



Cook Islands Christian Church

Newsletter

73 Mar 2019



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



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Gospel Day at
Ngatangia, Rarotonga,
October 2018



Photos by Ngara Katuke

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CICC NUTILETA 73

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 peapa akakitekite numero 73 tei akamataia i te mataiti 2005. Ko te mea mua teia no te mataiti 2019.

Tetai tuanga ei akaaravei ia tatou, manako au i te apai mai i te tumu tapura o te Pure Epetoma ta nga Orometua i Rarotonga nei i akanoo no teia mataiti 2019, tena tei akaariari manako tatou ki runga, koia oki *E akameitaki, e kimi, e tongi, e kapiki e akarongo i te Atua i te au atiangā katoatoa / praise, seek, taste, call and hear the Lord at all times – Salamo 34:1-22*. Irinakianga e tei konei to tatou ngakau, vaerua e te manakonakoanga na roto i te mareva o teia mataiti ta te Atua i akameitaki e i akatomo ia tatou. No reira kia manuia i roto i tana ake e i tana ake apai anga i te satauro o to tatou Atua ko Iesu Mesia i teia mataiti.

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

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

2. 90 YEARS OF GUIDING IN THE COOK ISLANDS



N MY HONOUR, I PROMISE TO DO MY BEST, TO DO MY DUTY TO GOD AND THE QUEEN, TO SERVE MY COUNTRY AND TO KEEP THE GUIDE LAW. This is the story of how the birthday was celebrated by the Girl Guide movement of the Cook Islands on Saturday 13 and Monday 15 October.

Saturday 13 October, 8.00am, Takamoā

Maanakai, ra 13 Okotopa, i te ora 8.00 i te popongi, kua mati atu te anau tamaine Girl Guide o Rarotonga ki uta ia Takamoā, mei taatai atu ia Sinai, no tetai angaanga tei paraniia e ratou, no te akaepaepa-anga i te ra anau-anga o te putuputu-anga tamaine Girl Guide o te Kuki Airani. Kua rave ratou i tetai akamaara-anga na roto i te tanu-anga i tetai tumu tiare maori ki roto i te aua o Takamoā. Kua riro te reira na te Peretiteni, Papa Orometua Tuaine Ngametua, e te Paterono o te Girl Guide, koia a Lady Tuaine Marsters i tanu. Turuturuia e te anau i roto i te Punavai Ora e to ratou au Arataki katoa.

Kua na roto teia angaanga i tetai tuanga rave Pure ki runga i te taua, na te anau tamaine o Avarua Girl Guides i rave teia. Kia oti teia tuanga, kua rave i reira te tanu tiare. I muri ake i teia kua raveia te akatapu-anga i tetai au kai akaputu tei apaiia mai e te nga Kamupani Girl Guides o Rarotonga nei – Avarua, St Joseph, Nikao, Arorangi, Titikaveka, Ngatangia e Matavera. Kua akaoti teia na roto i tetai au karere akamaroiro e te nenei tutu ki runga i teia taua. Tei akatupu ia te Girl Guides i te mataiti 1928, ra 26 Okotopa.

Akameitaki-anga maata kite au Arataki o Takamoā, no tei Ariki mai i te pati-anga a te anau tamaine e to ratou au Arataki. E porokaramu teia e raveia ia ana i te au mataiti katoatoa, inara ka tai nei, ka raveia tetai angaanga mati ki runga i te taua o Takamoā e te tanu i tetai tumu tiare maori.



Monday 15 October, 5.00pm, St. Joseph Hall, Tutakimoa

The St Joseph hall was full of music, the evening light up with songs and drumming for the members and leaders. Each Guide company on Rarotonga celebrated the evening with a difference. Parents, Committees, supporters joined this celebration. Various groups and individuals was also invited to this celebration. Girls Brigade, Boys Brigade, Scouts, Takamoa Theological Students, Church leaders and Traditional leaders were part of this special celebration.

The Master of Ceremony, Ms Tatari Mitchell said, we want to give thanks to the Lord for the many blessings, to various groups or individuals for supporting us. Also remembering all those who have left us and moved on. We raise our hat for you all. We encouraged our girls to wear colourful pareu dresses and beautiful flower Ei's for this celebration. The evening went well.

To our sister guides in the Outer Islands, Meitaki Ngao, Meitaki Ranuinui, Meitaki Poria, Ata wai wolo, Meitaki Atupaka for a great journey in Guiding. To our sister guides in the Asia Pacific Region, thank you for your support, especially to Guides New Zealand and Australian Girl Guides for always been there for us all since 1928. The World Association of Girl Guides and Girl Scouts Association (WAGGGS) for looking after us and providing us so many opportunities for women and young women in our small country. We look forward for another successful journey in the future for all our members.



Write-up and photos by Ngara Katuke, CICC Youth Media Officer, Rarotonga

3. BETANIA, TE KAINGA OROMETUA OU O NIKAO



ia Orana te katoatoa i teia rā ou nei. Te na te aroa kua maata ia ki mua ia tatou. Te karanga nei te tata Salamo; 1. Ko te rā teia tei akonoia e lehova, kia rekareka tatou e kia perepere kavana. 2. Kia kore a lehova e patu i te are ra, e angaanga puapinga kore ta te aronga i patu ra: kia kore a lehova e tiaki i te oire ra, e ara anga puapinga kore ta te aronga e tiaki ra.

Te akakoroanga kia akatuia tetai Are Orometua ou no Nikao

I te rā 30 o Noema 2015, kua tomo mai te Orometua Oirua Rasmussen e tona ngutuare tangata ki roto nei i tana Ekalesia ou ko Nikao. Kua akakite aia e, ko tetai teia o tana au moemoea ka akatupu iaia e Orometua ra i Nikao nei koia oki tetai ngutuare ou no te au tavini Orometua o te Atua ka noo ki Nikao nei.

I te rā 24 o Tianuare 2016, kua āriki te Uipaanga Ekalesia o Nikao, i muri ake i te āriki anga te Uipaanga Diakono e kia akatuia tetai Are Orometua ou no te Ekalesia. Kua ikiia tetai Kumiti Parani no teia akakoroanga, koia oki ko te Kumiti Akaaere o te Ekalesia, te au Diakono e tetai ua atu tangata tei inangaro kia o ki roto i teia Kumiti.



I te rā 22 o Mati 2016, kua akatinamou te Kumiti Parani i te manako e kia akatuia tetai Are Orometua ou, tona aiteanga ka ruru ki raro te Are Orometua takere, no te mea e are rakau te reira, e kua pe tetai au ngai o te reira are. Kua tamanakoia kia akatuia ei are blocks kia roa tona tuatau, e 4 bedroom, tetai study room taka ke no te Orometua, kia aite rai ki te are takere. Kua tamanako katoaia e mei tetai \$200,000.00 - \$300,000.00 te moni ka pou e oti ei teia are ou. Kua ārikiia teia au tamanako anga e te Uipaanga Ekalesia.

Kua akanoonooia tetai au ravenga kimikimi anga moni. Kua ikiia tetai Planning/Catering Committee no runga i te tuanga kimikimi moni. Kua uipaanga teia Kumiti e kua āriki ia e te Uipaanga Ekalesia te au tamanako anga kimikimi moni.

Kimikimi anga moni

I roto ia Aperira 2016, kua akamata te akaputupu moni na runga i te au ngutuare CICC i Nikao nei; e \$100.00 i te ngutuare i te marama. Te vai atura tetai au ravenga kimikimi moni taka ke tei raveia e te Ekalesia, e pera katoa te au rima oronga e manganui a te au taeake, to Nuti Reni, Autireria e to te Pa Enuai mai. Te aere nei rai te kimikimi anga moni no teia Are Orometua ou, kare i akaoti ake, ko te vaerua i konei, kia kore rava teia are kia kaiou.

Kua akataka ke katoaia tetai pute moni (bank account) no te akakoroanga o teia Are Orometua ou, auraka kia kapitiia ki roto i te pute moni a te Ekalesia (General Operating Account).

Akatu anga i teia Are Orometua ou

I mua ake ka akamata'i te angaanga no te akatu i te Are Orometua ou, kua uriuria te manako e me ka ta contract te akatu anga i teia are, kia viviki i te oti. Kare e ko te reira ua te tumu, mari ra kua kitea ia mai e i te au tuatau i topa ki muri, kare e maata ana te au tane, koia tikai te au aronga mou taonga e te au mapu tane i roto i te Ekalesia e aere mai ana e tauturu i te au angaanga a te Ekalesia me kapikiia. E no te rava kore i te moni e te marie i te moni e rauka mai nei no teia akakoroanga, kua akatinamouia e te Uipaanga Ekalesia e kare e ta contract te akatu anga i teia are, mari ra kua tuku te irinaki anga ki runga tikai i te Ekalesia Nikao kia akatu i te reira.

I te Varaire rā 22 no Tiunu 2018, kua neke atu te Orometua e tona ngutuare tangata ki roto i te Nikao CICC Hall noo ei e tae ua mai nei ki teia rā – mei tetai itu marama i teiane.

I te Monite rā 25 e te Ruirua rā 26 no Tiunu 2018, kua tāmāia te aua kainga Orometua – te au tumu vi, te au tumu nu e te au pu meika katoatoa. I te Manakai rā 30 no Tiunu 2018, kua akamata te vavai ki raro i te Are Orometua taito. I te Monite rā 9 e te Ruirua rā 10 no Tiurai 2018, kua vavai ia te patu taua timeni o te are taito. I te Ruirua rā 17 no Tiurai 2018, kua koia te ngai ka tuku te tango (foundation) o te Are Orometua ou. I te Ruirua rā 24 o Tiurai 2018, kua tukuia te au toka tango o te are ou.

I te Manakai rā 28 o Tiurai 2018, kua riringia te timeni o tona taua. Kia papa te taua, kua akamata rai i reira te angaanga ki runga i te are ou, mei te blocks, te rakau, te punu, te plastering, te tiling e te vai atu ra e tae ua mai ki te akaotioti anga o tona au angaanga.

Kua tere atu i te 50 te maata i te au tangata tei aere mai ana i tetai au taime i te tauturu i te angaanga ki runga i teia are. Na roto i te marama e te pakari o te Orometua, kua rauka mai tetai tauturu na roto mai i te Principal o te Takamoa Theological College no te au Anau Apiianga i Takamoa. E aka tauturu tikai ta ratou i rave i te angaanga anga ki runga i teia are ou. Kua tauturu katoa mai tetai au tamariki no roto mai i te Are Auri, e pera katoa tetai au taeake no vao mai. Ko teia au tauturu, kare e moni i pou i te Ekalesia i te tutaki ia ratou mari ua tetai tuanga ei tauturu i te anau mei roto mai i te Are Auri.

Inara tei vai nei e 4 ia au metua tane tei angaanga mei te Monite ki te Manakai, popongi ki te aiā i te au epetoma katoatoa, mari ua me e au taii tetai, kare i reira e angaanga i te reira rā. Ko teia toko 4 nei, ko te Kamuta Maata, ko te Papa Orometua Oirua Rasmussen e tona au tauturu ko Papa Kirikava Peau, Papa Charlie Tamangaro e Papa Tauturu Orometua Vai Peua. Kia akameitakiia te Atua no te maroiroi, te kite, te karape e te akakoromaki tana i oronga mai kia ratou i te angaanga anga ki runga i teia are ou nei mei te akamata anga e kua tae ki te openga. Kareka te au aronga mou taonga i roto tikai i te Ekalesia Nikao, takitai ua ake taime kua aere mai ki te angaanga, tetai pae kare takiri i aere mai ana.



Main speakers at the Nikao function, Top L-R: Puna Rakanui (MC, Deacon), Charlie Tamangaro (welcome, Secretary, Deacon), Rev. Tuaine Ngametua (CICC President), Nooapii Tearea (project background, Deacon). Bottom L-R: Haumata Hosking (Treasurer), Peau (on behalf of the builders), Rev. Oirua Rasmussen (Ekalesia minister), Oirua and Vai Peua (Assistant Minister) unveil the house signboard of "Betania."



Members of the Nikao Ekalesia sing their composed traditional hymn dedicated to Betania.

Ko te aronga tei kite i te parani mua o teia are ou, ka kite ratou e, e aka tu ke to teia are ou tei oti i te akatu ia me akaaite ia ki tona parani tikai. Te karanga te ra tuatua e, "Kare rava e mea e kare e tika i te Atua. Nothing is impossible with God". E tuatua putuputu katoa na te Orometua i te tuatua e, "Ka tauturu te Atua ia ratou e tauturu ra ia ratou uorai. God will help those who helped themselves".

Kare katoa e akangaropoina i te au mama mei roto mai i nga Tapere e 4 tei tauturu e tei oronga ua mai i ta ratou tuanga no te kopu ei angai i te au aronga angaanga i te au rā katoatoa mei te rā mua mai, e tae ua mai ki te rā openga o te angaanga ki runga i teia are ou.

I roto i te Uipaanga Diakono tei raveia i te rā 25 o Noema 2018 e te Uipaanga Ekalesia tei raveia i te rā 2 o Titema, kua akatinamouia e kia tomoia teia are i teia rā 26 o Tianuare 2019 nei. Ko te uipaanga katoa teia i akatinamouia'i e te Ekalesia te ingoa o teia Are Orometua ou. Na te Orometua Oirua Rasmussen rai i tuku mai ki te Ekalesia e rua ingoa mei roto mai i te Buka Tapu. Kua akamarama katoa mai aia i te tumu i iki ei aia i teia nga ingoa; ko Kosena tetai e ko Betania tetai. Kua akatinamou ia ra e te Ekalesia e ko Betania te ingoa o te Are Orometua ou.

Kua uipaanga te Planning/Catering Committee e kua akaari ki te Ekalesia i te porokaramu e te au akanoonoo anga no teia rā e pera katoa te au akanoonoo anga o te tuanga o te kai na runga i te au Tapere. I te Ruirua rā 22 o Tianuare nei, kua akaotioti te au tane i te au angaanga mamaata toe ki runga i teia are ou. E i te Ruitoru rā 23 o Tianuare, kua akamata te au mama i ta ratou tuanga i te akamanea i te are.

Ko tetai tuanga teia tei riro i te tauturu i te Ekalesia, koia oki ko te au maramarama e te au ngutupa o te tino are, e mea donate ia mai te reira e te au taeake. Kareka ko te au pia moe e 4, to ratou au roi moe e to ratou au akamanea, to ratou au maramarama e te ngutupa, na te au Tapere e 4 i donate mai i te reira.

Kia akameitakiia te au businesses katoatoa tei tauturu mai i te angaanga o teia Are Orometua ou, mei te T & Heather Ltd, CITC Building Centre, First Windows Ltd, e te vai atu ra, kia akameitakiia te Atua no ta kotou aka tauturu, e pera katoa ki te au taeake e te katoatoa rava tei tauturu mai na roto i te au mataara tuke ke e manganui.

I teia rā 26 o Tianuare 2019, te matakitaki nei tatou katoatoa e kua riro katoa tatou ei kite no tona akatuera anga e tona tomo anga. Te manako ia nei e kia tataia tetai buka no Betania ei kite no te au uki ki mua. Te karanga nei te Motto a te Nikao, "Bring It On, Ki Mua, Ki Mua, Ko Iesu te Kapitani." Kia Orana e kia Manuia te katoatoa.



Akapapaia/tataia e Noopii Tearea, Diakono, Ekalesia Nikao. Na Nga Mataio te au tutu i nenei.



4. TUKUANGA TANGO O TE NGUTUARE TAPAEANGA O PAMATI I AVARUA



ua roa rai te reva o Rarotonga nei i te ma'u'u'anga, penei ara atu i te 2 epetoma, kareka ra kia tae mai ki te Ruitoru 13 Peperuare 2019, koia'i te akaieie i te reva, e ra tei iti mai ki runga i te ngai tei akakoroia no te are tapaeanga o te enua tangata Pamati i Avarua nei. Tei rotopu teia ngai i nga ngutuare tapaeanga o Pukapuka/Nassau e to te iti tangata Maori o Nutireni, i tetai tua mai i te mataara mei te Are Karioi – National Auditorium. Koai te atu enua? Taku i marama, ko te kopu tangata Makea, tei oronga katoa i te enua ei akatu'anga are tapaeanga no te pa enua, e ko Pamati te enua openga i te akatu i tona ngutuare. Kua roa rai oki to Pamati tiaki anga kia akamataia te angaanga ki runga i tona are. Eaa ra i roa'i? Akore au i kite; penei kare i rava meitaki te moni, penei kua ngaro te moni, penei kua noo manako-kore ua all this time, penei kua irinaki atu irinaki mai, penei kua o mai te angaanga porotiki ki roto, penei kua mea, penei kua pera, who cares anyway, tera ua te mea maata kua akamata te angaanga.

Patianga kia tae ki te tukuanga o te tango

I te Sabati 10 Peperuare, kua raveia te combined uniform organisations church parade ki te Ekalesia Matavera, kua tae katoa mai te Mata o te Ariki Vaine (Tom Marsters e tona tokorua) ki te reira pureanga. Na te Orometua Ngateitei, Rev. Tuaine Ngametua, te pure no te mea kua leva atu te Orometua o te Ekalesia (Rev. Takaikura Marsters) i nga ra i mua atu ki Orssie no tetai akakoroanga kopu tangata. I roto i te tuatau o te tuatua akakite/notices/announcements, teia ta te vaa tuatua karere i oronga ki te katoatoa, ko te karere rai oki te reira i tae kiaia; *te patii mai nei te au Ekalesia katoatoa kia tae atu ki te tukuanga tango o te hostel o Pamati, Ruitoru 13 Peperuare, ora 10.00am. Kotou ka aere, apai atu i tetai toka na kotou. Kare au i marama eaa teia toka, penei na te Orometua e akamarama mai akonei ake.* I te tuatau ireira i akamata ei te Orometua Ngateitei i tana akoanga, i akamarama'i aia i te aiteanga o te toka; teia oki tana i akakite: *mou mai i tetai toka, tuku ki roto i te tikiro, ka aere ei koe ki te akakoroanga o te Pamati, eiaa koe e aere akapera ua kare aau tikiro toka! Ko tena ia taku urianga i te toka kia apaiia ki te akakoroanga.*

Kia akarongo au, a, e make sense rai te reira akamarama'anga. Inara kare rai au i marama eaa i patii mai ei ratou ka aere atu kia apai i ta ratou toka no te tukuanga tango, kare oki i na reira te tukuanga i te tango o tetai au ngutuare taku i kite – mei te Kainga Orometua o Nikao, Hall i Takamoa, Are Apii Sabati o te Matavera – kua vai takere te au toka i te ngai tei akakoroia, kare oki e naau rai e apai mai i taau toka. Eaa ra i pera ei? Penei no te tauianganga tuatau, mei te tuke rai o te reva i teia tuatau ta te tangata e taiku ana e, no te tauianganga reva i pakari ei te vera me kore i pakari ei te anu – “climate change” i roto i te reo Pamati. Anyway, it was strange that one has to bring his own stone for the laying of the foundation. Tera ireira te aiteanga, ka aere koe ki ko i te kauvai (river) me kore taatai (beach) tiki ei i te toka, ki atu ei paa ireira koe i te repo me kore one. No te aa, ka oki akaou ireira ki te kainga tau i te kakau, ka leva'i ki te akakoroanga. Me ka tiki vave ra koe like a day or 2 in advance, e mako ake paa ireira, as long as you don't forget to take it on the day!



Official ceremony for the laying of foundation stones of the Palmerston House at Avarua last February. Palmerston is the last of the outer islands to build a centre to assist its own people with accommodation especially those who do not stay on Rarotonga permanently; they may be travelling through Rarotonga, or coming for the Maire Nui celebrations. It will also be a place where Palmerstonians can come together for various purposes.



Porokaramu

Ara atu i te 100 tangata tei tae ki te akakoroanga, tena tetai pae ia ratou i roto i te au tutu i raro nei. Teia i raro nei te porokaramu poto – summay programme – o te akakoroanga:

- Pure akamata
- Au vaa tuatua
- Tukuanga tango
- Kaikai, akaoti, kua akaea rai

Kua riro te au tuanga katoatoa – especially the first 2 parts of the programme, including the MC – i te akatereia mai e te au taeake Pamati me kore e pirianga Pamati to ratou. Kia tae ki te atiangā o te tukuanga i te au toka ki raro, aaaaa, te vai uara te au toka kua tari takereia mai, takakore ireira iaku i te marama e kua akapeea atu te au toka tei apaiia mai e ratou tei patiia, mei taku oki e taiku ra i runga nei e i na reira te karere i te tukuiaanga ki te katoatoa, bring your own stone! Kare katoa oki au i kite ana i tetai tangata tei apai mai i tana uorai toka, penei kua apai mai rai tei roto i te kete i te ngai i vaoo ei, no idea.

I te tukuanga i te au toka ki raro i te au ngai tei akakoroia, kare i aite roa ki te mako e te viviki mei tei raveia ki Nikao, Takamoa e Matavera mei taku e taiku ra i runga nei. Kua kapikipikiia mai te au ingoa o ratou ka tuku, e oti taopenga mai te akakiteanga ki tetai uatu tei anoano i te tuku na ratou toka ki raro i te rua, okotai tukuanga.

Naringa kare te pupua'a anga a tetai pae i roa, kua oti te akakoronga i raro ake i te okotai ora. Noatu ra te reira, kua tae te angaanga o te Palmerston House ki te openga, ma te akakiteia ki te katoatoa e (1) ka raveia te tomoanga i te ra 8 o Tiurai 2019, and (2) neke marie atu ki te Auditorium Dome i tetai tua mai i te mataara no taua akakoroanga rai tei matauia, kaikai, kaikai, kaikai, no reira oki tatou iti tangata Kuki Airani e tu ia rai e te au maki tuketuke katoatoa, maata roa teia angaanga kaikai. Me kaikai mai oki tatou i tetai taimē, mei te mea atura e ko te ra openga rai teia, kare a apopo e tae mai! Eiaue, i na tera reo ei!

