitutaki no te akakoroanga o te 200 maataiti e pera te uipaanga maata. Kua tuku ra aia i te manako e kia rave ake nga Ekalesia i Rarotonga nei i tetai pure akamaaraanga na ratou tatakaitai ki roto rai i ta ratou au Ekalesia. I te papu anga mai ra i nga marama i topa e kare e uipaanga maata e raveia ki Aitutaki mari ua te au akakoroanga tei paraniia no te 200 mataiti, ireira te konitara manako ei e, e mea manea kia angaia tetai porokaramu akamaaraanga nana no te mea tei Rarotonga nei rai te maataanga o te tangata kare e tere atu ki Aitutaki. I roto ireira i te uipaanga a te konitara o Okotopa, akatinamou ei aia i te porokaramu tei akanooia mai e te akatere o te konitara (Ekalesia Nikao), tena ia i muri i te kapi 46 o teia nutileta.

Mei tei akanooia ki runga i te porokaramu, kua aruia te reira mei te akamataanga e tae uatu ki te openga. Manea tika'i te au tuanga tatakaitai tei raveia; te tuanga mua koia te eeuanga i te toka akamaaraanga, te au karere tei orongaia, te akatutuanga a te anau mapu, e pera te tua o te katikati i te tuanga openga o te porokaramu. Kua mataora te angaanga tei raveia ma te kore roa e tuanga i kitea atuna e kua tu kaui me kore ka tano tetai akaapaanga kia taikua. No reira kia akameitakiia ratou te au akatere o te konitara no te porokaramu sumaringa, e pera te katoatoa rava e tuanga katoa ta ratou i roto i te au akanoonooanga o te reira ra maata. Te irinkai atu nei matou i Rarotonga nei e kua lelei katoa te au porokaramu tei raveia ki Aitutaki e pera i roto i te au Ekalesia tatakaitai i runga i te toenga o te au enua i te Kuki Airani nei, e pera nga Ekalesia i Nutireni e Autireria tei rauka te atiangā i te rave i tetai akamaaraanga.

Te akara tamou atu nei te konitara ki tona 200 anga mataiti i roto ia Tiurai 2023 i muri ake i to Nga-Pu-Toru.



*View from Takamoa Admin office prior to start of event. All set, **bring it on**, i na te motto ei a te Ekalesia Nikao!*



GG, BB & GB prepare for flag raising; MC Makirere Poila with unveiled bicentenary plaque.



Musical performance by the Youth of Avarua, backed up by the Takamoa students on left



..... Matavera

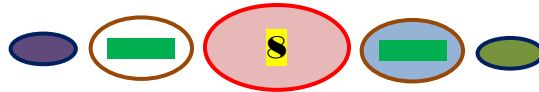


Other 2021 Gospel Day images at Takamoa



According to the thumbs-up and smiling-face sign languages of Rarotonga Konitara Ekalesia secretary Nooapii Tearea (right) and treasurer Daryl Rairi (left), the day's programme was simply cool and sweetas. No doubt the indicative language also referred to the VIPs refreshments behind them and the individual Ekalesia refreshments under their respective marquees. Over to you Arorangi for 2022.

Tataia/neneiia e Nga Mataio, Tekeretere Maata



5. CLOSING OF THE VAINETINI PROGRAMME FOR 2021



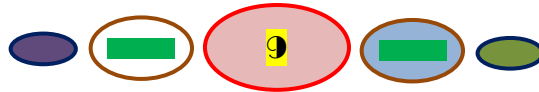
Matavera, on the eastern side of Rarotonga where the sun rises, played host to both the opening and closing of the Rarotonga CICC women's programme for this year 2021. The closing programme – set by the Matavera Vainetini and endorsed by the CICC Women's Executive Committee – was held in SILO, the Matavera church, on Tuesday 9 November commencing at 5.00pm and finishing on time at 6.00pm, the sun hasn't even set yet by then, good timing indeed.

After the service, all 100-odd mamas from the 6 CICC branches on the island went across the road to GIBEONA, the Ekaesia's Sunday School Hall, for a sumptuous feast while papa Teokotai's music kept everyone entertained, certainly contributed to the saying, *music while you eat*. After a few thank-you, encouragement and festive season speeches by the visitors, the mamas then went back to their villages, quite a few with plate-loads – in some cases, tray-loads – of the still-plentiful supply of left-over food. Food for thought? Not quite sure, might investigate further another time.

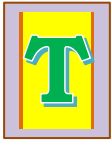
Now that the Matavera mamas have done their job for 2021 in terms of hosting both the opening in February and now the closing last month of the Rarotonga Vainetini programme, its over to you Avarua mamas for '22.



Write-up and photos by N. Mataio



6. 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. All photos were also submitted by her; some taken by her, some by her colleagues. Happy reading. *Editor.*

106th ANZAC DAY PARADE – LEST WE FORGET

Quiet & Calm! Early morning Sunday 25th April 2021 at 5.30am, all Uniform groups (Boys Brigade, Scouts, Pathfinders, Girl Guides, Girls Brigade, Boys Brigade Brass Band) was ready at the Cenotaph for the ANZAC Day service.

- Mr John Hinton was the Master of Ceremony welcomed everyone.
- Opening Prayer & Bible reading by Bishop Tutai Pere
- Guest Speaker by Mrs Niki Rattle
- The ANZAC Poem read by young woman-Ranger from the Ngatangia Girl Guides Company, Ms Repeta Kirikava.
- The ANZAC Prayer by Young Women from the Arorangi Girls Brigade Company, Ms Rangiina Fariu Akava.



Our Uniform leaders played their part laying their wreaths. The uniform group marched off and dismissed by Commander, Mr Bob Williams. Thank you to all members for joining the ANZAC Day parade.

Today, our Papa Dan joined his last ANZAC Day Parade. He is a strong, dedicated, committed Boys Brigade Officer. He holds various position in the Boys Brigade organization, a former President, Brass Band Master, former Captain and an Advisor to our Uniform Groups in Rarotonga and the Pa Enuu. Farewell to our Papa, Uncle Dan.

ANZAC DAY Poem – Year 2021

In Their Land of Peace by Jack Sergeant, (11 Yrs)
Soldiers fight wounded and tired
Never comes a day when they rest retired.
They fought for their country and freedom desired
On the bloodstained land where the rifles fired.
The ground kicks up and the dying scream
The notes in their pockets sent to those in their dream.

May their names live for evermore in their land of peace.
Solemnity as the condemned fought
Battling for what they were taught
Without hesitation on a single thought
They charged into battle, which they survived naught

May their names live for evermore in their land of peace.
The bugle sounds by the veteran's old
Left aging behind by the allies' cold
The wind blows, carrying tunes many hearts hold
Bereaved legacies let tears unfold
Mourners wear objects that to the war connect
Poppies medals and badges –

LEST WE FORGET



COMPANY VISIT PROGRAM – Practical Learning



Welcome to Arorangi. The Avarua Girl Guides Company followed their national Calendar of Events 2021 to visit the Arorangi Girl Guides Company on Monday 12th April 2021 at 5.00pm as part of their Monday program.

The Brownies had some learning sessions and fun games with their leaders at the Arorangi Mission ground, while the Guides and Rangers made a special visit to an Elderly lady, whom have been a strong and active committee member for the Arorangi Girl Guides company in the past years.

Mama Nahea Tamarangi in Rutaki. She has served and supported the movement for over 10 years and have travelled with the Arorangi Brownies group to Mauke and Mitiaro.

The Guides and Rangers also had the opportunity to visit the Ngatoe Intake while in the area of Rutaki village to learn a history of the Intake, accompanied by their Leaders Upokotea Unuia-Tuakana and Ngara Katuke. Both Guide companies have enjoyed and learnt few things that could help and contribute to their girls learning.

One of our Guide laws says *“A Guide makes good use of her time “*. Thank you, Lord, for the wonderful opportunity.



They had a short devotion and a presentation for

EASTER WEEKEND PROGRAM IN RUTAKI VILLAGE

Theme: - “Connected to the Cross – Yesterday, Today & Tomorrow” “E aere kotou ki te Pa Enuā “

From Thursday 1st to Monday 5th April 2021, was a busy planned program for the Youth in the Arorangi CICC Ekalesia. The Rutaki & Aroa Christian Youth Club (RACYC) was the host for this year’s Youth program as set by the Arorangi Christian Youth Council Executive members, despite we were going through the covid19. The Executive members of the RACYC organized a hands-on activity for the Easter Day and had a weekend camp to set up all their resources for this program.

Thursday evening, they all attended the last supper prayer service and also the Good Friday morning service. Sunday evening, we had a Tuakouanga Uapou for all the men’s, which is part of our Arorangi CICC Ekalesia annual program and after everyone participated in a big kaikai.

Monday 5th April 2021 at 6.00am, the Youth program begins with an early morning Ura Fitness with Mona Taio and her team. The day was full of fun and hands on activities like husking coconuts, grating the coconut, plaiting baskets and raurau, making coconut cream, sewing head and neck garlands, volley ball, playing cards, novelty games, net fishing and string band. All areas were a competition for all age groups.

It was an active and enjoyable day for all the members in our Arorangi CICC Ekalesia from Ruaau, Muri Enuā, Betela and Rutaki Village. Over 250 members attended this program. The church leaders & executive members showed their support from the beginning to the closing of the day program. We would like to say *“Meitaki korereka”* to all our parents, Sponsors and the church members for your huge support and contribution.

Thank you all.



85 MATAITI – E ATUA AROA TOKU IAKU

Ra anauanga note metua vaine maroiroi, Mama Nahea Tamarangi i roto i te Ekalesia Arorangi e te Tapere Rutaki, tei raveia i te aiai Maanakai ra 24 no Aperira i te ora 3.00 ite avatea aiai.

Kua anauia a Mama Nahea Tamarangi (nee Tunupopo), kite enua Tapuahua (Rakahanga). E metua vaine Pa enua tokerau aia mei roto mai i te au enua ko Mangarongaro, Pamati, Manihiki e Rakahanga. E metua vaine kite i te atoro i tona kopu tangata mei te pa enua tokerau mai.

- Kua tavini ana aia i te Ekalesia mei tona tuatau i akaipoipo ei aia i tana tane, koia a Papa Teokotai Tamarangi i roto i te vaka Puaikura, tei takoto atu i te moeanga roa.
- E mema Ekalesia aia no tetai tuatau roa.
- E metua vaine kumiti no teia au putuputuanga Mapu, Apii Sabati, Vainetini e te Girl Guides.
- Kua teretere ana aia kite Pa Enea no te mata i tetai au akakoroanga o te Mapu, Vainetini, Girl Guides e te Apii Sabati kite enua ko Aitutaki, Mitiaro, Mauke e Tahiti.
- Kua riro ana aia ei tumu imene metua i roto i te tapere Rutaki e te Ekalesia Arorangi.
- E metua vaine maroiroi i te au tuanga pure popongi i te au epetoma katoatoa e te au angaanga i roto i te Ekalesia mei te Imene Kiritimiti, Imene Mataiti, Uapou, Taeanga Evangelia, Teretere Mapu, Teretere Apii Sabati, Penetekote e te vai atura.
- E maata uatu rai tana au angaanga memaitaki i rave ana i roto i te Ekalesia.
- Kare aia e topa ana i teia au tuanga angaanga a te Tapere Rutaki ete Ekalesia Arorangi.
- E metua vaine kite i te au tuatua bibilia ate Atua, kare tona kopapa e maroiroi ana i teia tuatau, kareka ra tona manako e tona vaa te maroiroi ara.

Kua rave tana anau i te akamaaraanga i tona 85 mataiti ei mea meangiti no te turanga o te Koviti. Kua kapiti mai ratou i tetai au metua vaine piri vaiata kiaia e te nga tavini o te Atua i roto i te Ekalesia e tetai au taeake. E 13 ana tamariki, tei Nu Tirenī e Autirera te reira. Kua tae mai tetai pae, kareka no te turanga o te Koviti, kare tetai pae i tae mai. E maata katoa tana uanga i teia ra. E metua vaine maroiroi i te utuutu i tana anau e te kite i te au angaanga a te Kopu tangata, i roto i te Tapere Rutaki e te Vaka Puaikura. Kua akakite tana tamaiti a Tamarangi Tamarangi, kua manakonako ratou, i te apai i teia angaanga ki roto ite Otera. Inara no te turanga o to ratou Mama, kua akanoo ua ratou kite ngutuare. Irinaki ratou e kua mataora aia i te reira.

Kua akakite teia metua vaine, e Atua aroa tona iaia, i te au atianga katoatoa. E mea rekareka nana i te pure i te au taimē ravarai. No reira te akakite nei aia i roto i tana irava *“Ko lehova toku tiaki e kare rava e ngere”*. *Kua tatau teia metua vaine i te Salamo 23, i te buka katoa. Kua rekareka te katoatoa i te akarongo anga iaia i teia tana i tatau.*

Kua tutungia tona keke, na tana nga tamaroa i mua iaia, koia a Tamarangi e Tunupopo i rave i te reira. Kua komakoma mai tetai i tana nga tamaine no to ratou metua vaine, e kua riro rai te au angaanga pure nate tavini o te Atua, koia a Papa Orometua Soatini Tinirau e te Tauturu Orometua, Papa John Andrew i rave. Kua kaikai te katoatoa e kua komakoma mai tetai au metua vaine i te oronga i to ratou reo Aroa e te akamaroiroi iaia. Kua mataora teia angaanga no teia metua vaine i teia aiai maru. *Happy Birthday Mama Nahea Tamarangi. Te Atua te aroa.*



CHURCH PARADE MUA

“E tu ngakau toa e te katakata i te au atianga teiaa te au apainga to te Guide, A Guide has courage and is cheerful in all difficulties.” Kia Orana. Kua raveia ta matou Church Parade mua i roto i ta matou Ekalesia i te Sabati ra 11 no Aperira i te ora ngauru i te popongi. I roto nei i te Ekalesia Ngatangiaa, kua akangaroi ana ta matou angaanga Girl Guides no tetai tuatau i roto i te mataiti i topa ake nei – 2020, mei te tuatau i moe atu ei, to matou taeake, Opita vaine, koia a Pauline Maoate Kirikava.

I teia mataiti 2021, Kua akaaraaraia te manako, kia matutu akaouia ta matou putupuanga tamaine Girl Guides o Ngatangiaa nei. Kua rauka mai te tauturu mei roto mai i to matou Konitara Girl Guides o te Kuki Airani, e kua akamataia tetai au terenianga ki roto nei i te Ekalesia i te marama ko Peperuare e Mati. Kua riro e nate maine Peretiteni, Ngara Katuke e tetai atu au Opita tei tauturu mai, ia matou te au Arataki e te anau tamaine o Ngatangiaa nei.

I roto I teia Church Parade mua, kare matou i matutu roa, i te apai i te reva pera katoa te anau Boys Brigade. Kua ariki matou e kia apai matou i te angaanga i mua i te Atarau. Kua riro te reira e nate Opita/Captain Boys Brigade, Ioteva Kirikava e ta matou tamaine Ranger, Ms Rosaline Solo Antonia I rave mai.

Kua kapiti mai to matou Patroness, Lady Tuaine Marsters ete National President, Ngara Katuke ki teia Church Parade mua na matou. I muri ake i te pure, kua raveia tetai katikati no te akakoroanga o te Church Parade mua o teia mataiti 2021 i roto nei i te Ekalesia Ngatangiaa. Teia to matou au Arataki.

- Grace Rea – Captain
- Suzy Charlie – Secretary
- Heirani Rea – Treasurer
- Josephine Maoate – Assistant Captain
- Caroline Crummer – Brownie Section
- Teremoana More – Brownie Section
- Mata Nicholas – Brownie Section
- Parima Briante – Brownie Section
- Louisa Savage – Guides Section
- Mata Joseph – Guides Section
- Pamela Tuaati – Guides Section
- Elizabeth Nicholas – Ranger Section
- Parenga Kaveao – Ranger Section



Te oronga nei matou i te reo *Akameitakianga* ki te au Metua o te tamariki, to matou au Kumiti e te Ekalesia no ta kotou tauturu maata ia matou. Meitaki maata ki to matou ai tungane Boys Brigade ete au taeake, no te au reo akamaroiroi e te tuturu i to matou au akakoroanga. Te karanga nei: - TE TANGO a te Guide “Kia vai teateamamao “

UIPAANGA MAATA – KONITARA MAPU MAATA

Ra 8 no Me 2021, I te popongi Maanakai, kua raveia te Uipaanga nate au Konitara tei akanooia i roto i te parani a te Youth Director, Bob Williams e tona Kumiti. Teia te au Konitara tei tae mai to ratou au Arataki e te au Mata ki roto i teia Uipaanga.

- Konitara Apii Sabati
- Konitara Boys Brigade
- Konitara Girls Brigade
- Konitara Girl Guides
- Konitara Christian Youth – Rarotonga, Pa Enuua Tonga e to Autireria



Kua vaitata rai mei te 20-25 au arataki i tae mai. Kua akamata teia Uipaanga na roto i te pure tei akateretereia mai e te Orometua Nanai. Kua tae mai na roto i te roro uira tetai nga mata o Autireria ki roto i teia Uipaanga.

Kua riro rai te tama Arataki o teia putuputuanga a Bob Williams i te akatere i teia Uipaanga e pera tona Kumiti maroiroi i te tauta atu i te au tuanga kia rauka ia ratou i te apai mai ki roto i teia Uipaanga, noatu e kare te angaanga o te Youth Convention o te mataiti 2020 i raveia i te enua Mangaia, kua rave ratou i te au tuanga e tau i raro ake i teia putuputuanga e tae mai ki teia mataiti 2021.

No te Uipaanga Maata te ka raveia ki te enua Aitutaki, e te akaouanga i te au taoanga, kua manakoia kia raveia teia Uipaanga nate Youth Department, kia rauka ia ratou i te iki mai i te tama arataki o teia putuputuanga. E rua nga ingoa teia tae mai, koia te Orometua Travel Makara e pera katoa a Tuaine Unuia. Kua raveia te ikiianga e kua manea te reira.

Kua autu atu a Tuaine Unuia i te reira ikiianga. Kua mataora te au Arataki e kua akaoti atu na roto i te pure e tetai katikati.

Te akakite nei te Youth Director, Bob Williams kia oronga te au Arataki katoatoa i ta ratou tauturu i teia Arataki Ou. *Kia Manuia.*

MOTHER'S DAY IN NGATANGIIA CICC EKALEZIA

Happy Mother's Day to all our Mama's. Special Sunday for the mothers on 9th May 2021 at the 10.00am Church Service. The Ngatangiiia did not have much to share, but they honor the day with special dedication.

The church always had a role to play in any celebration events. This year the leaders of the Boys Brigade and Girl Guides of Ngatangiiia offered something simple for their mothers to honor them. They showed their love through buttonhole flowers, singing Mother's Day song by the Brownies, Guides and Boys Brigade. Special



Poem read by our Ranger, Ms Destiny Nicholas.

Destiny Nicholas also shared her Poem on the CICC Radio program with Aunty Nga Teao-Papatua for all mothers in the Cook Islands. We wish all the mothers a Special greeting on this day. *Our Guide law says "A Guide is polite and considerate "Kia Manuia.*

NGATANGIIA SUNDAY SCHOOL

Proverbs 3:1 says "My son, do not forget my law, but let your heart keep my commands" The Sunday School Principal, Mrs Louisa Savage had a plan for the Sunday school children of the Ngatangiiia CICC Ekalesia, with her Executive members, they encourage the parents to bring their children on Sunday morning at 8.30am for their Sunday school lessons.

Along with her, a person who is passionate about Sunday school, her Secretary - Mrs Teremoana More. She shares her musical skills to our little ones. We encourage others to come forward and contribute their talent to our Sunday school children as they are our future leaders.

Part of our weekly plan is to provide breakfast for the children when they come to Sunday school in the morning with the support of their parents too. So far, she is happy with some of their lessons and provide some test of what the children have learnt.



On our church parade morning, they would do sing along songs for the children and some recite some memory verses. The children are fast learners in their memory verses and are very keen to learn about bible stories. We hope to achieve some of our aims and to do well in our Sunday School programs.

Sunday 19th September 2021, we took the opportunity of 8 Sunday School children to be part of our CICC Radio Program with Aunty Nga at 12.30pm. This program was planned and programmed by our Cook Islands Sunday School

under the chairmanship of Kimi Taokia of the Arorangi CICC Ekalesia. Arranged by the CISS Secretary, Taamo Heather.

This month September – Ngatangia Sunday School was requested to share our story to others. Our way forward, we wanted the children to do our presentation by doing the prayers, reading their bible books names and singing a song, even they managed to do the Imene Tuki. We encourage all our children to speak to become confident speakers. While on air, we received phone call by the general public who was tuned in to the radio program and we are thankfully for their words of encouragement. Meitaki maata.



We are very happy about our Sunday school children which have done well in our March Rally in Arorangi and their Sunday School Teretere in May. They are also seen in most of our Ekalesia programs playing their part. Thank you to all their parents for their support and contribution. *God bless you all!*

RAROTONGA CHRISTIAN YOUTH RALLY

Our theme says: - "PROCLAIMING THE GOSPEL, HEARING THE GOOD NEWS", Welcome to Titikaveka, those were the words from the Master of Ceremony, Ms Teokotai Ben. The Christian Youth of Titikaveka was ready to host the Youth Rally. Each youth group performed a Musical Dance base on the Rarotonga Christian Youth theme for this year, "PROCLAIMING THE GOSPEL, HEARING THE GOOD NEWS "

Rev Tereapii Matakere opened the program with the Devotion. The first on the stage was the Titikaveka Christian Youth did their best with a pre-recording compose song sung by Epharaima Taokia "*Irinaki, Irinaki kite Atua*". All the youth group followed accordingly to their program. Ngatangia Youth base on John 3: 16 with a dance called "*Oh my Soul*". Matavera Youth was full of energy with their dance "*I know who I am*". Avarua Youth put on a fast action with "*Joy, Joy, Joy for the Lord*" with a Caribbean beat. Nikao Youth came thru like a tribal formation with the dance called "New Jerusalem" in an African beat. Arorangi Youth with a "*Hear the sound, Sound of the nation calling*"

The Rarotonga Christian Youth Chairman, Mr Simona Aumetua Nicholas, acknowledges all the leaders and members for their fabulous performance. Despite that we came through the coronavirus time, we believe in the Lord, so as our theme says, "*PROCLAIMING THE GOSPEL, HEARING THE GOOD NEWS*".

The last speaker of the night was our Youth Director, Mr Bob Williams. He shared what the Psalmist have promise us, You and I. God will only bless those who are righteousness. For the last 10 years, Thank you from the very bottom of my heart. Us in Rarotonga and the Pa Enuu. You have stood with me to lead our Youth. To all leaders, Thank you so much. There are more challenges today. As leaders we need to prepare ourselves.

Part of his last speech *“His last request to all the leaders and members. When the time come to the hand over to our new Youth Director, to our son, Tuaine Unuia. I humbly request you all, to provide your utmost support to our new Youth Director as you have supported me in last 10 years “.*

I believe we all have enjoyed ourselves tonight for our performance. The main thing is, that Jesus has Won tonight. *Thank you Titikaveka, Meitaki Ranuinui, Meitaki Atupaka, Meitaki Korereka, Meitaki Polia, Meitaki Ngao. God bless, Kia Orana e Kia Manuia.*

The evening closed with a Prayer. All was invited for a kaikai provided by the Takitumu Youth Groups – Titikaveka, Ngatangia and Matavera. *Romans 10:17 says “So then faith comes by hearing, and hearing by the word of God”*



QUEENS BIRTHDAY HONOR

Brownie Promise says *“I promise on my honor to do my best to do my duty to God
To serve the Queen and my country and to help other people
To keep the Brownie Law “*

A young Brownie, Miss Alice Apera Mareta from the Titikaveka Girl Guides Company was chosen to present the Bouquet of flowers to the Queens Representative on Queens Birthday Ceremony. Alice is 10 years old and have been to the Brownies for over 5 years in the Titikaveka Girl Guides Company. It was a special honor for her and her family.

As part of the Calendar of Events 2021 for The Girl Guides Association Cook Islands, every year one Brownie will be designated to do this honor to the Queens Representative, Sir Tom Marsters and Lady Tuaine Marsters.



Thank you to our beautiful Alice and her family for their support. “A Brownie think of others, before herself and does a Good turn everyday “.
Meitaki Ngao.

COMBINED CHURCH PARADE

Every year in the Cook Islands Girls Brigade calendar of events, we hold a special week for our members to commemorate the Girls Brigade International Day of Prayer. This year, the Arorangi Girls Brigade Company was the host for this program.

Sunday 13th June 2021 at 10.00am, we conclude the week program with a Combined Church Parade in Arorangi CICC with our brother Boys Brigade and sister Girls Guides. We give thanks to the Lord for his many blessings and guidance throughout our programs and events. We are happy for the turnout of the members from all the Uniform groups. The Uniform groups of Arorangi CICC Ekalesia provided refreshment for everyone that attended this special service.

The Arorangi Girls Brigade Company – Captain, Mrs Taamo Heather and her Leaders, Committees, members and all supporters, thanked the Ekalesia, sponsors, families and friends for their huge support throughout the week for their Tabloid Program and the Church Parade. *Meitaki Ranuinui, kia kotou katoatoa.*



GIRLS BRIGADE WEEK – SEEK, SERVE AND FOLLOW CHRIST

The morning program started without any problem, despite it was raining in the early hours until we started, the rain stopped. What a blessing we had for the beginning of our day program. Saturday morning at 8.00am, 12th June 2021 was planned by the Cook Islands Girls Brigade Association to have a Uniform and Drill Competition. The Arorangi Girls Brigade Company became the host of this year’s event.

The Girls Brigade companies from Avarua, Nikao, Matavera and Arorangi prepared their girls and leaders to be part of this national program. Ngatangiaa Girls Brigade leaders and members also join in to show their support and was the recipients of the good offering by the members.

The Boys Brigade President, Mr Bob Williams and the Secretary, Mr Danny Areai was the Judges for the Drill section. Arorangi Boys Brigade members showed their support and played a few drum hit to entertain the invited guests, while Girl Guide members provided their assistances in the Badminton games with Enea Fameitau.

The church leaders from the 5 Ekalesia, Takamoa Theological Students, Government officials, Traditional Leaders and supporters witness to this outstanding event.

