



# Cook Islands Christian Church

## Newsletter

# 63 Sept 2016

The "Mission House"

CICC Head Office, Takamoa, Rarotonga



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*Ekalesia Titikaveka during the Rarotonga Gospel Day, 25 July 2016, Aroanui Hall, Arorangi. Photo by N. Mataia*

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# CICC NUTILETA 63

## 1. AKATOMO'ANGA

**K**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 taeia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia pepa akakitekite numero 63 tei akamataia i te mataiti 2005. Ko te toru teia no teia mataiti 2016; i muri ake i teia, numero 64 i te openga o Titema e tu mai nei.

Tetai tuanga ei akaaravei ia tatou, te nga irava mua o te imene numero 48 i roto i ta tatou buka imene, ko tei na ko mai e;

*Na te Metua i unga mai  
I tana Tamaiti moekau  
Ko tona aerenga tikai  
E akaora ia tatou*

*Kua ara tatou ravarai  
Kua pini i te kino mou  
Ko Iesu nei kua aere mai  
E akaora ia tatou*



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. Ko kotou kare i kite ana te au nutileta i mua atu e kua anoano kotou kia kite, aravei atu i te Orometua o taau Ekalesia me kore akakite mai ki Takamoa nei; ka rauka oki te reira au nutileta i te tuku iatu na runga i te imere. Noatu e tei muri teia au nutileta, e maata te au mea puapinga i roto – mei te tua tapapa o te au tuatau tei topa ki muri (profiles, history, memory lane, etc.) – te ka riro ei pumaanaanga kia tatauia e kia akarakaraia. Tei runga katoa ratou i te website a te CICC, koia te [www.cicc.net.ck](http://www.cicc.net.ck), ka rauka ia kotou i te copy mai ka print atu ei i tetai na kotou.

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

## 2. IRIIRI KAPUA NA TE APII SABATI O ARORANGI

**T**O TATOU AKARONGO. Kua raveia tetai iriirikapua na te au Puapii Sabati o Arorangi no runga i te Puka Apii Sabati no teia mataiti 2016 tei porokaramuia i te au aiai, mei te aiai Ruirua ra 26 o Me ki te aiai Varaire ra 29 o Me 2016.

Kua riro teia e na te Puapii Sabati, Tauturu Orometua Vaine, Mama Ana Andrew i rave mai. Mei te 12 au Puapii Sabati tei tae mai mei te Tapere Ruaau ki Rutaki. Kua turuturuia teia tuanga e te metua tane Diakono e Papa Daniel Apii.





Na te Tapere Muri Enuā nana e mou nei i te oe akateretere i te Apii Sabati o Arorangi i akateateamamao i te au tuanga tei manakoia kia rave mai. Kua mataora teia iriirikapua e te au tuanga tei akanooia ei parani akateateamamaoanga i te au tuanga apii, na te au Puapii Sabati o roto i te au Tapere.

*Tataia/neneia e Ngara Katuke, Puapii Sabati no Rutaki*

### **3. WCC CENTRAL COMMITTEE MEETING IN NORWAY**

**H**ope in a pilgrimage of Justice and Peace formed the fundamental thread for the proceedings at the 2016 Central Committee meeting in Trondheim, Norway. The meeting took place from the 22<sup>nd</sup> June to 28<sup>th</sup> June 2016. The Central Committee are made of 150 representatives from 348 member churches around the world, the Central Committee meets every 2 years and this is the second meeting to be held since the World Council of Churches 10<sup>th</sup> Assembly in 2013 Busan, Korea. The Central Committee is responsible for carrying out the policies adopted by the assembly, reviewing and supervising the World Council of Churches programs and budgets.

It was a long journey to Trondheim Norway, leaving Rarotonga just after 5pm on the 19<sup>th</sup> of June and arriving in Trondheim around 11:30pm 21<sup>st</sup> June. We arrive during mid-summer so it was hardly ever dark in Norway which was quite exciting and a whole new experience for me. Trondheim is the third largest city in Norway with a great and rich history and an important Christian pilgrimage site and home to the northernmost medieval cathedral in the world.

The Central Committee meeting commence on Wednesday 22 June with a welcome from the local host, Norway Council of Churches and the Minister of Culture of Norway. Like all meeting we began by adopting the minute from the previous meeting, followed by a presentation of the General Secretary and Moderator's report which was receive with appreciation by the members of the central committee. In the evening we had the opening worship at the Nidaros Cathedral; build during the medieval times, a cathedral where they use to crown Kings and Queens of Norway. Gracing us with their presence at the opening prayer was the mayor of Trondheim and the crown Prince and Princess of Norway. The opening prayer was followed by a dinner hosted by the mayor of Trondheim.

Plenary were held the next few days of the meeting, plenary covers issues on Pilgrimage of justice and peace, Climate Justice, Unity, Religion and Violence, Middle East plenary and Child rights. Encouragement, inspirational storytelling and moving testimony were seen and heard during the plenary. A black life matter activist broke down in tears while she told her story, a Palestinian doctor tells what had it been like to treat Palestinian children after the Gaza bombing and what it is like to be a non Jew under the Israeli occupation. Youth volunteers from local churches in Sweden shared how they are working together with refugees especially with children, providing them with a safe space and assisting where ever they are needed.

During the plenary there are two sessions, the hearing session and decision making session, the hearing session is when we listen to report from the different branches of committees within the central committee (public issue committee, program committee, communication committee etc). The decision making is when we raise our consensus cards, orange that you agree or blue you disagree or want to change or add to the report or you are not too sure, holding your cards together shows that you understand or want to move to the next issue or agenda.

Apart from plenary there were business sessions, confessional meetings, women’s meeting and regional meetings. The business session concerns financial reports/statements, membership fee for member churches, outstanding fees from member churches and yes CICC was on that list. At the women’s meeting all the ladies of the house including WCC staffs and volunteers came together and shared their ecumenical stories, inspiring and life changing stories and so many more. Confessional meetings is when member churches of the same denomination ( Reform, Orthodox, Methodist, Anglicans etc) meets together and discuss matters that was raised during the plenary, or matters that needs to brought to the central committee’s attention. In the Regional meeting all Pacific Island members came together for the first time, there were only 5 members from the Pacific including the General Secretary for the Pacific Council of Churches. The plenary and meetings were truly a great experience for me, regardless of your status, whether you are an ordained Reverend, Bishop with PhD, a woman, a youth or a person with disabilities, all voices were heard, all concerns were taken into consideration a system I believe was just and fair.

At the Central Committee meeting in Trondheim the mid-term election was held for executive committees, assembly planning committees and assembly worship committees. It is will great honour and appreciation to share that I was nominated into the assembly planning committee; our first meeting will be held at the next central committee meeting in 2018. My ecumenical journey started as a steward at the WCC 10<sup>th</sup> assembly in Busan, Korea, today I am serving as a central committee for WCC and soon will be part of the assembly planning team for the next WCC assembly. “For I know the plans I have for you declares the Lord” so I am going to learn to trust and lean on God as I walk through this journey in my life.

I will like to say a big meitaki atopaka to all my family and friends for your never ending support, prayers and words of encouragement, to the CICC youth executives and members for your financial support, meitaki atopaka. At last but not least, a big meitaki atopaka to the CICC Executive Council for your support and for nominating me in replacing Ana Akaroa as a Central Committee member to the World Council of Churches and for liaising with WCC for funding which made my attendance to the Central Committee meeting possible, I am grateful and truly humble for all your support. *Psalms 143:10, Teach me to do your will, for you are my God, may your good Spirit lead me on level ground.*



*Delegates to the WCC Central Committee Meeting, Trondheim, Norway, 22–28 June 2016.*

*“It feels special to be here together with religious leaders from all over the world, who are united through their belief and their ongoing battle for values like peace and justice. This gives us the opportunities and hope for the future.” Linda Hofstad Hellend, Minister of Culture, Norway.*



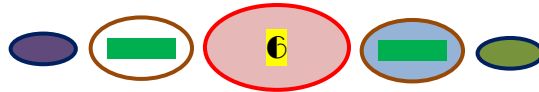
*Women's meeting*



*Inside Nidaros Cathedral during the opening service*



*With buddy mentors at the Central committee meeting, a mentor program for members who are attending the Central committee meeting for the first time. Myself and Elizabeth on the right, this is our first Central Committee meeting with our mentor Dr Ann Riggs.*



Left: with Esther whom I first met at the WCC 10<sup>th</sup> assembly in Busan, Korea who was part of the assembly worship committee. Middle: with committee colleagues. Right: Sunset at 11:35pm in Trondheim, Norway.



Write-up by Tutai Mauke, Pacific Youth Representative on the WCC Central Committee. Photos supplied by Tutai.

#### 4. UVENAMA ROVA OF UCPNG VISITS RAROTONGA

I first came to know Uvenama – Uve for short – in 1990, 26 long years ago in Armidale, a small country town in NSW, Australia, with a population at the time of around 20,000. The University of New England (UNE) is located in this rural town on the New England Tablelands and most of its student population comes from out of town, and this being the case, the town’s population drops by a few thousand at the end of each year when students return home, and increases again by that much in February when they come back for the start of the new academic year.



Uve Rova, UCPNG Assembly Secretary, preaching at Matavera CICC, Rarotonga, Sunday 31 July 2016

Like me, Uve and a few other PNG nationals were fortunate to receive Australian-funded scholarship awards to study at UNE, and Uve & I were in the same class of 1990 as we commenced postgraduate studies in Agricultural Economics. He completed his programme at the end of that year and went home. That was the last I saw him. Then I met up with him again in Nadi, Fiji, in 2014 – 24 years after Armidale. Our agricultural days were over then, and we were both in the same kinds of church administration positions; i.e. secretaries of our respective denominations which, incidentally, are both off-shoots or can trace their humble beginnings back to the then London Missionary Society (LMS).

This year, at the instigation of the Takamoa Theological College Principal, and as part of the college’s plan to revive the historic posting of Cook Islands Missionaries to Papua, Uve, being the Assembly Secretary of the United Church in Papua New Guinea (UCPNG), was invited to visit Rarotonga to acquaint himself with the environment as well as the establishment which contributed much to the evangelization of PNG in those early days, and of course for discussions on the proposed CICC mission revival to PNG.

Uve arrived Rarotonga Thursday afternoon 28 July and departed Friday 12 August after 2-weeks on the island. He had a full programme and had just one complaint; too much eating. I actually witnessed that myself in terms of the poor guy’s stomach slightly bulging 14 days later on Rarotonga, quite visible on his day of departure compared to the day I picked him up on arrival that many days earlier. And that tells me one thing, he either didn’t have time or never bothered to at least do some stretching or exercise during his time on the island and yet where he bunkered (Guest Room at Takamoa), there is a large playing field right outside of this room so that if he had bad homesickness dreams and fallen off his bed as a result, he would have landed right onto the field, absolutely no doubt about it! So sorry mate, your bulging tummy was your very own doing.

Uve was able to meet and discuss a whole lot of subject matters in areas of common interest with those he was scheduled to meet, including members of the CICC Executive, the Rarotonga-based ministers whom he had the opportunity to also lunch with them and their families, retired academics like Mama Majorie Crocombe



and Makiuti Tongia, House of Ariki officials, the head of the Ministry of Cultural Development, and other individuals he met along the way. His visit was purposefully timed to enable him to also witness a bit of our culture, hence the Maire Nui visiting period. He had the opportunity to see a few nights of cultural performances at the National Auditorium including the choir and imene tuki night, and even met up with some of his wontoks from PNG and other Western Pacific Melanesian countries during that time. In addition, he was able also to witness how our stone unveiling is performed when he attended 3 such events held on the same day in Arorangi, and a wedding in Nikao.

On his way home he took a draft Memorandum of Understanding (MoU) for discussion with his church executive. It is a 2-page non-binding gentleman's-type of agreement between the CICC and UCPNC which stipulates areas whereby the two organisations may be able to work collaboratively to further advance the Kingdom of Christ amongst the citizens of its respective countries.



On behalf of Uve, I would like to express my sincere thanks to all those who made the time from your busy schedules to talk to him as per his programme of appointments, the 6 ministers on Rarotonga who hosted him for lunch, the President, Pincipal and students at Takamoa for hosting him on several occasions, and whoever else I may have missed out who also contributed in one way or another during his time on Rarotonga. A special thank you to Takamoa student Kapu Marsters for being his chauffeur. I belive the fruits of his visit will be seen in the years to come when the two churches gradually build on the partnership arrangement that they will soon be finalizing.

*Uve with Rev. Takaikura Marsters of the Matavera CICC*

*By N. Mataio/CICC General Secretary (note: Uve's own report is next below).*

## **5. UCPNG ASSEMBLY SECRETARY'S REPORT ON CICC GOODWILL VISIT AND GENERAL SECRETARIES MEETING IN FIJI (JULY/AUGUST 2016)**

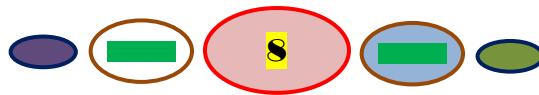
### **I** ntroduction

The Assembly Secretary visited Cook Islands Christian Church from 28 July to 12 August 2016 and attended the PCC Member Churches' General Secretaries meeting on PTC GPP/IRSA in Fiji from 14 – 19 August 2016. This report in two sections covers the whole period from 28<sup>th</sup> July to 19<sup>th</sup> August 2016. The report highlights the general observations, meetings, activities in which the Assembly Secretary was involved and recommendations for consideration, deliberation and decision.

### **Acknowledgment**

Without the initiative and support of the following brethren the trip would not have eventuated and successfully accomplished. The following deserve mentioning:

- Rev Bernard Siai, Moderator for allowing me to travel to CICC and to participate at the General Secretaries meeting in Fiji;
- CICC President Rev Tuaine Ngametua and Mr Nga Mataio, General Secretary CICC for organising the program for the two weeks; transport, church services and meetings with individual Ministers and others;
- Rev Iana Aitau, Principal Takamoa Theological College for organising the airline tickets, transport; accommodation and empowering the students of Takamoa College to look after me;
- Chairman of Takamoa Theological College Rev Masters
- All Takamoa students led by Kapu Jacob Masters for ensuring my stay at Takamoa was comfortable;
- My daughter Gialea Rova for the ticket to Brisbane;
- Mr Totini and Mrs Teroro Totini for organising the ticket for Brisbane to Sydney.
- Mr Aisake Casimira, Director and staff of GPP/IRSA PTC for organising General Secretaries meeting



## COOK ISLANDS CHRISTIAN CHURCH GOODWILL VISIT (28 JULY – 12 AUGUST 2016)

### Purpose

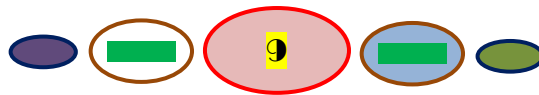
The Principal of Takamoa Theological College, Cook Islands Christian Church on 31<sup>st</sup> August 2015 through the General Secretary, CICC wanted to communicate with UCPNG Assembly Secretary for a reason to establish relationship with the United Church in Papua New Guinea. The Principal Takamoa Theological College organised the travel for Assembly Secretary to fulfil that purpose.

### Program

With the help of the President, the General Secretary, and the Principal Takamoa Theological College, with support of the students led by Kapu Jacob Masters the two-week program (Table 1) fulfilled with satisfaction.

### General observations and highlights of the visit

- The Cook Islands hospitality is natural and heart-warming.
- The Rarotonga island is small – an hour's drive around the perimeter of the island with a mountain range in the centre. The effects of climate change are obvious around the island.
- Law and order issue is very minimal – the doors of houses left open, no security fences around the houses except for boundary fences; doors to vehicles open, seat belt not necessary because speed limit is 50 km/hour. Motor cycle riders without helmet.
- The Cook Islands Christian Church headquarters is at Takamoa where they also have the Takamoa Theological College.
- The meeting with the President and the General Secretary as well as the six (6) Ministers of Rarotonga Region of the Church resulted in an agreement to have a MoU drafted and interest expressed by CICC to participate in UCPNG meetings.
  - ✓ The idea of the Memorandum of Understanding was proposed and drafted for our consideration.
  - ✓ The idea of each Church participating in each other's Assemblies was considered one way of sustaining the relationship once the partnership is established. With that in mind, an invitation was extended to CICC to attend UCPNG General Assembly 2016 which they acknowledged with appreciation subject to decision of their Executive Council.
- In appreciating the goodwill visit, the President recalled the sacrifice their forefathers made to bring the Gospel to PNG. Hence they were happy to receive UCPNG Assembly Secretary as a product of Missionaries serving in Papua.
- The memorial monument erected in front of the headquarters of CICC shows the names of all the Missionaries from Cook Islands, years and places of service and their fate indicated.
- Most of the Missionaries never returned to tell the stories. A few who returned brought fond memories of Papua including the culture and language. In fact one of the descendants of a Missionary (Toka) surprised me when he spoke a sentence in my own language - Keapara dialect (*Ono veamai ono aniani – meaning come and eat*).
- The CICC headquarter full time staff is lean: President, General Secretary, Director Publication, and 3 X ancillary staff. The rest are volunteers including Directors of Youth, Women, Missions and Evangelism etc.
- Their Church buildings are well maintained and looked after. Surrounding the Church buildings are cemeteries of late ministers and their families and other dignitaries.
- Takamoa Theological College at the time of the visit has 12 first year students with their wives and children and one single. The current Principal has allowed single students contrary to previous principals.
- Theological classes are attended by both couples together and separated only for practical sessions.
- President of CICC is now the Chairman of the Religious Advisory Council (RAC) installed by the Government to provide advice to the Government on matters of spiritual nature.
- Had the privilege of being accorded recognition as an official guest to:
  - ✓ Opening of the 51<sup>st</sup> Cook Islands Constitutional Day celebrations accompanying the President of CICC (and Chairman of RAC).
  - ✓ Given free tickets to evening functions and performances to witness the Choir, Imene Tuki (Peroveta), cultural performances and official activities during the week in the evenings.
  - ✓ Allowed to join other dignitaries at a wedding and unveiling ceremony



- Given opportunity to preach in two different congregations. One was a normal Sunday service, the other, white Sunday. The White Sunday is the Holy Communion Sunday which falls on the 1<sup>st</sup> Sunday of the month. Everyone wears white suits and white dresses. (I did not have white suit so they accepted the black suit I wore). The women wear a hat to church at all times.
- CICC follow the Scripture Union Daily readings as the basis for daily devotions. The same scriptures are followed in the whole church. For example, for Wednesday, Friday and Sunday dawn services, Sunday main service and afternoon service the preacher do not choose another scripture reading. They use the same readings given for that day.
- Another privilege given was I taught at the College for three days (2 hour sessions). I taught on Volunteer Leadership encouraging the students to be volunteer-minded as they respond to God's call as servants.
- The students also visit and pray for the sick in the Rarotonga Hospital. Once accompanied a student to share the Word and pray for the sick one evening.
- The Congregations on Rarotonga Islands support the students every month with food staff (witnessed a congregation coming with store goods including cartons of chicken and garden food to bless the students. The students informed that what I witnessed was smaller than usual blessings given each month).
- The student's accommodation is high class to our Rarongo ones.
- The students clean the college every three days in a week hence the place is always clean and tidy. They practice ANT's example – no bosses, everyone works.
- The meeting with the Principal affirmed the desire expressed in his invitation for me to visit CICC. He expressed that he has a vision to fulfil: That there be a Cook Islander Missionary on every nation of this world and the mission is: That by 2021 CICC plants 100 Churches in Cook Islands, New Zealand and Australia.
- Meetings were also held with USP lecturer Marjorie Crocombe former UPNG lecturer, descendants of Missionaries and students giving information on early missionaries.
- Meetings with Secretary Department of Culture and the President of the Chiefs proved worthwhile. The Church closely works as partner with the Government and Traditional Leaders of Cook Islands.
- Unity of the Church on Cook Islands is reflected the Religious Advisory Council (RAC). Currently, the CICC President is the Chairman. Chairmanship rotates annually. This RAC provide advice to the Government of matters of spiritual nature. The Government appreciates Council hence involves it in Government. In special national events like the Constitutional Day celebrations the Chairman of RAC officiates. At the time of the visit, had the privilege of sitting with other dignitaries on the official dais.