Kaikai

Eaa te turanga o te katikati? Puuuuuuuuu koia'i te manea, tuketuke te kai e te maata, well-organised and colourful, e i te openga iora, kua re rai te kai akore i pou. Me kua tari te tangata ki te kainga? I toku manako ae, ko te peu oki ia i teia tuatau, kare ra au i noo atuna kia tae roa ki te openga e papu meitaki ei iaku. I te oti ua anga o te tuanga puapinga e pera tetai nga vaa tuatua, kua oki mai matou ko te Orometua Ngateitei e pera tetai nga Orometua i Rarotonga nei.

Next stop?

Kua oti te tuanga mua, i na ka akara tamou atu ki te rua o te tuanga, the main event as the saying goes. Aea akenei te reira? Monday 8 July. Eaa te puapinga o teia ra? According to the history of Palmerston Island, this is the day that the Englishman William Marsters and his 3 wives from Penrhyn landed on the island. No reira te reira ra i announce ia'i e ko te ra e tomoia'i a Palmerston House. So ka kite a te reira ra.



Kaikai time at The Dome, opposite the site of the Palmerston House.

Tataia/neneia e Nga Mataio

5. KAVEANGA KAI NA TE EKALEZIA ARORANGI KI TAKAMOA



ia orana kotou e tatau mai nei i teia nuti. I te popongi Maanakai 2 Mati kua tae atu matou te Ekalesia Arorangi ki Takamoa no te kave atu i ta matou kai akaputupu ia mai e te Ekalesia. Na matou te angai i te au Apiianga e ratou e noo ra ko roto i te aua Evangelia i Takamoa tei akanoonoo ia e te Konitara Ekalesia Rarotonga. E

\$2,400 te Groceries shopping ta te Ekalesia tuanga tei tauturu atu i te kai a te au mema i akaputu mai. Tere atu i te 50 ctn moa tapiri atu te kinaki kumara, maniota te raiti, te au pia punu puakatoro, te au kai breakfast...e te vai atura tena mai te tutu...akatau iatu te rave pakau a Arorangi.

Kua tae atu te tere ki Takamoa i te ora 10am e kua aravei ia mai matou e te Puapii Maata Rev. Tere Marsters e tetai nga Apiianga e te au tamaine Apiianga e ta ratou anau. Na te Tekeretere o te Ekalesia te tuatua akaaravei anga i te Ekalesia ki tei noo ra i te tapapa mai i te Ekalesia, e te pupu atu anga i te kai a te Ekalesia kia ratou na te Tauturu Orometua te pure e te akoanga aravei anga. Kua pau mai te arataki o te anau Apiianga i te tuatua akameitaki no te Ekalesia e kua akaoti mai te akakoroanga pure openga. Kua aravei matou katoatoa kua akaruke ia ratou e kua oki mai te tere no teia akakoroanga manea ma te irinaki e ka kaikai meitaki ratou i teia marama e tae uatu ki teia marama ki mua, na Titikaveka oki ratou e angai.



Tataia/neneiia e Oki Teokoitu, Tekeretere, Ekalesia Arorangi

6. KARERE MEI TE EKALEZIA ENUAMANU NO TE AKAKOROANGA O TE UIPAANGA MAATA



i akatomo ia tatou i to tatou nei araveianga i roto i te ingoa o Iesu Mesia i teia Mataiti 2019, te nako nei te Tumu Tapura Maata o te Ekalesia Enuamanu, **“E akarongo i te Atua i te au atianga katoatoa, ma te aru i te aratakianga a te Vaerua Tapu.”**

Kia orana tatou katoatoa te ka tatau i teia Nuti leta i te aroa ranuinui o te Atua. Mei roto atu i te Ui-Ariki, Nga Mataiapo Tutara, Ui-Mataiapo, Ui-Rangatira, nga Matakeianga e toru pera nga tapua e rua, to te ture, nga Mema Paramani, Konitara Tutara e te Ui-Paanga Konitara, te Itikianga o nga Evangelia, te unga ma te potiki, te Ekalesia Tapu na te Atua tei mou i te taoanga e tae rava atu ki te anau apii sabati, pepe varevare, te karanga atu nei matou e, Kia Orana i te Aroa Ranuinui o te Atua i teia Mataiti Ou, noatu e kua tere te Mataiti 2019 i tona aerenga. Ariki mai i teia reo akaaraveianga ia tatou katoatoa.

Tika ariki mai i teia reo mei Enuamanu atu nei. Tena te tukuanga tika e tei ariki ia e te Ui-paanga Maata 32nd i oti akenei i Rarotonga e ka raveia te 33rd Ui-Paanga maata a ta tatou Akonoanga CICC ki Atiu nei i teia Mataiti 2019. Te rekareka nei matou te Ekalesia i Atiu nei pera te iti tangata Enuamanu e noo nei ki Atiu nei, i te akameitaki i te Atua no teia ngateitei i oronga ia mai kia matou e na Atiu Enu e akonokono (host) i te Ui-Paanga Maata 33rd a ta tatou akonoanga CICC.

Ae, mei taku i tuku ua ana na runga i te ratio te porokaramu a Mama Nga Teao- Papatua i te au avatea Sabati, ko te Ui-Paanga Maata ka rave ia ki Atiu nei, kua mouria te reira e te enua tangata katoatoa, kua mouria e te Ui-paanga Konitara e te aronga mana taoanga o te Enu nei.

Noatu oki e, kua tangi te tangitangi e te uiuianga e, me ka rauka ia Atiu i te akonokono (host) i te Ui-Paanga Maata 2019, na te Atua tana angaanga, te angaanga a te Atua kare ia e kore, ta te tangata nei ka kore ia. Karanga tera korero o te Enuā nei e, “Kare e angaanga e ora ana i te Atiu i te rave, i te Mana o te Atua.” E tika oki te au mea katoatoa i te Atua, Amene.

No reira te na roto atu nei iaku te oronga atu i te reo tuoroora ia kotou katoatoa te ka tere mai ki te Ui-paanga maata i Atiu nei i roto ia Okotopa, te au tavini o te Atua ma to kotou au mata, e tetai ua atu e manako nei ka tere mai, ki te iti tangata Enuamanu ka tere katoa mai no teia angaanga maata ka tupu ki Atiu nei, Aria mai, oro mai te tapapa atu nei to Enuamanu ia kotou katoatoa.

E taku au taeake Orometua e tetai ua atu e manakonako nei no te tere mai ki te Ui-Paanga Maata, I.....i, tena tei akakiteia kia tatou, ko te Orometua e tona mata e tei pati'ia e te Kumiti Akatere kia tae mai ki te Ui-Paanga Maata, ta matou ka akanoo ki roto i te au Are Ui-paanga e te au ngai i akonoia no te Ui-Paanga Maata. **KARE e arai anga i tetai ua atu tangata ka tere mai i te reira tuatau no te Ui-Paanga Maata, kia papu ra iakoe e, kua rauka toou ngai noanga i toou kopu tangata i Atiu nei. Mei tei akakite iatu ki te katoatoa i roto i te au pepa Ui-Paanga Maata ta Takamoa i tuku atu i te au ra i topa, kare kotou e tomo ki roto i te Ui-Paanga no te mea kare oki a kotou tuanga i roto i reira, kare ra matou i Atiu nei e manamanata me ka piri mai kotou i te au tuatau kai manga, ka na mua te Ui-Paanga Maata, aru atu ei te katoatoa.**

E toku au taeake Orometua, i.....i ka noo te Orometua Ngateitei e te aronga angaanga o te Head Office ki roto nei i te kainga Orometua, te aiteanga me te manako ara koe i te apai mai i toou tokorua, manako koe e ngai tetai i ko nei ia Mama Orometua i Atiu nei, SORRY kua ki a te ngutuare nei ine. Taniuniu ia mai to kotou kopu tangata i Atiu nei. Kare e ngai i roto i te Are Apii Sabati, ka riro te reira ngai ei ngai kaikaianga no te UI-Paanga Maata. Sorry ra ine.

Te meitaki ua atu nei matou, te teateamamao nei no te Ui-Paanga Maata. Tetai nuti, me kare koe i tuku mai ake i toou order no toou piriaro no te Ui-Paanga Maata, tukuia mai toou Size kia tae mai koe ka tutaki mai ei, oake atu ireira matou i toou piriaro, No monimoni,(NZ\$35:00 each) No piriaro. Me kare oki koe e tuku mai i taau order tae mai koe kare piriaro toe, anoano koe i tetai noou, tera ia ka toro atu au i tetai noou.

Ae te tavaitai nei te ngakau o te iti tangata ki te ngai okotai i te teateamamao no te Ui-Paanga Maata. Aria Mai, Turou Oro mai ka kite ki Atiu nei Okotopa 2019. Imele a Papa Orometua Michael Akava, vainepotoakavasnr@gmail.com, teleponi 33-024, kare taku teleponi apaipai e peke.

Ei taopenga, E akameitaki, e kimi, e tongi, e kapiki, e akarongo i te Atua i te au atianga katoatoa. Kia kore a lehova e patu i te are ra, e angaanga puapinga kore ta te aronga i patu ra, kia kore a lehova e tiaki i te oire ra, e ara anga puapinga kore to te tiaki ra. “Moemoea kanako i te enua o te tane, tai mata e pipiri, tai mata e kakana” I.....E.....KO.....KO.....O. Kia Orana i te Aroa ua o to tatou Atua Mana Katoatoa, mei Enuamanu atu nei.



Rev. Michael John Akava, Ekalesia Atiu

7. FROM THE DESK OF THE PCC GENERAL SECRETARY

Dear Sisters and Brothers in Christ, Warm greetings from your Pacific Conference of Churches' Secretariat. We are a week away from commencing our Lenten journey. This Sunday, the lectionary reading focus' our attention to The Transfiguration of our Lord Jesus, as his disciples, and us through them, a given a brief glimpse of the glory of the Son of God. “We celebrate the revelation of Christ's glory "before the passion" so that we may 'be strengthened to bear our cross and be

changed into his likeness.’ The focus of the Lenten season is renewed discipline in walking in the way of the cross and rediscovery of the baptismal renunciation of evil and sin and our daily adherence to Christ”¹
As we approach the Lenten season, our Pacific Churches have an opportunity to celebrate how our communities of faith have transformed our local community and an opportunity to challenge ourselves to find measurable ways to transform our church and community in the future.

LENTEN FASTS FOR CREATION

Here at the Secretariat we have been discussing innovative ways our fellow Pacific Christians can observe the Lenten season. Attached are some suggestions for national churches and local congregations that connect our Lenten journey over the next 6 weeks with our call to be good stewards of the resources we are given and good custodians of God’s creation, of which we are a part.

NEWS UPDATES

Presbyterian Church – USA

PCC received an invitation to attend the Asia Pacific consultation of the PCUSA in Chiang Mai, Thailand on January 28th and 29th. Our participation at the consultation and presentation on PCC and Pacific issues was well received and an eye opener for the PCUSA who have now committed to a stronger partnership engagement with Pacific churches. The leadership from the PCUSA Mission board will time their Pacific visit with the next Pacific Church Leaders’ Meeting.

Secretariat Planning Retreat

Programme and Finance staff were joined by Moderator, Rev. Dr. Tevita Havea and Deputy Moderator Deaconess Temalesi Makutu and 2 Fiji-based executive committee members, Deaconess Salanieta Naucabalavu and Rev. Sepiuta Hala’apiapi as well as former General Secretary Rev. Francois Pihaatae in Deuba from 6-8 March, for 3 days of reflection on the PCC journey and re-reading the stars, unpacking the resolutions from our General Assembly and laying down key areas of focus for our 2019 to 2024 Strategic Plan. We are now following up with consultations with partners before finalising our programmes and funding proposals.

PTC New Principal Inducted

The new Principal of PTC, Rev Dr Upolu Luma Vaai, was inducted in a very moving service at the PTC Chapel on Friday 8th March. PCC was represented by the Moderator and General Secretary. We congratulate Rev. Dr. Vaai and ask us all to pray for him and his family and our regional theological institution as they begin a new chapter of equipping God’s servants in the Pacific.

Australian Government Pacific Church Partnership

As part of a Melanesian Ecumenical Visit, PCC and representatives from the Presbyterian Church in Vanuatu, Vanuatu Christian Council, United Church in Papua New Guinea, Catholic Church in Solomon Islands and Anglican Church in Melanesia met with the Australian Minister for Foreign Affairs and Trade and her team to discuss the initial development of a stronger Pacific Church Partnership programme. While the Australian government will begin to roll out the programme through Melanesia, the plan will also cover Polynesia and Micronesia. The team also had dialogue with leader and representatives of Australian Churches as well as Indigenous Christian and community leaders and those involved in ministries in the margins of Australian society and Christian political advocacy. The team has urged the Australian government that any programme must be negotiated on with Pacific Churches as equal partners with PCC’s facilitation and consultation with Indigenous Australian Christian leaders and Australian Churches.

WCC Pilgrim Team Visit to West Papua

GS PCC, GS PNG Council of Churches and Pacific Youth Representative to the WCC Central Committee and Commission of Churches and International Affairs, were part of the WCC Pilgrim visit to Tanah Papua and Jakarta. This was the first large scale international group to visit Tanah Papua in 20 years. A press release from WCC on this visit is attached, however some key observations from the visit are:

¹ <https://www.umcdiscipleship.org/resources/transfiguration-sunday-why-do-we-celebrate-it-before-lent>

- The Special Autonomy Law of 2001 has failed the indigenous people of Papua and the systematic structural violence against them continues to gradually intensify.
- Self-determination includes equipping Papuan Churches with tools and resources for critical contextual theology, social activism and political engagement.
- Representatives of the 4 large churches in the region, GKI, KINGMI, GIDI and Baptist Convention presented a statement to the WCC and the group calling for a negotiating of dialogue between Indonesian State and the United Liberation Movement for West Papua on the future of the region.
- The issue of West Papua also requires the support and intervention of Indonesian Churches through the Communion of Churches in Indonesia (PGI).
- A more thorough report will be made available soon.
- PCC also received a request from GIDI church for membership and will be officially writing to the Secretariat to apply.

WCC Pacific Focus - 2020

We have been informed that next year, 2020, the World Council of Churches will be focusing on the Pacific and issues affecting the region. This focus will include Pilgrim Team visits to the region, and the possible hosting of Climate Change Working Group, CCIA and other meetings in the region.

Archbishop George Takeli – ACOM

We have received news that Archbishop George Takeli will be retiring from the position of Archbishop of the Anglican Diocese of Melanesia to contest the upcoming General Elections in the Solomon Islands. We thank Archbishop Takeli for his progressive leadership of ACOM and contribution to the Pacific Ecumenical movement and wish him well as he moves to transition to national leadership. Let us uphold him in our prayers and also the Anglican Church in Melanesia as they seek to discern new leadership.

Announcement – Commission on the Status of Women in Pacific Churches

In line with the resolutions of the Women's Pre-Assembly, PCC will be convening a Commission on the Status of Women in Pacific Churches in 2020, with follow ups from 2022. It is hoped that this commission will be a sustained intervention for churches as a method of monitoring, truth-telling, accountability and advocating on not only gender-based-violence but also structural violence, including women's participation and leadership in Pacific Churches. While this will be under the auspices of the Commission on Mission and Theology, it will be part of the programmatic work of the Women/Gender desk of PCC. We are currently discussion the funding of the desk with potential funders. Already we have had initial conversations with the Regional Rights Resource Team of the Pacific Community and the Pacific Office of UN Women and the Pacific Islands Forum as the Pacific Partnership to End Violence Against Women. The announcement was made during a High Level Event in Apia this week to launch the EU/UN Spotlight Initiative to Eliminate Violence Against Women and Girls. I acknowledge with thanks, the presence of the General Secretary of the Samoan National Council of Churches at the event. Once funding is sourced for this desk we will be advertising for a Women/Gender Ecumenical Animator to join our team.

UPCOMING

General Assembly Minutes

The proof reading of the minutes is currently underway and we hope to send this out to all official delegates in a PDF form in March.

IMR – Reweaving the Ecological Mat

The Institute of Mission and Research, our collaborative partnership with PTC, will be holding the Reweaving the Ecological Mat Conference– Pacific Churches Act On Ecological and Development Issues from March 4th – 7th, 2019, in Nadi. This project aims to assist the churches to address the emerging 'ecological crisis' in the region - from the health conditions of the people, issues of security, and gender and political violence to the degradation of the environment. The goal is to develop and advocate a contextualised, educational and practical REM Methodology that could be used at village, community and national levels to address the various aspects of the 'ecological crisis'.

Ordination of Archbishop Cama

On Sunday 10th March, Rev. Feremi Cama will be ordained as Bishop of the Diocese of Polynesia and Archbishop of the Anglican Church of Aotearoa/New Zealand. He will be the first indigenous Fijian to be Archbishop. The service will take place in Holy Trinity Cathedral in Suva. Please pray for Archbishop elect Cama as he prepares for the servant leadership role in Polynesia.

IMR Consultation

A number of Church leaders are expected to gather in Nadi from the 11th to 14th of March for the IMR Capacity Building Courses Retreat. The purpose of the retreat is to review IMR’s capacity building courses that were being conducted with the churches over the past three years. The capacity building courses are basically about building skills and knowledge capacity of church personnel for their mission work. We hope to also have some time to discuss other issues with Church leaders on the sides of this consultation.

FOR YOUR ACTION

Special dates

Please do urgently let us know of special dates in your churches – conferences, induction of new leadership, workshops etc. We would like to pray for important events and also, God-willing, ensure a PCC representative is present for your Church’s special events.

PCC ExCom and PCLM dates

We are awaiting dates of conferences and special events from Churches also so that we can ensure our PCLM and PCC Executive Committee meeting does not clash with your national church events. We hope to send out tentative dates in the next month.

If you are passing through Suva for any reason, please do come and visit your team at the Secretariat. Finally, please continue to pray for us. May God’s blessings be with you, your families, your churches and your communities this year.



Your servant in Christ,

*James Bhagwan (Rev.)
General Secretary*

LENT FASTING SUGGESTIONS

- Fasting from Plastic Packaging
 - While our family in Vanuatu is taking the lead in nationally banning plastics, as part of our Lenten fasts, we are encouraging Pacific Christians to say no to single use plastic (shopping) bags and straws and to practice reusing and recycling of plastic bottles and packaging.

- Carbon Fasting
 - Humans were put on this earth with the responsibility to be stewards of God’s great creation. We know that some of our actions have led to a changing global climate, which translates to warmer temperatures, rising sea-levels, and severe storms, just to name a few. It is time to repent and ask God for forgiveness for our carelessness with His many gifts to us. We can also take action to change our world’s projected course. Little steps can have big results. A carbon fast is a great way to make small personal changes, while also drawing attention to our society’s unsustainable love affair with carbon.
 - A carbon fast is a way to be mindful of our consumption, while participating in self-imposed restrictions. These restrictions can be simple to moderately challenging depending on an individual’s comfort level with energy moderation.
 - How to Carbon Fast:

- Unplug electronics and appliances when not in use. Reduce television and social media time in your families and spend more time in conversation, bible study, prayer and other family activities.
- Reduce your speed while driving
- Instead of buying imported products, buy local goods and products
- Use public transportation and carpooling (sharing transport).
- Try and eat local and seasonal foods that do not have to travel far to get to your table.
- Turn off your lights for one hour every day
- Say no to bottled water
- Switch to renewable energy (solar etc) for your Churches, Church offices

(A sample Lenten carbon fast calendar can be found here:

<https://acen.anglicancommunion.org/media/317842/One-page-calendar.pdf>)

- Fasting from Violence
 - Abstaining from violent actions, words and behaviour.
- Fasting from Social Media
 - Giving up social media or screen time may be a very good Lenten practice, especially if it helps us devote more time to prayer and developing our relationships to one another and to God.

PAPUA HUMAN RIGHTS SITUATION, RELIGIOUS FREEDOM, FOCUSES OF WCC DELEGATION VISIT TO INDONESIA

Villagers welcome the WCC delegation in Kaliki village near Merauke in Papua Province. Photo: Jimmy Sormin/WCC

25 February 2019

An ecumenical delegation coordinated by the World Council of Churches (WCC) visited Indonesia on 15-22 February, including the provinces of Papua and Papua Barat - where increasing violence and discrimination against indigenous Papuan people was recently highlighted in a joint statement by five UN human rights mandate-holders.



The purpose of the ecumenical delegation's visit was to express solidarity and encourage member churches and related organizations in their efforts for justice and peace in Indonesia. Organized as part of the WCC's 'Pilgrimage of Justice and Peace', the visit focused on issues concerning religious freedom and inter-religious harmony in Indonesia, and the human rights situation in Papua. The delegation was hosted by the Communion of Churches in Indonesia (PGI) and the Evangelical Christian Church in Tanah Papua (GKI-TP).

Delegation members visited churches and their Muslim community partners in Surabaya, where suicide bomb attacks took place in May 2018, and welcomed the extraordinary inter-communal and inter-religious solidarity they observed in that context. However, in a meeting with Minister for Religious Affairs Lukman Hakim Saifuddin delegation members also expressed concern over still high numbers of prosecutions under Indonesia's blasphemy law, and the ways in which the 2006 Religious Harmony Law is used to marginalize religious minorities

During their visit to the provinces of Papua and Papua Barat, delegation members met local church leaders, victims of human rights violations and conflict, traditional leaders, the governors of both provinces and other local government representatives, and Indonesian military and police officials in Jayapura, Manokwari, Merauke and Wamena. "Access to the Papua region has been severely restricted in the past," noted WCC Director for International Affairs Peter Prove. "We greatly appreciate the fact that Indonesian authorities enabled our delegation's visit to take place, and we hope that this will be the beginning of more openness and increased access for others to the territory and its people."

Nevertheless, members of the delegation were alarmed to hear from almost all the Papuans they met of the severity of the problems they continue to face. Dr Jochen Motte, Deputy General Secretary of United Evangelical Mission said, “as somebody who had the opportunity to be part of the WCC team visit in 1999, it was sad to realize that the issues mentioned in the report at that time today are almost the same and that the Special Autonomy Status ...could not meet the expectations of the Papuan people and bring an end to discrimination and human rights violations.” The Special Autonomy Law was enacted in 2001 as a basis for Papuans to play a role in determining their own political, social, cultural and economic development within the Republic of Indonesia, but almost all Papuans the delegation members encountered - including local government officials - considered Special Autonomy a failure, and that its most important elements had not been implemented.