The little girls were the highlight of the day doing their fun activities with the leaders. The big girls were playing Badminton and Volley ball. Each Girls Brigade company had brightened up the field with their own beautiful colour of T/shirts.

Thank you to all the many hands that helped for the food from all the Girls Brigade members and Leaders. The program closed with a Prayer and a big Kaikai for all to enjoy.

Congratulation to all the GB members.



FLOAT THEME 2021 SAYS “TE TAMA UA A TE UI ARIKI – TE EVANGELIA“

James 1: 17 says; Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change. A beautiful sunny day for a significant celebration. In our presentation this year, on Friday 30th July 2021 at 11.30am, the Girl Guides chosen to present bouquets of flowers for the Invited guests at the Taua Terevete as their Float. The Brownies and Guides came in their full uniform and was their first time to do the flower presentation. Their leaders were there to support them. Meitaki maata to our Ministry of Culture staff and the Float Co-ordinator for providing us support in this area.

Our sister Girls Brigade continued this year, to do their Marching as always been. The marching girls was led by the Queens ladies, that was awarded on Saturday 24th July 2021. The marching girls was commanded by Queens lady Ms Rangiina Fariu Akava from the Arorangi Girl Brigade Company. Their National Executive leaders joined to support their young women.

Our brother Boys Brigade Brass band played their drums and trumpets to lead the uniform groups in the Float. It was a joint venture for the three uniform groups. Our Duty to serve, our community, our country and our people.



VIRTUAL 37TH WORLD CONFERENCE

Our theme says “Walking Together, Walking Far “Welcome! The first evening on Monday 26th July, we held an Opening Ceremony at the Edgewater Resort Conference room. The Assistant Pastor, Mr John Andrew opened the program with a devotion. We honour Tinomana Tokerau Ariki to declare our Virtual 37th World Conference. She is one of the most travelled delegates to three World Conferences in the past.

Our National Commissioner – Ms Tutai Mauke and National Program Co-ordinator – Mrs Haumata Faireka Hosking lighted the 37th World conference cake, sponsored by our former National President – Ms Tereapii Ben. They have also travelled in the past World Conferences and all had the honor to blow and cut the cake.



Ms Sharon Kareroa currently a Police Officer, an ex-Girl Guides from Oneroa Girl Guides Company, was invited as our Keynote Speaker.

Here are our participants into the Virtual 37th World Conference.

Name	GGACI position	Conference position
1. Ngara KATUKE	National President	Head Delegate
2. Romehael Jurnti RAURAA	Arorangi Girl Guides Company – Ranger/Young Women	Young Women Delegate
3. Tataru MITCHELL known	National Secretary	Observer
4. Haumata FAIREKA HOSKING	National Program Co-ordinator	Observer
5. Tapu MUNRO	Arorangi Girl Guides Company – Captain/Leader	Observer
6. Tapaeru KOKAUA HAGAI	Nikao Girl Guides Company – Captain/Leader	Observer
7. Tapu PAITAI	Nikao Girl Guides Company – Assistant Captain/Leader	Observer
8. Peggy TURUA	St Joseph Girl Guides Company – Brownie Leader	Observer
9. Jacqueline PUREA	St Joseph Girl Guides Company – Young Leader	Observer
10. Unaonga TIERE	St Joseph Girl Guides Company – Ranger/Young Women	Observer
11. Repeta KIRIKAVA	Ngatangia Girl Guides Company – Ranger/Young Women	Observer
12. Destiny NICHOLAS	Ngatangia Girl Guides Company – Ranger/Young Women	Observer
13. Jemimah Rose TAOKIA	Arorangi Girl Guides Company – Ranger/Young Women	Observer
14. Tutai HERMAN	St Joseph Girl Guides Company – Ranger/Young Women	Observer
15. Tuanaore MITCHELL	St Joseph Girl Guides Company – Ranger/Young Women	Observer

The Girl Guides Association Cook Islands had 9 Leaders and 6 Young Women participated into our Virtual 37th World Conference, started from Monday 26th to Saturday 31st July 2021. We were financially supported by our Asia Pacific Committee to enable us to cater our need for this World Conference.

Our sessions begin at 1.00am to 5.00am every early morning. It is our first time we had a large number of participants to a World conference. In the past, to save high cost in travelling and fees, we would only elect two delegates to attend.

This time round, we were given the opportunity to register 12 delegates, but we had extra young women that freely joined us each time. In this conference, we had voting rights for new board members, motions and amendments to our global Constitution & Bye law. It was their first time to hear and listen to the WAGGGS global updates, presenters, bidding and other business for the Girl Guides from the different platforms.

Due to covid19, we couldn't travel to Uganda which was the host for this World conference, however virtual provided that opportunity to connect to the wider world. The next World conference will be in *Cyprus in 2023* and we are looking forward to attend this, hoping that the borders will open.



Our daily program is flexible for all participants. During the day, they will do their own work plan. In the evening we will report back to our venue by 5.00pm for quick update for the evening and have dinner provided by our guide companies. Part of our dinner plan each evening is to welcome and listen to allocated young women sharing their own views about our Conference theme.

At the end of the week, some of the participants managed to participated in the Float Parade with our Brownies and Guides and also share their views on the World Conference with Aunty Nga Papatua on the CICC Radio Ministry.

- ✓ Meitaki maata, to our Lord for keeping us safe and the many blessings.
- ✓ To our Guiding sisters for your support and contribution throughout the week.
- ✓ To our Families and friends for your continuous support.
- ✓ To our Asia Pacific Committee for your financial support.
- ✓ To the Edgewater Resort Staff and Management.

“A guide is self-controlled in all she thinks, says and does. “Kia Orana e Kia Manuia.

RA UTIANGA REVA 2021 - 56TH CONSTITUTION DAY

Wednesday 4th August 2021 at 10.00am, it was a special day for the people of the Cook Islands. The Maeva Nui celebration for this year was planned for 3 nights. All the teams that joined the Maeva Nui presented their best on the stage. Every year, the Boys Brigade, Girl Guides and Girls Brigade members and leaders played their part for a Guard of honour to salute and respect our government officials, Traditional Leaders and other VIP guests as they entered the Auditorium arena. The Boys Brigade colour party hoisted our Cook Islands

flag during this special ceremony. We acknowledged all our members and leaders in the Boys Brigade, Girl Guides and the Girls Brigade for joining the parade on this 56th Constitution Day Celebration. *Psalm 107: 1 says "Oh give thanks to the Lord, for he is good, for his steadfast love endures forever".*



1ST COMBINED UNIFORM CAMP IN TAUHUNU, MANIHIKI

Irinaki Ki Te Atua Ma Toou Ngakau Katoa “(Trust In The Lord With All Your Heart). Kia Orana kotou katoatoa I te aroa korereka o te Atua I teia ra humaria. I te Varaire ra 27 Aukute, 2021. Kua rave matou i tetai Combined Weekend Camp nate anau Boys Brigade e te Girl Guides o Tauhunu nei ki roto I te fare Apii Sabati o te CICC tei akatereia mai e te Captain o te Boys Brigade, Toka Toka. Kua riro katoa atu au ei akateretere atu I te anau Girl Guides e te turuturu I tetai au tuanga apii no matou katoatoa.

Kua akatueraia te camp i te popongi Varaire i muri ake i te pure mamaia i te 6.30, tei utiia te reva o te putuputuanga. I roto i ta matou parani, kua orongoia e nate Papa Orometua Tumukau Saitu i akatuera e kua topiri mai te au metua ete Ekalesia katoatoa ki teia angaanga humaria. Kua kai ice cream te katoatoa e kua Mataora teia porokaramu. Kua aere atu te anau tamariki ki ta ratou apii e pera matou te au aronga angaanga o te kavamani, kare teia I riro ei tamanamanata i tei akanooia no matou katoatoa. I te aiia, kua oki mai matou katoatoa kite fare Apii Sabati no tetai au tuanga apii, tei paraniia no te anau katoatoa. Kua tuku atu ta matou reva i te aiia ora 6.00 ki raro. I te aiia Sabati, kua rave matou i tetai Enrollment no ta matou anau tamaine Brownies, Rangers e te Arataki ou. Kua raveia tetai angaanga tamataora ei topiri i ta matou camp. Kua tutungia tetai keke, ei akairo no teia akakoroanga manea i roto i ta matou Ekalesia.

Meitaki Korereka kia kite au Metua e te Ekalesia no ta kotou tauturu i ta matou Weekend Camp. Kua irinaki matou te au Arataki e kua Mataora ta matou anau tamariki e te umuume nei, note parani akaou i tetai Camp na matou i teia au marama ki mua e te angaanga kapiti atu kite pae i to matou au taeake i roto i te Ekalesia Tukao e Rakahanga, ei akamatutu i te turanga o te Uniform.

Te akakite nei ta matou Tumu Tapura “*IRINAKI KI TE ATUA MA TOOU NGAKAU KATOA* “. (*TRUST IN THE LORD WITH ALL YOUR HEART*) Ta matou porokaramu, tei akanoono matou no te Maanakai e te Sabati.

Maanakai 28 Aukute 2021

6am: Devotion by Girl Guides
 7am: Group Duties
 8am: Church Duties - Kua tere atu te campers ki roto i nga are pure e rua i runga nei i te enua no tetai tuanga angaanga i te te tama anga i nga arepure e te akamanea atu ki tetai au tiare natura i runga nei i te enua no te tuatau mua
 12noon: Lunch
 1pm: Sessions – kua akamata atu tetai au apii nate anau i roto i to ratou uaorai pupu.
 ✓ Boys Brigade – Captain, Toka Toka
 ✓ Brownies – Leader, Nga Taio
 ✓ Girl Guides & Rangers – Leader, Tai Ngaioarae
 5pm Akateateamamao I tetai au tuanga no te kaikai e te Campfire
 6pm Tukuanga I te reva raro
 7pm Campfire: e toru tuanga tei raveia, Boys Brigade, Girl Guides e te au metua tei piri mai. Kua mataora tikai te reira.
 10pm Light out

Sabati 29 Aukute 2021

6am Pure Mamaiata - CICC
 6.30am Devotion – Girl Guides
 Group Duties
 Breakfast
 8am: Akateateamamao no te Pure
 9am: Pure - Catholic
 10am: Pure – CICC
 11.30am Lunch
 1pm: Sessions
 5pm: Pure – CICC
 6pm: Closing Ceremony
Enrolment and fly up of Brownies, Girl Guides, Ranger and Assistant Brownie Guider
*Brownies: Heimata Uea
 Rachellina Tangi
 Chrisna Johnson
 Vaine Katuke
 Ariana Katuke*
*Rangers: Rosalina Tuatoru
 Terauakura Saitu*
Assistant Brownie Guider: Marahata Tepania
 Activities: Drama/songs/etc
 Closing of the camp by Rev Tumukau Saitu
KAIKAI AND CELEBRATE OF THE 1ST COMBINED UNIFORM ORGANISATIONS CAMP



Tataia e Teokotai Ngatoko
 Arataki Girl Guides o Tauhuhu, Manihiki

7. TERETERE APII SABATI I MATAVERA

Irunga i te porokaramu angaanga a te Rarotonga Konitara Ekalesia no teia mataiti 2021, kua akatinamouia te toru o te Sabati o te marama Noema i topa, ei Sabati teretere mapu openga no teia mataiti. Kua akataka katoa ki runga i te reira porokaramu, koa'i ka tere kie'a. Ko te Apii Sabati o te tapere Turangi i roto ia Ngatangiaa tei tere mai ki Matavera nei tei apaiia mai e te Diakono Mauri Toa, e kua tere atu to Matavera ki te Ekalesia Avarua tei apaiia atu e te Diakono Anau Pukeiti.

Mei tei matauia i roto i te au atianga teretere i roto i te Ekalesia, na te anau no Ngatangiaa mai i akamata i te taunga o te tatau, kua akanoo te manako maata ki runga i te puapinga o to te Atua noo vaiata'anga mai kia tatou te tangata nei i te au atianga manamanata e te tai'i i roto i te oraanga, i te reo Papaa; *Keeping God with us in times of trouble*. Manea te au akaarianga manako tei orongaia mai e te tamariki, e pera te au imene ta ratou i rave mai.

Kia oti ta te anau Ngatangiaa tatau, kua aere mai te anau Matavera tei akanoo to ratou manako maata ki runga i te Salamo 127.3 ko tei na ko mai e, *I na te tamariki ra, e tuao!!!!.nga ia no ko ia lehova ra; ta te kopu i anau ra, e tutaki ia*. Kua pera katoa te manea o te au akaarianga manako tei orongaia mai e te tamariki, e pera te au imene ta ratou i rave mai.

Kia oti te tuanga i roto ia SILO, te Are Pure o te Ekalesia, kua raveia te neneianga i te anau tamariki o nga Apii Sabati – tena ia to ratou tutu i raro nei – i mua ake ka neke atu ei te katoatoa ki tai ia GIBEONA, te Are Apii Sabati o te Ekalesia, no te arikirikianga a nga tapere Vaenga/Pouara, tei turu katoaia mai e nga tapere Rotopu e Titama/Tupapa. Kia oti te tere i te katikati, kua raveia te akai'anga e pera te au akaarianga manako, i mua ake ka oki atu ei te anau mei Ngati Tangiaa mai ma te meitaki e te mataora.



Ngatangia Sunday School from the Turangi Tapere, with parents and supporters

Matavera Sunday School

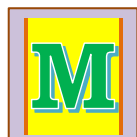


Oronga’anga akairo

Kia oki mai te anau tei tere atu ki Avarua, kua rave te Apii Sabati Matavera i tana oronga’anga akairo (prize giving) kia ratou tei maroiroi i te aere mai ki te Apii Sabati. Kua oronga katoa mai tetai au metua i te reo akamaroiroi ki te tamariki tei rauka te akairo i teia mataiti, e pera kia maroiroi uatu rai no teia mataiti e tu mai nei 2022, e pera ratou kare e aere maina me kore kare e putuputu ana i te aere mai, kia akamaroiroiia kia tae mai ki te au atianga apii, ei meitaki rai no ratou no te au ra ki mua.

Tataia/neneia e N. Mataio

8. AKAMAROKURA’ANGA IA URITAU MATAI APO



aanakai i te ra 4 o Titema – Saturday 4th Decembar – ko te ra ia ta nga kopu e 4 o Ngati Uritaua (Teariki Nooara, Tuunu, Tamaitirei, Teariki Kaikavangu) i akatinamou kia rave aia i tana akamarokura’anga i tetai o tana tama, Teariki Taoiau Rongo, ki runga i te taoanga Uritaua Mataiapo ei mono atu i te metua tane tei mou mai i mua na, Papa Andrew Turua, tei takake atu ki te akangaroianga roa i te marama Mati 2020.

Ikianga i te Mou Taoanga Ou

Kua putuputu nga kopu e 4 i nga marama i topa no te akara atu anga e koai ka tau kia apai i te taoanga tei va no tetai 8 marama i te ngaro atu anga tei mou maina i mua atu mei te taikuia ra i runga nei. I roto i te uipaanga, noatu e kua inangaro tetai nga kopu kia takapiniia (rotate) te mou taoanga, i te openga iora kua ariki te maataanga kia noo rai ki roto i te kopu tei mou maina no tetai tuatau roa, koia te kopu o Tamaitirei. I te mea e kua oti i te reira kopu i te iki takere i ta ratou i manako no te mou i te taoanga, kua akakite mai ireira ratou ki te katoatoa e ko te taeake Teariki (Kiki) Rongo ta ratou i iki. Kua ariki rekareka te katotoa i teia tei tamanakoia mai.

Au akateateamamao’anga

I te uipaanga kopu tangata i muri mai, kua uriuria te porokaramu no te akamarokura’anga e pera te au akateateamamaoanga tei anoanoia, mei te patu’anga i te marae, akamanea’anga i te ngutuare o Uritaua te ngai ka raveia te akamarokura’anga, porokaramu no te ra maata, e te vai atura.



Left: Teariki Purua (Vaa Tuatua) explains the working bee programme on Sat 6/11 outside of the Orau o Uritaua. Right: men dig trench for water hose behind Orau, the Uritaua family premise.



Left: Carting firewood for the traditional oven. Right: same team as above doing the trench on other side.



E maata uatu rai te au angaanga akateateamamaoanga, preparations, tei raveia mei te akamataanga mai o te angaanga kapiti, working bee, e tae ua mai ki te ra o te akamarokura'anga. Ko teia te au angaanga mamaata tei raveia tei akatere/organize ia mai e Teariki Rongo, Teariki Purua, Doreen Boggs, e tetai au mema o te kopu tangata Ngati Uritaua: tama ia vao e roto i te Orau-o-Uritaua, peni i te ngutuare, a'u'anga i te marae no te akamarokura'anga, akateateamamao i te umu, apiipii i te mapu no te iriirianga i te rakei no te au tumutoa (warriors), akanooanga e te akatanotanoanga i te porokaramu no te ra maata, komakomaanga ki te Akava o te taangaanga anga i te mataara vaitata mai ki te Orau i nga ora e raveia ra te akamarokura'anga, akara'anga i te au akapapa'anga no ratou tei tamanakoia kia patii, akakitekiteanga/publicity, tuatua'anga i tetai o te au angaanga akateateamamao'anga, na runga i te au mema o te kopu tangata, e te vai atura. Mei te ra mua e tae ua mai ki te ra maata, kua kitea pu ua ia te vaerua taokotai o te kopu tangata Ngati Uritaua, i te angaanga kapitianga ma te inangaro okotai kia meitaki, manea e kia autu tei akanooia. Pumaana katoa i te kite au anga i tetai au metua tei piri katoa mai no te oronga mai i ta ratou turuanga/moral support ki te akakoroanga.



Doreen Boggs (front in red, chairperson of the Uruau Incorporation Committee, coordinator of the investiture preparations) shows the Uritaua members and the cameraman how best to loosen up after the working bee lunch on Saturday 6 November. So not quite your normal group photo. Photo by Ana Tiraa-Passfield

Kai akaputu a te kopu tangata

Mei tei matauia i roto i te au akakoroanga mei teia te tu, e akaputu ana te kopu tangata i te kai no te tauturu i te akakoroanga. Kua pera katoa ki teia akamarokura'anga, kua apai ake apai ake ia ngutuare e te kopu tangata i ta ratou i manako e kua tau ei rima oronga. Mei tei akamaramaia mai i te tuatau uriurianga manako, e 3 rai tu kai tei anoanoia: Taro, Puaka e te Moa. Ko te akonoanga Maori ia mei mua mai.

I te aiai Paraparau ra 2 o Titema nei, kua kapiti te kopu o te uanga a Teariki Nooara ki te ngai okotai – ki vao mai ia Ebenezer, te Are Uipaanga o Avatiu – e ta ratou kai tei akaputupu mai, e kua taki aere atu ki te Orau o Uritaua, aratakiia e Tenga Mana, te vaa tuatua o te uanga a Teariki Nooara, aru mai i muri i tona toroka te toroka rutu pau tei akanooia e te tuaine Pare Tuaati, aru atu ei te katoaanga o te koptu tangata, mei Avatiu, Matavera, e te au ngai tei nooia e ratou i runga ia Rarotonga. Maruarua te tere tei taki aere atu, tei tuoroia mai e te Vaa Tuatau o Uritaua, Teariki Purua, e pera te taeake tei akakoroia no te Mou Pare, Teariki Rongo. Tena ia nga tutu i raro nei.

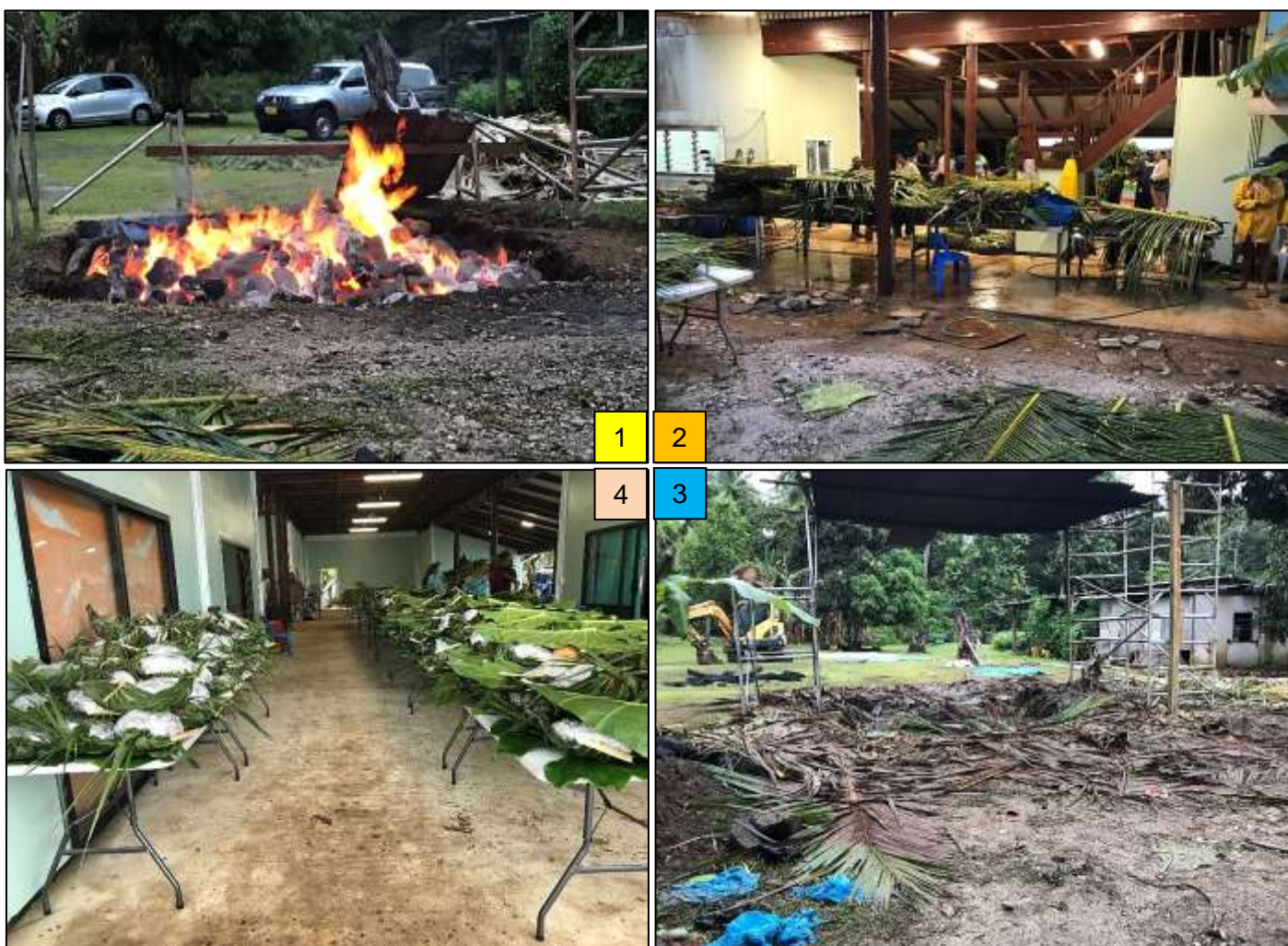


Kia oti nga vaa tuatua i ta raua taunga, kua tariia atu ireira te kai mei runga i te au pereu ki roto i te au matini akaanu kai – chillers – tei hire ia mai mei te kamupani T & M Heather Ltd. Mei tei taikua i runga nei, e maata te au kopu tangata tei apai kai katoa ki te Orau, takake mei tena ta te uanga a Teariki Nooara e oronga iatu ra te akamarama’anga i runga nei.

Akamarokura’anga

I nga ra i mua ake i te ra o te akamarokura’anga, kua topa te ua tei manakoia e penei ka riro i te akatukau i te porokaramu o te ra maata. Kia tae ra ki te ra maata koia te Maanakai ra 4, kua manea te rangi e kua ititia mai e te ra te au tuanga katoatoa tei akanooia no te reira ra, kia akameitakiia te Atua.

Patoiangā. I te aiai Varaire ra 3 o Titema, te ra i mua ake i te ra o te akamarokura’anga, kua akamarama mai te Vaa Tuatua, Teariki Purua, e kua tae mai te karere kiaia e te Mou Pare ou ka akatapuia, e ka tae mai tetai au taeake ma te au tuaine i te kave mai i tetai patoiangā ki te akakoroanga. Ko te vaerua o te patoiangā, i na te Vaa Tuatua ei, koia oki e Rangatira te taoanga ka tau no Uritaua, kare i te Mataiapo. Ko teia ta te aronga patoi i parani, ka tae mai ratou no te tuku mai i te patoiangā i mua ake i te ora 10.00am, te ora tei akanooia no te akamarokura’anga. I na kua tae mai ratou e kua akaari mai i te ratou manako. Kia oti, kua akamata te akakoroanga maata tei akatueraia mai e te Orometua Vaka Ngaro na roto i te pure.



When the firewood is ready (bottom left photo, p.25) and the time is right, the umu is ignited [1]. Food must be ready to go in well in advance [2]. According to Moetu Tangitamaiti, in-charge of the umu, the umu was uncovered after 8 hours [3], and the food – pork, chicken, taro, kumara – was sorted and pack-wrapped in aluminium foil and glad-wrap, and into the raurau (woven coconut leaf mini baskets) [4]. Pack-wrapping was completed a couple of hours prior to the 10.00am start of the programme. For events like this, people don’t normally eat on the premise, instead they prefer the take-away option, hence the pack-wrap idea, food is well secured even when going home with it on a motor cycle.

Porokaramu. Manea te porokaramu tei akanooia, kare i roa kare i poto, tena ia i raro nei:

POROKARAMU

9.45AM TUROU!
I te kopu tangata/te au tae'ake o te au
manuiri ki to ratou ngai tei akanoo'noo ia.

