



Cook Islands Christian Church

Newsletter

65 March 2017

The "Mission House"

CICC Head Office, Takamoa, Rarotonga



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Matavera CICC uniform organisations parade, Sunday 12 March, outside of GIBEONA, the church's Sunday School Hall (photo by N. Mataio)

Comments/queries/free electronic copy?  ciccgsoyster.net.ck

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CICC NUTILETA 65

1. AKATOMO'ANGA

Kia 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 65 tei akamataia i te mataiti 2005. Ko te mea mua teia no teia mataiti 2017; i muri ake i teia, numero 66 i te openga o Tiunu e tu mai nei.

Tetai tuanga ei akaaravei ia tatou, te na ko ra te Tata Salamo, *“E aere tatou ki mua i tona aroaro ma te akameitaki, ma te salamo e imene nui atu ei iaia. E Atua maata oki a lehova, e Ariki maata i runga i te au atua katoa ra. Tei tona rima te ngai oonu o te enua nei; e te teiteianga o te au maunga ra, nona ia.”* Salamo 95:2-4.

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 Takamoia 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, 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 peapa.

2. TE AU AKAKOROANGA O NGA MARAMA I TOPA

Tena te au ra mamaata o te Evangelia o nga marama i topa kua na roto e kua akamaara tatou, koia te Kiritimiti, Mataiti e te Pure Epetoma. Topiri iatu ki teia, to tatou to te kopu tangata au akakoronga, mei te rotaianga (reunion), arikiriki atu anga ia ratou tei atoro mai ia tatou no te au enua mamao, eeuanga toka, pakoti rauru, akaipoipo, akamaaraanga i te au ra anauanga, e te vai atura. Kia akameitakiia te Atua no teia au atianganga tana i oronga mai kia pera tatou i te taangaanga anga i to tatou tuatau ki runga nei i te enua tana i anga.

I teia marama ki mua Aperira, kua raveia te pureanga kapiti mua a te Religious Advisory Council (RAC) no teia mataiti, i te akaokianga i te kaka e te akameitakianga iaia koia tei mou i te basileia e te iti tangata ki roto i tona kapu rima aroa ua na roto i te tuatau uriia tei akamata ia Noema e tae ua mai ki te openga o teia marama Mati. Te vai atura te au akakoroanga o tatou i te ngutuare, i roto i te Ekalesia, te oire, te enua ta tatou ka atoro atu na roto i te marevaanga o teia mataiti, e ka irinaki tatou ki te aratakianga a te mana katoatoa kia taea e kia rauka ta tatou e umuumu nei ei meitaki no te oraanga kopapa e pera to te vaerua.

N. Mataio/CICCSG

3. TE RARA OLIVE

This is the heading preferred by Ngara Katuke, CICC Youth Dept. Media Officer, for the various community events that she regularly reports on or organizes for their write-ups. All photos were also submitted by her. Happy reading. *Editor.*

1. Girl Guide Cook Islands Day 2016 in Omoka, Penrhyn

Celebrating 88 years of Guiding in the Cook Islands, the Omoka Company held a Craft and Sewing Show inside Tahua-o-Peula Hall, displaying Bedspreads (Tihaihai), pillow and cushion covers, which took over 8 months to complete. Categories ranges – Brownies learn how to draw, cut and sew a cushion cover; Guides learn to draw, cut and sew a pillow cover. Rangers and Leaders learn to draw, cut and sew (hand or machine). Anyone interested were invited to participate and to witness the beautiful and colourful displays of the mysterious patterns on all the materials provided. Congratulations to the Company for yet again a job well done. The Show started from 2.00pm and ended at 4.00pm with the Company hosting refreshments for all to enjoy before closing the events with a prayer conducted by the Catholic Cathetist Alex Maretapu.

At Omoka Village, an overnight Camp was held in the Women's Craft Centre on the 14th October 2016 by the Girl Guides of the Omoka Company. 5.00pm, company settled in Women's Craft Centre, Commandant Assistant Brownie Teina Ben in charge of the camp with Ranger Roriki Joe as her assistant, Young Leader Masitia Taime as the Camp Secretary with Ranger Hatiara as her Assistant. The purpose of the camp was to promote girls and to enrol new girls into the Company. The Campers enjoyed a few activities during the night which were hosted by the Island Commissioner, before retiring for the night.

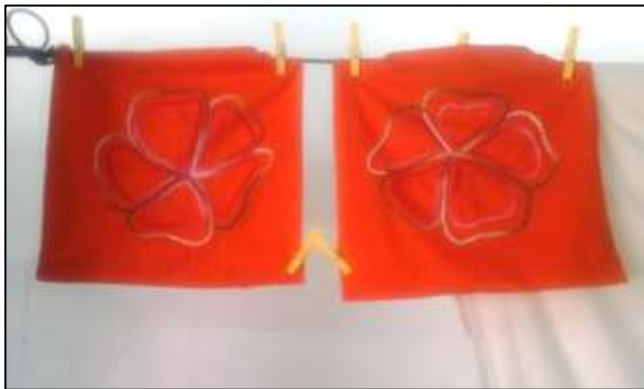
Saturday 15th October, 9.00am, campers form a Horshoe in front of Flag Pole, Commissioner Materau Ford warranted 2 Guiders and 1 Young Leader.

1. Teina Ben as a Brownie Guider
2. Masitia Taime as an Assistant Brownie Guider
3. Jane Mohutu Akatapuria as a Young Leader
4. New Ranger - Mama Roriki Joe
5. Teanaikura Viniki as a Brownie
6. Tauariki Uturi Marsters as a Brownie

It was an outstanding occasion, witnessed by the Rev. Tapaitau Joe, Patroness Torohata Joe, and a few committee supporters. After the occasion the campers took a drive to a nearby picnic area for swimming and other activities to celebrate the day. The campers were presented certificates to mark the occasion. The camp was officially closed at 3.00pm by the Patroness Torohata Joe. A big congratulations to the warranted Guiders, Young Leader, new Ranger and the Brownies.

Following tivaevae displays by the Girl Guides of Penrhyn





Field visits by the Girl Guides of Penrhyn



2. Tuvalu Community Gathering

Talofa lava. Sunday lunch is a special gathering for any Pacific Islands celebrating special occasions. At the Manihiki Hostel, Seipua and her husband, the Nelesone’s family gathered a handful of Tuvalu/Kiribati families and friends to feed special guests from Tuvalu while here on Rarotonga for the Tourism Forum. It was an enjoyable lunch time. Mrs Apii Rautana and Mrs Helen Williams shared their close ties with the Tuvaluan community. The afternoon went well with few old Tuvaluan sing along and closed with a prayer. Fakafetai lasi.

Write-up and photo by Ngara Katuke



3. Fun Picnic Day

Kia orana kotou i teia ra sumaringa. We had our special picnic day at our own beach in Rutaki at the Rutaki Meeting House. Saturday 3rd December at 10am the children were invited, about a dozen children showed up, we started the day's event by setting up our eating area and then our prayer. We had ice cream each, before we dashed off for a swim. Few big boys did some spear fishing in the lagoon while the others were enjoying their swimming. Our Sunday school teachers and parents did the cooking and when food was ready, we had our lunch and finally after 5 hours of fun, we all went home.

This was our reward for doing well in our Sunday School Teretere on Sunday 20th November 2016 at 10.00am in the Arorangi CICC Church, nearly 35 children took part in this Teretere. Aunty Pepe Mataroa, Mama Metua Kite and few others gathered the children to learn and practise their memory verses and songs. Our theme was "I BELIEVE ". We did our best and concluded with a song. From our small village of Rutaki, we wish everyone a safe and enjoyable Merry Christmas and a Happy New Year. Ka kite.



Story provided by Mama Maura Katuke, assisted by her aunty Ngara.

Photo below at the picnic day supplied by Ngara.



4. PIANGO Special Celebration

Rethinking and Reshaping the Pacific we want - Leave No one Behind. This year celebrates the 25th Anniversary of the Pacific Islands Association of Non-governmental Organisations (PIANGO) in Suva, Fiji. The current President of the Cook Islands Civil Society Organizations (CISCO) attended this milestone event, accompanied by current board member, Mr. Keu Mataroa.

As part of this celebration, a few workshops were conducted and the election of new Board Members for the next 3 years. The last Council Meeting was held in Auckland in 2008. Cook Islands has always been a founding member on this regional platform for all non-governmental organisations since Mama Vereara Maeva-Taripo, the late Hugh Henry and others who first established CIANGO the original name back in the 1980's. The name changed in 2011 to CICO due to a number of reasons. However it continued to support NGO's in any way they can these days. In 2012 we had some passionate leaders who wished to continue our national umbrella organization and we affiliated back to the regional platform.

There were 19 countries who attended this celebration. Keu Mataroa was again elected onto the PIANGO Board with 6 others from Nauru, Marshall, Samoa, Solomon, Fiji and Guam. Sarah Thomas Nededog from Guam is now the new Chairperson previously held by Mr Drew Havea of Tonga for almost 8 years. We wish to say thank you to all those who have served the NGO's for many years. Meitaki maata for your service.



New PIANGO board members with the outgoing chair far left.

Merry Christmas and a Happy New Year kia kotou katoatoa. From all the CICSO National Executive Members.

Patroness – Ake Lewis

Vaka Takitumu Executive Committee – Vaitoti Tupa

Vaka Puaikura Executive Committee – Keu Mataroa

Vaka Te au o Tonga Executive Committee – Tangi Tereapii

Outer Islands Rep – Rangī Mitaera Johnson

General Secretary – Lydia Sijp

General Treasurer – Tapaeru Hagai

Legal Advisor – Tuaine Marsters

President – Ngara Katuke

5. Iriirikapua Puapinga Moni Tauturu

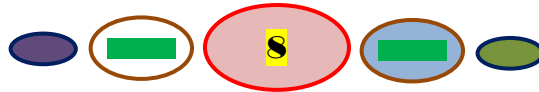
Turou, oro Mai. Kua raveia tetai iriiri kapua ki roto i te Vaka Takitumu tei akanoonooia e te putuputuanga maata koia te CICSO no runga i te manako Moni Tauturu mei roto mai i tetai au turanga pute moni tei irinakiiia e kia tauturu ratou i tetai au porokaramu mei roto mai i te iti tangata Kuki Airani. Aiai Paraparau ra 1 no Titema i te ora rima ki runga i te taua apii tua toru i Turangi koia te HTTC kua akatuera te mata o teia Vaka Takitumu, koia a Vaitoti Tupa, i teia iriirikapua na roto i te pure e te turouanga i te au taeake tei patiiia kia tae.

Kua tae mai te au tangata na ratou e raveraveana i teia au pute moni i te akamaramarama mei te Global Environment Facility (GEF) koia a Pasha Carruthers, Ministry of Finance & Economic Management (MFEM), Michelle Aiseke e Mercede Tongia. Kua kapiti katoaia mai tetai taeake vaine mei Viti mai, mei roto mai i te opati o te Pacific Islands Disability Forum (PIDF) koia a Laisa Vereti.

Kua komakoma katoa te tangata nana e akakoukou nei i tetai tuanga angaanga no te Cook Islands Civil Society Organizations, koia a Boyd Ellison. E turanga angaanga teia tei paraniia no te CICSO ei meitaki no te au putuputuanga katoatoa i roto nei i te Kuki Airani. Kua oti to Puaikura e to Takitumu. Te tapapa atu nei ki to Teau-o-Tonga i teia nga marama ki mua. Kua mataora teia iriiri kapua e kua akaoti na roto i tetai kaikai tei akonokonoia mai e te mata o Takitumu.

Tataia e Ngara Katuke





6. Uipaanga no te Akateateamamao



Kua raveia tetai Uipaanga no runga i tei patii mai e te opati o te EMCI. Kua riro e na to ratou aronga angaanga rai i rave mai i teia komakomaanga. Ko te vaerua i konei, kia rauka i te akaaraara i te manako e kia akaraia te au kumiti angaanga e ta ratou au tuanga ka rave ratou.

Kua tae mai tetai au taeake tei patii kia aere mai kia akarongorongo e kia rauka ia ratou i te kimi i te ravenga e ka akapeea. Te akakite nei tetai metua vaine a Angeline Tuara, kare e meitaki, kia noo ua tatou. Ka komakoma ki to

tatou au kopu tangata i roto i to tatou au tapere, kia akateateamamao no teia tuatau uriia. No reira te vaoia nei te turanga "Akateateamamao" kia tatou katoatoa no teia tuatau uriia. Auraka e noo vare ua. Meitaki maata.

Tataia e Ngara Katuke

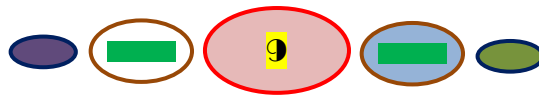
7. CICSO Stakeholders Meeting

A few stakeholders were invited to join in a special meeting with the CICSO Executive to look at the organization's Strategic Plan, the way forward for the non-governmental organizations, sharing and brainstorm for focus areas. This was held at the Trades Campus on the 13th October 2016.



We also pay tribute to one of our very active member from the Cook Islands Disability Centre, the late Mary Dean. Our condolences to her children and families in Aitutaki, New Zealand and Australia. Mary Dean and Keu Mataroa have been awarded a 1 year scholarship in the area of Rights of Indigenous Peoples of the Cook Islands and Climate Change, and Disability and DRM. Te Atua te aroa.

Tataia e Ngara Katuke



4. AVARUA PRIMARY SCHOOL PREFECTS' DAY

A school prefect is an older or senior student who does special duties and helps teachers control younger students. As such, it is therefore one of the first leadership roles a primary-level student assumes. No doubt the experience would come in handy as he proceeds to secondary school and assume a similar kind of responsibility, and of course in the pathways that he will explore beyond college.

Avarua Primary School held its Prefects Day Ceremony at the National Auditorium on Friday 17 February with a programme that commenced at 8.45am. The opening prayer service and message was delivered by Rev. Vaka Ngaro of the Avarua CICC. In attendance were the whole 500-odd students of the school, teachers, parents and supporters of those students confirmed as Prefects, there were 20 of them altogether, boys and girls.

After blessing the Prefects badges by Rev. Ngaro, they were then presented to the chosen students by their own parents as arranged by the teachers; this involved parents coming forward one by one and actually attaching the badges onto the shirts and blouses of the students. The practice, i.e. badges being presented this way instead of by the teachers or an invited VIP, is certainly different from how it used to be done in the past. Nevertheless, it appeared to have gone down well with everyone as there were no complaints to be heard.

Then followed speeches, the first one by the Principal, Ms Engia Baxter, in which she gave words of encouragement to the Prefects and asked that they perform their tasks the best they can in assisting the teachers uphold the school's standards and principles for the benefit of everyone. She also warned them that failure to live up the standards expected of a Prefect may mean losing that opportunity altogether.