The delegation was concerned to learn that due to migration and demographic shifts, indigenous Papuans now form a minority in their own land. Landgrabbing, environmental degradation and accelerating destruction of the forest and river resources upon which Papuans’ livelihoods traditionally depended were frequent complaints heard by the delegation. According to Papuan counterparts the prevailing development model in the territory “is for others, not for us.” Indeed, Dr Emily Welty, vice moderator of the WCC Commission of the Churches on International Affairs, observed: “Papuan people seem to be systemically marginalized and excluded in all areas of life.”

In Wamena and Jayapura, delegation members met internally-displaced people who had fled from conflict and Indonesian military and police operations in the Nduga region following an incident on 2 December 2018 in which 21 road construction workers were reported killed by an armed group. The total number of IDPs is unknown, but many are thought to be still taking refuge in the forest without support. Bishop Abednego Keshomshahara of the Evangelical Lutheran Church in Tanzania said, “it was painful to see so many child victims of this violence who fear to return home because of the presence of military and police who should be the ones protecting them in their villages and schools.”

During the visit to Papua the delegation received a joint appeal from the leaders of four churches in Papua – the GKI-TP, the KINGMI Church in Tanah Papua, the Evangelical Church in Tanah Papua (GIDI), and the Fellowship of Baptist Churches of Papua – calling for international ecumenical support for a comprehensive political dialogue for the resolution of the situation in Papua. “It is clear,” said Rev. James Bhagwan, general secretary of the Pacific Conference of Churches, “that dialogue without preconditions is the only path forward in such a situation as we encountered in Papua.”

8. AKAMAROKURA’ANGA IA TEAVA MATAIAPO O RANGIATEA

E 13 au mataiapo o Rangiatea i te katoatoa, e ko Teava tetai i roto i teia tareanga numero. Kua mou maina a George Williams i teia taoanga no tetai tuatau roa, e i tona takake atu anga ki te moeanga roa i te momua o te mataiti 2018 (tena tona tua tapapa tei roto i te nutileta 69 kapi 40), kua iki te kopu tangata i tetai o tana tamaine, Harriet, kia mou i te taoanga. I te ra 29 ireira o te marama Tianuare i topa ake nei, i raveia’i te akamarokura’anga ia Harriet ki runga i te taoanga. E rua akakoroanga maata tei raveia i te reira ra, tena ia te akamarama’anga i raro nei.



Harriet Williams

i. Akamarokura’anga

Mei tetai 80 tangata – au taeake, kopu tangata, aronga mana – i tae ki te akakoroanga tei raveia ki runga rai i te marae o Teava i Arepua, Matavera. Kua riro na Danny Mataroa i apai i te tuanga o te vaa tuatua (MC), e te Orometua o te Ekalesia Matavera, Rev. Takaikura Marsters, nana i rave i te tuanga o te pure pera te akatapuanga. Kua aru rai te porokaramu i te peu Maori tei matauia no te au akakoroanga mei teia te tu. Me akaaite atu au i teia ki tetai au akamarokura’anga tei tae au, ka tuku au i teia ki te turanga o te iti – small scale. Penei e no te reira tumuanga, kare te porokaramu i taroaroa ana, kare paa i pou te ora (under one hour), kua oti te au tuanga katoatoa i te raveia; i roto oki i te rua o to tatou reo, *short and sweet*. Mei te marae mai, kua neke atu te katoatoa ki te rua o te akakoroanga.



ii. Eeu'anga toka

Ko te rua ireira o te akakoroanga, marira te eeu'anga i te toka akamaaraanga ia Teava i mua na, i te pae i tona ngutuare i Matavera rai, kare i mamao mei te marae. Mei tetai 20 au kakau tapoki tei eeua atu tei aru te numero na runga i te au taeake ma te au tuaine tei orongaia te reira tuanga na ratou. Ko teia taku eeu'anga mua i kite e ko te kakau, kare i te iti mei tei matauia, marira e pareu kua takaraia (tye dye) ki te au kara tukeke, mei te mea atura e, e kara ke to te au pareu tatakaitai, manea tika'i e te tuke rai i taku akaraanga.



iii. Taopenga'anga i nga akakoroanga

E au taeake kua oronga i ta ratou tuatua akameitaki no te nga angaanga tei akatupuia, e te akamaroiroi i te Teava ou tei akatinamouia no te au ra ki mua. Taopenga ireira te au angaanga katoatoa na roto i te kaikai tei akateateamamaoia mai e te kopu tangata, kua kai te katoatoa e kua pangia, kare ra i pou.



iv. No runga ia Teava Ou

Tetai manga tuatua no runga ia Teava Mataiapo ou tei akatinamouia i teia ra: ko te 3 ia o te tamariki anau a George e Orieta Williams, e tamaine maroiroi i te angaanga e te kimi ravenga no tona ngutuare e tana anau kua mapu, te aere maira tana are mokopuna. E mema maroiroi katoa i roto i te au angaanga a te Tapere Rotopu i roto i te Ekalesia Matavera CICC. E tamaine inangaro katoa i teia angaanga tanu kai tei matau tatou i te kite e na te tane teia tuanga angaanga e rave ana i roto i te maataanga o te au ngutuare. E tuanga angaanga meitaki tana i roto i te Kavamani (Ministry of Transport), e tamaine tu katau i te tuatua, e kua riro nana – tauturu iatu e tana anau e te kopu tangata – i akatere i te au angaanga i te tuatau i takake atu ei tona metua tane, koia a Teava i mua na. Irinaki au e no teia au tumuanga tei kite mataia e te tangata e manganui, i manako ei tona kopu tangata e kua tau meitaki aia i te mono i tona metua tane ki runga i te taoanga Teava Mataiapo i teia tuatau. I te tuatau o te akamarokura’anga iaia, kare e aronga patoi i kitea ana, tetai katoa ia akapapuanga mai e tei muri tona kopu tangata katoatoa – extended families and relatives – iaia. No reira e te tuaine, kia riro te mana katoatoa i te tauturu e te arataki ia koe no te au tuanga katoatoa tei anoanoia i raro ake i te taoanga Teava Mataiapo.

Tataia/neneia e Nga Mataio

9. NUTI MEI ROTO MAI I TE GIRLS BRIGADE



kataonga anga i te Girls Brigade District Commissioner o Mangaia Tangike rava i te aroa maanaana o te to tatou Atua. Te karanga nei te irava, Ko te ra teia tei akono ia e lehova kia rekareka tatou e kia perepere kavana. I teia marama Peperuare i topa ake nei, kua tere atu mei roto atu i te putuputu anga Girls Brigade o te Kuki Airani nei te maine Commissioner Mrs Helen Williams e pera katoa au Ruth Areai te mata ote kamupani Tamarua ki Mangaia. Kua piri atu maua i te akatueranga anga o te angaanga ate uniform tei raveia i roto i te ekalesia Tamarua. Ko te akakoroanga maata i tae ei maua, note akataoanga atu ia Mrs Tuaine Parima i runga i te taoanga District Commissioner o Mangaia. Kua riro teia ei ngakau parau anga na tana ekalesia e pera katoa te putuputu anga tamaine i te mea oki e ka tai teia ka rave akaou ia no tetai tuatau roa.

Piri katoa atu i te reira, kua manako katoa a Mrs Tuaine Parima e kia aka taoanga ia tona papa orometua Rev William Tereora ei chaplain no te putuputuanga Girls Brigade o Tamarua e pera te mama orometua Romiromi ei patorono vaine. Manea te au angaanga tei raveia i te reira ra tei arataki ia mai e te Commissioner Mrs Helen Williams. Noatu te poto i to maua tuatau i runga i te enua, kua rauka katoa ia maua i te aravei atu i te au arataki katoatoa i roto i teia putuputu anga. Kua rauka tetai tika anga manea i te komakoma ia ratou i tetai au takainga ei tauturu ia ratou e pera i te akamatutu ia ratou no te au tuatau ki mua. Kua rauka katoa mai tetai au manako manea te ka akatupu ia i roto i teia marama Aperira e tu mai nei. i te irinaki anga e, ka oki akaou te au mata mei Rarotonga atu nei i Mangaia note au manakonako anga toe no teia mataiti i te akatupu anga i te anoano o te Atua.



Blessing of Tuaine Parima as the new District Commissioner

for Mangaia, by Rev. William Tereora of Tamarua Ekalesia



Te na roto atu nei iaku i te oronga atu i ta maua akameitaki anga ngao ia kotou te konitara Girls Brigade o Mangaia e pera te anau tamaine no tei ariki mai i to maua tere i runga i te tua o te enua. Akameitaki anga takake i te District Commissioner Mrs Tuaine Parima no te akonokono mai ia maua i roto i teia tuatau.

Avarua Girls Brigade Captain

“E kimi e tavini ma te aru ia Iesu Mesia”. Kua rauka ia Mrs Tangimokopuna Kimitaunga-Kaiou teia takainga i roto i teia Sabati pirikeiti nei. E ra mataora teia no te Girls Brigade Avarua i te mea e kua akatoanga ia to ratou captain ou te ka riro i te arataki ia ratou i teia tau. Kua riro e na te orometua Rev Vaka Ngaro i akatainu iaia e pera te former captain Mere Mokoroa ite akateretere anga i te akakoroanga o te reira ra.



*Mrs Tangimokopuna Kimitaunga-Kaiou
Avarua new GB captain*

Kua tupu mai rai aia i roto i teia putuputu anga i roto ite ekalesia Ivirua, Mangaia. i te mataiti 1993 kua tomo mai aia i roto i te company Avarua i runga i te turanga pioneer. 1996, kua riro mai aia ei opita no te putuputuanga Girls Brigade o Avarua nei. Mei tei reira ra, e tae mai i teia ra, te noo nei rai aia i te tavini i tana putuputu anga Girls Brigade o Avarua nei.

Kua iki ia mai a Tangimokopuna i runga i teia taoanga no tona tu kite karape ete maroiroi i te arataki i te au tamaine i roto i te au tuatau i topa.

Kua rekareka katoa aia i te apai i teia

turanga ite akamaroiroi i te anau tamaine i te tavini ete aru ia Iesu Mesia i roto i teia putuputuanga. I runga i te reira, te rekareka nei aia i te turuturu i te au manakonako anga o te putuputu Girls Brigade o Avarua nei e pera i te angaanga taokotai anga i te au arataki o te Boys Brigade e te Girl Guides.



Tangi new captain and former captain Mere Mokoroa



*Tataia e Ruth Makipoitire Areai
Tamarua Girls Brigade rep.
Opita GB Avarua*

10. PALMERSTON HOUSE IN MOTION



he Palmerston House is finally underway, with a lot of excited families and friends supporting in every way possible. The Palmerston House celebrated its Ground breaking ceremony on Wednesday 13th February 2019, this involved the ‘turning of the first sod’ and ‘laying of the Cornerstones’ ceremony. Mama Mere McQuarie on behalf of landowners, Makea Nui honoured the day by turning the first sod, along with Vakatini Ariki and Karika Ariki. Guests were then invited to lay the cornerstones, members from Ui Ariki, Ui Mataiapo, Ui Rangatira, Evangelia, Government representatives, Members of the Diplomatic Corp and Marsters families and friends all placed their stones to commemorate the beginning of the Marsters legacy.

Family and friends from New Zealand and Australia were also in attendance to commemorate the beginning of the Palmerston House development. Over the last few years the Committees on Rarotonga, New Zealand and Australia have been working hard to raise enough funds to build the smallest populated island in the Cook Islands and the Marsters family a hostel alongside all others in Maraerenga, Tupapa.

“This is a very big milestone for many of us, especially to those who have been behind the project since its inception over 20 years ago. It is very humbling and emotional to finally see all the hard work of many families and friends come to fruition. Sadly, many of our most dedicated family members have passed away. But I hope that some of their children and families will be able to witness the fruit of their parents’ efforts. Palmerston House is also dedicated to their memory, when completed. It is a legacy that will live on for our future generation to enjoy,” said Chairman of the Palmerston Hostel Trust, Sir Tom Marsters.

The development is well and truly on its way with a week ahead a schedule. It is expected that by mid April, the roof will be erected. The expected timeline for the completion of Palmerston House is 8th July 2019 which is also the date of the Grand Opening. This date was chosen because according to the log book of the Ship Aorai, was the date that William Marsters arrived on Palmerston with his family and workers in 1863.



Project around 3rd week Feb. Left: Pukapuka Hostel on left, facing seaside. Right: NZ Maori Hostel at right corner. Photos by Lydia Sijp, sent in by Ngara



Thursday 21 March, 5 weeks from the day of foundation stones laying. Right: as seen from the National Auditorium shelter. Photos by Nga Mataiao

If you are passing through town, take a drive through the Auditorium, you will usually catch Marsters families and friends gathered at the Aotearoa Centre, whom have graciously given the use of the Centre for the duration of the build. Thus the committee cannot thank Aotearoa Centre enough for giving us their Home during this time. The committee also acknowledges the Ministry of Culture for the use of facilities and support. There are so many community groups, individuals, families and friends who have supported the building project and we seek your continuous support throughout the development of the building.

This project means so much to all those that have been a part of the 20-year journey and we thank you all for your support and with all your help, we look forward to the dream of our own home becoming a reality in 2019. Palmerston House is the last of the hostels to be built making it very special.

Write-up by Eirangi Marsters

11. AU NUTI NO NUTIRENI



ia orana kia kotou katoatoa, e tatau nei i teia tuanga nuti mei Aotearoa atu nei. Irinaki au e, ko te akakoroanga o teia Pairere, ko te kave karere ki te iti-tangata kia kite tatou eaa te tupu nei i roto i te Ekalesia CICC. Manako akamaroiroi kia tatou te au Tekeretere o te au Konitara kia akamanako tatou i teia tuanga puapinga. Kia kite te au taeake i te mea e tupu nei i roto i te au Ekalesia. Kia kitea te tupu nei i roto i te Ekalesia. Teia te upoko nuti:

- A. TE UIPAANGA OROMETUA
- B. TE EKALEZIA ROTORUA
- C. TE KONITARA MAPU AKARANA

- D. TE TERE KI INVERCAGILL
- E. TE UIPAANGA KONITARA MAPU O AOTEAROA
- F. TE UIPAANGA KONITARA VAINI-TINI

A. TE UIPAANGA OROMETUA

Kua raveia te Uipaanga Orometua i te Varaire ra 15-17 no Peperua, e kua raveia ki Hastings e kua riro na te Orometua Abela Williams o te akonoanga CICC i akono i teia Uipaanga. E 3 Orometua kare i tae mai. E 39 au mema i tae mai. Teia te au manako puapinga tei rauka mai.

1. Uipaanga Orometua

- 1.1 I teianei ka raveia te Uipaanga Orometua na roto i te au Konitara e 4 i Aotearoa nei. (Akarana, Upper Central, Central, South Island) Na te Konitara e iki mai e naai i roto iaia e rave i te uipaanga.
- 1.2 2020, Peperuare ra 14-16 ka raveia te Uipaanga ki te South Island na te Ekalesia Invercagill e utuutu i te reira. Te oire o te tuna e te pateretere. No reira tau ake, kia kite to mata, kia kai to vaa, kia tika toou taringa.

2. Tauturu Tekeretere

- 2.1 Kua ikia mai te Orometua Metua Une ei tauturu Tekeretere. Kua taangaanga ia atu rai aia e te Tekeretere i te rekoti miniti e tetai au tuanga tei orongaia e te Tekeretere kia rave aia.

3. Te Ture a te Konitara Aotearoa

- 3.1 Kua retiaia te Ture a te Konitara. Kua tae mai te Peapa Akapapu (Certificate) i te ra 7 no Mati.
- 3.2 Te akara atu nei ki mua no te taangaanga i te puapinga o teia Ture.

4. Uipaanga Maata 2023

- 4.1 Kua akapapua, ka raveia te Uipaanga Maata ki Aotearoa nei i te ra 12-19 no Peperuare 2023
- 4.2 Kua akatinamou ia e \$5,000.00 i te Ekalesia e $27 \times \$5,000.00 = \$135,000.00$
- 4.3 Te au tuanga toe na te Kumiti e akapapu mai i te au ra ki mua.
- 4.4 Me papu te au akapouanga moni no teia Uipaanga i reira, ka timata atu i te topapa atu i te au ngutupa o te patipati moni tauturu.



B. TE EKALLESIA ROTORUA

Kua raveia te akatainuanga i te metua vaine ia Semanu Poaru ei Tiakono i te oroa o Mati. Kua akao katoa ia atu a Teremataora Taringa ei mema Ekalesia. Te toru kua akatapu ia atu a Mere Enosa Mare ei Puapii Apii Sabati.



C. TE KONIITARA MAPU O AKARANA

Kua raveia atu tetai pure akatuera anga i te angaanga a te Konitara mapu o Akarana i te Maanakai ra 2 no Mati. Kua riro na te Mapu o te Auckland City i rave i teia angaanga. I muri ake kua raveia tetai umukai maata tei akanoo ia mai e te Ekalesia Auckland City.



D. TE TERE KI INVERCAGILL

Kua atoro ia atu teia Ekalesia i te ra 8-12 no Mati. Ko au te Orometua, te Orometua vaine Ititau e David Greig tei aere atu i te patianganga a te Orometua Toko Ongoua. Ko te akakoroanga o te tere: Ko te kimikimi atu anga i tetai au taii o te Ekalesia no runga i to ratou tuanga ngutuare e te enua. Kua raveia te uipaanga i muri ake i te pure anga i te Sabati ra 10. Kua kitea mai te tumu o te au taii, e kua rauka katoa te vairakau no te rapakau i teia taii.

Kua raveia tetai arikianga na te Ekalesia ki te ngutuare o te Mangaia. I te ora 6 i te aiia, kua raveia te apii puka tapu no te tia o te Monite, no te au Tiaki. Kua riro ei akamaroiroi i te katoatoa. I te Monite kua aravei ia atu te Roia o te Ekalesia. Kua tupu tetai akatikatika anga tuatua maru e te tau meitaki i rotopu i te Roia e matou no te Ekalesia. I te aiia i te Monite kua akakiteia atu ki te Ekalesia te tuatua ou. Kua pumaana te ngakau i te akarongo anga i tei raveia. Kua rave katoa ia te apii anga o te tia o te Ruirua.

I te popongi ake e Ruirua, kua rauka katoa ia Papa David Greig e te Orometua Toko Ongoua i te komakoma atu ki te Kamupani o te ngutuare e te Konitara o te oire. Kua rauka katoa mai tetai tuatua rekareka e te pumaana i roto i teia komakoma anga. Ko te toeanga o te angaanga, na te taeake David Greig e rave. I te tuatau ua e oti mai ei ia David Greig, ka atoro akaou ia atu te Ekalesia, no te kave atu i te tuatua rekareka no te akamata i te angaanga ki runga i te akakoroanga.

Te maata ua atu nei rai te akameitaki i te Atua, kua kitea oki tana au ravenga takake. Te akameitaki katoa nei ia David Greig no te kite e te pakari ta te Atua i tanu ki roto iaia.



Kua aravei katoa atu matou i te tere o te Orometua Mata Makara, tei tae katoa mai ki Invercagill. Kua rave katoa au i tetai apii anga i te Structure o te Konitara Aotearoa. Kua apii katoa atu au no runga i te tia. Kua riro ei pumaana e te akamaroiroi no te katoatoa tei tae mai. Te oronga atu nei i te akameitaki i te Orometua Toko Ongoua te mama Orometua e te Ekalesia. Te taeake Henry Teariki e te tokorua, no to korua ngutuare manea ei akaea anga no matou. Pera katoa ki te Orometua Tuatai Piniata e tana Ekalesia tei taokotai katoa mai.

E. TE UIPAANGA KONITARA MAPU CICC AOTEAROA

Ka raveia te Uipaanga a te Konitara Mapu o Aotearoa nei a te ra 12-14 no Aperira, ki te ngutuare o te Enuu Manu. Te akamaroiroi ia atu nei tatou, te au Arataki kia akamaroiroi mai i te au mapu i roto i te au Ekalesia.

F. TE UIPAANGA KONITARA VAINE-TINI AOTEAROA

Teia tei akaotiia e te Uipaanga tei raveia ki Akarana 29/07/18

- Ka raveia te Uipaanga i te marama Aperira ra 26-28, ki Porirua, EKKA
- Te kakau no te akatuera e te topiri i te uipaanga, e Teatea
- Te tuatau Uipaanga, to kotou kakau akau
- Ka akamaaraia te 30 anga mataiti o te Vaine-tini
- Te vaito, e toru no te katoatoa
- E 5 mata mei roto mai i te Ekalesia okotai

G. TE OPENGA

Tena mai e te au taeake tetai tuanga iti o te au angaanga e tupu nei i Aotearoa nei. Te Atua te aroa kia tatou katoatoa. Kia manuia.



Rev. NJM, Tekeretere, Aotearoa

12. MEI ROTO MAI I TE RAROTONGA CHRISTIAN YOUTH

Kia Orana tatou katoatoa I te aroa aunui ngangare o to tatou Metua Atua. I roto i teia mataiti 2019, kua riro e na te mapu mei roto mai i te Ekalesia Nikao e mou I te oe o te Konitara Mapu o Rarotonga (Rarotonga Youth Council) no te tai rua mataiti (2019/2020). Kua iki ia mai e ko Tuaine Manavaroa Jnr te tama akatereau, ko Haumata Hosking te tekeretere, e ko Tepaeru Hagai te mou moni. Kua iki katoa mai te au Ekalesia i to ratou au akatere ei mata ia ratou ki roto i te putuputuanga Konitara Mapu o Rarotonga. I te ra 3 o Peperuare, kua akatapuia te au taonga o te Konitara Mapu o Rarotonga ki roto i te Ekalesia Nikao. Kua riro teia tuanga e na te Papa Orometua Ngatetei Rev. Tuaine Ngametua i rave i te tuatau o te pure aiai. Kua rave ia teia tuanga ma te akature atu anga i te au angaanga katoatoa a te anau mapu i Rarotonga nei.