10.00AM KARAKIA by Steven Kavana
Te tau'anga o Ngati Uritaua ki to ratou paepae.
Aka tapu'anga o te marae – Orometua Vaka Ngaro
Takai'anga Marae – Teariki -Taoiau Rongo

PURE by Orometua Vaka Ngaro

10.05AM AKAMAROKURA'ANGA by Teariki Purua (Vaatuatua)

- I. Tamaka – Aere Tua (Kopu a Teariki Kaikava Ngu)
- II. Tatua o te kopu – Tenga Mana (Kopu a Teariki Nooara)
- III. Tatua o te pakuivi – Ngapoko Tutai Pera (Kopu a Tuunu)
- IV. Korare/Pare – Tungane Mataio (Kopu a Tamaiti Rei)
- V. Oronga i te mimiti puaka – Aere Tua (Kopu a Tai Kanapa)
- VI. Pure aka tainu'anga – Orometua Vaka Ngaro
- VII. Karere a Uritaua Mataiapo – Teariki -Taoiau Rongo
- VIII. Karere a Ngati Uritaua – Teariki Purua (Vaatuatua o Uritaua Mataiapo)

PURE AKADTI E TE PURE KAI by Orometua Vaka Ngaro

KAIKAI







Teariki Kaikavangu



Teariki Nooara



Tuunu



Tamaitirei

Some of the members of the 4 tribes of NGATI URITAU

Popani

Ko tetai teia o te akamarokura'anga mou taoanga o te enua tei tere maru ua te au mea katoatoa mei te akamataanga e tae uatu ki te openga, kare e au manamanata i kitea, takake mei te aronga patoi. Ka ui te uianga mua, eaa ra i pera ei, i na e maata te au akatamarokura'anga i raveia kua tupu te pekapeka, patoianga ketaketa taea atu te turanga e kare i rauka te akakoroanga kia raveia, tae rava atu ki roto i te pia o te akavaanga teitei (court) no te tukuanga tika. Tamanako ua au e ko teia te au tumuanga i maru ua ei teia akamarokuraanga a Ngati Uritaua: (1) Ariki te katoatoa e kua tau tei tamanakoia no te taoanga, (2) Kare e manako nuinui taoanga i roto i te kopu tangata, (3) Inangaro o te kopu tangata Ngati Uritaua i te taokotai e te angaanga kapiti, (4) Inangaro o te kopu tangata kia arangatou tona mou pare i teia ra e no te au tuatau ki mua, (5) Kare o te kopu tangata anoano kia tupu ta te tata Salamo 120.7 i akakite mai e; *E au taku i inangaro; kia tuatua ra au, te tamaki ta ratou / I am in favour of peace, but when I speak, they want war.* Penei te vai atura tetai au tumuanga ka tau kia topiri katoaia mai.

Ka ui te rua o te uianga, kiea mei konei atu, where to from here? E irinakianga maata toku e ko teia te tumu manako puapinga rava atu ta te Uritaua Mataiapo ou tei ikiia mai, e pera tona ruru kumiti angaanga, ka ioio marie i teia ra, kare vaoo apopo ka ioio ei, *tomorrow may never come* i na tero tara ei. I roto i te turanga o teia ra – in the way things are done in this day and age – ka inangaroia kia akataka meitakiia te angaanga tei anoanoia kia raveia no te meitaki o te kopu tangata. I roto i te reo Papaa, *it is crucial that a clearly articulated workplan and implementation schedule be laid out for the benefit of Ngati Uritaua.* Te akara tamou atu nei te kopu tangata ki te au ra e tu mai nei no te meitaki ka anau mai no roto i teia tei oti i te akatinamouia i teia ra, e pera te au angaanga ta te mou taoanga ou e tona kumiti ka parani e ka akatupu mai.

Tataia/neneia e N. Mataio (no roto mai i te kopu o Teariki Nooara), mari ua te tutu o te uanga a Teariki Nooara i runga nei na Michelle Vakatini i nenei

E imene no Avatiu/Ruatonga

I roto i te nutileta numero 80 tei tukuia ki vao i te marama Titema 2020, kua tauruia ki roto te imene o nga tapere Avatiu/Ruatonga. Te akaoki akaouia mai nei te reira imene penei kare tetai pae i kite ana, tena ia i raro nei:

TIU TE MATANGI

The Words in Cook Is Maori

Tiu te matangi, te araranga nei
Te mareureu te ava i tai e
Kua angi-ata te maru ki te Rua o te Tonga

Tira'a ua i te aiiai
Uri taua e na tai te enua
Uri taua ki uta i te o
Maunga kua tarai ia ki te ata o te po
Rua manga i te anakenake
Te vai nei

Te upoko teie te kapiki nei
To rima e taku nga Tapere
Tu'a anga o te mou te ruru okotai
Ei puka reka anga na taua
Te toru o te marama te atea
Te vairanga anga o te ra
Taoanga kua akara'i ia ki te ngateitei
Rangatira ki te anakenake te vai nei

Translation

The rustling of the wind "Tiu"
The setting of the sun reflected upon the passage
The shadow can be seen stretching to the village of
Ruatonga

While enjoying the evening breeze
Look towards the coastland, Uritaua ki Tai
Look also towards the valley, Uritaua ki Uta
A hill standing as if carved during the night
Its name is Rua-manga and it stands alone
Continues to exist

A voice is heard from the head of the Tribe
Your offering of hand my two tapere
To embrace us as one
Let's talk and be proud of it
Three months away
The day has been set
A title to be ranked to its highest
There is this Rangatira title out there that needs to be
filled to represent and promote the interests of the
community.

Note: while views differ on the song's history and background, the following are commonly understood:

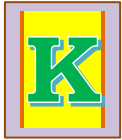
- *Tiutematangi* has a deep meaning; it is a name referring to both wind direction and an ancestor of Ngati Uritaua.
- The song is composed by the late Turepu Turepu, a well-known orator and composer who also formed the once-popular local cultural Taakoka Dance Troupe in the 1970's/80's. It was recorded by the Troupe and Apati Nicholas of Avatiu.
- The spiritual richness contained in the lyrics is proudly treasured by the Ngati Uritaua tribe. It continues to be enjoyed by residents of the two settlements whenever and wherever they congregate for whatever purpose.
- The Rangatira mentioned at the end, although referring originally to an elected community-based representative, can also be looked upon as referring to any socially responsible senior-level title that the two settlements elect to represent their interests in the 3-tier pillars of the country, i.e., Aronga Mana, Government, and Church.

Comments on the background and history of the song were provided by Enuu Pakitoa, Teariki Purua, Doreen Boggs, Teariki Rongo and Vaine Turepu-Clarke. Re-typing for the purpose of this paper is by Nga Mataio.



A beautiful image of Avatiu Harbour and landscape, much of which is covered in the above song. Photo by Tokerau Jim Images of Rarotonga. Copied from Google.

9. TURANGA O TE AU NGUTUARE O TE ATUA I SHANE PARK, SYDNEY



ia orana i te aroha polia o to tatou Metua Atua i te ao. No tona aroha tuke kore i runga ia tatou e tana au angaanga takake e rave nei i roto i tona tapunui kua rauka teia tikaanga manea kia aravei atu kia kotou e te iti tangata tapu o te Atua. Kotou tikai e angaanga nei ki roto i to tatou opati i Rarotonga. Te President, Secretary e te aronga angaanga katoatoa, e pera ta tatou anau apianga tae uatu ki te anau tamariki i roto i te aua. Te au Tavini o te Atua tei ikiia i roto i ta tatou akonoanga, ta kotou au Ekalesia katoatoa i roto i to tatou basileia te Kuki Airani, New Zealand e Australia nei, to tatou iti tangata katoatoa, atawai wolo i roto i te aroa mutukore o to tatou Atua ko Iesu Mesia. Kia akameitakiia te Atua no teia nei tuatau e teia nei tikaanga kia tuku atu i tetai au tataanga ki runga i ta tatou nutileta numero 84.

Mei roto atu i te Ekalesia CICC Sydney, te Tavini o te Atua, Rev. David Teaurere, Tauturu Orometua, Tumaretenga Taimoe, te Ekalesia katoatoa, te oronga atu nei matou i te reo aroa e te akaaravei-angaia tatou katoatoa na roto i teia nutileta. Kia tau ki te tuatua a Paulo i na ko ra e, *Ei ia kotou katoa te aroa ua o to tatou Atua ra o Iesu Mesia Amene.*

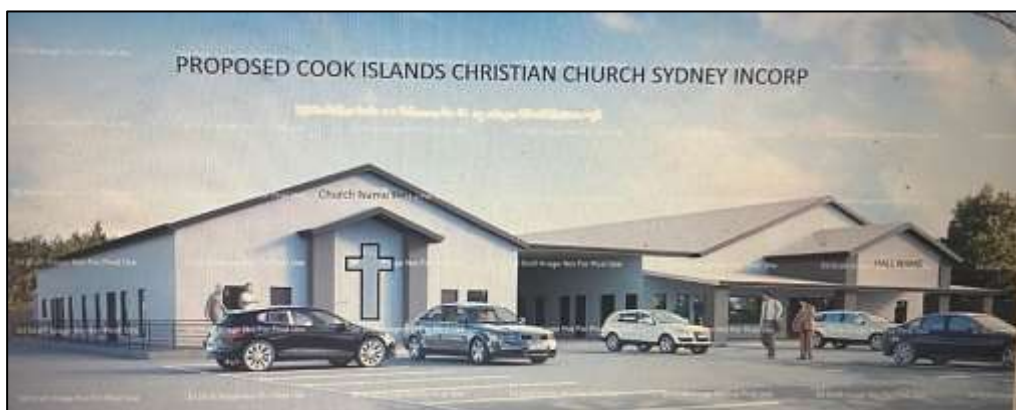
Teia te updates no runga i te au ngutuare o te Atua i Sydney nei:

1. Kainga Orometua

Kua oti te are orometua i te akatu, te angaanga nei te au tuanga i roto i te are, tamoumouanga i te au Gyprock ki runga i te paruru (inside walls) e te auaro, (ceiling) te uira paoa (electricity) e pera te au paipa vai (plumbing). Me oti mai teia au tuanga i te rave, kua peni, taopenga atu ko te akamaneaanga i te kainga orometua.

2. Are Pure e te Hall

Kua oti katoa te au paruru (outside walls) o teia au ngutuare i te akatu. Ko tona paruru e concrete precast panels, mea maani ua te reira ki runga rai i te tango (slab) o te are pure e te hall. E ravenga teia no te akaiti mai i te au akapouanga in transportation and delivery expenses. I teia sabati ki mua, kua tamouia te au oka (beams) ki runga i teia au ngutuare. I muri ake i reira, kua patitiia atu te punu. Tena te au tutu i raro nei.





3. Church Car Park

Ko te angaanga openga teia ka raveia i muri ake i te akatu anga i teia au ngutuare. There are 78 parking spaces in total as it was one of the Blacktown City Council's requirements.

4. Tuatau tomoanga

Ko te tamanakoanga a te au Builders no teia angaanga, ka oti teia au ngutuare i roto ia May or June i teia mataiti ki mua 2022. Tera tona aiteanga, ka akateateamamao kotou/tatou ma te tapapa atu no te reira tuatau me oti mai. Kotou ka inangaro i te aere mai ki te tomoanga o teia au ngutuare, kare e araiia noatu kare e patianganga e tae atu kia koe. Ko te mea maata e te puapinga ko koe kia tae mai e taau tauturu no teia akakoroanga no te au ngutuare o te Atua. Ko tou invitation rai te reira me apai mai koe i taau tauturu.

Kare tatou e akara ki runga i te patianganga (invitation), kare ko te reira te mea puapinga, ko ta tatou ka akara, ko te tuatua ra e, *E ngutuare no te Atua, e ngai akamorianga iaia, e vairanga no tona ingoa e tuatau uatu*. Ka inangaroia tatou katoatoa kia tae mai. Teia te patianganga akaaka mei roto atu i te ngakau o te Ekalesia, me aere mai koe e taau sikilo atu no te turuturu i te akakoroanga o te au ngutuare o te Atua. Ka tae atu rai te au invitation kia kotou e te au Ekalesia CICC i te Cook Islands, New Zealand and Australia and we are hoping there will be no more lockdown.

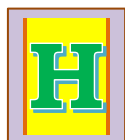
Ka ariki rekareka te Ekalesia koai uatu te ka aere mai. Me tae mai koe, te akaari maira koe i toou inangaro ki runga i te au ngutuare o te Atua, kua tau i reira ki te reo imene i karanga mai e... *Naku rai koe, matemate au i te inangaro, ariki mai koe iaku e ine, ko koe taku mateanga i te po e te ao.* Koia katoa ia kotou te ka tae mai ite akaarianga mai i to kotou matemate anga i te inangaro'anga i to tatou Atua i te po e te ao. No reira, kia tauturu mai te Atua no tatou katoatoa e no tana evangelia ta tatou e akatupu nei i roto i to tatou oraanga.

Ko te mea openga, te so atu nei i te aroha Kiritimiti e te Mataiti ou kia kotou katoatoa na roto i teia reo imene tei karanga mai e, *Merry Xmas, Happy New Year, kia kotou pauroa e to te ao nei e, kia manuia ra i te matahiti hou, e pure ma te akameitaki, taku ia aroha...ia, te M-e-s-i-a.*



*Tataia e Tapaitau (alias Macho the Man) Tapaitau
Church Project Manager
Ekalesia Sydney*

10. FINAL RAROTONGA CICC YOUTH RALLY FOR 2021



Hosted by the Matavera Youth, the last rally for this year was held on Sunday evening 28 November at the National Auditorium, the rally itself was held inside the Auditorium and the refreshments afterwards under the Dome outside. Based on the

numbers who took the time to come out and witness the event, it certainly was a wise decision to use the National Auditorium rather than GIBEONA, the Sunday School Hall of the Matavera CICC. It would've been a cramped situation if that option was taken.

Tuaine Unuia and his Avarua Youth band members kept the over-1,000-strong audience entertained both prior to and during change-overs of the rally proper. MC Papaterai William of the host group also did a good job throughout the evening's programme. The night's programme was opened with devotion by Rev. Panu Rouru of the Matavera Ekalesia, who also closed with prayer and grace at the end.

Rally theme

The theme for the evening which was devised by the chairperson of the Mataver Youth, Ilima Toniara, certainly fit in well with the scheme of things in this day and age: *Taku Reo Tumanava, Auraka Taua kia Tatakake.* Translated, *My Beloved Maori Language, Let Us Not Part.* According to Ilima, the theme recognizes the following somewhat-sad trend taking place today in the country:

- Too much English being spoken, the youth today hardly speak the local language anymore which is a pity and quite sad
- Even in the schools, primary, secondary, English now appears to be the first rather than the second language – yes, believe it or not!
- If this is the situation today, where to tomorrow? Yep, quite possible, our Maori language will be history, unfortunately

So Ilima came up with the idea that for a change, Maori singing in this rally should be the way to go. Almost all of the past youth rallies involved English-language loud musical singing and dancing. On the above bases, the night's programme was therefore set as follows:

- Matavera Youth – Imene Tuki (traditional hymn)





- Ngatangia Youth – Imene Apii Sabati (Sunday School Hymn)
- Titikaveka Youth – Imene Tuki
- Arorangai Youth – Imene Apii Sabati
- Nikao Youth – Imene Tuki
- Avarua Youth – Imene Apii Sabati



The programme was initially agreed to in the Youth Council meeting. But somehow in another council meeting thereafter, the idea of adding a second item to the above was put on the table and passed. So each of the above groups therefore started off with their hymns in Maori, and yes, ended with another English-oriented musical dance, which, some in the audience said, defeated the purpose of the theme!

Anyway, that's what the youth preferred and that's what happened on the night.

Status of performance by the groups

It was comforting to watch and listen to all groups adhere to the first part of the programme, i.e. all sang what was allocated to each; imene tuki and imene apii sabati, both in the local Maori language of course. It was also good to see many parents and supporters coming along and singing with their youth, certainly a healthy sign of them standing behind and lending moral support to a generation who knows more English than Maori!

The second performance by each youth group – musical dance and singing whose lyrics hardly anybody can understand – probably need no further comment than to say that all groups did their parts well.

Refreshments

As in past youth rally programmes, the organisation of the



refreshments followed a set pattern. For this one, refreshments were provided by all 3 youth groups of Takitumu (Matavera, Ngatangia, Titikaveka) for the youth groups of Avarua, Nikao, Arorangi, as well the VIPs, separate tables set aside for each. So, there were 7 food-laden tables, one for each of the 6 Ekalesia youths, and of

course the 7th for the VIPs including Takamoa Theological College students. Everyone enjoyed the refreshments, meitaki maata to the youth groups of Takitumu.



... Nikao ...



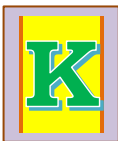
... and Avarua.



Matavera after refreshments

Write-up and photos by N. Mataio

11. AKAMARAMA'ANGA I TE 200 MATAITI O TE EVANGELIA ORA KI ARAURA ENUA



*oai oki teianeī Philiseti peritome koreia ra i akavaavaa mai ei aia i te au nuku o te Atua ora nei?
For who is this uncircumcised, that he should defy the armies of the living God (1 Samuela 17: 26b).*

Te ui nei a Davida e, koai teia Philiseti peritome kore ia e akakino mai nei i te nuku o te Atua ora.

Kua tae ki te matakū ki to Iseraela nuku i te tuputupua ko Korīa. Kua matakū ratou i te tangata, kareka a Davita kare aia i matakū ia Korīa, no te mea e tangata matakū Atua oki a Davita. E tangata ngakau akarongo ki te Atua ma te irinaki tikai.

Ko te arā Tia teia o te rā 26 o Okotopa 2021; 1 Samuela 17:1-27. Kia mārama mai tatou e, ko te Atua teia o Davida e ko te Atua katoa teia tei tae mai ki Araura Enuā nei i te mataiti 1821, ta tatou i tapapa ana no te akamaara anga i tona tapae anga mai ki o tatou nei. Kua akaepaepa ia teia rā e te iti-tangata o Araura Enuā e to te Kuki Airani.

Ōu ka tae mai ei te Evangelia kia Araura Enuā nei, te karanga nei te Karakia;

“Nga kiukiu, anaunau
 Nga te mamao
 Nga te tāre
 E mamao ua
 E ārea ua
 Pū reva metuakore
 Namunamu kiri tangata
 Te vaa o te taee”

Kua totou katoa ia e ka kitea tetai pakau i te moana

“Maviriviri te taura
 Mangamanga te tira
 I te Toro ia Atike”

Epetoma o te Tae'anga Evangelia 21-31 Okotopa 2021

Kua aruru mai te tīra ki runga ia Araura Enuā
 Eaa ra teia e kavou mai nei ki Araura Enuā
 Ko te au pipi a Iesu, ko tei anoano i te kite e, eaa te ka
 tupu ki Araura Enuā
 Kua uri taku mata ki Tokerau te tairi'iri maira te reva o
 te Evangelia

Kua uri taku mata kite apa Tonga, te pupui maira te matangi tonga anuanu
 Ka uri ki te Itianga rā, ko te verovero ia o te mekameka o te Kakā o te Atua
 Ka uri ki te tua opunga, ko te akura ia i te rākei ia koe e Araura Enuā o Ru ki te Moana.
 Itiki ia e te Mana maata, tinai mate ia ki te kaa.
 No te inangaro, no te inangaro
 Teakaroa.

Akatuera'anga

Kua rave ia teia rare na roto i te Akatomoanga i te au Taunga o te Basileia ma te uti i tona reva e te reo imene katoa. Kua tomo mai te Prime Minister kua uti tona reva e kua imene i tona imene. E pera katoa te Kaumaiti Nui tona tomo mai anga. Kua uti te reva o te Evangelia Metua ma tona imene katoa, e kua riro te Orometua Ngarangi Tuakana o te Ekalesia Vaipae i te mata mai i te Evangelia Metua (CICC), no te mea koia te Tama Akatereau o te Konitara Ekalesia i runga nei ia Araura Enuā. Kua pokarakara te katoatoa. Kia mārama mai ra tatou e, kua akanoo ia te au tavini o te Atua ki te pa nooanga i muri ake. Teakaroa no te Evangelia teia rare, kare ra nona te teata, no rauvara ma te teata. Riro atura teia rā i tetai ke. Kua rauka ra te akakoromaki.



Te vaira te au mea tei kore i arikiia e te Konitara Ekalesia, kia akameitaki ia ra te Atua kua rauka te au. Kua rave ia teia akatueranga na roto i te meitaki e kua tae te reira ki te openga. Kua kake ki runga ia Punuakiore kua kai i te turanga. Aere atu te au tere ki to ratou au Puakapa tei oti i te teateamamao ia e to ratou au oire, ki runga i te auvou manga e kua kai e takatakai.

Kare a Nukuroa Enuua e te nui anga o Enuamanu Enuua i piri mai ana ki te akatueranga, tei te enua anau atu rai ratou. Kua tae mai ratou kua tere te ura o te akatueranga. Kare ra te reira i riro ei manamanata ki te katoatoa, Amene!

Tere tangata mei va'o mai ia Araura

Mei te oire Teupokoenua koia a Amuri, kua riro ratou i te utu'utu i te tere tangata mei Enuamanu mai. E 60 upoko tangata tei tere mai mei Enuamanu mai tamarumarua ia e nga upoko ariki koia a Ngamaru, Parua e Rongomatane Ariki, e pera ki te Tavini o te Atua a Papa Orometua Yakilia Vailoa. Kua mataora to ratou noo nooanga ki runga i te tu o te enua, ma te tamanamanata kore.

Kua topiri katoa ia mai te ātu toa mei Puaikura mai, koia ko te Boys Brigade Brass Band. Praise the Lord no teia au mapu tamaroa taurekareka. Kua riro ratou ei kave music reka kino ki te pukaitaringa. Kua riro katoa ratou na te Oire Amuri SDA i utu'utu. Kia akameitaki ia te Ekalesia Amuri SDA no to ratou tu aroa i te tamariki a te Atua. Kitea atura te apiianga a Iesu i roto i to ratou ngakau, i karanga'i a Iesu e:
 "Ko te mea teia e kite ei kotou e, e pipi kotou naku; kia aroa kotou ia kotou uaorai"

Kua riro te enua tangata Nukuroa na te oire ou ko Vaiepeka-Nui, i iki'iki ia ratou. E 56 tere tangata mei Nukuroa mai, e 12 rai tangata i roto ia Vaiepeka-Nui, kareka ra te rave pakau a Vaiepeka-Nui, pukutana rava ia to Nukus Power. Kua mina to rave pakau e Vaiepeka-Nui. Ko te tavini o te Atua Orometua Saitu Saitu Jnr te arataki ia ratou. Meitaki ranunui e Nukuroa.

Vaipaepae-o-Pau, te Itianga Ra. Kua riro ratou ei metua no te au taeake mei Vaimaanga mai e pera ki to Titikaveka. Kua riro katoa na Vaipaepae Ekalesia i akonokono i tetai au Kumiti Akaaere o te Ekalesia. I te akatauanga mamao, kua vinivini ratou i teia rare e kai mānga. Kua totoā ere te kopu kare e o akaou te nga piripou. Kua tau rai te korero e, "Kua roro e unga e kua keakea e karaia". Kia akameitaki ia te Atua no tona aroa ngenengene ia tatou.



Tautu-Re Re ki te Tonga

Tangi ke, Tangi ke, kua matau ua tatou. Kua riro te tere tangata o Numangatini Ariki mei Auau Enuua mai e na te Oire Tautu i ropiropi. Kua tamarumarua ia e Numangatini Ariki e nga Tavini o te Atua, Orometua Arerau Maa e te Orometua Tereora Tereora. Te akatauanga mamao, kua ope to ratou mataora, raa ia e te ivi kiokio, e te unai ava, pukutana ia e te iroa.

Kua mataora katoa te au angaanga tei rave ia i Tautu i te rā 28 o Okotopa i te akamaara'anga i to ratou turanga i te ariki anga i te Evangelia ki roto i te matakeinanga. Kare aite ia te turanga a te Oire ma te Ekalesia Tautu. Kua tae katoa atu te ata mānga a nga Ekalesia; to Vaipaepae e to te Avarua i te matuāpuru atu ia ratou na roto i te ingoa o Iesu Mesia.

Nikaupara te Maru o Toi

Kua riro te Oire Nikaupara i tiaki i te au taeake mei Akatokamanāva mai, tei arataki ia mai e te Tavini Orometua Michael Akava. Te akatauanga mamao koia tikai a Akatokamanāva i te ura, e te imene. Mataora tikai ratou ia ratou i Araura nei.

Kua riro na te ariki vaine ko Mama Tiura Teurukura Ariki mei te oire mai ko Reureu te mata o Teerui, i arikiriki i to tatou iti tangata Pamati ki roto i te oire ariki, turuturu ia e te matakeinanga. Tena katoa te nga Orometua i roto ia ratou, Papa Aravei William e Papa Campbell Ngatokoa. Te akatau atu anga mei Teupokoenua atu nei, kua maeva parua ua te iti tangata Pamati. Kua pakati ia e nga amanga o te tupa, knock out rava i te ngako. Taii atu ki te mereni ta tuka o Araura nei, riro atura ei kako na ratou ki to ratou enua.



Rutanga-o-te-Toa

Ko Rutanga-o-te-Toa te metua tei akonokono i te uanga a Papehia mei Rarotonga mai. I aere mai ratou i te kave i tetai poaki (plaque) ei akamaara i to ratou metua ia Papehia tei kave mai i te Evangelia ki Araura nei. Kua riro katoa te oire ariki i te angai atu i te au taeake mei va’o mai i te enua tei noo ki te Avarua. Te anau a te vaka Te Marumarua Atua e te vai atura. Kua riro katoa ratou i te angai i te Orometua Ngateitei e pera te Puapui Maata o Takamoa i to ratou tuatau poto i Araura nei. Kua akaieie to rave pakau e Rutanga o te Toa.

Uriuriapunga

Tapere ariki katoa ko **Uriuriapunga**. Kua inangaro tikai te Konitara o Uriuriapunga e ko Auau tana ka akono, no te mea e tangata Mangaia aia. Kia kite katoa mai tatou e, e tangata Mangaia katoa te Konitara o Tautu. Kua riro i reira na Uriuriapunga i tua atu i te au taeake takake mei va’o mai. Iti tangata tapu o te Atua, kia kite mai kotou, te akameitaki anga a te Atua i teia oire tangata. Kua kairo ua te tangata i Uriuriapunga. Ko te pakau umere ra, kua riro teia Oire ariki i te akonokono i te au tavini takake o te Atua. E varu (8) ia Orometua ta ratou i akonokono. Rongonui atura to Uriuriapunga. E mea ke roa te anoano o te tangata, kareka to te Atua e anoano ke tona, kia riro na Uriuriapunga e utuutu i tona au tavini. Praise the Lord kia koe e Uriuriapunga. Kua mina to rave pakau, kare e tivarevare, kua kitea te rare umere a te Atua i roto ia kotou. Amene.