The Prefects have already chosen their own representative, Natana Mataiao, to speak on their behalf. The following was the brief speech he delivered:

SPEECH AT AVARUA PREFECTS FUNCTION by the Prefects representative

Te na ko ra te tuatua tei tataia: "Na te Mesia kotou i akarangatira, kua rangatira tikaia kotou."

Kia orana everyone gathered here this morning to see this important event in the life of our Avarua School. Parents, care-givers, supporters, teachers invited guests and of course my fellow prefect students, thankyou for making this event possible.

I thank the Lord for this opportunity given to me to speak on behalf of all the 2017 School Prefects, meitaki maata.

Being a Prefect is an important undertaking, one that is supposed to assist the teachers manage the students during school hours. It is a challenge for us to start learning to be future leaders. So I would like to encourage all of us who have been called to this important task, to do our best for the school, for our fellow student colleagues, for our own personal development. After all, we will only get to do this once in a lifetime here at Avarua. Parents, supporters, teachers, we will need your support in guiding us to ensure that we do what needs to be done, so that by the end of the year, we should be feeling satisfied with what we will have done by then, thereby becoming role models for those who will take over in 2018.

As our school motto says, "Kia rangatira i to aeranga/To succeed in our lifelong learning."

Kia orana e kia manuia.

Then came the time that the programme indicated as the time for parents and supporters to put eis (garlands) on their son and daughter Prefects and the taking of lots of photos which of course will become memorable as well as memory lane over time. As the saying goes, a good way of capturing history.

Scenes from the Avarua Primary School Prefects Day, February 2017



*Clockwise from top left:
Avarua School in the National Auditorium, programme commences; Prefects on front stage; Natana delivers speech on behalf of Prefects after the speech by the Principal, Ms Engia Baxter (left); parents and supporters put leis on Prefects; Prefects Group Photo with the Principal.*



After the blessing of the Prefects by Rev. Ngaro, everyone proceeded to the school where dedication of a new lavatory block for junior students was carried out before the final part of the programme, refreshments provided by the teachers, parents and supporters. Although it started slightly late, the whole programme was over by 10.00am, right on morning tea time for the Prefects, parents, supporters and other invited guests.

Write-up and photos by N. Mataio

5. WE REMEMBER 500 WARRIORS ARTS & CULTURE EXHIBITION 2017

The European Tour 2017 Arts and Culture exhibition “We remember 500” is an Arts and Cultural Vaka that is transporting ‘Taonga’- treasures, shared memories, stories, artworks, sculptures, poetry, moving image ,life size sculptures and performance works. Majority of works are created by artists of Cook Islands descent that reside in NZ, Australia and Cook Islands. We also have photographic works from Brett Killington NZ/UK photographer and other indigenous artworks from other indigenous artists who are paying tribute to their fellow soldiers who fought alongside in the Great War ie – Maori- NZ, Noongar Tribe – Australia, Mikmaq Tribe – First Nations, Fiji, Niue, Tuvalu, Kiribati etc.

VISION - To share to the world a 100 year old World War One Pacific stories told through Arts and Culture.



HISTORY The journey started in Auckland NZ in 2015 when a challenge was placed on the table by MP Alfred Ngaro who has initiated many events around the 500 Cook Islands soldiers who left the shores of Rarotonga Cook Islands. A few creative people of Cook Islands descent got together and used all the resources and networks they could to put together a spectacular array of Arts and Culture reflecting the 100 year old story of our unsung heroes.

In April–May 2016 4,200 people attended the 3 week exhibition with live performances, shared stories and music, dance and song. Facebook-500cookislandssoldiers. Travelled to Rarotonga for the 50th Celebrations and exhibited in the National Museum. Live installation of sculpture and performance art in the Float Parade with an audience of 14,000 as well as Prime Minister, dignitaries and VIP’s. Facebook page – 500Cook Islands soldiers has 2,300 members and growing. Wide media coverage – Coconettv/creativenatives/lestweforget, Te Kaea Maori TV, Quilters Magazine, Flagstaff, Cook Islands News, Cook Islands Herald,

CREATIVE TEAM Team of 30 people

Creative Director	NiaVal Tali
Management Team	Grace Lazaro, NiaVal, Jacinta Ahvan TBC, Pa Ariki
Textile Artists-	Toko Ngaro, Ngamata Uriaro, Vaine Hosking, Tungane, Winnie Wichman-Ngaro



Visual artists-	Tau, Vaine Grace Lazaro / NiaVal / Nooroa Te Hira/ Winnie Wichman, Teva Simiona/(more participants TBC)
Musical Artists	Tareta and Jeremie Vahua
Performers	Perciphany Seve, Courage Seve, Emmanere Pita,
London Support	Professor Helen Gilbert & Michael Walling
Green Room rep	Violette Nguoyoui – Co-ordinator
France Arras	Isabelle Plowarski – Co ordinator

Creative Team – Management Team /Artists will be participating in all areas of workshops/exhibition set up/artists talks/ performance. Workshops-Drawing, Lei Making, Culture performance workshop, Ukelele & Drum, Youth Dance. Collaborations-Mamas Textile and Embroidery project with women in Europe. Open to other artists from Europe.

“WE REMEMBER 500 WARRIORS” A NZ/COOK ISLANDS HISTORICAL ARTS PROJECT

DRAFT ITINERARY as of – 13/11/2016

EUROPEAN ARTS & CULTURE TOUR: LONDON/FRANCE-ARRAS/ BERLIN – GERMANY

30 MARCH – 3 MAY 2017

30 March 2017

Depart	Auckland International Airport for London via Dubai
1 April	Arrive London City Airport. Transfer shuttle to Wood Green (40mins travel time) Check into Green Room Arts Hotel – Wood Green. Settle into space and accommodation Dinner /Debrief for European Tour
2 April	Start and set up for exhibition/
3 April	Exhibition opening (Live performance& artists present)
4 April	Collaboration with Sewing Groups/ Workshops/ Local schools Workshops for Children (preferable morning –afternoon) Workshops for High school + (preferable afternoon- evening)
4 April	(Exhibition team – travel to Arras for set up small scale Exhibition)
5 April	Workshops for Children Workshops for High school (Exhibition team – arrive back)
6 April	TBC -Workshop sessions Children/Teenage sessions
7 April	Travel to Arras and settle in to backpackers
8/04	(See Arras schedule Kia Maumahara) Meet Mayor of Arras Town Hall & Kia Maumahara descendants Service in Caverns Arras. Dinner with Maori Pioneer descendants and co.
9/04	Battle of Arras Ceremony
10/04	(TBC) Collaborating with French sewing club
11/04	Workshops /Collaboration
12/04	Workshops /Collaboration
13/04	workshops - flexible
14/04	workshops flexible – wrap up
15/05	Leave France for Germany
16/05	Arrive in Germany – settle into accomodation
17 April	TBC Berlin Germany Exhibition
26 April	Wrap up Germany work
27 April –	we will make our way back to London
27 April -	2 May Leave from London back to Auckland
03/05	Arrive in Auckland



LONDON – WOODGREEN

GREEN ROOM HOTEL – is an arts deco hotel that is supporting artists to collaborate with local artists and abroad. You can google there website www.greenrooms.com. We will be residing there for most of our stay in Europe especially during our stay in London, exhibition and performance/workshops will be held in the same space.



ARRAS-FRANCE We will be firstly arriving to be welcomed by the Mayor of Arras, Town Hall.

Submitted by Vaine Hosking, Dunedin

6. PANAMA & TURAMA TERETERE MAPU KI AVARUA

Kia Orana i te Aroa nui o to tatou Atua. Teia ta Davida i akakite i roto ia Salamo 51 irava 15 “e vevete ana koe, e te Atua, i toku vaa, e na toku vaa e akapaapaa ia koe.” I te Sabati ra 19 o Peperuare 2017, kua tere atu te anau mapu o te tapere Panama e Turama mei roto atu i te Ekalesia Nikao ki te Ekalesia Avarua no te akakoroanga o te tatau a te anau mapu tei akanoonoo ia i raro ake i te porokaramu mataiti a te Rarotonga Christian Youth. I raro nei ko te akanoonooanga te reira o te teretere mapu tei rave ia i te Sabati ra 19 o Peperuare, irinaki katoa e kua mataora te au angaanga i roto i te au Ekalesia tatakita.

1. Nikao Ekalesia tere atu aia ki Avarua Ekalesia
2. Avarua ki Matavera
3. Matavera ki Ngatangia
4. Ngatangia ki Titikaveka
5. Titikaveka ki Arorangi
6. Arorangi ki Nikao

Kia tae atu to matou tere ki te Ekalesia Avarua, kua akaruke takere te anau mapu o te Ekalesia Avarua i te tomo atu ki te Ekalesia Matavera. Kua tuoroora ia mai te anau mapu e te Tekeretere o te Ekalesia Avarua i roto i te Sinai hall, kia oti te au akakitekiteanga e te aroa mei roto mai i te Ekalesia Avarua, kua aere atu te anau mapu ki roto i te are pure no te tiaki i te ora pure

Kua riro e na te Ekalesia Nikao i rave te tiaki atarau i mua ake i te pure maata, e na te Metua Diakono tei riro i te apai i te teretere Mapu, Papa Albert Hosking i rave i te reira tuanga. Kua akamou aia i tana uianga ki runga i te konaa kava aka tupuna i te kanga, kua ui ireira te uianga no te tiaki atarau:

1. Eaa taau i marama i runga i teia Tuatua?
2. Ka tae ainei te konaa kava ki te basileia?

Kua manea te au manako i te akakitekite no runga i te uianga a te Metua Diakono.

Kia akamata te pure maata, kua riro e na te Anau Mapu o Panama/Turama o te ekalesia Nikao i rave i te au angaanga katoatoa i roto i te are pure, mei te rave angaanga i mua i te atarau kite au imene katoatoa i roto i te are pure. I te tuatau o te Orometua, kua aroa mai aia i te katoatoa pera katoa te tere tangata o te Ekalesia Avarua tei aere atu ki te Ekalesia Matavera.

Kia akamata te tatau a te Anau Mapu, kua riro te reira na te Ekalesia Avarua i akamata i te tatau, e 5 au tapere tei tatau mei roto atu i te Ekalesia Avarua e na te tapere Marairenga i akamata i te tatau akaoti ia mai e te tapere Avatiu, kua maruarua te tatau a te anau mapu o te Ekalesia Avarua tei akaari mai i te reira sabati. Kia oti te Ekalesia Avarua i ta ratou tatau, kua aere atu matou te tapere panama/turama i te akaari i ta matou tatau e te akatutuanga.

Kua akamou ia te tatau a te anau mapu o panama/turama ki runga i te tumu manako e “e akatika mai koe iaku kia akaarii atu i toku rekareka.....e na toku vaa e akapaapaa ia koe” tei akamou ia ki runga i te irava i roto ia salamo 51 irava 15 “e vevete ana koe, e te Atua, i toku vaa, e na toku vaa e akapaapaa ia koe. Kote akatutuanga (Play) a te anau mapu i te reira sabati, kua akamou ia te reira ki runga i tetai tumu manako inangaro kore ia e tatou i te tuatua i roto i to tatou oraanga nei koia oki ko te takinokino i roto i te ngutuare, kua akamou ia katoa teia akatutuanga ki runga i te true event. Kua manea te angaanga a te anau mapu o Panama/Turama i rave e pera katoa te anau mapu o te Ekalesia Avarua.

Kia oti te pure, kua neke atu te anau mapu e te Ekalesia ki roto i te Sinai hall no te akaotianga I te au angaanga o te akakoroanga o te anau mapu na roto i te Kaikai. E angaanga tangata tikai ta te Ekalesia i rave i te reira ra, te kai e te ei tei akaari mai i te teretere i te akaari i te inangaro o te tangata i roto i te Atua Kia akaoti te au angaanga i roto i te Sinai hall, kua oki atu te anau Mapu o Panama/Turama ki te Ekalesia Nikao, kua ripoti te anau mapu i te au angaanga tei rave ia i te Ekalesia Avarua e pera katoa kua ripoti katoa mai te Tekeretere o te Ekalesia Nikao i te turanga o ta te Nikao angaanga i roto i te reira ra. A te Tapati, ra 26 Peperuare kua akaari atu te Anau Mapu Panama/Turama i ta ratou Tatau e te Akatutu ki mua i te Ekalesia Nikao.

Akameitakianga atu na te anau mapu Panama/Turama o te Ekalesia Nikao i te Ekalesia Avarua e te Tapere Avatiu tei akonokono mai i te anau mapu no te akakoroanga o te teretere mapu. Ei popani, te karanga ara te tuatua na te Atua, Eaa koe i taitaia'i, e taku vaerua? Eaa koe i ngarepurepu ei i roto iaku nei? E irinaki i te Atua; ka akameitaki rai au iaia, ei ora ia no toku nei mata, e ei Atua noku (Salamo 43:5a).



Kaikai time for the tere from Nikao at the Sinai Hall.



Panama & Turama Christian Youth Teretere Mapu to Avarua Ekalesia group photo at Nikao Hall.

Tataia e Saungaki Rasmussen, Diakono, Ekalesia Nikao.. Nana katoa nga tutu i tuku mai.

7. TERETERE MAPU, AVARUA KI MATAVERA, MATAVERA KI NGATANGIIA

E rua tuanga o teia atikara no runga i te teretere a te anau mapu tei raveia ki Rarotonga i te marama Peperuare i topa ake nei: te tuanga mua no runga i te angaanga tei raveia ki roto i te Ekalesia Matavera, koia oki te tere mei Avarua e pera ta te anau mapu o Matavera i rave mai; te rua o te tuanga no runga i to te anau mapu Matavera tere atu anga ki te Ekalesia Ngatangia.

1. Teretereanga i Matavera

<i>Koai tei tere mai:</i>	Anau mapu mei roto mai i te tapere Tupapa, Ekalesia Avarua.
<i>Eaa te kara i to ratou rakei?</i>	Black-and-white, te kara rai o te tapere Tupapa mei mua mai.
<i>Naai i apai mai i te tere:</i>	Diakono Tenga Mana, ko tetai Diakono ou teia i roto i te tapere.
<i>Eia ratou i aere mai:</i>	Mei tetai 40 au mapu tamaroa e te tamaine, au arataki no te mapu, nga apianga mei Takamoa, e pera te tavini o te Atua, Orometua Vaka Ngaro e tona tokorua.
<i>E aronga pakari tetai i roto?</i>	No te aa, e aronga pakarikari akaraanga mapu, kare ra i te mapu tika'i, penei paa ei akatae i te numero; aiteite rai ki to Matavera.
<i>I akapeea ratou i te taeanga mai:</i>	Kua aravei iatu ratou e te Tekeretere o te Ekalesia Matavera, lotia Atera, e nana katoa i oronga atu i te akamaramaanga no te au akanoonoanga a te Ekalesia kia kore e tai'i, kia tau oki tera tara a te Roma ra e, " <i>when you're in Rome, you do what the Romans do.</i> "
<i>I muri ake i to ratou taeanga mai:</i>	Kua aere atu ki roto i te Are Pure no te tuanga o te tiaki atarau tei akatereia mai e te Diakono Tenga.
<i>Akanoonoanga o te tatau:</i>	Kua na mua te Matavera mei tei akakiteia mai e te Orometua Vaka, e kua aru atu te mapu o Avarua.
<i>Mako ra ta ratou tatau?</i>	Kare i te 100% mako, e aka ua ra, nga pupu mapu roa'i e rua; to Tupapa e pera to Matavera.
<i>Eaa oki i kore'i i 100%?</i>	Mama ua te pauanga, kare te tatau a tetai pae i mou, no reira ka akara ki roto i te pepa, e oti akera e au ruaine tetai pae o teia au mapu, eaa ia ting i nga te Aitutaki ei, unbelievable i na te Tinito ei.
<i>Ka akapeea ireira in the future?</i>	Karanga te reo Tongareva e, <i>kakole au i kitse.</i>
<i>Kua peke te teata ia'ai?</i>	Ki tetai mama tei karangai tona ingoa e, <i>First Lady</i> , te tokorua o te Mema Paramani o Tupapa. E mama e te mapu atu aia me kakaro iatu.

