



Cook Islands Christian Church

Newsletter

#85 Mar 2022

Since 2005



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



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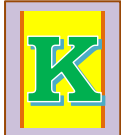


Ekalesia Sydney building project – church, manse, hall. Photo updates by Tapaitau Tapaitau, write-up on pp.28-29. A similar project is taking place in Omoka, Penrhyn (p.4).

Comments/queries/free electronic copy?  gensec@cicchq.com

CICC NUTILETA 85

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 85 tei akamataia i te mataiti 2005. Ko te numero 1 teia no teia mataiti 2022.

Tena te mataiti taito kua akaruke atu tatou ki muri, tona au meitaki e te au mea puapinga kia vai tinamou uatu rai ki roto i te ngakau, kareka te au kino e pera te au mea tu kaui kare o ratou puapinga, kia vaio atu kia aere i to ratou aerenga ki te au ngai kare tatou e kite, akarongo me kore akamaara akaou atu ia ratou. Irinakianga ireira e kua sumaringa ta kotou au angaanga i rave i roto i te Evangelia, i roto i ta kotou au Ekalesia tatakaitai, e i roto i te ngutuare, i te tuatau o te Kiritimiti e te Mataiti Ou, na roto mai i te tuatau o te Pure Epetoma, e tae ua mai ki teia ra. Ka irinaki tatou e teia mataiti 2022 ta te Atua i akatomo ia tatou, ka maata atu tona meitaki kia akaaite iatu ki te mataiti i topa. No reira ka rave tatou i te au tuanga tei anoanoia no te meitaki o to tatou oraanga kopapa, ma te umuumu uatu rai i tei tau no to tatou oraanga vaerua.



Googe image

Na kotou e akatotoa atu i teia karere ki to kotou au taeake kia kite katoa ratou i te au mea e tupu nei i roto i te taokotaianga o te kopu tangata CICC, e pera tetai au nuti no vao mai penei ka riro ei pumaanaanga kia tatauia. Ko kotou kare i kite ana i te au nutileta i mua atu e kua anoano kotou kia kite, aravei atu i te Orometua me kore Tekeretere o taau Ekalesia me kore akakite mai ki 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.ck, 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. TIAKI KIRITIMITI E TE MATAITI I MATAVERA



ei ta tetai au maataanga Ekalesia e rave na i te au mataiti katoatoa, kua rave te Ekalesia Matavera i tana akamaaraanga i nga ra mamaata i runga nei na roto i te aru anga i te porokamu tana i akanoo i te mataiti i topa, koia oki kua na runga i te nga tapere e 3 – Vaenga/Pouara, Rotopu, Titama/Tupapa – te tua'anga i te au tuanga tamataora. Teia te au tuanga tei raveia atu:

Tiaki Kiritimiti – *Choir e te Imene Tuki*, tei runga i te reira tapere i te iki eia a ratou imene choir e te imene tuki ka apai

Tiaki Mataiti – *String Band e te Akatutu*, Takake mei teia nga tuanga, tei runga i te reira tapere me e tuanga ke atu ta ratou ka manako i te apai

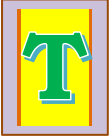
To te Kiritimiti, kua akamata te tiaki i te ora 9.00pm e kua akamotu atu i te ora 10.00pm na roto i te katikati. Ora 11.00pm kua tangi te oe mua, e te rua o te oe i te 11.30pm, ko te ora ia i akamata'i te tavini o te Atua i te rave i te pureanga ki roto ia Silo, te are pure o te Ekalesia. I te 12.00am ireira kua tangi te oe no te akamaara ki te katoatoa e, e Kiritimiti teia. To te Mataiti, i te mea e kua oti vave to te Tiaki Kiritimiti, manakoia ireira e kia akamata vave to te Mataiti. No reira kua akamata te porokaramu tiaki i te 8.00pm e kua akaoti atu vaiata atu ki te 10.30pm. Aiteite ua te akaotianga o te Tiaki Mataiti ki to te Tiaki Kiritimiti, koia oki katikati. Pumaana te ngakau i te au tuanga katoatoa tei raveia, kia akameitakiia te Atua no tetai pae o te anau mapu tei piri mai.

Tiaki Kiritimiti e te Mataiti 2021/22, Ekalesia Matavera



Tataia/neneiia e Nga Mataio

3. KAINGA OROMETUA OU I OMOKA



e Presdent o ta tatou nei akonoanga CICC, Rev. T. Ngametua e te komiti tinamou, te Principal Takamoa e te au apianga, kia orana. Ko au teia ko Ru Taime, Sekeretere o te Ekalesia Omoka.

This is the new Mission House foundation i Omoka Ekalesia nei e akatuia nei i teia ra. Kua ready tei reira no te laying foundation ceremony which will be held on Tuesday 15 Feb 2022 @ 12.00pm. No te 7-9 February i akamataia'i te teateamamaoanga.

Monday 7th Feb 2022 @ 8.00am kua putuputu mai te Ekalesia rave atu i te pureanga no te akamataanga o te angaanga. 10.30am kua akaateaia atu te old foundation which was burned to ground zero on the 8th April 2020. We managed to get everything ready in 3 days. a

Penei kua tavarevare te tuku hanga atu i te tuatua kia koe/koutou te Executive Board, te tataaraa atu nei no tei reira. Teia nga ra nei te akateatea mamao nei te Ekalesia for Tuesday 15 February no te rave hanga i te laying foundation ceremony.



Te mataora nei te Ekalesia i te mea e, te akatu nei teia hare no te Orometua rave angaanga ki roto i te Ekalesia. Ko teia te angaanga e tupu nei i roto i te Ekalesia kia kite mai koutou. I will update yous on the Mission House project as we go along.

*Maitaki,
Ru Taime, Tekeretere, Ekalesia Omoka*

4. UNIFORM ORGANISATIONS OPENING CHURCH PARADE, FEBRUARY 2022



he CICC uniform organisatons on Rarotonga (Boys' Brigade, Girl Guides, Girls' Brigade) held their annual opening church parade for this year 2022 on Sunday 13 February at the Matavera CICC. All companies from the 6 Ekalesias (Matavera, Ngatangiaa, Titikaveka, Arorangi, Nikao, Avarua) were in attendance, indeed a good above-average turn-out for this one, no doubt partly attributed to the

fine and sunny weather on the day. The church was jam-packed which led to some members having to use the extra chairs placed outside of the church.

After the service and because of the Ministry of Health precautionary measures in place thanks to the Omicron (Omikorona in the local Maori language) pandemic, refreshments were arranged in packed take-away packs instead of it being consumed in the normal way in Gibeona, the Ekalesia's Sunday School Hall. Close to 400 packs were on the tables set up in the Hall for the purpose, the left-overs being taken up by members of the Matavera Ekalesia after everyone else have picked up theirs and departed.

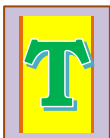
As with other combined services, the message for the day is normally delivered by the Ekalesia caretaker minister. In this case, the Matavera Ekalesia minister, Rev. Panu Rouru, did the honour and based his sermon on the day's reading, i.e. Psalm 33.

The closing parade on the 2nd Sunday of November will be held in the Avarua Ekalesia, following the opening and closing rotation programmes that have been in place for generations now.



Write-up and photos by N. Mataio

5. TE RARA OLIVE



his section contains articles coordinated by Ngara Katuke, CICC Youth Dept. Media Officer, about various church community events, mainly in the Sunday School and Christian Youth departments, that she regularly reports on or organizes for their write-ups. All write-ups and photos were submitted by her; most are her works, some the works of her colleagues.



1. **BOYS BRIGADE FOUNDER'S DAY - NGATANGIIA**

138 Steadfast Years. The Ngatangia Boys Brigade hosted this year's Founders Day with a combined Church parade in the Ngatangia CICC Church at 10am on Sunday 10th October 2021. The Girls Brigade and the Girl Guide members were part of this special celebration to join their brother Boys Brigade for the church parade.

The Arorangi Boys Brigade Brass Band also attended this combined church parade before they departed for their 200 Years Bicentennial trip to Aitutaki. They enhanced this celebration with their new uniform look and new equipments. Their supporters and parents joined this service.



This year's celebration was a little different. The host planned and organized a cake ceremony straight after the parade, Officer Mona Herman and her fellow Boys Brigade Officers and the Ekalesia put on a big feast for all to enjoy for this celebration.

The Captain of the Ngatangia Boys Brigade Company, Ioteva Kirikava, lit the birthday cake with the support of the Girl Guide Patroness Lady Tuaine Marsters, Girls Brigade Officer Mrs Taamo Heather and the President of the Boys Brigade, Mr Bob Williams.

Everyone sang the birthday song and the birthday cake was shared to all. Meitaki maata to all our Uniform leaders and members for joining us in this program. Thank you to the Ngatangia Ekalesia for supporting our program. *Sure and Steadfast.*

2. GIRL GUIDES - COOK ISLANDS DAY CELEBRATION

Remember the Past, Embrace the Changes: 93 Years of Guiding in the Cook Islands. I te Varaire ora 5.00 ite aiai ra 15 no Okotopa ki roto ite Are Apii Sabati Sinai, kua putupu mai nga kamupani e 6 kite ngai okotai no teia akakoroanga maata – mei Ngatangia, Titikaveka, Arorangi, Nikao, St Joseph e Avarua.

Kua paraniia e te au arataki Girl Guide o Avarua tetai porokaramu note akaepaepaanga i te ra anauanga o te putupuanga e 93 mataiti i teiane. Ko te akanooanga teia ate Konitara Girl Guides i te au mataiti katoatoa, ka orongaia teia porokaramu ki tetai kamupani kia parani mai no te katoatoa.

Kua akamata te reira ki te pure popongi ki roto ite nao te Atua, i muri ake kua uti te Avarua Girl Guides i te reva o te putupuanga tamaine e kia aiai kua tuku ratou ite reva ki raro.



Te akakite nei te vaa tuatua, arataki Atingata Tereu, e te mataora nei ratou i te aravei i te katoatoa ki runga i to ratou taua. Ko te au aitamu, kua akanooia te au kamupani kia akateateamamao e kia akakitekite mai i tetai au tua taito o te reira enua, note tupuanga o te putuputuanga tamaine e tetai au akakitekiteanga no to ratou au metua vaine arataki tei topa ki muri, tei riro ana ei au arataki matutu i te mou i teia putuputuanga. Kua kapiti katoa mai ratou i tetai turuturuanga i te taeanga o te Evangelia e 200 mataiti ki runga i te enua Araura tei riro e nate anau tamaine Girl Guide o Avarua i rave mai.

ST JOSEPH – Nga-Pu-Toru
 NGATANGIIA – Manihiki & Rakahanga
 TITIKAVEKA – Pukapuka & Nassau
 NIKAO – Penrhyn
 ARORANGI – Mangaia
 AVARUA – Aitutaki & Palmerston



Tei matauia ite rave, na roto i te akonoanga pure ete Orometua Vaka Ngaro, tei turuturuia e te anau apianga na roto i te imene tuki. Kua atu katoaia tetai imene ou tei riro rai nate anau tamaine o Avarua i imene mai tei atuia e te Diakono Tuaine Unuia ei turuturu i te tumu tapura o teia akakoroanga maata; *E Iehova, Atua mou.*



*E Iehova, Atua mou
 Arataki meitaki
 Te tiaki to matou paruru
 To matou ia akapuanga*

*Let us all come together
 Tatou te Girl Guide
 To prepare for the challenges
 And embraces the new changes
 Ko Iesu to tatou Arataki
 Akameitakiia te Atua
 No tona meitaki ia tatou
 Kua riro tatou ei tamariki
 Na te Atua tumanava
 Aleluia, Amene*

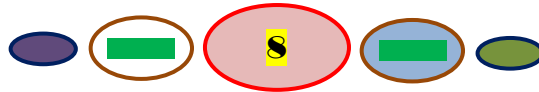
*Ka akamaara tatou i tei moe
 Tei akamou i to tatou kaveinga
 Kia riro tatou ei au tavini meitaki
 Ko te Mesia to tatou Arataki*



Kua tutungia te keke e te paterono Lady Tuaine Marsters, e kua kapitia mai tetai au upoko mamaata kite pae iaia no te pupuiaanga e te tipuanga o te keke. Kua mataora e kua manea te reira tuanga.

Kua akamata te tamataora ate au kamupani tei akanooia. Kua tauruia mai tetai au orongaanga akairo ki roto i teia porokaramu, koia te au teriketi o te Uipaanga Maata tei raveia na runga i te roro uira i te marama ko Tiurai, e te au arataki tei rauka ia ratou te turanga o te Asia Pacific Leadership Award e tetai orongaanga pine o te au mema ou ki roto i te putuputu ou koia te Friends of Asia Pacific. Teia to ratou au ingoa:





ASIA PACIFIC LEADERSHIP AWARDS

Unit Section

Naomi Ru	Titikaveka Girl Guides Company
Terepai Pukeiti	Titikaveka Girl Guides Company
Susan Ben	Titikaveka Girl Guides Company
Kirsten Tangapiri	Titikaveka Girl Guides Company
Allanah Herman-Edgar	Titikaveka Girl Guides Company

State Section

Maruata Aarii Pureau	Nikao Girl Guides Company
Lisi Moeauri	Nikao Girl Guides Company
Itumalo Makikiriri	Nikao Girl Guides Company
Mary Soatini	Arorangi Girl Guides Company
Teremoana Rongokea	Arorangi Girl Guides Company

Service to Girl Guide

Mosman Baker	Air Rarotonga
Maryanne Poaru	Avarua Bakery
Moeroa Tamangaro	Titikaveka Football Club
Gaynor Pennycook	Jetsave Travel
Violet Tisam	Cook Islands Tertiary Training



FRIENDS OF ASIA PACIFIC

Queen Tinomana Tokerau Ariki – Gifted by Lynne Price
 Lady Tuaine Elaine Marsters – Gifted by Lynne Price
 Mrs Salome (Tapu) Munro – Gifted by Lynne Price
 Mrs Nga Mokoroa – Gifted by Dallas Langdon
 Ms Romehael Jurnti Rauraa – Gifted by Dallas Langdon
 Mrs Ngatamariki Teao – Papatua
 Mrs Nooroa Maora



Kua akaoti teia angaanga manea na roto i te akatapuanga i te au kai akaputupu te ate kamupani Girl Guides o Rarotonga nei, no ta tatou anau apiianga i Takamoa, kua riro te Puapii Maata o Takamoa i te rave i teia tuanga openga. Kua oronga katoa ratou i ta ratou reo akameitakianga kite putupuanga tamaine no ta ratou i rave i teia aiai nei. Meitaki maata kite au arataki no ta ratou au tuanga i raverave mai no teia aiai.

Kua akakite katoa te Captain o te anau tamaine Girl Guide o Avarua e kua kimikimi moni ratou ei tauturu ia ratou i roto i teia tuatao o teia akaepaepaanga o te putupuanga, kua mataora katoa aia i te tauturu ate Ekalesia Avarua ia ratou e te au putupuanga uniform e to ratou au kopu tangata.

Meitaki maata kia Mrs Jane Wichman Poa no tana au tutu ei tauturu i teia atikara. *Happy Birthday* kite au mema katoatoa i roto i te au putupuanga tamaine Girl Guides o te Kuki Airani. Te Atua te aroa no kotou katoatoa.

3. ARORANGI BOYS BRIGADE BRASS BAND

One Music, One Band. i te tuatao i takake ei te nga opita Boys Brigade o Arorangi, Henry Heather (Black) e Daniel Apii (Papa Dan), kua tereni raua i tetai au tamariki Boys Brigade ki roto i te angaanga rutu pau ete akatangi pu, ko to raua manakonakoanga kia akamata akaouia i te Brass Band o Arorangi. Kua tupu to ratou inangaro ka apai raua i teia au tamariki mapu ou kite 200 mataiti i Araura. Kua akamata ta raua au komakomaanga ki tetai au tangata no te ngai nooanga, te au turanga kimikimi moni ei tauturu i to ratou rereanga pairere e te vai atura, inara kua takake atu teia nga metua tane, kare raua i tae i te apai i teia moemoea ta raua i akatupu.



Kua manako Ireira tetai au mapu Boys Brigade taito, tei akatangi pu i mua ana, kia tupu teia moemoea. Kua akamaroiroia. Kua mou mai a Simona Aumetua Nicholas, Pare Rongokea, Mahai Daniel, Ken Mataroa e te vai atura teia au opita Boys Brigade kia tupu teia, e pera katoa te tauturu maata a te au metua o te au tamariki Boys Brigade e te kopu tangata o teia nga metua tane.

I roto i te marama ko Okotopa, kua akatapuia to ratou uniform ou o te Arorangi Boys Brigade Brass Band e kua tae atu ratou kite combined church parade no te Founders Day o te Boys Brigade ki Ngatangia, i muake ka teretere atu ei ratou ki Aitutaki i te ra 21 Okotopa kite ra 2 o Noema 2021. E 39 au mema i te katoatoaanga.

Kua mataora to ratou tere, te akaoki nei te au arataki ete au metua i te akameitakianga no te tauturu maata a te enua tangata ia ratou, tei riro te oire Amuri ei metua no ratou i to ratou tere no teia 200 mataiti. Te au taeake, kopu tangata o te akonoanga Raitu (Amuri SDA) e te oire tangata no to ratou ngakau aroa ki to matou ngai moeanga, te au akonokonoanga ote kainga manga, te au arataki o te 200 mataiti o Araura, e te enua tangata katoatoa. Ki to matou metua vaine tei riro e nana matou i akanoo mai i te au mea katoatoa, koia a Mata Mitchell, meitaki atupaka.