Rā Tae’anga Evangelia

Kua tangi o te pu
 Kua tangi o te tokerekere o te kaara
 Kua tangi o te pau
 Kua taitoito o te ukarere
 Kua patautau o te kita
 E kua torererere o te reo imene
 Maeva to Ivanui!



Manganui te au tamataora anga tei rave ia mei te rā mua e tae atu ki rā openga. Kitea te au peu ou kare i kitea ia ana. Kua tangi te pau e te kaara i te akirāta i te aka'ara ia Araura Enuā i te rā 26 o Okotopa. Kua apai mai te ata Buka Tapu mei tai mai ki uta nei i te Marae Orongo Park. Kua eeu ia te poaki akamaara'anga o te Tae'anga Evangelia ta te Kavamani Enuā i teateamamao.

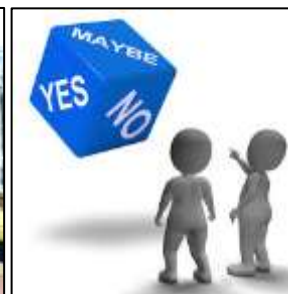
Mei reira ki te Marae Orongo no te pure o te Tae'anga Evangelia. Kua rave ia te formality o te Aronga Mana o te Basileia. Mei te Prime Minister, ma tona reva e tona imene Basileia. Tomo mai te Kaumaiti Nui ma tona katoa au peu. Tomo mai te QR ma tona imene o te Ariki Vaine O Peritane. Kua uti to ratou au reva ma te pokarakara i to ratou rima i te akaari anga i to ratou rekareka.

Kua tomo katoa mai te Orometua Ngateitei ki te akatangi a te Boys Brigade i te imene o te Evangelia ma te uti i tona reva, teakaroa aere vakare ua atu te Papa Orometua Ngateitei Tuaine Ngametua ki tona nooanga. Kua riro na te Orometua o Vaipae Papa Ngarangi Tuakana, Orometua o Tautu Papa Tuakeu Daniel e te Orometua Papa Remi Tumu, na ratou i arataki mai te tuanga pure.

Kua riro na te Orometua Bishop Tutai Pere i turama i te ara no tatou te iti tangata Kuki Airani mei po mai ki teia rā. E kua riro e na te Orometua Ngateitei Papa Tuaine Ngametua i arataki mai te karere i te reira rā.

Pukutana rava taku manava i te reo aka'aravei a te Orometua Ngateitei, i te na ko anga e;

*“Tomo mai te Prime Minister tu te katoatoa ki runga ma te pokarakara i to ratou rima
Tomo mai te QR, tu te katoatoa ki runga ma te pokarakara katoa i to ratou rima
Tomo mai a Iesu, kare rava e tangata i tu ana ki runga, kare e pokarakara”*



The Living Gospel arrived 200 long years ago (left), it has been and still is being revered and treasured so fondly today (above), but what of tomorrow (right)? That will have to be taken care of by tomorrow's generation. First 2 images from Takamoa records, last from Google.

Teakaroa i teia tei tupu, kare e avarevare teia araara na te Papa Orometua Ngateitei. Puta rava teia ki te pukuatu o ratou e akarongo ra. Taoki akaou mai te Papa i tona manako mei po mai tatou e tae ua mai ki teia rā. Te karanga nei teia karakia a Araura. *Oro koe e Taakarere, uri mai koe te tu ua atu nei au.* Teia rai au e tu atu nei, E reo akamaroiroi na te Orometua Ngateitei ia tatou te Ekalesia Tapu na te Atua. Kua riringi mai te Atua i te ua i muri mai i te pure. Praise the Lord.

Kua topiri atu te uipaanga katoa ki mua ia Ziona Tapu i Arutanga no te eeu'anga i nga Toka akamaara'anga o te 200 mataiti o te Evangelia Ora kia tatou. Kua akatapu ia atu tetai au rakei tua tapapa o te Ekalesia Arutanga. E pera te Toka akamaara'anga o te Tae'anga Evangelia e pera ki to Papehia.

Kia oti te tuanga mua, kua kake ki te taua ia Punakiore i te takurua. Ka kite koe i reira te akameitaki anga takake a te Atua i tona au mekameka, Te ki o te moana, te mou o te enua, e te blessing o te mareva. Kua autu rai te manga i te reira rā.

Kua taopenga ki te akatutu'anga o te Nuku, no te tae'anga mai o te Evangelia kia Aitutaki nei, na te Konitara Ekalesia te reira i akatere i raro ake i te akaere'anga a te Orometua Frank William tauturu ia e te Orometua Daniel Tuakeu. Kua maeva pu ua teia rare ma te mataora, kua tomo aere mai tetai au taeake ki roto i te nuku i te pupu o te etene. Kua riro te Brass Band and Boys Brigade o Arorangi i te vaingārangi(akamata'anga) o te nuku. Kua oti teia angaanga ma te mataora.

Tamataora anga Keke

Kua rave katoa ia tetai au tamataora tukeke, kua rave ia tetai String Band evening; Dart evening, Volley ball; Fishing evening and kai mānga e te vena. Kua rave katoa ia te pure a te RAC Thanks Giving Pure o Araura Enuā. Kua aere atu te au manūiri ki runga i te Motu kia kite i te au mekameka o Araura Enuā. Kua tae katoa ki te Pure Popongi e i te Pure Avatea.

Kua rave te akoanga SDA i ta ratou pure kapiti ki Orongo i ta ratou nga rā Sabati, Praise the Lord no ratou. Ka ui mai kotou akapeea tatou, kare e pakau, kua rave atu rai te reira Ekalesia i ta ratou akamori'anga i te nga rā Sabati. Kare katoa i Uapou ana, why? Aue, akaore au i kite.

Kua ta angaanga ia tetai au Orometua tei tae ki Araura i te rave anga i te au tuanga Pure Popongi. Kua kitea mai e, ko tetai angaanga takake koia ko te kai mānga rarai, autu atu rai te mānga i te reira tuatau.



Akameitakianga Takake

E te Atua, e kia akono ia toou anoano i te enua nei. Ko te anoano ia ko te Aroa Tapunui Tumatatini o Iehova tei kitea ia i roto i te vaerua tangata. Mei te enua mamao mai, mei Australia, New Zealand, Rarotonga, e te Pa Enuā katoatoa. Kia kore tetai e topa i te akameitaki'anga, te kōukou atu nei, te akameitakianga ki te iti tangata tapu no te Atua no to kotou ngakau maoraora, kitea atura te ngakau aroa ta te Atua i oronga mai kia tatou. Tau māri te vananga tika i te na ko anga e, "E titiri i taau kai ki runga i te vai, e manganui te au rā, e rauka akaou mai taau". "Ko te aroa mou teia kare na tatou i aroa atu laia, Koia ra tei aroa mai ia tatou". Kua kitea katoa ia te ngakau taokotai o te iti tangata i runga i te enua. I te irinakianga e, ko te vaerua taokotai o te enua tangata, tai akakoro'anga koia, ko to tatou Atua ko Iesu Mesia. Kare e apaipaianga akono'anga, māri ra, e tamariki anake tatou na te Atua.

Akakouanga

Kua tae teia akakoro'anga ki te openga ma te maeva o te ngakau. Kua pururu te roimata no te inangaro i te riro ke anga atu te au taeake mei te enua mai i va'o. Kua rauka ta ratou i kite ei karere ki te enua i ta ratou i kite i teia Tae'anga Evangelia. Kua autu te Atua i runga i te rangi teitei.

Teia tetai uianga kia tatou; Mei konei kiea? No tatou e te iti tangata tapu no te Atua, Kua oti ta to tatou uipuna i akatango no tatou i teia rā, ka akapeea tatou? Ka kimi tatou i te Basileia o te Atua na roto i te ariu anga ia Iesu ki roto i to tatou au ngakau. Na roto i te anau akaou'anga i roto i te Mesia. Tei reira te Punanga ngaueuekore no tatou e rauka'i ia tatou te Ora Mutukore.

Eaa ta tatou i kite i te tuatau o te Tae'anga Evangelia? Teakaroa, kua aite teia angaanga mei Te Maeva Nui rai. Kare e rito'anga no te Tae'anga Evangelia māri ra, ko te rare tamataora a te tangata.

"This was like a Cultural Celebration and not a Gospel Celebration"



*Tataia e Rev. Remi Tumu, Amuri, Aitutaki
Na Saungaki Rasmussen te au tutu i nenei*

12. JOB WELL DONE, THANKYOU YOUR WORSHIP



It was an emotional moment for retired Justice of the Peace (JP), Rima David, when some of the current JPs thought it's a good idea to put up an occasion to recognise her most outstanding service to the Cook Islands public service in general and to the judicial system of the country in particular, especially in the at-times-sophisticated area of land. The special lunch was convened at the Tamarind Restaurant on Tuesday 23rd of last month November. It was meant for retiring JP Taepae Tuteru as well but he was not able to join in. Nevertheless, Senior JP Tangi Taoro dropped off his gift prior to the event.

After everyone have had their lunch, Tangi officiated over the formal part of the programme, the main one being Mama Rima's parting presentation to us. Quite a speech, I must say, in terms of the way she presented herself – looked and sounded like a judge! – and more importantly the highlights of her long journey and the lessons in some of those life-long experiences which we will certainly find useful in the execution of our designated JP duties and responsibilities.



Clockwise from top left: JPs Simiona Teiotu, Nga Mataio, Tearoa Johntini, Nadine Newnham, Vania Kenning, Bernice Manarangi, Carmen Temata (retired earlier this year), Tangi Taoro (Senior JP), Mama Rima David, Georgina Keenan-Williams.

Tangi spoke on behalf of the JPs, thanking Rima for her outstanding contribution to the state and wished her all the best, not in her retirement but in the next journey that she planned to embark on in the future.

Write-up by N. Mataio, photo by Melina Etches of the Cook Islands News

13. AKARA ATU I TE 200 MATAITI O MANGAIA



ei te rua mataiti toe no tatou e Mangaia, ka akamaara ei to tatou 200 mataiti, te tae mai anga te Evangelia, ki runga i to tatou Enuā.

Kua rave ia te uipaanga mua no te akateatea mamao ia tatou i te Monite ra 22nd Noema nei 2021 ki roto i te paepae, Maru-ata-nui o Numangatini. Puma'ana te ngakau te kite te ngao o te tangata tei tae mai i teia tuoro'anga. Kua tae mai te Aronga Mana, te au Akatere o te au Evangelia (RAC), te Konitara Enuā, te au aronga kimkimi puapinga e tetai au puapii e te au tangta e inangaro to ratou te tauturu no teia akakoro'anga.

Kua riro te Ariki Numangatini i te arataki i te uipa'anga na roto i tetai au manako tana i tuku i runga te pepa tei tu'atu'a ia kite katoatoa. E rua manako puapinga tei akara ia koia oki te tuatau e raveia ei teia akakoro'anga e pera katoa te iki'anga i tetai kumiti ei parani e te akateatea mamao i te au angaanga ka raveia.

Kua uriuri'ia te tuatau e kua akamou ia mei te **Sabati 9th Tiunu – Sabati 16th Tiunu 2024** e rave ia ei te epaepa anga i te 200 mataiti o Mangaia.

Kua uriuri katoa ia te au angaanga ka anoano ia, kia akate'ate'a mamao ia, mei te kimi moni, te ngai noo'anga, te transport, te turanga o te vai, te uira, te kave karere, media, te porokaramu, te au ngai neke ei te Evangelia i Oneroa, Tamarua e Ivirua, e te vai atura.

I roto teia uriuri anga kua iki ia mai; Orometua Aravei William ei Chairman, Tangimama Vavia Harry ei Tekeretere e Taai Nooroa ei Mou Moni. Kua Volunteer aere mai te katoa anga o te au Kumiti mei te Orometua Michael Papatua no te Accomodation, Poroa Arokapiti no te kimikimi moni e te vai atura te au Kumiti.



Ko tetai mea pumaana roto te uipa'anga, kua akapapu mai te au Ekalesia (RAC) e kua oti ta ratou tika e ka tuku ratou taki \$5,000.00 I te Ekalesia a teia mataiti ki mua ei tauturu i teia 200 mataiti. Ka rave akaou ia te uipaanga 200 mataiti no Mangaia roto nei ia Tianuare 2022. Te anga'ia nei tetai Facebook Page no te Mangaia 200yrs Bicentennial. No reira tetai tei anoano i te aere mai, tena te date, akairo ia kia kore koe e too late.



Pure mai, kia tupu te anoano o te Evangelia. "Oro mai, kia ruru arama te Anau"

*Tataia e Numangatini Ariki, Tangi Tereapii
No ko mai nga tutu ia Papa Google*

14. AKANGAROIANGA I TE TAUTURU OROMETUA O RESERVOIR

Kia Orana ki te au Arataki o te Evangelia CICC, Papa President General Secretary, General Treasurer, Principal e tae uatu ki te Kumiti Akaaere te au tavini o te Atua e te au Ekalesia katoatoa e ta tatou Anau Aapianga i Takamoa. Kia Orana rava i te aroha mahanahana o to tatou Atua ko Iesu Mesia. Te rauka nei iaku i te oronga atu i to matou reo aka araveianga kia tatou katoatoa te iti-tangata tapu o te Atua te au tavini o te Atua e noo nei i roto i ta tatou Ekalesia, tauturu Orometua te Uipaanga Diakono, Vaine Tini, Apii Sabati e tae uatu ki te putuputuanga Mapu te Ekalesia katoatoa.

Teia te reo o Paulo, Philipi 4:4 – *"E rekareka I te Atua ra, aua e tivata, e te tuatua akaou atu nei au, kia rekareka rai koutou"* *"Rejoice in the Lord always. Again, I will say, rejoice."* Te au nuti mei roto atu i ta tatou Ekalesia Reservoir CICC Victoria Australia. I roto i te au mataiti i topa kua roa te manakonako anga o te papa tauturu Orometua kia akangaroi ia mai raua ko te mama no runga i teia taoanga tauturu Orometua no te apikepike o te kopapa, inara kare te reira i tupu i roto i te au tuatau tei aere ia mai e raua. Te irinaki anga atu e ko te tuatau teia tei tau i te Atua i te Akatika anga mai i tei manako ia i te au tuatau tei topa.

I te Oroa i te ra 5th December 2021 kua raveia atu te pure akangaroi anga mai i te papa tauturu Orometua e tona akaperepere Mr and Mrs Rima Pakari i roto i te Ekalesia, e kua riro teia tuanga na te Chairman o te Cook Islands Christian Church Australia Rev Uru Tairea i rave. Topiri katoa ia mai te au tavini o te Atua e te au Ekalesia katoatoa takapini anga i Melbourne nei. I roto katoa i teia aravei anga o matou, kua riro teia akakoroanga tei rave ia i te kapiti akaou mai ia matou katoatoa te au Ekalesia i roto nei ia Melbourne together for the first time karanga tatou e waitata atu rai ki te rua mataiti te roa. Kia akameitaki ia te Metua Atua i runga i te rangi teitei.

Tetai ua au tua poto no runga i to tatou Papa Tauturu Orometua Mr and Mrs Rima Pakari:

Evangelia Background

- Ekalesia: 1968 – Atiu – Rev Enea Totini
- Tauturu Diakono: 1987 – Rev. Temotu Arioka

- Diakono: October 1999 - Rev Tinirau Soatini

Evangelia Background

- Arrived Australia 15th January 2000
- Presented pepa Ekalesia/Diakono to the Reservoir Ekalesia – 22 Jan 2000
- Orometua: Rev Abela William
- Served as a Deacon – 2000 - 2006
- Tauturu orometua:
- Akatainu: 2nd April 2006
- Retirement: 5th December 2021
- Orometua: Rev Teina Tepania



Au orometua i tona tuatau i tauturu Orometua

- Rev Abela William – 2000 - 2006
- Rev Teina Tepania – 2006 - 2011
- Rev Mokoha Kora -relieving
- Rev Tangimetua Tangatatutai – 2011 - 2014
- Rev Maara Tairea – 2015 - 2017
- Rev Tautaiputa Saitu – 2018 – present



Brief

- Kua apai i te taoanga tauturu Orometua e 15 mataiti.
- During Rev Tepania's term - tiaki i te Ekalesia – 7 months.
- When they first attended the Reservoir CICC Church it was only starting to be established. There were no ordained Diakono.
- Reverend Abela William was the first orometua. He elected eight Diakono and ordained as Diakono for the reservoir church.
- In the 15 years papa and mama were serving as tauturu Orometua 23 Diakono served in the church.
- Today there are only 3 new Diakono.

First group of Diakono

- Bobby Dean
- Andrew Tairea
- Tihau Nehemia Taura
- Bill Paiti
- Mata Irangi
- Mama Rouru Joseph
- Barbra Irangi
- Rima Pakari



Today

- Diakono Aperu Bishop – Secretary
- Diakono /Apianga Rautai Reea
- Diakono Tutai Teroi

Tena ia tei rauka mai no to tatou Metua tane, ariki mai i te reo akameitaki mei roto atu ia matou katoatoa rava te Ekalesia Reservoir kia kotou te au Akaaere i roto i te Evangelia a Iesu Mesia. Akameitaki anga katoa ki te Chairman o te Australia Council *Rev Uru Tairea* no te angaanga manea tana i rave no teia akakoroanga o te papa tauturu. I roto katoa i te Ekalesia te meitaki nei te turanga e te akara atu nei ki mua no tetai akakoroanga ke ta te Ekalesia e manakonako nei kua roa akenei te tuatau, koia oki te Project ou ta matou e tapapa nei no

te akamata atu i teia mataiti e tu mai. No reira ka inangaro ta tatou au pure no teia akakoroanga o teiane Ekalesia e pera katoa ta tatou au Ekalesia katoatoa i Australia nei e pera katoa NZ.



Ko tena ia te au nuti mei roto atu I te Ekalesia Reservoir CICC. *Te oronga atu nei matou katoatoa te Ekalesia i te aroa Kiritimiti kia tatou katoatoa e pera te mataiti ou. Wishing you all a happy Merry Christmas and a prosperous New Year.*

Tataia e te Orometua Tautaiputa Saitu

15. SHARING BY TAKAMOA STUDENTS AT THE BICENTENARY IN AITUTAKI



reetings and Kia Orana in the name of our Lord Jesus Christ. Let me begin by quoting from Deuteronomy 8:18 “But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.”

As an Apii’anga, reporting to the principal’s office is a mystery. You see, when you are called to the office of the principal, it is either you have done something wrong or you have done something that requires acknowledgment from the Papa or Mama Principal. Still, until they have spoken to you, the reason you have been called to the office remains a mystery. As the students’ leader, every time the principal calls me to his office, I get chills and I worry. I become restless and my mind would go into full throttle where I mentally review the last seven days. Suppose there is anything that one of the students or I did wrong. It’s like walking into the unknown. You have no idea what will happen and all you have is faith that all will be okay. The walk from the classroom to the principal’s office or from my unit to the office (which is not more than 10 meters) becomes the longest walk in my life.

On the 10th of October, I was called to the principal’s office. My mind automatically kicked into the process of reviewing the last seven days of that week, trying to pick up what I have done as a student leader or the students, that the Papa Principal called me to his office. As I sat on the chair in the office, the principal said, “You need to see the General Secretary tomorrow morning.” I automatically replied in a low, humble tone, Papa, do you know why? I asked why because if it’s a mystery reporting to the principal’s office, reporting to the General Secretary (GS) of the CICC becomes more of a mystery, and one that I became more worried about. But he replied, “he will let you know.” I returned to him with another confusing question, “Am I in trouble?” but the principal kept silent and smiled. I never slept well that night.

After our morning class that Monday, I went up to see the General Secretary. To my surprise, my panic was transformed into happiness when the General Secretary advise me to get ready to go to Aitutaki to take photos for the 200 years Bicentennial Celebration. I was humbled and accepted the invitation.

On Monday, 25 October 2021, my wife took me to the airport for my flight departing for Aitutaki at 1 pm. On the flight, I realized that the government chartered the flight as the Prime Minister, his deputy, and some Members of Parliament were on board the flight. Once on the ground, I was met by Papa and Mama Principal with my fellow Apii’anga, Papa James and Mama Veronica Jessie, Papa Kapu and Mama Teroro Marsters.

They arrived a couple of days earlier in Aitutaki. I was then transferred to the Papa Orometua of the Ekalesia Arutanga residence for my accommodation. (Papa President was also accommodated at Papa Orometua Frank residence.) Once checked in, I return to the airport to take a photo of Papa President, and the rest of the CICC executive that arrived at 3pm that day.

On Tuesday, 26 October (the Gospel Day), at approximately 5 am, I went out early to the harbour to take some photos of the first event on the day, which was the carrying and transferring of the Holy Bible from down the port to the Marae opposite the BCI Bank. The second event is the official prayer service down the dome at Orongo Park, followed by the Papehia memorial plaque unveiling in front of the Arutanga CICC Church. After the unveiling ceremony, the gathering was hosted to lunch by the villages of Aitutaki. After lunch, the Gospel Day Nuku commenced. However, before the Nuku started, we, the Apii'anga who attended the Bicentennial with the Papa and Mama Principal, managed to have a group photo in front of the Papehia memorial plaque in front of the Arutanga Church. The rest of the day is watching the Nuku and enjoying the acting skills of the actors and actresses of our Aitutaki people.

The next day (Wednesday, 27 October), I returned to Rarotonga and slid into Takamoa's normal routine. I want to take this opportunity to acknowledge the General Secretary of the CICC for the opportunity given to me, which I have never dreamed of. I also recognize Papa Principal and Mama for permitting me to attend the request from the Head Office. I'd also like to acknowledge my fellow Aitutakian Apii'anga Mr & Mrs Kapu Marsters, Mr & Mrs Caleb Maea, and Mr & Mrs James Jessie, for their help while I was in Aitutaki. Thank you very much.



My wife, my children and I wish you all and your families a Merry Christmas and a Happy New Year.

Apii'anga Saungaki Rasmussen

Greetings in the Name of our Lord and Saviour Jesus Christ. Firstly, I would like to thank the Lord for giving my wife and I the opportunity to be part of the 200 years Bicentennial Celebrations, held in Aitutaki. I am blessed and very fortunate to have witnessed this huge memorial of the Gospel arriving on our shores. It is a once-in-a- life-time experience.

The main ceremony was held on the 26th of October 2021, in the village of Arutanga where the Gospel first set foot on the Island. In my view of the Celebration, somehow, we seemed to have slightly forgotten who we are as a people of God. The reason I say this is that there seemed to be less emphasis on God. Being one of the very first to take hold of the Gospel in the South Pacific, should make us proud believers of the Gospel. However, it appeared there was more emphasis on honouring ourselves and our accomplishments and what we have achieved rather than what God has done for us. The Celebration called for reflection on how the Gospel impacted our lives and the lives of our ancestors. Also, on how the Gospel has transformed us and given us hope and a new life in Christ, and looking forward to the direction we are heading for the next 200 years. If it wasn't for the Gospel, we wouldn't be in the state that we're in today, right now. I truly thank the Lord for our Papa President for delivering a powerful speech, for making a point which left our people with absolute joy.



I believed many were touched by our Papa President's encouraging message he boldly delivered that day and that was the highlight for me during the whole Bicentennial Celebrations. Other than that, we had a great time. It was truly a blessing not only upon our life, but the lives of many others who attended the 200 years Bicentennial. It's something that I would share with my family and friends as a memorial of what God has done for the people of the Cook Islands.

Papa Apii'anga James Jessie

The 26th of October 2021, was the day we commemorated 200 years since the arrival of the Gospel on the shores of Aitutaki. This day was a day that brought much comfort and hope, as I imagined how far the Gospel had come, and where it was heading in the future. As the veils were being unveiled from off the plaque in front of the church, Ziona Tapu, I could not help but think, how Great and Sovereign our God is. Even though I had no plans of going to Aitutaki, being there in person made it worth the while, indicating how blessed I was to have been there to witness such a prestigious occasion.

To be surrounded by the multitudes of people who were also present on that day was amazing, there was a sense of purpose. For me, this was a joyous occasion that reflected the importance of the arrival of the Gospel and how it shaped and moulded the lives of our ancestors, bringing hope, peace, harmony and life to our people. This is where it all began, leading the way for other Island nations to receive the Good News of the Gospel. That is what I had envisioned as I looked towards Ziona Tapu, the local church in the township of Arutanga. I was very emotional, but at the same time I was encouraged to keep the light of the Gospel shining within myself, and making sure that I would keep it alight wherever the Lord would send me. This day will never be repeated again in my lifetime, but it will remain with me as long as I live.



Papa Apii'anga Kapu Marsters

If you had been in the Cook Islands on the 26th of October 2021 you would have heard church bells ringing. For two minutes the bells rang to sound and mark a monumental day. Apiianga Ngati Tangaina was bestowed the honours of ringing the bell here in Takamoa. Each minute represented a century and each time the bell rang there was a sense of happiness and joy that filled the atmosphere. A happiness and joy that would remain in the hearts of all who were present.

“This is the day which the LORD hath made; we will rejoice and be glad in it.” The opening verse delivered at the start of the formalities of the nation’s celebration in remembrance of a historical 200 years of the arrival of the Gospel of Jesus Christ to the shores of the Cook Islands. The remaining members of the CICC congregations in Rarotonga gathered in front of the Administration block in Takamoa to witness the unveiling of the plaque erected to commemorate the joyous occasion.

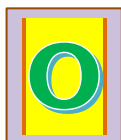
No words could truly express the mixed emotions that everyone felt but it was evident in their faces during the performances that each congregation delivered. Everyone, both young and old brought with them their faith, hope and love for Jesus Christ as they sang, danced and praised the LORD in joy and gladness.

Unfortunately, everyday must come to an end and all in attendance joined in fellowship to share a meal, a fitting finale to end a glorious day. We could all say without a doubt that the presence of the LORD was with us all as we reminisced 200 years of Gospel and look forward to the next 200 years to come. Happy Gospel Day Cook Islands Christian Church!