Oti te tatau, a'a atu ei?

Tei vao te katoatoa nenei tutu, tena ia i raro nei. Ko ratou i runga i te email, kua tukuia tetai e-copy na ratou.



Tupapa CICC Youth from Avarua Ekalesia, at the Matavera Church, Sunday 19 February 2017.



Matavera CICC Yout, Sunday 19 February 2017.

Eaa te akakoroanga o te tutu?

No teia nutileta a tatou. E ravenga katoa to capture history for future reference and enjoyment, i na te reo porenai.

Kia oti te neneianga tutu:

Kua aere atu te katoatoa ki Gibeona, te ingoa o te Are Apii Sabati o te Ekalesia Matavera, no te katikati – tama'a i te reo Tahiti.

Te aronga kare i mou te tatau?

No te aa, kua kaikai rai ratou. Kare oki e tano e auraka ratou kia kaikai, ka riro ia ei pekapekaanga maata ki roto i te uipaanga a te Rarotonga Konitara Ekalesia.

Eaa te kai?

Te ki o te moana, enua e te mareva, kua rava ua ki reira. Kua riro e na te Tapere Rotopu i utuutu i te mapu no Tupapa mai, turu iatu e nga tapere Titama/Tupapa e pera a Vaenga/Pouara i roto i te oire Matavera.

Kia oti te kaikai:

Good-bye speeches by both sides, akaei ki te ei natura e pera to roto i te toa, aroa aere tetai ki tetai, tourists board their bus and see you later.

Tataia/neneia e N. Mataio

2. Matavera Youth Goes to Ngatangia

Introduction

On Sunday the 19th of February all the mapu who were going to Ngatangia gathered down at the Sunday School Hall known as Gibeona. We all got there before 8:30am as our teacher said, so that we are all there when the bus comes. The mapu group who were staying behind came later on. Then around 8:30am the bus arrived then we all got in and went to the Ngatagia church. The rest of my story tells what happened when we arrived at Ngatangia until we came back to Matavera.



Matavera mapu at Gibeona, Matavera Sunday School Hall, and boarding their bus for Ngatangia.

Arrival at Ngatangia

When we arrived we went into the Ngatagia Sunday School Hall. Just as we went in, the group from Ngatangia [Avana] went to the Titikaveka church. When we got in, a few minutes later we were greeted by Mauri Toa, he's the secretary for the Ngatangia church.



Arriving at Ngatangia Sunday School Hall, and going into the Ngatangia church.

When Mauri finished greeting and talking to us, we all went into the church. We the Matavera group had to sing half of all the songs to be sung in the church and the Ngatangia church sang the other half. Our papa orometua from Matavera did the service because the papa orometua from Ngatagia went with the other group to Titikaveka. After going through the service we finally got to the tatau part where all the mapu had to read

their tatau. We went first followed by Muri then Turangi. All the mapu did their best with their tatau and singing. After the tatau, we from Matavera went outside of the church to take a group photo. Then after the photo we all walked back to the Sunday School Hall for the last part of our teretere.



Turangi and Muri mapu of the Ngatangia church doing their tatau.



Matavera mapu outside of Ngatangia church after the service.

Lunch

When we got to the Sunday School Hall, we went and scooped our food and ate. Then about forty minutes later one of the apianga from Takamoa started a song then everyone else started to sing along. After that, Mauri and our group leader, Sherro Tomokino, said the thank-you speeches. When we were eating, members of the Ngatangia church put on us lots of eis.

Departure

After the speeches and songs we went outside to take another photo before getting onto our bus to come back to Matavera.



Matavera mapu after lunch with their eis ready to board their bus back home.

Arrival back home

When we arrived back to Gibeona, the others were waiting for us. Speeches were made by some of the people who went to Ngatangia and also some of those who stayed behind. After the closing prayer, we helped with the packing of the chairs and clean up of Gibeona before going home.

Conclusion

I enjoyed going with the teretere mapu to Ngatangia and I think the other mapu enjoyed it also. Thankyou to the Sunday School teachers for giving me another opportunity to go in the teretere, and also for the Ngatangia church for looking after us well, meitaki maata.



By Natana Mataio, Matavera Sunday School (age 12), editing by his dad. Photos were also taken by Natana using his own mobile phone.

8. AKATAPUANGA TAOANGA NO TE MAPU O RAROTONGA NEI

K o te ra teia tei akonoia e lehova kia rekareka tatou e kia pereperekavana. Kia orana tatou katoatoa i te aroa maata o to tatou Atua ko Iesu mesia, tatou i roto i ta tatou au Ekalesia tatakitaia kia noo ua mai te aroa o Te Atua ki rotopu ia tatou katoatoa.

Kua raveia te akatuaanga i te angaanga a te anau mapu i Rarotonga nei i te Sabati ra 26 o Peperuare ki Avarua nei, kua riro teia mataiti 2017-2018 e na Avarua Ekalesia Mapu e apai i te Rarotonga Konitara Mapu i raro ake i te akaaere o te Tama akatereau koia a Naomi Manavaikai. I roto i teia pureanga kua raveia te akatapuanga taoanga o te au mapu konitara i roto i te au Ekalesia tatakitaia, kua riro e na te Orometua Ngateitei i akatapu i to matou au taoanga te ka riro ei akaaere no teia mataiti.

Te karanga nei to matou tumu tapura to te mapu “Empower Youth To Enjoy Life In Christ” “Akamatutu I Te Au Mapu Kia Rekareka I Roto I Te Atua” ko te irava pange, “Rejoice in the lord always and again I say rejoice”

Teia te au ingoa o te au akaaere o te Rarotonga Konitara Mapu no teia mataiti 2017/18:

Rarotonga Youth Council	
Naomi Manavaikai	Chairman
Macherrie Mani	Secretary
Ruta Areai	Treasurer
Avarua Youth Executive	
Tenga Mana	Chairman
Kopurei Anguna	Secretary/youth co-coordinator
Tuakana Ngametua	Treasurer
Matavera Youth Executive	
Muni Uini	Chairman
Vaipae Kaokao	Assistant Chair
Tuainekore Tutakiau	Secretary
Ngatuaine Maui	Assistant Secretary
Kimiora Vogel	Treasurer
Nikao Youth Executive	
Matareka Tini	Chairman
Liam Kokaua	Ass Chairman
Navera Tini	Secretary
Nooroa Raeina	Ass Secretary
Moeroa Tamangaroa	Treasurer
Rachael Syme	Ass Treasurer
Arorangi Youth Executive	
Teariki Unuka	Chairman
Keu Mataroa	Ass Chairman
Tangi Mataroa	Secretary
Tutai Mauke	Ass secretary
Mii Maui	Treasurer
Simona Aumetua	Youth Coordinator
Kimiora Taokia	Advisor
Daniel Apii	Advisor
Titikaveka Youth Executive	
Edwina Matenga	Chairman
Naomi Ru	Ass Chairman
Secretary	



Tena ireira te au mema o te Rarotonga Konitara Mapu o teia mataiti 2017-2018, irinaki au ka riro teia mataiti ei mataiti mataora i roto i to taou Atu, mei ta te Tumu Tapura e tuatua mai nei kia tatou no teia mataiti kia riro katoa teia mataiti ei mataiti kimi e te tavini i to tatou Atu.

Te karanga nei tetai irava no tatou katoatoa, ko te aroa mou teia, kare na tatou i aroa atu iaia, koia ra tei aroa mai ia tatou.



*Write-up and photos submitted by Naomi Manavaikai
Chairman, Rarotonga Konitara Mapu*

9. BB – LAUNCH OF QUEEN’S AWARD PROGRAM

E i akatomo, te akakite ara te Irinakianga nui o te anau Boys Brigade *Ko te tango o te Boys Brigade koia oki,” ko te akapararauare anga i te basileia o te Atua kite au tamariki tamaroa e te akamaata atu anga i te tu akangateitei, te akatapu, kauraro, takinga meitaki, e te au mea katoatoa kia riro mai ei Keretitiano tika tikai.*

Tei akamou ia i roto i te buka Ebera pene 6:19 “Ko to tatou ia tutau no te vaerua, e mea mautikore e te mou meitaki no te mea kua akamouia i te ngai i roto mai i te paruru ra”. Pange ia e te kaveinga nui o te Boys Brigade “Papu e te Mou Meitaki (Sure and Stedfast)”

I te Monite ra 13 o Mati i te Mataiti 2017, Kua rave atu te putuputuanga Boys’ Brigade o Rarotonga nei i te akatueraanga (launching) i te porokaramu o te Queens Award no te au tamariki i roto I te putuputuanga Boys Brigade mei te Mataiti 12 e tae ua atu ki te 17 mataiti

Kua riro atu e na te Company Nikao i arikiriki i te reira angaanga i te reira ra. Kua piri mai te Orometua ngateitei o te akonoanga CICC e kua riro katoa e nana i akatuera i te porokaramu o te Queens Award Kua piri katoa mai te Orometua o te Ekalesia Matavera, e pera te tokurua o te Mata o te Ariki Vaine Ngateitei (Queens Representative) a Mrs Tuaine Marsters i te turuturuanga i te angaanga a te anau Boys’ Brigade i te reira ra.

Ko te porokaramu o te Queens Award, e toru ki te rima mataiti te reira i te roa e rauka ai i tetai tamaiti te tapa’o Queens Badge. Kote tapa’o teitei roa atu teia e orongaia ana ki te au tamariki i roto ite putuputu anga BB. E toru tuanga tei akataka ia no te turanga o te au tamariki tei o atu ki roto I teia porokaramu, koia oki ko te pupu tamariki te ka akaoti atu ta ratou porokaramu o te QA i te Mataiti 2019.

1	Samuela	PEUA	16	Nikao
2	Mahuta	AKATAPURIA		Nikao
3	Jordan	TATI	16	Nikao
4	Travel	FORD	17	Nikao
5	Martein	TAIA	16	Nikao
6	Warren	NGAMATA	16	Matavera
7	Maara	NGAMATA	16	Matavera
8	Andrew	HERMAN	16	Ngatangiaa
9	Edward	HOFF	16	Ngatangiaa

Ko te rua o te pupu tamariki te ka akaoti atu ta ratou porokaramu o te QA i te Mataiti 2020, koia oki ko;

No	First Name	Last Name	Age	Company
1	Ngaoa	MIRIA	15	Nikao
2	Tomoare	PANA	15	Nikao
3	Daryl	AREAI	15	Matavera
4	Daniel	NGAMATA	15	Matavera
5	Kapi	PURI	15	Matavera
6	Epi	MANA	15	Avarua
7	Mahera	PERAUA	15	Avarua
8	Tapaitau	TEAURERE	15	Avarua
9	Rima	TUAKANA	15	Avarua
10	Isaiah	VAINERERE	15	Avarua

Ko te Pupu tamariki Openga te ka akaoti atu ta ratou porokaramu I te mataiti 2021, koia oki ko:

No	First Name	Last Name	Age	Company
1	Nooti	PEAU	13	Nikao
2	Potai	PANA	12	Nikao
3	Laurids	RASMUSSEN	12	Nikao
4	Temarii	KARORA	13	Nikao
5	Luke	AREAI	13	Matavera
6	Vaitoti	TUPA	13	Matavera
7	Natana	MATAIO	12	Matavera
8	Tuaineiti	NGAMATA	12	Matavera
9	Travel	METUA	13	Avarua
10	Mahera	PERAUA	14	Avarua
11	Tevii	NGAMETUA	12	Avarua
12	Toka	WILLIAMS	13	Avarua
13	James	TARAU	12	Avarua
14	Ngametua	TUAKANA	12	Avarua
15	Mii	PAIA	12	Avarua
16	Silas	TREGO	13	Avarua
17	John	NOOVAO	12	Avarua
18	Matroy	PERAUA	12	Avarua
19	Teati	MOTU	12	Avarua

20	Terry	PERAUA	12	Avarua
21	Calep	TEAUARAI	12	Avarua
22	Haris	EZEKIELA	14	Avarua
23	Albert	EDWARD	12	Avarua
24	Daniel	PAPATUA	12	Avarua
25	Tokoia	ARIOKA	12	Avarua
26	Jason	NGATOKORUA	12	Avarua
27	Takai	MOSE	12	Avarua
28	Te-ururenga	VEIAO	12	Avarua
29	Mona	IOANE	12	Avarua

Ka riro e na te Lieutenant Bob Williams o te Company Avarua e akanoonoo i te porokaramu a te anau tamariki e pera katoa ki te akanoonoo anga i ta ratou au tarereanga i roto i te tuatau i akanoo ia no teia porokaramu. Inara ka riro rai e na te au Company tatakita'i rai e apii e te tauturu i te au tamariki tei o atu ki roto i teia porokaramu kia autu i ta ratou apii e pera katoa kia tae kite openga ma te manuia. Kua oake te Orometua Ngateitei i tana akamaroiroianga ki te anau tamariki i roto i teia porokaramu i te akamaroiroi ia ratou auraka e oki ki muri i teia oroanga. Kia riro ra teia apii ei akamatutu i to ratou oraanga i teia nei ao e to ratou oraanga Vaerua.

Kua akakite katoa te Orometua Rev Oirua Rasmussen ki te anau tamariki e, kua akakite a Paulo i roto i tana tataanga, "e manganui te ka oro i te oroanga, okotai ra ka tu i te korona". E ko te akamaroiroianga (challenge) ki te anau tamariki "kia oro ratou katoatoa e kia mou ratou katoatoa i te korona"me akaoti teia porokaramu. Kua akaoti te angaanga i muri ake i tetai akatutuanga ate anau Boys' Brigade o Nikao na roto i te pure tei rave ia mai e te Orometua Rev Takaikura Marsters o te Ekalesia Matavera e kua kaikai te katoatoa ma te mataora.