### Recommendations

- That UCPNG acknowledges the bigheartedness of the Cook Islands Missionaries who brought the Gospel to Papua New Guinea;
- That UCPNG recognise the urge of the CICC to establish partnership relationship with UCPNG in remembrance of the Missionaries who gave their lives for us;
- That UCPNG appreciates the proposed draft MoU for consideration, deliberation and signed once agreed;
- That UCPNG note the Vision of CICC – to have a Cook Islander serve in every nation in the world; and CICC to plant 100 churches by 2021. (This requires our prayers and support).
- That UCPNG value this relationship with CICC as a conduit to strengthen our young people to consider Missionary Work to the unreached world.

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### PACIFIC THEOLOGICAL COLLEGE GPP/IRSA MEETING IN FIJI 14-19<sup>TH</sup> AUGUST 2016

This meeting was attended by the General Secretaries of member churches. Moderator endorsed my attendance. The meeting looked at God's Pacific People (GPP) Programme and Institute for Research and Social Analysis under PTC. The outcome of the meeting included the following:

- Integration of God's Pacific People (GPP) Programme and the Institute for Research and Social Analysis (IRSA). The member churches discussed and determined possible approaches to integrate GPP and IRSA. The process continues.

- An Agreement Framework between the Member Churches and Pacific Theological College and its Institute for Research and Social Analysis (IRSA) and its administered God's Pacific People (GPP) Programme

**Facts and Considerations for UCPNG participation**

- UCPNG is a member of the PTC
- UCPNG owes PTC substantial outstanding amount of membership fees - to effectively participate we must pay our dues.
- Under the new Directorship, IRSA/GPP does not demand membership fees however, encourages the member churches to value the relationship with other Pacific Islanders and consider effective contribution through personnel and other resources where application. (NB. UCPNG is the biggest Church in the Pacific but slowly reducing her participation).
- Traditional supporters of PTC are scaling down their support. The need to secure new partners is imminent.

**Recommendation**

- That we pray through our membership with PTC either:
  - ✓ We pay our outstanding fees and remain a member (but now it is not possible)
  - ✓ We discontinue our membership and withdraw from the programmes offered

**Conclusion**

In general, the trip was successful in that CICC realised the importance of continued relationship upholding the legacy of the Missionaries who served in PNG. Signing of the MoU will enhance relation between the two churches complementing each other especially in fulfilling the vision and mission of the Gospel.

The general secretaries meeting certainly affirmed the commitment of the member churches to implement the programme and IRSA proposals, despite the issues of membership fees and difficulties faced.

The reflections led by Rev Dr Cliff Bird provided spiritual enrichment to the discussions and guided the participants in our deliberations.





*Uvenama (Uve) Rova, Assembly Secretary, United Church in Papua New Guinea*

## 6. RAROTONGA GOSPEL DAY

The 6 CICC branches on Rarotonga celebrated the 193<sup>rd</sup> anniversary of the arrival of Christianity on the island on Monday 25 July at the Aroanui Hall in Arorangi. This year's programme was organized by the Rarotonga Konitara Ekalesia secretariat for the year, the Arorangi Ekalesia. It was presented into the RKE meeting earlier this year and was endorsed after some minor amendments.

After the devotion, the rest of the evening's programme was an Uapou type whereby each of the 6 Ekalesias elect a member to respond to one question and then an imene tuki by the whole Ekalesia afterwards. The verse aptly selected for the Uapou was *Luke 19.10, "The Son of Man came to seek and save those who are lost,"* and the question people responded to was; *"How important is this verse for us today and for the future?"* The joyous evening started at 6.00pm and finished before 8.00pm with a sumptuous feed put up by members of the Arorangi Ekalesia. Another well organized annual event to the satisfaction of all those who were able to attend. The night's atmosphere was captured by the images below.





Write-up and photos by N. Mataio

## 7. EEU'ANGA TOKA I ARORANGI

**K**ua tae atu maua ko Uve ki tetai nga eeu'anga toka e 3 i Murienua, Arorangi, i te Maanakai ra 30 no te marama Tiurai i topa ake nei, tena te au tutu i raro nei.



Te toka mua no **Piniki Utia Snr**, Elder i roto i te Ekalesia Arorangi. Te rua o te toka no **Piniki Utia Jnr**, tena tona tua tapapa tei roto i te nutileta 47 kapi 26-28 tei tukuia ki vao i roto ia Peperuare 2013. E ko te toru o te toka no **Tearoa Toka**, Elder i roto i te Ekalesia Arorangi, kua mou katoa na i te taoanga Makirau Mataiapo.



Tataia/neneiia e Nga Mataiao

## 8. UIPAANGA NA TE AU TEKERETERE MAATA I FIJI

**E** ripoti poto teia no runga i toku piri atu anga ki roto i te uipaanga tei akanooia e te Pacific Theological College (PTC) na te Tekeretere Maata o te au mema i raro ake i teia taokotaianga ko te PTC. Kua raveia te reira ki te otera ko te First Landing Beach Resort waitata atu ki Lautoka i Fiji. Kua akaruke atu au ia Rarotonga nei i te Maanakai ra 13 e kua oki mai i te Ruitoru ra 24 no Aukute. Na te PTC te au akapouanga katoatoa o te uipaanga; rereanga pairere, ngai nooanga, katikati e pera te pere/transport i Fiji.

### **Ratou tei tae mai, akanoonoo'anga o te uipaanga**

E 20 au Tekeretere Maata o nga akonoanga tuketuke i roto nei i te Pacific tei mataia mai mei teia au enua; Fiji, Tonga, Cook Islands, Kiribati, Tuvalu, Solomon Islands, Papua New Guinea, Vanuatu, Tahiti, New Caledonia e West Papua. Kapiti atu kia ratou i runga nei, te au aronga angaanga i roto i tetai nga porokaramu a te PTC, koia te God's Pacific People (GPP) e te Institute for Research and Social Analysis (IRSA).

Kua raveia te uipaanga na roto i te au mataara tei matauia, koia oki (i) au puapii tei ikiia kia oronga ma te akamarama mai i ta ratou au tuanga (presentation by subject matter presenters), (ii) uriurianga manako ki runga i te au tuanga tei orongaia mai e te au vaa tuatua (panel discussion), e pera (iii) tetai au raveraveanga tei roto i te akarava atu i te manako no runga i te au tuanga tei akamaramaia mai (related activities).

### **Au tumu manako tei uriuria**

Teia i raro nei te au tumu manako mamaata tei uriuria:

- a) Ripotianga mai i te au tuanga tei rave iatu e te GPP e pera te IRSA i roto i te au enua o te Pacific, ratou tika'i i roto i te au enua maata meia PNG, Solomon Islands, Vanuatu, New Caledonia, Fiji e Tahiti
- b) Ripotianga mai no runga i te tereanga o te au tuanga tei arikiia i roto i te PCC uipaanga maata 2013 e na teia nga manga o te PTC e rave
- c) Akaariarianga manako no runga i te au tuanga tei ripotiiia mai, ma te tukuanga i tetai au tamanakoanga no te akameitaki atu anga i te au angaanga tei raveia
- d) Akarakaraanga mai a te au mata no runga i te au tuanga ta ratou i manako kia raveia ki runga i to ratou au enua me kore ki roto i ta ratou au akonoanga



*General Secretaries and church representatives from the PTC member countries and churches in the Pacific, together with GPP/IRSA staff and supporters.*

### **Taopenga'anga o te uipaanga**

Kua taopenga te uipaanga na roto i te patianga a te GPP e te IRSA kia akarakara mai te au akonoanga i te pepa tamanako ta raua i toku mai tei akataka mai i te au tuanga e paraniia nei no te au ra ki mua, ta raua tuanga e pera ta te au mata o te PTC. .

I roto katoa i teia tuatau akaotianga, kua akamaroiroia te au akonoanga kia rave i ta ratou ka rauka – pure, piri atu anga ki roto i te au uriurianga manako i runga i to ratou uorai au enua, e te vai atura – no te au tai'i e tupu nei i roto i te pa moana Pasifika i teia tuatau. Teia oki i raro nei tetai o te reira au tai'i:

- a) Au tu kaui e tupu nei i roto i te au taokotaianga akamorianga Atua (corruption, fraud, false religion, misconduct, mismanagement in the churches)
- b) Au tu kaui e tupu nei i roto i te basileia (the above issues in government and civil society)
- c) Ratou e titau nei kia riro mai e na ratou rai ratou e akatere (French Polynesia, West Papua, New Caledonia)
- d) Au kino e tupu nei ki te natura no te au angaanga ta te tangata e rave nei (over-logging in some Melanesia countries, mining especially in PNG, after-effects of nuclear bomb testing in French Polynesia)
- e) Tauiaanga o te reva e tana e akatupu nei ki te oraanga tangata (climate change and its impact on some Pacific Island livelihoods)

### Manako takake

I toku okianga mai mei te uipaanga, kua noo poto atu au no nga ra e 4 i Nutireni no te aravei ma te akamaroiroi atu i te tamaine i roto i te apii Waikato University. Iaku i reira, kua piri atu au ki te pureanga a te Ekalesia Hamilton i te Sabati ra 21, kua oronga mai te Orometua Terepai Kauvarevai naku e rave i te pure, kia akameitakiia te Atua. Noatu te iti o teia Ekalesia, te maroiroi nei ra aia i te au tuanga tei akatakaia na ratou uorai, e pera ta ratou tuanga ki Takamoa nei. Pumaana katoa i te kiteanga i to ratou maroiroi i te apaiaanga i te tuanga ngauru.



### Popani

Kua riro te uipaanga tei raveia ki Fiji ei mea mataora e pera ei turamaanga mai i te au tuanga ta te GPP/IRSA o te PTC e rave nei i roto i te Pacific. Ko te maataanga o ta raua au angaanga, te akatinamou ra ki runga i te au enua mamaata o te Pasifika mei tei taiku iatu i runga nei, tei reira katoa oki te maataanga o te tangata e te au tai'i o te oraanga tangata, no reira e mea tau rai kia akapou maataia te tuatau ki te reira au ngai. I roto oki i to tatou basileia, te rave uaia nei tetai o teia au porokaramu e te kavamani e tetai au NGOs, no reira kare tatou e umuumu kia akapou maata ratou i to ratou tuatau kia tatou. Noatu ra te reira, kua taiku atu au ki te au akaaere kia tuku mai i tetai mata no ratou kia aere mai rave i tetai kimikimianga/uriurianga manako ki to tatou au akaaere i roto i te au putuputuanga, penei te vai ra tetai au ngai ka rauka ia ratou i te turu. Meitaki maata kia ratou tei akanoo mai i te uipaanga no te au mata mei roto mai i te Pasifika. Pera katoa te reo akameitakianga kia ratou i Hamilton no te araveianga e te akamorianga kapiti.

*Write-up & photos by N. Mataio/CICC General Secretary*

## 9. ARAVEIANGA I HAMILTON



roto i te nutileta numero 61 o Mati i teia mataiti 2016 kapi 9 & 10, kua komakoma atu au no runga i toku tere ki Hamilton no te kave atu anga i te tamaine Debora ki te apii Waikato University. I teia

tuatau kua rauka tetai atiangā kia aravei atu iaia iaku e oki atura ki Rarotonga mei te uipaanga i Fiji, te katoaanga o te tuatua no te reira uipaanga tena tei roto i te tuanga 7 o teia nūtileta i runga ake nei.

Kua tae atu au ki Hamilton i te aia Maanakai 20 Aukute e kua topiri atu ki te akamorianga a te Ekalesia i te Sabati 21 Aukute. Te akameitaki nei te Orometua Terepai Kauvarevai no tei oronga mai i te tuanga o te akoanga kia rave au. Te akameitaki katoa nei i nga metua, Papa Turama e Mama Tangi, pera ta raua tamaine ia Anau, no tei riro to ratou ngutuare ei ngai akaruruanga noku no nga ra e 3 tei akapou au ki reira. Te oronga atu nei au ki te katoatoa te reo aroa o te tavini o te Atua e tiaki ra i te reira Ekalesia i teia ra, Rev. Terepai Kauvarevai, tona tokorua e ta raua tamaiti, Uipaanga Diakono, Tekeretere, Mou Moni, te au mama, mapu e pera te anau katoatoa i roto i teia Ekalesia. Kia maroiroi uatu rai kotou ki roto i te Atua no te au ra ki mua.



Some of the members of the Ekalesia Hamilton, Sunday 21 August 2016.

*Write-up & photo by N. Mataio*

## 10. UPDATES FROM THE BICENTENNIAL CELEBRATIONS UNIT

### 1. 200<sup>th</sup> Anniversary Compendium Project

Te rave nei rai maua ko te Metua Vaine ko Wendy Rowan i ta maua kimikimi tuatua no runga i te au Orometua Kuki Airani tei teretere atu ki te pa enua Patifika mei a Papua New Guinea, New Caledonia, Samoa, Tuvalu e te vai atura i te kave i te evangelia ora a to tatou Atua ko Iesu Mesia. Kua tae i teiane nei mei te rua ngauru a maua tua tei oti i te akapapa e ka angaanga kapiti uatu rai mau i te au mataiti ki mua no te kimi i teia au tua mei roto i te au archives i teiane ai. Ka tauru ia teia au tua ki roto i te 200<sup>th</sup> Anniversary Compendium te ka nene'ia e te BCU no te akararangi anga i to tatou Bicentennial 2021. Tena tetai pae o te au tua kua tuku atu te Puapii Maata o Takamoa na roto i te tuanga 'Churchtalk' a te Cook Island News i te au tuatau i topa.

### 2. Te Bibilia Tapu Maori - te neke nei ki mua

Kua tae mai te ripoti mei ko mai i te Papa Orometua Robati Mani i te ra 1 no Tiurai e te tere marū nei teia angaanga ki mua. Kua manea tikai tana ripoti mai anga i te au angaanga tei oti e te au tuanga e vai nei. I te Kororomotu Ou e ono rai Pene toe o te Evangelia a Luka i te akamanea, kua pou i reira te Kororomotu Ou i te akamanea kia papa no te tuanga o te akateateamamao anga i te tauru'anga ki te roro uira. Kia akameitakiia te Papa Orometua e te Orometua Vaine Marina e te aronga akatanotano tuatua (proof-readers) no ta ratou angaanga meitaki e rave nei. Kia akameitakiia te Atua no ratou katoatoa.

### 3. Te Toka Tua Tapapa no Anederea ma

Te teateamamao nei au i te tua tapapa no te toka akama'ara'anga i te Orometua Anederea (no Titikaveka) e tona au taeake ko Materua (no Mangaia), Taria (no Aitutaki) e Matatuhi (no Tahiti) tei taia e

te etene i Kalo, Papua Niu Gini i te mataiti 1881. Kua ariki mai te Ekalesia Titikaveka i te patianganga a te BCU i teia toka kia akatuia ki te pae rai i te toka akana'aroa o Anederea ma e tu mai ra i roto i te aua Are Pure i Titikaveka. Kia akameitakiia te Atua no teia vaerua meitaki. Kua tamanakoia e kia akatueraia teia toka i teia mataiti ki mua 2017. Ka tikai atu tatou i teiane i te akapapu'anga a te Ekalesia Titikaveka no runga i teia.



*Tataia e Tangata Vainerere, BCU Director*

## **11. NUTI NO TE EKALEZIA MAI I DUNEDIN**

**P**ure, Sabati ra 21 o Aukute 2016. Kua raveia te pure i te ora ngauru i te popongi Sabati. Kua piri katoa mai te Invercargill Ekalesia, te au Apiianga Orometua, e te Missionary Campbell Tupapa'a. Kua piri katoa mai te kopu tangata o te bapetiso. Kua raveia te bapetiso tamariki e na te Orometua Toko Ongoua o Invercargill i rave i teia. E tamaine teia na Roro Mcfelin. Ko te papa Tuatai e mama Kura tona nga godparents. Maata te tangata i roto i teia Pure. Manea te angaanga i raveia.



*Te Ekalesia Dunedin e te au Apii-anga Orometua, Elder Robati, Tepou Tom, Hosea Toka, Varetou Peau. Our special quest, Missionary Campbell Tupapa'a.*



*Bapetizoanga*

Na te Orometua Teremoana Tairea o Invercargill i rave i te akatapu anga o te au mema Ekalesia. Kua oronga katoa ia to ratou akairo (certificate), e kua riro ei ngateitei no teia au mema. Ko papa Tata kare aia i roto i te tutu. Tuatua poto no runga i teia ekalesia. I te akamata anga e akamori ana ratou ki roto i te ngutuare. Kare e maata ana te tangata, tetai taime e toru me kare e rima.