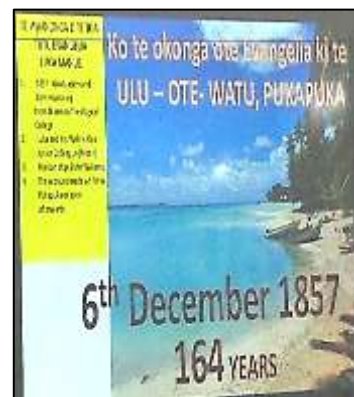
Apiianga Kuraiteaea Tereora

16. THE PUKAPUKA GOSPEL DAY



In the 6th of December, the Rarotonga-Pukapuka Community (RPC) had gathered at Te Watu a Mataliki Hostel to commemorate the arrival of the missionary to the island of Pukapuka. The Arrival of the Word of God at Pukapuka on December 6th 1857, brought by the Missionary Luka Manuae. Pukapuka’s two Tawa(tribe), Tawa Ngake and Tawalalo gathered together on this day to celebrate 164 years of the Arrival of the Word of God to the island. This event started off with the Pukapuka Religious Advisory Group, including the starting prayer, enlightening scriptures from the Bible and how the program will run. It then moves on to a singing competition between the Tawas, eaching singing 3 traditional hymns.

The Orometua present, and the RPC President determines the winner of this competitive and joyful competition. Unfortunately, Tawa Ngake had won. 60% of the money gathered that night goes to the winning Tawa, and the remaining 40% goes to the Tawa that had loss, and the



funds is going to help the Tawas toward the celebrations during this festive season . To end this memorable event, everybody was treated to a delectable feast.

This event, The Arrival of the Word of God to Pukapuka is greatly celebrated in every Pukapukan community, even Pukapuka Communities in the neighbouring countries such as New Zealand and Australia. Thank you very much to the London Missionary Society(LMS) including the Takamoa Theological College for sending the Missionary Luka Manuae and His associates to take the Word of God to the island of Pukapuka. The generation of today are



looking forward to celebrate the 200 years of The Arrival of the Missionary to our island Pukapuka. I am sure my dad, Junior Ngatokorua will be there to witness the 200 years celebration in 2057. Atawai Wolo, yemaneke. God Bless Us All.



*By Tuine Ngatokorua
Tawa Ngake*

17. FROM THE PRINCIPAL'S DESK



ia Orana, Warmest Christian Greetings. Takamoa Theological College is continuing to providing and supporting the Cook Islands Christian Church by delivering quality education in Theological and Biblical training.

The framework for excellent training for spiritual development has been a priority since 2017. This is important because it complies to accreditation standards. The outcomes set the stage for academic excellence in the Certificate, Diploma and Bachelor Programmes.

This accreditation 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.

Currently we are awaiting confirmation in December of our Bachelor in Theology Programme from SPATS and the Pacific Qualification Framework in Fiji. With this in place, it sets the 3–4-year program for the current students to achieve three levels of quality Christian Education. It also allows Takamoa to function independently and not rely on any other institutions to qualify or accredit our qualifications. Takamoa will now be able to offer the Certificate in Biblical Studies (Level 4), Diploma in Theology (Level 6) and the Bachelor in Theology (Level 7). This is a huge step forward for Takamoa and it puts us on par with other Theological Institutions within the New Zealand, Australia and the Pacific region. We are thankful for God's goodness and grace throughout this time and acknowledge the SPATS, Accreditation Commission, Executive Council, Takamoa Academic Advisory Committee and Faculty for their support.

With the 2021 coming to a close and 2022 bearing closely, it is a constant reminder of the importance to maintain quality education in its Biblical, General, Language, Ministry and Theology divisions. As an accredited institution it's important to apply the necessary policies, guidelines and procedures that promote accountability and transparency.

The tremendous accomplishments of the graduating classes of 2016-2019 and 2017-2020, have set the benchmark and standard for the College and the intake of students for 2021. Several of the graduates have continued their Thesis for the Bachelor in Theology. There is great interest in many others wanting to pursue further qualifications in 2022.

The adopted theme in 2018 '**THE NEXT LEVEL**', by the College, has truly been the guiding principle and proactive motivator to ensure the students and the College would achieve a recognized qualification and raise the level of Biblical and Theological Education.



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

As the Principal, I believe 2022-2024 has great opportunities for Takamoa 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 AAC has already agreed to work at developing opportunities for upskilling programs that cater for our wider members in the Church. Courses can be run over a one-year period rather than three years, and are designed to equip specific areas within our Church.

Intake 2021

The intake for 2021 has steadily progressed and students are currently working towards completing their Certificates. As with all students returning to student and classroom settings, there are adjustments and focusing. It is understandable that Levels in Evaluating Tests were average due to students having to adapt to study habits and time management. The students have had to adjust to living in a close-knit community and follow a timetable from Monday to Friday as well as attend the five services in Avarua. However, next year should see an increase in grades and spiritual growth. Some learning weaknesses have been identified early in 2021 and we have put supportive measures to assist students with additional classes in English, reading, writing and computing. Throughout this year classes have also been added for students who have incomplete courses and additional courses to complete the Certificate Level.

The New Year 2022

The new year will see some students given the opportunity to resit, redo incomplete and failed courses. This will be carried out by additional classes outside the normal hours of class. Overall students will be able to complete outstanding courses.

The majority of the students will commence the Diploma program in 2022. These courses are set at a maximum of level 6. The student's momentum will continue to be study after completing one year in the classroom. Next year, the level will be more challenging level due to the Diploma requirements.

At this stage there is a good sign of several students with the capability of pursuing the Degree program after the Diploma program. Other students will need the year to process the higher-level studies but also it will strengthen their approach and lift their percentage averages which is a requirement to enter the Degree program. Overall, the students started slow, which is to be expected, but next year the expectation is the level will be higher.

Faculty

The inclusion of Rev Campbell Ngatoko, Rev Teava Nani and Rev Travel Makara over this year has been a great help in the delivery of the Certificate program. This assistance allowed time to pursue writing the Degree program application and work through that process to move Takamoa to a higher standard.

Rev Makara assisted in the Maori language in partnership with the Ministry of Education and assisted in other classroom and practical courses. Rev Nanai and Rev Ngatoko assisted in delivering courses with myself and also participated in practical aspects of several courses.

In the new year their assistance will be called upon in relation to helping several students' achievement educational requirements at the Certificate level.

Covid 19

All students have been vaccinated with two doses as well as the children between 12-14 years who live on Campus. Some students will receive booster shots as and when contacted by the Ministry of Health.

To Tatou Tia Program

Many thanks to Rev Eddie Dean for the opportunity for Takamoia to be live on this channel. The faculty has been assisting this program with the help of the students. This is a great opportunity for the students to participate in this service every Thursday morning. A contemporary service is also live-streamed once a month and this service targets a younger audience.

Bachelor Students

There are three students who have already commenced the Bachelor in Theology in 2020. Due to awaiting confirmation, their studies have to be completed in next year by completing their required thesis. We are looking at several other graduates joining the Bachelor's Programme next year because the ACC has widened the scope of requirements to complete the programme.

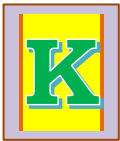
Short-Term Courses at a Certificate Level 3-4

The ACC is currently looking at short term courses of one-year Certificate Level 3-4 rather than a part-time three-year course. The courses will meet the requirements of the Church in terms of the diversity of course and will develop and stream-line specific needs within the Church.

From all the Faculty, Students and Children, Merry Christmas and Happy New Year

*Rev Tere Te Akaraanga–Marsters
Principal, Takamoia Theological College*

18. NUTI MEI TE EKALEZIA WANGANUI, NZ



ia orana rava tatou katoatoa I te aroa maanaana o to tatou Atu ko Iesu Mesia. Kia orana te Papa President tei akaperepere ia e koe e te ngutuare, te Tekeretere Maata te tokorua e te ngutuare, Papa Principal te tokorua e te ngutuare te aronga rare a te admin, ta tatou anau a te Kuki Airani te akonoanga katoatoa to te Kuki Airani, Nutireni, Autireria, Tahiti, ma to kotou au Orometua katoatoa, ratou e tanu nei I te Evangelia ora a Iesu Mesia a to tatou akonoanga tatou katoatoa kia orana rava I te aroa maanaana o to tatou Atu ko Iesu Mesia. Teia te irava ei akaongi ia tatou ki te ongi Tapu, Salamo 121:1 ...E akara ainei toku mata ki te au tuaivi? E rauka ainei te tauturu iaku I reira? No ko ia lehova ra te tauturu iaku, ko teia anga I te au rangi e te enua.

Tomoanga are pure e te hall

Kua tomo atu te are pure e te hall o Wanganui I te ra 5 no Aukute i teia mataiti 2021. Kua rave iatu tetai angaanga maata ki runga i teia ngutuare I te akaou anga na roto te tauturu a te kavamani B.G.F. (Provincial Growth Fund) tei oronga mai e \$285,527 no teia angaanga nei. Ko Wanganui tetai tei o ki roto i te akapouanga moni 70 mirioni a te kavamani i akatuanga no te akameitaki i teia au tuanga nei, Hall, te au Maraea e pera katoa te Are Pure, no tatou no te Pacific. Turanga matutu teia tei kitea ia i Wanganui nei no tetai tuatau poto noku (Orometua Ngataua Puapii) i teia oire, tanu i ta tatou Evangelia C.I.C.C. kia akameitaki ia ra te no tona aroa i nako ei to tatou ira tuanga mua. E akara ainei toku mata ki te au tuaivi? E rauka ainei te tauturu iaku i reira? Amene e Iesu.

Aroa

Te na roto atu nei iaku Rev. Ngataua Puapii te oronga atu i to matou aroa no Wanganui atu nei, kia mataora ta kotou Kiritimiti e te Mataiti Ou, te Atua te aroa no tatou katoatoa.



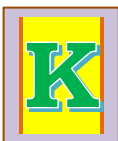



**COOK ISLANDS
CHRISTIAN CHURCH
WHANGAREU**
Worship 1.00 pm SUNDAY
Rev. Ngataua Puapii
 022 362 05431
 ngataupuapii73@gmail.com
Secretary: Tarita Paniani
 027 271 5881
 moepaniani@gmail.com
*The word is a lamp unto my feet,
and a light unto my path - Psalm 119:105*



Tataia e te Orometua Ngataua Puapii, nana katoa te au tutu i tuku mai.

19. AKATUERAANGA ARE PURE I INVERCARGILL



ia kore a lehova e patu i te are ra, e angaanga puapinga kore ta te aronga e patu. Kia orana tatou katoatoa i te aroha poria o to tatou Atua. Tena te irava akaaravei e te akamaroiroi ia tatou, kia patu tatou i to tatou au hare ki runga i te papa ngaueue kore o Iesu. Kia riro e nana tatou e

paruru, e arataki na roto i te au ra toe o teia mataiti e tae uatu ki te openga o teiane ai ao. Tena mai te au nusi no runga i te akatueraanga are pure o Invercargill, Aotearoa nei.



Saturday 27 November was a time of great rejoicing as we celebrated the opening of the renovated CICC church in Invercargill. It was a celebration of God’s faithfulness, guidance, provision, protection and blessing over his people.

The ‘Christ Church’ Invercargill was built in 1887 and is now classified as the oldest wooden building in Invercargill.



The first Cook Island settlers to Invercargill used to meet and fellowship in homes and in a Scout Hall in Bluff. Papa Orometua Upokotea Unuia, the first CICC Orometua to Invercargill, started holding services at ‘Christ Church’ in the early 1990’s. On 21 November 1993, this building was gifted to the CICC church by the Anglican church under the leadership of Papa Orometua Ngatupuna Nioputa.



Over the years, the building has deteriorated and was well overdue for a major renovation. A grant of \$220,000 was provided by the Historic Places Trust to upgrade and preserve the integrity of the building. The CICC church now has a home for future generations.

Despite the covid restrictions, those able to travel to the celebration were CICC ministers and members from Hamilton, Hastings, Wellington, ChristChurch and Dunedin, along with Dunedin PIC and Invercargill Fijian church members.





A turou chant accompanied by the magical sound of Cook Island drumming welcomed our Government officials, led by the Honorable Poto Williams (Minister of Police), local Invercargill MP Dr. Liz Craig, Ministry of Pacific People representative Lisa Tou, followed by our Orometua and local Maori Kaumatua, Ki Kauana onto the church ground to join the congregation already seated under the 'marquee'.

The service started with a 'imene tuki' as the neighborhood onlookers were treated with a Cook Island traditional worship hymn. Papa orometua Taa

Karena conducted the service with words of encouragement from Psalms 127 "Unless the Lord builds the house, the builders labor in vain". God planned, God built and renovated this church for his people. We as God's people also need to allow God to build our lives spiritually on Jesus for the benefit of our children and future generations. Thank you, Papa Orometua Karena, for the great message.

During the speeches, Honorable Poto Williams introduced herself as a descendant from Tukao, Manihiki and the Marsters family, Palmerston Island. Her father is Nahora Williams and her mother is Maryann Marsters. She stated that as she listened to the 'turou' and sound of drumming, she was struck with a thought that when they built the church in 1887, people then had no idea that our CICC church would be taking over the building in the furthest, most southern outpost of New Zealand. *The most important thing is to have our place where we can get together, worship together, learn and continue to uphold our language and Christian values. What a great encouragement from an amazing woman of God!*



Ministry of Pacific People representative, Lisa Tou spoke about her wonderful experience with the Invercargill Vainetini in planning and sewing tivaevae. She is very aware of the importance of the community working collaboratively together. Lisa Tou has been instrumental in planning, applying and accessing funding for the renovation of the church. She is approachable and always supportive of community projects. We appreciate the positive impact this church has given our Cook Island people in the past and we can now feel confident and excited for the future of our tamariki and Invercargill community.

Both Lisa Tou and Dr. Liz Craig had the honor of cutting the ribbon on the front door of the church at the same time as our Maori Kaumatua cut the ribbon at the backdoor.

Papa Orometua Elder Robati (representing Papa Orometua Ngateitei) and Papa Orometua Varetau Peau (representing the Council of Aotearoa) declared the church 'opened' as they cut the ribbon on the inside entrance.



This was followed by 90-year-old Standley Fox and 6-year-old Tereapii Karena both ringing the bell as people entered the church. Many of those present expressed what an emotional experience it was hearing church bells again, bringing back memories of our childhood in the Cook Islands. Mr Fox was the church pianist in 1939. When asked “What is your secret for longevity?” His reply was “My unwavering faith and trust in God”.

Inside the church people moved around admiring the craftsmanship that has been put into the restoration of the building to its original state. An additional table and pulpit in the vestry office were donated by Papa Orometua Upokotea Unuia. Below are our beautiful hosts Papa Orometua Taa and Mama Orometua Teinakore Karena.



The singing inside the church echoed the sounds of a full orchestra in worship as we exalted the name above all names! You are worthy of our praises, Lord! This was followed by a powerful message by Papa Orometua Tuvaine Glassie based on the scripture reading for the day, Matthew 18:15-20. God wants people to forgive and resolve their differences so they can enter his house with a pure heart. It is important to align our lives according to God’s word. Jesus died to give us lives of freedom, restoration and victory.

As a result of today’s message, we witnessed forgiveness and restoration with church family members who have had differences and unforgiveness in the past. Thank you, Jesus, for your grace, love and peace that transcends all understanding.



Back at the church hall we were treated to the most delicious, freshest seafood feast that only Invercargill can provide. Kina, flounders, toheroa, paua and straighter from the sea. Tables were specially prepared and adorned with fresh fruit and food fit for a King. We felt like royalty, thank you Jesus! The huge colorful and bountiful feast is a reminder of God's provision and blessing over his people.

We woke up Sunday morning with the thought that nothing could top yesterday's session with the church opening. Obviously, God had more surprises in store for us today, in his house. We walked into an atmosphere of praise and worship. There was such joy in the air that words could not express. Like yesterday, we felt the leading of the Holy Spirit.



Papa Orometua Mahutariki Vaerua preached the word of God with passion. Straight after his sermon, we were very surprised when he announced an 'Altar Call' for people needing physical healing to come up to the front. In amazement, people moved to the front without hesitation. Just about everyone came up. Chairs had to be quickly shifted to the side and to the back to make room. Meanwhile, songs of worship flooded the room as people came with expectation, hearts opened ready to receive from God!

I asked myself, how do you explain this in a CICC church service as I have not seen this done before? I am overwhelmed as I am reminded by God. *Eyes have not seen; ears have not heard the greater things that I have in store for my people!* Oh! Thank you, Jesus! You are worthy of our worship!

I believe people were healed, restored and set free during the service. What a breakthrough that was. What an amazing, wonderful way to complete this unique special weekend. Where to from here? Please pray that 'altar calls' will become a normal part of our services.

After nearly two weeks, people are still sharing testimonies of breakthroughs. Gift of a church, gift of a church hall, gift of the Holy Spirit leading and anointing, relationships healed and restored are all testimonies of God's goodness and mercy. We serve a Great God!



Thank you, Mama Orometua Teinakore, for the beautiful photos and thank you to everyone who came and helped make this an exciting, memorable and blessed weekend.

Karanga nei te reo himene "E akameitaki ia lehova e taku vaerua, auraka tona ra au takinga meitaki e akangaropoina ia"

Eiaue! te Atua te aroha no tatou, kia orana e kia manuia i teia Kiritimiti e te matahiti hou.

*Write-up and photos by Kaurakura Marsters Firth
Tekeretere Konitara Vainetini Aotearoa*

20. AU KARERE NO TE KIRITIMITI E TE MATAITI OU



au karere tei tae mai no te akaaravei i te katoatoa no teia tuatau o te Kiritimiti ta tatou e akavaitata atu nei. Kua oronga akakiteia te karere ki te katoatoa no tetai nga taima kia tuku mai i te reo aroa, ko tena i raro nei tei tae mai e pera katoa tena tei taikuia ki roto i te au atikara i runga nei.

Kumiti Akaaere *(Executive Committee)*

E karere Evangelia kia kotou e te au taeake ma te au tuaine rave angaanga i roto i te au koro a te Atua i te ipukarea nei, Nutireni e Autireria. Kapiti katoa mai to kotou au tokorua, te anau, e pera te au mema katoatoa i roto i te koro ta kotou e tiaki marie ra i te po e te ao, tei taoangaia e pera tei kore i taoangaia me kore taoangaia ake, te anau mapu e tae rava atu ki tei anau ou mai.

Te rekareka e te pumaana tika'i nei te ngakau i te akatae atu anga i teia reo akaaravei e te aroa kia kotou katoatoa mei roto atu i te Kumiti Akaaere i Rarotonga nei, no teia tuatau ka akamaara tatou i tei totouia i roto i te Kororomotu Taito e tei akatupuia i roto i te Kororomtu Ou no to tatou Atua ko Iesu Mesia tei anau e tei noo puakapa mai kia ratou i muatanga. Kapiti katoa atu ki te vaerua akaepaepa no tona ra anauanga, kua tau mari rai te manakonakoanga no te mataiti ou e tu mai nei ta tatou katoatoa ka irinaki e ka meitaki atu ia i te mataiti e kapakapa nei tona nga peau vaitata i te rere ki tona ra tauranga tika'i te ka kore rava e oki akaou mai. No reira ko te inangaro mou ia o te Kumiti Akaare, kia tavaitai to tatou ngakau ma te inangaro okotai i te na ko anga e, *kia meitaki e kia manuia rava i teia Kiritimiti e te Mataiti Ou*; i roto i te reo o ratou tei kave mai i te Evangelia ora a to tatou Atua ki o tatou nei ara atu i te 200 mataiti i teianei, *Merry Christmas and a Happy and Prosperous New Year*.

Kia pumaana ma te mataora rava i roto i te Atua no te mea e meitaki tona, e ka tu tona aroa e rimua.

CICC Secretary General

Takamoa Admin Staff

Kia orana te au taeake e te au tuaine i roto i te au Ekalesia CICC, pera katoa kotou i roto i te au akonoanga tukeke, e kotou katoa penei kare e akonoanga akamorianga i na ra te kite e te tatau nei kotou i teia nutileta a te CICC. Te rekareka nei au no teia tikaanga tei orongaia mai e to matou akaaere i roto i te opati i Takamoa nei kia tuku atu i teia karere no matou. No reira te oronga atu nei au i te reo akaaravei e te aroa ki te katoatoa no teia tuatau o te Kiritimiti e te Mataiti Ou. Kia manuia ta kotou au porokaramu no te Kiritimiti, e kia riro te mataiti ou 2022 ei mea manuia i roto i te au kimikimianga puapinga no te kopapa e pera to te vaerua.



Ruta Strickland

Apri Sabati Matavera

A warm and special festive season greetings to all members of the CICC Sunday Schools in the Ekalesias in the Cook Islands, New Zealand and Australia. We trust that you have had a good Sunday School year and looking forward to 2022. Wishing you all a safe and enjoyable Christmas, and may the Good Lord continue the



good and important work that He has earmarked for us in the future. Merry Christmas and Happy New Year to each and everyone in the Sunday Schools of the Ekalesias, as well as the Youth members, Uniformed Organisations, Mamas, Papas, supporters, and not forgetting the Ekalesia Orometua and his good family.

*Matavera Sunday School Teachers
Photo by N. Mataio*

Ekalesia Arutanga

Kia orana e te iti tangata o te Atua i roto i te au ekalesia Cook Islands Christian Church i Nutirani e Otereria, e te pae enua Kuki Airani. E to Takamoa. Te vaitata atu nei tatou ki te tuatau Kiritimiti, e te mataiti ou. *I na oki te meitaki e te mataora, kia noo katoa te au taeake ma te tau tikai (Salamo 133:1).*

Kia akameitaki ia te Atua, no tona aroa atupaka, tei akatae mai ia matou ki teia mataiti 2021. I rauka'i te Ekalesia Arutanga Cook Islands Christian Church, i te akaepaepa i te 200 mataiti i te tae anga mai te evangelia ki Aitutaki nei. Te na ta matou i rave i te ra 26 o Okotopa i teia mataiti 2021. Kua mataora, e kua oti tei reira akamaara anga mua. Te tapapa atu nei matou i to Vaipae Cook Islands Christian Church i roto ia Mati, 2023 i te akaepaepa anga matou i tona 200 mataiti. Kua topiri te au rare a te au putuputuanga i roto nei i te ekalesia no teia matai 2021. Ma te akatau atu ki teia mataiti ou 2022.

Te rauka nei iaku i teia tuatau, i te oronga atu i te reo aroa o te Ekalesia Arutanga CICC. Mei aku te Orometua o te Ekalesia, te mama Orometua Ana Williams. Tae uatu ki te Orometua Rev Remi Tumu, mama Mere Tumu, te nga tamariki. Ia ratou e noo nei ki roto i te ekalesia, no teia maki coviti e tamanamanata nei i te teretere anga tangata, ki tera basileia ki te ra basileia. Te Tauturu Orometua, Papa Vaine Takaiti e te tokorua, mama Koringo Takaiti. Tekeretere o te ekalesia Papa Bob Toka e te tokorua, te anau. Uipaanga Diakono tane, vaine. Tei akaperepere ia e ratou. Te Ekalesia Arutanga CICC. Ariki mai i to matou reo aroa kia kotou katoatoa. Kia mataora, e kia manua i teia Kiritimiti e te Mataiti Ou. *Merry Christmas and a Happy New Year to you all.*



*Kiriti'ia e Rev. Frank Williams
Tiaki Ekalesia, Arutanga*

Ekalesia Nikao

Kia Orana te au Ekalesia, te au Orometua, te au mou taoonga tuke ke e te au putuputuanga katoatoa i Tumutevarovaro nei, to te Pa Enua Tonga, to te Pa Enua Tokerau, to Nuti Reni, to Autireria e tei totoa atu ki nga pore o teiane ai, mei tei maata e tae ua atu ki tei iti ia kotou. Kia Orana i te aroa maanaana o te Atua Toru-Tai Tapu o te Rangī. Kia Orana te Kumiti Akaaere o te akonoanga CICC, mei tei maata ia kotou e tae ua atu ki tei iti, te Puapii Maata o te Apii Takamoa e toou katoa, te anau Apiianga i Takamoa e to kotou katoa, Kia Orana i te aroa atupaka o te Atua.

Kia Orana katoa ki te Kauono o te Ariki Vaine Ngateitei Sir Tom Marsters K.B.E e toou tokorua Lady Tuaine Marsters, te arataki o te Kuki Airani Hon Parai Minita Mark Brown, te au Minita, te au mema Paramani e to kotou katoa e tae ua atu ki te aronga angaanga kavamani e to te private sectors, Kia Orana te aroa maata o te Atua. To te enua, te ui Ariki, te ui Mataiapo, te ui Rangatira e to kotou au matakeinanga, te unga ma te potiki, Kia Orana i te aroa ranuinui o te Atua.

E reo aroa Kiritimiti e te Mataiti Ou teia no te Ekalesia Nikao, mei te Papa Orometua Rev. Oirua Rasmussen, Mama Orometua Marjorie Rasmussen e tona ngutuare tangata katoatoa, te Papa Tauturu Orometua Vai Peua, Mama Tauturu Orometua Mereana Peua e te ngutuare tangata katoatoa, te Orometa Rev Teava Nanai, Mama Orometua Teeiau Nanai e te ngutuare tangata

katoatoa, te au metua Elders, te Uipaanga Diakono, te Vainetini, te au mema Ekalesia tei tupu ou e tei tupu taito e to ratou katoa, te au putuputuanga tuke ke i roto i te Ekalesia, te anau mapu, te au tamariki e to roto i te kopu e pera tei noo manui nei ki roto ia Nikao e pera katoa te Mema Paramani o te Oire Nikao Hon Mac Mokoroa e tona tokorua Rimmel Poila-Mokoroa e to raua katoa, te oronga atu nei kia kotou katoatoa i te reo aroa no teia Kiritimiti 2021 e te Mataiti Ou 2022. Kia riro teia au tuatau nei ei au tuatau mataora e te manuia i roto i te aroa atupaka o to tatou Atua.

E aroa taka ke ki te au ngutuare e te au kopu tangata katoatoa tei tomo na roto i te tumatetenga i roto i teia mataiti 2021, kia vai mai rai te vaerua akapumaana o te Atua ki rungao ia kotou katoatoa e nana katoa e oronga mai i te tauturu tau kia kotou i teia tuatau o te Kiritimiti e te Mataiti Ou.

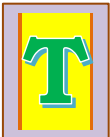
E aroa taka ke katoa ki to tatou iti tangata Kuki Airani tei aere atu ki te au enua mamao no te kimi i te ora kopapa. Kia tika i te Atua kia tauturu katoa mai ia kotou katoatoa. E pera katoa ki to tatou au kopu tangata e ta tatou au anau e noo mai ra i te au enua tei vaitata e tei mamao no te au tumu e manganui, na te Atua katoa e tauturu mai ia kotou e kia akaaravei akakou ia tatou ma te mataora e te rekareka i te tuatau tei tau iaia.