Te oronga atu nei i to matou reo akameitakianga ki te Captain o te Girls Brigade o Nikao Tuakana Miria, Captain o te Girl Guides o Nikao Te Marae Tangaina, Mama Haumata Hosking, te Ekalesia Nikao no tei tauturu mai i te angaanga a te Boys' Brigade i te reira ra.

Ei Popani – Teia ta Marianne Williamson i akakite i roto i tana tataanga te ka riro te reira ei akakou i te manako kia utuutu ia ta tatou tamariki no te uki apopo;

"Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others." - Marianne Williamson

Te Atua te Aroa





Tataia e Saungaki Rasmussen, Captain Nikao BB, nana katoa te au tutu i so mai.

10. NUTI NO SYDNEY MAI

E i akatuera ia tatou, te karanga nei losua 24: 15, “E e mea kino ia kotou kia akamori ia lehova, e akataka ana kotou i teiane ra i ta kotou e akamori, e ko te au atua ainei ta to kotou ai metua i akamori i tetai pae vai ra, e te au atua ainei o te ngati Amori nei, no ratou te enua ta kotou e noo nei? Kareka au e toku ra ngutuare, e akamori ia matou ia lehova.”

Kia orana te iti-tangata tapu o te Atua, ko kotou i te ipukarea, ko ratou i te enua anuanu, e matou katoa i te enua Aussie nei. Tei maata e tei iti, tei taoanga ia e tei kore, Kia orana. Kia akameitakiia te Atua, no te tikaanga manea kia komakoma tatou na roto i te nutileta. Ko te Orometua Peri Daniel teia, no te Ekalesia Liverpool mai Sydney NSW Australia. Kua inangaro au kia tae tetai au manako ki runga i te nutileta, ei kiteanga no te katoatoa e, te akapeea nei matou i Sydney nei.



Ekalesia Liverpool

- a. Te aere nei te rua o te mataiti i roto i te Ekalesia i teia nei, kua riro te mataiti mua, ei tuatau akarakara i te tu o tana akateretere anga. Teia tei kitea mai, te vai nei te tua meitaki, te vai katoa nei te tua apikepike, toku irinakianga tei roto te reira tu i te au Ekalesia katoatoa. I na, i roto i teia mataiti, ka tauta pakari i te kimi ravenga kia meitaki mai te au ngai apikepike, e te tu meitaki ra , kia maata atu te meitaki.
- b. Kua rave te Ekalesia i tana Koata Uipaanga mua no te mataiti i te Sab.19/Feb./17, Kua akamatutua te manako no tona Tere kimi puapinga ki Nutileni e Australia nei, Te ka tere atu i roto ia Tepetema e Okotopa i teia mataiti 2017, Teia te akakoroanga ei oko kainga Orometua no ratou. I teianei te kimi nei te Ekalesia i te tauturu, ki te au taeake oko kainga/ ki te Realestate/ pera katoa te Bank, ei mataara kia kitea e, eaa te au ravenga, eaa katoa te akapouanga.
- c. Kua rave atu te Ekalesia i tana Iriiri Kapua mua no teia mataiti i te po varaire 24/03/2017. Tumu Manako Maata "Akateretere'anga akapapa moni a te Ekalesia" Kua riro e ko Papa James Marsters te puapii no te reira po. Ko tetai ravenga teia ei akapuapinga atu i te manako oko kainga o te Ekalesia, mari ra, kia tereni meitakiia ratou te ka mou i te puapinga o te Ekalesia. Mei te Mou moni o te Ekalesia, Uipaanga Diakono, Vainetini, Mapu e te Apii Sabati. Kua mataora te angaanga i raveia, e aka rai tei tae mai no te akarongorongo. Meitaki atupaka kia koe Papa James, akameitaki anga atupaka katoa ki te Ekalesia tei tae mai, God Bless

Konitara Ekalesia NSW Australia

- a) Varaire 03/Feb./2017 Kua rave atu te Konitara Ekalesia i tana uipaanga mua no te mataiti. Host Ekalesia: Liverpool, "Tama Akateretere Au"(Chairman), Rev. Peri Daniel.
- b) E varu Ekalesia te katoatoa te angaanga kapiti nei.
 1. Sydney: Rev. Davida Tearere
 2. Liverpool: Rev. Peri Daniel
 3. Dulwich Hill: Rev. Mau Vaerua
 4. Campbelltown: Rev. Tau Williams
 5. Punchbowl: Rev. Aramamao Tuainekore
 6. Bankstown: Apiianga Makiiti Mangaara
 7. Saint Mary's Apiianga Bronson Tanga
 8. Wollongong: Apiianga Puta Saitu
- c) Kua rave atu to ratou akakoroanga Teretere Orometua, Ekalesia ki te Ekalesia i te Sabati 12/03/17 mei tei matauia mei mua mai. No te mea oki e, kare nga Ekalesia e 3 tei tiakiia e te au Apiianga i matutu tika, kua riro i reira ratou i te aru i te au Orometua.
 - Rev. Davida Teaurere & Apiianga Puta Saitu...Tere ki te Ekalesia Campbelltown
 - Rev. Peri Daniel & Apiianga Makiiti Mangaara...Tere ki te Ekalesia Sydney
 - Rev. Mau Vaerua & Apiianga Bronson Tanga...Tere ki te Ekalesia Liverpool
 - Rev. Tau Williams (kare ana) Tere ki te Ekalesia Punchbowl
 - Rev. Aramamao T. & Tutu Evangelia(Titi Porio) Tere ki te Ekalesia Dulwich Hill.

Kua mataora te katoatoa rava, mei te au Tavini o te Atua, te au Apiianga Orometua, Te Tutu Evangelia, e te au Ekalesia ta-takitai i te rave maroiroi anga i tei akaueia e te Konitara Ekalesia, e te akakoromaki anga i te akatupuanga i te akakoroanga o te Evangelia a Iesu Mesia.

Youth Rally

Mataora tikai te angaanga taokotai anga Mapu i raveia i te aiai Sabati 19/03/17. Kua riro te Ekalesia Campbelltown, i raro ake i te akatereanga a te Orometua Rev. Tau Williams, i te Host no teia mataiti, i te akakoroanga o te Konitara Mapu. Tumu Manako Maata, no teia mataiti "Ko Iesu Mesia to tatou Akaora" "Jesus Christ is our Redeemer" E 6 au Ekalesia Mapu i piri no te akatupu i te akakoroanga o te Youth Rally i roto i te reira po. Sydney Mapu, Liverpool Mapu, Dulwich Hill Mapu, Campbelltown Mapu, Punchbowl Mapu, e te Apiianga Bronson Tanga e tana Ekalesia Saint Mary's Mapu. Toku irinakianga kua apaina mai te turanga no te au akatutuanga, te au reo imene, te au ura Keresitiano, e te au peu tamataora ki runga i tetai turanga teitei i roto i teia mataiti. Te akatau anga e, ka meitaki kino atu i te au tuatau ki mua.

Ko te manga nuti tena no teia tuatau tei rauka, ei te au tuatau ki mua, tatou akarongorongo atu ei, i te au nuti ou te ka rauka mai. Teia tetai au tutu ei akarakara anga na kotou, ei turu katoa i te au akakoroanga, e te au angaanga i raveia, Meitaki Atupaka.



Sydney Mapu e ta ratou akatutu (Musical Drama)



Sydney Mapu e ta ratou Imene (Choir)



Liverpool Mapu e ta ratou Christian Dance



Liverpool Mapu e ta ratou akatutu (Drama)



Campbelltown Mapu e ta ratou Christian Dance



Tataia e te Orometua, Rev. Peri Daniel, Chairman, Konitara Ekalesia NSW, Australia. Nana katoa te au tutu i tuku mai.

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

Tetai 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 ki Ngatangia i te Monite 17 e Matavera i te Ruirua 18, uipaanga Ruitoru ki te Varaire 19-21 ki Avarua, Nikao e

Arorangi. E 6 au karere akamaaraara tei imere iatu ki te au Ekalesia katoatoa mei roto mai i te marama Mati 2016 e tae mai ki te openga o Mati nei 2017. E uipaanga maata puapinga katoa oki teia i te tua o te aronga mou taoanga i runga i te kumiti akaaere e te au akatere o te au tipatimani te ka akaouia no nga mataiti e 4 e tu mai nei.

Tere akarakara ki Iseraela

E tere teia ki te Holy Land tei riro te Director of Youth, Bob Williams i te akanoonoo. Tetai uatu tei anoano i te kimi marama, komakoma tika atu kia Bob i runga i te imere head@cifiu.gov.ck

Tukuanga i te Bibilia ki runga i te internet

Te paraniia nei kia oti teia tuanga i te openga o teia mataiti. Komakoma tika mai kia Ta Vainerere (tvainerere@gmail.com) no te katoaanga o te akamaramaanga.

12. 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.



DEACON VINCENT FAGA PETERS 13/9/1974 – 5/1/2017 Member of the Catholic Diocese of the Cook Is, Secretary of the Cook Islands Religious Advisory Council (RAC) in 2013. Originally from Fiji, Vincent came to Rarotonga in 1999 and worked for Cook Islands Television until 2008. He then went back to Fiji to study full time at the Pacific Regional Seminary in January 2009 until he completed studies in November 2015. His educational achievements were as follows: Diploma in Theology, Bachelor of Divinity, and Bachelor of Theology. He was also admitted to candidacy for ordination as Deacon and Priest in January 2014 at the St Joseph’s Cathedral, Avarua, and was ordained Deacon on 10 April 2016 at St Mary’s Church, Nadi, by Bishop Paul Donoghue SM.

As RAC Secretary, Vincent worked alongside the RAC Chairman at the time, Bishop Paul Donoghue, in organizing its (a) bi-monthly meetings and the taking and distribution of the minutes of those meetings, (b) annual thanksgiving prayer services in April and November, (c) evening Cook Is Radio devotion programme Monday – Saturday, (d) weekly Church Talk column in the Cook Islands News, and (e) inputs into other national events such as Constitution Celebration and Are Ariki events where RAC’s inputs were required. Vincent certainly did his job well and may his soul rest in peace with the Lord. *Photo from Cook Is News, educational info from Bishop Donoghue, RAC involvements by N. Mataio (RAC member).*



ELSIE MAO 14/3/1966 – 23/1/2017 Kia Orana e te katoatoa rava i te Aroa ngao o te Atua. Te iti-tangata o te Atua i raro ake i te tamaru-anga o ta tatou Akono’anga CICC, i tera ngai, i tera ngai, i te pae enua Kuki Airani, Nutireni, Autireria, e tei mamao. Tangi ke, tangi ke rava kia tatou katoatoa. Te na ko nei Irava i te akaaravei ia tatou; *“E takake oti te au maunga, e ngaueue oti te au tuaivi; kare ra toku takinga-meitaki ia koe e taka ke, e te kororomotu au naku ra, kare ia e ngaueue; te tuatua maira tei aroa mai ia koe ra, ko Iehova.”*

Kua anau ia te Mama Orometua Elsie Maa ki Aitutaki i te ra 14 no Mati, mataiti 1966. E 50 ona mataiti i takake atu ei aia i te enua ko Aitutaki i te Monite 23 no Tianuare 2017. Koia te 2 o te tamariki a Papa Paiti Kapena, (Aitutaki) e Mama Tavake Mareera, (vaine Pukapuka). E rua a teia nga metua tamariki, e ko tona tungane te tuakana ia raua. E 4 a Mama Elsie tamariki raua ko tona tokorua, e 2 tamaine, e 2 tamaroa. E 9 a raua mokopuna. Kua akaipoipo raua ko tona tokorua ki te Ekalesia Arutanga i te ra 9 no Tianuare i te mataiti 1986, e ka 31 o raua mataiti akaipoipo.

Kua akamata a Mama Elsie i tona oraanga tavini i te Atua i roto i te Ekalesia Tautu. I muri mai kua aere atu ki te Ekalesia Arutanga tavini ei i te Atua. No roto ana aia i te Putuputu-anga Girl Guides, e pera e Opita no te Team Section. I Puapii Apii Sabati katoa ana aia e pera i Tekeretere ana no te Vainetini no tetai tuatau i Tautu. Kia takake tona nga metua, kua oki atu raua ko tona tokorua ki Tautu i te tiaki i to ratou ngutuare. I muri mai kua riro mai raua ei Diakono i reira.

Mataiti 2000 – Riro atu raua ei Diakono i te Ekalesia Tautu
 Mataiti 2006 – 2009 Riro atu raua ei Apiianga ki Takamoa
 Mataiti 2012 – 2015 Tiaki Ekalesia i Tukao, Manihiki
 Mataiti 2015 (Noema) – Tiaki Ekalesia i Ivirua, Mangaia

Apii Tuatai – Vaitau Primary School
 Apii Tua Rua – Araura College

Kua angaanga ana a Mama Elsie ki tetai au ngai angaanga, i Aitutaki. E vaine tuitui, e te tui Tivaevae katoa.

I te Monite i te ra 23 no Tianuare 2017 i takake atu ei te Mama Orometua Elsie Maa, no tona turanga maki. I te popongi ake i te Ruirua i te ra 24 no Tianuare, kua tuku ia atu aia ki te kopu o te enua, i te ngutuare o tona metua tane, i te oire ko Tautu i Aitutaki. Te karanga nei te reo o Iesu; *“E kia tavini tetai tangata iaku ra, na toku Metua e omai i tana tutaki.” Tataia e te Tokorua o Mama Orometua Elsie Maa, e te Orometua Arerau Maa, nana katoa te tutu i tuku mai.*



REV. PAPA ARATANGI 17/8/1950 – 1/2/2017. Kua tomo a Papa raua ko tona tokorua Canny ia Takamoa i te ra 25/1/1981, e 32 o Papa mataiti e 36 o Canny. I te mataiti 1982 ia raua i Takamoa, kua orongaia tetai tuatau nona i te akamatutu i tana reo papaa (English) i ko te USP Centre ei tuanga akateateamamao iaia no te apii i te Pacific Theological College (PTC) i Suva, Fiji. Kia oti te reira tuanga o te USP, kua aere atu raua ki te apii Bible College i Nutireni no tetai tuatau poto i mua ake ka tomo ei raua i te PTC.