Kua oki mai te tere ma te ora e te au. Kua kapiti katoa akaou atu ratou kite combine church parade i Ngatangia no te topirianga i te au angaanga ate uniform organisations i te mataiti 2021.



Eaa ta matou i kite mai i roto i teia teretereanga no matou? Iaku arataki (Simona Aumetua Nicholas), kua rauka tetai turanga no teia au mapu tane i roto i te Boys Brigade Brass Band. Na roto i te ngakau akaaka, akangateitei e te kauraro e tau ei, ki ta matou taputouanga. Kua kite matou e kua tamou matou i te tetai au tua tapapa o te enua ko Aitutaki. Kua riro teia au tuanga ta matou i apai ki Aitutaki ei akamatutu i to matou turanga akatangi i te au pu e te rutu pau.

Meitaki atupaka no to tatou rotaianga i te 200 mataiti. Ariki mai i te tatarara me kua topa tetai i te akameitakianga. Kia mataora to kotou ra akaieie. *Sure & Steafast.*

4. TERETERE APII SABATI



E reo kapiki kite Atua, no tetai tauturu, kia ora mei roto mai te au enemi. I te Sabati ra 21 Noema 2021 i te popongi i te ora 9.00, kua teretere atu te anau Apii Sabati o Arorangi mei roto mai i te tapere Rutaki, kite Ekalesia Titikaveka no te porokaramu Teretere Apii Sabati.

Te akakite nei te tamaine akatuera i te tatau ate anau Apii Sabati o Arorangi koia a Katetubeta Katuke, *Kia Orana kotou katoatoa i teia popongi Sumaringa.*

E 30 au tamariki te katoatoa e to ratou nga Puapii Sabati, nga metua tauturu, ete nga Diakono e to ratou tokorua. Kua tuorooro mai te vaa tuatua o te Ekalesia koia te Diakono Sonny Williams i te anau Apii Sabati e te rave ite pure no teia tere.

Kua riro te au angaanga tu atarau e nate Diakono Taomia Katuke i rave mai. Te akoanga nate te Papa Orometua Soatini Tinirau. Te au tuanga Imene mua, nate anau Apii Sabati o Arorangi.

Kua tauturu mai te Diakono ou koia a Teuira Willam ite apiipii i tetai Imene Apii Sabati ou nate te tamariki Apii Sabati o Rutaki. Kua mataora ratou i te tamouanga i teia imene ou.



Te turanga o ta matou au irava; kua tatau i roto i nga reo e rua tei kiritiia mai mei roto mai i te ara Tia o teia ra, Salamo 22:1-31, e kua topiri atu kite nga imene. Kua tatau katoa mai tetai nga tapere o Titikaveka i ta ratou au tatau ete au imene mataora.

Kia oti te pure, kua arikirikiia te anau Apii Sabati kite kaikai i roto i te Are Apii Sabati o Titikaveka, e kua akaei ia ratou kite au ei rore, tiare kakara ete ei mutukore. Manea tikai te au angaanga ate au Puapii Sabati o Titikaveka mei roto mai i te tapere Tikioki.



Kua oki mai te anau Apii Sabati o Arorangi mate mataora e te rekareka i ta ratou i rave ki roto ite Ekalesia Titikaveka. Meitaki maata e te au Puapii Sabati o Titikaveka no to kotou ngakau aroa.

Te karanga nei tetai o ta ratou Imene *Te kapiki nei, taku Atua, aere mai, tomo mai, kite ngutuare o te ora mutukore. Ko tei akarongo i tona reo, aere mai, aere mai. Maeva to te rangi. Noou, noku no tatou. Kia Ora.* Imene ia e Penina Katuke.



5. LAST COMBINED CHURCH PARADE 2021

Our Motto says: Boys Brigade – *Sure & Steadfast*, Girl Guides – *Be Prepared*, Girls Brigade – *Seek, Serve and Follow Christ*. Sunday 14th November 2021 was the last parade held at the Ngatangia CICC Church. As part of the Rarotonga Konitara Ekalesia annual work plan, the opening and closing circulates around the 6 Ekalesias.

This year 2021 for 3 months, the Ngatangia CICC Ekalesia has been very busy with the uniform organisations' church parades. It is rare and unique that this has happened three times in a row. Ngatangia have made a proud story in our uniform organisations' history.

In September the Ngatangia CICC Ekalesia hosted the combined church parade for the commissioning of the new Girls Brigade Company in the Ekalesia. In October again the Ekalesia hosted the combined church parade for the Boys Brigade Founder's Day. Now in November, the closing of the combined church parade for the year.

- Meitaki maata to all our young men and women for continuing to participate in our church parades despite the covid restrictions.
- To all our flag bearers for carrying our flags on each parade day with pride and honor.
- To all our speakers for your words of appreciation and acknowledgement.
- To our parade commanders for keeping us in line at all times, especially to our Youth Director/Boys Brigade President, Bob Williams.
- Thank you so much to our Arorangi Boys Brigade Brass Band and other Brass Band members for keeping the drums going. The uniform members all loved the drumming on our parade days.



We hope to see a membership growth in our uniform groups next year 2022. As leaders and executive members from the 3 uniform groups, we would like to thank our Ngatangia Ekalesia (Papa Orometua, Uipaanga Diakono and all the members and leaders), meitaki maata, meitaki ranuinui, meitaki ngao, meitaki atupaka, meitaki korereka, ata wai wolo, for your great support and contribution towards our uniform programs. Thank you from the bottom of our hearts for providing refreshments for the 3 months that we have come to Ngatangia. May the Good Lord bless you for all your giving.

6. GIRL GUIDES ENROLLMENT ON RAROTONGA

A V A R U A

I promise to do my best. Kia orana. Thursday 11th November 2021, 5.00pm at the Sinai Hall, Avarua held a special ceremony for their new members. The captain, Mrs Nooroa Maora and her leaders, planned for this evening for their girls, the purpose was to enroll and present their badges. Throughout the year, the girls have worked hard to achieve their badges in the Brownies and the Guides sections. They had leaders that renewed their Guide promise.

The program started with the hoisting of the World GG Flag by the Young Leaders lead by April Ngametua. A devotion by the Guides followed. Enrollment for the Brownies Section was done by the National Program Co-ordinator, Mrs Haumata Hosking and the Guides Section and Leaders by the National President, Ms Ngara Katuke.

The Patroness, Lady Tuaine Marsters, presented a special badge to the Avarua Girl Guides Captain, Mrs Nooroa Maora. The girls' sash of badges was presented by their Committee representatives; Aunty Taunga, Mama Metua, Aunty Takau, Mama Here Charlie and Mama Orometua Mii Ngaro.

MC for the evening, Mrs Upokotea Tuakana, thanked all parents and Ekalesia Avarua members for their huge support and contribution towards the enrollment program. We look forward to recruiting more members in the years to come. The evening closed with prayer & grace by Rev. Vaka Ngaro. Below are the names of those who enrolled:

<u>Brownies Section</u>	<u>Guides Section</u>
1. Tearii Tuakana	1. Terangi Maora
2. Mal Williams Ford	2. Rahela Tiatoa
3. Makiroa Taia	3. Teanaikura Viniki
4. Vearii Ioane	4. Ngamarae Tangaina
5. Koiatu Marsters	5. Ake Tuakana
6. Patiora Heather	6. Jessie Tangimetua
	7. Puturi Maaka
<u>Leaders</u>	8. Tihana Teika
1. Mrs Viriama Taoro	9. Teina Joe
2. Mrs Akerea Tuuri Longtime	10. Amber Karika
3. Ms Angeylie Ngaoire	11. Kamina Mokoare
	12. Ngatupuna Mokoare



A special thankyou to all our parents, committees and friends for your helping hand throughout the year for all our guiding programs and events. God bless you all.





Pictures provided by Avarua GG Captain, Ms Nooroa Maora

NGATANGIIA

New Beginning. Turou, Oro mai! The Ngatangia Girl Guides Company held an Enrolment ceremony for all their new members and renew the old members. Saturday 13th November 2021 at 4.00pm at the Ngatangia CICC Sunday School Ground. Four Guide companies joined this special Ceremony to show their support from Titikaveka, Avarua, St Joseph and Arorangi.

For 8 months, all leaders have undertaken a leadership training by the National President, Ms Ngara Katuke. It was not easy for them, but they tried their best. It was a special moment for all their members. The devotion was volunteered by the young women of St Joseph Girl Guides Company. The hoisting of the World GG Flag was by the young women of Avarua Girl Guides Company.

The Enrolment Ceremony in each Section was done by the following leaders; the Brownies Section was presented by the National Program Co-ordinator, Mrs Haumata Hosking and the support of their leader, Ms Caroline Crummer.

Brownies Section

- Memory Joseph
- Tehema Charlie
- Terangi Totini
- Joy Poila
- Tearea Hunter
- Moana Gempton
- Adriana Briante
- Trina Maui
- Arii Peyroux



Guides Section

The Guides Section was presented by the Titikaveka Girl Guides Company Leader, Ms Tereapii Ben with the support of their leader, Mrs Josephine Maoate.

- Marau Totini
- Jehanne Rea
- Lilian Aratangi



Rangers Section

The Rangers Section was presented by the National President, Ms Ngara Katuke with the support of their leader, Mrs Elizabeth Nicholas.

- Repeta Kirikava
- Rosaline Solo Antonia
- Destiny Nicholas

Leaders/Young Leaders & Assistants Section

The Leaders Section was enrolled by the National President, Ms Ngara Katuke with the support of the National Secretary, Ms Tatari Mitchell.

- Heirani Rea
- Suzy Charlie
- Josephine Maoate
- Teremoana More
- Caroline Crummer
- Mata Joseph
- Pamela Taaati
- Parima Briante
- Louisa Taylor
- Elizabeth Nicholas



Committee Listing

The Committees Section presented by our Ex-National President, Tinomana Tokerau Ariki with the support of the National Program Co-ordinator, Mrs Haumata Hosking.

- Mrs Teroro Totini
- Ms Elizabeth Nootai
- Mrs Vaine Aratangi
- Mrs Moeroa Kino

A special presentation of an Appreciation Letter was also included in this Ceremony presented by the Returned Service Association Representative RSA Secretary, Mrs Gail Erario for one of the Ranger members who read the ANZAC Day Poem in April 2021, Ms Repeta Kirikava.



The evening closed with a Prayer & Grace by the Ngatangiaa CICC Ekalesia Orometua, Takaikura Marsters, and all invitees were provided with refreshments to close the evening. *A guide is self-control in all she thinks, says and does.*

A R O R A N G I

Welcome to our Sisterhood of Guiding. Saturday 13th November 2021 at 10am, Calvary Hall – Arorangi. The Arorangi Girl Guides Company held their Enrollment Program. The Captain of the Arorangi Girl Guides Company shared that she had planned this Enrollment in 2020, unfortunately she had some detours. She is very happy that finally we are doing this. She had a record of 10 new Brownies to be enrolled and 15 new Guides, however some of the girls couldn't attend.

She invited the girls' parents, committees and church representatives. The Rangers (Senior Girls) attended to show their support to their younger sisters in the Brownies and Guides sections. The program began by forming the horseshoe formation by Young Leader, Romahael Rauraa. The Rangers carried the Flags and

Ms Rose Taokia did the devotion with a short presentation. The Enrollment presentation was by Tinomana Tokerau Ariki for the Brownies Section and the National President, Ms Ngara Katuke for the Guides. The girls also received their sash of badges from Mama Orometua, Mrs Mary Soatini, Mama Tauturu Orometua, Mrs Ana Andrew, Papa Orometua Soatini Tinirau and the Arorangi Girls Brigade Captain, Mrs Taamo Heather.

It was a proud moment for the girls and their parents. Lady Tuaine Marsters presented the special pin to the Captain, Mrs Tapu Munro, it was a surprise for her and she did not expect for this special pin. Parents showed their appreciation through presenting each girl a flower garland for this special ceremony. Meitaki maata for your support throughout the years.



Tapu Munro had this to say: - As the Captain for the Guide Company, I always look forward to seeing them at our Monday meetings, church parades and our national programs. The girls motivate me a lot in my guiding work. Despite the rocky road we travel through, I believe our Almighty Lord always help us in our guiding journey. I take my hat for them and all the leaders for their support and contribution from the beginning of the year to the end. I am happy that our guiding is still going and we look forward for the years to come to reach our 100 Years in Guiding in the Cook Islands.

The Enrollment went well and was blessed by the Orometua, Rev Soatini Tinirau and all invited guests were provided with refreshments. The following are those who received their enrollment pins and their sash of badges.

Brownies	Guides
13. Kate Katuke	1. Alexia Exham
14. Mykaela Rauraa	2. Gisele Marsters
15. Emmaelah Inatea	3. Lupe Soatini
16. Sherro Kimiora	4. Tearii Kimiora
17. Boston Heather	5. Esther Taokia
18. Tiana Marsters	6. Hannalear Soatini
19. Tauura Pennycook	7. Anilia Marsters
	8. Feliza Nicholas
	9. Joann Nooroa



The captain surprised her girls for a great achievement for 2 years with a weekend staycation at the Edgewater Resort, checking in there after their enrollment ceremony. The girls enjoyed spending time at the swimming pool and lots of bonding time with each other.

They also joined in the Sunday early morning church service at 5.00am to support one of their sisters, ranger Ms Penina Katuke who did the service on Sunday morning in the Arurangi CICC Church on the 14th November 2021. They all attended the Combined Church Parade at Ngatangia to wrap up their guiding journey for the Year 2021. *A guide is loyal and can be trusted.*

7. FUNDING OPPORTUNITY

The executive members planned and organized for a special kaikai to wrapped up our youth program for the year 2021. Another reason for this special kaikai was to bless the funding resources that we were awarded by the NZHC office. We invited the Assistant Pastor, Mr John Andrew and his wife to conduct the blessing ceremony. Mrs Ana Andrew encouraged our youth members to value these things to support them in their life and to learn the core purpose of this funding opportunity.

The Rutaki Youth Club executive members submitted to the Office of the New Zealand High Commission for financial support towards their youth program for the year. We received funding amount of \$3,800 for resources to support our fabric art in hand block printing.



Our objectives:

- To allow youth members to learn some new skills
- To introduce them to the Art World
- To master a piece of art
- To open an opportunity and improve their drawing and designing ability
- To learn more about colour mixing for fabric art
- To allow youth to express their feelings, emotions and stories through art
- To teach them the meaning of Cook Islands traditional designs and motifs

Thankyou New High Commission Office for your financial support towards our youth program. We hope to plan and organize training workshops for our youth members and we hope to ensure that our objectives and aims are met. Meitaki e kia manuia.

8. CHRISTMAS CAROL NA TE APII SABATI ARORANGI

Mataio 2:2 pae mua: - Teiea te Ariki anau ou o te ngati Iuda nei? E kia anau a Iesu i Betelehema i Iudea ra.
 Welcome. Aiai Sabati ra 19 no Titema 2021, i muri ake i te pure aiai, kua rave te Konitara Apii o Arorangi i tetai porokaramu tei kapikiia e *Christmas Carol*. Kua paraniia e kia tupu teia ite akaoki i te akameitakianga kite au tamariki Apii Sabati mei roto mai i nga tapere e 4. Te Apii Sabati o Ruaau e Muri Enuu, i roto i teia mataiti 2021, e rave kapipiti ana i ta ratou au Apii Sabati i te au Popongi Sabati, e pera katoa tetai porokaramu tamataora ite au aiai Varaire. Kua manakoia e kia rauka i reira tetai au Akairo note oronga na ta ratou au tamariki. Ko te Apii Rutaki e Betela e rave ana ratou i ta ratou ki to ratou uorai are uipaanga i te tuatau e tau kia ratou no runga i ta ratou Apii Sabati. Kua rauka katoa tetai orongaanga akairo no ta ratou au tamariki Apii Sabati.

Te tuanga mua o te porokaramu i teia aiai, kua rave mai te Apii Sabati o Ruaau e Muri Enuu i ta ratou oronga akairo (Certificate of Achievement), e kua aru mai ta Betela e Rutaki. Kote rua o te tuanga, koia oki te tuanga tamataora. Kua akamata kite Apii Sabati o Rutaki, no runga i tetai akatutuanga (drama) i te aereanga a Ioseph e Maria ki Betelema no te anauanga o Iesu. Kua akatutuia te reira e Emile Tuariki e Penina Katuke. Kua taopenga atu ki tetai au aitamu (creative dance).

Kua rave kapiti te Apii Sabati Ruaau e Muri Enuu i ta raua au tamataoraanga na roto i te ura, tatau irava ete vai atura tetai au akatutuanga na roto i te roro uira, tei akaariaria mai ei teata manea. Kua taopenga teia angaanga manea na roto i te orongaanga i tetai au pakau aroa nate au tamariki katoatoa, tei akatuangaia ki roto i te au Apii Sabati tatakita.

Kua akakite te Papa Orometua Soatini Tinirau i tona mataora i teia angaanga manea e kua taopenga na roto i te kaikai i te akaepaepa i to Iesu anauanga mai. Kua neneia teia au tutu manea e te metua vaine tauturu i te angaanga Apii Sabati, koia a Mrs Jane Wichman Poa. Meitaki maata no taau tauturu ia matou e tetai uatu tei kore i taikuia, i teia mataiti 2021 mei roto mai i te Puapii Sabati Maata - Diakono Kaota Tuariki, Tauturu – Diakono Teivitu Katuke, Tekeretere – Ngara Katuke, Mou Moni – Poko Tuariki e to ratou au mema turuturu mei roto mai i te Tapere Rutaki. *Merry Xmas and a Happy New Year. Kia Manuia.*



9. GGACI AGM

Our 2021 theme says *Stand Together for Peace*. The AGM was to elect the new National Council Executive members and other businesses for the organization. It was held at the Sinal Hall, Avarua, on Monday 6th December 2021 at 5.00pm. The AGM began with a short prayer by one of our council representatives and an Asia Pacific Leadership Recipient, Mama Maruata Arii Pureau.