I te Tapati ra 17 kua rave iatu te teretere mapu mua o teia mataiti e ko teia te nekeanga o te au Ekalesia. Kua tere te Avarua ki Titikakea e te Titikaveka ki Avarua, kua tere te Nikao ki Ngatangia e te Ngatangia ki Nikao, e kua tere atu te Matavera ki Arorangi e te Arorangi ki Matavera. I roto i te uipaanga marama a te Konitara Mapu o Rarotonga, kua ripoti ia mai e, e kua maruarua e te mataora te au angaanga a



Tuaine Manavaroa conducts Nikao Choir at Ruatoka Hall, Takamoa, in 2018.

te anau mapu, e kua kitea mai tetai au mata ou i roto i teia teretereanga mapu. Ko teia i reira ta te au arataki e timata pakari nei, kia vai tamou teia au mapu ki roto i te au angaanga a te mapu e te Ekalesia.

I roto i teia marama ia Mati, ka rave te anau mapu i tetai epetoma pure no te pure atu anga i tetai au tumu manako nunui ei akakou e te paruruanga i te oraanga o te anau mapu. E au tumu pure tetai tei 'atu'ia mai no te au ra tatakita i te epetoma, e ka akamata teia epetoma pure i te Monite ra 18 o Mati e tae uatu ki te Maanakai ra 23 o Mati. Ka riro e na te reira putupuanga mapu i roto i nga Ekalesia e ono e akatanotano atu i to ratou au atianga pure. Kua pati katoa iatu ki te au mapu kia pure atu no to tatou au taeake e noo mai ara ki te oire Christchurch (Aotearoa) tei na roto i teia kourangi kerekere. Kia vai tatou ei iti tangata okotai ma te ngakau okotai.

Ei taopenga, te oronga atu nei te anau mapu katoatoa o Rarotonga i te reo ki to matou au taeake mapu katoatoa e noo mai ara i te pa enua e pini rava atu.

Te Aatua te aroa

Tataia e Tuaine Manavaroa Jnr, Tama Akatereau Konitara Mapu o Rarotonga

13. TIVAIVAI EXHIBITION BY TINOMANA TOKERAU ARIKI



inomana Tokerau Ariki – Taromi Tuatata Tribe – Taunga Tivaivai and Textile Artist. *“If you have a talent use it. If you don't use it, you will lose it.”* Tinomana Tokerau Ariki the youngest daughter (born July 31st 1937) of Louis and Te Vaa Noa. She has three brothers, Alfred, Aporo and Tuiate and two sisters Marguerite and Miriama. All have passed on. Kairenga Orometua of Rakahanga and Miimetua Kairenga nee Makimou (died 1947) brought her up. She returned to her birth mother after the death of her feeding mother as her feeding father returned to Rakahanga due to poor health.

Tinomana Tokerau Ariki married Alexander Munro in 1957 and has 10 children: Violet, Daisy, Duncan (died as an infant), David, Daniel, Donald, Dorothy, Elizabeth, Doreen (feeding daughter from her niece Tata), Marilyn and Henry (11). Today Tinomana Ariki has 25 grandchildren and 6 great-grandchildren



Tokerau is a renowned taunga for designing and making Tivaivai in Rarotonga and throughout the Cook Islands and overseas. She has formed women's groups for Tivaivai making (pange tivaivai) and has trained people in the art of Tivaivai both formally and informally. Tokerau's family say she has numerous Tivaivai projects at any one time. She lives and breathes Tivaivai and her hands are always busy with the latest Tivaivai project.

At the age of 16 Tokerau began her Tivaivai training under her mother Te Vaa who taught her the patchwork style Tivaivai called Taorei. Some of Te Vaa's works are included in this exhibition. Typically for her generation Tokerau was taught

to embroider at an early age. Embroidery is required for the other two forms of Tivaivai – Tataura (embroidered) and Manu (applique).

By observing her mother and friends Tokerau taught herself how to cut Tivaivai patterns free hand. Creating and cutting patterns is a specialist area and one of Tokerau's strengths in Tivaivai making. Her skills in this area are much sought after. Tokerau's favourite patterns are the fan, grape and carnation. She has also designed a Tivaivai pattern based on the Tiare Maori.

Tokerau's most valued Tivaivai are those made for family events such as weddings, haircutting (pakoti rauru) and funerals (mate). She is also very proud of her role in creating the 56,000 piece Tivaivai Taorei of a traditional vaka created for the 1992 Festival of Pacific Arts in Rarotonga (also included in this exhibition).

Tokerau recalls that at the session for joining all the sections together a mistake was discovered and the team spent the whole night before the opening ceremony taking apart and re-sewing the troublesome section.

Tivaivai making is a time intensive art-form and Tokerau's discipline and ability to finish Tivaivai in record time is legendary. Her early life in the Girl Guides provided Tokerau with discipline and organizational skills which she has applied to all areas of her busy life including Tivaivai making.

Throughout her artistic life, Tokerau has been very conscious of sharing her Tivaivai making skills and as a result has held countless workshops in Rarotonga, the Pa Enea (outer islands) New Zealand and Australia. Her commitment to ensuring this unique and very Cook Islands art-form continues was demonstrated when she embraced the contemporary method of machine-made patchwork as a way to encourage and teach more women to take up Tivaivai making. As recently as October 2018 at age 82 Tokerau held a Tivaivai workshop in Mangaia where over 62 tivaivai tui auri were made in just 4 days.

Tinomana Tokerau Ariki believes sharing her skills and knowledge with the young and not so young, local and overseas Cook Islanders as well as non-Cook Islanders are the best way she can ensure the art-form remains alive. The fact that all her children and most of her grandchildren make tivaivai is a source of great pride for all her Family. The family have identified one granddaughter in particular, Sandra Tisam, is as talented, dedicated and obsessed with Tivaivai making as Tinomana Tokerau Ariki.

A full and busy life

The quiet and humble Tokerau Munro has always lived a full and busy life both inside and outside of her large family. She is a lifetime member of the Girl Guides association and has personally trained young women in life skills and cultural talents (weaving, sewing, embroidery etc). She was also one of the leaders that was instrumental in registering the Cook Islands Girl Guide Organisation as a member of the World organization.

Tokerau has been involved with the Women's movement through the training of women in leadership, and other training initiatives for women since its inception through The Taokotaiana Vainetini now known as Cook Islands National Council of Women (NCW). She is one of the leaders of the Ruaau CICC Vainetini, and assistant president for CIANGO.

In her traditional customary roles Tokerau holds the *Pakau Mataiapo* title for Ngati Pakau and was an influential member in the Kauariki Rangi. She was a member of the Koutu Nui where she contributes her vast experience.

Tokerau Munro is the current holder of the title *Tinomana Ariki*, the Paramount Chief of the Vaka Puaikura. She had her traditional investiture Ceremony (akaururuuanga) on the 21st November 2013. She is also the *Kaumaiti Iti of the Are Ariki* (Deputy President of the House of Ariki 2015) of the Cook Islands and was instrumental in the House of Ariki 50th Anniversary celebrations.

Write-up by Susan Love de Miguele and Violet Tisam, photo by Susan.

14. NIKAO GIRL GUIDES



camp was held on Friday 8th March 2019 opposite the Nikao Super Brown in tents. This camp was held so the girls can cycle around the island as part of the Bronze Voyager Badge for girl guides in one of the Outdoor activities. The Brownies joined the Guides in this camp and the girls made their tents in the evening and opened the camp before having dinner.

Early the next morning, the girls woke up and had devotion and breakfast. At 7.30am, the Guides, Teama Tearaitoa, Lisa Peua, Vallerina Kea, Apii Kare, Casey Samuel, Jaewyena Tetauru were ready for the cycle around the island for their badge work. The girls were cycling in single file on the left hand side and the truck and car was following behind them. The first stop was at Rutaki school to tell the girls to avoid cycling on the side of the road instead to cycle on the road at the side. The second stop was at Wigmore store to have water and go to the ladies' room. Then we continued to Pacific Resort where the girls had some more water. The next stop was at CI News and then we went around the main road all the way back to Nikao round the seawall. The girls finished cycling at 10am so it took the girls two and half hours around the island.

The girls were sore from the cycling, then everyone went swimming at Tangees beach. They were swimming for two hours and came out at lunch time for lunch and everyone had a rest in the afternoon.

Later on, the girls were drawing and cutting pieces of material to make a pair of cushions for the girl guides and a cushion for the brownies. Each girl did their own drawing and cut the material and attached the flower to the backing of it. By the time, the girls finished their activity, it was dinner time and had dinner was prepared by Kisiana Greig and Nga Samuel. After dinner, the girls had their showers, get the clothes ready for church as we had church parade at Nikao Cook Islands Christian Church. The girls went to bed early on Saturday evening. Early Sunday morning, everyone woke up to go to church at 5.30am. We came back had breakfast and got ready to go to Sunday school at 8.15am. Everyone attended Sunday school and then to 10am service. After church, we came back home and had lunch prepared by Pareina Tangata. We closed the camp after lunch. The Nikao Girl Guides would like to thank the parents for allowing the girls to attend the camp, for cooking the food for the girls to enable to do their activities.



By the 2019 Girl Guides of Nikao

15. FIRST AID TRAINING FOR GIRL GUIDE



What is first aid? Why is first aid important? On the 4th and 11th of March, Girl Guide members on Rarotonga carried out a first aid training provided by Cook Islands Red Cross. The first aid training was held at the Calvary hall in Arorangi with 10 members from around Rarotonga, 5 from Avarua Company, 3 from Arorangi Company and 2 from Titikaveka Company.

Red Cross staff Mrs Patience Maoate who taught the members with the DRS ABCD carried out the training. Patience taught and expresses the importance of knowing basic first aid. Why is first aid important? Knowing the importance of basic first aid gives you the knowledge and ability to assist any injured or ill person in any emergency. With the change of life style quickly changing, the Girl Guide leaders thought it will be important to add first aid training to our calendar of event so that the girls will be equip with at least the basic first aid skills.

The training was put into two parts, theory on the first day and practical on the second day. During the theory, Patience gave a break down what each letter for the DRS ABCD stand for and how you can use the DRS ABCD in any emergency. The practical part was carried out on the second day, putting everything the girls learned in theory into practical and this will show if the girls understood all that was said in theory.

During practical the girls were taught how to perform CPR on a casualty who is not breathing, how to put the casualty in the recovery position and how to help someone who is choking. The girls also learned the different technique used on adult, children and infants. We would like to say meitaki maata to Red Cross Cook Islands and a special mention to Patience for taking the time to come out and train our girls on the importance of first aid. Meitaki maata to the girls and the leaders from the three companies who have taken the time to attend this important training.

Tutai Mauke, GG National Commissioner

16. MEI ROTO MAI I TE KONITARA APII SABATI



Kia orana i te aroa maata o to tatou Atua ko Iesu Mesia, nuti mei roto atu i te Konitara Apii Sabati. I teia nga mataiti e rua 2019 & 2020 na Nikao Apii Sabati e mou i te Konitara Apii Sabati o te Kuki Airani. Teia te aronga mou taoanga (executive): Maine akatereau; Haumata Hosking tauturu Ngati Tangaina, Tekeretere Temarae Tangaina, tauturu Turou Tangatataia, Mou moni Tepaeru Kokaua Hagai e tona tauturu Mata Raeina. Kapiti ia mai kit e executive ko te au mata ki roto i te konitara to Rarotonga nei e to te pa enua.

I teia ra kua raveia ta matou uipaanga mua a te konitara no teia mataiti kua manea tei reira. I roto i te Karena mataiti a te Konitara kua akanoo ia te Sabati ra 28 o Aperira no te Rally a te Apii Sabati. Kua oti te parani anga o te Rally e kua akanoo ia te au akatutuanga me kare te tumu tapura ki runga i te manako maata o te pure epetoma o teia mataiti koia oki *Akameitaki, Kimi, Tongi, Kapiki Akarongo* e na Nikao e akakoukou.

No reira te akara atu nei no teia rally e tu mai nei. Meitaki maata, te Atua te aroa.



Nikao Nuku 2018 at Ngatangia

Haumata Hosking, Chairperson, Sunday School Council
Photo by Ngara Katuke

17. AKANGATEITEIANGAIA A PAPA TOM MARSTERS



aanakai ra 1 no Titema 2018 i te ora rua i te avatea, kua to mai te pairere Air NZ. Kua tae atu ki runga i te taua, te aronga mana, te mata o te Kavamani, te anau mapu o Puaikura, te Ekaelsia CICC Arorangi, te tamariki apii o Rutaki e Arorangi, anau Girl Guides, te akava e te kopu tangata mei Puaikura, Pamati, Takitumu e tetai atu au putuputu-anga, i tetai akangateitei-anga ia Papa Tom e Mama Tuaine Marsters.



Kua mataora raua i te kite-anga i te kopu tangata e te au taeake katoatoa no teia porokaramu teia akanooia no raua. Kare e aiteia te manea o teia porokaramu. Kua rutu te pau, e kua akangateiteiia raua i roto i tetai Guard of Honour i to raua tae-anga mai. Kia akameitakiia te Atua no teia turanga teitei tana i akararangi ia korua, Sir Tom and Lady Tuaine Marsters.

Tataia/neneiia e Ngara Katuke

18. REWEAVING THE ECOLOGICAL MAT (REM)



The Churches, through the Pacific Theological College's Institute of Mission and Research and the Pacific Conference of Churches are leading an effort to resolve the 'ecological crisis' facing Pacific Islanders especially its indigenous populations. With partners from civil society organizations and academic institutions like the University of the South Pacific, it is building the foundations of an Ecological Framework for Development that will guide its engagements with its members and offer government's alternatives on development.

Principal of the Pacific Theological College Reverend Dr. Upolu Luma Va'ai says the need to change the narrative of development from one that exploits ecology for the human benefit in favor of one that emphasizes the sacredness and spirituality of ecology is urgent. 'The narrative of sustainable development right now is money oriented, it's all about profit and increase, it's not about the sacredness and spirituality that surrounds the ecology and so in changing the story, how can we bring in the indigenous understanding that everything is sacred and for this to be part of the dialogue that we have in the Pacific,' Reverend Upolu said.

Another leading theologian and leader of the four-member team putting together the Framework Dr Cliff Bird said the churches must play a role in helping ecology considering that Christians form the majority of the population in the Pacific Islands. 'Something has been done to exploit our environment, the land, forests and sea, atmosphere and something needs to be done about it,' Dr Bird said.

'The churches and faith based organization need to really take seriously especially so because of the push for economic globalisations, development and growth which so far seems to be happening at the expense of the environment. 'Right now, we are driving the wedge between economic growth and development on the one hand and ecological integrity and wellness on the other. The truth is both these need to be held together.'

Ecological Crisis

By most definitions the ecological crisis is mostly used to describe different environmental problems that are caused by industrial developments like mining, infrastructural developments, overfishing, logging and so forth. Ecological crisis for a Pacific Islander extends beyond the simple degradation of the environment. Pacific Islanders depend on their natural resources for everything, from an income source to a sense of identity and spirituality. Relationships with nature, the totemic, medicinal, ancestral sites, to a sense of belonging, the Vanua and oceanic rituals provide a structure and strengthen relationships and roles within the community. Resources loss disrupts these relationships and fractures indigenous communities. This has contributed to other social problems like crimes, the rise of the calamity that is Non-Communicable Diseases, drugs and substance abuse they face today.

Reweaving the Ecological Mat (The REM)

To help restore what's lost, the Institute of Mission and Research of PTC designed a project that will engage the churches, civil society, academia, communities and governments, address the ecological crisis from the theological, biblical and indigenous perspectives. 'The REM Project affirms that indigenous and Christian/religious ecological frameworks (knowledge, ethics and practices), can contribute much to addressing the 'ecological crisis' today,' says the Director of the IMR and project designer Aisake Casimira.

'Ecology in the context of Pacific islanders are the relationships they have with their natural environment and this is dependent on the ethics and values systems that govern them. 'If there is bad political governance and a lack of social justice, the consequences can be seen in how the community treats its land, streams, rivers, forests and marine resources. 'Conversely, if the significant contribution the natural environment provides for the community's well-being is appreciated this is reflected in how the community governs itself, shares its resources and dispenses justice.

'A key concept in the REM project is stewardship, which in its broad sense is about the care of people and the environment based on an understanding that the 'ecology' is the way things are interconnected to make the home (oikos) work. The word ecology is after derived from the Greek word *oikos* meaning home,' Casimira said. 'Stewardship then is the prudent and proper management of the home,' he added. Biblical teachings uphold good stewardship as a good reflection of the Kingdom of God.

The REM Conference, a key activity of the project was held in Nadi from March 4-7, 2019 commencing dialogue between spiritual writers, academics from the University of the South Pacific, church leaders and

Ministers from Tonga, Samoa, Vanuatu, Solomon Islands, Papua New Guinea, Fiji, Tuvalu and Kiribati, the American Museum of Natural History of Hawaii amongst others. The dialogue raised awareness that the ecological crisis was indeed real, growing and there was a dire need to change the story. It also allowed the sharing of experiences on how indigenous and spiritual ecological knowledge has been integrated or factored into past and current development projects and institutional processes.



Participants at the REM Conference, Nadi, Fiji, 4 – 7 March 2019 Photo from Theresa Fox

Vanuatu participants shared the Wellbeing Indicators that have been developed for Vanuatu that does not define wellbeing of people according to the measures of Gross Domestic Product. ‘By whose definition are we being called poor?’ reiterated Anthea Arukole a senior advisor with the Ministry of Foreign Affairs. ‘The ecological crisis comes from the fact that we have not recognized there is culture, environment, people and the ocean and these make up ecology. ‘Vanuatu has created measures for these different aspects of ecology. ‘It is more qualitative and not quantitative, you cannot count them but you can describe them.’ So wellbeing isn’t just about the amount of dollars and cents we have. Great value is attached as well to soils, through which we grow our food, creeks and rivers from which we drink, the forests, the oceans that sustain our protein needs. Without these, we are not well.

The head of the Catholic Church in Fiji Archbishop Peter Loy Chong noted life is interconnected and interwoven like the strands of a mat. ‘We all know what the mat means, and how the fabrics of the mat are interwoven that holds the mat together, this is important for the whole world,’ Archbishop Loy Chong said. ‘POPE Francis said the crisis in the world today is the loss of this interconnectedness or the interweaving of our lives as human beings and the whole of creation – the crisis is the loss of the interweaving and interconnectedness as symbolized in the mat. General Secretary of the Tonga National Council of Churches Reverend Ikani Tolu said its time indigenous peoples of the Pacific properly manage their ecology.

Youth participants from USP’s Oceania Centre for Arts, Culture and Pacific Studies and from the Pacific Theological College shared the loss they felt in not knowing their indigenous languages. A space created for inter-generational dialogue (led by the youths) saw these young Pacific Islanders sharing their challenges openly with their ‘elders’. ‘I have *mana*, I see things, visions and these inspire me to create my chants. My father, and grandfather passed this on to me but I am afraid to come out openly with it because of the teachings of the church that maybe demonise this,’ said a young Fijian woman.

Another spoke of growing up, being mocked and bullied by her Samoan community for not knowing her language. She grew up in Australia. It surprised many that the elders shared similar experiences. This shows

the 'ecological' crisis is not new, it's worsened with dead cultures and that change is imperative. The Conference was also a time to identify key lessons and opportunities that could be fed into the Ecological Framework for Development in order to 'change the story' for Pacific Islanders.

Changing the Story

The Conference agreed that the 'business as usual' approach to life must stop. Restored forests, lands and oceans, rejuvenated indigenous cultures and practices around natural resources, young Pacific islanders engaging and actively practicing indigenous values cultures and traditions to maintain it for the next generation are some portrayals of a changed story.

'It's about reframing the narrative or conversation in the way we address the issue of life in the Pacific, holistic life, looking at the way we learn things and the world, the influence of global structures and systems, recognizing those, and offering alternatives so that people of the Pacific and creation and the environment is able to live a truly sustainable life and we are able to grow into the future with a more healthy outlook, not just spiritually, physically, emotionally but also in the sense of how we thrive. We need to change the conversations around resilience in the context of climate change disaster from survival mode to thriving,' said the General Secretary of the Pacific Conference of Churches Reverend James Bhagwan.

A changed story would also value ecology beyond the usual monetary terms and that the churches have a crucial role to play. 'It is very important to look beyond the traditional economic valuation of resources, the very basis of life for Pacific Islanders,' said Dr. Bird. 'The churches can take this further in consultation with governments and begin to account for the worth and value of what makes life good and whole in the Pacific.' Director of the Oceania Centre for Arts, Culture and Pacific Studies Dr Frances Koya-Vakau'ta said churches are in a position of influence and power in 'changing the story.'

'The church is definitely an institution of power and that power can be harnessed positively to address some of the real challenges and multiple layers of crisis that we are experiencing in the region whether its NCD's, substance abuse, increase in crime and all of these come into play as well as when we talk about the environment and the bigger ecological framework. 'The church is stepping up and saying we are a different kind of custodian and we may not always have recognized this and played this role in the past but we want to do this now.' Archbishop Loy Chong observed a powerful language that touches the heart of Pacific islanders is needed to evoke change. 'This is the unique and important contribution the spiritual writers and traditions bring, the indigenous spirituality culture because they have the language that moves the hearts of people to action,' he said. 'The other language is the story telling that creates awareness and has the power of moving people,' he added. 'The scientific language does not have that and that's why it's important for the church to be engaged and communicate the ecological crisis in a language that touches peoples' hearts.'

Churches also have the reach. A member of the Advisory Committee of the Framework George Hoa'au said, 'The church has a very special kind of respect within villages, people don't see the member of parliament everyday, they see the pastor and priest everyday.' Rev. Dr. Upolu of PTC said, 'This Conference asked the question, is the church promoting these kinds of values and respecting ecology or it is promoting a capitalist idea of growth and that's a challenge to the church.' 'But the church is key because of its reach into the most remote rural areas.' 'The way it delivers its message and incorporates its message and implements everything is strategic for this new story that we are trying to tell.'

What's Next?