Ia raua i te PTC mei te 1984-88, kua rauka mai ia Papa te nga pepa Bachelor of Divinity (B.D.) i te mataiti 1984, e te Master of Theology (M.Th.) i te 1988. Kua oki mai raua ki te enua nei e teia i raro nei te au ngai i rave angaanga ei aia no te Evangelia:

Ekalesia Matavera	1989-1990, kua riro katoa ei tauturu i te tuanga apii i Takamoa
Puapii Maata, Takamoa	1990-1994
CICC General Secretary	1994-1997
Study in Australia	1997-July 2001
Ekalesia Ngatangia	2001-2003
Ekalesia Ivirua	2003-2007
Ekalesia South Auckland	2007-2010 (<i>left after the Ekalesia pulled out of the CICC</i>)
Ekalesia Oiretumu	2011 (<i>5 months to fill gap created by Rev. Ngara Aratangi due to illness</i>)
Ekalesia Nikao	2011-2015
Ekalesia Titikaveka	2015-February 2017

Takake mei tona tuatau i Tekeretere Maata ei, kua oki akaou mai a Papa ki runga i te Kumiti Akaaere o te CICC i te mataiti 2015 ei mata no te au Orometua. I tona tuatau i Nikao, koia te Chaplain o te Apii Tereora, Chairman katoa ana no te Rarotonga Konitara Ekalesia, e ko tana taoanga openga i mou mai ei i mua ake i tona takake atu anga koia oki Chairman no te CICC Review Committee, e kumiti tei akamanaia i roto i te uipaanga maata 2015 kia riro e nana e akarakara matatio atu ki roto i te au tuanga angaanga a te CICC ma te oronga mai i te au tamanakoanga no te akameitaki atu i te au ngai tei anoanoia kia akameitaki iatu.

Ko te apii, Bible Studies, ko tetai tuanga teia tei riro ei mareka'anga kia Papa me rave aia i roto i te au Ekalesia tei tiaki'ia e ia. Kua riro tana au apii ei tauturu i te akamatutu atu i te turanga o te au mema i roto i te au Ekalesia tei piri atu ki roto i tana au apiianga. Te mii nei tona tokorua, Mama Canny iaia, ta raua anau, are mokopuna, e pera to raua nga kopu tangata katoatoa, tei vaitata e

tei mamao. Ka aere ra e teiane i tavini meitaki ki te rekareka'anga o toou pu i te ao. *Write-up by Nga Mataio, photo from Papa's service hand-out.*

THE STORY OF MY JOURNEY INTO THE WORLD OF THE UNKNOWN; AN EXPERIENCE OF A LIFE TIME

(Written by Rev. Papa Aratangi during his time at Auckland Hospital, Wednesday 28 December 2016)

INTRODUCTION

To begin with my story, my eyes are soaked with tears, my soul in deep an unexplained agony and pain, my thoughts wondering everywhere with unclear focus; as I thought about the meaning of my life in the physical world. My heart as strong like a rock infiltrated by the power of the Holy Spirit, which gave birth to faith in Jesus Christ who loved me and gave Himself for me (Gal. 2:20)

But at this time of documentation, specialist doctors dealing with my situation have not finalized anything yet, especially the origin of cancer that have spread through my body and have entered the bones. But I believe that no matter what risk may occur and whatever suffering and pain that I will persevere, my God will be my Healer, because He is the God who can make the impossible possible. And I also believe that through His servants the doctors, nurses and every individual who works in the Auckland Hospital are vehicles whereby God can impart that healing power through them to all the patients they touch with their hands.

First of all, within the doctors, nurses and every individual worker in this hospital I discovered the love of God is in them. The body language revealed the love of God in them. And as a patient I feel safe, I feel at home, feel the hospitality and friendship. And I believe there is 'LOVE', there is always peace, harmony and joy. For this reason and as a Christian, I will never forget these experiences for the rest of my life. May the anointing and the blessing of God Almighty permeate your soul during this Christmas and may you all have a Prosperous and a Happy New Year. May the New Year bring forth new insights, new knowledge and wisdom from the Almighty God through your journey into the world of medicine. *End of article. I, Mama Canny Aratangi (Papa's wife) hope to complete what Papa started to write as we were together in this journey beginning with Rarotonga Hospital.*



MARIA TEMU HAGAI (Justice of the Peace) 27/6/1938 – 7/3/2017. Tokorua o Temu Hagai, Tauturu Orometua o te Ekalesia Rakahanga, tena te katoaanga o to raua tua tapapa tei roto i te nutileta 40 kapi 19-20, tei tukuia ki vao i roto ia Titema 2011. *Photo from family service programme held in Rarotonga, 9 March 2017. Maria will be laid to her final resting place on Rakahanga.*



JOHN DOOM Well-respected Tahitian and Pacific Church Leader, one of the pioneers of Ecumenism in the Pacific and the world. He has been a vocal advocate against the French bomb testing in the French Pacific territory as well as elsewhere around the Pacific. Former General Secretary of the Etaretia Porotetani Maohi, formerly LMS. Also a former WCC Vice President for the Pacific Region. Rest in peace, Papa John. *Photo from Papa John's collection copied for the CICC General Secretary.*



REV. JOE ATIRAI 25.2.1951 – 16.3.2017 Entered Takamoa Theological College in 1980 aged 29 with wife Romea, ordained as CICC Orometua on 29.4.1984. Had the following appointments:

Ngatangiia	1985-1987
Ivirua	1987-1989
Tahiti	1989-1993
Director of Youth	1993-1995
Maungarei	1995-1999
Invercargill	1999-2003
Palmerston North	2003-2007
Brisbane	2007-2011
Titikaveka	2011-February 2015 (<i>early retirement for medical reasons</i>)

At the time of this issue of the paper being released (30/3), Joe's funeral plan is that his final service will be held on Friday 31 March at the Arorangi CICC before he is laid to rest at his residence in Inave, Arorangi, Rarotonga. He is survived by his wife Romea, their children and grandchildren. Rest in peace, servant of the Lord, Joe. *Photo from the collection of the CICC General Secretary.*

Bury my body but don't bury my beliefs

A time will come when my life will cease. But when that time comes, I ask that you remember these things:

BURY MY BODY but don't bury my beliefs

BURY MY HEART but don't bury my love

BURY MY EYES but not my vision

BURY MY FEET but not the path of my life

BURY MY HANDS but don't bury my diligent efforts

BURY MY SHOULDERS but not the concerns I carried

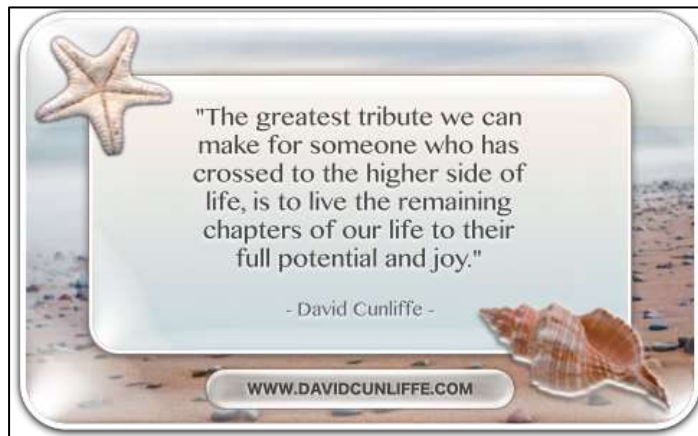
BURY MY VOICE but not my message

BURY MY MIND but don't bury my dreams

BURY ME but don't bury my life.

IF YOU MUST BURY SOMETHING, LET IT BE MY FAULTS AND MY WEAKNESSES. BUT LET MY LIFE CONTINUE ON IN YOU.

Randall Rohr <http://www.write-out-loud.com/free-funeral-poems.html>



Google images

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



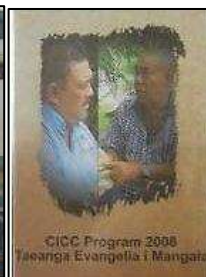
D1



D2



D3



D4



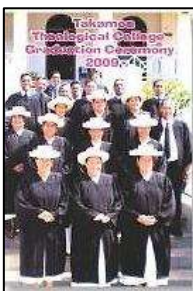
D5



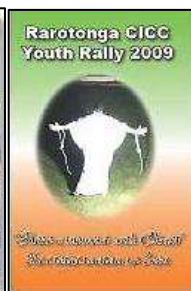
D6



D12



D7



D8



D9



D10



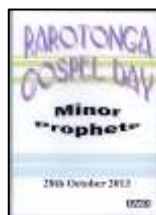
D11



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 Takamoa Mission House as the CICC main office, 2009, \$20.00
- D6: Avarua CICC Imene Kiritimiti 2008, \$20.00
- D7: Takamoa graduation 2009, \$20.00
- D8: Rarotonga CICC Youth Rally 2009, \$20.00
- D9: Rarotonga Gospel Day 2009, \$20.00
- D10: 100th 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 29th CICC General Assembly, \$25.00
- D13: Reopening of the Vaipae Church, October 2011 during the assembly, \$25.00
- D14: Some footage of the 29th CICC General Assembly, October 2011, Aitutaki, \$25.00
- D15: Gospel Day, October 2013, Rarotonga, \$30.00
- D16: 30th CICC General Assembly, October, Melbourne, \$40.00
- D17: Opening of Beulah, students' graduation, Takamoa, 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 2017, \$7, already emailed to those who requested e-copies
- 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
- 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 2017 (annual readings card), \$3.00. Orders for 2018 are now being taken.
- 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:

Mauri Toa
 Director of Publication
 CICC Takamoa
 P.O. Box 93, Rarotonga, Cook Islands
 Phone: 26546, Email: maurijtoa@hotmail.com

Colourful CICC Mamas during their 2010 Conference in Rarotonga



(Photos from Takamoa Head Office collection)

ANNEXES

- ANNEX 1:** Taking note and learning from the events around us
- ANNEX 2:** Church history
- ANNEX 3:** The Cook Islands Christian Churches of Rarotonga: Living Conservation in Cultural Landscapes
- ANNEX 4:** Personal reflections
- ANNEX 5:** About the four-fold ministry
- ANNEX 6:** Share your photos

ANNEX 1

Taking note and learning from events around us

1. TERMINALLY ILL 5-YEAR-OLD BOY DIES IN SANTA'S ARMS

This year, veteran Santa Claus portrayal Eric Schmitt-Matzen was the one with tears in his eyes as he helped one special little boy in his final moments of life. Schmitt-Matzen, who portrays the jolly man in the red suit every year for dozens of events, recently answered the call to visit a terminally ill child in the hospital just before his death, he told the *Knoxville News Sentinel*.

"... said there was a very sick 5-year-old boy who wanted to see Santa Claus," the 60-year-old told the *Sentinel* about the request to visit the boy at a nearby hospital. "I told her, 'Okay, just let me change into my outfit.' She said, 'There isn't time for that. Your Santa suspenders are good enough. Come right now.'" Upon arrival just 15 minutes later, the little boy's mother gave Schmitt-Matzen a gift to give to her son. "I sized up the situation and told everyone, 'If you think you're going to lose it, please leave the room. If I see you crying, I'll break down and can't do my job,'" he explained to the *Knoxville News Sentinel*.

Schmitt-Matzen entered the hospital's intensive care unit, and sat down on the boy's bed, asking, "Say, what's this I hear about you're gonna miss Christmas? There's no way you can miss Christmas! Why, you're my Number One elf!" "I gave him the present," Schmitt-Matzen said. "He was so weak he could barely open the wrapping paper. When he saw what was inside, he flashed a big smile and laid his head back down." Then, the child asked, "They say I'm gonna die. How can I tell when I get to where I'm going?" In response, Schmitt-Matzen told the child, "When you get there, you tell 'em you're Santa's Number One elf, and I know they'll let you in." The two shared a hug, and the little boy asked, "Santa, can you help me?" "I wrapped my arms around him. Before I could say anything, he died right there. I let him stay, just kept hugging and holding on to him," Schmitt-Matzen explained. "Everyone outside the room realized what happened. His mother ran in. She was screaming, 'No, no, not yet!' I handed her son back and left as fast as I could."

The devastating moment shook Schmitt-Matzen, he admitted. "I cried all the way home," Schmitt-Matzen told the newspaper. "I was crying so hard, I had a tough time seeing good enough to drive." He added, "Actually, I thought I might crack up and never be able to play the part again." Though, one more show helped him realize the importance of bringing joy to children. "When I saw all those children laughing, it brought me back into the fold. It made me realize the role I have to play," Schmitt-Matzen said. "For them and for me."

Lindsay Kimble, People, 12 December 2016, Yahoo News

2. MOTHER AND DAUGHTERS ARE BEING EVICTED FROM SALT LAKE HOMELESS HOUSING PROGRAM



Kimberly Gross and her two daughters are about to become homeless again. They are being evicted after finding a home through a federal-aid program that seeks private-sector housing. As the holidays near, hope dims for Gross and her daughters, Petrina Westman, 14, and Destiny Westman, 10.

For the past year, they have lived in a small duplex in Taylorsville. But now, 3rd District Judge Laura S. Scott has ordered that Gross and her daughters vacate the duplex by Jan. 2. Gross has not paid rent since October for several reasons, including a lack of

funds — her doctor ordered her to stop working because of serious and deteriorating medical conditions — and the fact that her unit does not comply with Taylorsville housing regulations.

The 46-year-old mother broke into tears as the ruling was announced in court Friday. "I can't go back to the shelter," she said. Gross found the duplex through Rapid Rehousing, a program funded through the U.S. Department of Housing and Urban Development (HUD) that is administered in Salt Lake City by The Road Home. The program typically pays a deposit and the first three months rent.

Prior to the hearing and fearing eviction, Gross went to The Road Home shelter on Rio Grande Street downtown to seek a motel room for her family. But she was told the shelter was not filled to capacity — 1,062 — and therefore getting a motel room would not be possible. She was also told that all the family rooms at the shelter are full and she and her daughters would have to sleep in a common area.

Earlier this year, Salt Lake City Mayor Jackie Biskupski and the City Council allocated funding for an overflow shelter at St. Vincent De Paul Dining Hall and an additional \$110,000 for potential motel room use in the event the shelters fill up. That program, however, apparently is not available to people like Gross and her daughters when the shelter still has beds available. "This illustrates some of the problems we have as we realign the [homeless-services system]," said Councilman Derek Kitchen. "The Road Home [common area] is no place for an adult and children, let alone someone who is seriously ill."

Councilwoman Erin Mendenhall said that although the city provides the funds, it is up to service providers to determine how those monies are spent. "We haven't influenced, specifically, who qualifies for motel rooms through The Road Home," she said. "But Kimberly and her daughters are just the right fit." There are programs for homeless people who are seriously ill through the Volunteers of America (VOA) and the Fourth Street Clinic. It remains unclear, however, if Gross can qualify for one of those programs, which are designed to be short term.

Where Gross and her daughters will live in the longer term also is problematic. Because she can't work, Rapid Rehousing seems an unlikely option. In October 2015, she was pointed to what turned out to be an illegal dwelling in the basement of a house in a single-family neighborhood. It had no address or mailbox or front door — access was through a garage. Beyond that, the property owned by Banded Properties of North Salt Lake had only one thermostat — in the upstairs apartment. The renters upstairs paid the electricity bill. Gross paid the heating bill even though she had no control on temperature setting. Gross said she had to come up with an annual rate of \$96 per month on top of the \$750 rent.

The city of Taylorsville found the basement apartment to be outside of its housing codes for a number of reasons, including the fact that the rental was in a zone limited to single-family dwellings.