Past National Council Executive members who served their time are as follows:

- National President – Ngara Katuke (3 yrs)
- National Secretary – Tatari Mitchell (3 yrs)
- National Program Co-ordinator – Haumata Hosking (3 yrs)
- National Treasurer – Mii Maui (6 yrs)
- National Commissioner – Tutai Mauke (6 yrs)



Reports were presented by the current National President and National Treasurer. The AGM is guided by our Constitution & By-Law. The meeting went according to the agenda.

Our new National Council Executive members for the next 3 years (2022-2024) are as follows:

- National President – Haumata Hosking
- National Commissioner – Tatari Mitchell
- National Secretary – Upokotea Tuakana
- National Treasurer – Nooroa Maora
- National Program Co-ordinator – Tapu Paitai



Congratulations to our new NCE, we wish you all the best. The evening finished with closing prayer and refreshments. Guide Promise says:

*I promise on my honour to do my best
 To do my duty to God
 To serve the Queen and my country and to help other people
 To keep the Guides Law*



10. MATAITI OU 2022

Mataiti ou teia e, tei mua ia tatou. Kia orana kotou katoatoa i teia ra ou. *Happy New Year!* Ko tetai teia i te reo aroa tate Orometua i oronga mai i teia popongi ou kite Ekalesia. E popongi manea ete mataora. Kua riro teia popongi ei akamorianga no te au kopu tangata, i te akaoki i ta ratou akameitakianga kite Atua no teia mataiti ou.

Kua akanoo te Ekalesia Arorangi kite au Tapere e 4 kia atu mai i tetai au imene tuki ou ei akaepaepa i teia ra mua o te mataiti. Kua mataora i te akarongorongo i te au imene ou i teia ra. Kua aao mai te au metua vaine, metua tane ete anau tamariki i to ratou au kakau vaito ei akakite i to ratou ngakau aroa e te akameitaki i te Atua.



11. EKALLESIA ARORANGI – PURE EPETOMA 2022

Ta te Evangelia i Rave i te Kuki Airani Nei. *Isaia 9: I te aronga i aere ua i te poiri ra, kua akara ia i te marama maata, te aronga i noo i te ngai maru mate kua itiia ratou e te marama.* Kia orana. I roto i te akanooanga ate Ekalesia, e oronga iana tetai au tuanga pure nate au putuputuanga i roto i te Ekalesia. Ko te akamataanga i te au mataiti ravarai, ka akanooia mai te Diakono nana teia tuanga, e pera katoa tetai au mema uniform ei raverave mai i te akamaroiroi e te tu atarau. I teia mataiti ko ta ratou Tumu Tapura koia oki, *Te Tanu Ekalesia – Church Planting.* Kua akakite teia au mapu i to ratou manako i te tukeke i te turanga o te tanu ekalesia.

Aiai Sabati ra 2 Tianuare 2022, kua riro nate Tauturu Orometua John Andrew teia tuanga i rave mai. Kua akatakaia e nate anau mapu o te Ekalesia i oronga i te tuanga irava akamaroiroi, e kua kapitiia mai e au metua elders e na ratou te tu atarau no runga i te tumu tapura *Te Ui Ariki ete Evangelia.* Kua kapiti mai te Peretiteni Ngateitei, Papa Moutaki e Mama, ki roto i teia pureanga nei.

Popongi Monite ra 3 Tianuare 2022, nate Tapere Rutaki teia tuanga i akanooia. Ko te Diakono ou, Taomia Katuke, nana i apai i teia tuanga e pera katoa kua iki mai aia i tetai au metua vaine note akakite i to ratou manako akamaroiroi no runga i te Tumu Tapura, *Apai Sabati.* Kua akono te Diakono Taomia i tetai katikatianga ki tona nguturu. Kua pati aia i te Ekalesia e tona au matoro. Kua akakite aia i tana akameitakianga i te Atua note tauturuanga iaia e tona nga taeake i te akaepaepa i te okotai mataiti i to ratou i akararangiia-anga ratou ei au Diakono Ou i te ra 3 Tianuare 2021. Koia te Diakono Taomia Katuke e tona tokorua, Diakono Teivitu Katuke e tona tokorua, Diakono Glassie Matata e tona tokorua.

Popongi Ruirua ra 4 Tianuare 2022, kua riro teia popongi nate Tapere Betela, nate Diakono Oki Teokoitu e tana anau mapu I rave mai. Tumu Tapura, *Te au Mapu*. Kua akakite ratou i to ratou au manako no te turanga o te mapu i teia ra. Kare te reira e matutu ana, inara ka akara katoaia te turanga o te au arataki, i te kimi i tetai au ravenga kia rauka i te oronga ei tuanga angaanga nate anau mapu.

Popongi Sabati ra 9 Tianuare 2022, nate Ekalesia Vainetini teia tuanga pure i rave, tei akanooia e te Tauturu Orometua Vaine, Ana Andrew. Tumu Tapura, *Uniform Organisations*. Kua apai mai aia i te au tuanga akamaroiroi e na tetai au mema i roto i te putuputuanga Girl Guides, Girls Brigade ete Boys Brigade i rave. Kua apai rai tetai au mema Vainetini i te tuanga tate Mama Tauturu i oronga kia ratou.

Kua rave maroiroi te au tapere e te au putuputuanga i te katoaanga o te Pure Epetoma. Nate Aronga Mana te taeopenga i te Pure Epetoma. Kua raveia te kaikaianga ki roto ite aua Ariki ko Au Maru. Kua kiteaia ta te Evangelia i rave i te Kuki Airani nei. Kua tae te Evangelia kite enua Araura e 200 Mataiti. *Kia Manuia*.



12. COOK ISLANDS SUNDAY SCHOOL COUNCIL

Be fruitful and multiply. Kia anau korua e kia maata roa e, e akaki i te enua nei. Turou, Oro Mai! Kua raveia te iriirikapua ate au Puapii Sabati o Rarotonga nei ete au mata o te pa enua i te aiai Paraparau ra 3 Peperuare, ora 6.00 i te aiai ki roto ite Are Apii Sabati Kalavaria, Arorangi. Kote akakoroanga o teia iriirikapua, no te oronga i tetai au akakitekiteanga no runga i te Buka Apii Ou, tei atuia/akakoukouia mai e te au arataki ote Konitara Apii Sabati ote Kuki Airani. Koia te mou nei ko te Ekalesia Arorangi.

- Tiameni – Diakono Kimiora Taokia
- Tauturu – Enuu Fameitau
- Tekeretere – Taamo Heather
- Mou Moni – Tangi Taoro

Kua akatueraia ite aiai Paraparau na roto i te akonoanga pure, e kua akaoti teia iriirikapua i te aiai Varaire. Kua tae mai te au arataki Apii Sabati mei roto mai i te Ekalesia Avarua, Nikao, Arorangi, Titikaveka, Ngatangia e Matavera, pera katoa te au mata o te pa enua.

Kua riro rai te au akamaramaramaanga i teia Buka Apii Ou e nate au arataki Konitara i raverave mai. I te rua o te aiai, kua akanooia te au Puapii Sabati na roto i te au pupu tamariki. Kua akamouia teia Buka Ou ki runga i te au buka ture i roto i te Koreromotu Taito.

- Apii 1 – Akatomoanga (Introduction) Te au tuanga mamaata e 5
- Apii 2 – Tetai au Ture i roto i te Buka Genese
- Apii 3 – Tetai au Ture i roto i te Buka Exodo
- Apii 4 – Tetai au Ture i roto i te Buka Levitiku
- Apii 5 – Tetai au Ture i roto i te Buka Numero
- Apii 6 – Tetai au Ture i roto i te Buka Deuteronomi

Kua kapiti katoaia mai te Tekeretere o te Ekalesia Arorangi, Oki Teokoitu, ite oronga i tetai au karere akamaroiroi, e pera katoa te Orometua Vaka Ngaro, tei riro katoa aia ei tauturu i tetai au tuanga apii i roto i teia buka ou. Meitaki maata kia kotou tei tae mai ki teia iriirikapua. Ko tetai uatu tei inangaro lte uiui marama, kare kotou e araiia i te aravei/ringi atu i te au arataki konitara tei akakiteia i runga ana.

Kua akanoo teia konitara i te uipaanga mua o teia mataiti 2022, i te ra 23 no Peperuare ki roto i te Are Apii Sabati Kalavaria o Arorangi no te uriuri atu i tetai au kaveinga ou no te anau Apii Sabati. Inara, no te turanga o te maki koviti i runga nei i te enua, kua takoreia teia uipaanga. Te irinakianga kia rauka i te au Puapii Sabati i te oronga atu i te Apii mei roto mai i te buka ou ki ta ratou anau Apii Sabati i tetai tuatau tau i roto i ta ratou uaorai Ekalesia.

Ei popani i teia tataanga, te karanga nei tetai ture i roto ia Exodo; *Auraka rava toou ei Atua ke atu iaku nei.*



13. ARORANGI CICC VAINETINI – PATU TUATUA

E Au taku e vaio kia kotou. I teia mataiti 2022 kua raveia ta matou patu tuatua mua o te mataiti, Sabati ra 27 no Peperuare ki roto i to matou Calvary Hall. Kua riro teia tuanga na to matou Orometua Vaine, Mama Mere Tinirau i rave mai. Tumu manako maata, *E akatika mai koe iaku e Jehova.* Te ui nei ta matou uianga mei roto mai i te Karere, *Eaa taau ravenga no te akatupuanga i te Au i roto i teia ao timataanga?* Ko teia tetai au manako o te au metua vaine i te akatakaanga no runga i teia uianga manea:

- Kia rauka iakoe i te tuku i taau pureanga kite Atua.
- Kia tupu tetai komakomaanga akaau i toou pirianga ki toou taeake.
- Kia rauka te ngakau akakoromaki, akaaka, maru ete kauraro e tupu ei te Au.
- Kia pure koe noou e toou taeake tei rokoia e te manamanata.
- Kimi i te ravenga, auraka e noo ua.
- Komakoma ki tetai tangata te ka rauka i te tauturu iakoe.

I muri ake ite patu tuatua, kua uipaanga te iti vaine no tetai au parani no matou i teia mataiti 2022. Ei kaveinga akamatutu ia matou katoatoa i roto i ta matou Ekalesia. Kua tukuia tetai au manako no teia au marama ki mua, mei te tui kakau, apii no runga ite kopapa o te vaine, tuitui tivaivai e te vai atura. Kua akaoti matou na roto i te pure ete katikati. Teia to matou au arataki ou no teia mataiti 2022:

Chairman – Orometua Vaine, Mrs Mary Tinirau
Assistant – Tauturu Orometua Vaine, Mrs Ana Andrew
Secretary – Diakono Vaine, Mrs Tapu Munro
Assistant – Diakono Vaine, Mrs Margaret Taio
Treasurer – Diakono Vaine, Mrs Poko Tuariki
Assistant – Diakono Vaine, Mrs Marie Taokia



Te Atua te aroa no kotou katoatoa i teia mataiti 2022. Kia Manuia.

Kua orongaia mai teia tataanga e te Tekeretere, Diakono Vaine Mrs Tapu Munro.

14. ARORANGI GIRL GUIDES COMPANY



Our theme says: *Our World, Our Equal Future; The Environment & Gender Equality*. Every year Girl Guide members around the world celebrate *World Thinking Day* on the 22nd February. This marks the birthday of the Founder, Lord and Lady Baden Powell. They were both born on 22nd February but different years.

The World Association of Girl Guides & Girl Scouts established this day as a way of thinking about each GG member globally. The program donates money to our head office to support projects and programs for our members around the world.

This year the Ngatangia Girl Guides Company hosted this program. They created a simple program to celebrate *World Thinking Day* in the Cook Islands with Pacific flavours. They based their activity around the excellent idea of *Recycling Fashion Show*, which aligns with our own environment initiative, *Taku, Taau Tita*.

Each Guide company on Rarotonga was allocated a product item to work with to create something related to the theme:

- Ngatangiaia – Fruits & Vegetables (Food waste & Preserve Food Products)
- Avarua – Shells & Seeds
- St Joseph – Cardboards & Newspapers
- Nikao – Cans & Metals
- Arorangi – Clothings & Plants
- Titikaveka – Plastic & Glasses



Each Guide company was required to have a model for their product and a speaker to share their story. Presentation to be no more than 10 minutes, songs and music to be part of the fashion show, short drama or skit may be applied if required.

The National Council Executive members and the hosting company decided to change the program for the safety of our members due to covid. The World Thinking Day program approach was made differently this year to comply with the TMO guidelines. Each Guide company was encouraged to do their activities in their own bubble on Monday 21st February. The food contribution and offerings were done on *World Thinking Day 22nd* February at the Catholic Parish basement in Avarua. Each year we collect food parcels to donate to our sisters and brothers in the Catholic Church, and our offering was sent them to the GG head office in London.

We would like to say *Happy World Thinking Day* to all members in the Cook Islands. Once again thank you all for your support to all our guiding programs in the pa enua and Rarotonga. A special meitaki maata to all the leaders and girls of Ngatangia Girl Guides Company for preparing this year's *World Thinking Day* program. Thank you to the Arorangi Girl Guide Captain, Mrs Tapu Munro, for the pictures to support this article.

It was good to see Ngatangia Girl Guides playing their part in hosting this year's *World Thinking Day* program. They also had a birthday cake and refreshment for everyone afterwards. Pictures are provided by their Secretary, Young Leader, Suzy Charlie. Our motto says *Be Prepared*. Kia Manuia.



6. 10TH ANNIVERSARY, EKLALESIA NOBLE



au akakitekiteanga mei te Ekalesia Noble Park i Melbourne i raro ake i te tiakianga a te Orometua Pumati Pumati Jnr.

1. Akatomoanga

Tekaranga nei te reo akateniteni o te tata Salamo: *E akameitaki ia lehova e taku vaerua e to roto katoa iaku nei i tona ra ingoa tapu, e akameitaki ia lehova e taku vaerua e auraka tona katoa ra au takinga meitaki e akangaropoina ia.*

Left: Chairman CICC Australia, Orometua Uru Tairea e te Mama Orometua. Right: Chairman CICC Victoria, Orometua Toko Ongoua e te Mama Orometua.

Kia orana to tatou Papa Peretiteni, Tekeretere, Mou Moni e te ruru kumiti akatere o ta tatou akonoanga, kia orana kotou katoatoa i te aroa atupaka o to tatou Atua, na te Atua e akameitaki mai ia kotou i te akateretere anga i tana Evangelia i roto i ta tatou akonoanga Cook Islands Christian Church.



Kia orana te iti tangata tapu no te Atua, to te itinga, to te opuanga, to apa tokerau, to apa tonga, kia akameitakiia te aroa nuingangare o to tatou Atua tei akaaravei ia tatou na roto i teia nuti leta.

Te oronga katoa atu nei i te akameitakianga ki te Tekeretere Maata no teia tikaanga i te tiaki anga mai i ta matou nuti no Noble Park atu nei no te akamaaraanga i tona ra anauanga, kia tuku iatu ki roto i ta tatou nuti leta, thank you atupaka.



Left: Mr & Mrs Rima Meti i to raua akatainuangaia ei Tauturu Orometua i te mataiti 2012. Ko te mataiti katoa oki te reira i akatapuia'i te Ekalesia ei mema tinamou no te CICC. Right: Ko raua i teia ra no te akamaaraanga i te 10 anga mataiti o te Ekalesia.

2. Akamataanga mai o teia Ekalesia

Kua akamataia teia Ekalesia i te ra 7 no Tepetema 2008 i raro ake i te akateretereanga a teia metua tane ko Rima Meti, kua piri katoa atu tetai au metua Diakono e tetai au metua i te akatupuangaia teia Ekalesia.

Kua riro te ngutuare o Papa Pakuru ei akaruruanga no ratou e kua riro katoa te metua tane a Tokerau Putai ei Orometua tiaki ia ratou i roto i te reira tuatau e kare te Ekalesia i akatapuia ake, mei te mataiti 2008 e tae uatu ki te mataiti 2012.



Papa Vainetutai Taae (Papa Supa), Mama Tai Anguna, Tauturu Orometua o Noble Park Ekalesia, 2015 -

E 3 mataiti te noo anga teia Ekalesia i te tapapa anga i te tuatau e matutu mai ei aia, e kia tae ki ra ki te ra 4th no Mati 2012 ko te mataiti ia i akatapuia'i teia Ekalesia e to tatou Peretiteni, Orometua Tuaine Ngametua ki raro ake i ta tatou akonoanga CICC. Mei te reira mataiti mai e tae mai ki teia mataiti 2022 e 10 ona mataiti, ta te Ekalesia ia e akameitaki nei i te Atua. Kia akameitaki katoaia teia au metua tei akatupu mai i teia Ekalesia Noble Park, kua moe tetai pae e te ora nei tetai pae, te akaroa.



3. Akaepaepaanga i tona 10 mataiti

Tuanga 1: Pureanga i roto i te Are Pure

Theme: *Noou e Iehova i orai au. Because of you Lord, I live: Iobu 23:6; E taumaro mai ainei aia iaku i tona mana maata? Kare, ka tauturu mai ra aia iaku.* Kua riro na te Orometua o te Ekalesia i rave atu i te akonoanga pure e te tuanga imene kua akanooia mei teia i raro nei:

- Te au metua: e tai imene apii sabati e tai imene reo metua
- Te au mapu: e tai imene apii sabati e tai imene reo metua

Tuanga 2: Tamataora Anga

a. Cutting of the cake

Papa Tauturu Orometua akangaroi Rima Meti and wife on behalf no te au mema tei akatupu mai i teia Ekalesia Noble Park.