National Conferences will be organized for Papua New Guinea, Vanuatu, Fiji and Solomon Islands this year with the Framework developed further and based on the contributions from these meetings. A draft framework is expected to be pitched further to regional meetings like the Pacific Island's Forum and so forth to encourage further engagement and support for implementation. The Framework is expected to guide those that use it on issues of development, for example mining, that has devastated environments in Papua New Guinea and Fiji, wellbeing, valuing natural resources, rejuvenating ecological relationships, restoring cultures, promoting indigenous perspectives on development and so forth. It's maybe months down the track; we are still dwarfed by climate change and NCD's, and a dark history of environmental degradation but with the mobilization of the churches on a regional scale the story maybe finally changing.

*Theresa Fox
Communications Officer, Institute for Mission and Research Pacific (IMR), PTC, Suva*

19. GIRLS BRIGADE TRAINING AND CONFERENCE

K

ia Orana tatou katoatoa i te Aroa maanaana o to tatou Atua, ko matou teia ko te Putuputuanga Girls Brigade o te Kuki Airani nei. Te karanga nei to matou kaveinga: “E KIMI, E TAVINI MA TE ARU IA IESU MESIA “(SEEK SERVE AND FOLLOW CHRIST) kia riro te aroa o Te Atua ei akamaroiroi ia tatou tatakaitai i te kimianga i to tatou Atua ma te tavini katoa iaia, aroa takake ki to matou au tuaine i vao mai ia Rarotonga, Pae tonga Pae tokerau, pera katoa te au Ekalesia Tapu na Te Atua, kia riro te aroa o te Atua e akameitaki mai ia tatou tatakaitai.

Training

On the 16th – 18th of January 2019 we had a 3 – day conference for Girls Brigade of the Cook Islands at the Calvary Hall in Arorangi, Rarotonga. We acknowledge the presence of our Vice President of the Girls Brigade Pacific Fellowship Renell Neale along with her was our Deputy Vice President Kaylene Trembath, who played a major part in our 3-day Training. Our Training consist of modernizing our ways of teaching our girls in our individual Girls Brigade Companies about history, values and benefits of Girls Brigade and how we can develop a positive interest in our girls lives as leaders in Girls Brigade.

In this training were our members of our National Executive, our Captains and Officers who some are also representatives of our outer-islands who unfortunately couldn't be part of our training, Committee members and young girls from our individual Girls Brigade Companies. We acknowledge our sisters from the islands of Atiu and Mangaia who made that dedication and sacrifice to travel to Rarotonga to be physically part of the training.

Conference

We held our Girls Brigade 2-year annual conference which was chaired by our National Commissioner Helen Williams along with our national Secretary Mary Mokoroa. There were a lot of discussion of how we can better the growth of Girls Brigade here in the Cook Islands. In this conference we have officially formalized a few events. We acknowledge Ms Teamita Akama who is now our National Treasurer replacing our beloved late Mrs Tina Akama, also stepping in as Assistant National Treasurer is Ms Matangaro Emanuela.



Training and conference participants

Girls Brigade Prayer

We acknowledge Rev. Michael Akava of Enuamanu for composing a prayer for the Cook Islands Girls Brigade to use and practice within our individual companies. This clearly shows the love he has for the organization, meitaki maata papa Michael.

International Conference for Girls Brigade (ICGB)

Looking ahead towards the year 2022 we made a submission to host the next ICGB here in the Cook Islands particularly Rarotonga. ICGB is a 2-year annual conference that is held which brings in together girls and women in Girls Brigade from all over the world. With our faith and prayer, we hope that our submission will be successful to host this great life time event of Girls Brigade.

Training and Conference Highlights



Conclusion

I'd like to take this opportunity to thank our church for the support they have given to Girls Brigade through the years that have come we also thank our former members of Girls Brigade who still supports the work we do. Like what our theme says: "FRUITFUL AND OVERFLOWING" that's exactly how we felt throughout this week. We hope 2019 is as Fruitful and Overflowing for you as it is and will be for Girls Brigade.



*Report and Photos by Naomi Karorangi Manavaikai
Girls Brigade Officer, Avarua Girls Brigade Company*

20. GIRLS BRIGADE VISIT TO ATIU



e nako nei ta matou MOTTO: "Seek, Serve and Follow Christ," "Kimi, Tavini mate aru ia Iesu." Salamo 34:8 "Ka tongi ana kia kite ite meitaki ote Atua, e ao to te tangata iirinaki iaia ra." Kia Orana tatou katoatoa ite aroa ranuinui ote Atua. Te rekareka nei au ite akakite atu i te au angaanga tei rave ia ki roto ite Atiu Kamupani Girls Brigade i te ra 10 Mati 2019. Kua riro te National Assistant President Mrs Ngametua Arakua, National Advisor Mrs Taamo Heather, National Commissioner Mrs Helen Williams ite akateretere ite au angaanga tei rave ia ki roto ite are pure. Tamarumarua ia matou ete Youth Director Bob Williams i te kite ite au akairo tei oronga ia.

Ko teia i reira te au angaanga tei raveia i to matou tere ki Atiu:

1. Happy 46th birthday ki taku kamupani Atiu Girls Brigade tei akatupu ia ki roto ite Kuki Airani nei i te ra 10 o Mati 1973. Ko te Atiu te Kamupani mua tei tupu mai na roto i to tatou metua tane ko PAPA Vainerere Tangatapoto te founder o te Girls Brigade ite Kuki Airani. Meitaki ranuinui e papa note kite e te marama ta te Atua i oronga kia koe ei parau anga na matou i teia ra, kua raveia te akaepaepaanga i teia akakoroanga mate manea tikai.
2. Akatainuanga ia Mrs Rima Kura ki runga ite taoanga District Commissioner no Ngaputoru
3. Akatainuanga ite Captain ou ote Kamupani Atiu koia a Mama Mataio,
4. Oronga anga akairo koia te Committees Long Service Awards no Mrs Akeomingi Takaiti e Mrs Upokoina Teipo ko raua tei roa te tuataua ite raveanga ite au angaanga tauturu ete utuutuanga ite Kamupani.
5. Queen's Award - Oronga anga te au puka apii ate anau tamaine te ka oro atu i teia tuanga apii teitei – Matairea Taaliyah Paratainga Nanai, Jacqueline Boaza, Metuamaru Glassie. Kua manea tikai te angaanga tei raveia i teia Sabati ma te turu ate Atiu Ekalesia katoatoa.



Te na roto atu nei iaku te National Commissioner, Mrs Helen Williams i te oronga atu i ta matou akameitakianga raranui kia Papa Orometua Michael Akava, te Patron ote Girls Brigade Kamupani o Atiu Mama Orometua, te anau Girls Brigade e te au Mama Kumiti e tae rava atu kite au metua katoatoa, te Boys Brigade e pera te Girl Guide e te Ekalesia CICC o Atiu. Te akameitaki katoa atu nei matou ite Akonoanga Katorika mei ia Father e tae rava atu kite Scouts ete Girl Guide e te au metua katoatoa. Kua itiki ia tatou ki te Inangaro o te aroa ua ote Atua. Teia te irava e taopenga i taku karere “*Mate akara tamou kia lesu te tumu e te akaoti o to tatou akarongo.*”

Write-up and photo by Mary Mokoroa, GB National Secretary

21. ARORANGI GB SUPPORTS MURI COMMUNITY

As part of their ‘Social Service Award’ programme, members of the Arorangi Girls’ Brigade Company decided to join the Muri Environment Care Group and the Muri Community to help with the planting of native plants along the newly reconstructed beach at Nukupure Park in Muri on Monday 4th of March. This was a joint project between the Cook Islands Government through the Mei Te Vai Ki Te Vai Project and the Muri Community through the Muri Environment Care Group.

The work involved the removal of sand from the mouth of the Vai Te Renga Stream (next to the Pacific Resort) and spreading this along the badly eroded beach in front of the Nukupure Park. As a way of helping to stop further erosion of the beach, coconut matting was laid over the sand and native plants like po’ue, kaka, coconut trees etc were planted on top of the coconut matting and sand area, an activity enjoyed by the members of the company.



Write-up and photos by Mary Mokoroa, GB National Secretary

22. WORLD THINKING DAY

TUMU TAPURA: ARATAKI MEITAKI. Te karanga nei te motto a te guide “BE PREPARED”, “KIA VAI TEATEAMAMA” tatou i te au atianga manako koreia. Kia orana i te aroa maanaana o te Atua. Kia akameitaki te Atua no teia tikaanga meitaki e te akaieie kua tae akaou mai tatou ki roto i teia mataiti 2019, i te akamaaraanga tatou i te THINKING DAY o te GIRL GUIDE i teia nei ao. Te au tuaine i vao mai ia Rarotonga irinaki anga e kua akamaara kotou i teia ra na roto i te mata katakata, oaoa e te taokotai. Kia pera uatu rai teia tu maroiroi no te au mataiti ki mua.

I te Varaire ra 22 no Peperuare 2019, kua akamaara atu te anau tamaine e te au Arataki o te girl guide i Rarotonga nei i te WORLD THINKING DAY i roto i te Ekalesia Avarua. Ko te World Thinking Day e rave putuputu iana teia i te au mataiti pouroa i te ra 22 no Peperuare. Ko te ra anauanga teia o te nga tangata i akatupu me kore akamata ei te GIRL GUIDE, koia a ROBERT BADEN-POWELL e pera tana vaine a OLAVE BADEN-POWELL. Kua mataora te au angaanga tei rave ia mai e te anau tamaine. Kua riro te Ekalesia Avarua i te turuturu katoa mai i te au angaanga o te reira ra. Kia akameitaki katoa ia te au Ekalesia i vao mai ia Avarua.

Porokaramu

- 4:30am Companies assemble at Sinai Hall
- 4:40am Form our Horseshoe Formation and Hosting the flag (Sing flag song)
- 4:50am March to Avarua Church for morning services with candles
- 5:30am Service start to be led by Rev Vaka Ngaro

Order of Service by Avarua Company Leaders

- Opening Prayer: Rev Vaka Ngaro
- Imene: Nooroa Maora
- Bible Reading: Pokotea Tuakana
- Prayer: Rev. Vaka Ngaro
- Imene: Atingata Tereu
- Special speaker: Girl Guide President
- Message: Rev. Vaka Ngaro
- MC: Welcome at Sinai, 2nd Programme
- Prayer: Rev. Vaka Ngaro
- Blowing and Cutting of the birthday Cake*
- Special Speaker: Patroness Lady Tuaine Marsters
- Blessing of the Event and Food: Rev. Vaka Ngaro (St Joseph)
- Refreshments
- Happy 110 Years World Thinking Day Girl Guide



Write-up by Atingata Messine Tereu, photos sent in by Ngara Katuke

23. FROM LATVIA TO THE COOK ISLANDS



ia orana. We are a Christian family from Latvia (eastern Europe) and dreamed of visiting Cook Islands especially as we learned that it is a Christian country. We first came to Rarotonga in 2017 and were able to attend a church service and witness how beautifully the people of Cook Islands sing praises to God offering a sweet incense by this act of worship.

We count it as a blessing that one of the pillars of your country is the faith in God and Jesus Christ. As a consequence of Western modernization people in our country often choose to think more about material things than their spiritual wellbeing and the relationship with their Heavenly Father.

As we had the opportunity to visit Cook Islands again this year we would like to share a blessing with the women of Cook Islands - a blessing that has been given to us by God, a way how we can impact our children, our future and the whole earth for God - a simple Christian prayer. We as mothers can do this when we gather together to pray to God to impact our children and schools for Christ. If you would like to do this or find more information about the praying mothers' movement, please visit momsinprayer.org



The Roberts family

24. FROM THE PRINCIPAL'S DESK



ia Orana tatou katoatoa i te aroa maata o te Atua. The Apiianga came through a very busy year with classroom contact being a major priority above everything. This new year 2019, would be no different from last year as the Apiianga work towards their Certificate and Diploma programs. The Theme "The Next Level" will continue to be a motivational and guiding inspiration for 2019.

PROGRAM FOR 2019

Classes

- Classes commenced on the 4th February with 22 Couples (44 students)
- Classroom contact is 30 hours per week
- Three different Levels of students
 - 2nd Year - 5 couples
 - 3rd Year – 8 couples
 - 4th Year - 9 couples



Apiianga Studying

Subjects for 1st Semester 2019

- There are 20 subjects delivered this semester.
- There are 5 divisions of Study
 - ✓ Biblical Studies – 8 subjects
 - ✓ General Studies – 1 subject
 - ✓ Language Studies - 1 subject
 - ✓ Ministry Studies - 8 subjects
 - ✓ Theology Studies – 4 subjects

- Weekly Assessment 1 hour – Fridays 1pm - 2pm. This approach is primarily to allow the Apianga to reflect and recall the week’s lectures.



Papa Principal Lecturing to the Papa Apianga

Time Table for 1st Semester 2019

- The time table reflects an alignment to the SPATS accredited system.
- The timetable incorporates important aspects of the weekly program that sets the momentum for the semester.
- These important areas all contribute to the overall growth and maturity of the students.
 - ✓ Classroom Contact – Monday to Friday, 8.00am – 3.00pm. 30 hours.
 - ✓ Study Hours - Monday to Friday, 8 hours allocated.
 - ✓ Family Prayer – 7.30pm – 8.00pm, daily every evening.
 - ✓ Campus Prayer – weekly. Friday evening 8.00pm -9.00pm
 - ✓ Practical Work – Monday to Fridays 4pm – 5.30pm.
 - ✓ Early Morning Duties – Monday, Wednesday and Saturday morning.
 - ✓ Church Attendance – 5 Services per week
 - ✓ Students Devotions and prayer – Monday to Friday 10.am
 - ✓ Physical Education – Monday to Friday, this includes early morning at the GYM and after daily work duties.



Homiletics Group – Apiang Travel & Hinatea Makara and Maurice Hioe

SEMESTER DATES 2019

- **1st Semester 4th February - 19th July**
 - Commencement of Classes 4th Feb
 - Exam week 15th – 19th July
- **2nd Semester 22nd July – 13th December**
 - Commencement 22nd July
 - Exam week 9th – 13th December
- Additional Modules

April 23rd - 3rd May
 July 22nd – 2nd Aug
 Oct 7th – 18th Oct
 Summer School 2020 – Jan 13th – 24th Jan.
 Dates and speakers to be finalised

THE ACADEMIC ADVISORY COMMITTEE (AAC)

The AAC has been working on the Accreditation requirements for SPATS (South Pacific Association of Theological Schools). The curriculum, management and delivery systems are important compliance factors to accreditation. The first stage is the accreditation of the Institution (Takamoa), Time line 2019. The second stage is the accreditation of the Academic Program. Time line 2020:

- Review the Accreditation
- Finalise the Weekly Timetable (1st Semester 2019)
- Review the Certificate Program
- Review the Diploma Program
- Overview of the Accreditation for Takamoa Theological College

REV TURAKIARE LIBRARY

Books

- The shipment of books has arrived and have all been catalogued and filed.
- We are thankful for the **KONITARA CICC COUNCIL OF VICTORIA, AUSTRALIA** for covering the cost of the freight.
- Current Volumes are being entered into the data system labelled and catalogued. To date we have over 8500 volumes on the data system.
- Target for Volumes and Journals - 10,000. This is important for the accreditation for the Certificate (Level 1-4) and Diploma (level 5-6).



Box of Books arriving from Melbourne



Papa Apianga unloading books



Books being moved into the Library

Internet

- Negotiations with Government have been underway for the last 18 months in relation to the free access of the internet within the Library for Apianga and Lecturers.

Electrical

- Installation of 3 ceiling fans and 3 wall fans.
- Timber for tables and additional shelves.
- Pursue additional books, journals and articles for library.
- This has not been completed.

Blessing of Library Material and Resources

Rev Vaka Ngaro blessed the Library books shipped from Melbourne, 6 new computers, and 1 data projector. Please Note: Computers (2) donated from Avarua CICC.



MAMA PRINCIPAL AND THE MAMA APIIANGA

The 2019 Mama Apianga programme began on Friday 1st February. The Mamas were asked to set goals for the year, and these were included in their monthly calendar. This calendar includes a family to pray for and an activity to do each day, eg, compliment someone, read Proverbs 31, learn a new memory verse, etc. Each day of the month is different. Our weekly weigh in programme also started.



Our beginning of the year outing was held at the Edgewater Resort where a light morning tea was enjoyed by the edge of the swimming pool.

Sewing Program

The first project for the year was to sew the new uniform – a dress for the Mamas and a shirt for the Papas. Almost all the Mamas are now able to use a sewing machine to sew their own clothes and are learning to cut their own clothes as well. Mama Orometua Ngateitei continues to guide the Mamas with their hand work – embroidery and crochet.

Mama Orometua Kura Tereora, has shared some of her experiences as a Mama Orometua and has also been sharing her skills in patchwork. All the Mama Apianga are making at least one pair of patchwork cushion covers and a patchwork tivaevae. A show is planned when this is completed.

Working on the patchwork tivaevae





Gardens

Our garden has been harvested with a crop of lettuce being the last harvest. A new crop of seeds has recently been planted and we look forward to another crop of tomatoes, lettuce, bok choy, corn, carrots and rocket. Currently the garden is being extended to allow for more vegetables to be planted.



BEAUTIFICATION PROGRAM

The beautification program in Takamoa has received a boost with two (2) mowers and two (2) grass cutters. We are thankful for the kind donation by Avarua CICC for the two mowers. These are much needed and will be added to the two (2) grass cutters and 1 one (1) mower currently being used.



HEALTHY LIVING ON CAMPUS

FITNESS JOURNEY

By Apianga Travel Makara

Gen 1:1 In the beginning God created the heavens and the earth. Just as this was the beginning of creation as this is also the beginning of a new creation within us as servants studying to be valuable ministers of the Word of God for the ministry in building His kingdom here on earth. In the beginning of this journey was just a handful of us that climbed on board this band wagon to a healthier lifestyle.

The Holy Spirit worked ahead of us in allowing us to gain access to the Tupapa Maraerenga Fitness Gym. As part of their community incentive to help the schools, we were given free membership to use the gym

We were very grateful as well that our Papa Principal was behind supporting this blessing of free membership to the gym. Papa Principal has also included in our timetable a Physical Education time from 5.30-7.30pm which shows his support in us students getting healthier. In the beginning four Papas decided to make a change in their lifestyle of eating habits and training, which started from December 2018. Those four Papas have now grown to fourteen men shy of only seven of recruiting all the men of Takamoa

However, it has been only three weeks' shy of a month since we have been running trainings based in Takamoa on our beautiful green field, being utilised for its true purpose as a recreational ground for the students. We are very fortunate to have our own certified and qualified personal trainer Apiianga Teava Nanai to lead us through our training in becoming better and fitter husbands and dads. This is a revelation of God moving within us the students here in Takamoa as of today. There is also the belief within us that we are setting the trend for the next lot of intakes to maintain and also a pre-warning to sort your health issues outside before coming in to Takamoa for the benefit of each individual and the school.

Today the gym has been closed down due to refurbishment and enlarging the gym centre and it has been three weeks since it has been closed. This enticed all the men that were going to the gym at 4.30am in the mornings Mon, Tue, Thurs and Sat to now train in the evenings. We therefore train six days a week in the evenings straight after work duties from 5.30 to 6.30pm on Mon – Fri and on Sat in the evening 6-7pm.



Our trainings consist of 15-20min of warmup drills such as passing drills and body pump exercises to get our heart pumping. Then the core workout will consist of 30 – 40min of body resistance training that work on our core body. Reason behind this is that we need to strengthen our mid-section or stomach area as this is the centre point of our body carries majority of the weight of our body. To wrap up our training depending on the time left before 7pm or 7.30pm we will have a game of touch rugby to work on our fitness level which would usually be for 15-20min.

Not only are we training hard we are also getting food advice from our Personal Trainer Mr Nanai on how and what foods are good to eat depending on our goals to lose weight. The men have now agreed unanimously to do a challenge for the biggest loser for 90 days which will start Mon 25th March and each person puts in \$20 each. We started weighing in two weeks ago and some Papas have lost a significant amount of weight which is a testament to the commitment to change their lifestyle. However, we will be starting the biggest loser challenge on the date mentioned 25th March and go for 90 days which is three months.

Two of the Papas have committed to fasting for 21 days as being obedient to God's instructions over their life where they are doing the Daniel Fast. The primary purpose for the fast is first and foremost to be spiritually closer and led by God. We must understand that fasting is not a diet or going without food it is a commitment to God for a spiritual purpose. The Daniel Fast is basically eating only vegetables, fruits and drinking water. This can be found in the book of Daniels chapter 1; 9 and 10.

All men participating have been asked to give their WHY as to why they are training and doing what they are doing in terms of training, eating healthier, and fasting. These are their reasons:

Travel Makara To be spiritually, physically and mentally healthier for the ministry to serve God to the best of my ability. Secondly, to see my son graduate in life accomplishments such as his 21st birthday, graduation from school, his wedding. Also, to still be healthy and alive to see my grandchildren and look after my parents at old age. To be there for my wife to help and support her around the house. 1 Cor 10:31b "Everything we do, we do it all for the glory of God."

Ngariki Mare Spiritually Fit - To live longer

- Physically Fit - To feel awesome
- Mentally Fit - To think positive about things and life

Campbell Ngatokoa	To be able to do the work of my Saviour physically, and to be healthy and spiritually equipped. To be able to “up & go” at all times during future ministry. So stay cool, stay fit, and stay blessed to bless others.
Vuya Peau	Spiritually to live longer and physically to feel fit for serving the Lord.
Sorimata Sorimata	To be fit in serving God, to be an encouragement to others and to keep me focussed.
Joe Tinirau	To be fit for the work of God, to be able to climb the pulpit every Sunday without running out of breath. To live longer so that I can serve longer.
Saitu Saitu	To lose weight and to be healthy to serve the Lord. I want to be fit when I go out and preach the Gospel to the world. Phil 4:13 “I can do all things through him who gives me strength.”
Sinaloa Teaurere	Why? Because God said to me to help my wife. And I thank God for that is why we are here today to help each other all because of Him. Jn 13:34 “A new command I give you: love one another as I have loved you, so you must love one another.”
Mita Soa Tini	To be able to work and be healthy, and also to be fit again.
James Apolo	To be able to work longer in the ministry to serve God to benefit others.
Henry Marsters	To be physically fit so I can stay positive and have fun in the Lord and have a good mental attitude which is important for me in the future ministry. To be spiritually fit so that I can reach my goal and become fit for the kingdom of God. Such as to sustain a clear vision and be fully committed. To be mentally fit so I can have good memory and a good mood. 1 Tim 4:8 “For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.”