*By CHRISTOPHER SMART | The Salt Lake Tribune on Yahoo News
First Published Dec 19 2016 06:06PM*

3. UNDERWATER HEBREW TABLET REVEALS BIBLICAL-ERA RULER OF JUDEA



A stone slab found off the coast of Israel has finally revealed the name of the ruler during one of the most iconic moments in Jewish history: the Bar Kokhba revolt.

The slab dates to the second century A.D., a bloody time in Jewish history when a fiery leader named Simon bar Kokhba led a failed revolt against Roman rulers. The huge chunk of stone was found at an underwater site called Tel Dor, located about 18 miles (30 kilometers) south of the city of Haifa.

Photo: 5,000-Year-Old Stone Monument in Israel The stone slab is on display at the University of Haifa's library.

The area once housed the Biblical city of Dor, which was occupied until the fourth century. Over the last 70 years, the site has yielded a treasure trove of pottery, anchors and other artifacts from ancient Israel. Ehud Arkin-Shalev and Michelle Kreiser, researchers from the Coastal Archaeology Laboratory at the University of Haifa, uncovered the giant slab while looking in the water of the Dor Nature Reserve.

The inscription was clearly visible, even beneath the water, the researchers said. The team eventually decided to bring the slab out of the water, to prevent damage to the inscription. Researchers discovered that the massive, 1,300-lb. (600 kilograms) slab had seven lines of ancient Greek inscribed upon it.

"The stone probably formed the base of a sculpture from the Roman period. As far as we know, this is the longest inscription found underwater in Israel," Assaf Yasur-Landau, the University of Haifa archaeologist who led the excavation, said in a statement.

Although the researchers have not completely deciphered the text, they have already made two discoveries: The inscription identified the Roman prefect in charge of Judea as Gargilius Antiques. Though researchers had found one other inscription bearing this name, that artifact did not mention the region Antiques ruled. In addition, the inscription confirms the name of the province involved in the revolt as Judea, which, until now, no inscription immediately preceding the Bar Kokhba revolt had stated, the researchers said.

The inscription dates from a tumultuous time in Jewish history. The second temple was destroyed in A.D. 70, and around A.D. 132, tensions simmering between the Roman rulers of the province and the Jewish inhabitants boiled over once again. At that point, the Jewish leader Simon bar Kokhba led a revolt against the Romans. During the four years of fighting, both sides sustained heavy casualties, and many Jews were ultimately sold into slavery or scattered.

"Immediately after the Bar Kokhba revolt, the Romans decided to abolish the province of Judea and to obliterate any mention of its name. The province was united with Syria to form a single province called Syria-Palestine," Yasur-Landau said. "So what we have here is an inscription dated to just before Judea ceased to exist as a province under that name. Of the two inscriptions mentioning the name Judea, this is the latest, of course. Because such findings are so rare, it is unlikely that we will find many later inscriptions including the name Judea,"

Tia Ghose, Senior Writer, Live Science, on Yahoo News.

4. SNOWFALL WAS RECORDED IN THE SAHARA DESERT FOR THE FIRST TIME IN 37 YEARS — AND THE SATELLITE IMAGERY IS GORGEOUS



(Segment of the larger image of snow in the Sahara NASA)

It snowed on December 19 in the Sahara Desert, and NASA's Landsat 7 satellite was there (or rather, hundreds of miles overhead) to see it.

The photo comes from Landsat 7's Enhanced Thematic Mapper Plus visible-light camera, and depicts the first snowfall recorded in the massive African desert in 37 years.

The snow-covered area depicted in the photo lies on the northern end of the desert, near the Moroccan-Algerian border and the town of Ain Safra. Here's the full image, which you can click to enlarge:



Above map shows the approximate region of the photo, with images from previous years for comparison.

NASA notes that snow is not all that rare on the African continent, with regular snowfall on high peaks like Kilimanjaro and sites where people ski in South Africa. Photographer Karim Boucheta was in the right place at the right time to capture photos of the Saharan snowfall from the ground, and he's posted them to Facebook:

Rafi Letzter, Business Insider Thu, Dec 22 1:29 PM PST, Yahoo News

5. 10 ARCHAEOLOGICAL REMAINS THAT REVEAL LIFE IN ANCIENT BABYLON

The name of Babylon, today, is used as a synonym for evil and debauchery. Our view of the ancient empire is colored by biblical history, and it's not exactly flattering. It calls Babylon the "mother of prostitutes and of earth's abominations" and says that "happy is he who takes your little ones and dashes them against the rocks." In its time, though, Babylon was one of the world's most powerful cities, a name uttered with awe. Much of the real Babylon has been lost to time, but archaeologists have found pieces. Through them, we glimpse into one of the world's first great civilizations.

10 A Babylonian Home



In 1899, archaeologists found the city of Babylon itself. Inside, they saw a hint of what life was like in an ordinary Babylonian home. Babylon was made without stones. Every building and every wall was built out of clay bricks. Those bricks were glazed with color and pictures of gods, beasts, and men. The walls of the city were coated in lapis lazuli, a blue mineral worth its weight in gold.



A Babylonian home would be built out of clay bricks, as well. Most would be on dusty, unpaved roads, off the side of the main streets. Many would be a single room leading out into an open court, though some with a little more wealth would have extra rooms attached.

Inside, they kept decorative pots and lanterns, glazed with little dashes of color to bring it alive. The children would have small clay toys or toy terracotta ships to play with. The grown men would gamble, playing games with the ankle bones of animals.

9 **Babylonian Medicine**



Photo credit: AncientTimes.net

When Babylonians walked down to the marketplace, they would see more than just shopkeepers. Sick people would be sitting there, too, and they were everyone's responsibility. No matter who you were, you were expected to take a minute to give them your best medical advice.

The elite didn't have to do this. They could go to the temple. There, a sorcerer might sit down with them and explain what evil they'd committed to anger the gods and what charms they need to make penance. Or they might get a doctor, who would be trained to make plaster casts and to perform surgery.

The poor, though, were not so lucky. They would have to take care of their own, usually in their own home. That's why they would go out to the marketplace, where people would pass by and, if they'd suffered the same symptoms, let him know how they treated it.

Babylonian medical tablets show they based all their medicine on what had worked in the past. They call medicines "tried and tested" and pass them down. One, for example, outlines an illness a woman had 1,500 years ago and the way she treated it, passing a remedy that worked down through the centuries.

8 **Erotic Clay Plaques**



Photo credit: Istanbul Archaeological Museums

Babylon was considered unusually sexually open, even by the standards of ancient kingdoms. According to the historian Jean Bottero, people would have sex out in the open—sometimes on the terrace of their homes and sometimes even on the streets.

We know for sure that they passed out around little terracotta plates that showed people in the act, like ancient issues of *Playboy*. There is a whole Kamasutra-like range of techniques displayed on these things. There was no taboo on them—they were everywhere. Archaeologists have found them in homes, in temples, and even buried with the dead in their graves.

It's easy to imagine how uncomfortable the Israelites, who give us much of our understanding of Babylon today, must have been when they walked through Babylon. In ancient Israel, sexual art was few and far between. To them, Babylon's sexuality made it a depraved place.

7 The Temple Of Ishtar



Photo credit: Marie-Lan Nguyen

One of the strangest Babylonian traditions, according to the Greek writer Herodotus, took place at the Temple of Ishtar. At least once in her life, a woman had to come there, and she wouldn't be allowed to leave until she'd slept with somebody for money.

We've unearthed some of these temples. One was found at the top of the city, on an acropolis where the king kept his royal seat of power. Next to his royal seat is a temple to Ishtar, the goddess of love and war. It is upon a massive stone terrace with a ramp leading up to it and, in its prime, is believed to have been a gigantic ziggurat that towered into the sky.

"Here when a woman takes her seat she does not depart again to her house until one of the strangers has thrown a silver coin into her lap and has had commerce with her outside the temple," Herodotus says. It was easier for some women than others. "Some of them remain even as much as three or four years."

6 Fortune-Telling



Photo credit: Franck Raux

The Babylonians believed they could see the future in a sheep's liver. When they needed to make an important decision, they would cut the liver of a sheep's body to predict how it would go.

They've left behind clay models of livers, mapped with abnormalities that they believed indicated different fates. Some would be for specific purposes. One, for example, marked with the words "destruction of a small town," was consulted whenever a Babylonian king was considering razing a village to the ground

Different cultures viewed this in different ways. The Greeks thought they were on to something and copied them. The Israelites, on the other hand, viewed it as a type of dark, foreign sorcery and as something to be feared.

5 Astronomy



Photo credit: Wikimedia

Babylonian astronomers would climb up to the top of their great ziggurats and watch the movements of the stars in the sky. The stars

were a major part of their religion, and they made some incredible advances in astronomy centuries before anybody else.

The Babylonians, we've learned, discovered the Pythagorean theorem 1,000 years before Pythagoras was born. They spotted Venus, tracked Haley's comet, and tracked Jupiter using mathematical techniques that European society didn't develop until the 14th century.

Their astronomy was incredibly advanced—but that doesn't mean they understood what space was. As accurately as they tracked the planets, they just used them for astrology. They believed that the constellations were placed there by the gods, and movements in the skies were a portent of things to come.

Oddly enough, in some ways, their astrology worked. They were able to track the changes in a season by where a constellation was in the sky—so, when they predicted a strong harvest, they were often right.

4 *The Ritual For Eclipses*



Photo credit: Morgan Library and Museum

Of all the cosmic warnings across the sky, an eclipse was the most terrifying. The Babylonians believed they brought on catastrophes, murders, and rebellions. We've found a tablet that tells us exactly what they did during an eclipse—and it was a pretty intense reaction.

First, they were to light an altar on fire. Then every Babylonian was to take off anything they might be wearing on their head and, instead, pull their clothes over their heads. With their tunics over their heads, they sang dirges, begging the gods to protect their fields and not to destroy them with floods.

At the end, they broke into tears and begged the gods to spare them. The crying was scheduled. Part of the ritual required the people to have an emotional breakdown.

3 *The Adoption Of An Abandoned Baby*



Photo credit: University of Rome

A contract between a priestess and the state has been found, revealing the compassionate side of the Babylonians. A priestess, it states, had found a newborn baby abandoned at a well and snatched it "from the mouth of a dog."

That part wasn't too unusual. Abandoning babies to die was a fairly standard practice in most nations in those times. In Rome, parents were required by law to abandon babies that were deformed. In Babylon, though, it seems to have been handled differently.

The priestess adopted the baby as her son. The Babylonian state, the tablet reveals, took this type of gesture very seriously. Not only did they approve of the priestess’s actions, but they set up consequences to ensure that she cared for the child as her own.

“If Simat-Adad, the nuggig, says to him, ‘You are not my son!’” the tablet warns, “she shall forfeit house, field, orchard, female and male slaves, possessions and utensils, as much as there may be.”

2 The Lives Of Conquered People



Photo credit: Reuters

When a nation was defeated by Babylon, the people were relocated to new parts of their empire. It happened to the Israelites, which was a lot of the reason they hated Babylon so much.

We’ve found tablets that track the lives of Israelites in Babylon, revealing they had more freedom than expected. At the very least, they were not treated as slaves—they

were allowed to live their lives. They signed contracts, traded commodities, paid taxes, and received loans.

That doesn’t mean the Babylonians were saints. They slaughtered the Israelites’ babies, destroyed their city, and tore them from their homes. There were plenty of good reasons to hate them.

Because the Babylonians gave them rights, though, some didn’t hold the grudge forever. As time passed and the memory of the tragedy became fainter, some Israelites integrated into Babylonian society. In time, they would have become indistinguishable from their conquerors.

1 The Graves Of Dead Babylonians



Photo credit: Universiteit Gent

Along the city walls of Babylon are the graves of their dead. When a Babylonian reached the end of his days, his body was brought there, and he was buried under the earth. Their bodies were stretched out at full length and usually were buried unadorned, without any casket or tomb. Sometimes, though, they would be wrapped up in reed mats or walled in with bricks.

Some would be buried with the possessions they had in life. Graves would be filled with beads. According to Herodotus, some of their graves would even be filled to the brim with honey. They would rarely be buried with their weapons. For their time, the Babylonians were a peaceful people—lovers and not fighters.



Mark Oliver, Listverse, Yahoo News, December 24, 2016

6. DOG STARVED AND LEFT TO DIE IN FILTHY CRATE NOW HAS THE BEST LIFE EVER

On November 2, the Austin, Texas Police Department’s Animal Cruelty Division received a report of a dead dog inside a crate at a busy intersection near downtown Austin. When cruelty officers arrived, they found what appeared to be a deceased dog, laying in a crate covered in feces. The female dog was severely emaciated, with her ribs and bones protruding. As officers inspected the body, Officer Ewa Wagner thought she saw the dog’s rib cage move up and down.

“We realized she was alive, but just barely, so we rushed her to the Austin Animal Center where vets began emergency treatment,” described Officer Wagner. “Her temperature was too low to even register on a thermometer and she wasn’t moving at all. We didn’t think there was any way she would survive.” Sophie, estimated to be about a year old, weighed only 9.5 pounds. Veterinary Technician Elizabeth Mancera remembers the moment she met Sophie.

“The detectives pulled up and said they had a dog who was barely alive. They handed her almost-lifeless body to me and I laid her on the exam table. She was covered in feces and freezing cold and wet. I talked to her the whole time and even though she couldn’t move her body, she looked up at me with pleading eyes. I kept telling her she would be okay.”



Sophie was found like this in a busy intersection near downtown, Austin, Texas



Left: Sophie receiving a warm bath just after she arrived at Austin Animal Center. Right: Sophie receiving IV fluids after Elizabeth got her body temperature up using a blow dryer

For the next several hours, overseen by a shelter veterinarian, Elizabeth gave Sophie lifesaving care. After giving her a warm bath, she used a blow dryer on a warm setting to try to raise Sophie’s body temperature. It took nearly two hours, but slowly Sophie’s temperature began to go up.

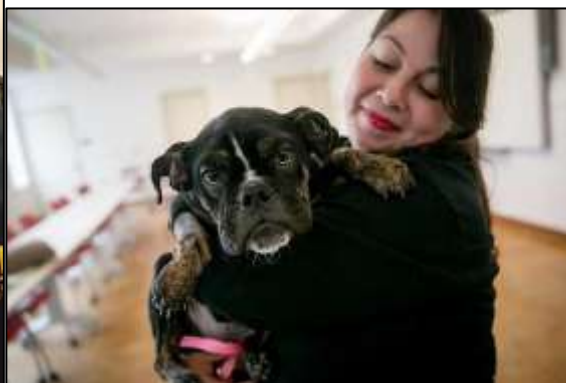
“Everyone thought she was going to die,” said Elizabeth. “During those first few hours I just talked to her and told her she was loved and that nothing bad would ever happen to her again. I told her she needed a name and I picked Sophie. When I told her that was her name, she raised her head for the first time and looked at me. I knew then, Sophie would live.”