I te marama o Me ra varu (mother's day), kua raveia te Pure ki roto i te hall o te apii Carisbrook. E maata tei tae mai e kua akamaara ia te ra o te mama. I roto te marama o Tiunu Sabati ra rima, kua raveia atu te Kai Oroa. I te reira ra kua ikia mai te aronga tei inangaro kia riro mai ratou ei mema ekalesia. I roto ia Tiurai e Aukute e maata te au mea i raveia. Tena te au akairo i tupu te Bapetiso tamariki e te Pure Mapu.



Kua oronga ia teia ngateitei ki te apii-anga orometua Elder Robati. Kua arataki mai aia i te au manako no roto mai i te Tia Salamo 74. Great messages and Thankyou Elder. May God continue to bless you.

Akamarama anga poto no runga i te tupuanga o te CICC-DUNEDIN. Kua tupu teia Akono-anga na roto mai i teia apiianga ia Elder Robati e te au taeake tana i manako e ka rauka ia ratou i te apai. I teia ra kua oki mai aia no te tauturu i teia pupu tangata. Kua tae katoa mai tetai au apiianga orometua ko Hosea Toka e Tepou Tom no Wellington, e Varetau Peau no Akarana mai. Ko ratou te worship team. Kua tae katoa mai te Missionary a Campbell Tupapa'a koia te va'a tuatua i roto i te Pure a te Mapu.



Worship team led by Hosea Toka

Ko teia au taeake kua riro ta ratou imene ei tauturu mai ia matou kia kite i te Vaerua o te akamori anga ki te Atua. Uplifts our spirits in our worship. Oraora te ngakau i roto i te tuatau o te Akamori anga. Alleluia.

### CICC Youth Service

Pure Mapu kua raveia i te Sabati ra 21 o Aukute i te ora 3pm. Ko te tumu-tapura: "ARISE AND SHINE YOUR LIGHT HAS COME". Isaiah 61:1 Special Quest Speaker, The Missionary Campbell Tupapa'a. Campbell Tupapa'a was born on the Island of Aitutaki in the Cook Islands. Was brought up by his parents in a christian home. During his childhood his parents did not talk about Jesus. What would happen if I die at that early age and did not know Jesus? At the age of 18 he went his own way to find this person called Jesus. He found him during his many journeys. He started in Takamoa College in Rarotonga and from Takamoa he travelled around New Zealand, then to Australia, Korea, Malaysia, Singapore and Thailand. Tonight he praised and thank the Lord for bringing him to Dunedin so he can share his story about JESUS Christ. Only by the grace of God that made this journey possible. To the Mapu "Go" when the Lord called you. There are so many things in life that will stop you. I was like that, and worried and scared but I met good people who encouraged me to be strong in my faith. Now I got Jesus with me as my friend. Jesus said "I am the Way, the truth and the Life and those who follows me will have an everlasting life. Amen. Thank you Campbell Tupapa'a. Love you heaps. The crowd enjoying the talk. It was an awesome night.



Mereana e akakite nei te apii nei ratou i te Mapu i te imene tuki. Ko teia au mapu kua maata mai ratou i roto i te evengelia e kua akarongo ana ratou i te au pa metua. No ratou teia tuatau, te mou i teia au imene kia kore e ngaro. Mataora tikai ta ratou au aitamu, te au chorus. Kare rai koe e rauka i te noo ua ki raro. Thank you Invercargill.

### The Apostolic church - Pastor Ngata and the family



The children proudly presented their memory verses was one of the highlight of the night. The Words flows from the mouth of the children were awesome. Pastor Ngata got everyone off their seats to sing along with them. The house was full of laughter and dance and fun. The Apostolic church was established a few years ago. There are about 3 families and they are doing very well.

#### **Seventh Day Adventist Church**

Kare ratou i maata inara kua tae mai i te tauturu i te aka-koroanga. Kua oronga mai i ta ratou moni ei tauturu i te Missionary. E toru a ratou imene. Inangaro maata to Bon i te akaari mai e e tangata imene aia. Kua mataora. E rima ngutuare i roto i teia akonoanga. Ko teia papa Bon koia to ratou arataki.

#### **Pacific Island Church - Timoti Timoti**

Kua riro tona nga tuaine i te tauturu mai iaia. Kua akakite aia e kare a ratou mapu, kua mamaata. E toru a ratou imene e kua mataora te katoatoa. Kua oronga katoa mai i tana tauturu no te Missionary Campbell Tupapa'a.

#### **First Church Combine - Youth Leader Ron Muliau**

Ko te pupu maata teia. Ko Ron Muliau te arataki o te Mapu Samoa/ Kuki Airani. Tei roto katoa tetai au tamariki no te enua mai, te apii nei ki roto i te University e te Polytechnic. Kua piri mai ratou i te tauturu i te angaanga a te Mapu i roto i te First Church. Mataora tikai ta ratou aka-tutu te au imene, e kua piri mai rai te au metua i te aka maroiroi i te anau. E rua orometua e angaanga nei i roto i teia ekalesia Dr. Rev. Tokerau Joseph (Cook Is.) e Rev. Anne Thomson. E toru ekalesia te Papa'a, Samoa e te Kuki Airani. Ko te iti tangata Kuki Airani te pupu maata i roto i te First Church of Otago.

#### **Combine Group-Dunedin e te au Apiianga Orometua**

Ko te pupu openga teia, e ta ratou imene tuki, "Tauta tauta tauta rai, e kare e rauka vave taau, tauta rai", na Hosea i pere e ko Tepou kua akaari mai i tona pepa ura. Ko Elder raua ko Varetau te repeat, repeat, ua te imene. Kua tu te katoatoa ki runga kua uraura. Mataora tikai. Kua tukuia atu tetai tuatau kia Hosea e Tepou i mua ake ka aere ei raua ki te pairere. Hosea raua ko Varetau. Na te Atua e tauturu mai ia korua. Aere ra. Kua Akaoti te angaanga na roto i te pure e na Elder Robati i rave. E koia katoa oki te MC. Thank you ranuinui kia koe e Elder. Na te Atua koe e tauturu mai.

#### **Reo akameitaki ki te katoatoa**

Ariki mai i to matou reo akameitaki ia kotou katoatoa. Campbell Tupapa'a, you have spoken well and a good role model for our Lord Jesus and for the young people. Thank you. Rev Toko Ongoua e te mama Orometua te Ekalesia CICC-INVERCARGILL, te anau mapu, meitaki ranuinui ko kotou i tauturu mai ia matou. Pera ki te Orometua Teremoana Tairea e te mama Orometua. Ki te anau apiianga Orometua, Elder Robati o Wellington, Tepou Tom o Wellington, Hosea Toka Wellington, Varetau Peau no Akaraana te Atua, te aroa no kotou katoatoa. Kare a matou kooro e te ario mari ra ko te Aroa o te Atua. Nana e oronga mai e akaki i to kotou pute. Ki te Anau Mapu no roto mai i te au akonoanga tukeke: CICC-INVERCARGILL, te SDA, Apostolic group, PIC, FIRST Church Combine Youth, pera ki te katoatoa, te au taeake, e rekareka maata to matou ia kotou katoatoa. God be the Glory Amene.

*Tataia e Vaine Hosking, Tekeretere o te Ekalesia Dunedin CICC*

## **12. NUTI MEI ROTO MAI I TE KONITARA APII SABATI O TE KUKI AIRANI**

**K**ia orana te katoatoa. E au akakitekiteanga mei roto atu i te Konitara Apii Sabati o te Kuki Airani nei tei manako au e, e mea meitaki kia tuku iatu ei kiteanga na te katoatoa. Te aere atu nei teia mei roto atu i te Apii Sabati e akatere nei i te konitara i teia tuatau 2015/16, koia te Apii Sabati o te Ekalesia Matavera.

## Au mema

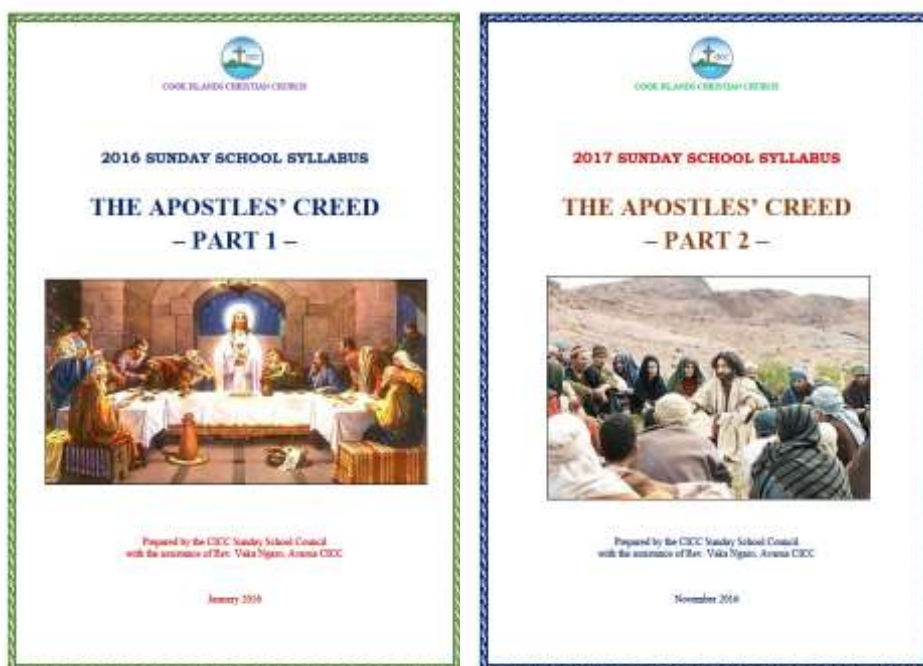
Ko te au mema o te konitara koia oki te au Apii Sabati katoatoa i roto nei i te Kuki Airani. No te au mataiti e 30 tuma i topa, e na runga ana te akatereanga o te Konitara Apii Sabati o te Kuki Airani nei i nga Ekalesia e 6 i Rarotonga nei, e 2 mataiti i te Apii Sabati okotai me akatere aia i te konitara. Nona te tiemani, tekeretere e pera te mou moni. Te au Ekalesia i te pa enua i vao (outer islands), ko te maataanga e mataia maina ratou ki runga i te konitara e tetai au taeake ma te au tuaine e noo ana i Rarotonga nei.

## Angaanga maata a te konitara

I te openga o te mataiti 2014, kua orongaia mai kia matou i Matavera nei te akatere i te konitara no nga mataiti 2015/16, e kia riro na matou e akatere (coordinate) i te angaanga ki runga i te apii (syllabus) no nga mataiti 2016/17. Ko teia oki tetai angaanga maata a te konitara.

I na i te openga mataiti i topa 2015, kua oti te syllabus no teia mataiti 2016 e kua tua iatu te reira ki te au Apii Sabati i roto nei i te Kuki Airani. Kua imere katoa iatu ki te au Ekalesia i Nutireni e Autireria penei ka anoano ratou i te taangaanga i te reira, noatu oki e kare ratou i raro ake i te akateretereanga a te Konitara Apii Sabati o te Kuki Airani nei.

Ko te tuaranga o te syllabus no teia mataiti ki mua 2017, kua oti te reira i te akatanotanoia e ka tuku iatu ki te aronga nenei (printer) i Rarotonga nei i teia marama ki mua Okotopa no te nenei e te tua atu ki te au Apii Sabati i te Kuki Airani nei. Ka imere katoa iatu ki te au Ekalesia katoatoa i Nutireni e Autireria mei to teia mataiti, tena tei akamarama iatu i runga nei.



*Cover pages of the 2016 & 2017 Sunday School Syllabuses that the Cook Islands Sunday School Council worked on during 2015 & 2016. Rev. Vaka Ngaro of the Avarua Ekalesia contributed much to both documents.*

## Te apii na te reira Apii Sabati rai e maani

Akamata i te mataiti 2018, kua ariki te konitara e kia oki mai te akanooanga i te apii a te Apii Sabati na te reira Apii Sabati rai i roto i te Kuki Airani e rave. Tera ireira te aiteanga, kare te syllabus e tata akaouia mei tei matauia i te au mataiti i topa, ka riro ra na te au Puapii Sabati i roto i te au Ekalesia tatakitai e akanoo, penei

tauturu iatu e to ratou Orometua me kua anoano ratou i tana tauturu. Mei tei akamarama iatu i runga nei, kua oti te syllabus no teia mataiti ki mua 2017, to te 2018 ra e aere uatu, na te au Puapii Sabati te reira e maani.

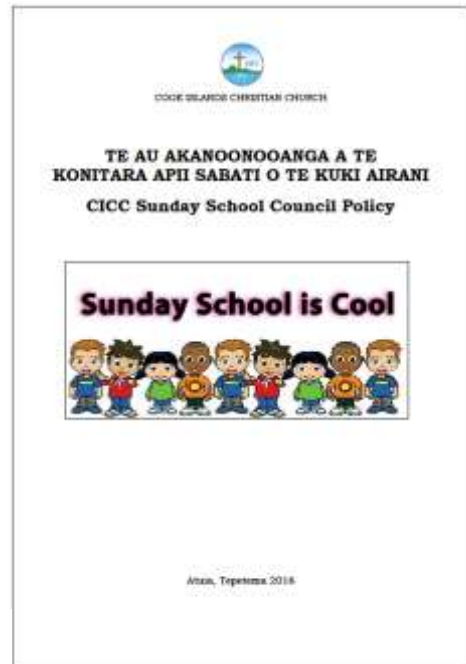
### Ture akateretere a te konitara

I roto i te uipaanga a te konitara i te epetoma i topa, kua akaoti aia i te akatanotano i te ture akateretere (policy) tana i manako e ko te reira te kaveinga tau no te tauturu i tana au ravenga akateretereanga iaia no te au ra ki mua. Ka imere iatu teia ki te au mata i runga i te konitara i teia epetoma e tu mai nei. Me ka anoano kotou i Nutireni e Autireria i tetai copy ei akarakaraanga na kotou, penei a tetai ra ka maani tetai na kotou, komakoma mai kiaku, ka rauka i te imere atu.

### Tauiangā ki te Apii Sabati Avarua

I roto i te uipaanga openga a te konitara no teia mataiti te ka raveia ki roto ia Gibeona, te Are Apii Sabati o te Ekalesia Matavera, i te ra 24 no Noema 2016, ka oronga iatu te akateretereanga i te konitara ki te Apii Sabati Avarua no nga mataiti e 2 e tu mai nei, 2017/18. Kua pou rai ireira to te Apii Sabati Matavera akatere mai anga i te konitara no nga mataiti e 2 i topa, 2015/16.

*Cover page of the 2016 Cook Islands  
Sunday School Council Policy*



### Manako openga

Tena ireira te akakitekiteanga no te turanga akatere o te Konita Apii Sabati o te Kuki Airani nei no nga mataiti e 2 i topa. E oronga atu nei te Apii Sabati Matavera i tana reo akameitakianga ki te au mata i runga i te konitara ko tatou tei angaanga kapiti i nga mataiti i topa, ma te irinaki atu e ka pera uatu rai te vaerua no nga mataiti e 2 e tu mai nei e pera te au tuatau a muri ake.



*Tataia e Marianna Mataio  
Tekeretere, Konitara Apii Sabati o te Kuki Airani 2015/16  
Email: ngam@oyster.net.ck*

## 13. NATIONAL GOSPEL DAY 2016

**T**his year's annual Gospel Day commemoration will take place at Arorangi, Ekalesia Arorangi being the host. The programme is quite different from those of past years, commences at 9.00am on the beach side of Aroanui Hall, and expected to be all over well before mid-day at the CICC Mission Ground when everyone will be treated by Arorangi to a sumptuous lunch. This day is a public holiday and the event is open to the public, so those on Rarotonga on that day, make the most of it by coming along to see history being repeated. The programme being reproduced as is below, in Cook Is Maori, was supplied by Daniel Munro, secretary of the Rarotonga Konitara Ekalesia.

### NUKU 2016 OCTOBER

TE AU MEA KIA KITE TE NGA EKALESLIA, TE ARONGA TAUNGA TE KA ATU I TE AU AITAMU.

1. AKAKOROANGA: TAE-ANGA MAI TE ORA "TE ATUA IEHOVA" KI TE KUKI AIRANI NEI KI RUNGA I TE ENUA AITUTAKI.
2. AKATUTU ANGA I TEI TUPU I TE REIRA RA 26 NO OKOTOPA I TE TAE ANGA MAI O TAUA ATUA (ORA) NEI.
3. PURE AKAMATA E TE AKATUERA ANGA KI TE TAPATAATAI "VAITOKO JETTY".
4. TE REO, KORERO, IMENE E TE PEU KA TAANGAANGA IA "NO AITUTAKI".

5. TE AU PEU TUPUNA AITAMU TA NGA VAKA KA RAVE, E 15-20 MINITI I TE AITAMU A NGA VAKA MEI TE PEE, KAPARIMA, TANGI KAARA E TE URA PAU. NA TE AU TAUNGA O NGA VAKA E AKANOO I TA RATOU AITAMU, ME KA NAMUA TE PEE, ME KORE URA PAU, TEI TAU KIA RATOU E TEI MAREKA RATOU E KA TANO NO TA RATOU PEU ANGA MAI I TE TAE NGA MAI O TE ATUA ORA KI TE KUKI AIRANI NEI.
6. TE ONEONE O TE PEU TAMATAORA A NGA VAKA E TORU:
  - Te au o Tonga – mei te tapataatai ki te gate o te Apii Arorangi.
  - Takitumu – mei te gate o te Apii Arorangi na runga mai te main road ki te gate o te kainga orometua.
  - Puaikura – Ki roto i te aua o te are apii sabati e te are orometua.
7. E tai imene apii sabati no te pure akamataanga e na nga Vaka e toru e imene turu ia e te electric band group.
8. E tai imene tuki tae anga Evangelia ka apii ia ki nga vaka e toru no te ta openga.

9.00am Kua tae mai nga Ekalesia e 6 ki te tapataatai i Vaitoko Jetty i roto i to ratou rakei tupuna (rakei etene), pera te aronga tei pati'ia.