Left: Rev. Tuaine Ngametua, CICC President, akatapuanga i te Ekalesia, 2012



b. Items (based on the theme: *Noou e Iehova i orai au*)

- Drum dance
- Action song
- String band
- Song Duet



E rua pupu o te tamataoraanga a te Ekalesia Noble Park. (1) Te au metua, (2) Te au mapu. Mataora te au angaanga tei raveia i teia ra e kua mataora katoa te au tangata tei tae mai ei kite no teia akakoroanga, kia akameitakia te Atua tei taokotai ia matou tana Ekalesia i te rave anga i teia angaanga manea.



4. Akameitakianga

Te inangaro nei au i te akameitaki i to tatou Atua i te rangi teitei no tana au angaanga umere i rave no teia Ekalesia Noble Park tei kore roa i manako ia e ka tae mai aia ki teia ra. Kia tau ki te manako maata, *Noou e Iehova i orai au*. Akameitaki katoaia te Atua no te au metua tei mou mai i teia Ekalesia, tei akakoromaki noatu ratou kua ngaro, kua kitea ra ta ratou angaanga i rave, kia akameitakiia te Atua.

Te rauka katoa nei iaku i te akameitaki i te Atua no kotou e te Ekalesia Noble Park i teia ra:

- ✓ Tauturu Orometua
- ✓ Tauturu Orometua akangaroi
- ✓ Tekeretere o te Ekalesia e toou tauturu
- ✓ Mou Moni e toou tauturu
- ✓ Tekeretere o te au Diakono e toou tauturu
- ✓ Ekalesia tapu na te Atua, tei tupu ou e tei tupu taito
- ✓ Putuputuanga Vainetini
- ✓ Putuputuanga Mapu
- ✓ Putuputuanga Apii Sabati



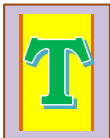
Combined service for Victoria CICC parishes during ordination of the then-new Noble Park Ekalesia held at the Noble Park Uniting Church, Sunday 4/3/2012. Photo by N. Mataio.

Meitaki atupaka no ta tatou rare akaieie i rave, kua akarava mai kotou i toku rekareka e kua pumaana te ngakau. Kua kitea te ngakau taokotai, te oaoa e pera te mataora. Na te Atua e akameitaki mai ia kotou katoatoa e nana katoa e tiaki mai ia kotou. Te Atua te aroa no kotou katoatoa.



Tataia e te Orometua Pumati Pumati (nana i tuku mai i te au tutu, te au tutu o te 2012 na te Tekeretere Maata) Ekalesia Noble Park Melbourne

7. BICENTENARY – 200 MATAITI O TE EVANGELIA KIA TATOU



ena kua kite te maataanga ia tatou i tei raveia ki Aitutaki i te mataiti i topa no runga i te 200 anga o te mataiti o te Evangelia ora a to tatou Atua i te taeanga mai ki to tatou nei basileia – kua akaraia ki runga i te TV, Facebook, kua livestream ia, tena katoa i roto i te nutileta i topa numero 84. Kua manuia tetai pae i te mea e tei runga ratou i te enua i te reira tuatau i raveia'i te au peu akaepaepaanga no te reira akakoroanga, e akakoroanga kare rava e kitea akaouia no tetai tuatau roa. Me ka taea akaouia tetai 200 mataiti, me kore 100 mataiti, even 50 mataiti, eaa ia pakau kua leva ke ana tatou! Ka kite ra ta tatou uanga te ka tu mai apopo, i te irinakianga oki e ka vai puipui uatu rai tana Evangelia ora ki roto i to ratou ngakau i te au atianga ravarai, i te turamaanga i to ratou au arataa kia kore rava e ngaropoina ia ratou te mato i paoia mai ei ratou e te tipoko i te vaarua i koia mai ei ratou.

Kua oti to Aitutaki, who's next

Atiu	19 July 1823
Mitiaro	22 July 1823
Mauke	23 July 1823
Rarotonga	25 July 1823
Mangaia	15 June 1824

Aitutaki, where the Gospel first landed in the Cook Islands on October 26, 1821.



I te urianga te kumiti akaaere (CICC Executive Committee) i te tuatau/dates tau kia raveia te uipaanga maata 2023, kua parani e kua anoano aia kia oti te reira akakoroanga maata i mua ake i nga ra maata o Nga-Pu-Toru e to Rarotonga mei tena e akatakaia maira i runga nei. No reira kia oti te uipaanga maata i te Sabati 16 Tiurai (akatuera i te Sabati 9 Tiurai), nga ra i muri mai kua on te 200 mataiti ki Atiu, e oti to Mitiaro, Mauke, e me oti to Rarotonga i te Ruirua 25, nga ra i muri mai kua akamata te Maire Nui, constitution celebrations. I

akapera te kumiti i te akanooanga i tena au ra akamaaraanga i te 200 mataiti ki tena au enua e 4 kia raveia i muri ake i te uipaanga maata. Okotai oki ireira mataiti i muri mai, kua on mai to Mangaia, Tiunu 1824.

Eaa te manako ki konei

Ko te manako ki konei koia oki i roto i te reo porenā, *don't leave it for tomorrow because tomorrow may never come or it may be too late*, auraka e vaoo atu i te akateateamamaoanga no tena au ra mamaata ki apopo, no te mea ko tera soa ra ko Ariana, me aravei ana aia ki tetai a'o mai soa ona ko Tureti, aue te mataku e, kare rava te reira i te araveianga mataora kia akaraia atu, e taumaro ua rai te ka tupu mai i rotopu ia raua.

No reira ko te atianga rai teia, akamataia te au akateateamamaoanga as soon as possible, kotou tika'i e nga Ekalesia i Nga-Pu-Toru e Rarotonga nei, kia kore rava e ngai e o mai ei tena nga soa i runga nei ki roto. Tamanako au e kua akamata takere ta kotou au akanooanoanga i te raveia, kia akameitakiia te Atua me ko te reira te turanga, e kia aere uatu rai ireira te au angaanga tei anoanoia kia raveia mei teia ra e tae uatu ki te reira tuatau.

Kare oki e ko tena nga enua ua i runga nei ka teateamamao, kotou katoa i vao mai i te basileia tei anoano kia taea mai e kotou te 200 anga mataiti o tena au enua e 4, akamata katoa i te akateateamamao no te anoanga mai; ka tarau/book i te ngai ki te pairere, eaa te au pakau ka apai mai, me ka ano mai no te akakoroanga o te uipaanga maata na mua, i na uipa ki te Ekalesia no te akatinamouanga i te turanga mata ki te uipaanga, me kare i te mata ki te uipaanga tera ireira te aiteanga ka anoano koe kia tae ki runga i te enua well before the big day – e te vai atura te au akateateamamaoanga tei anoanoia kia akamata kare apopo marira i teia va'i ra me kore even i nanai!



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

Penei ka ui te uianga e, me ka on rai teia naai ngai angaanga, i na kare oki i raveia ana te uipaanga maata ki Aitutaki? No te aa, naringa oki e ka rauka ia tatou i te akara atu eaa ka tupu apopo, ngoie ua ireira i te parani. Kare ra oki e mea mei te reira, no reira taangaangaia te motto a te Girl Guides ko tei na ko mai e, *Be Prepared*, eaa ia pakau!

Aea to ratou i te pa enua tokerau

Manihiki	8 August 1849
Rakahanga	15 August 1849
Penrhyn	13 March 1857
Pukapuka	6 December 1857
Palmerston	25 May 1863



Tera ireira te aiteanga, e 25 mataiti i muri ake i to Mangaia, kua on mai to Manihiki raua ko Rakahanga, 8 years later to Penrhyn raua ko Pukapuka, then lastly Palmerston 6 years later. No reira, mei te 1821 i Aitutaki e tae uatu ki te 1863 to Pamati, e 42 ia mataiti te roa i taea'i te au enua katoatoa i te Kuki Airani nei e te Evangelia ora a to tatou Atua ko Iesu Mesia.

No te aa, kare e rapurapuanga i to ratou i te pa enua tokerau au angaanga akateateamamaoanga no te 200 mataiti, e aka tuatau te tu ra ki mua ia ratou. Penei ka riro na te anau tamariki tei roto rai i te apii tua tai i teia ra e apai atu i te reira au apainga me tae ki to ratou tuatau. Ko te mea maata, kia vai ua te manakonakoanga ki roto i te ngakau o te au metua i teia ra, e na ratou e oronga rikiriki atu i te manako ki te anau, te au mokopuna, i te au akakoroanga mamaata e tu ki mua ia ratou me tae ki to ratou tuatau. Ko te reira au anau e te mokopuna oki – meia ratou i te pa enua tonga – tei runga i te au enua tatakaitai i teia ra, tei vao katoa i te basileia, tei Nutireni e Autireria, kua anauia ki te Kuki Airani i aere ei ki vao ake i te basileia, me kore kua anauia ki vao ake i te basileia tupu mai ei ki te maata i te tare mataiti. It doesn't matter, e tamariki anakeia ratou no te Kuki Airani atu nei, no te pa enua tokerau, no te pa enua tonga.



Popani

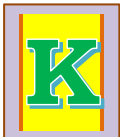
200 mataiti o te Evangelia ki o tatou nei, koia'i te roa i teia tareanga mataiti. Mei ta te Orometua Ngateitei, Tuaine Ngametua, i taiku ki roto i tana karere i te tuatau o te 200 mataiti i Aitutaki, Oro koe e Taakarere, uri mai koe te tu ua atu nei au. E karakia teia naau e Araura tei taangaanga te Orometua Ngateitei no ratou tei akaruke mai i te akonoanga CICC no tetai au akonoanga ke ma te tatiae me kore kaitamaki mai kia tatou e noo marie ua nei. E tuatua akamaroiroi katoa na te Orometua Ngateitei no tatou e noo tinamou nei rai ki roto i te akonoanga metua te CICC, auraka tatou kia manako e kua akaruke te Atua ia tatou.



Ei popani i teia karere, kotou i Nga-Pu-Toru e Rarotonga nei e angaanga nei ki runga i te porokaramu 200 mataiti no teia mataiti ki mua 2023, kia maroiroi e kia tauturu mai te mana katoatoa i ta kotou e rave ra me kore ka rave i te au ra e tu mai nei e tae uatu ki te reira au ra mamaata. Akara ki tei raveia i Aitutaki, ma te apai atu i te turanga o ta kotou au porokaramu ki te takainga i runga ake, *learn from the Aitutaki experience and take things a notch or two up*, as the saying goes.

Write-up by Nga Mataiao, map images from Google

8. EKALESIA SYDNEY BUILDING PROJECT UPDATE



ia orana te hiti tangata no te Atua i te au ngai katoatoa tei taea e teia nusileta. Te rekareka nei te ngakau ma te akameitaki i te Atua no teia tikaanga manea kia tuku atu i teia akakitekiteanga/update no runga i te angaanga e raveia nei i Sydney nei ki runga i te au ngutuare o te Hekalesia CICC.

- **HARE OROMETUA:** Ka oti te au angaanga katoatoa e pera te akamaneaanga ia roto i teia ngutuare i roto nei ia Aperira. Ko te toenga ua o te angaanga o teia ngutuare e vai nei, ko te tamoumouanga i te kitchen, te taua (floor boards) & the interior final coat.



- **HARE PURE E TE HALL:** Te angaanga nei te au subbies ki roto i teia au ngutuare i teia tuatau, Gyblocking, Sparkies, Plumbing i te tamoumouanga i te auro (ceiling) te au piha (rooms) e pera te toilets, kitchen etc.






- CARPARK: Ka akamata katoa te angaanga o te carpark i teia marama e tu mai nei, ko te tamanakoanga i reira i konei, ko teia au angaanga e toe nei ka oti te reira i te angaangaia i roto i te 4-5 marama. Te tamanako nei i reira matou te au builders ka complete teia au ngutuare i roto i te marama July/August i teia mataiti.
- I te mea oki e, ko teia nga marama February/March tei aereia mai e tatou, e aka ua tei tupu ki roto ia NSW nei, kua flood te maataanga o te au oire i Sydney nei. Kua riro teia i te tapu i te au angaanga no runga i teia au ngutuare, kare e angaanga i tupu ana ki runga i teia au ngutuare waitata te 4 sabati. Kua riro teia i te delay katoa i te tuatau e oti ai teia au ngutuare. No atu ra te reira, ko te mea maata, ko te angaanga te aere maru ua nei kimua.
- No runga i te Opening Ceremony o teia au ngutuare, ka akapapu atu rai te Hekalesia kia tatou katoatoa a teia au ra kimua. Ka karanga au e, penei i roto nei ia April or May kua rauka i reira i te akapapu atu i te tuatau no te tomoanga.

Ko tena ireira te turanga/update no runga i te project i teia tuatau.



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

9. CICCA ON A MISSION – MISSION BEACH, CAIRNS, QLD


 reetings to all in the name of our Lord and Saviour Jesus Christ. The CICCA Committee comprised of Rev Uru Tairea, Rev Peri Daniel, Rev Eddie Dean, Rev Teremoana Uea, Mr James Marsters, Mrs Maara Nia, Rev Tapaitau Joe Marsters, Rev Bronson Tanga, Rev Toko Ongoua and Rev Vata Vailoa, along with Rev Nio Mare, Rev Jubilee Turama (CICCANZ), Mr Mona Ioane (CICCA Rep) and Rev Tinirau Soatini (EC), held its inaugural meeting for the very first time in Mission Beach Cairns, QLD with the Mission Beach CICC, Rev Tuakana Marukore and members who attended this amazing gathering of Love.



A couple of our CICCA Committee members gave their apologies as Covid - 19 had some testing positive so they couldn't attend while another was in hospital for check-up and another with work etc, but all in all, it was a very successful meeting as issues were tackled as well as positive outcomes as we have been blessed using social media as a platform to continue to reach out even to the furthest corners of the Globe with Gods Word. The Wisdom, Love and Example that God has given us can encourage others to grow, build security in their lives and inspire a desire to seek God. It is in this insightful vision that we lean on Gods understanding knowing that His promises have never failed us, every Promise has been fulfilled.

Our host Far Nth Qld under the leadership of Rev Tapaitau Marsters, his committee Rev Akatika Nanua, Rev Tuakana Marukore, Rev Sorimata Riu, and new Ministers of CICC Rev Ngariki Mare and Rev Sorimata Jnr who both reside in Cairns, along with the Mt Sheridan, Balaclava, Mission Beach, Townsville CICC Members, were truly amazing hosts. May God continue to Bless you all.




Our thanks also go out to our CICCANZ Rep Rev Nio Mare and Rev Tinirau Soatini (EC) who attended. Praise be to God for our people who reside in Mission Beach and Far Nth Qld for their wonderful hospitality and love. The CICCA Council Meeting will be held on the 30th of July 2022 at Mt Sheridan CICC.



*Write-up and photos from Rev. Eddie Dean
Secretary, CICCA Committee*

10. AU TUATUA AKAKITE/ANNOUNCEMENTS


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

➤ **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



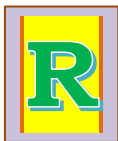
- **Upcoming CICC Assembly**
 - 9–16 July 2023, Rarotonga
- **Next 4-year Cycle of the CICC Ministers' Rotation Programme**
 - After the 2023 assembly
- **Next 4-year Cycle of the CICC Office Holders' Renewal**
 - After the 2023 assembly
- **Next CICC Women's Fellowship Conference**
 - 2024, dates to be confirmed
- **Next CICC Council Meeting**
 - 30 July 2022, Ekalesia Mt Sheridan, Cairns
- **2022 Publications**
 - Tia – spares available here at Takamoa, contact the Publication Director
 - Karere – as above



Errata/correction

In the last issue of the CICC Newsletter (no.84) on page 25 section 8 paragraph 2, it incorrectly says the new title holder (Teariki Rongo) came from the family line of Tamaitirei. This is not correct, he came from the Teariki Kaikavangu line. The editor apologises for that unintentional oversight.

11. OBITUARY



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

RERE ORAKE Tauturu Orometua – Ekalesia Ivirua



Tangi ke tatou katoatoa i te aroa ngao o te Atua. Tei akataoanga ia i te au taoanga tukeke i roto i ta tatou akonoanga CICC i roto nei i te Kuki Airani e tae uatu i te au Basileia i vao mai, mei tei ngao e tae uatu i tei iti tangi ke rava. To te enua e to te ture, mei tei ngao e tae uatu i tei iti, tangi ke, tangi ke, tangi ke rava ua matau ua oki tatou. Te tumatetenga nei matou, to matoa metua vaine, te anau, te au unonga, te au mokopuna ma te au ina, tona ai teina, te ai tuaine ma te au taeake e te kopu tangata katoatoa i te 'akakite atu e kua takakē atu na te ara tiroa o te mate to matou metua tane, papa kereni, tungane, tuakana, taeake koia a Rere Orake i te Aotera 10/03/2022 i roto i te aremaki i Mangaia nei.

Ko tona nga metua, Ko te Orometua Orake Ruru e tona metua vaine ko Mama Orometua Taimataiti Tumutoa. E taingauru ma toru (13) ratou i te katoatoa anga. Teia to ratou akapapaanga: Papa – e vaine. 2. Ngametua – e vaine. Kua aere to ratou nga metua ki Takamoa ei Apiianga Orometua. 3. Tetautua – e tane. 4. Nga Tiamani – tane. I anau teia nga tamariki i te enua Tongareva. 5. Danny – e tane (kua angaiia Danny e te Greig family). 6. Rere – e tane (Ko to matou tane – koia te ono o te tamariki). I anau teia nga tamariki i te enua Tapuahua/Rakahanga. 7. Round Trip – e tane. 8. Maara – e tane. I anau teia nga tamariki i te enua Mitiaro. 9. Ngatamaine – e vaine. 10. Tangata – e tane. I anau teia nga tamariki i te Tamarua , Mangaia. 11. Oroke Jnr – e tane. 12. Nooapii – e tane. I anau raua i Tongareva, Penrhyn. 13. Vaine – e tane. I anau aia i Ivirua, Mangaia.