May you all have a very Merry Christmas and a Happy, Safe and Prosperous New Year in the Mighty and Precious name of our Lord and Savior Jesus Christ.



*Tataia e Nooapii Tearea
Tauturu Takeretere
Ekalesia Nikao*

21. AU TUATUA AKAKITE/ANNOUNCEMENTS



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

- **Upcoming CICC Assembly**
 - 9–16 July 2023, Rarotonga

- **Next Bicentenary Celebrations for rest of southern islands**

- Atiu – 19 July 2023
- Mitiaro – 21 July 2023
- Mauke – 23 July 2023
- Rarotonga – 25 July 2023
- Mangaia – 15 June 2024

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

- After the 2023 assembly

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

- After the 2023 assembly

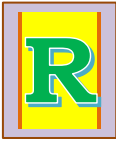
- **Next CICC Women's Conference**

- Being proposed by the Women's Executive for next year 2022, to be confirmed

- **2022 Publications**

- Tia – already distributed; anyone who missed out, contact the Publication Director here at Takamoā
- Pure Epetoma – as above
- Karere – as above

22. OBITUARY



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



CHARLIE TAMANGARO, Diakono

I te Paraparau rā 30 o Tepetema 2021, mei te ora 4am i te popongi, kua taka ke atu teia metua tane Diakono a Charlie Tamangaro i runga i te Are Maki Sanatorium. I te popongi Varaire rā 1 o Okotopa i te ora 7.00am i te popongi, kua akaokiia mai tona kopapa ki te ngutuare. I te 6.00pm i taua aiai rai, kua raveia tona pure kopu tangata (Family Service) ki roto i te Nikao CICC Hall. I te poppongi Manakai i te ora 9.45am, kua raveia tona pureanga openga ki roto i te

Are Pure CICC o Nikao, e i muri ake kua apaiia atu tona kopapa ki Araitetonga, Upper Tupapa tanuia'i.

I te mataiti 1986, kua ikiia mai aia e tona tokorua Moeroa Tamangaro *nee* Matutu ei Tauturu Diakono no te Tapere Rangiura o te Ekalesia Nikao. I te mataiti 1989, kua ikiia mai raua ei Diakono e tae uatu ki tona rā i taka ke atu ei aia.

Kua vaitata atu rai tetai 20 mataiti I teia Metua Diakono ki runga i te taoonga Tekeretere no te Ekalesia CICC Nikao. E mei te reira katoa rai te roa i tona tuatau i tona riro anga mai ei mata (delegate) no te Ekalesia Nikao ki roto i te Rarotonga Konitara Ekalesia e pera katoa ei mata (delegate) no te Ekalesia Nikao ki roto i te Uipaanga Maata a te akonoanga CICC. E mema kumiti aia no te Apii Sabati o Nikao, e te turuturu pakari i te au putuputuanga tuke ke i roto i te Ekalesia Nikao.

I angaana ana aia ki ko i te Public Works Department (Infrastructure Cook Islands) i roto i te tuanga o te Joinery no tetai tuatau roa e tae ua atu ki tona tuatau i akangaroi mai ei aia mei tetai rua me kore toru mataiti i topa akenei.

E metua tane maroiroi i te rave i te au angaanga katoatoa a te Ekalesia Nikao, Oire Nikao e te Tapere Rangiura, kare e komakoma maata, marū ua e te akamoeau noatu i tetai tuatau i te tu kaui o tona kopapa.

Kua anauia a Papa Charlie i te rā 1 o Titema 1952 i Rarotonga nei. E 69 ona mataiti i te oraanga i te ao nei. Kua akaipoipo aia i tona tokorua ia Moeroa Matutu i te rā i o Titema 1979 i Rarotonga nei rai. E 7 a raua tamariki, e 4 tamaroa, e 3 tamaine.

Teia te reo o te pu ki tona tavini, “Kua tika rava e teiane tavini meitaki e te pikikaa kore, kua akono meitaki koe i tenana apinga mea ngiti na, e tuku au ia koe ki runga i te mea maata, e aere koe ki roto i te rekarekaanga o toou pu”

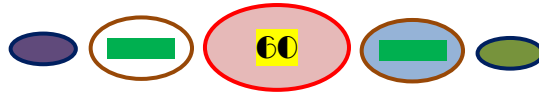
Tataia e Nooapii Tearea, Tauturu Tekeretere, Ekalesia Nikao



KIMIORA VOGEL A tribute by Taupepa Tutakiao-Tupa *(delivered at the family service, National Auditorium, Sunday evening 5/12/21)*

E puera tiare mei roto iakoe e Rangiatea, kua moe, kua kapakapa te peau, kua rere toou vaerua ki te rangi Atua, kua ngaro toou mata purotu, toou tu maru, oaoa e te Inangaro ia e toou au taeake.

Kia Orana tatou katoatoa and greetings in the name of our Lord Jesus Christ. Amen. Ko au teia ko Taupepa Vainemoeroa Tutakiao-Tupa. I stand before you all to speak on behalf of our dearest Kimi's friends of Titikaveka College, 1983 to 1988, Tereora College 1989 to 1990 and all her friends that loved her. Before I continue on this journey of



sharing, I was reminded by one of our besties Judith Bertram in quotation: Tau “Mrs Hermann” is going to grade you, so stand up straight, chest out, speak clearly, speak from your heart, pause, it’s okay to cry, it will be difficult, bless you our friend, we are with you. The Mrs Hermann we are referring to is Mrs Ina Hermann who is amongst us this evening; she was our class teacher at Titikaveka College, 5IH. We also acknowledge other teachers Ms Tamarua, Ms Rua, Mrs Short, Mr Kino, etc.

To our distinguished guests, everyone and especially to Kimi’s families and the love of her life Felix, here tonight and abroad, we know you are all watching this special tribute of farewell to our dearest Kimi. To our school friends, Judith Bertram, Kelly Walton Holt, Teputiki Kainuku Iotia, Teremoana Mato, Clara Vaevae, Maria Tairea, Ingrid Kelly, Michelle Wigmore, Teuira Tangimetua, Maria Cowan, Apii Napa, Dean Tutaka, Archie Pickering, Daniel Matapo, Tuakana Samuel (deceased), Tavake Manuel, Tautai Tangiataua, Junior Richmond, Taneao Ngamata, Jane Strickland, Tangi Aererua, Anthony Damm, Marama Pere, Annie Nicholas, Maitoe Marearai, Pati More, John Makimou, Kava Elisaia Jnr, David Hoff, Thomas Lambert, Linda Rua, Dungan Brugh, Leah Pokino (deceased), Natalie Simmons, Wilson Purima, Debbie Mataio, Betty Albert, and Tai Tipoki, yes I know, who is reading my lips. Thank you for sharing part of your lives to our beautiful Kimi. Judith and Kellie thank you for keeping our Kimi close to your hearts while she was in NZ. Thank you for providing Kimi and Felix a holiday home while battling sickness.

Kimi was one of kind, gentle, loving, caring, sharing, strong faith in God, very articulate in her days of schooling. Quotation from Putiki: ‘She was a very neat girl, uniform pressed nicely, hair plaited, and the neatest and nicest handwriting. She was a hard learner, great listener and always put her best in her studies. Never heard her say anything bad or negative about anything or anyone. She loved sports and animals, particularly cats. She got along with everyone and she loved people and as we can see why a lot of people loved her back. She was a beautiful person inside and outside, humble and down to earth beauty she was, ends. It’s no wonder she was appointed Head girl for Titikaveka College in 1988. We graduated to Tereora College in 1989, where Kimi made more new friends. After completing Tereora College in 1990, Kimi took part in the Miss Cook Islands Pageant, where she was crowned as Miss Cook Islands in 1991 and travelled to Samoa in the same year, and became Miss South Pacific. What an achievement, she brought pride to our eyes. She went onto nursing career as a Registered Nurse at our Rarotonga Hospital and departed New Zealand for greater paths. Over 20 years and more, Kimi back home in 2015 for the brand new opening of the Matavera CICC Hall and kept extending and extending her stay until today. Our friendship grew even much stronger, where Kimi and I have become very close and much involved with church, vaintini, community, etc, although I couldn’t be the same with Kimi, where she can tumu imene tuki. We shared many memories of our childhood and our adulthood, and we kept counting the years, the month and days where we all reached the old bag year of century, 50 years. But guess what, we all looked even younger today.

On Wednesday morning, 1 December 2021, I had a dream, our daughter Te Pa O Te Rangi and I were in this house, covered in blue carpet, one by one these cats walked straight towards me, and they all walked back in the corner of the house, I counted there were 8, next minute my husband woke me up, the dream was interesting I wanted to find the end story of my dream. That very morning in church, we found out that our dearest Kimi has passed on those early hours, my heart was full and tears flowed, this was our dearest Kimi saying her goodbyes to me through her cats. Farewell our beautiful friend, thank you Felix for loving our Kimi. She has touched many hearts and opened social media worldwide. Our deepest condolences to you Papa Ve and the family, especially to dear Kimi’s siblings, cousins, aunties, uncles, nephews and nieces, you will be sorely missed by all. Aere ra e to matou friend e Kimiora Vogel, ei parataito tatou aravei ei. Before I end my sharing, please bear with me I have a poetry in dedication of you Kimi from Judy and all your friends.

Through your quivering voice, You told us you were not well We tried to be brave for you, But in our eyes, you could tell, We saw the sadness in you, The symptoms you were showing, Although your smile lit up your face, The suffering kept on growing, We felt so sad and helpless But God sent Felix your way You said he was your rock He was with you night and day For this we are grateful For he helped ease your pain, A nurse unlike no other, And a partner just the same, God saw you suffering, And a cure was not to be, So He wrapped you in His arms And said “Come unto

me” You often mentioned your sister saying ‘Have no fear, it’ll be okay’ So now you can rest, And be upon your way, It’s not the same without you, We miss you more each day, But we can also hear you whisper ‘Cheer up my friends, you’ve got things to do today” Our hearts ache for you, But know you’re not alone, For part of us went with you, The day God took you home

Tribute and photo from Taupepa Tupa



PAKITONGA TETIO KAITALA ARIKI PAULO – *alias* PAULO PAULO ITI or nick name RAY

Pakitonga Tetio Kaitala Ariki passed away enroute to Rarotonga from Pukapuka on 16th Tuesday November 2021 in the afternoon. He died at the age of 81 years old. He was airlifted from the northern group island and referred to the Rarotonga hospital.

Paulo-Tetio-Kaisala Alik (Paulo Paulo) was born on Pukapuka on March 13, 1940. He was schooled in Pukapuka and married Neria Ngarau in 1962. They have been blessed with children, grandchildren and great-grandchildren.

Paulo worked as a nurse under the supervision of the late Dr Maeva Moekaa of Mauke, a job which he held for four years on a voluntary basis. He then secured a job as a metrological officer under the supervision of Teapa Teapa, again without pay. He struggled financially and planted crops and went fishing in order to feed his family.

A turn of good fortune came their way when he was employed as a labourer with the Ministry of Agriculture on Pukapuka. In his own words, Paulo earlier said: “The money wasn’t exciting but at least we were able to purchase the basic necessities of life.” “It was a job which he held on to so dearly.”

From 1962 to 1982 he worked on a temporary basis and was then finally informed in 1982 that he had been confirmed as a permanent staff member of the work force of Pukapuka. From 1982 to 2000 he worked as a termite control officer until retirement at the age of 60. As an agricultural officer for Pukapuka he attended several work-related projects on Rarotonga and one in Vanuatu.

Growing up in the village of Loto, Paulo held several positions within the village. He had a spell as General for the village which involved team organisation and sports events organization. Having good health enabled him to participate in sports, fishing, communities, church and other events.

Parent: Paulo Wolo (Father) & Temaana (Mother). Siblings: (1) Akai Iti, (2). Tiokiri married to Mama Vaevae of Mangaia, lives in Nikao (3). Tanetoa married to Bola, (4) Wala (died young), (5) Matetu (died young), (6) Witivaka (died young), (7) Paulo (died young), (8) Tangitangi, (9) Ukalele married to Matai Vila, (10) **Paulo Iti** married to Nelia Ngalau, (11) Witivaka (the only still surviving in NZ) married to Loumanu. Paulo and Nelia have brought up many children (feeding children), grandchildren and great grandchildren.

Achievements: Paulo was a very strong and dedicated member of the CICC Church. He joined the Boys Brigade the age of 10. He also held several religious offices and was a Sunday School teacher for 20 years before going on to become a Sunday School principal for another decade. He gave more than 30 years-service as a church deacon. He was involved in the Boys’ Brigade movement, working his way up the ranks to eventually become captain of his company. He was nominated by the Cook Islands Boys’ Brigade movement to represent their interest at the 100th anniversary of the world movement held in Scotland.

The title of Paramount Chief of Tetio-Kaisala was bestowed on him by the people of Pukapuka on November 19, 2008. Aere ra e to matou Metua meitaki, ei Paradaiso tatou aravei ei.

From all his children and families, submitted by Junior Ngatokorua

CICC BICENTENARY, 26 OCTOBER 2021

Ko teia i raro nei te porokaramu tei arikiia e te Rarotonga Konitara Ekalesia ei kaveinga nona no te akamaaraanga i te ra taeanga Evangelia tei raveia ki Takamoa, Rarotonga, i te Ruirua 26 Okotopa. The below was the programme agreed to by the Rarotonga CICC Council for the Gospel Day commemoration at Takamoa, Rarotonga, on Tuesday 26 October 2021.

BICENTENNIAL CELEBRATIONS PROGRAMME Tuesday 26 October 2021, Takamoa, Rarotonga, Hosted by the Nikao Ekalesia

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

8.45 am	All guests seated Music by the Nikao Youth
9.00am	<p><u>Service commences</u></p> <ol style="list-style-type: none"> 1. Welcome by the MC – Mr Makirere Poila, Secretary of Avarua CICC 2. Opening Invocation – John Andrew, Tauturu Orometua, Ekalesia Arorangi 3. Raising of the CICC Flag followed by the CICC Anthem – Nikao BB 4. Bible Reading – John Andrew 5. Prayer – John Andrew 6. Collection of Offerings – Nikao Praise & Worship Team 7. Blessing of Offerings – John Andrew 8. Address, Special Message – Nga Mataio, General Secretary 9. Sermon – Vai Peua, Tauturu Orometua, Ekalesia Nikao 10. Imene Apii Sabati – Nikao Ekalesia 11. Prayer & Vesper – Nikao Praise & Worship Team 12. Unveiling of Bicentenary Commemorative Plaques (<i>refer to Unveiling Programme below</i>)
10.00 am	<p><u>Unveiling Programme</u></p> <ol style="list-style-type: none"> 1) Briefing on the Plaque – Nooapii Tearea, RKE Secretary 2) Unveiling of the Bicentenary Plaque: <ol style="list-style-type: none"> a. Reps. of John Williams, Papehia, Vahapata b. Reps. of Makea Ariki and CICC 3) Dedication of the Bicentenary Plaque – Vai Peua <p><u>Entertainment Programme</u></p> <ol style="list-style-type: none"> 4) Musical dance by all 6 Ekalesias on Rarotonga <ol style="list-style-type: none"> i. Avarua Christian Youth ii. Matavera Christian Youth iii. Ngatangiia Christian Youth iv. Titikaveka Christian Youth v. Arorangi Christian Youth vi. Nikao Christian Youth 5) Closing Prayer – Vai Peua
	Lunch



Ko teia i raro nei te karere a te Kumiti Akaaere tei orongaia e te Tekeretere Maata ki te katoatoa tei tae ki te akakoroanga o te akamaaraanga i te ra taeanga Evangelia tei raveia ki Takamoā, Rarotonga, i te Ruirua 26 Okotopa. The below is the message by the CICC Executive Council presented by the General Secretary on the occasion of the Gospel Day commemoration at Takamoā, Rarotonga, on Tuesday 26 October 2021.

1. Akatomoanga/akaaraveianga

Teia te reo o te Tata Salamo, *Ko te ra teia i akonoia e Iehova, ka rekareka tatou e ka perepererekavana i te reira ra* (Salamo 118.24). Kia orana te katoatoa tei matuapuru mai ki teia taokotaianga tapu e te puapinga maata, kia akameitakiia te Atua.

Kotou to te ENUA i teia ra, ui ariki, ui mataiapo, ui rangatira, te oki nei te manako e te maaraara i to kotou au ui tupuna, ratou tei mou mai i teia Evangelia tapu e 200 mataiti i topa ake nei tei tae mai ki to tatou basileia, e 198 mataiti i teiane ki Rarotonga nei, i te akatupuanga i te inangaro o to tatou Atua tei akakite ki tana au pipi; *E teiane, ka aere kotou e akariro i to te pa enua katoa ei pipi; ka bapetizo atu ei ia ratou i te ingoa o te Metua, e no te Tamaiti, e no te Vaerua Tapu; Ma te apii atu ia ratou kia akono i te au mea katoa taku i akaue atu kia kotou; e i na, tei vaiata ua ra au ia kotou, e tae uatu ki te openga o teiane ao* (Mataio 28.19,20). Aroa takake kia koe e Makea ko koe tei akatuera i toou ngutupa ma te karapii-kore kia tuku te Evangelia i tona tango e te tutau ki runga i teiane paepae, kare aite toou takinga-meitaki i te Evangelia, kia akameitakiia te mana katoatoa.

To te TURE, kia akameitaki katoaia koe. Ratou tei akarangatiraia i nga tua e rua, kavamani e to te tua patoi, tei takai ia Araura i teia ra no te akakoroanga maata e raveia maira ki reira, e pera kotou katoatoa e apai nei i te au tuanga tuketuke i te pae o te ture i rotopu i teia taokotaianga i teia ra, kia orana rava i te ingoa maanaana o to tatou Metua Atua i te ao. Kia akameitakiia koe no taau tuanga i rave mai i te au mataiti i topa i te turuanga e te akamatutuanga i te turanga o te Evangelia i roto nei i to tatou basileia, i te au tuanga tei raveia mai e koe. Te au ture tei akamanaia e te Paramani tei riro i te tauturu i tetai au apainga a te Evangelia mei te ture o te ra Sabati e te vai atura, te au akanoonoanga a te ture i roto i tona au mangamanga koia te au tipatimani i raro i tana akateretereanga tei riro katoa i te turu i te au tuanga tuketuke i roto i te Evangelia, te oronga atu nei te kopapa akatere o te Akonoanga Metua i tana akameitakianga maata kia koe, kia manuia no te au ra ki mua.

Te openga iora, kia koe e te EVANGELIA, tei maata e tae rava atu ki tei iti, tatou i roto i te Akonoanga Metua, ratou mei roto mai i nga akonoanga tuketuke i runga i te enua, ratou tei atea atu ki Araura i teia tuata, tatou katoatoa tei matuapuru mai no teia ra maata o te Evangelia e to te basileia katoa, kia akameitakiia te Atua. Mei ta Paraleipomeno i akakite mai, *E akapaapaa ia Iehova, e meitaki oki tona, e tu oki tona aroa e rimua* (1 Para.16.34).

No reira kia angaanga kapiti uatu rai tatou, to te ENUA, TURE, e pera te EVANGELIA, no te meitaki o to tatou basileia e te iti tangata i te au ra ki mua.

2. Mei nanai ki teia ra

Te rekareka nei au i te apai mai i teia karere ki rotopu i teia taokotaianga mei roto mai i te Orometua Ngateitei e te au mema katoatoa i runga i te Kumiti Akaaere, tei aru atu iaia ki Araura, tei konei tetai pae, tei Nutireni no te apikepikē maki koia te tiemani o te Rarotonga Konitara Ekalesia, e pera aia i roto i te quarantine i teia ra koia te tavini o te Atua no te Ekalesia Puaikura. Ko teia ta te kumiti i anoano kia oora atu ki mua i teia taokotaianga tapu, no reira kia tika rava ariki mai.

Mei roto mai i te kaveinga tei akonoia no tatou i teia ra, ta te Tauturu Tiemani o te Rarotonga Konitara Ekalesia ka akarava mai i te akamaramaanga i muri ake iaku, 1 Samuela 17.16: *“Kua akavaitata maira aua Philiseta i te popongi e te aiai i te akakite anga iaia uaorai, e rua takau akera ra.”* Mei roto mai i te Good News Bible, *“Goliath challenged the Israelites every morning and evening for 40 days.”*

Te akakite ra ki roto i tena irava, e 40 ra tei timataia me kore challenge ia to Iseraela, tena kua ngoie ua ia tatou i te kite i te katoa'anga o te tua o Golia raua ko Davida e tona taopenga'anga. Tatou i roto i te Evangelia, tatou tika i te Akonoanga Metua, kua timata katoaia teia Evangelia mei te ra i takai mai ei aia ki to tatou basileia i te mataiti 1821 e tae rava mai ki teia ra. E 200 mataiti i tona timataangaia, e 198 mataiti i Rarotonga nei. Eaa taua au timataanga ra? Te au tamanamanataanga tuketuke i te au tavini o te Atua ia

ratou e rave ra i ta ratou angaanga, pekapeka i roto i te au Ekalesia, tetai au Ekalesia kua ngaangaa, tetai au mema kua akaruke mai, aere ki vao e oti oki mai i te timata mai ia tatou e noo marie ua nei, tetai au akonoanga tuketuke tei tae mai e to ratou au irinakianga kare i aite ki to tatou, e te vai aтура te au timataanga tuketuke Kia akameitakiia ra te Atua, noatu te au timataanga e manganui, kare rava teiane Evangelia tapu a lesu Mesia i topa ki raro. Kua apai ra aia i taua au timataanga ra e kua taangaanga kia riro mai ei meitaki no tana Evangelia i te au ra i topa e tae rava mai ki teia ra.

3. Kiea apopo

Ka ui ireira te uianga e, 200 mataiti – me kore 198 mataiti i teiane i Rarotonga nei – kiea te kaveinga o teia pai apopo, apopo atu? Ko te reira te timataanga me kore challenge ka apai tatou ki runga i to tatou au pakuivi i te au ra ka aereia ki mua. Kua autu ratou tei apai mai i te Evangelia e tae mai ki teia ra, ka akapeea ireira tatou i teia ra e kotou apopo i te akarukeanga iaia kia topa ki raro, ngaro uatu ma te kore rava e kitea akaouia mai? Ka akapeea tatou i te akamaramaanga kia ratou tei ngaro e, ko teia te tumuanga i akaruke ei tatou i teiane Evangelia kia ngaro takiri mei runga i te tu o te enua? Auraka rava ia i na Paulo ei, ka utuutu e ka mou uatu tatou iaia i teia ra e kotou apopo e tae uatu ki te openga o teiane ao. No reira ko tena te kapikianga, te apainga, te challenge, te patianganga akaaka, te timataanga, kia aku, kia koe, kia tatou katoatoa. Utuutuia teiane Evangelia, akaperepereia, akaepaepaia, tatakinaia ki runga, tapekaia ki te vivi, no te mea mei ta te tata Ebera i akapapu mai, *Ko to tatou ia tutau no te vaerua, e mea mautikore e te mou meitaki, no te mea kua akamouia i te ngai i roto mai i te paruru ra. Ka akara ana ki te mato i paoia mai ei kotou na i na Isaia ei, e ki te tipoko i te vaarua i koia mai ei kotou.*

Kia orana e kia manuia rava te akakoroanga o teia ra, 200 mataiti ki to tatou basileia, 198 ki Rarotonga nei, tapapa atu ei tatou ki te matatiti 2023 no te 200 anga o te mataiti ki Rarotonga nei e pera ki Nga-Pu-Toru.

Ko te Atua te aroa.

Nga Mataio, Tekeretere Maata

No te Kumiti Akaaere

26 Okotopa 2021, Takamoa, Rarotonga



CICC Executive Committee

- Front (L-R): Tangi Tereapii (Treasurer), Makirere Poila (Representative for Northern Islands Ekalesias), Rev. Tuaine Ngametua (President), Nga Mataio (Secretary General), Junior Ngatokorua (Legal Adviser)
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- Not present: Rev. Tinirau Soatini (Representative for the Committee of Ministers)

Photo by Vaine Tutavake, Office Admin.



TAKING NOTE AND LEARNING FROM THE WORLD AROUND US

*Stories that are meant to inspire, bring awareness, provoke constructive thought, pass the time if you like.
The two articles in this section are originals.*

1. E PIRIANGA TAEAKE

(Note: the writing style used in this article is known as free or free-lance or easy or conversational or mixed writing, meaning not formal)

Akatomoanga

E tua teia no tetai nga mapu tei tae takake mai raua ki Rarotonga nei i nga mataiti i topa mei te Philippines mai, e mea apainaia mai e tetai nga kamupani takake kia angaanga na raua. E ia raua i Rarotonga nei, kua aravei atu raua, kua noo kapiti, kua anau te pepe, kua akaipoipo, e mei te 3 ra i muri ake i to raua akaipoipo'anga, kua akaruke atu no Nutireni, te ngai ka noo kare i papu eaa te roa. Ko te vaerua maata i roto i teia tua koia oki te puapinga ka kitea i roto i te pirianga taeake.

E tangata angaanga na te CIPS

I roto i te opati maata o te CICC i Takamoa nei ko te au matini nenei pepa (printers, photocopiers) kua okoia mai mei ko i te kamupani Cook Islands Printing Services Ltd, mei tetai 20 tuma mataiti te roa o teia kamupani i te akatupuia anga ki Rarotonga nei. E maata tana au kopapa me kore taokotaianga (agencies, private businesses, organisations) nana i supply i ta ratou au matini opati, mei tena e taiku iatura i runga nei. E aronga angaanga katoa tona e aere ana check/service i te reira au matini.

Ko Dominic – ko te ingoa ia o teia taeake noku, kara rava au i kite i tona ingoa metua – koia te aere maina okotai taime i te marama no te check up e pera te service i te au matini i roto nei i te opati, e na reira ana aia i te aere atu anga ki tetai au companies no te akara katoa i ta ratou au matini. Te vai atura to mua atu ia Dominic, e tangata rai mei te Philippines mai, kare ra e komakoma roa ana meia Dominic. I na i te momua o te mataiti i topa 2020, e tokorua raua nga Phillipinos i te aereanga mai i te reira ra, okotai to mua atu koia te aere putuputu maina, e pera a Dominic te tangata angaanga ou. Kua akamarama mai to mua atu e kare e roa iatu na ka oki aia ki tona enua, e ko Dominic te ka rave uatu rai i te angaanga check/service i te au matini i roto nei i te opati i Takamoa nei.