10. PURE AKATUERA ANGA – Na te Orometua Rev Tinirau Soatini
11. AKATUERA I TE RA GOSPEL DAY - NA TE OROMETUA NGATEITEI
12. IMENE MAI TE PUPU BAND “E KOTOU TE AU KARERE...

Ko te que teia no nga Vaka i te neke ki to ratou au ngai akataka ia no ta ratou peu. Ko te au invited quest tei te oneone takere ratou o te Vaitoko Jetty e ka matakikiki i te aere anga te Vaka o te Aitutaki na roto i te ava ki te pai e te oki anga mai tae anga mai o nga Orometua ki te pae taatai e te peu a Vaka Te au o Tonga. Kia apai ia mai nga orometua ki uta, Ka neke te invited guest e te aronga matakikiki na mua, i te tere o nga orometua ite neke anga e te matakikiki katoa i te au peu a nga vaka, Te au o tonga, Takitumu e tae uatu ki te Kainga orometua ki to ratou nooanga i raro i te marquee.

13. TE AU TUANGA NO TE AKATUTU ANGA O TE TAE ANGA MAI O TE ORA  
 Tuanga mua na Vaka Te Au O Tonga
  - Akakoroanga – Patoi I te tae anga mai o te Ora.

Tuanga rua na Vaka Takitumu

- Akakoroanga – Ariki I te tae anga mai o te Ora

Tuanga openga na Vaka Puaikura

- Aka-kaka I te tae anga mai o te ora

IMENE TUKI TAE ANGA EVANGELIA – TAOPENGA na nga Vaka e toru.

- Ka neke mai nga Vaka e toru ki mua I te marquee o te invited guest, no te imene i te imene openga.
- Karere akameitaki na te Tiemeni Konitara Ekalesia – e te topiri i te angaanga o te reira ra e te pure openga – pure kaikai.

### Nuku scenes from yester-years





Nuku programme supplied by Daniel Munro  
Introductory comments and Nuku photos by Nga Mataio

## 14. NGARA'S NEWS

**M**s Ngara Katuke is an avid contributor to this paper for many years now. She wears many hats – both locally-made and imported – that I've lost count now. Suffice to say that she is a staunch member of the Arorangi CICC, an Officer of the Girl Guide Cook Is, a supporter of the women's movement, the CICC Youth Media Officer as of earlier this year, a public servant who works for the Ministry of Education, ..... and the list goes on. She either wrote or co-wrote the following articles, the photos were also supplied by her. An earlier article by her which was not included in the past issue 62 is at the front of this paper. Happy reading.



Ngara Katuke

### 1. RAROTONGA YOUTH RALLY

*“Powerful voices “* The Arorangi Christian Youth was the host for this Youth Rally on Sunday 26<sup>th</sup> June 2016 at the Aroa Nui. The evening was awesome, over a thousand came to watch and listen to the amazing sound of the youth choir from each Ekalesia.

The program started with a Praise and Worship by the Arorangi Youth Group and after a Service program conducted by Rev Tinirau Soatini. The MC for the evening was Simona Aumetua Nicholas ensures that everyone participate in the program. The youth members from Avarua Ekalesia showed the way for the dancing skills and all the other youth members – young and old their best too.

The first to come onto the stage was the students from the Takamoa Theological College with the powerful voices and high notes. The MC said the Aapianga have set a high standard for the night. All the youth group performed well and everyone enjoyed the evening. Excellent evening with beautiful singing, conclude with a Kaikai for everyone.



## 2. EPETOMA O TE UI ARIKI

HAPPY 50<sup>TH</sup> BIRTHDAY. Kua raveia te angaanga o te ra o te au Ui Ariki o te Kuki Airani i te marama Tiurai i topa. Te au tuanga tei paraniia e te au angaanga tei raveia, kua manea tikai. Kua piri atu tetai au mapu tane, vaine ki tetai au tuanga tei akanooia i te ra o te Ui Ariki, akateateamamao i te kai i roto i te au puna, akamanea ngai, maani rakei, pee e te vai atura. Kua riro te anau mapu o te Arorangi CiCC Christian Youth no tetai tuanga angai i te au manui a te Ui Ariki ki roto i te Are Karioi i te aiai Maanakai. Kua riro teia ei tauturu atu i tetai au tuanga kimi ravenga no te anau mapu i roto i te Ekalesia mei Ruaau, Muri Enuu, Betela e Rutaki Tapere. I roto katoa i teia epetoma, kua rauka rai i te anau Girls Brigade, Girl Guides e te mapu o Betela i te tauturu i te turanga o te angai i te au mema o te Ui Ariki no te iriirikapua ki te Are Karioi e te Marae ko Atu Pare i Arorangi.



## 3. CINDC SURVEY REPORT PRESENTATION

LISTEN TO THEIR STORIES. Monday 27<sup>th</sup> June 2016 at 5.30pm, members from 3 Girl Guides Companies on Rarotonga – Avarua, Nikao and Arorangi came together to support the presentation of their findings and collecting data by their devoted and dedicated leaders who was passionate about their service to the Cook Islands National Disability Council. The survey was divided into the 3 Vaka. Vaka Puaikura was led by Mrs Tangi Mataroa and her group. Vaka Te-au-o- Tonga was led by Mrs Haumata Hosking and her group. Vaka Takitumu was led by Ngara Katuke and her group. The written survey report was presented to the representative of the EMCI, Mrs Lydia Sijp. President of CINDC - Papa Rau Nga and the Project Co-ordinator, Mrs Mary Dean was there to speak on behalf of the CINDC and received the report too.

*Samantha Tamaiva wrote:*

We did a couple of visits to few homes in Takitumu with our leader and I got emotional listening to their stories and their living condition. I was touched. Imagine if this is my sister or brother or my own parents. After a while, I might give up looking after them. One person shared that you must have a big heart and lots of patient. It not easy, but must always put God before you every day to guide you.



*Rose Taokia wrote:*

I am sad to see that some of these people I visited are not fully function. Working to survive with one hand functioning is very hard each day for them. I am lucky to have 2 hands fully working, 2 legs who can walk or run. Seeing these ones cannot walk or run is very sad. They have to be helped by their love ones to go to the rest room, or moving around inside the house is quite difficult. A 24/7 care is very hard, but we must always look out to our Disability ones and always help them. I thanked God for giving me a fully function body. I must look after it.



A guide law says “A Guide has courage and is cheerful in all difficulties.” The young girls and leaders also learnt and understand more about the EMCI and Cook Islands National Disability Council, their role in the community and their responsibilities to our people in the Cook Islands. This special project was funded by European Union through EMCI and the beneficiary is the CINDC in partnership with the Girl Guides Association Cook Islands. We were requested to carry out the survey to the 3 Vaka for the CINDC. It was a very sensitive service to the community, but we tried our best.



*Takau Samuel & Tehina Pennycook*

*Written by Takau Samuel & Tehina Pennycook.  
Partially written by Samantha Tamaiva & Rose Taokia.  
Supported by Ngara Katuke  
Photo by Ngara Katuke*

#### 4. WOMAN OF MONTH, JUNE 2016

COLOURFUL CELEBRATION WITH HIGH ACHIEVEMENT. Haumata is widely acknowledged as a hard working person and has established a strong community involvement and leadership in the few groups of the Nikao Community. With a solid educational background (Diploma in Public administration, Masters in Business Administration) she was able to undertake the following roles and responsibilities with a vision of progress, commitment and with confidence working along with others.

Haumata, is a devoted and born again Christian; who values both her family and Church. She has invested her gift in the following areas of the church and community.

- is a strong *Diakono Vaine and Secretary for the Tapere Turama/Panama* who ensures all (Weekly/monthly) duties, responsibilities and activities of the Tapere and the church are adheres to, within the confines of progress for the (papa, mama, youth and children) An advisor for the youth of the Tapere Turama/Panama.
- *Putuputuanga Vainetini*. A long standing member of the group, Assistant Treasurer and also Chairperson of the Working Committee; who planned and set up successful Show Day Programs for the women's.
- *Girl Guides*: This is an area where she is highly recognized for her continuous *commitment and enthusiasm*, working tirelessly through the many years and still; as a member, then Secretary, Chairman, Leader and Captain and recently handover the baton to other leaders in the company.
- *Sunday School*: A long time *Sunday school Teacher, secretary now Principal*. She was able to draw in 13 personnel's, as Sunday school teachers and over 60 children/student who attend Sunday school. Her approach and charisma has made these possible.
- *Nikao Oire Group*: with strong cultural singing background, Haumata, has emerged as a valuable member of the Nikao Choir and Culture Team who were successful with their endeavors during the Maire Maeva Nui celebrations.
- *Sports*: She is a strong avid supporter of her children and family members in the field of soccer, rugby, volleyball and netball, for the village of Avatiu/Nikao
- *Others*: The Girl Guides Association Cook islands: She has reached the pinnacle status of the Organization as National Commissioner from 2013-2016 and after a long time, with her other strong executive members, were able to endorse the Girl Guides Association Cook Islands, at the World Conference in Hong Kong, 2014, as a full member of the World Association of Girl Guides and Girl Scouts, with voting rights. A great achievement for the Cook Islands. She has represented the organization to various national and international arena.
- Overall, we the Nikao CICC Putuputuanga Vainetini, endorses Haumata's nomination as the Woman of the Month for the June 2016, for her commitment to others and the single joy, of seeing them grow in return. We have seen a strong woman undertake her duties with love for her family, the church, Tapere Turama/Panama and the community; beside staying alert for that call, at any time from the Rarotonga Hospital where she is employed as a Community Liaison Officer.

Haumata was born 15<sup>th</sup> December 1954 on the Island of Manihiki (Tauhunu) to the late Faireka Fairoa of Manihiki and Hotu Tai Tuakare of Tongareva. I have a very large family of eleven children (including 1 adopted brother), 4 brothers and 5 sisters all born and breed on the island of Manihiki. I am the 3<sup>rd</sup> child and second eldest sister. Four of my siblings have passed on and we have always been very close to each other. My hobbies and interests are singing, cook, sew, bake, and pot planting and flowers. Cooking pancakes is my speciality, my own recipe. I am also interested in creating new things i.e. floral arrangements, ei katu and others.

#### My educational background

- Ruamanu School, Tauhunu, Manihiki.
- 1968 moved to Rarotonga and attended the Nikao Maori School.
- 1970 – 1974 attended Tereora College

- 1978 gained Intermediate Typing Certificate from ATI Auckland
- 2013 graduated Post Graduate Diploma in Public Administration, USP Cook Islands
- 2015 graduated Master in Business Management, USP Cook Islands

**Community involvements**

- Treasurer for the Manihiki Community Rarotonga
- Secretary for Tapere Turama/Panama;
- Officer of the Nikao Girl Guides Company
- Treasurer of the Nikao Uniform Organisation
- Principal for Nikao CICC Sunday School
- National Treasurer for the National CICC Youth Department
- Assistant Treasurer for the Rarotonga Hospital Social Club



*Haumata with Paeru, and the Mamas of Nikao.*



**Acknowledgement**

Foremost God for he is Awesome, my families for their love, patience and support as well as my friends, and work colleagues. Anyone who has been a part of my life thank you, not forgetting the Nikao CICC Vainetini for nominating me and to the committee of the Woman of the Month. You are all amazing and may God bless you all. Haumata, thanked the Lord for all the blessings in her life, the strength, knowledge and wisdom. Meitaki korereka to all the families and friends who came out to celebrate her achievement tonight. To all the various groups whom I have contributed and supported – Ata wai wolo. To my brother – Tupou (here in Rarotonga ) and his family, my sisters and brothers (in NZ) and their children in NZ and Australia, who are not here with me, Meitaki polia for all your loving and caring in the past years. Lastly to Aunty Pare Maui and Aunty Tutu Tini for recognizing my service in our Nikao CICC Ekalesia, Turama/Panama village and other organizations. Meitaki Ngao. Kia orana e kia manuia.

*Partially written by Aunty Pare Maui & Aunty Tutu Tini  
Supported by Ngara Katuke  
Photo supplied by Ngara Katuke*

**5. IRIIRIKAPUA - KIMI RAVENGA NO TE AU KAI TANUTANU**

Kua raveia tetai iriirikapua ki roto i te aua apii Tuarua i Ngatangaiia ki te Hospitality & Services o te Cook islands Tertiary Training institute (CITTI) mei te Monite ra 25 Tiurai ki te Varaire ra 29 i te ora popongi ki te avatea. Ko teia iriirikapua mei roto mai i te tuanga tipatimani o te ngai Tanutanu i Arorangi, i te apai mai anga i teia na roto i te FAO (Food & Agriculture Organization), tei riro e na te tangata angaanga ko William Wigmore e te taeake ko Hugh Baker i akateretere i teia. Ko te puapii tereni ko Richard Beyer mei Viti mai. E tangata kite pakari aia no runga i teia tuanga apii i te kimi ravenga i te au ua rakau, kai raurau e te au kai tanutanu i te au ravenga e ka akapeea ra e rauka mai ei tetai au turanga makete no ratou.

Kua akatueraia teia iriirikapua e te Minita o te ngai tanutanu, koia a Papa Kiriau Turepu, tei riro e na te Papa Orometua Tereora Tereora o Ngatangia CiCC Ekalesia i rave i te tuanga angaanga Pure Akamata o teia iriirikapua. Kua tae mai mei tetai 30 tangata ki teia iriirikapua, mei te apii tua rua, mei Atiu, Mauke e Mangaia. E au aronga mamaata rai tetai tei topiraa mai ki roto i teia iriirikapua kia rauka ia ratou i te apii i teia marama, ki te iti tangata o te Pa Enea, mei Aitutaki mai e Mangaia e pera to Rarotonga nei.

Kua patia tetai au tangata kimi puapinga, kia tae mai e kua oora mai tetai metua tane i tana tuanga kimi puapinga koia a Franheim Koteka i tana au tuanga e raverave ana ko tana pitiniti. Te akakite nei tetai metua tane, koia te Diakono no te Ekalesia Arorangi, Kaota Tuariki e tangata tanu Renga e te Ginger au, inara kua anoano au i te aere mai i te akarongorongo e te kimi i tetai marama noku. Ka akapeea au i te kimi ravenga i tetai atu au takaianga no runga i taku kai tanutanu e pera i te akarakara i tetai au tuanga ki aere uatu rai taku kai tanutanu ki mua e auraka kia ngere i te makete.



I roto i teia epetoma, kua tapupuia matou e kua kimi i tetai au ravenga no runga i te au kai e ka akapeea i te taporoporoanga me tae i te tuatau e kokoti ei koe i te meitaki e kare e kaimoumouia ki runga i te one, e kare e pou i te kai. i roto i te reo papaa e Preserve. Kua mataora au e kua rauka iaku i te kite i tetai takaianga no taku kai tanutanu, kua pera katoa toku au taeake i roto i teia iriirikapu. Kua mataora matou e kua rauka mai tetai au marama ou i roto i teia au apii. Te irinaki anga e, i te au mataiti ravarai, e ka raveia teia iriirikapua ei mataara kimi ravenga no matou, no tatou i ta tatou au kai tanutanu.

I te ra openga, kua orongaia mai tetai au akairo no matou, tei akaatinga i to matou tuatau i te tomo ki roto i teia iriirikapua puapinga. Te akaoki nei i te akameitakianga ki to matou Puapii, kia Richard Beyer e te tama akateretere i teia tuanga William Wigmore e pera katoa kia Hugh Baker. Ki te aroanga angaanga katoa rai o te CITTI, no te ngutuare manea e te akonokono ia matou i te au ra katoatoa ki tetai kapu vai e te manga katoa. Meitaki maata.

*Tataia Ngara Katuke, mei roto mai i te komakomaanga kite Diakono Kaota Tuariki ( blue highlight).  
Tutu na Ngara Katuke*

## 6. SPECIAL ASH BURIAL & UNVEILING

Te-Hiri-Tua Moana Travel KAREROA, born 21<sup>st</sup> July 1999. Rev Tinirau Soatini, Tauturu Orometua - John Andrew, Diakono Daniel Apii, Diakono Keu Mataroa and other families and friends were invited to a special ash burial and unveiling for a special son to Patipati and Ngaakapi Kareroa who died in Auckland, New Zealand. This took place on Saturday 23<sup>rd</sup> July 2016 at 1.00pm at his grandmother's grave site in Arorangi. The late Te-Hiri-Tua Moana Travel's older brother Manava-Nui and sister's Elizabeth and Channelle dedicated special poem and speeches to their brother. They also lit 16 candles to celebrate his 16<sup>th</sup> Birthday by his sister Elizabeth who also celebrated her 16<sup>th</sup> Birthday. Thank you maata to the Arorangi CICC Ekalesia, Families and Friends for your support and contribution.



### **Speech read by Channelle**

*Kia Orana everyone. My name is Channelle and I'm 10 Years. Today I would like to share few words about my brother. John 3: 16 says " For God so loved the world that he gave his only begotten son, that who so ever will believe in him will not perish but have everlasting life. Te-Hiri-Tua Moana Travel Kareroa – we all loved you. I wish, Happy 16<sup>th</sup> birthday to my brother who have left us 16 years ago and also to my sister Elizabeth who is with us today to celebrate her 16<sup>th</sup> Birthday. I am sure that our God has answers why he has taken my brother away.*

*I have always wondered what my life would be with you, if you are alive. I'm pretty sure that me, you, Manava-Nui and Elizabeth would be the best brothers and sisters any of our families would've seen. Te-Hiri-Tua, I know that you are standing with us each day. When I was a little girl, Mum shared her story about you. I couldn't understand. As I grew older and got smarter I saw something that reminded me about the story Mum told me about. I felt sad and emotional. Our favorite colors are green, blue and purple. I know in my heart that you are walking with me even if we don't know each other. We all hope you are resting well in heaven.*

*Meitaki maata to all the mama's and papa's, uncle's and auntie's, cousin's and friend's for listening to me and for your patience too. Thank you everyone for making the time for joining us today to support me and my family to celebrate the life of my brother. Farewell and Rest in Peace.*



*Written by Channelle Katuke-Kareroa  
Photo by her Aunty – Ngara Katuke*

## 7. 21<sup>ST</sup> BIRTHDAY

Happy 21<sup>st</sup> Birthday Alina Grace Te-Rehutai George; 21 Candles for 21 years. Kia Ola. Tena Kotou, Tena Kotou. Coming together for celebration for any families is something special in their life. Ina and Tania celebrated the 21<sup>st</sup> Birthday of their second child, Alina in the Rutaki Meeting House on Friday 8<sup>th</sup> July 2016. Myself and my wife, would like to acknowledge the presence of my sister Tara and her husband and their children for making the time and effort to be with us. Special Meitaki ranuinui to my son and daughter – Morganne for helping out a lot from decoration, set up and the program too. It made things easier for us parents. Morganne showed off her weaving skills which she learnt as a young student at the Arorangi Primary School.