Tona tua tapapa

Anau ia aia i Rakahanga i te ra 10/12/1942, e 79 ona mataiti. Koia te ono o te tamariki a Papa Orake e Mama Taimataiti. I te mataiti 1963, kua akaipoipo atu aia i tona tokorua, to matou metua vaine, koia oki, Marion Marurai. E 9 a raua tamariki: Renny(f), Marion(f, twins), Rereiti(m),

Katai(m), Taimataiti(f), Ngatokorima (m, deceased), Kimipapa(m, deceased), Matangaro(f), Tangitungane(m), Ngatupuna (m). E 7 tamariki angai: Iriea(m), Travel(m), Leon Andrew(m), Jonathan Andrew (m), Kimi Jnr (m), Martha(f), Christian(m), E 30 mokopuna, e 13 ina.

Tona Oraanga Evangelia

I te mataiti 1973, ko te mataiti teia tau ei te oraanga o to matou metua tane, i raro ake i te au apiianga a te Orometua Tekere Pereeti i roto i te Ekalesia Ivirua. Kua o katoa aia ki roto i te Apii Bibilia a te Orometua Tekere Pereeti i te reira tuatau e kua riro katoa mai aia e mema maroiroi i roto i te Ekalesia Ivirua.

Te au taoanga tana i mou

1. I te mataiti 1973 – 1975, kua riro mai aia ei Puapii Tapati e pera katoa ei Opita no te Boys Brigade.
2. Mei te mataiti 1975 – 2002, kua riro mai aia ei Puapii Ngao no te Apii Tapati no tetai 27 mataiti. Kua riro katoa mai aia ei Captain no te Boys Brigade.
3. I te mataiti 1974 kua riro mai raua ko tona tokorua ei diakono e kua akatainua raua i te Tapati ra 6 no Okotopa. Kua rave maroiroi raua i te angaanga na te Atua i runga i te reira taoanga e tae ua atu ki te Mataiti 1986. E taingauru ma ta'i (11) o raua mataiti i runga i te taoanga diakono.
4. I te Mataiti 1986 kua akatainua raua ko tona tokorua ei Tauturu Orometua i roto i te Ekalesia Ivirua. E toru ngauru ma ono (36) o raua mataiti i te tavinianga i te Atua i runga i teia taoanga.
5. Mei te mataiti 1985 ki te 1987, kua ikiia mai aia ei mata no te Ekalesia Ivirua i roto i te Uipaanga Maata tei raveia i te enua Rarotonga.
6. I te mataiti 2014 – 2016 Ua aere aia i NZ no te va'i (operate) i tona nga turi e ua rave katoa aia i te angaanga tavini i te Atua i roto i te Ekalesia Ivirua Congregation i Akarana. Ua riro katoa aia ei puapii no teia Ekalesia i te au akono anga mei te akateateamamao anga i te keingakai tapu (oroa) a te Atua, akaivi akoanga, akatainu i te aronga mou taoanga e te kimi Ekalesia e te vai atura.
7. Kia tae mai i te Aotera, ra 10 no Mati 2022, kua tae mai te reo kapiki o tona Atu kiaia.

E tumu toa ua inga i Arepapakani, e rima katau no Peniela i te tupaeanga i tana angaanga, ua oro ana i puna kiore, ua ta'ata'a i tona ua Mangaia, ua akamoe i tana taiki. *Aue te inga ote aronga toa e, e te taoanga tamaki kua akarukeya e.* Aere ra e to matou metua tane, Tauturu Tavini o te Atua, ei Paradaiso tatou e aravei akao ei.

Tataia e tana tamaine, Marion Orake Harry



MAMA TEARURU TAMARUA RIGGOT *MAMA ARURU*, as she is affectionately known by many, was born on 2 December 1929 here in Matavera. She was the daughter of PUANGI TAMARUA and JOHANNA WILLIAMS. Mama never got to know her mother, who passed away during Mama's birth. She grew up in Matavera with her dad Puangi and her mother's family, the Williams. Mama's dad, Papa Puangi remarried to Ina Ama and they had 9 children. Mama's younger siblings: Puretū, George (deceased), Pero (deceased), Mere, Teakariki, Ruta, Puangi, Tarani (deceased) and Tereapii.

Mama married Joseph Riggot from Aitutaki in 1952 and they started their big beautiful family, having the following children: Ioana (deceased), Merani a.k.a. Mere, Tearuru a.k.a. Pepe (deceased), Atira, Matangaro, Joseph a.k.a. Popoe, Ani, Tutai, Nicky and Taneao. Nicky the son of Merani was legally adopted by Mama and Papa. Mama and Papa also brought up Taneao and treated him like their very own son. In addition to Mama's 10 children, she is blessed with 32 grandchildren, 43 great grand-children and 6 great-great-grand-children.

Mama loves the church. She's not much of a singer but she is one of those in the engine room that powers on behind any church activity and celebrations. Mama is a very resourceful person and is

able to whip up any dish or donation to contribute to church activities. She was truly a faithful servant of God, a member of the Matavera CICC all her life, both her and our Papa.

Mama's life was consistently full on from the break of dawn to the late hours of the night. There was always family, children and more children that her and Papa nurtured and took care of, providing everyone with food and a nice place to sleep. There are also the animals - horses, pigs, goats, chooks, dogs and cats. Those animals were well-fed and looked after as well unless they breed beyond management, where in the days Mama will dispose of them, humanely of course. Mama helped Papa in the plantations and at the same time managed to find time to maintain her own home garden.

Mama may be small in stature but she is extremely BIG in every other aspect of kindness, love, generosity and hard work. Mama lived to the beautiful age of 92 and at that age, was still physically fit, mentally alert and full of energy. She was inspirational and a role model to women.

She is definitely a rare breed, a beacon of life in so many regards, a quiet achiever in every sense of the word. A humble and wise woman, she has set the bar high in terms of values and principles and has led by example.

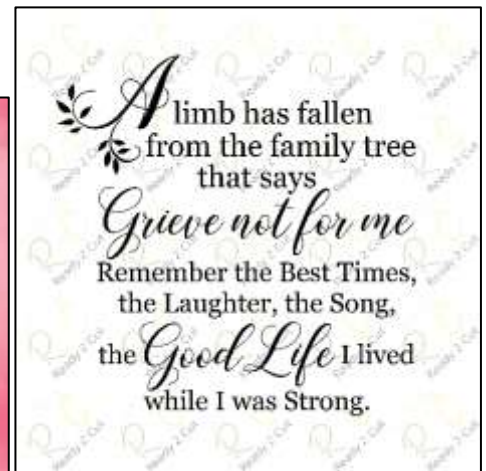
Mama in our view lived the fruits of the Spirit: love, joy, peace, patience, generosity, faithfulness, gentleness, kindness and self-control. Mama has shown us the way and it is now over to us to keep her legacy alive. So, the very least we children, grand-children, great and great-great grand-children can do is to follow in the beautiful footsteps she took for 92 long years. We have no excuse not to, as we are lucky not to have experienced the challenges and struggles that she and Papa had gone through.

Although this is about Mama, it comes with acknowledgement to our Papa, Joseph Riggot, who demonstrated unrelenting support and unconditional love for all of us children and our extended family and most of all, his total love and dedication to the love of his life, Mama.

Mama passed away peacefully in Sydney at her daughter Merani's home on 19th February this year 2022, and was put to her final resting place on 17th March next our Papa at our family home in Pouara, Matavera. We miss Mama terribly but are comforted that she is resting with our Almighty God.



Write-up and photo submitted by daughter Atira



Bereavement quotes/Google

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.

1. FIRST PHYSICAL EVIDENCE OF ROMAN CRUCIFIXION IN BRITAIN UNEARTHED IN HOUSING ESTATE

Archaeologists have found the "best physical evidence for a crucifixion in the Roman world" at a Cambridgeshire housing estate.

The remains of a man, who had a 5cm iron nail embedded in his right heel bone, were discovered in an ancient grave in the village of Fenstanton alongside a wooden board he is thought to have been pinned to.

He is believed to be aged between 25 and 35, and his emaciated skeleton suggests he was most likely a Roman slave who was routinely punished by his master.

The 5'7" tall body was uncovered by a team of professional excavators in 2017, who were analysing the site ahead of a housing development being built. The man died between AD 130 and AD 337, according to radiocarbon dating.

It is the first example of a Roman crucifixion in the UK, and one of only a handful of similar cases worldwide.

David Ingham, who led the excavation, told The Telegraph: "It's the best example of a crucified individual from the Roman world. We'd like to stage a reconstruction at some point to see what he looked like. We'd use the skull and recreate the whole body."

Corinne Duhig, an archaeologist at the University of Cambridge who examined the remains, concluded that crucifixion was the only likely explanation for the injuries.

It is thought that the man's limbs had been tethered during his life, as his lower legs showed signs of thinning due to shackles.

He was likely crucified on a roadside half a mile away from the small cemetery in Fenstanton where he was buried.

Crucifixion was the main form of capital punishment in Roman times. Constantine the Great banned the practice during his reign in AD 306-337.



Google images

Romans reserved crucifixion for condemned slaves, rebels and lower classes. It was designed to prolong an agonising death, and to serve as a warning to others.

Suffocation was the usual cause of death, as the unnatural position of the arms being pinned above the head meant the condemned person couldn't take enough air into the lungs.



Despite the link between crucifixion and Christianity, experts believe there was no religious element in this case.

It is highly unusual for a victim of crucifixion to be buried, as they are usually left in the open area or thrown into a pit.

It is also very rare to recover the nails used to pin the person to the wooden frame, as they were often recovered following death due to their value in Roman times as a metal. Most crucifixions were also carried out using rope.

Biblical texts refer to crucifixion taking place with wooden crosses, but using a wooden board instead is thought to be a local variation in this case.

Archaeologists at work in Fenstanton excavate the Roman remains - Albion Archaeology/SWNS
No other nails were found in the man's body, suggesting that he was tied to the wooden frame with rope and the heel bone nail was to prevent him from moving.

There was a 1cm-deep hole near where the nail was embedded in his heel, suggesting more than one attempt to pin his body to the wood.

Archaeologists believe he would have hung for more than a day slowly dying.

The first skeletal evidence for crucifixion was found in 1968 during an excavation of a cemetery in Giv'at ha-Mivtar in Jerusalem. A heel bone with an embedded nail was discovered.

However, the remains were less well preserved than the Fenstanton man, and had been moved from one burial site to another.

Other skeletons with holes in their heels were discovered in Mendes in Egypt in the 1990s, and in Gavello, Italy, in 2006 - but it is not certain that the holes were caused by crucifixion.

Fenstanton man was found in a cemetery with six other graves. His remains are one of 48 sets which were found by archaeologists in five Fenstanton cemeteries during digs between 2017 and 2018.

Phoebe Southworth, The Telegraph, Wednesday December 8, 2021, on Yahoo News

2. CHURCH 'CLIMATE' CHANGE (DECLINING MEMBERSHIP) PROMPTS SOME TO ADAPT

Journalist Michael Kinsley famously added a twist to American politics when he redefined a "gaffe" as when "a politician tells the truth – some obvious truth he isn't supposed to say."

As the Rev. Neil Elliot of the Anglican Church of Canada discovered, this term also applies to religious leaders.

After seeing 2018 General Synod reports, the denomination's research and statistics expert produced an analysis that included this: "Projections from our data indicate that there will be no members, attenders or givers in the Anglican Church of Canada by approximately 2040."

Reactions to his candor varied, to say the least. I think of it very much like ... people's responses to climate change," said Elliot, updating his earlier remarks in a video posted by Global News in Canada.

Signs of church "climate" change? In the early 1960s, Anglican parishes in Canada had nearly 1.4 million members. But that 2018 report found 357,123 members, with an average Sunday attendance of 97,421. The church had 1,997 new members that year, while holding 9,074 burials or funerals.

Canada's national statistics agency reported that 10.4% of all Canadians were Anglicans in 1996, but that number fell to 3.8% in 2019.

People have one of three reactions when faced with these kinds of numbers. The first is "denial," said Elliot, counting the options on one hand. "People are saying ... 'It's not happening.' Then there's people who say, 'We can stop it.' And then there's people who say, 'We can adapt.'"



Google images

"The 'adapt' language is much more rare and I'm only starting to hear it (in) the media in the last few months," said Elliot. "That's what I'm trying to get us to do within the Anglican church. It's, 'How do we adapt to it?' not, 'How do we stop it?' or ... people burying their heads in the sand."

The decline is real and cannot be denied, he said. However, he is convinced this "decline is going to bottom out, or change. That is, IF we are going to take the opportunity to reframe who we are. If we still say, 'No, we're all about a prayer book that was written 400 years ago,' then people are ... going to arrive at our doorsteps and go, 'Nah. I don't think so.'"

Various reports indicate, logically enough, that Anglicanism is not the only struggling faith tradition in Canada, a nation in which religious trends tend to emerge earlier than in the United States. Membership in the United Church of Canada – created nearly a century ago by the merger of four mainline Protestant churches – peaked at 1.1 million in the 1960s. Official reports in 2018 showed 388,363 members, with 120,986 regularly attending services. Meanwhile, Roman Catholicism now represents 32% of Canadians over the age of 15, according to StatCan, down from 46.9% in 1996.

To the south, leaders in the U.S. Episcopal Church keep seeing similar trends. In official 2020 numbers, the denomination's membership fell to around 1.57 million – down from 1.64 million a year earlier, and way down from the 3.4 million members claimed in the heady days of the 1960s. Average Sunday attendance in 2020 – a year that included some pandemic numbers – fell to 458,179 from 518,411 a year earlier.

How low can things go? The denomination's official 2020 spreadsheet indicated that, in the extreme case of the Diocese of Northern Michigan, the average Sunday attendance fell to 233 people out of a total diocesan membership of 908, spread over 21 parishes. At this point, Episcopalians feel like they are living in the "narthex" between the church life they once knew and the realities seen in the world around them, noted Presiding Bishop Michael Curry's address – via Zoom – to last fall's House of Bishops meeting.

Google image



"We're kind of back in our physical church buildings, but kind of not. Narthex. We wonder how many will return," he said. "The remnant will always return. Narthex."

At this point, Curry said his priests and people can dream not of easy recovery, but of a "new and re-formed church, not formed in the way of the world. ... No longer centered on empire or establishment, no longer fixated on the preservation of institutions, no longer propping up white supremacy or in collusion with anything that hurts or harms any child of God or God's creation."



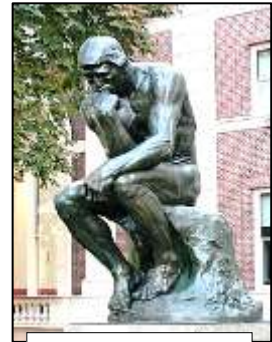
*Terry Mattingly, [Knox News | The Knoxville News-Sentinel](#), Thu, January 27, 2022, 12:02 AM
Terry Mattingly leads [GetReligion.org](#) and lives in Oak Ridge. He is a senior fellow at the Overby Center at the University of Mississippi.*

3. TE PUAPINGA MAATA O TE APII

(Note: freelance writing is the style adopted in this article, meaning not the usual, proper, right way of good writing, a bit like the broken language [mixture of Maori/English] currently spoken in the Cook Is today)

1. Akatomoanga

Maseli 10.1: *E tamaiti kite ra, e rekarekaanga ia na te metua tane; kareka te tamaiti neneva ra, e aueanga ia na tona metua vaine.* Manako au e, e atianga meitaki teia i te pupuaa atu no runga i te puapinga maata o teia mea e Apii, Education; ko te reira ia te tumu tapura no teia atikara. Kare i te Pakari – no te mea no ko mai te pakari i te Atua, e ka rauka te reira i tetai uatu na roto i te au mataara tei akakiteia ki roto i te bibilia – ko te Kite ra e te Marama, ko te ka rauka mai mei te au ngai apii, me kore me orongaia mai e tetai tangata, me kore ka rauka mai na roto i te akara matatioanga/careful observation i te au mea e tupu nei i vao ake i te ngutuare. No reira ko te *Knowledge/Kite* e te *Understanding/Marama* taku ka komakoma atu ki runga, kare i te *Wisdom/Pakari*.



Statue of The Thinker

2. Akaueanga kia aere ki te Apii

Ko te aere ki te apii, e akaueanga te reira na te ture basileia, e inangaro katoa no te maataanga o te au metua. I roto nei i te Kuki Airani, kua akataka mai te ture e ka anoanoia te tamariki kia aere ki te apii mei te 5 anga o to ratou mataiti e tae uatu ki te 16 (*section 23[b] of the Cook Is Education Act 2012*). I muri ake i te 16 anga o te mataiti o te tamariki, kare a te reira ture tapeka akaouanga i te tamariki kia aere uatu rai ki te apii, te vaira ra te utunga me kare te ture e aruia (*section 115 of the Regulations to the Act*). Ka karanga ireira paa tatou e, e ikianga ia i rotopu i te tamariki, nga metua e penei e te au puapii. Mei tera paa oki te tu, me meitaki te tamariki i ta ratou apii, ka akamaroiro i te metua – te maataanga ia ratou – auraka te tamaiti/tamaine kia akamutu vave i te apii, kia aere uatu rai aia ki te apii, even ki te au apii teitei i vao mai i te basileia me e chance tetai ka rauka mai. Te kite atura oki ratou e, e ngai mamao ta te reira tamaiti/tamaine ka aere, a long way to go and perhaps have the potential and capability of achieving great things.