Some men have started this journey since the end of last year in December and is good to have some testimonies to show some of the hard work these men are doing in changing their lifestyle for the betterment of serving God.

Travel Makara last year at the end of Dec weighed in at his heaviest he has ever been in his life 133kg. Since then making change with what he eats and training he has lost a substantial amount of weight. He is now 116kg that is a total weight loss of 17kgs in 3 months. His favourite saying is “Abs are made in the kitchen not in the gym” and “muscles are built while you are sleeping not while you are working out.”

Tome Nikau started the same time as Travel Makara going to the gym and watching what he eats. His weight was 148kg at the end of Dec 2018, today he is now 136kg that is a total weight loss of 12kgs within 3 months.

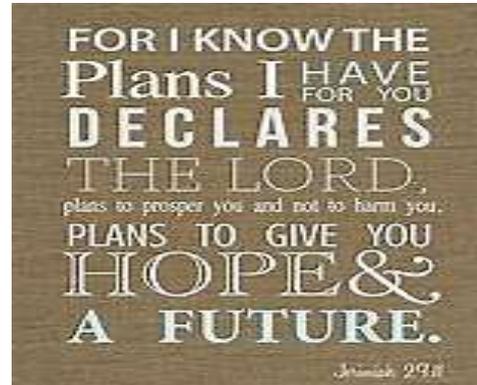
Overall there has been a surge of unity within the men of Takamoa for a healthier living. This is awesome to see and it also brings us closer to each other in terms of fellowshiping with each other. The mindset is never to lose one's self but to change for the better and bringing more to a healthy and divine living, living for God. Praise God for the beginning of the Papa Apiianga's health journey; to God be all the glory.

A WORD OF ENCOURAGEMENT

Make your Life Count in 2019

What a great time to be ALIVE AND LIVING on this planet called earth. To be assured that Christ Lives, we live also, because Christ is alive, we are alive. In our journey in life it is important to align our lives with His Purpose rather than our own plans. Let this year be a life changing experience because God is for you. God gave Christ for you, Christ died for you, make your life count this year in 2019, be a History maker and allow God's purposes to be out worked in your life. Have a great and fruitful year. Kia Manuia.

Your Servant,



Rev Tere Marsters, Principal – Puapii Maata

25. NUTI POTOPOTO



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

➤ **UPCOMING CICC ASSEMBLIES**

- 2019 Sunday 13 – Sunday 20 October, Atiu
- 2021 Sunday 24 – Sunday 31 October, Aitutaki – to coincide with the CICC's Bicentennial celebrations
- 2023 proposed for Sunday 12 – Sunday 19 February, Auckland, New Zealand

➤ **TE MAEVA NUI CONSTITUTION CELEBRATIONS**

- 2019 Friday 26th July – Monday 5th August
- 2020 Friday 31st July – Saturday 7th August and
- 2021 Friday 30th – Saturday 7th August

(Source: Ministry of Cultural Development, Rarotonga)

➤ **COMMISSIONING OF NEW CHURCH BRANCH**

- Ekalesia Slacks Creek, Brisbane, Sunday 14 April 2019, by the CICC President

➤ **GOSPEL (NUKU) DAY ON RAROTONGA**

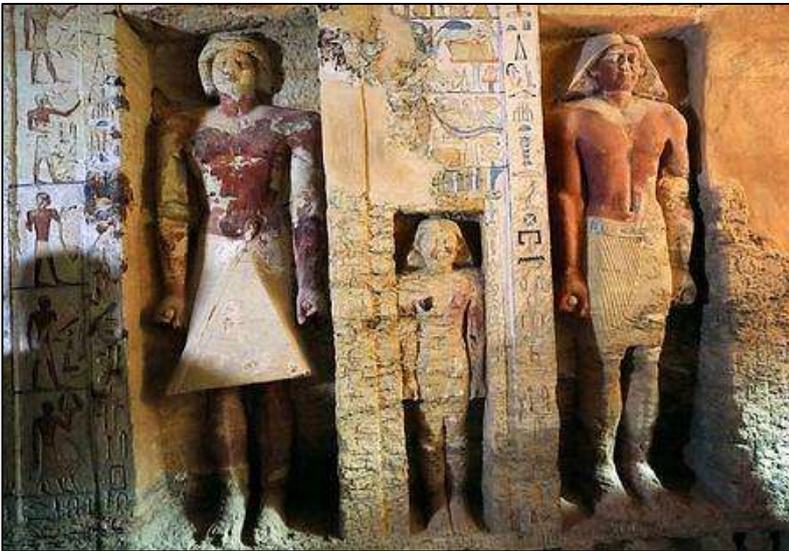
- Monday 28 October, Takitumu Primary School ground, Matavera. Theme: Arrival of the Gospel to the Northern Cook Islands.

TAKING NOTE AND LEARNING FROM THE WORLD AROUND US

Reproduced stories that are meant to inspire, to bring awareness, to provoke constructive thought, to pass the time if you like.

1. EGYPT UNVEILS 'ONE OF A KIND' ANCIENT TOMB, EXPECTS MORE FINDS

SAQQARA, Egypt (Reuters) - Egypt unveiled a well-preserved 4,400-year-old tomb decorated with hieroglyphs and statues south of Cairo on Saturday, and officials expect more discoveries when archaeologists excavate the site further in coming months. The tomb was found in a buried ridge at the ancient necropolis of Saqqara. It was untouched and unlooted, Mostafa Waziri, secretary-general of the Supreme Council of Antiquities, told reporters at the site. He described the find as "one of a kind in the last decades". The tomb dates from the rule of Neferirkare Kakai, the third king of the Fifth Dynasty of the Old Kingdom.



A view of the newly-discovered tomb which dates from the rule of King Neferirkare Kakai, at the Saqqara area near its necropolis, in Giza, Egypt, December 15, 2018. REUTERS/Mohamed Abd El Ghany. By Patrick Werr

Archaeologists removed a last layer of debris from the tomb on Thursday and found five shafts inside, Waziri said. One of the shafts was unsealed with nothing inside, but the other four were sealed. They are expecting to make discoveries when they excavate those shafts starting on Sunday, he said. He was hopeful about one shaft in particular. "I can imagine that all of the objects can be found in this area," he said, pointing at one of the sealed shafts. "This shaft should lead to a coffin or a sarcophagus of the owner of the tomb."

The tomb is 10 metres (33 ft) long, three metres (9.8 ft) wide and just under three metres high, Waziri said. The walls are decorated with hieroglyphs and statues of pharaohs. Waziri said the tomb was unique because of the statues and its near perfect condition. "The colour is almost intact even though the tomb is almost 4,400 years old," he said. The tomb lies in a buried ridge that has only partially been uncovered. Waziri said he expects more discoveries to be made there when archaeologists start more excavation work in January.

The Fifth Dynasty ruled Egypt from about 2,500 BC to 2,350 BC, not long after the great pyramid of Giza was built. Saqqara served as the necropolis for Memphis, the capital of ancient Egypt for more than two millennia. Ancient Egyptians mummified humans to preserve their bodies for the afterlife, while animal mummies were used as religious offerings.

Egypt has revealed over a dozen ancient discoveries this year. The country hopes the finds will brighten its image abroad and revive interest among travelers who once flocked to its iconic pharaonic temples and pyramids but who fled after the 2011 political uprising.

Writing by Lena Masri; Editing by William Maclean

2. COUPLE WITH 6 KIDS ALREADY ADOPTS 7 SIBLINGS AFTER FOSTERING SOME OF THEM FOR YEARS: 'WE'RE JUST TRYING TO GIVE THESE KIDS A CHANCE AT LIFE'



Just in time for Christmas, seven siblings are adopted by their foster parents, Terri and Michael Hawthorn. (Photo: Michael Hawthorn)

A few nights before Thanksgiving, an 11-year-old in foster care saw a falling star and made a wish on it — her wish was to be adopted. Little did she know, the next day her foster parents would be sharing the news with her and her six siblings that before Christmas, the couple would be adopting them all.

Terri and Michael Hawthorn, of Hot Springs, Ark., have been foster parents for six years. But a full house

is nothing new for them. “Probably for 15 or 16 years we hosted foreign exchange students — most of those years we had two students in our home,” Michael tells Yahoo Lifestyle. That was in addition to their four biological children, all of whom are grown now. “My wife finally decided she wanted to have some younger kids in the home instead of teenagers all the time, and I said, ‘We’ll do it for a couple of years, but we’re not gonna adopt any, so don’t get that in your mind.’ Well, we ate our words there.”

In 2018, after housing more than 80 foster kids, they adopted nine of them: a set of two siblings, ages 1 and 3, in April; and a set of seven siblings, ages 8, 9 (twins), 10 (twins), 11, and 15, two weeks ago. But they’ve known some of the seven siblings for three years. “The 10-year-old twins, this is gonna be their third Christmas with us,” Michael shares. They haven’t been with the Hawthorns for three years straight, however. “They were not from our county. They were from an adjoining county, and the Department of Human Services (DHS) wanted to get them back in that county,” Michael explains.

But that didn’t stop the Hawthorns from trying to get the kids back with them. “So they were with us, then DHS moved them, three months later we got them again and had them for several months, then DHS moved them again,” he says. It was a struggle getting them back that time. “After that, we had to get a senator involved, and he had to pull some strings.”

This was before they even knew about the rest of the siblings. “Then we were contacted by DHS and they wanted us to take some of the other kids, and we told them unless we can get the first two back we wouldn’t be interested, and that’s how we got them back. It took us nearly seven or eight months to get them back. We didn’t get all seven moved into our home until Feb. 9, 2018,” Michael says. “That was the battle. Once we got them back into our house Feb. 9, that was the real mountain we had finally climbed.”

They still weren’t officially a family, though. But Michael says he knew two years ago that he was going to adopt all of them. “The mom’s rights had been terminated over a year ago. They come from a very rough situation. Both parents on drugs. Very unhealthy situation that they were in,” Michael shares. Local news station THV11 talked to the children about their former living conditions. “The only times we got to eat is when our neighbors would sneak us a bag of chips,” Kyndal Hawthorn said. “We didn’t have a can opener, and they’d give us the cans that we didn’t know how to open. So, sometimes we just didn’t eat,” she added.

The process of adopting the siblings was a long one. “It was pretty much a process from February all the way to December,” Michael says. “We committed in September that we were gonna adopt. And I think it was in September that they set a court date for Dec. 3 to make it official.” The couple shared the good news with the children in November. “We told them the Sunday before Thanksgiving at church we were adopting them,” Michael recalls. “They were in tears, a little jumping up and down. Very excited.”

When the 11-year-old told them her wish the night before, “we just looked at each other and smiled because the next morning is when we told them at church that we were adopting them.”



Couple with six kids already officially adopts these seven siblings after fostering them for years. (Photo: Michael Hawthorn)

There were more tears to come. “It was pretty emotional,” Michael says of their day in court. “They had already been with us, but just finally adopting them and for them to know that they were never gonna have to go anywhere else again. ... They’d been moved around five different homes. They’d been in, I think, three or four different schools in three years, and they were finally at a place that they no longer had to worry about leaving,” he shares. “It was pretty emotional, kind of a relief.”

The children feel the same way. “It feels good to actually have a family to wake up to every morning,” Kyndal told THV11. “It feels so great knowing we have a family now and won’t have to go anywhere else,” said Dawson Hawthorn, the oldest sibling.

However, not much has changed around the house since the adoption, since they’ve felt like a family for a while now. “The first day they were in our house they started calling us Mom and Dad and probably the second day they started telling me they loved me,” Michael says of the older twin girls. “And I looked at my wife and I said, ‘I’m in trouble.’”

It was similar with their five siblings. “Without a doubt they’re comfortable [with each other],” Michael says. THV11 visited the family in their Arkansas home recently, and the children showed off their toys and bunk beds. “When I got here I was like, oh my gosh, we get our own beds,” said Layna Hawthorn. “We never got that. We had like one bed, and most of us slept in the floor,” Kyndal explained.

Their house and hearts are full, so Michael and Terri, a stay-at-home mom, are going to quit while they’re ahead ... they think. “As far as I know, we’re done; we’re closing our home as a foster home and we’re just gonna focus on the nine that we have now,” Michael shares. They also have four young grandchildren.

“We’ve had foster kids for years and years, and it’s just something that we had done with our lives,” Michael points out. “We’re just trying to give these kids a chance at life, to be productive citizens and make something out of themselves.”

Maggie Parker, Yahoo Lifestyle, 17 December 2018

3. LENGTH OF CHURCH SERVICES CRITICISED

SAMOA – Samoa’s prime minister has criticised families who hold lengthy church services. Tuilaepa Sailele Malielegaoi took aim at the length of church services – including funeral services – and the decisions by some church ministers to hold separate testimonies.

“It is common sense and it should be limited down to one hour, some services last to nine hours. It is ridiculous and the Chief of the family should be the one to minimise the family service to one hour and then during the final service should be limited to three testimonies,” he said.

Church ministers also came under scrutiny with the prime minister suggesting that some church ministers are prolonging their services in order to be paid more by the congregation. “Another puzzling issue is the church minister – he gives the sermon and then does a testimony separately when that shouldn’t be the case – he should utilise the opportunity during his sermon to make his testimony. Well maybe the church minister is anticipating the longer the service the bigger his traditional sua presentation.”

A member of the Roman Catholic Church, Tuilaepa didn’t hesitate comparing the length of funeral church services and called for “common sense” to prevail.

Samoa Observer, quoted in Cook Islands News, Tuesday 22 January 2019

4. GOOD SAMARITAN SHIELDING SALUTING DEPUTY AINTING OF

The Good Samaritan holding an umbrella for Deputy Tiffany Dial is Deputy District Attorney Shawn Allen. (Photo:FOX26)

In a heartwarming photo that’s now gone viral, a civilian is seen holding an umbrella for a deputy who is paying her respects during a slain officer’s police procession. Witnesses report that the man stood patiently for about a half an hour, shielding the deputy from the rain — but she was not aware of his presence the entire time.



Deputy Tiffany Dial had been standing on the sidewalk on Saturday, saluting as a procession of police cars drove through Birmingham, Ala., for a fallen officer’s funeral. Sgt. Wytasha Carter, 44, had been killed in the line of duty on

Jan. 13 while working on a case of car break-ins, according to Birmingham, Ala., news station ABC 33/40. The man with the striped umbrella never said a word to Dial, according to onlookers.

A pedestrian who was taken by the show of respect took a photo and shared it online, where it quickly went viral. Dial told Birmingham’s NBC 15 that she had noticed people were taking pictures of her, but she had no idea why until the photo made its way back to her. “I didn’t know he was there,” she said. “My peripheral vision was cut off with my hat, so I didn’t know anything was there. I was in my moment.”

But when she realized that someone had taken the time to perform the act of kindness, she was moved. “It meant a lot in ways that you really can’t put into words,” she said. “It wasn’t just about keeping the rain off of me for that little bit. It meant a lot more than that.” She told the station she wished she had a chance to thank the man, but when she turned around, he was gone.

Yahoo Lifestyle tracked down the Good Samaritan, Jefferson County Deputy District Attorney Shawn Allen. Allen said he was at work that morning and was keeping up with the police procession route online. When he realized the vehicles were approaching his area, he headed out into the rain to pay his respects. He said it was second nature to provide cover for the deputy once he spotted her.

“I had an umbrella and she didn’t, and I’d like to think that had she been a deputy saluting, or had she been just a regular person that was standing there paying her respects like I was, that I would have shared the umbrella either way,” he said. “And I imagine that if I had not done it, that probably somebody else may have come up minutes after that and very well may have done the same thing.”

Allen, a father of three, says he will have a chance to reunite with Dial on Wednesday evening on live television. She told ABC 33/40 that Allen’s gesture was comforting and made her feel less alone as she grieved for her fellow officer — and at a time when law enforcement needs the community’s support most. But Allen wants Dial to know “she doesn’t owe me anything.” He said, “I just appreciate what she does for a living, and I appreciate what she was doing on that day, and I just was happy to help somebody who helps people.”

Allen admits he’s a bit baffled by all the attention the photo is getting, but he told Yahoo Lifestyle that he’s “glad it made some folks happy.”

Kristine Solomon, Yahoo Lifestyle, January 2019

5. DAD SAYS MAN WHO BONDED WITH TODDLER AT THE AIRPORT SHOWED HER 'KINDNESS AND COMPASSION'

Las Vegas dad Kevin Armentrout took a photo of a stranger bonding with his toddler at the airport. *(Photo: Kevin Armentrout via Facebook)*. A stranger who showed a little girl “kindness and compassion” at the airport is now her superstar.

On Saturday, Kevin Armentrout, a public speaker in Las Vegas, wrote a Facebook post about a traveler named Joseph Wright, a field sales manager at Samsung in Oklahoma, who took joy in entertaining his 16-month-old daughter, Carter Jean, at the airport.

“Last night, while waiting to board our plane, [Carter Jean] was being her usual inquisitive self wanting to meet and say ‘hi’ to everyone she could, until she walked up on this man,” Armentrout wrote. “He reached out and asked if she wanted to sit with him. He pulled out his tablet and showed her how to draw with it, they watched cartoons together, and she offered him snacks. This wasn’t a short little exchange, this was 45 minutes. Watching them in that moment, I couldn’t help but think, different genders, different races, different generations, and the best of friends. This is the world I want for her.”



He wrote, “In a country that is continuously fed that it’s so deeply divided by beliefs, I want her life to be filled with moments like this... not liberal or conservative republican or democrat, socialist or capitalist, just HUMAN. Joseph...if this should happen to find you, thank you for showing my daughter what kindness and compassion look like. Continue to shine your light in the world.”



Armentrout tells Yahoo Lifestyle that his daughter toddled right up to Wright, who was working on a tablet and started touching his leg, so he held her back. “I’m conscious of people’s personal space, so I tried to steer her away, but Joseph said, ‘Let her come up.’”

Wright allowed his daughter to draw on his tablet, then played a Charlie Brown cartoon, and she offered him a bite of her cheese puffs. “There were a few moments she screamed and tried to get into his work calendar, but he couldn’t care less,” Armentrout tells Yahoo Lifestyle. “Joseph asked her if the Patriots would win the Super Bowl and she said no.”

Kevin Armentrout said a total stranger at the airport befriended his young daughter. *(Photo: Courtesy of Kevin Armentrout)*

Armentrout made his Facebook post public because, as he tells Yahoo Lifestyle, “I wanted Joseph to know his gesture was huge. I’m trying to expose my daughter to people of different races, cultures and generations, and that was received with kindhearted warmth.”

Friends and co-workers commented that a stranger had described Wright perfectly. “...I can tell you he is indeed a great man and he is awesome with kids of all ages!” wrote one.

“I first met [Joseph] in school in 1976...this is exactly how he was then and throughout our years in school...beautiful human being then and now,” confirmed someone. Wright’s friend of 40 years wrote, “He’s been that way as long as I’ve known him...” and a person wrote, “...truly a wonderful guy, this doesn’t surprise me one bit!”

Armentrout tells Yahoo Lifestyle, “Apparently, this guy is the real deal! It makes me feel even better about him.” Wright did not return Yahoo Lifestyle’s request for comment.

Elise Solé, Yahoo Lifestyle, 4 February 2019

6. 72-YEAR-OLD WOMAN DOES CROSSFIT DAILY

Lauren Bruzzone, 72, is true fitness inspiration. The attorney and adjunct college professor regularly attends a 6 a.m. CrossFit class at a gym near her Stamford, Conn., home. She has been active her whole life, usually taking a dance or step aerobics class two days a week, but became a CrossFit devotee five years ago when a friend introduced her to the intense workout program.

“This is not something I would have ever guessed I’d be doing if you asked me 15 years ago,” Bruzzone told “Good Morning America.” “[My friend] kind of had to talk me into it a little bit, but I figured I would try it and if I didn’t like it I would stop.” “It’s just a little bit more intense but I’m still doing it and enjoying it,” she added.

Bruzzone’s definition of “just a little bit more intense” is debatable. She has gone viral with videos showing her doing atomic sit ups with a weight, burpees over a bar, flipping tires and lifting weights. “I see the younger people doing heavier weights and I want to get closer to what they’re doing,” she said. “It’s more motivation for me to push harder.”



Bruzzone, who retired from her career after she began CrossFit, credits her ability to keep crushing her fitness goals to consistency. “Every once in a while I take a day off, but I try to be there because when you’re older your body kind of forgets,” she said. “It’s just easier to be there.”

Mike Carozza, who owns the gym, Carozza Fitness, where Bruzzone has trained for the last seven years, said she is his own fitness goal. “She doesn’t give any excuses and she never has,” he said. “‘Okay, coach, I’ll try. I’ll do my best.’ Those are the words you usually hear from her.” Carozza also credits Bruzzone’s strength in her 70s to her consistency as well as her willingness to focus on her weaknesses, instead of just doing the exercises at which she is best.

Bruzzone is also flexible, thanks to years of doing yoga, and watches her weight, though she doesn’t follow one particular diet. Mostly, Bruzzone said she just follows the advice she would give to other people of any age, which is to never give up and to pace yourself with exercise. “I’m happy taking it slow,” she said. “At my age you don’t want to break anything. It takes too long to fix.”

Katie Kindelan, Good Morning America, Yahoo News, 4 February 2019

7. WHAT’S IN AN OLD LEANING COCONUT TREE

Location

On the eastern side of Rarotonga, not far from my place, stands – or shall I say, just barely managing to stand – an old leaning coconut tree (*see below photo*) which I’d estimate its age to be not far from 100 years, plus or minus perhaps a hand-full of years, based on my own past experience with old coconut tree ages (refer, for example, CICC Newsletter 49 pp.61-63, published June 2013; and Newsletter 50 p.72, published August 2013). I’m guessing its length to be close to 120 feet. I have absolutely no doubt that this particular tree has been standing – and still trying to – at this same spot for however long its age is, meaning it would not have been re-located since it was planted most likely by a distant long-gone family relative, as a seedling.