We would like to thank the Lord for looking after our daughter for 21 years and the blessing he has bestowed upon our lives each day. Lastly to all our families and friends for their support and contribution towards Alina's birthday from Australia, New Zealand, Canada and Rarotonga. Alina is a descendant of Atiu, Pukapuka, Ngati Manu NZ Maori and Canada. She was born and raised in Canada and a few years ago returned to the Cook Islands and attended Tereora College. We are proud of her and thankful for all the things she had done in her life and not forgetting her grandparents in Canada and New Zealand. Ata wai wolo!

*Written by Ina George  
Supported and Photo supplied by Ngara Katuke*

## 8. SPECIAL STAKEHOLDERS VISIT

Kia Orana. The Ministry of Education planned and organized a special visit program to various spots on the island for stakeholders whom have contributed and supported various programs or events in the education sector. The visit program had 8 senior representatives from the Infrastructure Cook Islands, Tourism, Bank of the South Pacific, NZ High Commission Office, Ministry of Justice and Private sector.

At the Cook Islands Tertiary Training Institute developed a 1 hour program for these 8 visitors. The Head of Faculty - Sam Timoko and the Tutors did their best to showcase something special for the stakeholder's by getting them to do few challenges. Upon arrival on the CITTI, Ngatangia Campus, all staff with the support to one of our longest serving staff, Mr Teva Kirikava welcomed the visitors and with a short prayer as part of our welcoming program for them all. They were shown around the campus by the Director - Caroline Smith and the Quality Assurance Manager, Mrs Michelle William-Mitchell.



The 30 minutes challenge, firstly in the Kitchen preparing and doing some fruit secures in a creative way as many as they can. In the Restaurant, making your own recipe in cocktail, prepared by the Tutor – Ovaia Liew. The 8 representatives learnt a lot and understand more about our programs of what we offer to our students full time and part time. We have another set of 12 different stakeholders who also visited our Trades & Technology Campus in Arorangi.

The Head of Faculty, Ina George and his staff shared the in and out of the campus and they had the opportunity to hear our Tumanava Students sharing their successful stories about their program in Art, Carpentry and other programs on site with their Co-ordinator Edith Nicholas.

We thank our stakeholders who took the time to visit us and to understand a little bit more about our Cook Islands Tertiary Training Institute. We encourage community groups and others to visit us and see what we can offer for our youth on our two campus. Kia Manuia.

## 15. NUTI POTOPOTO (*e tetai au tuatua akakite – announcements*)



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

### **Uipaanga Maata 2017**

16-23 Tiurai, Rarotonga. Akatueraanga/topirianga ki te Ekalesia Titikaveka. Iriiri kapua/workshop i te Monite 17, uipaanga Ruirua ki te Varaire 18-21, tua te meneti o te uipaanga i te aiai Maanakai. Tena te maataanga o te tuatua tei roto i te Background Information Paper tei imere iatu ki te katoatoa i roto ia Mati i teia mataiti.

### **Akatainuanga i te anau apiianga (class of 2014)**

Ka raveia teia akakoroanga maata i te rua o te Sabati o te uipaanga maata 2017, koia oki Sabati 23 Tiurai ki te Ekalesia Titikaveka. No reira akateateamamao mai ia kotou e te anau apiianga, e pera kotou e te au Ekalesia na kotou teia au apiianga.

### **Tia 2017**

Kua tuku tikaia ki te katoatoa e te printer i Nutireni. Tetai uatu Ekalesia kare i tae atu ake ta kotou, komakoma mai ki te opati i Takamoā nei.

### **Pure Epetoma e te Karere 2017**

Kua imere iatu i teia ra Varaire 30 Tepetema kia kotou e te au mema o te CICC e imere ta kotou i roto i te au Ekalesia i te Kuki Airani nei, Nutireni e Autireria. Kotou tei anoano kia print ia ki Takamoā nei ka tuku atu ei, te paraniia nei kia oti mai i nga ra openga o Noema me kore nga ra mua o Titema.

### **Youth Rally a te Mapu i Rarotonga nei**

Kua rave iatu i te Sabati i topa 25/9 ki te Ekalesia Nikao tei riro te nga Ekalesia Nikao e Avarua i te utuutu. Kua tae atu te mapu mei roto mai i nga Ekalesia e 6 i Rarotonga nei ki te reira akakoroanga.

### **BB Founder's Day 2017**

Ka raveia i te rua o te epetoma o teia marama ki mua Okotopa, na te Matavera BB No.5 e utuutu.

### **100 Mataiti, Apii Avarua**

Ka akamaaraia te 100 mataiti o te Apii Avarua mei te ra 7–16 Okotopa. Kua oti tana porokaramu no te au ra tatakitai, komakoma atu ki te Principal (principal@avarua.edu.ck) me kore te Opati o te Apii (office.secretary@avarua.edu.ck) me kua anoano koe i tetai porokaramu naau.

## 16. OBITUARY

*Akamaaraanga i te au vaeau o te Atua tei akangaroi atu ki te akangaroianga roa i teia tuatau. Remembering those soldiers of the Lord who have recently passed on.*



**DR. GEORGE MEHAU KOTEKA** Retired medical doctor, Cook Islands Ministry of Health. Born 5 March 1933, passed away 27 June 2016, a well-earned 83 long years in this life. Laid to rest at the Vakatini burial ground in Tupapa. Much loved and respected by his close and extended families, colleagues and all those who knew or were treated by him in Rarotonga, Manihiki, the rest of the outer Islands that he had served, and beyond. Rest in peace Papa George. *Photo reproduced from Cook Islands News, p.12, Thursday 21 July 2016*



**VAIKAI MATAIAPO TUTARA, KURA MOEARIKI BULLEN** Passed away Wednesday 7 September 2016, laid to her final resting place at the Turangi family burial ground on Friday 9 September. *Photo by N. Mataio during her Vaikai Mataiapo investiture in November 2014.*



**NGAMATAREU TARARO** Former teacher and Principal of Matavera Primary School, Deacon and Secretary of the Ngatangia CICC. Passed away this month September in New Zealand, put to his final resting place next to his late wife Mama Ina in Mauke. *Photos – far left from the 50th Anniversary of Takitumu School (2013), right from his teaching years at Matavera Primary School in the early 1970s.*



**SAM MATAIO** Diakono no Rangiuira, Ekalesia Nikao, akatainuia i te Varaire 30 Tepetema 2011 e te Orometua Tereora Tereora. Kua moe ki te moeanga roa i nga ra mua o teia marama Tepetema, e kua tuku iatu ki tona ngai akangaroianga openga i tona ngutuare rai i Rangiuira. Te ora nei tona tokorua e ta raua anau katoatoa. *Photo by N. Mataio during ordination, 30/9/2011.*



**NIKAU TANAGAROA** Retired public servant in the Cook Islands Government Public Service, a senior official in the Ministry of Justice for many years, Justice of the Peace, former member of the Avarua CICC and the Boys' Brigade Cook Islands, pastor for the Apostolic Church on Atiu for many years. *Photo from Cook Is News, Saturday 24 September 2016*

**NOOROA SAMUEL** Originally from Mauke, retired Senior Nurse at the Rarotonga Hospital, member of the Matavera Catholic Church and a long-time resident of the village passed away earlier this month and put to her final resting place next to her late husband at their home in Matavera, survived by their children and grand-children.



Google image

**TE AU APINGA E OKOIA NEI I TAKAMOA  
CURRENTLY AVAILABLE AT TAKAMOA**

**CDs**



**C1**



**C2**



**C3**

C1: Tutakimoa CICC Youth Choir 1996 (mixture of Sunday School and traditional hymns), \$10.00  
 C2: Sydney CICC Youth Choir, \$5.00  
 C3: Avarua CICC Imene Tuki, \$10.00

**DVDs**



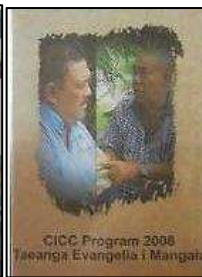
**D1**



**D2**



**D3**



**D4**



**D5**



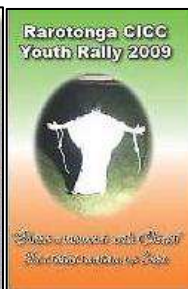
**D6**



**D12**



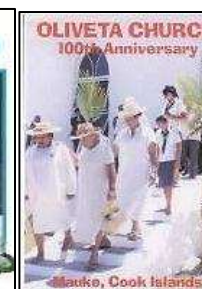
**D7**



**D8**



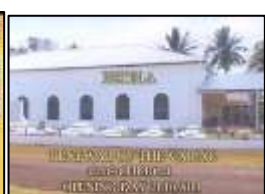
**D9**



**D10**



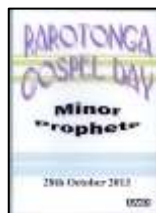
**D11**



**D13**



**D14**



**D15**



**D16**



**D17**

- D1: National Gospel Day, October 2010, Raemaru Park, Arorangi, \$20.00
- D2: Rarotonga Gospel Day, July 2010, Aroa Nui Centre, Arorangi, \$20.00
- D3: Gospel Day October 2007, \$20
- D4: Taeanga te Evangelia ki Mangaia, \$20.00
- D5: Reopening of the Takamoia Mission House as the CICC main office, 2009, \$20.00
- D6: Avarua CICC Imene Kiritimiti 2008, \$20.00
- D7: Takamoia graduation 2009, \$20.00
- D8: Rarotonga CICC Youth Rally 2009, \$20.00
- D9: Rarotonga Gospel Day 2009, \$20.00
- D10: 100<sup>th</sup> Anniversary of Oliveta Church, 2010, Kimiangatau, Mauke, \$20.00
- D11: Avarua CICC Youth show, 2010, \$20.00
- D12: Aitutaki Gospel Day 2011, held during the 29<sup>th</sup> CICC General Assembly, \$25.00
- D13: Reopening of the Vaipae Church, October 2011 during the assembly, \$25.00
- D14: Some footage of the 29<sup>th</sup> CICC General Assembly, October 2011, Aitutaki, \$25.00
- D15: Gospel Day, October 2013, Rarotonga, \$30.00
- D16: 30<sup>th</sup> CICC General Assembly, October, Melbourne, \$40.00
- D17: Opening of Beulah, students' graduation, Takamoia, Nov/Dec 2013, \$30.00

## PUBLICATIONS, CERTIFICATES, OTHERS



- P1: Cook Is Maori Bible soft cover, \$45.00
- P2: Cook Is Maori Bible hard cover, \$20.00
- P3: Cook Is Hymn Book soft cover, \$15.00
- P4: CICC Manual, \$5.00, Maori version, coloured; English translation on CICC website
- P5: Karere 2016, \$7.00; Karere 2017 will be available in November 2016
- P6: CICC Prayer Book (\$10.00, revised 2013 version)
- P7: Burial registration book, \$45.00
- P8: Baptisms registration book, \$45.00

- P9: Ekalesia records book, \$45.00
- P10: Pure Epetoma 2017, \$5 – available in November 2016
- A1: English version of the CICC Constitution 2003, revised July 2015, \$10.00
- B1: Long service badge, \$12.00
- N1: CICC newsletter, all issues on the church website, \$5/copy, black-and-white
- F1: CICC flag, 177cm x 86cm, now back in stock, \$50.00 each.
- T1: Tia 2016 (annual readings card), \$3.00. Tia 2017 currently in print.
- CE1: Certificates: \$2.00 for all types. To be signed by the CICC President and Secretary General: Minister, retired minister, assistant minister, retired assistant minister, elder, deacon, assistant deacon, long service. To be signed by the caretaker minister: baptism, membership, etc.

**Place orders/send queries to:**

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 CICC Takamoa  
 P.O. Box 93, Rarotonga, Cook Islands  
 Phone: 26546, Email: [maurijtoa@hotmail.com](mailto:maurijtoa@hotmail.com)

**50<sup>th</sup> Anniversary of the Pacific Conference of Churches, Malua, Samoa, August 2011**



*(Photos by Nga Mataio)*



# ANNEXES

- PART 1:** Taking note and learning from the events around us
- PART 2:** Personal reflections
- PART 3:** About the four-fold ministry
- PART 4:** Share your photos

# PART 1

## Taking note and learning from the events around us

### 1. NOAH'S ARK

**Bill Nye, the Science Guy, trashes 'brainwashing' Noah's Ark Encounter theme park; Taxpayer-backed Biblical theme park is packed with scientific inaccuracies, complains Nye.**

The replica Ark in Kentucky is said to be the largest wooden building in the world. American television's beloved Bill Nye the Science Guy has a massive dinosaur bone to pick with a Noah's Ark exhibit that's the anchor of a new religious theme park in Kentucky.



Nye was invited to check out the Ark Encounter, a \$100 million (£76m) Bible-themed attraction featuring the largest timber-frame structure in the world: a Noah's Ark (that can't float) built by a religious fundamentalist ministry. According to the Bible story, an ark a bit like the replica, held two of every animal on the planet so Noah, his family and the animals could wait out a furious flood for 40 days and 40 nights brought about by an angry god.

Just not possible, says Nye. In addition, he was astounded and "troubled" by how many scientific inaccuracies the theme park features, beginning with presenting dinosaurs (which became extinct 65 million years ago) as living on contemporaneously with humans (who didn't appear on Earth until 50,000 to 100,000 years ago). The park suggests the world was created just 6,000 years ago (scientists believe it's closer to 4.5 billion years old) and that dinosaurs were still roaming the Earth when Noah — who park organizers say lived to be 950 years old — built his ark.

It was "much more troubling or disturbing than I thought it would be," Nye told NBC News. "Every single science exhibit is absolutely wrong." He is particularly annoyed that the inaccuracies were funded in part by a big public tax break worth close to 25% of the total investment in the attraction. He added: "I'm not busting anyone's chops about a religion. But it's all very troubling. You have hundreds of school kids there who have already been indoctrinated and who have been brainwashed." Besides the glaring historical inaccuracies, Nye also laments that organisers "promote so very strongly that climate change is not a serious problem, that humans are not causing it, that some deity will see to it that everything is ok." The answer? Pray for Bill Nye, says the man behind building the ark and park, Ken Ham, head of the Christian ministry Answers in Genesis. Ham hailed the difference of opinion — and an opportunity to "share the gospel" with Nye.

"Bill challenged me about the content of many of our exhibits, and I challenged him about what he claimed and what he believed," Ham wrote in a Facebook post. "It was a clash of world views." Ham said when he asked Nye if the men could be friends, despite their differences, Nye responded: "Acquaintances ... not friends."

*By Mary Papenfuss, International Business Times ONC UK, July 19, 2016, on Google*

## 2. GRAVE ON THE ROAD

### See the grave that scared road workers so much they paved around it

If you find yourself cruising along County Road 400 in Amity, Indiana, you'll eventually come to a strange hill in the middle of the rural, two-lane road. Normally, road crews would flatten out the mound and pave right over it without thinking twice, but in this case, the pavement actually splits around it. Why? Because road crews were terrified of disturbing it.

Long before a paved road ever ran through the area, Amity was a small village near Sugar Creek. In 1808, a 14 year old girl named Nancy Kerlin married a man named William Barnett, and the two lived happily in the area, having 11 children. Nancy passed away in 1831, and in keeping with her wishes, William buried her on her favorite plot of land; a hill with a beautiful view overlooking the creek. Nancy was the first to be laid to rest there, but before long, other locals followed suit and an official cemetery was built around Nancy's grave.

Decades later, a National Guard training camp, Camp Atterbury, was coming together and developers began the process of moving the graves that were in the way, a plan that Nancy's grandchildren weren't too fond of. After some intense discussions, developers agreed to keep her plot intact. This worked out until the county decided that Nancy's plot was smack dab in the middle of the road they'd already started building.



Despite objections from Nancy's extended family, the county pushed ahead with their plans. In retaliation, Nancy's grandson Daniel grabbed his shotgun and camped out near his grandmother's plot, refusing to allow anyone to step foot on the mound. For weeks, Daniel risked his life (and trouble with the law), defending Nancy's final resting place, until every road worker was too terrified to cross his path. At this point, the county relented, and simply split the lanes right down the middle and worked around the plot. The county placed a concrete slab above the grave to protect it from inattentive drivers, and in August 1912, it was officially granted a historical marker, presumably to keep people from asking why the heck there was a giant hill in the middle of the road.

Today, the site is considered one of the most haunted locations in Indiana, receiving plenty of late-night visits from cars full of curious kids looking for a brush with the afterlife. After all, if you had cars buzzing past your head all day, you might not rest very peacefully either.

*By Greg Newkirk Google/Destination Strange, 11 November 2015*

### 3. Terminally ill woman holds party before ending her life

SAN DIEGO (AP) — In early July, Betsy Davis emailed her closest friends and relatives to invite them to a two-day party, telling them: "These circumstances are unlike any party you have attended before, requiring emotional stamina, centeredness and openness."

And just one rule: No crying in front of her.

The 41-year-old artist with ALS, or Lou Gehrig's disease, held the gathering to say goodbye before becoming one of the first Californians to take a lethal dose of drugs under the state's new doctor-assisted suicide law for the terminally ill.

"For me and everyone who was invited, it was very challenging to consider, but there was no question that we would be there for her," said Niels Alpert, a cinematographer from New York City.



"The idea to go and spend a beautiful weekend that culminates in their suicide — that is not a normal thing, not a normal, everyday occurrence. In the background of the lovely fun, smiles and laughter that we had that weekend was the knowledge of what was coming."

Davis worked out a detailed schedule for the gathering on the weekend of July 23-24, including the precise hour she planned to slip into a coma, and shared her plans with her guests in the invitation.

More than 30 people came to the party at a home with a wraparound porch in the picturesque Southern California mountain

town of Ojai, flying in from New York, Chicago and across California.