3. Aereanga ki te apii i te tuatau mua

I toku meangiti anga, tamanako au e okotai rai taime a toku nga metua karangaanga mai kiaku e, *Taviviki tu ki runga aere ki te apii, ka noo mai koe ki te kainga no te aa?* Kia akara au ki te tupu nei i teia ra, kare ia ra e akaraanga e mei te reira rai te turanga i teia ra, koia oki tai tuatua a te metua, akarongo te tamariki. Penei i teia ra ka anoanoia te reira aerenga tuatua kia taiku putuputuia, penei nga mea taime i te marama, penei e tai taime i te epetoma, ka poitirere au e i te au ra katoatoa! Noatu ra te reira, e puapinga maata to te apii, i manako ei te kavamani e ka amani i tetai ture te ka riro i te opara i te tamariki ki te apii, no te mea kua papu meitaki oki i te kavamani e pera nga metua te puapinga maata o te apii e tana ka akaoki mai ki te tamariki me mamaata mai ratou. Ko te mea akaaroa, e maata te au basileia i teiane i ao kare e ture mei te reira te tu, me kore ngata i nga metua i te tuku i ta ratou tamariki ki te apii no te tu ngata o te oraanga i te nugutuare. Akara ki runga i te internet, ka poitirere e ka tangi kotou me kite i te reira tu oraanga.



Eaa te kai/lunch me aere ki te apii i te tuatau mua? Teia ta ratou i mua atu iaku i akakite mai, e vi, tuava, to (sugarcane), taro, maniota, tarua, nu, meika – e au kai kare no roto i te toa, e au kai meitaki katoa no te oraanga kopapa. Manuia ratou me tu i te varaora i tetai au atianga. Parai ki te pata e te tiamu? Akore mea peia i te reira tuatau i na ratou mai ei. Tae mai ki toku tuatau – no te aa, some fruits, varaora i tetai taime e

pata to roto, nu, no noodles, no biscuits, no chips, no meat pie, no sweets, no sweat! Tereora College – sometimes packed lunch from home, at times puao tonati e te fizzy drink mei ko mai i te toa o Auntie Mau i tetai tua mai i te mataara, to mua atu toa, kare to teia ra no te mea e mea akaouia/rebuilt to teia ra.

Turanga pirianga o te tamariki ki te au puapii: discipline, discipline, discipline all the way. Any deviation from the norm, you get a smack on the bum or at the back, or stay at school after closure for punishment, which many times include utiuti tita pikikaa on the top field. Tuatua te au puapii, akarongo te au tamariki, as simple as that, sweet as, kare rava e paupau tuatua, all smooth sailing in a way. End result; disciplined kids then and later on in their lives, most actually worked for their daily meals.

4. Aereanga ki te apii i teia tuatau

E too old roa oki au i te oki akaou ki te apii i teia tuatau, ko teia ra taku i marama atu me kore opu mai mei taku uarai nga tamariki, te tokorua who was formerly a Primary School teacher, e taku e kite pu uatu ra i teia ra, tena ia i raro nei:



- Tau i te turanga lunch, kare e maata akaou ana te fruits e te au kai enua, e kai no roto i te toa te maataanga o te taime ta te tamariki e apai ana ki te apii i teia tuatau; fizzy drinks, sweets, meatpie, scone, doughnut, pizza, noodle, etc.



- I tetai au taime, at the college level, kare e apai lunch akaou, e moni ra ka apai to buy lunch from the lunch van that comes around at lunch time, me kore mei te toa/shop i runga i te apii, me kore mei te toa mai o Auntie Mau across the road as mentioned under section 3 above.

- Maata atu te taringa-turi o te tamariki i te apii i teia tuatau me akaaite iatu ki toku tuatau.



- I toku tuatau, no drugs, no smokes, no alcohol; i teia tuatau, some of these things unfortunately are at school but hardly seen or picked up by the teachers. Rapu mai ia kotou me kare kotou e irinaki, or ask the kids if you really want to know.

- I toku tuatau, everyone walks to school (primary) or by bus (college); i teia tuatau, not many kids walk to school, they're dropped off instead, however still going by bus to college as before. Heaps of bikes at Tereora for the 16+, which is the qualifying age for a license.



- Tetai mea akaarua, tuketuke te maki o te tamariki i teia tuatau, like autism, obese, e te maata uatu ra, penei as a result of changes in the food consumed today, both at home and at school.

- Sadly also, the Maori language is almost gone, at least in the schools on Rarotonga; kare iara e puapinga akaou ana i te tuatua Maori ki te tamariki i teia tuatau no te mea ka pau mai oki ratou na roto i te reo Papaa, eaa ia pakau. Don't believe me? Well try speaking to any of them from any school on Rarotonga!



5. Puapinga o te apii

Ko te puapinga maata o te apii, kare rava e puapinga kia taumarouia, no point in arguing about whether education is important or not, because it is hugely important whichever way one looks at it. Teia ireira i raro nei tetai au mea ei turu i te puapinga o te apii:

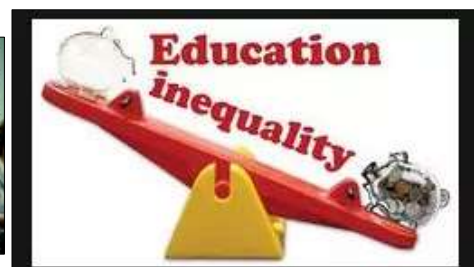
- Kite i te tata i toou uaorai ingoa e te ingoa o toou au taeake
- Kite i te tata tua/writing stories, leta/letters, ripoti/reports, akaki i te au pepa/filling in forms everywhere
- Kite e te marama i te au mea tei tataia/understand what has been written – marama atu ireira koe i toou uaorai akapapaanga kopu tangata mei tei rekotiia ki roto i te pia akavaanga, kite atu reira koe e kare ua oou pirianga ki tera kopu tangata, mari ra ki tera.
- Kite i te pau i te au uianga i runga i te pepa tarere, pati atu ei ireira koe i te apii, tuku iatu ei koe ki te University, rauka mai te au pepa memeitaki, rauka mai ei te ngai angaanga meitaki, tu te are, rauka mai te motoka, patikara,..... eaa ia pakau kua paunaia te taime i te akarongo anga i te tuatua a nga metua e, *Taviviki tu ki runga aere ki te apii, ka noo mai koe ki te kainga no te aa?* Tau mari ireira te tara a te Papaa ko tei na ko mai e, *Investing in Education is the best investment under the sun.*
- Akatupu iatu ei ta Maseli 10.1 tuanga mua tei na ko mai e; *E tamaiti kite ra, e rekarekaanga ia na te metua tane*



6. Tu kaui o te apii

Ok, ariana, mei teia pakau oki e moni toka/coin, e rua ona tua, 2 sides, head and tail. Me e pakau peia rai tetai no te apii? Eaa ka kore'i. Teia tetai au akaraanga i raro nei:

- Rauka mai te kite e te marama, rauka atu ireira te marama e ka akapeea me tapikikaa kia rauka mai te moni! Aue taue, auraka ravaia i na Paulo ei! Kare rava te apii i akakoroia kia taangaanga pera ia te kite e te marama!
- Kare tika'i oki e rauka mai te kite e te marama i te rave i te au peu neneva o teiane i ao, taua aereanga rai ki te apii, rauka atu ireira i te kite e ka akapeea te reira au peu kia akatupuia! Another aue taue, kare rava te apii i akonoia no te reira tutu kite e te marama. Education was never meant to enable anyone to be deceitful, but to utilise the potential that is inherent in him/her for his/her own good and for the good of society, tira rai.
- Me rauka mai te kite e te marama e oti taangaangaia mei tena nga mea e taikua ra i runga nei, te akatupuraia i te rua o te tuanga o ta Maseli 10.1 i tata e; *kareka te tamaiti neneva ra, e aueanga ia na tona metua vaine.* Kare ra e ko tona metua vaine ua ka aue, pera katoa tona au taeake ma te au tuaine, tona kopu tangata, tona oire, e pera te enua katoa. Tera te aiteanga, kua kaimoumouia te oraanga ta te Atua i oronga mai ki te reira tangata.



7. Ka akapeea ireira

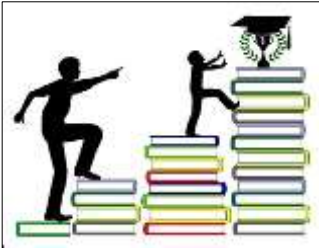
Teia oki ta 1 Petero 3.11 i akakite mai, *E kopae i te kino, e rave i te meitaki, e kimi i te au, e aruaru atu.* Tera ireira te aiteanga me akapiriia atu teia irava ki te tumu tapura o te apii:

- Ka tauturu te au metua i ta ratou tamariki e aere ra ki te apii – apii tua tai (primary), tua rua (secondary), tua toru (tertiary) – kia akapou i to ratou manako apii ki runga i te tuanga 5 i runga nei. Ko te reira katoa oki ta te Pae Apii e umuumu ra kia rauka i te tamariki ia ratou e aere ra ki te apii. Me te pera ra, kia akameitakiia te Atua.
- Ka tauturu te au metua i ta ratou tamariki e aere ra ki te apii auraka rava kia akavaitata atu ki te au mea e taikuia ra i roto i te tuanga 6 i runga nei. Kare katoa oki e ko ta te Pae Apii ia i anoano i te tamariki kia pera. Again, me te pera ra, kia akameitakiia te Atua.



Tira rai, kare atu kare mai, short and sweet, sweet as.

8. Popani



Ko te kimi i te kite e te marama i te au mea o teiane i ao kia riro ei puapinga e ei akameitaki atu i to tatou oraanga kopapa, irinaki au e ka tau kia tuatua tatou e, e tuanga ia tei anoano to tatou Atua kia rave tatou, e akaueanga me akamanako meitaki tatou, according to the Apostle Paul in 1 Thessalonians 5.21,22: *E akara matariki marie i te au mea katoa ra; e te meitaki ra, e tapu marie. E kopae atu i te au mea tu kino ra.*

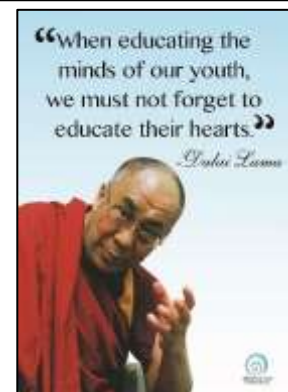
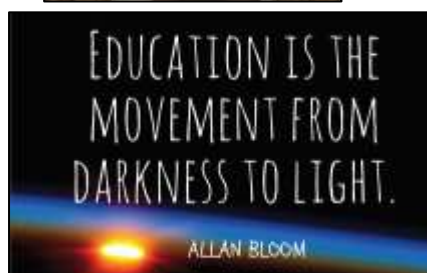
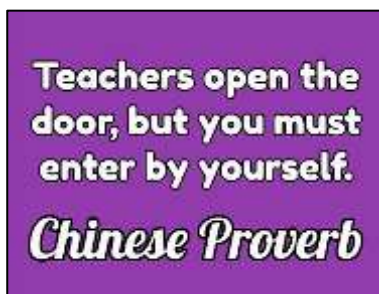
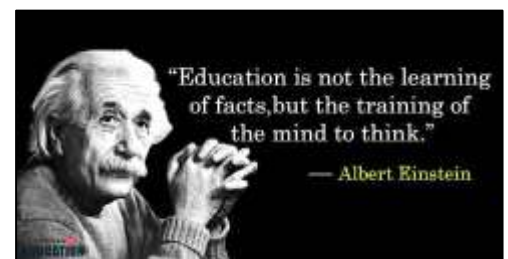
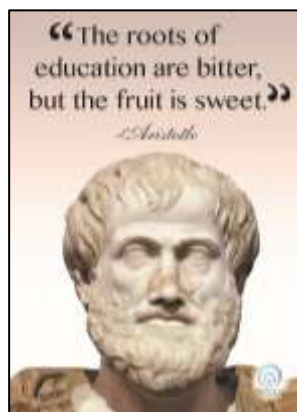


Tera ireira te aiteanga, i te tuatau o te apii – primary, secondary, tertiary – e pera katoa i muri ake i te apii tei te au ngai angaanga tatou kare i retire ake, ka umuumu tatou ia *Kite* raua ko *Marama* kia varenga mai kia tatou ei tauturu ia tatou i te akatupuanga i te meitaki. Ka taangaanga katoa tatou ia raua – me anoanoia – kia tauturu mai ia tatou i te kopae atu anga i te au mea tu kino kare e riro mai ei meitaki no to tatou oraanga kopapa. I roto i te reo porenā, *we must utilise the knowledge and skills achieved through education for the improvement of our physical well-being, and also capitalise on the same achievements to assist us dispel everything in this world that are likely to lead to our downfall and destruction.*



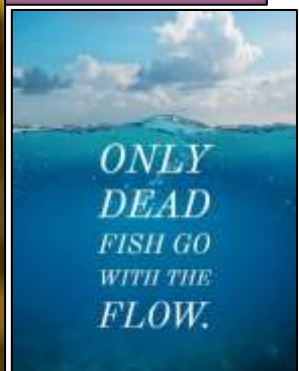
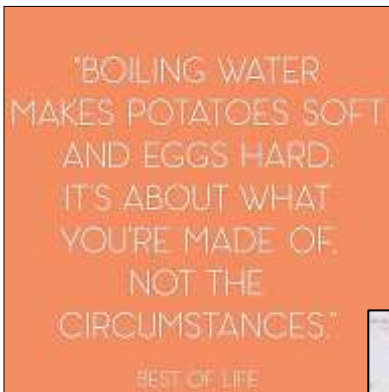
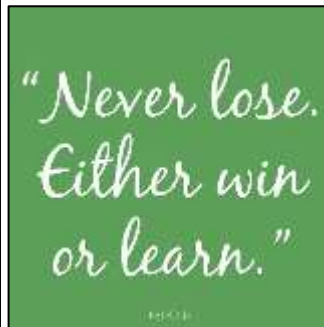
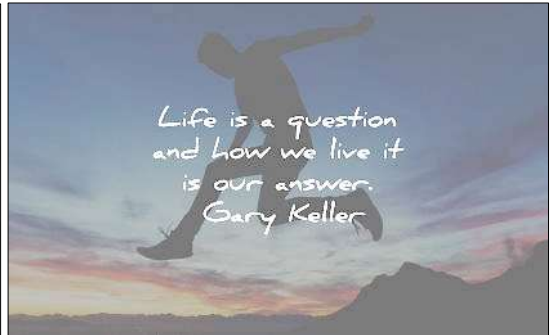
Ko tena ia te taopenga'anga o teia tata'anga, ka kite ireira in the next article.

SOME WISE SAYINGS ABOUT EDUCATION



Tataia e Nga Mataio/no ko mai ia Papa Google te au images. Relevant section of the Education Act 2012 was provided by Junior Ngatokorua, CICC Legal Adviser.

MEANINGFUL QUOTES



IMMIGRATION LAW AND COOK ISLANDS MAORI LANGUAGE

Introduction

Kare rava au e kiriti i te kena kainga o taku metua e mate uatu au. The opening of the country's border a few weeks ago has somewhat compelled me to make some observations and suggestions with regard to immigration law and the preservation of our Reo Maori Kuki Airani. I feel these are challenging times in light of a pandemic coupled with a pending recruitment of foreign workers into the country primarily to fill job vacancies which allegedly could not be filled by Cook Islanders. Such influx of people will naturally have an impact on the fabric of society and in particular the Church. I might add more often than not so too the entry of other religions into the country which our people are not accustomed to. This paper seeks to address 2 of these issues as stipulated above.

The recent enactment of a new Immigration Act for the Cook Islands was indeed a milestone in the history of the country. To date, this is the first ever comprehensive immigration law, which was passed by the Parliament of the country with the support of both sides of the House. Such 'ngakau taokotai' is not only good but extraordinarily great for the country.



Kia akameitaki ia te Atua no teia ta te Kavamani i rave akenei. Meitaki maata katoa ki to tatou Paraima Minita e tona Ruru Minita, te au mema o nga tua e rua, to te Kavamani e te Tua Akatanotano.

In writing this article, I have considered, while at the same time conscious of the negative impact of immigration on some of our Pacific neighbours as a consequence of colonization. Australia, Aotearoa New Zealand, Hawaii and New Caledonia are examples of the indigenous people, having been reduced to a minority in their own lands. Many of us don't want this to happen to our little paradise, the Cook Islands.

In more recent times, Fiji too demonstrated the negative impact of immigration which ultimately reduced the natives to less than 50% of the population in the 80s. This negative impact of immigration unfortunately led to the overthrow of democratically elected governments in 1987 and through the years to 2006. Surely no thinking person in his or her right mind would like to see a repeat of what occurred in Fiji in our little paradise, or to see the country being taken over by migrants. And for this very reason the country needs an informed public and since CICC is the biggest Church in the country it clearly has a role to play here. That is to say its members should be alerted to this and where necessary to hold Immigration officials to account. This can be done by ensuring that the fundamental objective in all aspects of immigration is to adhere to the fair application of the law thereby guaranteeing that the Cook Islands remain in the hands of the indigenous and future generations of Cook Islanders.