So I would confidently say it only had just the one home, i.e. where it is and has been standing for 95, 110, 118, 125 years ... whichever, who cares anyway how old the old fella really is. As Clark Gable said *Frankly my dear, I don’t give a damn* in the movie “Gone With The Wind,” I also don’t give a damn how old the tree is. All I’m interested in are the lessons that it seems to portray to any of the many hundreds of people who pass by it everyday on the main road right next to it, at least those who care to take note and perhaps be interested in. Well, I happen to be one – maybe the only one – who wants to know; (i) why its not standing upright like almost all other coconut trees that surround it, and (ii) what should I take from it before nature finally catches up and makes it part of history by letting it fall down and rot away like other coconut trees. Time to put on my imaginative hat; continue reading.



Left: A possible +100-foot +100-year coconut tree leans 52% to the left, as measured by electronic compass. Location: near main road, Pouara Stream, Matavera. Right: Normal upright coconut trees nearby, about the same length and age. Both photos taken 18/3/2019.

First, a little bit about coconut

“The Tree of Life,” it is well known around the Pacific Islands, based on the so many benefits mankind is able to derive from it; different uses can be derived from the roots right up to the inside of its top. Just to mention a few; medicine, natural juice, shelter from its leaves, handcrafts from various parts of the top canopy, posts. Depending on the type, age at planting, and variety, seedlings can begin bearing at around 5 years from planting. That means from 5 years onwards, one can find lots of benefits from it right throughout the year (it’s a perennial, not a seasonal, fruit tree) for certainly much much longer than the normal human being’s age. In fact, it is for the so many benefits derived from coconut that I myself planted a hundred or so trees back in the 1980s on our family lands in Matavera, and close to another 100 over the past 3 years on our family lands in Matavera and Avatiu. Some shots below of those coconut trees that I am well aware of their ages.



L-R: Millenium dwarfft coconut trees at Matavera CICC, planted first day of the year 2000, i.e. 19 years ago. Two dwarfft trees panted in 2009, 10 years. Two-year old dwarfft trees planted end 2017 along stream close to residence, to replace those cut down. Photos taken 17/3/2019.



Coconuts planted March 2018 (left), April 2016 (right), and January 1982 (below), 37 long years ago. Photos taken 18/3/19.



Now, back to the leaning coconut

Going back to the leaning fella in the first photo, common sense suggests the following:

- It would've stood upright in its hey-days, it would be illogical and impossible for it to lean during its prime years or early life of, say, up to 50 years.
- It probably started leaning after its golden anniversary, i.e. 50 years – just guessing.
- The 2 likely forces that may have contributed to its leaning are probably (i) work done in the river nearby, like digging and the soil dumped or “forced” onto it while its still a young tree, thus not helping it to grow upright in a straight and natural manner, and (ii) weight of trunk in later years;
- The easterly trade wind would not be a logical reason for making it lean because the tree is actually leaning into, and not away and in the same direction as, the trade wind. This would be the case if the tree was leaning the other way, i.e. to the right of the photo;

What I find interesting about this particular tree

For the past 11 years that I have come to know the tree – I have had goats tied around the area in the past, even tied onto the tree itself at times as part of moving around my teetered animals – I have noticed it lean a little bit more during this timing. Eleven years ago I'd say it was leaning perhaps by about 30-35% only, compared to the 53% currently (see first photo). Given its estimated age, length, the extent to which it is now leaning, and certainly nature's constant hammering of it day-in-day-out particularly in terms of the countless strong winds that it endures from all directions, I will have to admit that this really is one heck of an old but strong fella to be reckoned with, indeed still bearing in its advanced age, it certainly deserves my great admiration! A couple of simple questions I'm inclined to ask here: When will it give up its daily fight by just falling over and resting for good? Will it ever outlive me, I wonder? Probably best if I ask a fortune-teller!



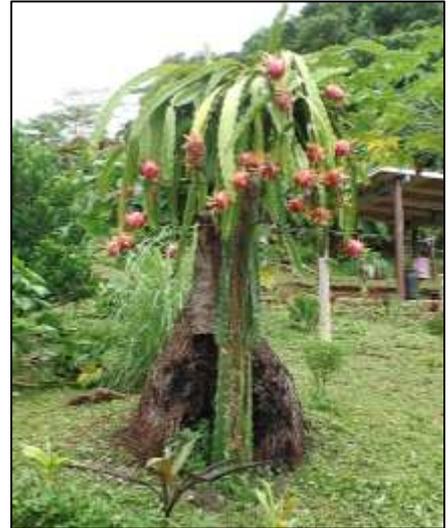
L: Canopy of the leaning coconut; R: Its base, the real much bigger base, is covered by sand probably dug up from the nearby Pouara Stream, or filled by rubbish dumped on site. See last photo below for an idea about the base of any old coconut tree.

Lessons learned

If the old fella has survived this long and in the condition that it currently is, these are perhaps the lessons – some are reminders – I will take away from it:

- Usefulness of the ages – it still bears fruit and some of the coconuts it dropped off over the century have sprouted but became tucker for my goats, or used by the neighbours to feed their pigs, to make poke, dry leaves for taro planting, etc. So one can still be useful even right up to an advanced age!
- A never-giving-up attitude, endurance it is also called; age, length, degree of leaning, nature's constant hammering, doesn't appear to bring the tree down. It's a bit like many opponents swarming onto a victim without the victim giving up easily.

- Total weight of the over-100-foot trunk I'd estimate to be well over 20 tonnes, certainly plenty of weight for the base and roots to hold on and keep the whole length off the ground; a strong base or foundation required to keep things afloat in any kind of situation, that's for sure.
- It appears to remind me that I must do the best I can while it is daylight, because when darkness falls, no one can do any more work. When the tree finally succumbs due to old age whenever, then it is there no-more to continue what it has been doing for the past +100 years.
- Even after death, i.e. after it gives up life, falls down and rots away, its usefulness actually continues, can you believe it? Ok, how does that work, you might ask? Simple, the rotting tree becomes organic manure for nearby plants, even the still-standing stump can be put to really good use, such as support for fruits such as dragon-fruit (see photo on right).
- This tree certainly makes me love my coconut trees more for what they're giving not only me on a daily basis, but also to my close and extended families, even friends and everyone else who treat themselves to the coconuts for the pigs, nu for drinking, dry leaves for planting taro, trunks to tie the pigs and goats onto, green leaves for handcrafts – the list goes on.



Stump of dead coconut tree becomes support as well as food for dragon-fruit, really amazing how certain dead things can continue being useful! Photo taken Feb. 2019 at family section in Avatiu.

Last word

So how best should I wrap-up this reflection? I can think of no better way than to be reminded of American star singer Tina Turner's (aka The Grandma of Music) famous composition "The Best" of which the most popular and well-known lines are as follows:

*You're simply the best
Better than all the rest
Better than anyone
Anyone I've ever met*



Tina Turner (Google Image)

Yes old fella – and all your descendant coconut trees everywhere – you guys are simply the best; best in what you provide for us human beings and some of our livestock, and best for your old age lessons. When time finally catches up with you old timer, may your remnants not only rest in peace but also continue serving those around you as your ancestors have done. So here today gone tomorrow, as the saying goes? Certainly and absolutely not for you; your one aptly goes like this: *Here today, gone but continues to be of use tomorrow!*

Write-up and photos by N. Mataio

8. E TEIANEI KUA KITE KOE, E TEIANEI KARE E KITEA AKAOUIA

Akatomoanga

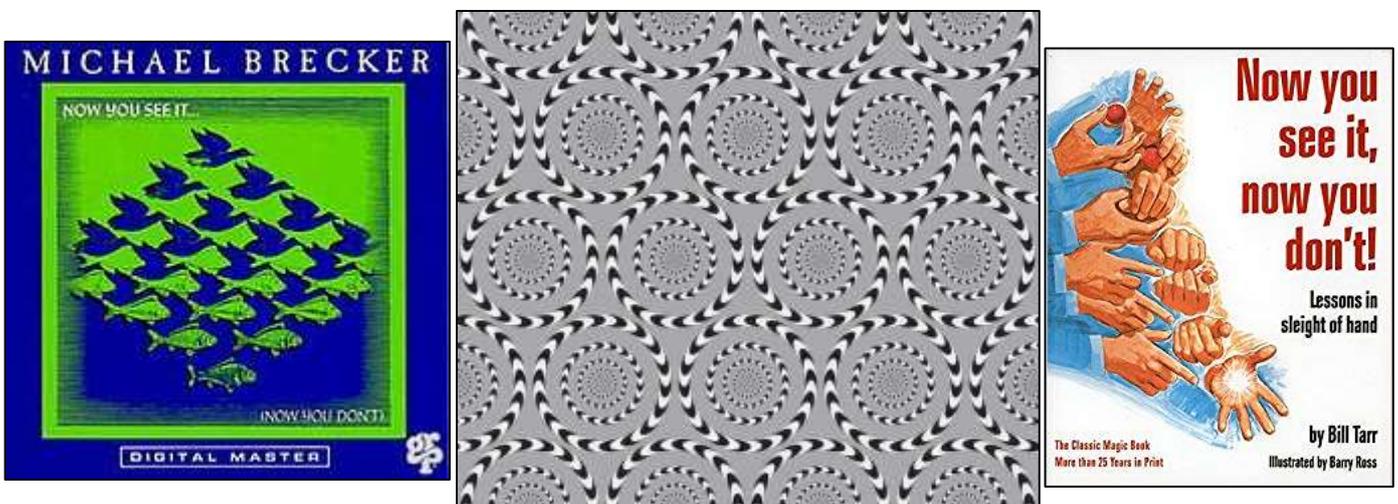
Kare ekoko e kua rongo ana tatou i teia tuatua a te porena ko tei na ko mai e, *Now You See, Now You Don't*; uriia ki to tatou reo Maori, tena ia i runga nei, *E Teiane Kua Kite Koe, E Teiane Kare E Kitea Akaouia*; ka tano katoa i toku manako tetai uatu urianga vaiata atu tona aiteanga ki te akatangianga i roto i te reo porena. Uianga: eaa ra to muri i teia akaaereanga tuatua? Tera oki te aiteanga, eaa tika'i te vaerua e te oonuanga o teia parabole; e kai me kore apiianga ainei tetai i roto iaia te ka tau kia tapu marie tatou ki roto i te ngakau ia tatou e rave ra i tona uorai au akakoroanga i tera ra e i tera uki? Ko teia ia te tumu tapura tei anoano au kia akairiiri manako ki runga ei taravenga ia tatou i teia tuatau poto. No reira ropa ia mai naau kapu kape ia reka taau tatauanga i teia pupuaa'anga. Kare oki e ture i te arai i teia angaanga e pupua'a, ei kai memeitaki ra to roto ko te ka vai ki te vairanga e tae uatu ki te openga o teiane ai, agreed? Me kare, rapu mai ra ia kotou!

Tona anauia'anga

I tei rauka mai i te kimikimi'anga iatu no runga i te tua tapapa o teia akaaere'anga tuatua, teia ia i raro nei:

- *Now You See It, Now You Don't*, a 1968 television movie starring Jonathan Winters
- "Now You See It, Now You Don't: Part One," a 1979 episode of *The Jeffersons*
- *Now You See It- Now You Don't*, a track from the 1981 Frank Zappa album *Tinseltown Rebellion*
- *Now You See It (Now You Don't)*, a track from the 1983 Ozzy Osbourne album *Bark at the Moon*
- *Now You See It... (Now You Don't)*, a 1990 album by Michael Brecker

Tera oki te aiteanga, e au akaaereanga tuatua tei taangaangaia i roto i tetai au teata e te rekoti imene i te au mataiti i topa, kare i roto ua i tena akapapaanga i runga nei, marira i roto i tetai au akanoonoanga tuketuke i tei raveia ki te au enua o te papaa. Te taangaanga katoaia nei teia tuatua i teia ra i te au ngai katoatoa, e i roto katoa i to tatou basilesia Kuki Airani. I te au atianga e akatangiia ana aia, e akatauanga me kore aiteanga to roto iaia. Kare oki aia e taangaangaia ana i roto i te katoanga o tetai manako – full sentence – marira i roto i te au akaarianga manako potopoto – phrases or sayings.



Aiteanga o te manako

Anoano au i roto i teia tataanga i te akatinamou i te manako ki runga i tei kiteia e tatou i nanai e kare tatou e kite akaou ana i teia ra, koia oki kua ngaro kare roa e ravenga e oki akaou mai ei kia kitea akaouia e te mata tangata. No te aa, te tuatua nei teia i to tatou au kopu tangata, taeake e te au tuaine, e pera katoa ki tetai uatu apinga tei inangaro maataia e tatou, me kore kua taangaanga ana tatou i te reira au mea i nanai, mei to taua patikara matini mua, rakau pao pai, pipirou mamaata a raro i te vaevae (ko te fashion oki ia i te reira tuatau), phone ka ringi i te operator na mua, mori benitini no te rama i roto i te tai roto i na kare e tangata e rama akaou ana i teia tuatau, au kai Maori e apaina ana ki te apii ei kai kare e apai akaouia ana e te uki o teia tuatau, pakoti tita oparapara kua replace ia e te lawn mower, e te vai atura tetai au akaraanga, examples of those material things we used to own and use but no longer available.

Eaa ra i kitea'i e oti ngaro uake rai kare e kite akaouia?

Ko te uianga ireira ki konei, eaa ra te reira au mea tei matauia e tatou i te kite, e oti kare e kitea akaouia? Why no see anymore? Teia paa tetai au tumuanga i raro nei:

E atianga to te au mea katoatoa Tena ia tetai akamaramaanga poto e te tau meitaki, kua akakotingaia te tuatau o te au mea tei angaia e te Atua, including tatou te tangata nei. No reira e tuatau te noo ra me kore kua vai ki te vairanga, e tuatau kua ngaro, monoa mai ei e tetai mea ke me kore e te uki ou, me te tuatua nei tatou i te tangata.

E au mea tei akameitaki iatu to ratou turanga, kua peke kia ratou te teata Mei teia oki te tu, te computer o nanai, last year, 5 or 10 years ago, kare e tangata e inangaro akaou no te mea e marie, too slow, anoano te tangata i te mea vitiviti, modern and much faster, no reira byebye to nanai, welcome to teia ra, tapapa atu ei i te new models o apopo. Teia tetai akaou akaraanga, koneke, e pereona na te Oroenua e kika, kua replace ia e te motoka. Another one? Keke rakau manual, replace ia e te skill/drop saw na te electrical power e run.

Penei te vai atura tetai au tumuanga i kore'i e kitea akaouia, e aka ra tena nga akaraanga i runga nei.

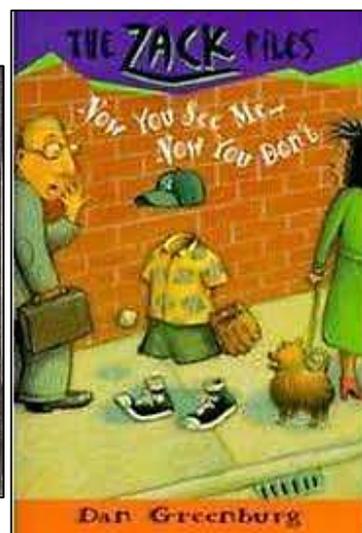
Ka akapeea ireira tatou ia ratou tei ngaro?

Mei tei taikuia i runga nei, ko ratou tei ngaro, kare ko to tatou au kopu tangata ua, marira tetai uatu apinga tei taangaangaia ana e tatou i nanai kare ra o ratou teata akaou i teia ra, e au mea ou e te meitaki atu oki ta tatou e taangaanga ana i teia ra, mei te computer e taikuia ra i runga nei.

Ka akapeea te reo Maori, me tei roto rai aia i teia tumu tapura o te *Now You See, Now You Don't?* Aaaaeee, kua ngaro takere to tetai pae reo Maori, especially te uki ou o teia tuatahi i Rarotonga nei, akaraia na, can you believe it? Seriously? Oh yeah babe, unfortunately! Anyway ko tetai uatu mea tei ngaro i teia ra, ko te reira te au mea taku e taiku ra i runga nei; ka akapeea tatou i teia ra ia ratou, what are we going to do or should do about them today? Let them go forever, let by-gones be by-gones as the saying goes?

Auraka rava ia i na Paulo ei, okay, so let's see whats there for us to learn from, or to entice us to continue keeping their "good" memories in our hearts and minds; who wants to treasure bad memories, anyway? I toku manako ko teia i raro nei tetai o te au mea tei tau ia tatou kia rave:

- i. *E akara matariki marie i te au mea katoa ra, e te meitaki ra e tapu marie, e kopae ke atu i te au mea tu kino ra (1 Tesalonia 5.21).* Aue te manea i teia reo ikuiku no Paulo ei kia tatou. Te akakite atea ua maira e auraka tatou kia akangaropoina i te au mea meitaki katoatoa tei raveia e ratou tei ngaro, koia oki to tatou au taeake e te kopu tangata, ta tatou anau. Te au peu meitaki ta ratou i rave te ka rauka ia tatou i te akameitaki atu – take to the next level i re reo porenā – ko te reira te karere i roto i teia aratakianga manako.
- ii. Te ikuiku katoa maira a Paulo e kia vaoo ua atu tatou i te au mea tu kaui tei raveia e ratou tei takake, kia aere ki to ratou uorai au aerenga, auraka kia akamanakoia, kare oki e puapinga kia vai te reira au peu kaui ki roto i to tatou au manakonakoanga i teia ra e te au ra ki mua. Koai oki ia ka akamanako atu ia ratou tei ravenga-kino me kore manako-kino mai ia tatou ia ratou e ora ra?
- iii. Kia na reira katoa i toku manako, tatou i te akamaara'anga (treasure) i te au apinga tei taangaangaia e tatou i nanai kare o ratou teata akaou i teia ra no te mea e au mea ou ta tatou e taangaanga nei. Auraka katoa e ngaropoina, te vai ra tetai au apinga o nanai e maata atu to ratou meitaki kia akaaite iatu ki te mea ou i teia ra. Eaa tetai au akaraanga? Kikau tapoki pai taro compared to polythene plastic and cardboard boxes; coconut drink (nu) compared to fizzy drinks, paunu/scale na te spring e taangaanga ana, compared to a digital one which my one didn't last long, so back to the old version – feel free to add to the list.





Now you see

..... and, my goodness, now you can still see, but this time, ripe and ready to eat – on its own or with vanilla ice cream!

Eaa atu tetai karere puapinga i roto i te tuatua ra e, *Now You See, Now You Don't?*

Teia te manako, make use and enjoy them while they're still around because once they're gone, no one can turn back the clock. E rongu putuputu ana tatou i te tangata i te na ko anga e, *kia mate rava te tangata ei reira tatou kite maata atu ei i tona turanga/background*, koia oki i te tuatau o tona family service ta te au vaa tuatua ka akiaki mai, eaa ia pakau. So no need to wait until they're gone before getting to know them more, of what good that can ever be? Better to know them well while they're still around, that's what my instinct tells me. Me na konei tatou, irinaki au e maata atu to tatou inangaro ia ratou me ngaro ake ratou, we will appreciate their presence much more after they've moved on.

Ka akapeea ireira tatou i tera tuatua ra e, *Now You See, Now You Don't?* Pauanga sumaringa, ka tau i tatou i tona akatangi'anga kia na ko e, *Now You See and Therefore Enjoy, Now You Don't and Therefore Remember But No Need to Mourn!* I rest my case, kua akaea rai teia pupuaa'anga – until next time, of course.

Write-up and photos by Nga Mataiao, images from Google

9. THE MONTH OF MARCH

March is the third month of the year in both the Julian and Gregorian calendars. It is the second of seven months to have a length of 31 days. In the Northern Hemisphere, the meteorological beginning of spring occurs on the first day of March. The March equinox on the 20 or 21 marks the astronomical beginning of spring in the Northern Hemisphere and the beginning of autumn in the Southern Hemisphere, where September is the seasonal equivalent of the Northern Hemisphere's March.

The name of March comes from *Martius*, the first month of the earliest Roman calendar. It was named after Mars, the Roman god of war, and an ancestor of the Roman people through his sons Romulus and Remus. His month *Martius* was the beginning of the season for warfare, and the festivals held in his honor during the month were mirrored by others in October, when the season for these activities came to a close. *Martius* remained the first month of the Roman calendar year perhaps as late as 153 BC, and several religious observances in the first half of the month were originally new year's celebrations. Even in late antiquity, Roman mosaics picturing the months sometimes still placed March first.

March 1 began the numbered year in Russia until the end of the 15th century. Great Britain and its colonies continued to use March 25 until 1752, when they finally adopted the Gregorian calendar (the fiscal year in the UK continues to begin on the 6th April, initially identical to 25 March in the former Julian calendar). Many other cultures and religions still celebrate the beginning of the New Year in March. March is the first month of

spring in the Northern Hemisphere (North America, Europe, Asia and part of Africa) and the first month of fall or autumn in the Southern Hemisphere (South America, part of Africa, and Oceania).

Ancient Roman observances celebrated in March include Agonium Martiale, celebrated on March 1, March 14, and March 17, Matronalia, celebrated on March 1, Junonalia, celebrated on March 7, Equirria, celebrated on March 14, Mamuralia, celebrated on either March 14 or March 15, Hilaria on March 15 and then through March 22–28, Argei, celebrated on March 16–17, Liberalia and Bacchanalia, celebrated March 17, Quinquatria, celebrated March 19–23, and Tubilustrium, celebrated March 23. These dates do not correspond to the modern Gregorian calendar.