One woman brought a cello. A man played a harmonica. There were cocktails, pizza from her favorite local joint, and a screening in her room of one of her favorite movies, "The Dance of Reality," based on the life of a Chilean film director.

As the weekend drew to a close, her friends kissed her goodbye, gathered for a photo and left, and Davis was wheeled out to a canopy bed on a hillside, where she took a combination of morphine, pentobarbital and chloral hydrate prescribed by her doctor.

Kelly Davis said she loved her sister's idea for the gathering.

"Obviously it was hard for me. It's still hard for me," said Davis, who wrote about it for the online news outlet Voice of San Diego. "The worst was needing to leave the room every now and then, because I would get choked up. But people got it. They understood how much she was suffering and that she was fine with her decision. They respected that. They knew she wanted it to be a joyous occasion."

Davis took her life a little over a month after a California law giving the option to the terminally ill went into effect. Four other states allow doctor-assisted suicide, with Oregon the first in 1997.

Opponents of the law warn it could become a way out for people who are uninsured or fearful of high medical bills.

Marilyn Golden of the Disability Rights Education & Defense Fund, said her heart goes out to anyone dealing with a terminal illness, but "there are still millions of people in California threatened by the danger of this law."

Davis spent months planning her exit, feeling empowered after spending the last three years losing control of her body bit by bit. The painter and performance artist could no longer stand, brush her teeth or scratch an itch. Her caretakers had to translate her slurred speech for others.

"Dear rebirth participants you're all very brave for sending me off on my journey," she wrote in her invitation. "There are no rules. Wear what you want, speak your mind, dance, hop, chant, sing, pray, but do not cry in front of me. OK one rule."

During the party, old friends reconnected and Davis rolled in and out of the rooms in her electric wheelchair and onto the porch, talking with her guests.

At one point, she invited friends to her room to try on the clothes she had picked out for them. They modeled the outfits to laughter. Guests were also invited to take a "Betsy souvenir" — a painting, beauty product or other memento. Her sister had placed sticky notes on the items, explaining each one's significance.

Wearing a Japanese kimono she bought on a bucket-list trip she took after being diagnosed in 2013, she looked out at her last sunset and took the drugs at 6:45 p.m. with her caretaker, her doctor, her massage therapist and her sister by her side. Four hours later, she died.

Friends said it was the final performance for the artist, who once drew pictures on a stage with whipped cream.

"What Betsy did gave her the most beautiful death that any person could ever wish for," Alpert said. "By taking charge, she turned her departure into a work of art."

*JULIE WATSON, Associated Press, Google, 12 July 2016*

#### 4. First human head transplant

While severing someone's head and attaching it to another person's body sounds like something straight out of a science fiction or horror movie, some real-life scientists say they are planning to do just that – as early as next year.

Italian neuroscientist Dr. Sergio Canavero made headlines last year when he announced his plans to perform the first human head transplant in 2017. Since then, he's recruited Chinese surgeon Dr. Xiaoping Ren to work with him, and now has found a volunteer patient for the procedure: a Russian man named Valery Spiridonov.

Spiridonov suffers from Werdnig-Hoffmann Disease, a rare and often fatal genetic disorder that breaks down muscles and kills nerve cells in the brain and spinal cord that help the body move. Spiridonov is confined to a wheelchair; his limbs are shriveled and his movements essentially limited to feeding himself, typing, and controlling his wheelchair with a joystick.



*Valery Spiridonov, a man who has volunteered to be the first person to undergo a head transplant, attends a news conference in Vladimir, Russia, June 25, 2015. The 30-year-old Russian has a degenerative muscle condition known as Werdnig-Hoffman. Italian neurosurgeon Dr. Sergio Canavero believes he could perform a head transplant with a 90 percent chance of success, but many experts are doubtful. REUTERS/MAXIM ZMEYEV*



In its September issue, *The Atlantic* profiles Spiridonov and the two scientists who hope to perform the experimental – and highly controversial – procedure.

“Removing all the sick parts but the head would do a great job in my case,” Spiridonov told the magazine. “I couldn’t see any other way to treat myself.”

Many scientists have spoken out against Canavero and Ren’s plans, accusing them of promoting junk science and creating false hopes. One critic went so far as to say the scientists should be charged with murder if the patient dies, a very likely outcome.

Canavero has published detailed plans for the procedure, which has been successfully tested in mice, in several papers published in the journal *Surgical Neurology International*.

First, like with other organ transplants, he and his team would need a suitable donor. This procedure would require a body from a young brain-dead male patient.

Once permission from the family is granted, the surgeons would set the body up for surgical decapitation.

At the same time, Spiridonov would be brought in and another surgical team would cool his body to 50 degrees Fahrenheit. This would delay tissue death in the brain for about an hour, meaning the surgeons would need to work quickly.

Using a transparent diamond blade, they would then remove both patients’ heads from their bodies, ultimately severing their spinal cords at the same time.

A custom-made crane would be used to shift Spiridonov’s head – hanging by Velcro straps – onto the donor body’s neck. The two ends of the spinal cord would then be fused together with a chemical called polyethylene glycol, or PEG, which has been shown to promote regrowth of cells that make up the spinal cord.

The muscles and blood supply from the donor body would then be joined with Spiridonov’s head, and he would be kept in a coma for three to four weeks to prevent movement as he healed. Implanted electrodes would be used to stimulate the spinal cord to strengthen new nerve connections.

Canavero has said the transplant – which would require 80 surgeons and cost tens of millions of dollars if approved – would have a “90 percent plus” chance of success.

Yet many in the scientific community strongly disagree.

“It is both rotten scientifically and lousy ethically,” Arthur Caplan, the head of medical ethics at NYU Langone Medical Center, wrote in an article for *Forbes* last year.

Dr. Jerry Silver, a neuroscientist at Case Western Reserve whose work on repairing spinal cord injuries was cited by Canavero, told CBS News in 2013 that the proposed transplant is “bad science. This should never happen.”

“Just to do the experiments is unethical,” he added.

Even in the unlikely event that the surgery worked, it raises further, uncharted ethical concerns.

For example, Canavero is presuming that transplanting Spiridonov’s head and brain onto another body would automatically transplant his whole self with his mind, personality, and consciousness. But it’s not that simple, as Anto Cartolovni and Antonio Spagnolo, two Italian bioethicists, pointed out in a letter to *Surgical Neurology International* after Canavero’s paper was published last year.

“Despite his [Canavero’s] vision, modern cognitive science shows that our cognition is an embodied cognition, in which the body is a real part in the formation of human self,” they write. “Therefore, the person will encounter huge difficulties to incorporate the new body in its already existing body schema and body image that would have strong implications on human identity.”

Furthermore, if Spiridonov were to reproduce with his new body, his children would not have his genetic makeup but that of the donor’s. What kind of rights, then, might the donor’s family have to the offspring?

Finally, Cartolovni and Spagnolo argue that because of the uncertainty of the operation, such a procedure would take away vital donor organs that could have been used for someone else who needed a heart or a liver transplant to save their lives.

If approved, the procedure would likely take place in China or another country outside of Europe or the United States, The Atlantic reports, as it would not be approved in the Western world.



By ASHLEY WELCH CBS NEWS August 29, 2016, 6:47 PM

## 5. ‘This could have been life and death’: Utility workers find signs children lived in sewers near Seattle

Friday afternoon in Federal Way, Wash., a city to the south of Seattle, utility workers came across a manhole that refused to stay closed. Meter readers with Lakehaven Utility District first noticed the sewer cover left ajar. They pushed it shut; to fall down an open manhole, after all, could mean injury or worse. It proved to be a stubborn grate. Later in the day — twice — workers found the manhole open again. The third time, the meter readers had enough, summoning the Lakehaven sewer crew, who decided to investigate how a 80-pound metal slab could behave like a screen door with a busted latch.

What the crew found was even stranger. At the bottom of the 14-foot descent was a cache of kids’ items, miscellany that belonged in a treehouse or rec room: a pair of binoculars, snacks and toys, including a pistol for shooting foam darts. They discovered clothes, too, as well as a makeshift bed made out of plywood. “This should not happen at all,” as Ken Miller, a product engineering manager with Lakehaven Utility District, told KIRO 7 News. “This is where all our waste goes from our houses and our businesses.”

And, finally, the crew noticed the two boys watching. They appeared to be about 12 or 13. When approached, one said he had been living within the manhole. Miller was shocked. “I’ve been doing this kind of work for over 30 years, and I’ve never, never come across it before,” he said. “No one should be down there ... this could have been life and death.”



He warned the children that the sewers were dangerous, according to Fox 8. Crews like Lakehaven’s wear protective gear when entering the sewers. Methane gas can build up in the system, a by-product of decomposing waste. Though not harmful at low concentrations, if the gas displaces enough oxygen it can be suffocating. Would-be sewer spelunkers may also encounter rodents and other animals that carry disease. If a car were to park above the sewer cover, the children could be trapped below.

Such hazards do not mean the systems are always uninhabited. As Jennifer Toth famously wrote in her 1995 book, “The Mole People,” within the New York City underground live some 5,000 homeless who have found shelter in the sewer systems and old subway lines. Disputes about the details of Toth’s account aside (one critic said that her adventurous tone was an attempt to spice up “sad visits to dirty holes in the ground”), subsequent reporters and photojournalists have documented homeless living in urban tunnels, not only in New York but cities like Las Vegas as well.

As for the children in Federal Way, people living in the neighborhood said the kids had been occasionally spotted above ground. Of the 2.5 million homeless children estimated across the United States in the 2012 to 2013 school year, more than 60,000 lived in Washington state. That young homeless population puts the state at the 40th worst out of 50 states, according to the National Coalition for the Homeless.

Though the manhole had been seen uncovered at various times throughout the past month, it was unclear if or how long the children had been living in the sewer, if they had run away from home or were using the sewer to play. The Lakehaven Utility District and Federal Way Public Works Department were unable to

answer calls for comment from The Washington Post; the Federal Way Police Department did not have any information publicly available as of late Monday night.

Workers removed the toys, clothes and bed. After Miller talked to the children, they ran, Fox 59 reported. The city is trying to locate them, though according to local news media the boys have not been seen since.

“Unfortunately, Federal Way Police were not contacted until nearly an hour after the contact with the juveniles by Utility personnel,” wrote police department representative Cathy Schrock in an emailed statement to The Post on Tuesday. “There was no identifying information of the persons located that day. FWPD will continue to work with Lakehaven to ensure the area is monitored to ensure the children do not return.”



*Ben Guarino writes for The Washington Post's Morning Mix*

## 6. Stranger Takes Out Cash So Homeless Woman Can Buy Ticket To See Family

A humble man is being praised for his spontaneous gesture to help uplift a homeless woman going through a difficult time. In a viral video of the encounter, the man, who's been identified as Daniel Roose, can be seen withdrawing money from an ATM in Perth, Australia, and handing it to the woman, whose name is Jess. Roose gave her the money so she could buy a plane ticket to see her family in New Zealand, according to Siham Carollisen, the person who filmed the video.

Carollisen is one of the people behind Brothers and Sisters Perth, a group that helps local homeless people. The group recently shared her footage of the good deed on Facebook. “We need more people like you in this world, mate,” Carollisen tells Roose in the video. “I’m just a simple person,” Roose says as he walks away. “All I had to do is walk to a teller machine and back. ... Everyone can dig deep, or do something small, to help someone out,” Roose told local outlet WAtoday of his act of kindness, which has gone viral across social media.

Roose had spotted Jess from across the street and noticed that many people were passing the woman and others didn’t even look at her, he told New Zealand TV show “Seven Sharp.” Roose ended up listening to her story and felt compelled to take action. He explained that it wasn’t his place to make assumptions about Jess’ life and wanted to approach her from a place of understanding.

“Everyone has bad demons or bad experiences in life, and people just judge and look from afar, they never really try to get to know the person,” Roose told news network Perth Now. “A lot of people say homeless people are lazy or this and that but I just don’t think people know what they wake up to everyday.”

Jess had been speaking with Carollisen just before the sweet interaction with Roose went down, according to Perth Now. Carollisen learned that the homeless woman had been estranged from her family for a while, but that she’d recently reconnected with them and was hoping to collect enough money to get back to New Zealand. Jess isn’t a resident of Australia, according to a Facebook post by Brothers and Sisters Perth, and because of that, she’s not eligible for “any income support.”

While it’s not confirmed as to how the woman ultimately used the money, Roose just hopes the funds helped make a difference in her life. “I wish her all the best, I gave her the money, she does what she needs to do with it and I hope she’s doing the right thing,” he told Seven Sharp.

*Kimberly Yam Associate Editor, Good News, The Huffington Post/Google*

# PART 2

## Personal Reflections

### KO TERA PEU RA E MANNERS

#### 1. AKATOMOANGA

Kimi ana au eaa ra te ingoa Maori no te “manners,” e ko teia te au tuatua tei waitata atu ki te pae i roto i taku kimikimianga: akonoanga, akonoanga tau, akonoanga meitaki, akonoanga mako, peu tau, peu manea. Kare iara e maru reka ana teia au tuatua Maori, no reira ka anga rai au i taku i manako. e ko teia ireira taku i manako e ko te tuatua meitaki rava atu i te reo Maori no te manners, koia oki “Manera.” Me no Aitutaki mai koe e tatau nei i teia tataanga, teia paa taau ka tuatua kia koe uaorai; “puuuuuuuuu eaa ia ting, akatau iana ra, me ngoea mai terei naai autara e Manera, kaore e autara pera, eaa puaka ia,” e te vai atura te au tuatua ka o mai ki roto i toou katu. Me no tetai enua ke mai koe, e reo ke paa taau ka taangaanga. Whatever, rapu mai ia kotou. Ariana ra kia tatara atu au i tona tua tapapa i mua ake ka akariro ei tatou i teia ei tumu tapura no teia naai atikara. No reira, ropa ia mai naau kapu kaope ia reka ke taau tatauanga.

#### 2. TO MANERA ANAUANGA

Kua anauia mai a Manera mei roto mai i te Manners, i roto oki i te reo porena, “coined word,” aiteite meitaki tika'i ki te *kapu* no roto mai i te *cup*, *motoka* no roto mai i te *motor car*, *kaope* no roto mai i te *coffee*, *tioka* mei roto mai i te *chalk*, *kaparata* mei roto mai i te *cupboard*, *oniani* mei roto mai i te *onion*, e te vai atura. I na, tira atu rai te tua tapapa o Manera, kare e tano e ka akaapa mai kotou iaku no teia taku i anga. Me ka akaapa mai oki kotou iaku, aere ra akaapa katoaia ratou katoatoa tei anga i tera au tuatua Maori i runga nei taku i apai mai ei akaraanga, no roto tika mai oki ratou katoatoa i te reo Papaa i te ngai i kiritiia mai ei. No reira, auraka e akaapa atu, ko te akaapaia mai aea kotou. Meitaki ake koe i te sit back, relax and read on.

#### 3. TONA AITEANGA

Ok, kua mako, tena ireira te ingoa Maori o Manners ko Manera, take it or leave it, whether you like it or not. Ui ireira te uianga, eaa tona aiteanga e te puapinga ka akapou atu ei tatou i to tatou taime i te akamanako atu iaia? What does the word mean and why is it so important that we must take heed of it?

Teia ta Google akatakaanga i te aiteanga o Manera;

- a person's outward bearing or way of behaving towards others
- polite or well-bred social behaviour
- social behaviour or habits

Manners is a term usually preceded by the word good or bad to indicate whether or not a behavior is socially acceptable. Every culture adheres to a different set of manners, although a lot of manners are cross-culturally common. Manners are a subset of social norms which are informally enforced through self-regulation and social policing and publicly performed. They enable human ‘ultrasociality by imposing self-restraint and compromise on regular, everyday actions.

#### 4. TE AU TU MANERA

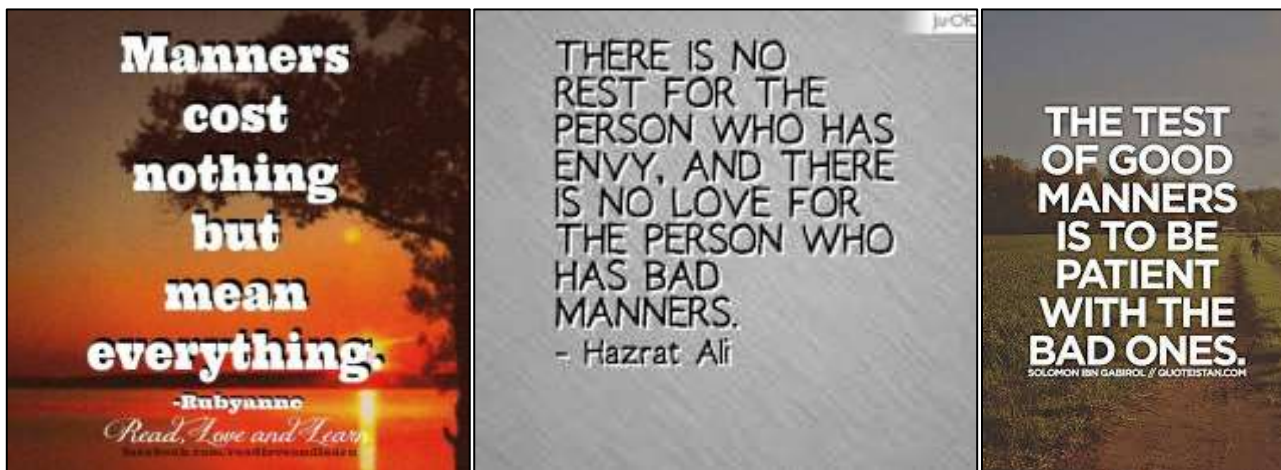
Curtis (V., 2013) also specifically outlines three manner categories; hygiene, courtesy and cultural norms, each of which help to account for the multifaceted role manners play in society.<sup>[20]</sup> These categories are based

on the outcome rather than the motivation of manners behavior and individual manner behaviors may fit in to 2 or more categories.

**Hygiene Manners** – are any manners which affect disease transmission. They are likely to be taught at an early age, primarily through parental discipline, positive behavioral enforcement of continence with bodily fluids (such as toilet training), and the avoidance or removal of items that pose a disease risk for children. It is expected that, by adulthood, hygiene manners are so entrenched in one’s behavior that they become second nature. Violations are likely to elicit disgust responses.