English and Cook Islands Maori languages

I don't have to articulate the need to have Maori run parallel to English in immigration law. In both Australia and New Zealand respectively an applicant for permanent residence, as an example, requires a good command of English or passing an English Test in order to meet that criterion especially for permanent residence (PR). This is required even if the applicant holds a degree from those countries. It may sound trivial but that is the legislation in those countries, from which the Cook Islands law derived from especially in recent years. And why are we not following Australia and New Zealand in imposing the same requirement for Cook Islands Maori? I have no idea. However, I do know that our language needs preservation and the promotion of its use and accordingly, I submit we should follow suit. Perhaps the inevitable question for us is when and how?

I hold the view that if a person believes that the Cook Islands is his or her home then the person concerned should and must strive to learn and speak the Cook Islands Maori language and be able to amalgamate with Cook Islands Maori society. What examples do we have to show that this can be accomplished? The late

Catholic Priest Father John and Professor Papa Ron Crocombe, both of whom were permanent residents were fluent Maori speakers. Not a problem to either of these Papas. I might add they were better than many of us in speaking the Reo.



In 2006, my late brother, Tony Hakaoro and I along with Mama Tupou Manapori, the late Vaine Temaiva Nicholls, the late Papa Tupae Pepe and others convened a conference at Hillary Collegiate in Otara focussing solely on our language, its survival and how to preserve it. At the time, the findings were that to preserve and promote the use of Cook Islands Maori language it requires teaching it in early childhood, primary, secondary and tertiary educational institutions. Approximately 16 years on there seems to be very little progress or improvement made (if any). And since Cook Islands Maori is still one of the identified Pacific languages which are still at risk of being extinct, we need to do more and act now, this time I suggest by legislation. In so doing, there is a distinct need to amend the Public Service Act and the Immigration Act respectively to include a good command of and/or conversational Cook Islands Maori as a mandatory requirement for all civil service positions in the government. The same applies to PR and work visa applications.

I believe such law would create employment for many retired teachers, orometuas, and public servants to teach the language to others worldwide. This can be done on line perhaps by zoom. Clearly, this would generate employment for our people right in our Ekalesias and villages thereby stimulating the economy of the country in a way that has not been seen in the history of our country. I believe this will lead to many people including Cook Islanders to study and speak Cook Islands Maori so that they can obtain employment in the government as well as the tourism industry of the country. When this occurs, the survival of our Reo Maori Kuki Airani is almost guaranteed.

Let me now focus on work visa law since the country has reopened its borders yet again. In recent weeks, it is noted that media reports speculated the recruitment of migrant workers from abroad including having chartered flights to bring them into the country. Such stipulation suggests a tendency to ignore immigration law and what appears to be in the best interest of the Cook Islands people especially when there are many or an alleged surplus of jobs which needed to be filled. And this is what is happening in the country right now. Nevertheless, I would confine my comments principally to immigration work visa and related issues rather than addressing the impact of the impending influx of foreign workers into the country.

Work visa

I believe temporary visas especially work visa is the most sought after by offshore and local non-Cook Islands people and likely to be the most problematic of all temporary visas once the law is applied. A work visa allows entry, for a limited time, with the right to work. The due date of the visa will be stamped in a passport. It is the duty of the worker to depart the Cook Islands prior to the expiry of the holder's visa, or to reapply for another temporary visa, before the expiry date.

The job that the applicant has been permitted to do will be clearly set out on the visa and working in any other employment other than the specified one will be perceived and treated by Cook Islands Immigration as a serious breach of the conditions of the visa. It should severely affect future visa applications. However, this week on Cook Islands Television, I observed Mr Gath Henderson, the Financial Secretary, alluding to some changes to this requirement which would provide some flexibility to the employee to change employer without the previous restriction applying. Allegedly, this is a new change.

Work visa requirements

The new Immigration law requirements applying to temporary visas in general such as visitors visas also apply to work visas but with an important additional layer of complexity. One of the principal purposes of work



visa immigration law is to protect jobs in the Cook Islands for Cook Islanders. Cook Islands Immigration will look to employers to support this objective and in most cases will expect the employer to demonstrate very clearly that the job that is being offered to the offshore applicant cannot be filled by a Cook Islander. Many Cook Islands employers, accustomed to making their own employment decisions, will become frustrated when they find themselves dealing with an immigration bureaucracy with which they are not familiar with, particularly with the new law.



I understand Cook Islands Immigration over the years has to deal on a regular basis with alleged fraud, deception and exploitation of foreign workers such as those who were allegedly underpaid or received partly or no wages at all. This practice often drives honest employers to be disappointed, stressed and extremely frustrated.



If an employer is genuinely compelled to look to offshore applicants to fill a vacancy because of an absence of local applicants, he or she is probably facing a reasonably serious staffing problem. Employers should note that the test is that a Cook Islander should genuinely be unavailable to fill the job for which a work visa is sought; not that the overseas applicant is 'preferred', 'works harder' or has 'better qualification'. In brief, the new immigration law should be about employers need, not employers preference.

With this foremost on the mind of an applicant for a work visa, as an example then what is likely to follow would not be a surprise to him or her.

Employers Requirements

It appears that prior to the pandemic the country has a migrant workforce of over 3,600 and that is a very high number considering the local population of around 14,000. I have and continue to advocate for Cook Islanders to be offered the jobs first. To do this the employer must be compelled by law to:

- 1) advertise the job consecutively 3 times in a local newspaper in both English and Maori
- 2) show evidence of the advertising including the dates
- 3) show evidence of the number of applicants who applied for and why they are not suitable, or alternatively provide sworn evidence that no Cook Islander applied;
- 4) refer the vacancy to the appropriate Government agency for its vetting and consideration
- 5) Refer to a local employment agency, if there is one operating
- 6) Show sworn evidence that all these referrals did not yield a successful candidate

The second stage is to recruit from outside of the country. I respectfully submit that the second preference should go to Tahitian candidates. Why? This is because of the similarity in our languages, culture and heritage. Second, it is our closest neighbor and its people are experienced workers in tourism, having been exposed to it for at least a century. How do we get workers from Tahiti? Send a delegation there to negotiate and sign a contract between the Cook Islands Government and Tahiti. I submit this is very important to both countries and should be pursued with urgency.

The third sphere only kicks in after failing to recruit a Cook Islander; first and foremost, followed by a Tahitian and only then the employer can recruit from elsewhere. In relation to the recruitment of overseas workers and in addition to the requirements already stipulated in the new legislation, the employer must also provide Cook Islands Immigration with:

- 1) A Bank Statement of its Business Account which shows that the business has been operating for a minimum of 2 years, and has the funds to meet its weekly financial obligations especially the payment of wages for its employees;
- 2) Other evidence as deemed necessary by Cook Islands Immigration to show that the business is sustainable during the employment of migrant workers.

Maintenance of character requirements of foreign workers

Once arrested and charged in the Cook Islands High Court a visit by Cook Islands Immigration accompanied by a letter should be issued to the accused pointing out that on conviction the visa is cancelled and deportation immediately follows. The employer should also be made aware of this so that preparation of replacing the worker can be instigated without delay.

All workers must have as condition of their work visa compliance with the Cook Islands law at all times including having sober habits in public and free from the influence of drugs. This is in addition to what has already been covered under the subject matter.

Health

If and when Government arrangements can be made with Tahitian workers, I propose that a health scheme for workers between the 2 countries be negotiated and signed accordingly. Other workers need private insurance.

How are the principles of fairness and natural justice applied to immigration decisions?

This is fundamental in decision making processes and one assumes that in Cook Islands Immigration and other governmental bodies they strive for this very practice in arriving at their decisions. It means according every applicant a fair, just and impartial assessment of their applications. In fact, bias is to be avoided as far as possible. The applicant must be handled with care and with an open mind, with all facts, other relevant information and circumstances being accorded due consideration. In practice, therefore, this encompasses upholding fair practices whilst being attentive to due process. It also means following set procedures and instructions, which are likely to lead to fair outcomes. Eventually, any decision made must be objective, lawful and above all else not be coloured by personal opinion or prejudice.



General remarks

In recent weeks, I have been informed by Cook Islanders who recently returned from Rarotonga alleging that a number of businesses have already employed migrant workers. Many are suspicious as to why a number of our employers (Shop Owners) are not hiring locals especially during the pandemic and in some cases even to date. Where is Cook Islands Immigration in relation to this? One assumes that they are in full control of the situation and have issued the work visa of those applicants legitimately and in accordance with the applicable law. It is hoped that this was indeed the case applying here.

Tetai au mea tei tau kia tauru'ia ki roto ite ture akatuke o te Immigration

Ka anoano maataia kia paruruia te Basileia mei te au tangata e tomo mai nei no te angaanga moni, ma te kore rava e akatapu i ta tatou au akonoanga Maori e te au ture o te Basileia. Mei teia te akaraanga, me koi

moni kua varenga ua ite kaikava, piri vaine, me kare ra, tane, anau te tamariki, akanoanoa ite ra Sabati, ma te akangaropoina i ta ratou au vaine e te au tamariki i te enua i aere mai ei ratou. Ko ratou tei akaipoipo vaine, e te tane ei tei akaruke atu i ta ratou au vaine, tane, e te tamariki ki to ratou au enua, e mea tau teia au mea i raro nei kia raveia:

- 1) Kia akamaramaia kia ratou teia au mea, ma te akamatakite ia ratou kia kore e rave i teia note mea me rave ratou, ka tipuia to ratou au visas e ka akaokiiia ratou ki to ratou au enua no reira mai ratou.
- 2) Ka anoanoia ratou kia kauraro ite au ture o te enua e te Basileia e kia akamoe au ite tuatau e angaanga ra ratou ki te Kuki Airani.
- 3) Ka anoano katoaia ratou kia tuku moni ki ta ratou au vaine, tane, to ratou au metua e te anau tamariki ta ratou i akaruke atu ki to ratou au ipukarea.

Me kite papuia te tu akatietie, ngakauparau e te patoitoi o tetai uatu tangata angaanga, e mea tau kia tipuia tona visa ma te akaoki viviki atu iaia ki tona enua.

Tiki'anga noo tinamou ki te Kuki Airani

E manganui te au tane, e penei tetai au vaine katoa, tei aere mai ki te Kuki Airani ma ta ratou au vaine, tane Maori Kuki Airani, e tei akatikaia kia noo tinamou ki roto ite Basileia e, oti akera tatara i tana vaine, tane Maori Kuki Airani, ma te akaipoipo atu ki tetai vaine, tane ke takiri kare ite Maori Kuki Airani. Uatu oki tei tupu, kua akatikaia raua katoa kia noo tinamou ki te Kuki Airani. E manako kia tauruia teia i raro nei ki roto ite ture ou:

- 1) Me tatara koe i taau vaine me, kore ra, tane Maori Kuki Airani kia tipu katoaia toou tikaanga tinamou kia noo ki roto ite Basileia, mari ua mei te mea e, kare noou te tarevake i matara ai korua ko taau vaine me, kare ra, taau tane.
- 2) Kia akamaramaia ra teia ture kia ratou e au vaine me, kare ra, tane Maori Kuki Airani ta ratou i akaipoipo ai, kia kore rava e riro ei poitirere ki tetai uatu tangata.

Ko tena ireira tetai au manako taku i raverave mai ei akakoukou ite nga tumu tapura i runga nei. Na kotou e ioio e te akapararauare atu ite reira ki roto ite ngakau tangata. Kia riro teia au manako ei tauturu ite paruru i to tatou Basileia e te reo Maori Kuki Airani ta te Mesia i akarangatira ia tatou. *E mou piri tikai tei rauka ia koe, auraka taau korona kia riro i etai ke.* Kia manuia rava ite Atua.



Our ancestors crossed the ocean, as in the illustration above, to seek new lands across the sea. Kua teretere ana to tatou au uj tupuna na runga i te moana maata, mei teia akatauanga i runga nei, no te kimi enua ou i tetai tua mai o te moana. (History of Rarotonga up to 1853, by Taira Rere, 1981, p.6)

Write-up by Hakaoro Tuauri Hakaoro; images, apart from the last one above, from Google



THE MAKING OF A MUSICIAN

PROFILE OF PAPA NIPU RAI NIPU

The Stevie Wonder of the Cook Islands

Introduction

PAPA NIPU RAI NIPU (Dob 26/11/1941), affectionately known as the Stevie Wonder of the Cook Islands, has a passion and love for music that spans a period of 50 years and well known amongst Cook Islanders worldwide. Although recorded and showcased predominately in the Cook Islands, New Zealand and Tahiti respectively, it has also reached Australia where there is now a high concentration of Cook Islanders who live in the main centres of Melbourne, Sydney, Brisbane, Perth, Gold Coast and Cairns.

Passion for Music

This love of music started in the year 1958, on his island of birth Rakahanga, Cook Islands shortly after Mr Éric de Bisschop's raft traveling with others from Peru towards Tahiti but missed their target and were swept along towards the Cook Islands where on August 30 the raft went aground and was wrecked at Rakahanga in the northern Cook Islands. Eric de Bisschop was a French seafarer, famous for his travel, was the only person who died in this tragic accident. Papa Nipu first sung publicly at a thanksgiving service for the crew of the raft.

Cook Islands Boys Brigade and its Brass Band

The Boys' Brigade (BB) is an interdenominational Christian youth organization, conceived by Sir William Alexander Smith to combine drill and fun activities with Christian values. Following its inception in Glasgow in 1883, the BB quickly spread across the United Kingdom and became a worldwide organization by the early 1890s. It was started in the Cook Islands by Reverend Challis of the London Missionary Society in 1935. From then onwards the organization attracted the membership of almost every single boy and young men in the Cook Islands throughout the rest of the 1900s.

At the age of 17, Papa Nipu became a member and thereafter a corporal of the Cook Islands Boys Brigade. He taught himself how to play musical instruments, notably the bugler and trumpet and owing to his potentials, capabilities and competency he was promptly appointed as the bugler and subsequently promoted onto the trumpet of the Boys Brigade Brass Band at Rakahanga. At the time the church minister and patron of the BB based at Rakahanga was the late reverend Matatia Taikakara, known today as the Cook Islands Christian Church. In 1963 Papa Nipu shifted to Rarotonga, the main island of the Cook Islands and was the appointed bugler at the Boys Brigade camp held at Rarotonga that year.



Cover page of a recording by Papa Nipu (from Google)

In 1964 Papa Nipu returned to Rakahanga. In 1965 he relocated back to Rarotonga where he started singing live on Radio Cook Islands alongside Mr Takai Ngatipa, also a well-known Cook Islands singer.

April 1966 saw Papa Nipu traveling back to his island of birth Rakahanga, this time as officer of the Boys Brigade (BB) specifically to formally deliver the new uniform of the BB from the old khaki one to black trousers/shorts and white shirt. It was received by the BB and indeed by the whole community with great enthusiasm and appreciation.

Boys Brigade Camp in Tahiti

A year later in January 1967, on Rakahanga Papa Nipu was now promoted to assistant captain of the BB. Such position carried responsibilities and respected throughout the Cook Islands. In fact, this was the only well-known and active organization specifically created for boys and young men in their Christian lives. In



April 1967 Papa Nipu returned to Rarotonga again on invitation as the BB burgler for the Cook Islands to attend the BB Battalion camp in Tahiti. Apparently and according to Papa Nipu the Tahitian BB and the wider community in general thoroughly enjoyed the Cook Islands BB Brass Band who played regularly during the camp.

Secular Band

On his return to Rarotonga, he was asked in the same year to again sing live on Radio Cook Islands to which he agreed. It was from there that he subsequently joined the Ada band of Papa Scuda Munokoa, then a well-known Cook Islands resident band. They played all over Rarotonga in those years.

In 1968, in the political campaigning for the general elections of that year, Papa Nipu was the singer for the Cook Islands political opposition movement who called themselves the United Cook Islanders – a loosely grouped of independents opposed to Papa Sir Albert Henry. Papa Nipu also composed a song for Papa Sir Albert Henry specifically as the first Premier of the Cook Islands who led the country into independence. It became a hit song in the late 60s.

In 1969, Papa Nipu suffered and was diagnosed with eye problems. Papa Nipu was confined to the hospital for months and was allowed to sing to patients on the hospital by the late Dr Joseph Williams, who was then the chief medical officer of the Ministry of Health and later became Prime Minister of the country. Patients were happy and some even claimed to have been helped tremendously in respect of their recovery by the music Papa Nipu was providing to them. The late Vaine Daniel and Papa Nipu sang the song: *You never know just how much I need you*, a favourite in the 60s on Radio Cook Islands.

Moved to New Zealand

In 1970 Papa Nipu played in the junior Pearly Stars Band on Rarotonga just before he moved to New Zealand on 2nd July 1970. Shortly after arrival in Aotearoa he formed the Orama Band who played in hotels, nightclubs, weddings, birthdays and other community-based events. It was a band available to perform any musical contract when required.

In 1979, he visited his island of Rakahanga for the first time since moving to New Zealand. In April of the same year Papa Nipu was invited to join and accompanied the Rakahanga group to Rarotonga for the commemoration of the Cook Islands self government celebrations. The group went to Rarotonga via Tongareva, the island of his mother, also located in the northern Cook Islands. He played there on Tongareva during their brief stopover, much to the appreciation and contentment of his family and the people of that island as a whole.

Papa Nipu believes that the musical talents he has was conferred upon him by the Almighty God. Others say that his skills enabled the Rakahanga group to win all the trophies at the constitution celebrations on Rarotonga of that year 1979. He went back to Rakahanga with the group before returning to New Zealand in 1980.

On 16 February 1981 Papa Nipu set up the Rakahanga community here in Auckland and the Kaina Boys Band respectively. The latter played at the Reef Comber and the Bali Hai nightclubs. Between 1982 and 1984 Papa Nipu was living at Tokoroa playing there solo. In 1985 Papa Nipu was hired as the quest artist at the Bali Hai nightclub, with his former band the Kaina Boys. He accompanied the Kaina Boys to Tahiti that year and played in Taravao with Petiot, the latter a well-known and famous Tahitian lead guitarist. They on the same trip also played at the elite Pitate Nightclub in Papete, the Tahitian capital.