That night, Elizabeth got permission to foster Sophie in her home. Sophie received around-the-clock care and at first, she had to wear diapers because she was unable to walk or stand. After the first night, during which she could only sleep, Sophie slowly began to slowly come back to life. On the fourth day, she took her first few steps, quickly falling to the ground because she was so weak. Elizabeth never left her side. The cruelty officers issued a news release about where Sophie was found and the conditions she was in and an animal advocacy group issued a \$5,000 reward for information leading to the arrest of the person responsible for starving and abandoning her.

As the weeks went by, Sophie continued to heal, learning what life was like as a beloved pet. She stayed with Elizabeth and her family, walking a few more steps every day and eventually trotting around the house. Slowly she gained weight, reaching 14 pounds, then 20 and finally getting to a normal weight of 25 pounds, almost three times what she weighed the day she was rescued.

Elizabeth recalls the moment she knew Sophie was going to be hers, permanently. “It was right around Thanksgiving and I was watching Sophie gently play with my dog. She was so happy and I could see a special connection between them. After all Sophie and I had been through, I knew she was going to be my dog. I reached down and kissed her, letting her know she had found her forever home.”

Last week, Elizabeth and her family officially adopted Sophie into their family and she’s a spoiled, happy girl. During the day, she often comes to the shelter and even sometimes accompanies cruelty officers when they visit the community to teach about animal cruelty. As for Elizabeth, she feels Sophie has already given back so much.



Left: Officer Ewa Wagner cuddles Sophie a few days after she helped rescue her. Middle: Veterinary Technician Elizabeth Mancera carried Sophie around until she was strong enough to walk. Right: Sophie lounging on the lap of a family member in her new home.

“It’s still hard for me to see those pictures from when she was found. It breaks my heart to think of her cold and suffering with no one there to help her. Saving Sophie has done so much for me. I have anxiety and just being near her calms me and makes me happy.”

Elizabeth says Sophie loves to go on car rides and visit her friends at the animal shelter. “The day I rescued Sophie I promised her nothing bad would ever happen to her again, and now I get to spend the rest of her life making good on that promise.”

This Christmas, Sophie will wake up surrounded by her family – the people and animals who love her. She’ll even have her own presents under the tree. For Sophie, the memories of abuse, neglect and starvation will be replaced with ones of warmth, safety and love. “She’ll never miss another meal and she’ll never be cold again,” asserts Elizabeth. “That I am sure of.”

Kristen Auerbach, Deputy Chief Animal Services Officer, The Huffington Post, on Yahoo News, December 2016

7. CAN SCIENCE PROVE THE EXISTENCE OF GOD?



A famous depiction of the creation of man. Image credit: Michelangelo, Sistine Chapel ceiling, via Wikimedia Commons.

There's an argument that many people make: that the natural world, and humanity's existence in the Universe, point towards a divine creator that brought forth all of this into existence. To the best of our knowledge, Earth exists with a plethora of conditions that allowed for our existence, and does so in a way that no other world can match.



The Earth at night from the International Space Station. Image credit: ISS expedition 25 / NASA.

We live in a particularly privileged place. We live on a planet that has all the right ingredients for life, including:

- We're at the right distance from our Sun so that temperatures are conducive to life.
- We have the right atmospheric pressure for liquid water at our surface.
- We have the right ingredients—the right balance of heavy elements and organic molecules—for life to arise.
- We have the right amount of water so that our world has both oceans and continents.
- And life started on our world very early, sustained itself for our planet's entire history, and gave rise to us: sentient, self-aware creatures.

If you look at the other worlds we know of, the difference is striking.



The terrain of, for example, Mars, is woefully inhospitable to life as we recognize it. Image credit: Mars Spirit Rover, NASA/JPL/Cornell.

The claim that's often made isn't merely that Earth is unlikely; it's that our planet, with the confluence of circumstances that gave rise to us, is statistically impossible, even given all the stars

and galaxies in the Universe. The emergence of intelligent life is so outlandishly unexpected, given all the factors that needed to occur in just the right particular order, that our Universe must have been designed specifically to give rise to us. Otherwise, the argument goes, the odds of us coming to be would be so infinitesimally small that it's unreasonable to believe it could have happened by chance.

This is a very compelling argument for many people, but it's important to ask ourselves three questions to make sure we're approaching this honestly. We'll go through them one at a time, but here are the three, so we know what we're getting into.

1. What are, scientifically, the conditions that we need for life to arise?
2. How rare or common are these conditions elsewhere in the Universe?
3. And finally, if we *don't* find life in the places and under the conditions where we expect it, can that prove the existence of God?

These are all big questions, so let's give them the care they deserve.



Deep under the sea, around hydrothermal vents, where no sunlight reaches, life still thrives on Earth. Image credit: NOAA/PMEL Vents Program, via <http://www.pmel.noaa.gov/eoi/>.

1.) What are, scientifically, the conditions that we need for life to arise?

In other words, things did occur in a very specific way here on Earth, but how many of them does life-as-we-know-it require, versus how many of them happened in a particular way here, but could have easily happened under different conditions elsewhere?

The things I listed earlier are based on the assumption that any life that's out there is going to be like us in the sense that it will be based on the chemistry of atoms and molecules, occur with liquid water as a basic requirement of its functioning, and won't be in an environment that we know to be toxic to all terrestrial life. For those criteria alone, we already know there are billions of planets in our galaxy alone that fit the bill.



Kepler 186f is one of a great many candidates for a very Earth-like planet. Image credit: NASA/Ames/JPL-Caltech.

Our studies of exoplanets—of worlds around stars beyond our own—have shown us that there's a huge variety of rocky planets orbiting at the right distance from their central stars to have liquid water on their surfaces if they have anything akin to atmospheres like our own. We are starting to approach the technological capabilities of detecting exo-atmospheres and their compositions around worlds as small as our own; currently, we can get down to about Neptune-sized worlds, although the James Webb Space Telescope will advance that further in under a decade.

But aren't there other things we need to worry about? What if we were too close to the galactic center; wouldn't the high rate of supernovae fry us, and sterilize life? What if we didn't have a planet like Jupiter to clear out the asteroid belt; wouldn't the sheer number of asteroids flying our way wipe any life that manages to

form out? And what about the fact that we're here now, when the Universe is relatively young? Many stars will live for trillions of years, but we've only got about another billion or two before our Sun gets hot enough to boil our oceans. When the Universe was too young, there weren't enough heavy elements. Did we come along at just the right time, to not only make it in our Universe, but to witness all the galaxies before dark energy pushes them away?



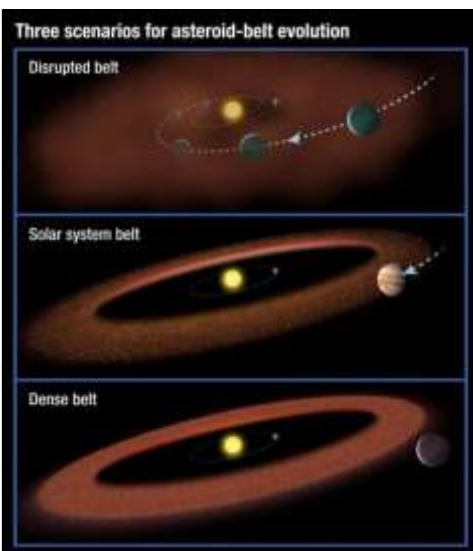
A primarily ultraviolet view of the galactic center reveals a complex, intricate view of stars that visible light won't allow us to see. Image credit: Midcourse Space Experiment (MSX) composite, via http://coolcosmos.ipac.caltech.edu/image_galleries/MSX/galactic_center.html.

Probably not, to all of these questions! If we were closer to the galactic center, yes: the star formation rate is higher and the rate of supernovae is higher. But the main thing that means is that large numbers of heavy elements are created faster there, giving complex life an opportunity starting from earlier times. Here in the outskirts, we have to wait longer! And as for sterilizing a planet, you'd have to be very close to a supernova for that to happen — far closer than stars typically are to one another near the galactic center — or else in the direct path of a hypervelocity beam. But even in this latter case, which would still be incredibly rare, you're likely to only sterilize half your world at once, because these beams are short-lived!



Even a focus, ultra-energetic, nearby supernova might not be enough to extinguish life on a thoroughly inhabited planet. Image credit: NASA / JPL.

Their atmospheres wouldn't be blown off entirely, deep-ocean life should still survive, and there's every reason to believe that no matter how bad it got, the conditions would be ripe for complex life to make a comeback. Once life takes hold on a world, or gets "under its skin" as some biologists say, it's very hard to annihilate it entirely. And this simply won't do.

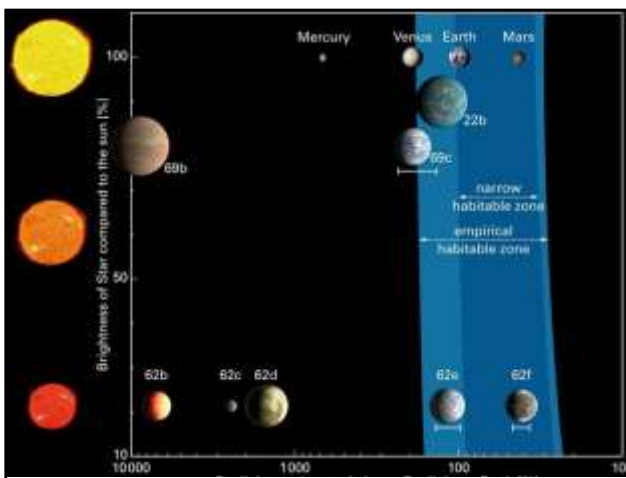


Multiple scenarios for the asteroid belt may each have advantages for life evolving on the inner worlds. Perhaps none of them are prohibitive to the evolution of intelligent life. Image credit: NASA/ESA/A. Feild, STScI.

Same deal for asteroids. Yes, a solar system without a Jupiter-like planet would have many more asteroids, but without a Jupiter-like planet, would their orbits ever get perturbed to fling them into the inner solar system? Would it make extinction events more common, or rarer? Moreover, even if there were increased impacts, would that even make complex/intelligent life less likely, or would the

larger number of extinction events accelerate the differentiation of life, making intelligence more likely? The evidence that we need a Jupiter for life is specious at best, just like the evidence that we need to be at this location in our galaxy is also sparse. But even if those things were true, we'd still have huge numbers of worlds — literally tens-to-hundreds of millions — that met those criteria in our galaxy alone.

And finally, we did come along relatively early, but the ingredients for stars and solar systems like our own were present in large abundances in galaxies many billions of years before our own star system formed. We're even finding potentially habitable worlds where life may be 7-to-9-billion-years-old! So no, we're probably not first. The conditions that we need for life to arise, to the best we can measure, seem to exist all over the galaxy, and hence probably all over the Universe as well.



Potentially habitable worlds may be possible around a large variety of stars. Image credit: © Lisa Kaltenegger (MPIA).

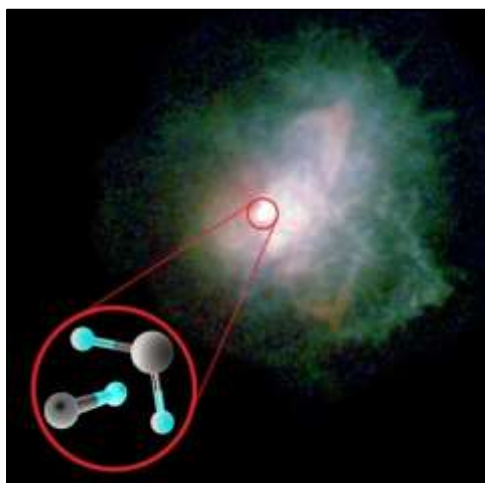
2.) How rare or common are these conditions elsewhere in the Universe?

Scientists didn't help themselves with overly optimistic estimates of the Drake equation: the equation that is most commonly used to estimate the number of intelligent civilizations in our galaxy. Of all the science

presented in Carl Sagan's original Cosmos series, his estimates of the Drake equation represented possibly the worst science in the series. So let's run through the actual numbers to the best that science knows — complete with realistic uncertainties — and see what we come up with.

As best as we can tell—extrapolating what we've discovered to what we haven't yet looked at or been able to see—there ought to be around 1-to-10 trillion planets in our galaxy that orbit stars, and somewhere around 40-to-80 billion of them are candidates for having all three of the following properties:

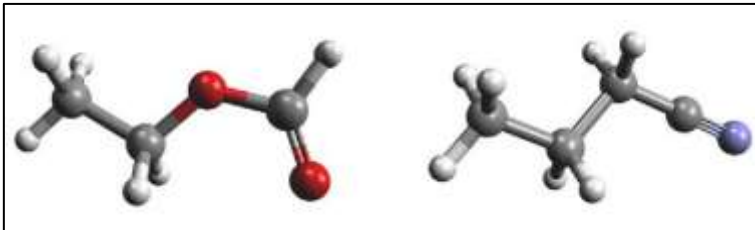
- being rocky planets,
- located where they'll consistently have Earth-like temperatures,
- and that ought to support and sustain liquid water on their surfaces!



So the worlds are there, around stars, in the right places! In addition to that, we need them to have the right ingredients to bring about complex life. What about those building blocks; how likely are they to be there?

Organic molecules are found in star forming regions, stellar remnants and interstellar gas, all throughout the Milky Way. Image credit: NASA / ESA and R. Humphreys (University of Minnesota).

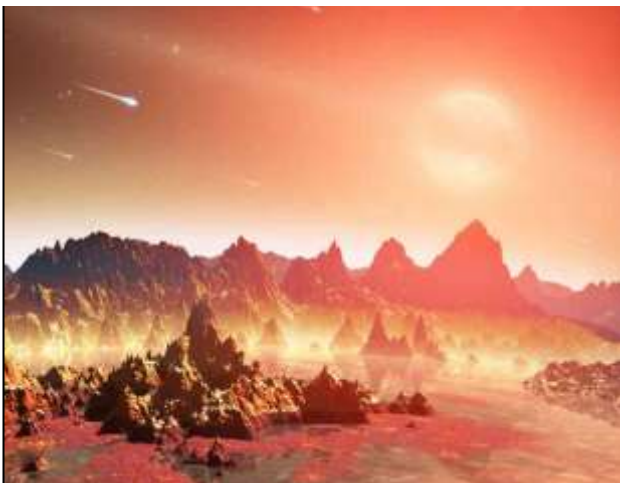
Believe it or not, these heavy elements — assembled into complex molecules — are unavoidable by this point in the Universe. Enough stars have lived and died that all the elements of the periodic table exist in fairly high abundances all throughout the galaxy. But are they assembled correctly? Taking a look towards the heart of our own galaxy is molecular cloud Sagittarius B, shown at the top of this page. In addition to water, sugars, benzene rings and other organic molecules that just “exist” in interstellar space, we find surprisingly complex ones.



Organic molecules found throughout the Universe, particularly towards the galactic center. Image credit: Oliver Baum, University of Cologne.