**Courtesy Manners** – demonstrate one’s ability to put the interests of others before oneself; to display self-control and good intent for the purposes of being trusted in social interactions. Courtesy manners help to maximize the benefits of group living by regulating social interaction. Disease avoidance behavior can sometimes be compromised in the performance of courtesy manners. They may be taught in the same way as hygiene manners but are likely to also be learned through direct, indirect (i.e. observing the interactions of others) or imagined (i.e. through the executive functions of the brain) social interactions. The learning of courtesy manners may take place at an older age than hygiene manners, because individuals must have at least some means of communication and some awareness of self and social positioning. The violation of courtesy manners most commonly results in social disapproval from peers.

**Cultural Norm Manners** – typically demonstrate one’s identity within a specific socio-cultural group. Adherence to cultural norm manners allows for the demarcation of socio-cultural identities and the creation of boundaries which inform who is to be trusted or who is to be deemed as ‘other’. Cultural norm manners are learnt through the enculturation and routinisation of ‘the familiar’ and through exposure to ‘otherness’ or those who are identified as foreign or different. Transgressions and non-adherence to cultural norm manners commonly result in alienation. Cultural norms, by their very nature, have a high level of between-group variability but are likely to be common to all those who identify with a given group identity. Rules of etiquette encompass most aspects of social interaction in any society, though the term itself is not commonly used. A rule of etiquette may reflect an underlying ethical code, or it may reflect a person’s fashion or status. Rules of etiquette are usually unwritten, but aspects of etiquette have been codified from time to time.



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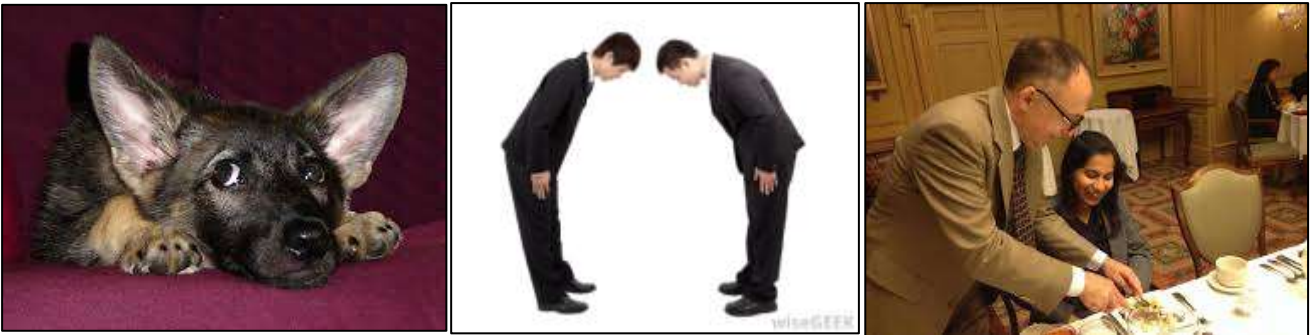
## 10 Good Manners

Good manners are essential for kids and adults alike. Everyone wants to be treated with respect, so in turn we must learn to treat others with respect, too. Good manners show others that you truly care about them and consider their feelings. So here is my Top10 list of simple good manners.....

1. Say “THANK YOU” after someone offers you something, or “NO THANK YOU” if you decline the offer.
2. Always be polite, and use the word “PLEASE” which goes a long way, and doesn’t cost you anything.
3. Be considerate of others while on your phone, since no one wants to hear your conversation other than the person on the other end of the phone. Excuse yourself if you feel the need to continue a phone conversation while conversing with others.

4. Show interest in the topic and person you are talking to, give eye contact, and never interrupt. Think about it. You don't like talking to someone who doesn't listen or always interrupts you, do you?
5. Take turns. It is important to teach your kids that they will make more friends if they are good playmates, and this involves sharing and taking turns.
6. Be a good sport. Although most kids like to win, no one likes a poor loser or a gloating winner. Be a good sport no matter where you finish in the game. This lesson goes farther as you become an adult.
7. Be kind to others. Teaching your child to care for others, people and animals, will make them a better person and also builds character. Start when they are young, and build the foundation for what they will become.
8. Be on time. This teaches accountability and responsibility. It shows disrespect when you are constantly late, as this subconsciously tells the host that their time is not as important as your time is. Don't arrive too early either, as they may not be ready for you until the scheduled time. And don't stay too late, as this makes for an uncomfortable situation when guests overstay their welcome.
9. Remember the golden rule, "Do unto others as you would have them do unto you." It's never a good thing to put people down or make fun of them as many people have feelings that could be hurt easily.
10. Whenever eating out or eating at home, it's always good to practice good table manners, such as not talking with your mouth full or belching at the table. When at a dinner or party, do not eat until the host/hostess is seated.

*By Paul Kavanagh, Google*



*Google Images*

## 12 Common Bad Manners

1. Flat-out rudeness – I'm bothered by the fact that some people pretend no one else in the world is affected by their behavior, actions, and words. Don't ask rude questions that are none of your business. And if someone does something nice for you, say, "Thank you." That shouldn't be too difficult.
2. Cell phone conversations in public – When you're talking on your cell phone in public, remember where you are. Don't discuss anything that the rest of the world has no business knowing, like what your doctor said about your infection, your Brazilian waxing appointment, or the argument you had with your boss after you didn't finish your work. Wait until you get home – or at least in your car – before discussing such private stuff.
3. Excessive virtual socializing – What did these people ever do before texting and social media existed? I suspect they had "real" relationships with "in person" people. If you are with someone, don't ignore him to text someone who isn't even with you.
4. Crowding the person at the cash register – When you're waiting for someone to finish her transaction with the clerk, stand back a bit. Everyone needs personal space when dealing with anything financial – even if it's the purchase of a candy bar.
5. Dressing inappropriately – I get why you want to be comfortable when you go to the store, but seriously, can't you take a few seconds and change out of your pajamas? Nightwear is not

appropriate for anything other than sleeping or lounging around your house. Slip into a comfy pair of jeans and a T-shirt before you open your front door. Also when my husband and I celebrate a special occasion at a nice restaurant, I generally get dressed up. I'm not asking you to wear a formal gown, but I would like for you to get the grass stains off your seat to show respect to others. I also don't want to see excessive cleavage or have to hold my breath worrying that if someone bends over I'll get a view of something I never want to see.

6. Being unkind to disabled people – When you spot a wheelchair-bound person in a grocery store, ask if you can help get something off a top shelf. That should take you about a second, and it will be good for everyone.
7. Casting off the elderly – Don't ever forget who paved the way for you in this world, young man or young woman. Someone you may now consider old and feeble was once the person who fed you, wiped your bottom, and dried your tears when you were little. Show a little respect.
8. Letting children misbehave – Before you bring your children to any public place, talk to them about their manners. I get how annoying it can be to repeat yourself over and over, but that comes with the territory of having offspring. Consider it paying now for what you want to reap later. Not only will others appreciate your young children's good manners, you'll have better adult children in a few years.
9. Exhibiting terrible table manners while dining out – I'm sometimes disgusted by how bad people behave at the table. An occasional elbow on the table doesn't bug me as much as chewing with an open mouth or smacking. I also resent the person who handles something on the table at the buffet-style restaurant and then tosses it back into the heating dish. That's just gross.
10. Not taking the time to show gratitude – After you receive a gift, send a thank you note. You don't have to write pages and pages. Simply thank the person, tell how you plan to use the gift, address the envelope, put a stamp on it, and stick it in the mailbox. If you absolutely don't have the two minutes to spare, send an email. Email isn't the best method, but it's much better than not acknowledging the gift at all.
11. Ignoring the RSVP – I've been stunned by how few RSVPs we got back last time we held an event, even though the invitation was very clear about it. I had to spend hours calling people to find out whether or not they planned to attend.
12. Letting foul language fly in public – My husband and I don't talk like that – not even at home. We didn't intentionally expose our children to it either. I take issue with people who let out a bunch of expletives in public places, even when children are present. There's something called self-control. Use it.

*Debby Mayne, Etiquette Expert/About Style/Google. Images from Google.*



*Google Images*

Ae, tena ireira te au tu manera ta te porena e akataka maira, koia'i te mako, me kare ainei? Me kare oki a tatou au tu akameitaki atu anga i tena tei orongaia mai, i na tapu marie ia ra ei akamanakoanga no te au ra ki mua.

### 5. TE TUATAU E TAANGAANGAIA ANA TE MANERA

I tetai taime e ngaropoina ana ia tatou te tangata i te apai aere i teia pakau e manera, tera oki te aiteanga e akaruke ana tatou iaia ki te ngutuare. Ko teia manako na tetai tata tua i tata iaia i akara i tetai o te au turoto i to ratou aere anga ki tetai enua ke. Tera oki ta ratou i rave, kare i akono i te au akanoonooanga o te reira enua, kua akatupu ra i ta ratou i manako e kua tau ia. Kua tano ireira ta tera tata tua e kua akarukeia e ratou to ratou manera ki te ngutuare. Naringa oki i apai, kua taangaanga ratou i te reira i te ngai i aereia e ratou, kare ireira ratou e o ki roto i te au tai'i. Kare, akarukeia ki te kainga, e kai ra ta kotou, you reap what you sow i na tera tara'i.



Google Images

### 6. TE APIIANGA I ROTO IA MANERA

I toku manako teia i raro nei te au mea tei anoano a manera kia tapu marie tatou:

- Kia taangaangaia aia i te au atianganga ravarai kia tau ki te akakoroanga. Kare oki e ture e rauka kia akaapa i te reira me raveia.
- Auraka kia akarukeia aia ki te ngutuare me aere tatou ki te au ngai katoatoa i roto nei i te basileia e pera i te au enua mamao. Kare takiri oki ona puapinga kia vaooia ki te ngutuare, kia aru ra aia ia tatou i te au atianganga ravarai e tika'i.

Ko te openga rai ia o teia teata, time for another cuppa, lights out.

*Ko teia pupuaa'anga mua, na Nga Mataio*

## AKAOPEANGA O TE MATAORA

### 1. AKATOMOANGA

Kia tau ki ta te Tata Koheleta i akakite mai e te akamaaraara ua mai nei rai kia tatou i te au ra katoatoa, e atiangā to te au mea ravarai i raro ake i te rangi. Tera oki te aiteanga, e atiangā to te mataora, maromaroa, mii, tumatetenga, matakū, tanu, kokotianga i tei tanuia, moe, ara mai mei te moe, kaikai, tama i te mereki me oti te kaikai, koi tita, akarakara TV, e te vai atura. I roto ra i teia pupuaa'anga naku, ka akatinamou ua au i te manako ki runga i te *“akaopeanga o te mataora,” “guaranteeing satisfaction.”* Ko te vaerua ta tatou ka akara koia oki me e pakau tetai mei te reira rai te tu.

Maara iaku i toku meangitianga i te reo imene a tera tiamupeni ra o Mick Jagger tei na ko tetai ngai e, *“I can't get no satisfaction.”* Koia oki i roto i to tatou reo, kare rava a Mick e aravei ana i tera taeake ra ko mataora, me kore kare rava e ope ana te turanga tika'i o te mataora tana i anoano, kia tau ki tana i imene. Kotou tei rongo ana i teia imene, i roto tika'i te tuatau i aere mai ei ki vao koia oki i te late 1960s I believe, aae koia tika'i te rongonui i teia imene, irinaki au e kua noo ana teia imene ki runga i tera akapapaanga tona ingoa e Top 10 Chart o te au imene reka rava atu i roto i teianei ao no tetai tuatau roa.

I na, no teia potonga imene ua nei i tupu mai ei te manako e, a, e tumu tapura reka paa teia ei koperepereanga ki runga, me kare ainei? No reira aere mai ka aere tatou akarongorongo i te akaariarianga manako i raro nei, ei reira tatou kite atu ei e, me e pakau pera rai tetai e *“satisfaction guaranteed,”* mei ta Mick Jagger rai oki i manako e te vai ra te reira i tetai ngai kitea-koreia. Me kitea mai e tatou i te taopengaanga o teia tua e kakole mea peia, i na kua akaea rai ki reira, ka oki ireira tatou ki ta tatou au rare kimianga i te puapinga no te kopapa ma te marama meitaki e, e moemoea ua ia pakau e *“satisfaction guaranteed,”* kare i te teata tika'i.

### 2. AITEANGA

Tetai akamaramaanga poto no runga ia mataora, koia oki satisfaction: *fulfilment of one's wishes, expectations, or needs, or the pleasure derived from this. “I looked round with satisfaction”, synonyms: contentment, contentedness, content, pleasure, gratification, fulfillment, happiness, sense of well being, pride, sense of achievement, delight, joyh, enjoyment, relish, triumph, etc. (Google).*

Tera ireira te aiteanga me akapiri tatou i teia tataranga tuatua ki to tatou tumu tapura, ka karanga tatou e kua taea te opeanga o te mataora, kare atu e mataoraanga ke atu mei teia te tu, i roto i te reo Papaa, the highest level of satisfaction is being achieved. Mei te imene mai a Mick e *“I can't get no satisfaction,”* ki te turanga ra e *“I am completely satisfied,”* me kore *“satisfaction is now assured or guaranteed.”* Mei tei reira uatu ra te urianga. Ko te uianga ra mei tei taiku iatu i runga nei, me e pakau tetai mei te reira rai te tu? Ariana, kia vaitata atu tatou ki te openga e clear mai ei te pauanga ki teia uianga akaieie e te sumaringa.



**I don't have  
everything, but  
I love everything  
I have.**



### 3. EAA RA I KORE'I E OPE TE MATAORA

Rauka mai te moni, motoka, are, umu tunu kai, aere takapini i teianei ao, oki akaou atoro i tetai au enua me kore ngai kare i turotoia ana i te aereanga mua, tu i te au taoanga tuketuke, patikara ou, poti matini, potonga

enua, tetai akaou are, kakau ou ..... e te vai atura ta tatou au apinga e anoano ana tei manako tatou e ka maru te oraanga me tu tatou i te reira au pakau. I na kua tu tatou me kore kua rauka ia tatou te reira au apinga me kore korona, karanga tatou e teia tatou nei te mekameka o teiane ai, oro atu rai e mei ta te Ariki ra ko Nebukanesa i akapaapaa e, kua rauka teia au mea katoatoa iaku i toku nei maroiroi, marama e te kite, no reira e tano ei ireira e kua taera rai tera taeake ra ko satisfaction, me kore kua guarantee ia rai a satisfaction.

E no reira kua ope rai ia tatou te mataora. Pauanga Kare? Eaa ia e kotou ma, eaa roa ia me kare te reira turanga satisfaction e taea, i na kua ki toou ngutuare i te mekameka o teiane ai, eaa atura taau ka inangaro? Teia oki tetai akatauanga, kaikai tatou e ki te kopu, no te reka ra oki o te kai, kai akaou atu e akaarii mai kua mamae te kopu no tei ki rava, ko te taopenga koia oki kare e rauka akaou te kai no te nuinui, mei te mea atura e ko te ra openga teia o teiane ai! Karanga ireira tatou e kua over-satisfy ia te kopu, no reira akamutu ua ki reira, auraka e nuinui atu, no reira tatou iti tangata Maori e maata ra rai te maki, maata roa te kaikai ma te akamanako-kore i te au reo ikuiku a te taote e te neti!

I roto i te oraanga tangata, kare rava e rauka ana ia tatou i te akakotinga i to tatou inangaro ki te au mea o teiane ai. Me tu tatou i te \$10, aaeeee koia'i teia i te aka moni i te mataiti 1970, ka tuatua ra tatou e peanuts teia moni i teia mataiti 2016. Noatu e ka tu tatou i te \$1,000 i teia ra, koia'i to tatou au inangaro tuketuke i teia tuatau ngari ake tatou i te karanga e, e peanuts katoa teia moni i teia tuatau. Ka akapeea me e \$1 mirioni, \$2 mirioni, \$10 mirioni? No te aa, kare rai e rava, no te mea me tata oki tatou i tetai shopping list, ka pati mai teia au numero kua papu meitaki iaku, no te mea ka inangaro oki tatou e toru are ki Rarotonga nei, e tai ki Aitutaki, Atiu e Mauke, e rua ki Nutireni e 2 ki Aussie ka rent paa, e 5 motoka ka oake tetai no mea, e 5 overseas trips for the next 12 months for various purposes, e te vai atura to tatou au inangaro kare e o ki runga i te list ta tatou ka draw up. No to tatou tu tangata oki, kare atu ireira e ravenga e ope ei to tatou mataora, kare atu ireira tatou e satisfy noatu te maata o to tatou mekameka.



I na, aere mai ra ka oki tatou ka akatau i tera uianga ra e, eaa ra te opeanga o te mataora kare rava e taea? **Why is satisfaction not guaranteed, or why is there no level at all where we can say "I'm completely satisfied now, I don't want any more?"** Ko tetai uianga puapinga teia kia karokaro meitaki tatou, i roto tika'i i teiane ai e te ngere nei tetai maataanga tangata i te au ra ravarai, kare e kai, kare e vai, kare e ngutuare kua bomb ia e Marike raua ko Rutia, tena te kite ra tatou i runga i te TV i te au ra katoatoa. Tena i raro nei tetai au manako ei topiri atu ki te pae i teia uianga:

- (1) We are not meant to be satisfied on earth! Sounds funny don't you think? Or perhaps, a pessimistic comment. I doubt that personal development gurus will agree with this one.
- (2) Something Out There Is Better Than What We Have Jim Collins (famous business author), in his newest title, *How The Mighty Fall: And Why Some Companies Never Give In*, terms this as "The Undisciplined Pursuit of More" Even if the current condition keeps on improving, the desire to have more continue to grow. Therefore, in order to feel satisfied we got to have everything we currently missing, to the point that there is nothing we can want anymore. Hm. mathematically possible, but is it realistic?
- (3) If we can remain satisfied, we would never be motivated to do anything! I tend to partly agree with this one. If you look at innovations in the past, you'll find a back story where someone was not satisfied with something! I think that the desire for more is what keeps us moving forward. We all need something to strive for. This may not necessarily be monetary; it can be more knowledge, better

health, etc. So basically, if you were truly satisfied with something, it's unlikely that you would be motivated to do more?

- (4) We are not appreciative of what we already have What you have right now, could be what someone else may want (in a literal sense). For example, you may have a loving family etc., and there may be someone out there who would think that that's their ideal happiness.
- (5) We have high expectations Sometime ago I wrote a post on, Expectations: Is It A Human Weakness? It generate some interesting discussions via comments. Lydia said...