Community Fundraising

In November 1989, Papa Nipu gave his time for free to fundraise for the Crippled Children Society of the Cook Islands. He took to Rarotonga \$3,000 for the cause from Auckland. The first show was held at the Constitution Park where he presented the three thousand dollars donation to the Crippled Society Fundraising Committee and that was also the night he changed his name to *Cook Islands Stevie Wonder* because he is blind just like the real Stevie Wonder himself.

From Rarotonga he toured islands in the Southern Cooks sponsored by Air Raro. He started on Mauke and raised \$600, then to Atiu where a total of \$1,500 was raised and was left with the committee on those islands.

He then flew to Aitutaki where he performed at the Rapae Motel and raised \$700 dollars, then to Mangaia, and raised \$1,500. Mitiaro followed and in one night alone he managed to raise \$2,500. At the Constitution Park and other nitespots around Rarotonga he eventually raised a total amount of \$34,000 for the Crippled Children Society of the Cook Islands. Given the total population of the Cook Islands, this amount was certainly phenomenal.

Helping Cook Islands Bereaved Families

Since 1991, Papa Nipu has been promoting the Lagoon View Funeral Directors and receives no pay for the last 24 years, though he gets discounts for the people. To date he is still helping them voluntarily.

Radio voluntary work

Between 1994 and 1999 Papa Nipu worked voluntarily on Radio 531 in Auckland on the programme *Moonshine Show*. In 1995 Papa Nipu ran a Radiothon on 531PI and raised \$26,000.00 for the cyclone that hit Mauke, one of the islands in the Cook Islands that year.

Guide Dogs

Papa Nipu through the years has 3 guide dogs. He named them as Beau, Daniel and Griffin. He composed and recorded a song for each one of them.

Composition and Registration

Papa Nipu composed 138 songs including one each for 2 former Prime Ministers of the Cook Islands, Sir Albert Henry and Sir Pupuke Robati. He also recorded these compositions and was the lead vocalist in those events. He has registered his work.

Recording Studios

Papa Nipu was recorded by the following studios throughout the years:

- Wade Sworboda – 1977, Cook Islands
- Tahiti Arevareva Studio-Spartem – 1986, Tahiti
- Vaimutu Studio – 1988, Auckland
- Onu Studio -1992, Auckland
- Puna Kaiaruna -1995, Auckland
- Teva –1996, Tahiti
- Chelburn Studio Albert Samuel -1998, Auckland
- Hereone Studio -2001, Auckland
- Teniko -2003, Auckland
- Terito Studio -2014, Auckland



In August 1967, a BB Cook Is contingent, together with the BB Cook Is Brass Band, attended a BB camp in Tahiti. Above shows the boat, Bodmer, arriving in Papeete, Tahiti. Papa Nipu was a member in the band. See story and more photos of the trip in CICC Newsletter 48, pp.50-51.

Study

In 1974, he attended Homai College where he learned Braille, cooking, door mat weaving etc. In 1999 he entered the Auckland University to study the grammar of the Cook Islands Maori language. He was successful in both courses.

Tours

- In 2001 and 2002, he toured Tahiti with the Superstars Band.
- In 2004 he led the Rakahanga community group to Melbourne and Sydney Australia for fundraising for the construction of their Community Hall on Rarotonga.
- 2008 to Rarotonga for the Constitution Celebrations as a member of the Rakahanga group.
- In 2009, went to promote Vaimutu CD in Tahiti.
- In 2010, went to Rarotonga to entertain for the draw of a Monster Raffle.

- In 2013 Papa Nipu led the Cook Islands East Tamaki Ekalesia Brass Band to Melbourne, Australia, for the Cook Islands Christian Church General Assembly.

Cook Islands Christian Church (CICC)

In 1984 Papa Nipu was ordained as an Assistant Deacon. He was promoted to the Deacon’s position in 1990. He has been a Deacon now for 32 years and to date is still very active in his church.

Marriage and Family

Married on 18 April 1962 on Rakahanga to Tuhe Hererahi. Papa Nipu lives with his wife and family in Manureva, South Auckland. They have 6 children, 29 grandchildren and 14 great grand children.

Concluding remarks

The Cook Islands Stevie Wonder certainly fits well in the *one-of-a-kind* category. The musical talent that he believed was bestowed upon him by the Almighty God, he certainly made good use of it to benefit not only himself but heaps of others in the community as well – inside and outside of the church – as his profile above shows. The saying *you reap what you sow*, in Cook Islands Maori *angaanga meitaki, tutaki meitaki*, applies squarely to him.

May the Good Lord continue to bless The Man for the rest of his days.



Papa Nipu (top left and bottom left with glasses) and members of the East Tamaki Ekalesia Brass Band at the CICC General Assembly in Melbourne, Australia, September 2013. Photos from p.8 of CICC Newsletter #52.



Google image

Write-up by Hakaoro Tuauri Hakaoro, Manurewa, Auckland

STUDY OF GENESIS

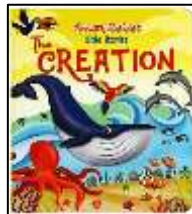
(Part 6, continued from newsletter 84)

In verse 27, we will see that **God created man, male and female.**

While these two persons equally shared God's image and together exercised dominion over creation, they were equally by divine design physically diverse in order to accomplish God's mandate to multiply. This is to mean that, neither one could reproduce offspring without the other. This, as I have mentioned earlier, is a summary of God's creative work, and we will see more of it in detail when we get to chapter 2.

David, in Psalm 8, also speak of man's uniqueness as he sees himself through the eyes of God. **What is man that you are mindful of him, the son of man that you care for him?** Then he outlines the reasons:

1. You have made him a little lower than the angels.
2. You have crowned him with glory and honour.
3. You have made him ruler over the works of your hands.
4. You have put everything under his foot.
 - a. All flocks and herds.
 - b. Beasts of the field.
 - c. Birds of the air.
 - d. Fish of the sea.
 - e. Everything.



The ultimate purpose of God's creation of man was also to create a true relationship between God and man. In the Garden of Eden, man had the privilege of walking hand in hand, side by side with God. How long that relationship was, the Bible doesn't say, but *I would presume that it was only a short while.* Man fell, and brought disharmony to all creation, and everything was accursed because of him. The relationship was broken.

The question that we need to ask is, Did God despise man forever? The answer is No, but He provided a remedy, through the woman, and we will see that in chapter 3.

The beginning of the creation of the human race is marked by the usual "And God said." However, God's command that follows is not an impersonal (third person) "Let there be . . ." but rather the more personal (first person) "Let us make."

Second, whereas throughout the previous account the making of each creature is described as "according to its kind," in the account of the creation of humankind it is specified that the man and the woman were made "in our [God's] image," not merely "according to his own kind." Their image is not simply that of the human being; they share a likeness to the Creator.

Third, the creation of humankind is specifically noted as a creation of "male and female." Previously gender was not considered to be an important feature of the creation of the other forms of life, but for humanity it takes on importance. Thus the fact that God created "man" as "male and female" is stressed.

Fourth, only human beings have been given dominion in God's creation. This dominion is expressly stated to be over all other living creatures: sky, sea, and land. Thus the text portrays humanity as a special creature different from the rest of the creatures but like God, made in the image and likeness of God.

Many attempts have been made to explain the plural forms: "Let *us* make man in *our* image, in *our* likeness" :

1. The plural is a reference to the Trinity.
2. The plural is a reference to God and his heavenly court of angels.
3. The plural is an attempt to avoid the idea of an immediate resemblance of humans to God;
4. The plural is an expression of deliberation on God's part as he sets out to create the human race.

5. The singulars in v.27 ("in his own image" and "in the image of God"); rule out explanation 2, since in the immediate context the creation of man and woman is said to be "in *his* image," with no mention of them in the image of the angels.

Explanations 3 and 4 are both possible, but neither explanation is specifically supported by the context. Verse 27 states twice that "man" was created in God's image and a third time that man was created "male and female." The same pattern is found in Ge 5:1-2a. The singular "man" is created as a plurality, "male and female." In a similar way the one God ("And God said") created humankind through an expression of his plurality ("Let us make man in our image").

Following this clue the divine plurality expressed in v.26 is seen as an anticipation of the human plurality of the man and woman, thus casting the human relationship between man and woman as a reflection of God's own personal relationship with himself. Since it is a mystery, it must remain as a mystery.

After God had created man, (verse 28, 29.) He blessed them, gave the command saying:

1. Be fruitful.
2. Multiply.
3. Replenish the earth.
4. Subdue it.
5. Have dominion....



This is a continuation from verse 26 – 28, which involved reproduction and dominion. In verse 28, **God blessed them and said to them, Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.**

The word blessed is mentioned again, as if there was an ordination of the created and the purpose of their existence being outlined as the above. The importance of the "blessing" cannot be overlooked since it remains a central theme throughout the book of Genesis and the Pentateuch. The living creatures have already been blessed on the fifth day (v.22); thus the blessing here extends to the whole of God's living creatures, including human beings. The blessing itself is primarily posterity. Thus already the fulfillment of the blessing is tied to man's "seed" and the notion of "life" two themes that will later dominate the narratives of Genesis.

And when God blessed them, He also marked them as being under his special protection, and gave them power to propagate and multiply their own kind on the earth. A large volume would be insufficient to contain what we know of the excellence and perfection of man, even in his present degraded fallen state. Both his body and soul are adapted with astonishing wisdom to their residence and occupations; and also the place of their residence, as well as the surrounding objects, in their diversity, colour, and mutual relations, to the mind and body of this lord of the creation.

The contrivance, arrangement, action, and re-action of the different parts of the body, show the admirable skill of the wondrous Creator; while the various powers and faculties of the mind, acting on and by the different organs of this body, proclaim the soul's Divine origin, and demonstrate that he who was made in the image and likeness of God, was a transcript of his own excellency, destined to know, love, and dwell with his Maker throughout eternity.

God, having just created the universe, created His representative (dominion) and representation (image, likeness). Man would fill the earth and oversee its operation. Subdue, does not suggest a wild and unruly condition for the creation because God Himself pronounced it good. Rather, it speaks of a productive ordering of the earth and its inhabitants to yield its riches and accomplish God's purposes.

God also designed man's diet after his creation. Therefore, we will see that in verses 29, 30. **Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground, everything that has the breath of life in it. I give every green plant for food." And it was so.**

I have given you every herb, for meat. It seems from this, says an eminent philosopher, that man was originally intended to live upon vegetables only; and as no change was made in the structure of men's bodies

after the flood, it is not probable that any change was made in the articles of their food. It may also be inferred from this passage that no animal whatever was originally designed to prey on others; for nothing is here said to be given to any beast of the earth besides green herbs - Dr. Priestley. Before sin entered into the world, there could be, at least, no violent deaths, if any death at all. But by the particular structure of the teeth of animals God prepared them for that kind of aliment, which they were to subsist on after the Fall.

Thus man's diet was then designed and prepared by God. This also included the whole animal kingdom

1. Every herb bearing seed.
2. Every tree.
3. Fruits.
4. Green herb.

These are to be meat for man. This is a clear evidence that man beginning, and for how long? We will Noah's age. God allowed man to

And God saw everything that He very good. And the evening, and day. (verse 31)

And, behold, it was very good *tob* was very good *indeed*.

good as they could be. The plan executed, the different parts nature, limits, mode of existence, mode of sustenance, properly and secured; for everything was formed nature, so that nothing could be encumbering the operations of hand, or rendering them inefficient to the end proposed on the other; and God has so done all these marvellous works as to be glorified in all, by all, and through all.



Beasts were also included. was a vegetarian from the see that after the great flood of eat meat after the flood.

had made and behold it was the morning, were the sixth

meod, or and behold/alas it Superlatively, or only good; as wise, get the work well properly arranged; their manner of propagation, habits, permanently established and to the utmost perfection of its added or diminished without matter and spirit on the one

And the evening and the morning were the sixth day The translation and the evening, and the morning emerged from the root, to mingle; and properly signifies that state in which neither absolute darkness nor full light prevails. It has nearly the same grammatical signification with our twilight, the time that elapses from the setting of the sun till he is eighteen degrees below the horizon and the last eighteen degrees before he arises.

Thus we have the morning and evening twilight, or mixture of light and darkness, in which neither prevails, because, while the sun is within eighteen degrees of the horizon, either after his setting or before his rising, the atmosphere has power to refract the rays of light, and send them back on the earth. The Hebrews extended the meaning of this term to the whole duration of the night, because it was ever a mingled state, the moon, the planets, or the stars, tempering the darkness with some rays of light.

The morning looks out; to define a beautiful figure which represents the morning as looking out at the east, and illuminating the whole of the upper hemisphere.

The evening and the morning were the sixth day. It is somewhat remarkable that through the whole of this chapter, whenever the division of days is made, the evening always precedes the morning. The reason of this may perhaps be, that darkness was pre-existent to light. And darkness was upon the face of the deep, and therefore time is reckoned from the first act of God towards the creation of the world, which took place before light was called forth into existence. It is very likely for this same reason, that the Jews began their day at six o'clock in the evening in imitation of Moses' division of time in this chapter.

Thus ends a chapter containing the most extensive, most profound, and most sublime truths that can possibly come within the reach of the human intellect. How unspeakably are we indebted to God for giving us a revelation of his **WILL**, and of his **WORKS**. Is it possible to know the mind of God but from himself? It is impossible. Can

those things and services which are worthy of and pleasing to an infinitely pure, perfect, and holy Spirit, be ever found out by reasoning and conjecture? Never! for the Spirit of God alone can know the mind of God; and by this Spirit, he has revealed himself to man; and in this revelation has taught him, not only to know the glories and perfections of the Creator, but also his own origin, duty, and interest.

Thus far it was essentially necessary that God should reveal his WILL; but if he had not given a revelation of his WORKS, the origin, constitution, and nature of the universe could never have been adequately known. The world by wisdom knew not God; this is demonstrated by the writings of the most learned and intelligent heathens. They had no just, no rational notion of the origin and design of the universe. Moses alone, of all ancient writers, gives a consistent and rational account of the creation; an account which has been confirmed by the investigation of the most accurate philosophers. But where did he learn this? "In Egypt." That is impossible; for the Egyptians themselves were destitute of this knowledge. The remains we have of their old historians, all posterior to the time of Moses.

They are egregious for their contradictions and absurdity; and the most learned of the Greeks who borrowed from them have not been able to make out, from their conjoint stock, any consistent and credible account. Moses has revealed the mystery that lay hid from all preceding ages, because he was taught it by the inspiration of the Almighty.



Every Bible student, have now before him/her the most ancient and most authentic history in the world; a history that contains the first written discovery that God has made of himself to man-kind; a discovery of his own being, in his wisdom, power, and goodness, in which thou and the whole human race are so intimately concerned. How much thou art indebted to him for this discovery he alone can teach thee, and cause thy heart to feel its obligations to his wisdom and mercy.

Read so as to understand, for these things were written for thy learning; therefore mark what thou readest, and inwardly digest deeply and seriously meditate on, what thou hast marked, and pray to the Father of lights that he may open thy understanding, that thou mayest know these holy Scriptures, which are able to make thee wise unto salvation.

God made thee and the universe, and governs all things according to the counsel of his will; that will, is infinite goodness, that counsel is unerring wisdom. While under the direction of this counsel, thou canst not err; while under the influence of this will, thou canst not be wretched. Give thyself up to his teaching, and submit to his authority; and, after guiding thee here by his counsel, he will at last bring thee to his glory. Every object that meets thy eye should teach thee reverence, submission, and gratitude. The earth and its productions were made for thee; and the providence of thy heavenly Father, infinitely diversified in its operations, watches over and provides for thee. Behold the firmament of his power, the sun, moon, planets, and stars, which he has formed, not for himself, for he needs none of these things, but for his intelligent offspring.

What endless gratification has he designed thee in placing within thy reach these astonishing effects of his wisdom and power, and in rendering thee capable of searching out their wonderful relations and connections, and of knowing himself, the source of all perfection, by having made thee in his own image, and in his own likeness! It is true thou art fallen; but he has found out a ransom. God so loved thee in conjunction with the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

Believe on HIM; through him alone cometh salvation; and the fair and holy image of God in which thou wast created shall be again restored; he will build thee up as at the first, restore thy judges and counsellors as at the beginning, and in thy second creation, as in thy first, will pronounce thee to be very good, and thou shalt show forth the virtues of him by whom thou art created anew in Christ Jesus. Amen.



To summarize chapter 2, it zooms in and expands chapter 1:24 – 31 in a more detailed arrangement. There are a few points that we need to bear in mind:

1. We now see God and creation through man's eyes.
2. Adam was made from the dust of the earth.
3. The Garden of Eden was an enclosed place of fields and trees.
4. Trees were made beautiful as well as for food, because man was given the capacity for beauty, which animals do not have.
5. Geographical location of Eden is identified as Mesopotamia, which is part of modern day Turkey.
6. Adam was put in Eden to **till it** and **keep it**. It was work from the start!
7. *It was in Eden when God instituted the Edenic Covenant.*
 - a. *To populate the earth.*
 - b. *To subdue the earth.*
 - c. *To exercise dominion over the animal creation.*
 - d. *To care for the garden and enjoy its fruit.*
 - e. *To refrain from eating the fruit of the tree of knowledge of good and evil, under the penalty of death.*

(Prophecy Study Bible – John C Hagee)

8. Adam named the animals and everything else as a sign of authority over them.
9. Adam had a capacity for language and intelligence at the start.

To be continued



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