No reira i te au marama katoatoa i muri mai, ko Dominic ua te aere maina ki Takamoa nei okotai taime i te marama mei tei taiku iatu i runga nei. Ka aere mai aia ka tama i te au matini, ka check e te angaanga meitaki ua ra, ma te akara me kua pou te inika ka inangaroia kia replace ia ki te mea ou. Me e normal service & check up ua, mei tetai 5 meneti kua oti. Me e au ngai kinokino tetai, a, ka roa atu aia i te amirimirianga. Anyway i te au atianga me aere maina aia, ka puka au kiaia e ka puka mai aia kia aku no runga i tetai uatu tumu manako ta maua i anoano i te akaariari manako ki runga.

Tuke tei kitea

I na i tetai ra i tona aereanga mai – vaiata atu te reira tuatau ki te openga o te mataiti i topa – kia akara au maromaroa iara teia taeake. Kia ui atu au eaa oki te manamanata, teia tana, *oh my partner is having problems with the hospital*. Aue, eaa oki teia, ko au rai teia kia aku uorai. No toku akaaroa ra oki iaia e rave nei i tana angaanga check i taku printer ma te muteki e te maromaroa, kua tiaki rai au kia oti tana angaanga, e kua ui akaou atu au kiaia: *Ok Dominic, what seems to be the problem with the partner and the hospital?*

Kia akamarama mai aia i te manamanata, kua amiriia toku ngakau e kua tupu te tangi e te akaaroa. Teia oki te manamanata i nana mai ei, kua anau te pepe, e mea va'i na te taote (cesarian i roto i te reo papaa) inara kare i mako ana te tui'angaia te kopu o te mama, kua ngaropoina atu tetai pakau angaanga ki roto i te kopu, e pakoti paa, e kua akamamae te partner i nga ra i muri mai iaia i te kainga, e oti akaoki akaouia atu ki roto i te

are maki va'i akaou no te kiritianga mai i te pakoti, akara iana ra, can you believe it, seriously? Kia ui atu au kiaia me i aere ana aia uiui uianga ki te taote, koia oki make some noise on this unfortunate mishap on the side of the hospital staff? Teia tana i tuatua mai e tona urianga ki te reo Maori: *e manuii ua au i Rarotonga nei, kare paa au e akorongoia me kore irinakiia mai.* Teia taku, me kare aia i aere ana ki te au akaaere o te iti tangata Phillipino in Rarotonga nei, no te mea a few hundred of them i Rarotonga nei i teia ra, e tano ei ireira e, e au akaaere to ratou, penei na te reira au akaaere e go talk to the medical staff involved, even take up the matter in the court of law. Aiteite ua tana pauanga ki te mea mua, kare aia e inangaro i te akatupu manamanata. Kite atu ireira au e, e tangata maru ua teia kare e inangaro i te manamanata kia tupu.

Ka akapeea au, eaa taku ka rauka i te oronga atu?

I na ia maua e puka nei no runga i teia manamanata, kua kite au i te maromaroa e te manamanta i runga i te mata o Dominic no teia tei tupu kiaia e tona partner. I te reira atianga rai, manako mai au e mea manea kia oronga au tetai nga silingi nana ei akamama i te apainga i tona ngutuare. Kua rave mai au e kua akakite kia Dominic e, *take this and use it to buy things/supplies for the new-born baby.* Kua akara mai a Dominic kia aku ma te poitirere i te mea e kare aia i manako ana e ka pera au i te oronga anga i tetai apinga nana e tona young family. Kua akara mai aia kiaku ma te vaiata te roi mata i te maringi anga. Kua mou rima maua e kua aere atu. Irinaki au e i tona oki atu anga, kua maru mai tona ngakau – manga uplift ia – no te apinga aroa tei orongaia kiaia.

I te au ra i muri mai

I na i te au ra i muri mai me aere mai aia, kia akara au kua maru mai tona manamanata i tei tupu kiaia e tona ngutuare. Kua akamara mai e kua mako ua te partner i teia taime. I te okianga mai i te marama Titema, teia tana, me ka tika kia tae atu au ki te bapetizoanga i ta raua pepe anau ou. Poitirere au ma te karanga atu kiaia, *No worries, Dominic, its fine I don't have to come, that's a family thing, I'm sure you have your own countrymen to come and be with you two for the baptism.* Kare aia i rekareka roa no teia taku i akakite atu, e ko teia tana kiaku, *Sorry Mr. Nga, you have to come, my partner said, and then after the baptism, you and your wife must come to lunch at Moana Sands Motel in Titikaveka.* Aue, i te taiku anga rai e na tona tokorua i akakite kiaia kia pati mai ia maua, tira rai, ka akapeea atu oki, kare e ravenga ka ariki i te patianganga, te openga e pekapeka mai teia nga Phillipino i to raua ngutuare me kare maua ko te tokorua e tae ki te akakoroanga. No te aa, kua patia mai oki no te manga tauturu tei orongaia i nga ra i topa.



Dominic with guitar and a Phillipino colleague singer entertain guests at lunch after baptism of his son Conrad.

No reira kua tae au ki te bapetizo tei raveia ki te are pure o te Katorika i Avarua, e pera kua aru mai te tokorua iaku ki te lunch i te otera i Titikaveka. Manea e te mako tika'i e akanoonoanga o te reira nga akakoroanga o te bapetizo e te katikati.

Akaipoipo

I te marama Aukute i tona aereanga mai, teia tana, *Mr. Nga we're getting married soon and we would like you and your wife to come.* Kua aiteite ua taku pauanga ki to te tuatau i bapetizoia'i ta raua pepe. *Kua pau atu au kiaia e ko teia tona urianga ki te reo Maori, Akore manamanata Dominic, kua tae atu au ki te bapetizo, ko koe ua e toou au taeake.* Kua kite oki au eaa tana ka pau mai, tamata uatu ra oki au. I na kua pau mai; *but you have to come, we're leaving for New Zealand next week!* I na, again, tira rai, kare e ravenga ka ano. Kia ui atu au, aea te akaipoipo, ka aere kiea? Teia tana, *2.00pm this Sunday 17 October on beachside opposite Mai'i Café in Muri.* Kia araka au i te ora, a, ka mako, kua oti mai oki te pure avatea, no prob ireira kia ano atu maua ko te tokorua. I na kia vaiata te ora 2 i taua Sabati



The newly married couple, Dominic & Chery, with his friend Nga Mataia & wife

ra, te leva atura maua ki Muri. Tena te au tutu no te akakoroanga manea o te taeake tei raveia.



Dominic & Chery



..... and son Conrad surrounded by Philippino friends and relatives



With his work colleagues from Cook Is Printing Services Ltd



Their very meaningful wedding banner

Puapinga o te tua

Penei ka ui te uianga e, eaa to roto i teia tua, what's in this story? Eaa te puapinga o teia tua i apaiia mai ei ki roto i teia nutileta kia tatauia e te katoatoa, as if there is anything useful in it to take note of? No te aa, e uianga meitaki, e mama katoa te pauanga. E ko te pauanga ko teia ia: true friendship is beneficial to all parties and can last a lifetime, ko te pirianga taeake mei roto mai tika'i i te ngakau, ko te mea puapinga ia te ka vai ki te vairanga e tae uatu ki te openga.

Tena te maataanga o te tuatua no te pirianga taeake tei roto i te Bibilia, kua tataua e kua kite tatou. I tetai au atiangā kare e kitea pu ua ia ana te reira au pirianga taeake, kia ngaro roa tetai mei mua ia taua, koia oki kua akaruke atu no tetai enua ke, me kore kua takake ki te akangaroanga roa, ei reira taua e kite meitaki ei i te puapinga o te reira pirianga. Tau mari ei te parable ko tei na ko mai e, *make the most of it today because tomorrow may never come*. Te vai katoa atura oki tetai atu au parable e tau kia akamanako meitakiia no to ratou pirianga ki te tumu tapura o teia tua, mei te: *now you see now you don't*, e te *here today, gone tomorrow*, e te vai atura. No reira akaperepereia te pirianga taeake tinamou tika'i no te mea e atiangā to te au mea katoatoa i raro ake i te rangi. Help one another to the extent possible, that's what humanity is all about.

Tataia/neneia e N. Mataio

2. E TUA NO RUNGA IA IU

Akatomoanga

Te iu iakoe e Tere e; Kite koe te iu mai nei au iakoe; liiii, e iu tika'i toku iakoe, aere una iatu na koe.... Ko teia tetai au aereanga tuatua me manako tatou i te taangaanga i tera kupu tuatua ra ko *Iu*, i roto i te reo Papaa, *Fed Up* me kore *Bored*. I akapeea oki teia tuatua i te anau anga mai? E puapinga ainei tona i roto i te oraanga nei? Teia akaou a Sherlock Holmes no te kimikimi oonu atu ki roto i teia naai tumu tapura sumaringa. No reira tamou meitaki mai i to kotou kiri nooanga (seat belt) kia noo maru ua kotou me tataua i teia tua a tai nei paa kotou a rongo.



Aiteanga

Teia ta te Dictionary akatakaanga no runga ia iu; *bored, annoyed, or disappointed, especially by something that one has experienced for too long.* Teia taku urianga ki te reo Maori; *kua tae te roi e te uti i teia naai pakau kare takiri e aiteanga.* Tera paa tetai urianga, kua taea te vaito toto ki te turanga e kare e mako i te aere uatu rai, e heart attack ua rai te ka akaariia mai. Kapiki ireira te kapiki rutu pau a mema ma e, *Tureti mai au e!*



Eaa ra i lu ei

I na me ko tena te au akatakatakaanga o lu i runga nei, e mea tau ireira kia maramaia e i akapeea te reira au turanga i taea ia'i. Teia paa tetai au tumuanga i raro nei, *e to ratou urianga ki te reo Papaa:*



- Kare e akarongoia maina te tuatua me oronga iatu; *nobody seems to listen to what I'm saying*
- Kare takiri e pauanga e tae maina; *no response at all, unbelievable*
- Taokioki ua te karere, mei te mea atura e kua manga ngarongaro te manako; *repetition of the same things as if certain wires upstairs have become loose or entangled*
- E tangata tuatua maata e te pupua'a i roto i te au atianga uipaanga e te tetai atu au taokotaianga tangata, manako tika'i aia e koia ua te tangata e manako tona; *person who speaks too much in meetings and other events where people are gathered, as if he reckons he's the only one who has ideas, quite amazing at time*
- E te vai atura tetai au tumuanga te ka anau mai a lu

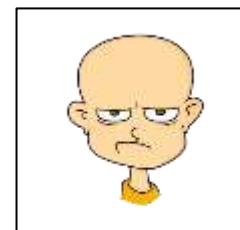


Ka akapeea ireira au ia iu, what do I do with Fed Up

Ok, me ko tena oki i runga nei tetai au ravenga e anau mai ei a lu, penei ireira e ka tano tetai o te au ravenga i raro nei kia taangaangaia. Me e au ravenga ke atu taau e manako ra, eaa ia pakau, *bring it on* i na te motto ei a te Ekalesia Nikao.



- Akangaropoina'ia atu / forget it and move on
- Tamou i te arai taringa kia kore e rongoia atu te tuatua / put on your son's or daughter's ear-phone and listen to their no-doubt-crazy music for a little while
- Tuatua kia koe uarai e, *me te tano nei teia naai pakau? / say to yourself something like; seriously, is this for real or am I dreaming? Ka tano katoa te Oh my gosh!*
- Aere ori aere me kore akaoti i te vaere pai taro / go do something useful that will earn your day's meal



E aka tena pupuaa'anga.



Tataia e N. Mataio

Na te angkara na Google i so mai na images

MEANINGFUL QUOTATIONS

Using one's talent

If a man has a talent and cannot use it, he has failed. If he has a talent and uses only half of it, he has partly failed. If he has a talent and learns somehow to use the whole of it, he has gloriously succeeded, and won a satisfaction and a triumph few men ever know. *Thomas Wolfe*



Great men

Great men have not been merely dreamers. They have returned from their visions to the practicalities of replacing the airy stones of their dream castles with solid masonry wrought by their hands. *Author unknown*



Initiative

Initiative is doing the right thing at the right time without having to be told. *Author unknown*

Success

It has been said of a man who seized his opportunities with success that he "stumbled on a good idea." There may be some truth in the comment, but the whole truth is that the moment of inspiration would not have come to him if he had not prepared himself for it. Pasteur once wrote that "chance favours only the prepared mind." *Author unknown*



Great mind

A great mind is one that is neither ancient nor modern; it is neither ashamed of the old nor afraid of the new. It thinks neither in terms of old fashions nor in terms of new fashions. It is only concerned with the true and the workable. *N. Eldon Tanner*

Knowledge

All men by nature desire knowledge. *Aristotle*

The educated

Whom, then, do I call educated? First, those who control circumstances instead of being mastered by them; those who meet all occasions manfully and act in accordance with intelligent thinking; those who are honourable in all dealings, who treat good-naturedly persons and things that are disagreeable; and furthermore, those who hold their pleasures under control and are not overcome by misfortune; finally, those who are not spoiled by success. *Socrates*



Yesterday and tomorrow

A building which houses archives has printed on its façade the phrase from Shakespeare's *Tempest*: "What's past is prologue." In the play, Antonio completes his comment by saying, "What is to come is in our hands." *Royal Bank of Canada Newsletter*



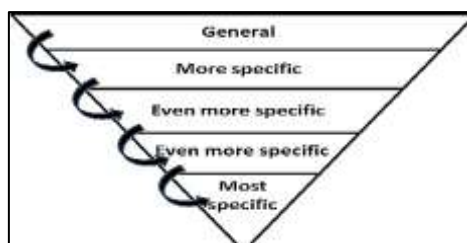
Garland

I gather flowers by the wayside, by the brooks and in the meadows. And only the string which I bind them together is my own. *Michel Eyquem de Montaigne*



Being general and specific

When you deal in generalities, you will never have a success. When you deal in specifics, you will rarely have a failure. *Thomas S. Monson*



Images from Google

HISTORY

THE RAHUI

European contact and systems of governance on Tongareva

Charlotte N. L. Chambers

Tongareva is the northernmost and largest atoll in the Cook Islands and is often referred to as Penrhyn after the first European sighting of the atoll in 1788 when the crew of the ship *Lady Penrhyn* 'saw a low flat island, bearing east to north east, seven or eight miles distant'.¹ The first sustained period of European contact with Tongareva occurred in January 1853 when an American brig, the *Chatham*, was wrecked off the south-west coast. E.H. Lamont spent a year on the island as a result of this wrecking, and later wrote an account of his time in *Wild Life Among the Pacific Islanders*.² Although much coloured by the lens of the Victorian period in which it was written, this book is considered by many to be a definitive account of Polynesian life on Tongareva prior to European contact.³ The first London Missionary Society (LMS) missionaries arrived on Tongareva in 1854, shortly after the rescue of Lamont. Following the early successes of using Pacific Islanders as missionaries, in March 1854 the LMS sent three 'native teachers' to the atoll because 'the fear of being devoured is gone and our young men are anxious to be the first bearers of the Gospel torch among them'.⁴ In 1862, Tongareva was visited by Peruvian slave traders and, according to Maude's meticulous account of this period, suffered a 66.7 per cent population decrease as a result.⁵ When the LMS missionary Wyatt Gill visited Tongareva in 1863 he found only 40 inhabitants living in Omoka and 48 spread between the other villages.⁶ After the sudden population decline engendered by the slave trade, the patrilineal *ariki* (chief, king) structure was likely to have been highly fragmented.⁷ Gill, for example, reports that the remaining Tongarevans were unable to decide which remaining *ariki* should have prominence, suggesting that 'there is no chief whatsoever ... so that the [Christian] teacher is virtually king'.⁸ The remaining Tongarevan population was eventually centralised into the two villages of Omoka and Te Tautua, which remain the contemporary settlements on Tongareva today.



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By the late 1800s, Tongareva was involved in trading pearl shell, for which its lagoon was renowned, and the export of copra, with Omoka functioning as the main port. In 1889, after Tongareva was included in Britain's annexation of the Cook Islands,⁹ a body called the Hau was instituted: 'an informally constituted council of elders which was recognised as the local government'.¹⁰ The Hau was designated responsibility for allowing access to the lagoon for the collection of the pearl oysters and also the management of the different *motu* (islets) for copra harvest. Although membership of the Hau would have likely reflected pre-existing kinship structures, Campbell notes that the Hau often had difficulties enforcing its decisions as 'their positions had, in effect, been created by the British administration'.¹¹ Campbell suggests that, at least initially, this colonial 'taint' would have affected the ability of the Hau to enforce judgements.

The Hau on Tongareva was replaced by the island council in 1901, which comprised of six elected members: three members taken from the settlements at Omoka and Te Tautua respectively, two *ariki*, and the colonial resident agent, who functioned as president.¹² The island councils were empowered by the colonial administration to take on the role of mediator and manager of the trade relations by making local ordinances or by-laws. Only four such by-laws were established, between 1901 and 1965, in order to deal with issues of

wandering pigs and the use of obscene language.¹³ The island council could also use its ordinance powers to impose *rahui* over the gathering of copra and pearl shell.

The ability of island councils to establish by-laws for the island continued unchanged by the *Cook Islands Act 1915*. In the *Cook Islands Amendment Act 1957*, however, by-laws made by island councils were subject to approval by the high commissioner; thus, Section 51.3 of the Act reads: ‘no by-law made by an Island Council shall become law until it has been assented to by the High Commissioner’.¹⁴ In the *Cook Islands Outer Islands Act 1987*, there remains a clear hierarchy of decision-making powers, although any by-law made by island councils must first be approved by a national executive council in Rarotonga before eventually attaining the approval of the relevant member of parliament for the island and, finally, ratification by parliament. The present functions of island councils, then, are slightly ambiguous in that they enjoy relative autonomy in the outer island context, yet still require centralised government approval for the establishment of any by-laws.

As a consequence, Tongareva, as an outer island, has a system of governance that is at once ‘local’ but also clearly associated with legislative priorities of the central government based in Rarotonga. Indeed, while those distant from Tongareva may construct the island council as an effective structure reflecting ‘local’ interest and needs, this belies the varying social, political and cultural differences that the island council must negotiate in producing local decisions and courses of action.¹⁵ The colonial origins of the Tongarevan Island Council and its current relationship to both local and national structures of authority are important for understanding the varying levels of authority and respect garnered by the island council in its contemporary manifestation. This is particularly so with regard to its ability to institute *rahui*.

The use of *rahui* on Tongareva

Rahui or the Rarotonga equivalent, *ra’ui*, is a technique used by those in power to control or deny access to land, crops or areas of the sea.¹⁶ *Rahui* were generally declared in response to declining resources, or to protect scarce resources from over-harvest.¹⁷ *Rahui* works by ‘bounding’ or ‘closing’ physical areas, for example, *motu* in the case of copra, or areas of the lagoon in the case of pearl shell. These areas are protected by the invocation of *tapu* so that those who disobey or break *rahui* are subject to either physical or spiritual sanctions.¹⁸ Tiraa discusses how on the southern Cook Island of Atiu, in pre-European contact times, punishments for breaking *rahui* could be as severe as execution, banishment or having one’s house and other property destroyed.¹⁹ Throughout the Cook Islands, breaking *rahui* was generally expected to be dealt with by community pressure or, in post-contact times, by sanctions imposed by the relevant island council.²⁰

The fact that the practice of *rahui* remains in use on Tongareva is not insignificant, particularly as its use was legislated against in the Cook Islands through the 1908 *Te Mana Ra’ui Act*, which declared that ‘the ancient right of *ra’ui* no longer existed in respect of any land which has been investigated by the Native Land Court’.²¹ Moreover, that *rahui* continues to be used in a marine context is interesting given that the 1915 Act stipulated that ‘[n]ative customary title shall not extend ... to any land below the high-water mark’.²² Indeed, it appears that the isolated nature of the outer islands, such as Tongareva, combined with decentralised governance through island councils, has meant that these islands enjoy relative independence in their decision-making processes, one aspect of which is the persistence of *rahui*.

The survival of *rahui* also suggests something of its flexibility as a technique in responding to the changing situations and circumstances of the island as well as the ability of the islanders to make the most out of the cracks of recognition that continued to exist in the superimposed colonial systems. In pre-European contact times, *rahui* was a largely decentralised tool used by individual families on a day-to-day basis to protect coconut crops.²³ Lamont also notes, however, that there were instances where large-scale bans (what he terms *masanga* — synonym for *rahui*) were imposed by *ariki* and *taura* (priests) with the agreement of the *huaanga* (a ramage comprising a group of patrilineal extended families) in order to prevent starvation. As Lamont’s account states:

To ‘*masanga*’ or put a ban on certain trees ... is a matter of every-day occurrence with the economic landowner, that the supply of nuts may not fail, but to have the ban put on every tree throughout the island, and to be reduced to a very moderate allowance of food, was soon the case of great suffering ... After a great deal of talking on the part of the natives [sic] with their usual excitement, the restrictions of the *masanga* were finally agreed to among themselves, and all the men placed around their necks a piece of platted sinnet as a badge of their acceptance of it.²⁴

This *masanga* was devised in order to allow the coconuts on food lands to recover from over-harvesting. Yet, such was the dependency of the people on coconut, a decision not to exploit the resource located on their *motu* meant pressure to raid the coconut plantations on *motu* belonging to other *huaanga* around the island. In this case, then, a decision to protect and regenerate local coconut supplies through a ban on use resulted in conflict with surrounding groups. Such a drastic step thus required the consent of the whole *huaanga* as the consequences were far-reaching.²⁵ So important was longer term preservation of resources that *huaanga* contemplating *rahui* were willing to risk conflict with neighbouring *huaanga* and drastic reduction of food supplies.

Post-contact, with a growing reliance on imported goods, the emphasis was placed on protecting the resources (pearl shell and copra) that fell at the centre of the newly established trade relations upon which island income depended.²⁶ According to people interviewed during my fieldwork, *rahui* was also used to declare certain parts of the lagoon closed in order to allow pearl shell to replenish, with the last instance of this type of *rahui* occurring in the mid-1990s.²⁷

The way in which the Tongarevan people adapted practices such as *rahui* to the economic and social changes brought about by European contact is noteworthy. On the one hand, despite the seemingly negative hegemonic influence of the LMS missionaries and the colonial presence on Tongareva, the people were not simply passive in their reception of these forces and responded actively instead, modifying them to suit their purposes. These observations relate to a specific pragmatism noted by other scholars in relation to the alacrity with which Christianity, as one particular consequence of European contact, was adopted throughout the Pacific Islands. For example, writing with respect to the rapid conversion to the LMS-inspired Christian faith that spread rapidly throughout the Cook Islands, Buck notes that ‘material benefit was associated with the new religion and, if such benefits could be obtained more readily by adopting that religion, why not adopt it?’²⁸ Cowling goes on to cite the LMS missionary John Williams, who made clear the relationship between missionisation and the subsequent expansion of commercial interests: ‘Thus, wherever the missionary goes, new channels are cut for the streams of commerce’.²⁹ This, however, is not to imply that the Tongarevan people had total agency, as the 1915 *Cook Islands Act* best demonstrates. Nevertheless, the continued use of *rahui* suggests flexibility in terms of what such a designation could be applied to, although the basic premise of the technique remained unchanged.

Penrhyn images from Google



In this respect, Hviding notes that customary mechanisms such as *rahui* can be characterised on the basis of their flexibility and their ability to be applied to changing situations and circumstances.³⁰ Although Hviding's comments pertain to a Melanesian context, he suggests with regard to the use of customary marine tenure (CMT) systems, that the success of CMT structures to adapt to change lies precisely in their unwritten and non-codified nature. This characteristic, he asserts, enables such systems to retain the capacity to rapidly adapt to any sudden changes that might occur, be it in terms of changes to usage patterns or ecological conditions. CMT systems are, therefore, able to perform 'functions in the modern context for which they were not designed'.³¹ With respect to imposing closures on resources, Hviding further states that closures may not necessarily reflect absolute states of abundance or scarcity of a resource, but rather can be influenced by the 'perception of market prices, available transport and other factors that affect the demand for and number of potential harvests of the resource in question'.³²

It appears, then, that there are many similarities between Hviding's perception of CMT systems and the flexibility in the way that *rahui* as a technique was used and adapted in the changing Tongarevan context. Moreover, although the structures by which *rahui* could be imposed changed from dispersed kin groups to a centralised island council, the island council system continues to depend on input from the Tongarevan people. Indeed, the inclusive structure of the island council, and the way *rahui* requires the agreement of the people it is attempting to manage in order to work, function to ensure it is a management tool that cannot simply be coopted by whoever is in power.

Authorising *rahui*

In an interview with Papa M, I was given an eloquent description of the use of *rahui* when Tongareva was still involved in the copra trade. The use of *rahui* to close down *motu* around Tongareva was functioning up until the early 1980s and was used in order to allow the coconuts to replenish before the next harvest. Papa M's comments are significant, for they show how people were literally 'called in' to observe the *rahui* placed on particular *motu*:

I recall I was a young boy, the *rahui* was still enforced over here. I still remember the time when the papa would come, an old man, with a *paatee* [slit drum], making a noise, calling out 'the *rahui*, the *rahui*', and the name of the *motu* that would be closed. He tried to make everyone aware that there would be a *rahui*. Then there would be a public notice put up by the island council. Everybody knew there would be a *rahui*. And if the *rahui* is enforced, no one was allowed to go over to that island. As a kid here, I know, I still remember, the time when we go [to the island], everybody would say a prayer. A prayer for the *rahui* to close, and then, for the *rahui* to open.³³

As this quote from Papa M illustrates, the ability to 'call' the *rahui* was contingent on the whole community first being aware of the planned closure and second, abiding by the spiritually enforced sanctions, physically enacted by the people going to the site of the *rahui* and participating in prayer. Implied in his account is a community-wide recognition of the *mana* (respect, authority) of the elders who would call in the *rahui* and, in turn, respect for the *tapu* nature of the closed *motu*. As Papa M testifies, the *rahui* would start by producing a closure not just on the coconuts, but on physical access to the *motu* in question. This bounding of both resource and surrounding area as *tapu* was achieved by the imposition of a normative rule that, while relying on community recognition and adherence, also depended on the tacit recognition of the authority of the island council as the appropriate body to make such declarations and as having the right to punish those who disobeyed. Once the period of *rahui* was over, a prayer was again used to unbound the *motu* and open up the resource, once again allowing people to enter the area of land and harvest coconuts for copra. In terms of how the *rahui* works, then, the island council played a key role in terms of adjudicating the need for *rahui*, where this *rahui* was to be located, and how long it would last. This role, at least according to Papa M's account, was endorsed by Tongarevan society more generally.