*We will always have expectations. It is the prediction of the (often uncertain) future based on what we know and the past, in order to make ourselves feel more certain in the face of the unknown. .... Be clear about what you want, what you expect, the outcome, expect the best, but then know that what ever happens it is always for the best and if it does not work out how we expect at the time, there is a bigger plan in place that we may not yet be able to see that is greater than the picture in our minds.*

- (6) We are not satisfied because we rarely follow our hearts It seemed that lot of people tend to take decisions surrounding monetary gains. We don't stop to do the things we were meant to do, because those things usually don't produce the amount of money we'd like.

*Article by Shamelle in "Enhance Life," June 20, 2011*

I na, tena ia te au manako o Shamelle, koia'i te manea, me kare ainei? I te mea ra e kare ona manako no roto mai i te Bibilia, kare e manamanata ka topiri uatu i tetai manako ei akarava atu i tona. 1 Ioane 2.15-17, "Auraka e anoano i teiane'i ao, e te au mea ravarai o teiane'i ao. Ko te tangata i anoano i teiane'i ao ra, kare te anoano o te Metua i roto iaia ra. Ko te au mea ravarai oki o teiane'i ao, ko te anoano tika kore o te kopapa nei, e te anoano tika kore o te mata nei, e te akatietie o te ora anga nei, kare ia i to ko mai i te Metua ra, no teiane'i ao akake ia. Te ngaro ke nei teiane'i ao, ma ta to reira katoa e anoano nei; ko tei akono ra i to te Atua ra anoano, e tika ia i te ora anga e tuatau ua atu." Penei e au manako ke atu to kotou, eaa oki te manamanata me topiri atu kotou ia ratou ki runga i ta maua ko Shamelle akapapaanga.



#### 4. POPANI

Eaa ake nei tera uianga ra a tatou? No te aa, teia te karanga nei; **E opeanga ainei tetai no te mataora? Is satisfaction something that can be guaranteed or assured?** Aue taue, i te akaraanga mei te mea atura e kia tau ki te au manako tei oraora iatu i runga nei, aita e mea peia! Tera oki te aiteanga, kare rava atu e turanga i roto i to tatou oraanga kopapa e me taea e tatou ka rauka ia tatou i te na ko e, oh, e aka teia tei rauka, kua rava ua ki konei. Kare e kare rava, kare i nanai, kare i teia ra, kare katoa apopo. Ka akapeea ireira? Eaa ia, te mako uara ta te Bibilia e apii maira e kia na mua tatou i te anoano atu i to tatou Metua i te ao ra, ei reira taua au mea katoa ta tatou e anoano ra e kapitiia mai ei kia tatou – kia tau ra ki tana i manako e ko te reira te ka meitaki no tatou, auraka oki e ko ta tatou i manako. No reira e Mick Jagger, te mako uara to akatangi imene sumaringa "I can't get no satisfaction," kare rai oki e akakotingaanga o ta tei anoanoia e te oraanga kopapa nei. I na, aru ia ra te apianga a te Bibilia, ei reira tatou e satisfy ei i te au mea o te oraanga nei e pera te oraanga a muri atu.

*Ko te rua o teia pupuaa'anga, na Nga Mataio*



## PART 3

# About the Four-fold Ministry

PART 2 (continued from last newsletter)

### The Teacher and Pastor

Pastor ποιμενικός from poimen). It is also rendered minister or shepherd. It is understood as the person who leads a local church and is responsible for its growth and guidance. This is the only time the word "pastor" is used in the New Testament. In the Old Testament, the word "pastor" was used once (Jer. 17:16), and the plural "pastors" was used seven times by Jeremiah (Jer. 2:8, 3:15, 10:21, 12:10, 22:22, and 23:1-2).<sup>1</sup>

We can see from this that the word "pastor" was not commonly used in the first-century church. It is probable that the words "bishop" (used four times 1Ti 3:1-2, Tit 1:7, and 1Pe 2:25) and "bishops" (used once Php 1:1).<sup>2</sup>

This was the common way of referring to the overseer of the local church. Therefore, the qualifications of a bishop listed in 1Tim. 3 would be the qualifications of what we would call a pastor.

The use of the word "some" and the punctuation in this verse are interesting. After the first three gifts listed in this verse, there is a semicolon. However, between the words "pastors" and "teachers," there is no semicolon. The word "some" precedes apostles, prophets, evangelists, and pastors. But "teachers" seems to be grouped with "pastors." This has led some to believe that "pastor and teacher" is one gift, making this list contain only four gifts instead of five. It could be that pastors are also teachers. If that is so, then this could clarify why pastors were not mentioned in the "chain of command" list given in 1Co 12:28.

Since these two terms applies to one person, he has two gifts:

1. One for shepherding and
2. The other for teaching the people of God.

The minister who truly fulfils this call is the one who is always involved in the teaching ministry, feeding the believers under his charge on expository preaching, giving them both milk and strong meat of the word.

The question is whether "pastors and teachers" designate one spiritual gift or two.

The interpretation sees them as one gift and point to the use of the article. It is repeated before all the other gifts, but when it gets to the last two there is only one article that governs both nouns. Grammatically, this signals a change and expects us to see that "pastors and teachers" form a unit that is set off from the preceding series. There can be no debate on this point; this is just plain Greek grammar. The question is the precise nature of the "unit."<sup>3</sup>

God has gifted some people to do everything. These are the wonderful pastors who have a small enough church that they can care for everybody and everything. Ultimately churches are to be led by their teachers, which is why every pastor and elder must of necessity be able to teach (1 Timothy 3:2).

Note that in each of the other positions the office is preceded by the word "some." However, noting the word is omitted in noting the pastor-teacher is important. It seems clear that omitting the word means the pastor and teacher are one. If God was establishing another office in a local church surely He would have said and "some

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<sup>1</sup> [http://www.awmi.net/bible/eph\\_04\\_11](http://www.awmi.net/bible/eph_04_11)

<sup>2</sup> Ibid

<sup>3</sup> <https://www.teknia.com/blog/pastors-and-teachers-and-article-eph-4-11>



pastor and some teachers." Some have tried to use the term "teacher" to establish that deacons held an "office" in a local church. But grammatically that cannot be established by the way the verse is worded. Biblically the "deacon" is a servant in the local assembly and there no "office of a deacon."<sup>4</sup>

Thus the text reads: *"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;"*

### **The Object for Which the Gift Was Given**

προς τον καταρτισμον των αγιων εις εργον διακονιας εις οικοδομην του σωματος του χριστου  
*"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:"* (verse 12)

For (Gr. προς – pros) can also be rendered 'in order to.' This preposition indicates our Lord's purpose for appointing the gifted men mentioned in verse 11.

Equipping (Gr. καταρτισμον - katartismos) can also be rendered preparation, training, disciplines or the complete outfitting. This noun denotes training someone to be completely sufficient for something.

For (Gr. εις - eis) is a proposition which can be rendered 'for the purpose of' or 'in order to.' The second eis also takes the same meaning but it denotes the direction of an action to its specific end.

Work (Gr. εργον - ergon) can also be rendered 'task.'

Ministry (Gr. διακονιας – diakonias from diakonos) can also mean service. This noun denotes the rendering of assistance or help by performing certain duties. It may be preaching, or cleaning the church.

The Building Up (Gr. οικοδομην - oikodomen). This can also be rendered 'up building' the edifying' or 'to receive edification.' Here it is used figuratively for the process of building, constructing and has reference to spiritual strengthening.

Body (Gr. σωματος - somatos) is rendered as the body, which used figuratively as the church or the body of Christ.

These gifted men are appointed by the Lord to specialize in equipping the believers in the church for the work of ministry or Christian service. This is in order that the body or Christ, the church might be built, by additions to its membership in lost soul being saved and by building up of individual believers.

Punctuation can affect Christian belief and practice! The inclusion/exclusion of one extra comma after saints (*hagion* v. 11) can govern the conclusion as to who does all the ministry in the church. Some versions (e.g., KJV and ASV), place a comma there, implying that the gifted ones, alone, are commissioned to do all the work. Thus, the gifted ones are given a three-fold task: "They are to order the lives of the faithful, minister to their needs and build up the frame of Christ's body."<sup>5</sup>

However, if that comma is omitted, then the gifted ones are commissioned to equip *all* Christians for ministry. It is all the saints who are to be equipped for the work of ministry. "The ministry is Christ's own programme of service to the world, which he entrusts to the whole membership of the people of God, not to a group of clergy within the church."<sup>6</sup>

These saints are to be understood as "all God's people". The New Testament does not elevate a certain class of Christians to be saints, nor does it designate a certain individual as a saint. All believers are saints. Paul uses the term in this way, as is evident from the way he addresses whole congregations (Rom. 1:7, Eph. 1:1, Phil 4:21-22).

<sup>4</sup> <http://bible-truth.org/deacon.html> .

<sup>5</sup> <http://www.directionjournal.org/20/1/no-clergy-or-laity-all-christians-are.html>

<sup>6</sup> Ibid



Everyone in the body of Christ is to be equipped. The term “equipping” is a translation of *katartismos*, a medical/technical term referring to mending or repairing.<sup>7</sup> It thus suggests the preparation, training and discipline necessary to equip believers to do the work of ministry. Work, *ergon*, is singular in number, indicating that there is but one work in the body of Christ, although it comes in various forms. This work is one of service or ministry. When trained, all Christians are ministers.<sup>8</sup>

The efforts of the specially gifted ones and the equipped ones, together, will be a ministry/service (*diakonias*) which will result in an expanded and stronger body of Christ. The result will be a church which is encouraged and built up. Such up-building comes from ministry to members and non-members alike. It is mutual service for believers and outreach to unbelievers. Service would include adding to the body’s numbers, integrating them into the body, maintaining peace, giving encouragement, and preventing any division which might weaken the body.

Basically, these are the objects of the gifted men:

1. For perfecting the saints.
2. For the work of ministry.
3. For the edifying of the body of Christ

*“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:” (verse 12)*

### **The Goal Of The Equipping Ministry**

μεχρι κατανησωμεν οι παντες εις την ενοτητα της πιστεως και της επιγνωσεως του υιου του θεου εις ανδρα τελειον εις μετρον ηλικιας του πληρωματος του χριστου Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ

Until (Gr. *μεχρι* or *mechri*) is an adverb marking a terminus both place and time. It can also be rendered ‘until the end.’ The term denotes continued extent of time up to the given point. Here *mechri* is used to introduce the goals of the equipping.<sup>9</sup>

Attain (Gr. *κατανησωμεν* or *katantesomen*). This verb in an aorist active subjunctive of *katantao* and can also be rendered ‘to arrive at,’ ‘to become,’ ‘to read’ and ‘to achieve.’ This verb indicates the eventual expected result of the ascended Lord’s giving in v. 11.

*Katantao* from *katá* which intensifies and *antáo* = to meet the demands) Thus, it is the means to make something happen, with the implication of something definitive and final coming upon one. *Katantao* is used figuratively in this verse and means to arrive at a particular state, with the focus on the end point. One gets a sense of the meaning of *katantao* observing the repeated use of it in the Book of Acts to describe travellers arriving at their destination. In this verse *katantao* conveys the thought of believers arriving at their “destinations” of “unity of the faith” and full knowledge of Christ, and ultimately mature man.<sup>10</sup>

Unity (Gr. *ενοτητα* from *enotes*) which means ‘ONENESS.’ The clause we all attain to the unity of faith is rendered by one translator as, ‘we become one in that unity which comes through believing’ (TNT).<sup>11</sup>

This describes a oneness or unanimity. This oneness and harmony among believers is possible only when it is built on the firm foundation of sound doctrine.<sup>12</sup>

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<sup>7</sup> Ibid

<sup>8</sup> Ibid

<sup>9</sup> [http://www.preceptaustin.org/ephesians\\_412-13.htm](http://www.preceptaustin.org/ephesians_412-13.htm)

<sup>10</sup> Ibid

<sup>11</sup> [http://www.preceptaustin.org/ephesians\\_412-13.htm](http://www.preceptaustin.org/ephesians_412-13.htm)

<sup>12</sup> [www.studyight.org/lexicons/greek/gwview.cgi?n=1775](http://www.studyight.org/lexicons/greek/gwview.cgi?n=1775)



Knowledge (Gr. επιγνωσεως or epignoseos) which means full and applied clear knowledge. It is also knowledge which is characterized by both wisdom and prudence.<sup>13</sup> Faith and knowledge both produce unity among the believers i.e. believers are to be united together by believing the body of truth about the person of the Son of God and by personal experience or acquaintance with the Son of God.<sup>14</sup>

Perfect (τελειον from teleios or telos) – an end, a purpose, an aim, a goal) means complete, mature, fully developed, fully grown, brought to its end, finished, wanting nothing necessary to completeness, in good working order. Teleios signifies consummate soundness, includes the idea of being whole. Interestingly the Gnostics used teleios of the one fully initiated into their mysteries and that may have been why Paul used teleios in this epistle.<sup>15</sup>

Teleios has at least four shades of meaning:<sup>16</sup>

1. Teleios speak of, totality as opposed to partial or limited and when used of things, it means in full measure, undivided, complete or entire referring to "the will of God" which is "good and acceptable and perfect"). When referring to persons the idea is that of complete or perfect ("Therefore you are to be perfect (teleios), as your heavenly Father is perfect (teleios).". Teleios describes a victim which is fit for a sacrifice to God as without blemish.<sup>17</sup>
2. Teleios also speaks of that which is fully developed as opposed to that which is immature. And so it describes persons who are fully grown or mature (especially referring to spiritual maturity).
3. In the Greek also teleios was applied to physical growth and so a man who has reached his full-grown stature is teleios in contradistinction to a half-grown lad. A student who has reached a mature knowledge of his subject is teleios as opposed to a learner who is just beginning, and who as yet has no grasp of things. For example Pythagoras divided his students into the learners, and the mature. (teleios). Philo divided his students into three classes those just beginning (archomenoi), those making progress (prokoptontes), and those beginning to reach maturity (teleios). Teleios does not imply complete knowledge but a certain spiritual maturity in the faith. That is Epaphras' desire for the saints at Colossae.<sup>18</sup>
4. Teleios can refer to that which is in a state of full preparation or readiness. In all the above variations of meaning the underlying idea is that a purpose has been achieved or that a thing or person has reached its intended goal or end. The basic meaning of teleios in the New Testament is always that the thing or person so described fully carries out the purpose for which is designed. And so when Greek speaks of "perfect" (teleios) it is in fact such if it perfectly carries out the purpose for which it was designed.<sup>19</sup>

*To the measure of the statute which belong to the fullness of Christ.*

Measure (Gr. μετρον or metron) can also be rendered 'whole measure' or 'standard'.<sup>20</sup>

Many people think that all Christians coming into unity and a maturity approaching that of Christ will never happen. This verse, however, makes it very clear that this is the purpose and design of God in giving these gifts to man. He anticipates the church growing up (Eph 4:14).

It is amazing that Paul proclaimed that Christians should come to the full stature of Christ. That was the design of the Lord when He gave gifts to man (Eph 4:11). This isn't considered possible by most Christians

<sup>13</sup> [http://www.wenstrom.org/downloads/written/word\\_studies/greek/epignosis.pdf](http://www.wenstrom.org/downloads/written/word_studies/greek/epignosis.pdf)

<sup>14</sup> [www.studydrive.org/lexicons/greek/gwview.cgi?n=1775](http://www.studydrive.org/lexicons/greek/gwview.cgi?n=1775)

<sup>15</sup> <http://www.greeknewtestament.com/B49C004.htm>

<sup>16</sup> [http://www.preceptaustin.org/ephesians\\_412-13.htm](http://www.preceptaustin.org/ephesians_412-13.htm)

<sup>17</sup> Ibid

<sup>18</sup> <http://www-history.mcs.st-and.ac.uk/Biographies/Pythagoras.html>

<sup>19</sup> <http://www.biblestudytools.com/lexicons/greek/nas/teleios.html>

<sup>20</sup> <http://biblehub.com/greek/3358.htm>

today, and therefore, it certainly is not their goal. However, if this is what the Lord intended, we should at least be striving toward this mark (Php 3:14).

Stature (Gr. ηλικιας or elikias) can also mean 'height,' 'maturity,' or 'fully mature.'<sup>21</sup> This noun denotes the period of life when a person is at his prime and measure.

Fullness (Gr. πληρωματος or pleromatos) which means that something is full – there is no more room.<sup>22</sup>

This mystical body the church, will be his fulness when all the elect are gathered in; and when they are filled with his gifts and graces, and are grown up to their proportion in it, they will be come to the measure and stature of it: or it may be understood of every particular believer, who has Christ formed in him; who when the work of grace is finished in him, will be a perfect man in Christ, and all this will be true of him; till which time, and during this imperfect state, the Gospel ministry will be maintained: the phrase is taken from the Jews, who among the forms and degrees of prophecy which the prophets arrived to, and had in them the vision of God and angels, "the measure of the stature" and is here used for the perfection of the heavenly state in the vision, and enjoyment of God and Christ.<sup>23</sup>

*(to be continued in the next newsletter)*



*(This is a 5-part series, the full document containing all 5 parts can be emailed to whoever wants a copy; email the editor of this newsletter on [ciccgcs@oyster.net.ck](mailto:ciccgcs@oyster.net.ck). Alternatively, email Vaka on [vngaro@gmail.com](mailto:vngaro@gmail.com). Rev. Ngaro is currently the minister for Avarua Ekalesia, Rarotonga).*



*Jesus preaching on the Mount (Google Images)*

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<sup>21</sup> Ibid

<sup>22</sup> <http://gracelifethoughts.com/2010/05/30/the-gathering-in-the-dispensation-of-the-fullness-of-the...>

<sup>23</sup> <http://www.studylight.org/commentary/ephesians/4-13.html>

# PART 4

## 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 come from the reopening of the renovated Takamoia Mission House in October 2009 which is now the CICC Headquarters. *All photos by Nga Mataio.*









## WHAT THEY ARE GOOD FOR

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- ◆ Website - www.cicc.net.ck
- ◆ Published by - The Cook Islands Christian Church Head Office  
P.O. Box 93, Rarotonga  
Office Phone: 26546 Fax: 26540 Email: admin@cicc.net.ck or ciccadm@oyster.net.ck
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