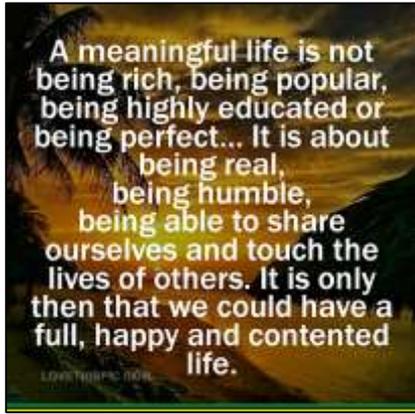
Wikipedia, the free encyclopedia

10. MEANINGFUL QUOTES



- I've always loved basketball because it's about building a team that's equal to more than the sum of its parts. Glad to see this expansion into Africa because for a rising continent, this can be about a lot more than what happens on the court.
Barack Obama, former US President, on the formation of an African-American Basketball team.
- If the mind thinks with a believing attitude, one can do amazing things. *Norman Vincent Peale*
- The secret to staying young is to live honestly, eat slowly, and lie about your age. *Lucille Ball*
- When you can't have what you choose, you just choose what you have. *Owen Wister*
- Yesterday is not ours to recover, but tomorrow is ours to win or lose. *Lyndon B. Johnson*
- Action may not always bring happiness, but there is no happiness without action. *Benjamin Disraeli*
- Wherefore, when we build let us think that we build forever. Let it not be for present delight, nor for present use alone; let it be such work as our descendants will thank us for, and let us think as we lay stone on stone that a time is to come when those stones will be held sacred, because our hands have touched them; and men will say, as they look upon the labour and wrought substances of them: "See, this our fathers did for us." *John Ruskin*
- It is better to light one small candle than to curse the darkness. *Confucius*
- There is no greater nor more satisfying reward than that which comes from discovering and developing men. The possibilities are almost unlimited. Talent, like oil, is discovered in unexpected places and in surprising quantities. *A. A. Stambaugh*
- The woods would be very silent if no birds sang there except those who sang best. *John James Audubon*
- It has been said of a man who seized his opportunities with success that he "stumbled on a good idea." There may be some truth in the comment, but the whole truth is that the moment of inspiration would not have come to him if he had not prepared himself for it. Pasteur once wrote that "chance favours only the prepared mind." *Author unknown.*
- Live fish swim upstream. *Author unknown.*
- The virtue of all achievement is victory over oneself. Those who know this victory can never know defeat.
A. J. Cronin.

Duty I slept and dreamed that life was Beauty:
 I woke and found that life was Duty:
 Was then thy dream a shadowy lie?
 Toil on, sad heart, courageously,
 And thou shalt find thy dream to be
 A noonday light and truth t thee. *Ellen S. Hooper*



Google images

The Champion

The average runner sprints
Until the breath in him is gone;
But the champion has the iron will;
That makes him carry on.

For rest, the average runner begs,
When limp his muscles grow;
But the champion runs on leaden legs
His spirit makes him go.

The average man's complacent
When he does his best to score;
But the champion does his best
And then he does a little more.

Author unknown

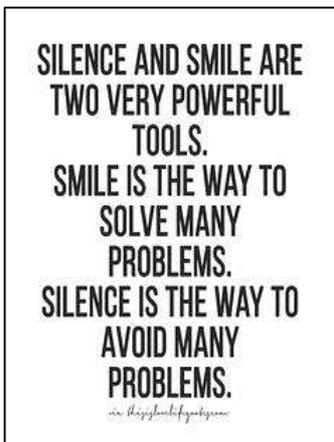
When to Plant

When an administrator in Africa rode out to inspect land that had been devastated by a storm, he came to a place where giant cedars had been uprooted and destroyed. He said to his official in charge of forestry, "You will have to plant some cedars here."

The official replied, "It takes two thousand years to grow cedars the size these were. They don't even bear cones until they are fifty years old."

"Then," said the administrator, "we must plant them at once!"

Royal Bank of Canada Newsletter



Google images



Kua akakite atu au kia koe / I told you so (e purua no te koi tita – a poem about cleaning up)

Dad: Kua akakite atu au kia koe
Kia tari pouroa i te tita auraka tetai kia toe
Ok kua tari koe, te vai ra rai tetai putunga
Takakore ireira iaku eaa taau utunga

Son: Ariana, kua pou te maataanga, ko te mea puapinga ia
Me e utunga tetai, ka tuatua paa au e, *Mama Mia!*

Son: Somaila naku silingi ka leva au ki te teata
E teata reka to teia po, kua akakiteia mai

Dad: Son, akarongo mai i teia reo imene Tahiti:
Mamaiti e Papa e, omaina te moni, ka aere ana au, ki te ura e, kare moni kare tiketiki aue iau e, aue iau e te alofa e!

Nga Mataio

11. PLANE TURNS AROUND AFTER MOM ON BOARD REALIZES SHE LEFT HER BABY IN THE TERMINAL

There are not many situations that are going to make a plane do a U-turn and head back to the airport — but apparently a passenger forgetting her baby is one of them.

That was the situation for a Kuala Lumpur-bound flight, which headed back to Jeddah, Saudi Arabia, when a frantic passenger told the crew that she had accidentally left her baby in the boarding area of the terminal, according to local publication *Gulf News*.

A subsequent conversation between the Saudia Airlines pilot and air traffic control, which was uploaded to YouTube, has since gone viral.

“May God be with us. Can we come back or what?” the pilot can be heard saying over the radio.

“This flight is requesting to come back ... a passenger forgot her baby in the waiting area, the poor thing,” someone can be heard saying.

Seemingly struggling to believe the request, staffers asked the pilot to explain the scenario one more time for good measure.

“We told you, a passenger left her baby in the terminal and refuses to continue the flight,” the pilot replied.



The Saudia flight bound for Kuala Lumpur eventually returned to the airport in Jeddah. (Photo: Getty Images)

Describing it as “a totally new one for us,” air traffic control granted the flight permission to return.

While the distressed mother was reunited with her child, there are mixed reports as to how the baby was left behind in the first place.

Twitter user Fahad M. Al Barrak, who shared the original audio of the incident, said the baby had been left with its sister, who boarded the wrong bus at the terminal.

When the mother realized the pair hadn’t made the flight, she insisted the plane turn round, Al Barrak said.

Yahoo has contacted Saudia for comment.

Yahoo Lifestyle, February 2019

MEMORY LANE

I am indebted to the Head of the Ministry of Cultural Development (Anthony [Ants] Turua), Government of the Cook Islands, for kindly granting me permission to access and publish via this newsletter, Cook Islands memory-lane photos of yester-years from the Archive Division of his Ministry. Much appreciation also goes to Ms Paula Paniani, the Ministry's Archivist, for going through old records and collections to retrieve and make e-copies of the images. There is only one purpose here; to facilitate dissemination of the images to Cook Islanders (and interested non-Cook Islanders as well) scattered all over the Pacific and beyond, who will no doubt resonate with some of the images in this and future issues of the newsletter for a number of reasons: they might sight ancestors or can recognise some of the current events related to those of years gone by, and so on. Such a rich collection of memories should, i strongly feel, come out of the closet to be enjoyed by a much wider audience: not everyone will ever get the chance to visit the Ministry's Archive and view the images for themselves on the spot. As you Cook Islanders view and decipher the comparison of the world then and now, perhaps take a few moments to imagine and appreciate how far things have evolved and more importantly, where might they be heading tomorrow in this increasingly IT-driven, fiercely competitive, world today that we call our home. Editor.

Gospel Day (Nuku) images on Rarotonga from the 1960s and 1970s

October 26 every year is public holiday to commemorate the arrival of Christianity to the Cook Islands (Aitutaki) on this day in 1821. The CICC parishes get together to showcase allocated Biblical dramas, known as Nuku. The Nuku photos below come from the Johnson Studio collection being kept at the National Archives. According to Paula, a deal was struck in 1987 between former Museum Archivist George Paniani and Marguaret Johnson (of the Johnson Studio) for the collection to be kept by the Archive for the enjoyment of future generations.





Miscellaneous photos from the 1960s and 1970s



CALL OF THE APOSTLES

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

PART 7 (continued from last newsletter)



MATTHEW – Son of Alphaeus and Mary. Transforming the Treasures of Time. Matthew 9:9-13

The general facts surrounding the man named Matthew can be easily summarized since very little is known about him.

Matthew was the brother of James the Less and the son of Alphaeus and Mary. (Mark 2:14). It is interesting to note the three sets of brothers that are listed in the first twelve disciples. There is James and John, Peter and Andrew, and now Matthew and James the Less. It is a special measure of God's grace when family members come to faith.

Matthew was sometimes called Levi (joined) which spoke of his family heritage. Matthew was from the tribe of Levi. The tribe of Levi had been set apart in a special way to conduct the worship of the Lord. (Num. 3:6; Deut. 10:8) When the Law of Moses was given, the Levites were instructed to join with the sons of Aaron in spiritual service. (Num. 18:1, 2)

The centuries past and this arrangement worked out fine. Generations came and went. Young people were instructed in the duties of the Temple like Matthew. Beginning in childhood, Matthew would have been trained for the day he would enter into the holy work. But his heart wandered from the ways of God. He became hardened to the point that he could engage the enemies of Israel, for money. He disgraced his family and his heritage. For a period of time Matthew did not care what pain and grief he caused his parents or what society thought of him. He would work for Rome.

Having become a moral reproach to the Levitical priesthood Matthew decided to be numbered among those responsible for the security of Roman revenue as a customs office in Capernaum, in the territory ruled by Herod Antipas. The popular title for this position was *publicani*, from the Latin *publicanus* because of the close relation to the public purse. As a publican Matthew was in a position to become very wealthy.

Being a customs official was financially a very profitable occupation, (Luke 19:8; Luke 3:12,18) but there was a heavy emotional and mental price to pay. Of all the types of people in the ancient world, the tax collectors were hated above all others. The Jews excelled all others in their hatred for publican. For Matthew to be a tax collector was for him to be a traitor to his own country. Rome enslaved the people of Palestine. To work for Rome was to be disloyal to one's nation. That was bad enough. But there was something else.

The Jews were convinced that they should only pay taxes to God. For an orthodox Jew, Yahweh was the only person to whom it was right to pay tribute and that was done through the local synagogue. Since Matthew did not work as a priest in the Temple, he was violating religious honor due to God. No wonder the Jews numbered the publicans among the murderers and robbers of society. A common proverb of the day instructed the young men to, *Take not a wife out of that family wherein is a publican, for they are all publicans, or thieves, robbers, and wicked sinners.*

Of course, Christ was aware of the intense social prejudice against publicans as a class of people. In His one of His parables the Lord spoke of a publican or tax collector that stood afar off from the Temple. (Luke 18:18) The publican stood far from the Temple in humility, and he stood far away from the House of God because he was not allowed by polite society to worship in the Temple and that reminds us that it is possible to put unnecessary religious barriers before individuals who are struggling to find their way back to the Church.

Now there was some justification for the popular hostility of the Jews toward the tax collectors. They were notoriously greedy and unjust. It is a simple fact that individuals do grow bold in sin, and the bolder the sin the bolder the person becomes in bad behavior. Because they were hard hearted, the tax collectors invented a number of ways to extract money.

1. There was a **production tax**. One tenth of a person's crop of grain and one fifth of his wine, fruit, and oil went to the government.
2. There was an **income tax**. One percent of a man's income was taken.
3. There was a **poll tax**. Everyone had to pay a portion of their income simply for the privilege of being alive. Men aged fourteen through sixty-five were taxed and women twelve through sixty-five were taxed. One denarius or one day's wage was the normal price extracted.
4. There was an **import and an export tax**.
5. There was a **purchase tax** on everything that was bought and sold.

For a poor people politically enslaved and economically challenged, all the various taxes amounted to a heavy burden. But Matthew did not care. He was ruthless enough to join in the collection of money from his own people. Then one day, in the providence of God, the Holy Spirit was sent to work on Matthew's hard heart and to bring conviction to his conscience. Matthew was ready to change because money no longer satisfied him. There is a limit to what money can buy. Money had not bought Matthew any friends or love. The only people he could associate with were fellow publicans and the local prostitutes. But even then Matthew never knew if others liked him or his wealth.

In his autobiography, oil tycoon J. Paul Getty spoke of his five marriages and wrote that he would give his considerable wealth for the true love of one woman.

Money had not brought Matthew a good conscience. While the heart of a person can become so callused that the misery of another is no longer seen, or felt, there is a persistent thought that all is not right. There must be more to life than listening to people mutter under their breath, *swindler, cheat, traitor, wicked man, crook*. Because people have a moral standard of right and wrong, sometimes, with the aid of divine grace, they are ready to judge bad behavior even in themselves.

Money had not bought Matthew a place in the kingdom of heaven. There is only one way to enter into the kingdom and that is through the act of repentance. Repentance means to turn away from sin and self to the Savior. Repentance means to forsake the world as to its philosophy, its security, and its promises in order to follow Christ. Matthew was a man who repented.

It happened one day while he was still sitting at the receipt of custom at Capernaum on The Great West Trunk Road from Damascus and the Far East to the Mediterranean Sea. Matthew looked up from his busy task of taking in money from the many travelers to observe the excitement of a crowd. In the middle of the multitude was a special Man. Matthew saw Him and knew who He was. By now the word had spread throughout Palestine. Far and wide people had heard about the Carpenter from Galilee who claimed to be the Son of God. His name was Jesus. Some said He was the Messiah. Others thought that He was a prophet like Jeremiah.

Suddenly, Jesus started to move towards Matthew. In front of the booth the Lord of Glory stopped and quietly stared down. Into Matthew's eyes the Lord looked, and beyond that His gaze penetrated Matthew's heart. While others saw a publican, a traitor, a scoundrel, and an extortionist, Jesus saw a sad soul in need of a Savior. Jesus saw a person ready to be rescued from the emptiness of pursuing the tarnished treasures of time. Jesus saw a man who needed a friend.

As the Friend of Sinners, Christ spoke to Matthew and said simply enough, *Follow Me*.

1. Two words and a man was moved.
2. Two words and a heart was changed.
3. Two words and a soul was rescued from the Kingdom of Darkness and
4. Two words and a soul was transformed into the Kingdom of Light.
5. Two words and a sinner was made into a saint.

Christ came to a man in the midst of sinful activity and said, *Follow me. Stop what you are doing, rise up, and follow Me*. While some in the crowd gasped the angels in heaven exploded in triumphant praise. Somewhere else in the celestial City of God the redeemed of the ages rejoiced.

From one end of heaven to the other the news went forth that a new name had been written down in the Lamb's Book of Life. *Abraham! Isaac! Jacob! Come here. You sons of Aaron come here! Matthew has been saved. Matthew the Levite has come to faith. Matthew has repented. Matthew is willing to renounce his whole way of life.*



Jesus said, *Follow me* and Matthew arose and followed Him. In the act of rising up to follow Christ, Matthew manifested that he was truly converted in several ways. Matthew suddenly wanted others to come to Christ. Matthew wanted others to meet the Master. Therefore, on the night of the day of his salvation, Matthew held a dinner party to celebrate.

Because Jesus was the Guest of Honor, *many publicans and sinners came and sat down with him and His disciples.* (Matt. 9:20) In this way Matthew began to witness to others that the most wretched and vile of men can know something about redeeming grace. May God grant us a longing to see souls saved. It is a sign of salvation.

Another sign of salvation is being the target of slander and scorn for righteousness sake. When the Pharisees heard of the dinner party Matthew held for the Lord, they became very critical. Approaching some of the original disciples the Pharisees demanded to know why the Lord would eat with tax collectors and others of ill repute. The disciples did not know what to say so they asked Christ who knew just how to respond. Jesus pointed out something very simple. *“They that be whole need not a physician, but they that are sick. I am not come to call the righteous but sinners to repentance”* (Matt. 9:12, 13)

Matthew knew he was a sinner. He had hurt many people. Nothing would ever change that fact. Matthew had lived a life of rebellion by defying His God, denouncing His country, and showing disrespect to his spiritual heritage. Matthew’s passion had been inordinate for materialistic objects. But that was in the past. He was a repentant sinner, saved by grace.

As a saved sinner, as a Christian, Matthew manifested modesty. Humility touched his life reflected in the fact that his name is not mentioned in his own gospel in any way that would call undue attention to himself. This facet of Matthew’s character is worthy of immolation for humility does not come easy to anyone.

Perhaps one of the best definitions of humility has been given by Charles Fox who wrote that humility is the willingness to be:

*Foolish enough to depend on Christ for wisdom,
Weak enough to be empowered with His strength,
Base enough to have no honor but God’s honor,
Despised enough to be kept in the dust at His feet,
Nothing enough for God to be everything*

It was a blessed day in Church history when Jesus stopped before a social outcast and said, *follow me*. Matthew traded his tarnished treasures and personal ambition for accumulating inappropriate assets for a place in the kingdom of heaven.

Matthew learned that there is more to life than the multiplication of stocks and bonds as proper as that might be at the right time and place. But there is more. There are eternal souls to be saved. There are people bound in sin to be set free. There is a Lord and Master to follow.

No one who has ever fully followed Christ has been sorry. Matthew never regretted leaving the custom’s gate because he received the fullness of the Holy Spirit who inspired him to write a gospel narrative that shall live and abide forever. The gospel of Matthew is the gift of grace from a grateful heart.

Like so many of the Apostles, the end of Matthew’s life is full of legend and myth. Only two facts seem certain when all the evidence is considered: Matthew ministered to the saints in Egypt, and he met a violent death, killed by a sword wound, for preaching the gospel. Death by violence in Ethiopia came (AD 60) because from the moment that he arose to follow the Lord, Matthew never turned back to his old life. If there are spiritual lessons to be learned from the gospel narrative, they are familiar ones. Christ calls some, not all, but some, to sacrifice wealth and occupation for an unknown and dangerous journey. The Church of Christ has many examples of individuals who re-evaluated their lives and made adjustments to engage in the work of the Lord. Hudson Taylor, founder of the China Inland Mission offers one example.

In more recent years, Dr. D. Martyn Lloyd-Jones is another example. Dr. Lloyd-Jones gave up a promising medical career in order to preach the gospel. This is not to say that all Christians should be missionaries or ministers of the gospel. It is to say that God asks more from some than from others. Nevertheless, a desire to follow Christ should prevail in the heart of every person who names the name of Christ. Then, when time and opportunity arise, much good can be done for the cause of Christ.



Christ always meets with people where they are, not where they should be. Matthew was hurting others financially when Jesus halted his self destructive and other destructive behavior. Saul of Tarsus was hurting others physically when Christ arrested his hatred of Christians. The woman of Samaria was hurting herself personally when Jesus spoke to her about her infidelity and then her immortal soul. Christ went to people where they were and called them to be different. The Church must be willing to do the same. The Church must love sinners while hating sin.

Christ will show mercy to all. Publicans and prostitutes, the proud and the passionate can know something about a Savior who cares enough for them to come and say, *Follow me*. And the heart remembers, it is a Person that is to be followed, not a program or even perceived prejudices.

Christ honors those who have dishonored themselves. He makes fallen men and women apostles and fellow servants in His kingdom. In fact, He makes them kings and priest forever unto the living God.

Christ opened Himself up to misunderstanding. By eating and drinking with the Publicans and prostitutes the Lord was not endorsing their lifestyle. Rather, He was calling them to repentance in His own way the way of goodness and grace not judgment and condemnation. The Bible teaches that the goodness of God leads men to repent. That is a wonderful spiritual lesson to remember.

Christ changes the heart so that Christians want to give and keep on giving to others. Bro. Shelton of Mt. Zion ministries in Florida has spoke often of the joy of giving the gospel away free of charge. Freely he has received and freely he gives knowing that no one can out-give God.

The example of Christ and the example of the Apostles teach Christians to use every means to minister to others. There is a wonderful book that was written many years ago, *The Shoes of the Fisherman*. The highlight of the book comes when an obscure priest is elevated to the papacy. As the newly elected pope he makes a public vow to spend his time dismantling the royal riches of the Vatican in order to be more like Christ and the apostles in their original state rich in spirit. The pope promises to help the poor and needy, to lift up the fallen, and to give comfort to those who are hurting.

A longing to help others is natural to the Christian heart for it reflects the compassion of Christ Himself. Therefore, when the Lord brings different situations to our attention let us do immediately what we can help. Let us rise up as a Church and follow Christ to minister to others. We cannot help everyone, but we can help someone. We cannot proclaim the gospel everywhere, but we can spread the word somewhere. We cannot witness to all, but we can tell our friends and family about the Lord. We cannot give up everything we own or make, but we can give up something for the cause of the Kingdom and the good of others.

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(This is a 14-part series; the full document can be emailed to whoever wants a copy; email the editor on gensec@cicchg.com. Alternatively, email Vaka on vngaro@gmail.com. Rev. Ngaro is currently the minister for Avarua parish of the CICC, Rarotonga).

SHARE YOUR PHOTOS

This is an open space for anyone wanting to share his/her/their photos – preferably church-related. Send/email to the Editor. The photos below are from various church events around the South Pacific over the past years.

2013, Etaretia Porotetani Maohi (EPM) assembly, Tahiti (from the collection of the late Rev. Ngatokorua Patia, CICC representative to the assembly)



2012, Rev. Tuaine Ngametua receives traditional welcome on his first trip back to Mitiaro as CICC President; he served as caretaker minister on the island, 1980-86 (from the collection of the President)



2007, Pacific Conference of Churches assembly, Pago Pago, American Samoa (from the collections of Nga Mataio, and the late Papa John Doom of EPM)



2013, Pacific Conference of Churches assembly, Honiara, Solomon Islands (from the collection of Nga Mataio)



2010, Nuku (Gospel) Day at Arorangi (from the collection of Nga Mataio)



WHAT THEY ARE GOOD FOR

GOOD TO KNOW:

- ◆ Contributors (articles/photos) - Rev. Vaʻka Ngaro, Nga Mataio, Paula Baniani, Rev. Michael Akava, Oki Teokoitu, Ngara Katuke, Rev. James Bhagwan, Ruth Areai, Eirangi Marsters, Lydia Sijp, Rev. Nio Mare, Haumata Hosking, Violet Tisam, Naomi Manavaikai, Noopii Tearea, Tuaine Manavaoroa, Tutai Mauke, Theresa Fox, Mary Mokoroa, Atingata Messine Tereu, Roberts family, Rev. Tere Marsters

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GOOD TO REMEMBER:

- Next issue due: June 2019
- Free electronic copy: Can be emailed to whoever wishes to receive the CICC Newsletter. Email an email address to the Editor. Alternatively, a copy can be downloaded free of charge from the church's website above.

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