Comments made by other interviewees suggest a considerable shift between how Papa M recalled *rahui* to have worked in the past and the implications of placing a *rahui* on *pasua* at the time of my fieldwork. Instead of the ritualised 'calling in' of the *rahui* of old, and the clear and unproblematic obedience to the bounded *motu* and resource in question, other people suggested that placing *rahui* on *pasua* now would be problematic and difficult to enforce. In a group interview, for example, Papa T and his friend Papa J debated this point:

Papa J: Well for the *pasua*, and how they are thinking of closing it now? I remember the last time, about 10 or 15 years ago, we started closing the shell, the mother pearl shell. They [the island council] closed the lagoon for two years. You know what happened? They never put someone in charge or whatever. People to look after the *rahui*. And by the time it came to open the lagoon, there was no shell! What was the point of closing it! What was the point? If they want to close it again now for the *pasua*, they need to get everyone, or select a team, make them police the boundary of the *rahui* ...

Charlie: And monitor it?

Papa J: And monitor it, yeah.

Papa T: But the main thing with the *pasua*, they cannot close the *pasua* without the people's say.

Papa J: That's what I said before!

Papa T: Yes, they cannot do it.

Charlie: Because people won't listen?

Papa T: It is the people who will say close the lagoon or keep it open. It's the people who say. Not the council.34

Papa T's comments hint at a considerable shift in the authority vested in the island council. He emphasises the need to have 'the people' involved in deciding whether or not to 'close the lagoon or keep it open'. Moreover, if a closure was instated by the council alone, without the people's say, Papa J suggests that it would fail if it didn't also have people involved to monitor and enforce compliance. Indeed, concurrent with Papa J and Papa T's comments, it was not uncommon for people to suggest that a *rahui* on *pasua* would fail if it wasn't supported by the island populace as a whole. In the following interview, for example, Mama T questions how the island council would be able to enforce the proposed closure on the lagoon:

Charlie: Do you think people will respect *rahui* now?

Mama T: If it's a by-law. Only if it's going to be a by-law. If it's going to be a verbal meeting in the island council chamber over here, no. If it's just a notice up on the notice board there, that the council is saying there is no more *pasua* for selling, people won't listen. People will just ignore that notice. But they will respect it if it's a by-law. Because a by-law will give the police the right to check people's boats and follow it up. Only if it's a by-law. If it's just a verbal thing, people won't give a damn. They won't listen.35

Mama T's comments, echoing again the frustrations expressed by Papa J and Papa T, suggest that it would only be through legal means, by the island council generating a by-law for the police to enforce, that people would adhere to a *rahui* on *pasua*. Neither the power of the designation of *tapu*, nor a 'verbal meeting', nor even a 'notice' appears enough to guarantee compliance with the restricted access planned for the lagoon. Mama T's comments suggest that *rahui* needs to be combined with alternatively authorised structures, that of the by-law, to be effective. While the Tongarevan Island Council has, since its inception, had the legislative power to make by-laws, it appears that *rahui* has never previously required formalisation in the form of a by-law in order for it to be effective on Tongareva. Making the *rahui* a by-law would, as Mama T suggests, make the enforcement of the *rahui* a matter for the police, and in turn anyone who broke the *rahui* would be punishable by law. The implication of Papa J, Papa T and Mama T's comments is that the council lacks the ability to monitor and enforce *rahui* in relation to *pasua*. This suggests a significant change in the ability of the island council to effectively govern the marine environment in the current Tongarevan context.

Penrhyn images from Google



The relationship between authority and *rahui* in contemporary contexts is not unique to Tongareva. Writing with regard to the recently re-established *ra'ui* on Rarotonga, Tiraā echoes the concerns of Mama T that the Koutu Nui, a formalised group of *mataiapo* (lesser chief), which sit underneath the House of *Ariki*, have lost the ability to punish people who fail to observe the five *ra'ui* areas established around the island.³⁶ There is ongoing debate on Rarotonga as to whether the various *ra'ui* could be given legal recognition under the *Environment Act 2003*, which would make the *ra'ui* a matter for the Ministry of Marine Resources and give the police powers to punish those who break it. Many support this proposal so as to limit the number of infringements and thus to increase the effectiveness of the *ra'ui* in protecting the marine environment. While some members of the Koutu Nui are supportive of this plan, other members see the lack of respect for *ra'ui* as a lack of respect for the *mana* of the traditional leaders. They feel that giving *ra'ui* a legal basis would further erode this respect as it would foster an approach to conservation learnt by fear rather than by traditional conventions of *mana* and *tapu*.³⁷



Tongareva 1886



Tongareva School 1886



Tongarevans 1886



Tongareva pearl divers 1900

Above 4 photos were obtained by Dr. John Spurway ((Visiting Fellow, Australian National University) from the records of Te Papa Museum, Wellington, New Zealand.

Conclusion

The debates concerning the *rahui* on *pasua* at the time of my fieldwork speak to the complex relationships that surround practices of *rahui* and the structures of authority upon which they depend. In the Tongarevan context, contrasts in views concerning how *rahui* worked in the past with people's concerns as to how it might fail in the present, suggest that there is an important relationship between changing levels of respect accorded the contemporary Tongareva Island Council and the debates for and against a *rahui* on *pasua*. Indeed, residents such as Mama T appear to be pushing for a 'hybrid' *rahui*, one that still works on traditional principals, but has the added strength of legal protection in order to garner the necessary compliance.

Changes associated with missionisation and colonisation then, although changing the socio-spatial structures of authority in relation to land and resources, did not simply ‘obliterate’ pre-European contact knowledges and practices. Indeed, there were specific legal provisions for recognising these relationships and interests. Particularly in the outer island context of Tongareva, the island council was able to function in a relatively independent, though not locally uncontested, manner. *Rahui*, as a key ‘tool’ of the island council, survives as an example of ‘traditional’ knowledge and management practice in relation to land, water and resources. *Rahui*, however, is also a ‘modern’ product in that it is a form of governing resources that sits within a radically socio-spatially restructured Tongareva. In this regard, tradition, contra to the way in which it is commonly deployed as the binary opposite to the modern, is not meant to imply a state of fixity, of that which is unchanging or ‘rooted’. Rather, as this article has briefly explored, tradition as invoked by the people of Tongareva in the context of *rahui* is inherently dynamic, mutable and ongoing in its negotiation today.³⁸

Source: *The Rahui: Legal Pluralism in Polynesian traditional management of resources and territories*, edited by Tamatoa Bambridge and published by ANU Press, Canberra in 2016. Direction to the source was provided by Dr. John Spurway.

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² Lamont, E.H., 1867. *Wild Life Among the Pacific Islanders*. London: Hurst and Blackett.

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⁴ Buzacott, 1866. *Mission life in the islands of the Pacific*, cited in A.R.T. Campbell, 1985. *Social Relations in Ancient Tongareva*. Pacific Anthropological Records no. 36. Honolulu: Bernice P. Bishop Museum, p. 10.

⁵ Maude, H.E., 1981. *Slavers in Paradise: The Peruvian Slave Trade in Polynesia, 1862–1864*. Canberra: Australian National University Press.

⁶ Maude, 1981, p. 10.

⁷ Campbell, 1985.

⁸ Gill, 1887, cited in Campbell, 1985, p. 80.

⁹ See Gilson, R., 1980. *The Cook Islands 1820–1963*. Wellington: Victoria University Press.

¹⁰ Campbell, 1985, p. 13.

¹¹ Campbell, 1985, p. 14.

¹² Campbell, 1985.

¹³ Crocombe, R.G., 1964. *Land Tenure in the Cook Islands*, Oxford University Press.

¹⁴ See www.pacilii.org/cgi-bin/sinodisp/ck/legis/ck-nz_act/ciaa1957212/index.html?stem=&synonyms=&query=Cook%20Islands%20amendment%20act%201957.

¹⁵ See Robbins, P., 1998. ‘Authority and environment: institutional landscapes in Rajasthan, India’. *Annals of the Association of American Geographers* 88(3): 410–35.

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¹⁷ Ama, A., 2003. ‘Maeva – rites of passage: the highlights of family life’. In R. Crocombe & M.T. Crocombe (eds), *Akono’anga Maori: Cook Islands Culture*. Suva: University of the South Pacific, pp. 119–26.

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¹⁹ Tiraa, A., 2006. ‘Ra’ui in the Cook Islands – today’s context in Rarotonga’. *SPC Traditional Marine Resource Management and Knowledge Information Bulletin* 19: 11–15.

²⁰ Gilson, 1980.

²¹ Crocombe, 1964, p. 325.

²² Crocombe, 1964, part 12, sec. 419.

²³ Lamont, 1867.

²⁴ Lamont, 1867, pp. 273–74.

²⁵ Buck, 1932.

²⁶ Buck, 1932.

²⁷ Papa R., pers. comm. with the author, 24 May 2006.

²⁸ Buck, 1939. Cited in W. Cowling, 2006. ‘Once you saw them, now you don’t – the disappearance of Cook Island traditional craft production’. *Proceedings from the 2nd International Small Island Cultures Conference*. Sydney: Macquarie University Press, p. 30.

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³⁰ Hviding, E., 1998. ‘Contextual flexibility: present status and future of customary marine tenure in Solomon Islands’. *Ocean and Coastal Management* 40: 253–69.

³¹ Polunin, 1984. Cited in Hviding, 1998, p. 255.

³² Hviding, 1998, p. 263. See also Chambers, C.N.L., 2008a. ‘Bounding the Lagoon: Spatialising Practices and the Politics of Rahui, Tongareva, Cook Islands’. PhD thesis, University of Edinburgh.

³³ Interview with the author, 24 May 2006.

³⁴ Group interview with the author, 16 May 2006.

³⁵ Group interview, 16 May 2006.

³⁶ Tiraa, 2006.

³⁷ Tiraa, 2006, p. 13.

³⁸ I would like to thank the people from Tongareva who participated in my research as well as assistance from Dr Andrea Nightingale and Professor Jane Jacobs at the University of Edinburgh.



STUDY OF GENESIS

(Part 5, continued from newsletter 83)

In verse 16, And God made two great lights; he actual word for made is asa – which means, to make something out of something. Unlike bara, there is a distinction here. Bara is to create out of nothing whereas asa is to create from something.

In verse 4, or days 1 & 2, we saw the reflection of light, which illuminated upon the face of the waters, not upon the land, for there was no land then. The only way for us to understand light is to accept that the sun had already existed or created. They were already in place even before the creation.

The narration of events on the fourth day raises several questions. If the text states that the sun, moon, and stars were created on the fourth day, how could **"the heavens and the earth,"** which would have included the sun, moon, and stars, have been created **"in the beginning" (v.1)**? Could there have been a **"day and night"** during the first three days of Creation if the sun had not yet been created? Were there plants and vegetation on the land (created on the third day) before the creation of the sun? A common viewpoint is that though "the heavens and the earth" were created "in the beginning," they were not completed until the fourth day or were even possibly obscured by the waters until the fourth day.

There is another way to look at this text that provides a coherent reading of 1:1 and 1:14-18:

First, if "the heavens and the earth" means "universe" or "cosmos," as is most probable, then (as already suggested) the whole of the universe--including the sun, moon, and stars--was created "in the beginning" and not on the fourth day.

The **second** step concerns the syntax of v.14. Verse 6 suggests that when God said, "Let there be an expanse," he was in fact creating an expanse where there was none previously ("creation out of nothing"). So clearly the author intended to say that God created the expanse on the second day. In v.14, however, God does not say, "Let there be lights . . . to separate," as if there were no lights before this command and afterward the lights were created. Rather the Hebrew text reads, "And God said, `Let the lights in the expanse of the sky separate.'" In other words, God's command assumes that the lights were in existence and that in response to his command they were given a purpose, namely, "to separate the day from the night" and "to mark seasons and days and years."

A **third** observation comes from the structure of vv.15-16. At the end of v.15, the author recounts, "and it was so." This expression marks the end of the author's "report" and the beginning of his "comment." Thus v.16 is not an account of the creation of the sun, moon, and stars on the fourth day but a remark that draws out the significance of what has previously been recounted: "So God [and not anyone else] made the lights and put them into the sky." Behind this narrative is a concern on the part of the author to emphasize that God alone created the lights of the heavens, and thus no one else (and certainly no other god) is to be given the glory and honor due only to him.

And so it was, when the events of the fourth day were accomplished, God saw that it was good with great admiration and a sigh of relief. Then there was evening and there was morning, the fourth day.

After the events of the fourth day, God began the events of the fifth day. We see here once again the creative work of God. There is not much difference here as we see in verse 3, because it was God who spoke, and as He spoke life came forth. In verse 20, we will see here that God commanded the waters to bring forth moving creatures:

And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the open firmament of heaven.

In this verse it is very important to understand the uniqueness of it, in the way God deals with nature and what He had created by His spoken word. This is a command to the waters to bring forth its fruit, product and most importantly new life. To **bring forth abundantly** means: **to breed, to wriggle, to creep, to swarm, or move.** It comes from the Hebrew word **sharatz** the question is that, does the waters possess any productive power?

The answer is No! it is only when God commanded that to happen. All God said was, ***Let the waters bring forth abundantly the moving creatures.***

In an instant there was the noise of wriggling animals, there may be the rustling of the waters, little splashes of living creature moving about.

In other words, we can say that the waters came to life. This is to mean that, the ***moving creatures sherez*** started to ***swarm*** the waters. The ***sharatz*** and ***sherez*** goes together, because they both work alongside each other. ***Sharatz*** is the verb, the action or activity, ***to swarm*** and ***sherez*** is the result, ***the moving creatures***. To ***swarm*** is the original meaning of moving creatures.

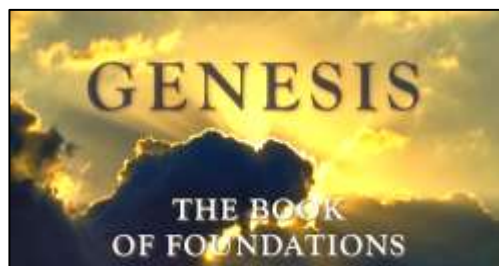
This is a collective noun and mainly speaks about the crawling, creeping animals or insects. A swarm consists of hundreds or thousands of insects in a single colony. A good example is a ***swarm of bees***. These swarms, seeing that they were moving about, we have to accept the fact that they came to life or they are living creatures. This is one way of explaining what the waters brought forth. We have a certain amount of development. This does not mean that everything came from one tiny cell, but God made one of each creature and there has been development from each other. God said, ***Let the waters bring forth abundantly the moving creatures***. In the next part of the verse 20, ***that hath life***, having a soul, living or nephesh chayah. This is to mean that these creatures are living souls. The Hebrew word nephesh can have two meanings:

1. Living creature or living soul.
2. Spirit.

Thus, we may conclude that the creatures are living souls but they don't have any spirit. Let us not be confused, that animals are a nephesh – soul, but they don't have any nephesh - spirit. Let us behold the last part of the verse, ***and fowl that may fly above the earth in the open firmament of heaven***

This is just to identify that it was not only the ***water creatures***, that the waters were commanded to bring forth, but this also includes the fowls of the air in the midst of the *raqiya*. Therefore, as we look back to what God had just said on this fifth day, it demonstrates His power over matter, commanding matter to bring forth whatever He desires and it was so.

This is not limited to the crawling insects, but also includes the ***fowl that may fly above the earth in the open firmament of heaven***. In an instant, the air was filled with birds that flies in the expanse, the *raqiya*. Where did these creatures came from, it is from the waters? Absolutely!



The command of God was, ***Let the waters bring forth abundantly...moving creatures that hath life...fowl that may fly above the earth....*** The emphasis is put on the waters, to bring forth, to bring into existence, to produce, to give birth, and there was the activity. The above-mentioned creatures came into existence. There was no delay, the action was instant, it was carried, and it was so.

The way in which they came into existence, was as verse 21 adds, ***after their kind***. In the Hebrew, it means ***species***, but there also is a more scientific word, which also is a synonym of the word kind.

It is the word phylum, In the **Random House Dictionary**, phylum means, ***a direct line of descent within a group***. For instance, it would include not just one horse, but every animal in the horse family. God created one like that, and there has been development from each one... It is a tremendous development. They are breathing animals. They have life in them. Life is derived from the Hebrew word ***chayah***. It means, anything that is alive or sustain life.

There is also another word of the same meaning, known as ***nephesh***. It means a breathing creature, but then, it is not limited to insects alone, but man as well, and sometimes called soul.

The Dakes Reference Bible puts verse 20 in this manner: “Let the waters swarm with swarms of living creatures or swarms, and let the fowl fly above the earth....”

This expression is appropriate therefore to allow us to proceed to verse 21, for another of His demonstrative power. **“God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after its kind, and God saw that it was good.”**

The great creatures of the sea and the air were created on the fifth day. This states the creative work of God in detail. It looks as if verse 20 speaks about the whole summary of day five, and in verse 21, we will see here the actual work taking place. **“God created....”** This is the second use of the word created - bara Understand that the first use of **bara** is in verse 1, and that is to do with the universe brought into existence.

The second use of **bara**, is to do with the multiplied thousands of bodies which were formed, brought forth and given self-existent and self-productive life, each after its kind. What we see here is that God created the great whales or the **tanniym** which in the Hebrew means: **marine or land monster**, that is, sea serpent, dragon, sea monster, whale, leviathan, or the taniwha as New Zealand Maoris believe. But the simpler word is whale, because of its gigantic size.

The biggest whale is the Blue Whale which extends to 100feet in length and weighs some 300,000 pounds. From the huge whales to every living creature that moved, God called and created them according to their own species. Creature is here called **nephesh** and this is related to both animals and mankind. The animals, birds, insects are called **nephesh** - or living souls, or creatures, but then they have limitations, because they don't have any spirit in them like that of man. Therefore, we can put it this way, The animal is a **nephesh** but it doesn't have any **nephesh**.

It simply means, the animal is a living creature, but it doesn't have any spirit. But these are created by God and started to move - **ramas** or glide swiftly upon the waters, the earth, and in the raiya. Winged animals are included as well.

In verse 22, **“And God blessed them saying, be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.”** The word bless in the Hebrew is **barak** and He blessed - it means: **to bend the knees, to kneel down, to bless, praise, congratulate, pray and also to curse (believe it or not).**

What we really see here is that, God praised his work, admired what he had just created in His own power, and to add more to His praise, He commanded His created beings to initiate their breeding activities, to be fruitful and to multiply after its own kind.

This is the **first time** that God blessed his work, and that **first blessing** consisted of **three main gifts**, and we will analyze those special gifts that was given and blessed to the result of His creative work.

The blessings of God were:

1. **Fruitfulness**, which in the Hebrew is **parah** which in the original meaning is **to bear fruit, grow and increase**. This is the power to Pro-creation.
2. **Multiplication**, which in the Hebrew is **rabah** and it means **to increase**.
3. **Occupancy of suitable places**, which in the Hebrew is **mala** and it means **to fill, replenish, accomplish**.

These are very important words to understand because they all fall under the commandment of God. Moreover, fertility of life comes from the blessing of the true God. Then in verse 23, **“And the evening and the morning were the fifth day.”** That was the end of the events of the fifth day.

Now we have come to day six, the last of God's creative work. We have just looked at what the waters had brought forth, and in day six, we will witness what the earth had brought forth.

In verse 24, this is what God said; **“Let the earth bring forth the living creature after his kind, cattle and everything that creepeth upon the earth after his kind, and it was so.** This verse is not much different from verses 21 & 22.



The expression here is “...*after his kind*...” Or after His biological phylum. **God commanded the earth to bring forth its fruit...creature...cattle...after his kind...** The creature is explained in verse 21, and it deals mainly with the *nephesh*. The earth to bring forth refers to the erets or land, or the earth in general. The earth, when it performed its duty, I would say is no different to the waters. Once God gave the command, the earth started to reproduce. From the tiny creeping reptiles, insects to the animals, there was a great movement of these living creatures upon the face of the earth. Three kinds of creatures are mentioned here:

1. Cattle which in the Hebrew is *behemowth* and it means – a water ox, that is a hippopotamus or Nile horse. This would also carry the meaning of the great monsters that ruled the earth, like the dinosaurs. It's explained as the general name for the animals and that includes beasts.
2. Creeping things which in the Hebrew is *remes* and it means a reptile or any other rapidly moving animal that creepeth.
3. Beasts which in the Hebrew is *chay* which means a living soul or creature, most four-legged animals.

This is by far a command, which caused a great movement upon the earth, and just imagine the noise it produced for the first time.

Then in verse 25, we will see the actual work, which also is known, as the divine work. To summarize verses 24 & 25, Verse 24 speaks about the divine purpose, and verse 25 is the divine work. **“And God made the beast of the earth after his kind, and the cattle after their kind, everything that creepeth upon the earth after his kind, and God saw that it was good.”** We have here the word made being repeated as we see in the Hebrew *asa* or **and He made**.

Made here is *asah* whereby, God worked the earth which in the Hebrew is *adamah* and it means clay or the redness of the ground. It is rooted from *adam* which means red mud. From the mouth of God to the actual work, He made the creatures after their kinds.

The account of the creation of the land creatures on the sixth day distinguishes two types: the "living creatures" that dwell on the land and humanity. In turn, the former is divided into three groups:

1. Livestock.
2. Creatures that move along the ground.
3. Wild animals.

Once again, the author begins with the divine command: **"And God said"** and then follows with a comment; **"God made."** Verse 25 adds the important clarification that although vegetation was produced from the land, the living creatures were made by the Lord God himself.

And now, we come to the climax of God's creative work, and that is to do with the creation of man. In verse 26, **“And God said, Let Us make man in Our image, after Our likeness, and let them have dominion... (over everything upon the earth)**

This is the highlight of His creation uttered in these most important words; **“And He said, God Let Us make man...** God was not talking to man or creation. He was talking to Himself. God the Father, God the Word and God the Spirit were in a divine conference. God the Father said, **LET US MAKE MAN....** God the Eternal Word, and God the Spirit were in complete agreement, so be it.

Each of them was equal and unique in everything and in every thought. They could communicate in the spirit, and read each others mind. Only God can do this, we as man can only assume. **LET US...** is clear evidence that there is more than one God. This is in the plural number. Even though there are three of them, but they are **ONE**. In my finite thinking, I don't have a clue what it means. It is beyond the law of nature even of Mathematics. The divine equation maybe this; Father + Son + Spirit = GOD or in Mathematical order; 1 + 1 + 1 = 1. This is impossible! But then we just have to accept it as it is.

This is one of the verses in the Bible that the devils and critics attack and they base their argument upon the doctrine of the Oneness of God. Understand this, we cannot take something out of context and explain it in any way that we think would suit our theory. If the Bible said **Let Us...**in **Our Image...**let it be so. It is very clear in plain English. **Us** and **Our** is plural, more than one, we have to be in the realm of God to understand the



meaning fully. A divine Trinity is required by the use of the plural personal pronoun. This is the first time that man is mentioned in the Bible.

Man, which in the Hebrew is **adam** speaks of a human being as being ruddy. This word is rooted from another Hebrew word, **adam** which means **to show blood, turn rosy or red**, which in turn is referring to the man that God created.

He is created in the very image of God. The image in the Hebrew is **tselem** and it means, **shade, or phantom or figure**. But the expression in the command is; to define the phrase **in Our Image**. The usage on this word refers to an **outward form** of an **inward reality**. Amazingly, this image was imparted only to man, and is used figuratively here, for God does not have a human form. He is Spirit. Being in God's image, means that man shares, though imperfectly and finitely, in God's nature, and that means, in God's communicable attributes. Beside that, it was not only in His image of God Man was made, but also **after His own likeness** which is the **likeness of God**. We have here the expression which is **according to or unto Our Likeness**.

This image is found chiefly in the fact that man is a personal, rational and moral being. While God is infinite and man finite, nevertheless man possess the elements of personality similar to those of the divine person. These includes:

1. Thinking, (Gen. 2:19 – 20).
2. Feeling, (Gen. 3:6).
3. Willing, (Gen. 3:6, 7).

If we try and define the image and likeness of God, it is not enough to look at man, as the result of what God did. What we need to understand is the fact that God's purpose in creating human life was functional: **Man is to rule or have dominion. Scofield puts it this way: Man was created, not evolved. This is expressly declared, and the declaration is confirmed by Christ in Matt. 19:4. "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,"**

Our image also defines our unique relationship to God, which in a sense, we are like God. There are also other explanations to this image that God has crafted in man, and a better illustration is for us to look at ourselves in the mirror. What you see in the mirror is a reflection or image of what you are. The reality is you.

Thus, this is what Spiros Zodhiates said; Therefore, man who is similar to God, possesses an immortal spirit. We resemble God in certain respects without being equal with Him. Man's likeness to God is what truly distinguishes mankind from the rest of creation. Man is a person with the power to think, feel, and decide. He has the capacity for moral choices and spiritual growth or decline.

After that divine conference, God also designed the purpose of making man. In the second part of verse 26, this is what God said, **"...and let them have dominion...." and let them rule or have dominion....** It is important to know that the root word for this Hebrew expression is the word **radah or the word**. And God lists all the things that man will have dominion over them:

1. The fish of the sea.
2. The fowl of the air.
3. The heavens.
4. The cattle.
5. All the earth.
6. Every creeping thing that creeps upon the earth.

To have dominion really is to bring under control, or to be subjective. The word used in the Hebrew is **radah** and it means: **to tread underfoot, to prevail against, to reign, to rule and also to take over**. This defined man's unique relation to creation. Man was God's image and together exercised dominion over creation. The command to rule, separated him from the rest of living creation and defined his relationship as above the rest of creation. We need to understand this in the eyes of the Creator, as man had become the unique and last creature, the climax of God's work in all his creative activities. Man's creation, there was nothing else created.



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

To be continued

PHOTOS SHARING

Images from the bicentenary celebrations held in Aitutaki, Monday 25 – Wednesday 27 October 2021. *All images were taken by Saungaki Rasmussen, Takamoa Theological College student, Rarotonga.*

Monday evening 25 October





Tuesday 26 October









WHAT THEY ARE GOOD FOR

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GOOD TO TALK:

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

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