Like ethyl formate (left) and n-propyl cyanide (right), the former of which is responsible for the smell of raspberries! Molecules just as complex as these are literally in every molecular cloud, protoplanetary disk and stellar outflow that we’ve measured. So with tens of billions of chances in our galaxy alone, and the building blocks already in place, you might think — as Fermi did — that the odds of intelligent life arising many times in our own galaxy is inevitable.

But first, we need to make life from non-life. This is no small feat, and is one of the greatest puzzles around for natural scientists in all disciplines: the problem of abiogenesis. At some point, this happened for us, whether it happened in space, in the oceans, or in the atmosphere, it happened, as evidenced by our very planet, and its distinctive diversity of life. But thus far, we’ve been unable to create life from non-life in the lab. So it’s not yet possible to say how likely it is, although we’ve taken some amazing steps in recent decades. It could be something that happens on as many as 10–25% of the possible worlds, which means up to 20 billion planets in our galaxy could have life on them. (Including — past or present — others in our own Solar System, like Mars, Europa, Titan or Enceladus.) That’s our optimistic estimate.



A young planet with the potential conditions for life could grow into an Earth-like world, or could remain devoid of life forever. Image credit: NASA / JPL-Caltech.

But it could be far fewer than that as well. Was life on Earth likely? In other words, if we performed the chemistry experiment of forming our Solar System over and over again, would it take hundreds, thousands or even millions of chances to get life out once?

Conservatively, let’s say it’s only one-in-a-million, which still means, given the pessimistic end of 40 billion planets with the right temperature, there are still at least 40,000 planets out there in our galaxy alone with life on them.

But we want something even more than that; we’re looking for large, specialized, multicellular, tool-using creatures. So while, by many measures, there are plenty of intelligent animals, we are interested in a very

particular type of intelligence. Specifically, a type of intelligence that can *communicate* with us, despite the vast distances between the stars! So how common is that? From the first, self-replicating organic molecule to something as specialized and differentiated as a human being, we know we need billions of years of (roughly) constant temperatures, the right evolutionary steps, and a whole lot of luck. What are the odds that such a thing would have happened? One-in-a-hundred? Well, optimistically, maybe. That might be how many of these planets stay at constant temperatures, avoid 100% extinction catastrophes, evolve multicellularity, gender, become differentiated and **encephalized** enough to eventually learn to use tools.



Once intelligence, tool use and curiosity combine in a single species, perhaps interstellar ambitions become inevitable. Image credit: Original source Dennis Davidson for <http://www.nss.org/>, retrieved from Brian Shiro at Astronaut For Hire.

But it could be far fewer; we are not an inevitable consequence of evolution so much as a happy accident of it. Even one-in-a-million seems like it might be too optimistic for the odds of human-like animals evolving on an Earth-like world with the right ingredients for life; I could easily imagine that it would take a billion Earths (or more) to get something like human beings out just once.

If we take the optimistic estimate of the optimistic estimate above, perhaps 200 million worlds are out there capable of communicating with us, in our galaxy alone. But if we take the pessimistic estimate about both life arising and the odds of it achieving intelligence, there's only a one-in-25,000 chance that our galaxy would have even one such civilization. In other words, life is a fantastic bet, but intelligent life may not be. And that's according to reasonable scientific estimates, but it assumes we're being honest about our uncertainties here, too. So the conditions for life are definitely everywhere, but life itself could be common or rare, and what we consider intelligent life could be common, rare or practically non-existent in our galaxy. As science finds out more, we'll learn more about that.

And finally...



Reaching, broadcasting and listening for the evidence of others has so far returned an empty, lonely result. Image credit: Victor Bobbett.

3.) If we don't find life in the places and under the conditions where we expect it, can that prove the existence of God? Certainly, there are people that will argue that it does. But to me, that's a terrible way to place your faith. Consider this: Do you want or need your belief in a divine or supernatural origin to the

Universe to be based in something that could be scientifically disproven?

I am very open about *not* being a man of faith myself, but of having tremendous respect for those who are believers. The wonderful thing about science is that it is for everybody who's willing to look to the Universe itself to find out more information about it. Why would your belief in God require that science give a specific answer to this question that we don't yet know the answer to? Will your faith be shaken if we find that, hey, guess what, chemistry works to form life on other worlds the same way it worked in the past on this one? Will you feel like you've achieved some sort of spiritual victory if we scour the galaxy and find that human beings are the most intelligent species on all the worlds of the Milky Way?



The Milky Way as seen at La Silla Observatory. Image credit: ESO / Håkon Dahle.

Or, can your beliefs — whatever they are — stand up to whatever scientific truths the Universe reveals about itself, regardless of what they are? In the professional opinion of practically all scientists who study the Universe, it is very likely that there is life on other worlds, and that there's a very good chance — if we invest in looking for it — that we'll be able to find the first biological signatures on other worlds within a single generation. Whether there's intelligent life beyond Earth, or more specifically, intelligent life beyond Earth in our galaxy that's still alive right now, is a more dubious proposition, but the outcome of this scientific question in no way favors or disfavors the existence of God, any more than the order of whether fish or birds evolved first on Earth favors or disfavors a deity's existence.



There may or may not be other worlds very, very similar to our own out there, but neither result is necessarily an indicator of a divine presence. Image credit: Wikimedia Commons / Lucianomendez.

The truths of the Universe are written out there, on the Universe itself, and are accessible to us all through the process of inquiry. To allow an uncertain faith to stand in as an answer where scientific knowledge is required does us all a disservice; the illusion of knowledge — or reaching a conclusion before obtaining the evidence — is a poor substitute for what we might actually come to learn, if only we ask the right questions. Science can never prove or disprove the existence of God, but if we use our beliefs as an excuse to draw conclusions that scientifically, we're not ready for, we run the grave risk of depriving ourselves of what we might have come to truly learn.

So as Obama's presidency draws to a close and a Trump presidency begins, I implore you: don't let your faith, whatever it may be, close you off to the joys and wonders of the natural world. The joys of knowing — of

figuring out the answers to questions for ourselves — is one that none of us should be cheated out of. May your faith, if you have one, only serve to enhance and enrich you, not take the wonder of science away!

By Ethan Siegel, Astrophysicist and author, founder and primary writer of Starts With A Bang. www.forbes.com, on Yahoo, 20 Jan 2017,

8. 'I KNOW THEY ARE GOING TO DIE.' THIS FOSTER FATHER TAKES IN ONLY TERMINALLY ILL CHILDREN



Mohamed Bzeek holds the hand of his 6-year-old foster daughter, who was born with a rare brain malformation and cannot see, hear or speak. He has cared for terminally ill foster children in L.A. County for more than two decades. (Genaro Molina / Los Angeles Times)

The children were going to die. Mohamed Bzeek knew that. But in his more than two decades as a foster father, he took them in anyway — the sickest of the sick in Los Angeles County's sprawling foster care system. He has buried about 10 children. Some died in his arms.

Now, Bzeek spends long days and sleepless nights caring for a bedridden 6-year-old foster girl with a rare brain defect. She's blind and deaf. She has daily seizures. Her arms and legs are paralyzed. Bzeek, a quiet, devout Libyan-born Muslim who lives in Azusa, just wants her to know she's not alone in this life.

"I know she can't hear, can't see, but I always talk to her," he said. "I'm always holding her, playing with her, touching her. ... She has feelings. She has a soul. She's a human being." He's the only one that would take a child who would possibly not make it.— Melissa Testerman, Department of Children and Family Services intake coordinator

Of the 35,000 children monitored by the county's Department of Children and Family Services, there are about 600 children at any given time who fall under the care of the department's Medical Case Management Services, which serves those with the most severe medical needs, said Rosella Yousef, an assistant regional administrator for the unit.

There is a dire need for foster parents to care for such children. And there is only one person like Bzeek. "If anyone ever calls us and says, 'This kid needs to go home on hospice,' there's only one name we think of," said Melissa Testerman, a DCFS intake coordinator who finds placements for sick children. "He's the only one that would take a child who would possibly not make it."

Typically, she said, children with complex conditions are placed in medical facilities or with nurses who have opted to become foster parents. But Bzeek is the only foster parent in the county known to take in terminally ill children, Yousef said. Though she knows the single father is stretched thin caring for the girl, who requires around-the-clock care, Yousef still approached him at a department Christmas party in December and asked if he could possibly take in another sick child. This time, Bzeek politely declined.

Bzeek is a quiet, religious man who wants his foster daughter to know she's not alone in this life. (Genaro Molina / Los Angeles Times)



The girl sits propped up with pillows in the corner of Bzeek’s living room couch. She has long, thin brown hair pulled into a ponytail and perfectly arched eyebrows over unseeing gray eyes. Because of confidentiality laws, the girl is not being identified. But a special court order allowed The Times to spend time at Bzeek’s home and to interview people involved in his foster daughter’s case. The girl’s head is too small for her 34-pound body, which is too small for her age. She was born with an encephalocele, a rare malformation in which part of her brain protruded through an opening in her skull, according to Dr. Suzanne Roberts, the girl’s pediatrician at Children’s Hospital Los Angeles. Neurosurgeons removed the protruding brain tissue shortly after her birth, but much of her brain remains undeveloped.

She has been in Bzeek’s care since she was a month old. Before her, he cared for three other children with the same condition. “These kids, it’s a life sentence for them,” he said. Bzeek, 62, is a portly man with a long, dark beard and a soft voice. The oldest of 10 children, he came to this country from Libya as a college student in 1978.

Years later, through a mutual friend, he met a woman named Dawn, who would become his wife. She had become a foster parent in the early 1980s, before she met Bzeek. Her grandparents had been foster parents, and she was inspired by them, Bzeek said. Before she met Bzeek, she opened her home as an emergency shelter for foster children who needed immediate placement or who were placed in protective custody.

The key is, you have to love them like your own.— Mohamed Bzeek. Dawn Bzeek fell in love with every child she took in. She took them to professional holiday photo sessions, and she organized Christmas gift donation drives for foster children. She was funny, Bzeek said during a recent drive home from the hospital. She was absolutely terrified of spiders and bugs, so much that even Halloween decorations creeped her out — but she was never scared by the children’s illnesses or the possibility that she would die, Bzeek said.

The Bzeeks opened their Azusa home to dozens of children. They taught classes on foster parenting — and how to handle a child’s illness and death — at community colleges. Dawn Bzeek was such a highly regarded foster mother that her name appeared on statewide task forces for improving foster care alongside doctors and policymakers. Bzeek started caring for foster children with Dawn in 1989, he said. Often, the children were ill.

Mohamed Bzeek first experienced the death of a foster child in 1991. She was the child of a farm worker who was pregnant when she breathed in toxic pesticides sprayed by crop dusters. She was born with a spinal disorder, wore a full body cast and wasn’t yet a year old when she died on July 4, 1991, as the Bzeeks prepared dinner. “This one hurt me so badly when she died,” Bzeek said, glancing at a photograph of a tiny girl in a frilly white dress, lying in a coffin surrounded by yellow flowers.

By the mid-1990s, the Bzeeks decided to specifically care for terminally ill children who had do-not-resuscitate orders because no one else would take them in. There was the boy with short-gut syndrome who was admitted to the hospital 167 times in his eight-year life. He could never eat solid food, but the Bzeeks would sit him at the dinner table, with his own empty plate and spoon, so he could sit with them as a family.

There was the girl with the same brain condition as Bzeek’s current foster daughter, who lived for eight days after they brought her home. She was so tiny that when she died a doll maker made an outfit for her funeral. Bzeek carried her coffin in his hands like a shoe box. “The key is, you have to love them like your own,” Bzeek said recently. “I know they are sick. I know they are going to die. I do my best as a human being and leave the rest to God.”



“I know she can’t hear, can’t see, but I always talk to her,” Mohamed Bzeek says. (Genaro Molina / Los Angeles Times)

Bzeek’s only biological son, Adam, was born in 1997 — with brittle bone disease and dwarfism. He was a child so fragile that changing his diaper or his socks could break his bones. Bzeek said he was never angry about his own son’s disabilities. He loved him all the

same. "That's the way God created him," Bzeek said.

Now 19, Adam weighs about 65 pounds and has big brown eyes and a shy grin. When at home, he gets around the house on a body skateboard that his father made for him out of a miniature ironing board, zooming across the wood floor, steering with his hands. Adam studies computer science at Citrus College, driving his electric wheelchair to class. He's the smallest student in class, Bzeek said, "but he's a fighter."

Adam's parents never glossed over how sick his foster siblings were, and they told him the children were going to eventually die, Bzeek said. They accepted death as part of life — something that made the small joys of living all the more meaningful. "I love my sister," the shy teenager said of the foster girl. "Nobody should have to go through so much pain."

About 2000, Dawn Bzeek, once such an active advocate for foster children, became ill. She suffered from powerful seizures that would leave her weak for days. She could hardly leave the house because she didn't want to collapse in public. The frustrations of her illness wore on her, Bzeek said. There was stress in the marriage, and she and Bzeek split in 2013. She died a little over a year later. Bzeek chokes up when he talks about her. When it came to facing the difficulties of the children's illnesses, the knowledge that they would die, she was always the stronger one, he said.

On a chilly November morning, Bzeek pushed the girl's wheelchair and the IV pole that carries her feeding formula into Children's Hospital on Sunset Boulevard. She was wrapped in a soft pink blanket, her head resting on a pillow with the stitched words: "Dad is like duct tape holding our home together." The temperatures had been bouncing up and down that week, and the girl had a cold. Her brain cannot fully regulate her body temperature, so one leg was hot while the other was cold.

On the elevator, her face glowed bright red as she coughed, her throat filled with phlegm, screaming for air. People in the elevator looked away. Bzeek rubbed her cheek playfully and held her hand, waving it playfully. "Heeeey, mama," he cooed in her ear, calming her down.

For Bzeek, the hospital has become a second home. When he's not here, he's often on the phone with her many doctors, the insurers who fight over who's paying for it all, the lawyers who represent her and her social workers. Any time they leave the house together, he carries a thick black binder filled with her medical records and pages of medications. Still, Bzeek — who had to be licensed through the county to care for medically fragile children and receives about \$1,700 a month for her care — is not able to make medical decisions for her.

Roberts entered the exam room, smiling at the girl's frilly socks and brown dress with fall-colored leaves. "There's our princess," the doctor said. "She's in her pretty dress, as always."

Roberts has known Bzeek for years and has seen many of his foster children. By the time this girl was age 2, Roberts said, doctors said there were no more interventions to improve her condition. "Nobody ever wants to give up," she said. "But we had run through the options." But the girl, who is hooked to feeding and medication tubes at least 22 hours a day, has lived as long as she has because of Bzeek, the doctor said.

"When she's not sick and in a good mood, she'll cry to be held," Roberts said. "She's not verbal, but she can make her needs known. ... Her life is not complete suffering. She has moments where she's enjoying herself and she's pretty content, and it's all because of Mohamed."



Mohamed Bzeek spends long days and sleepless nights caring for the bedridden child. (Genaro Molina / Los Angeles Times)

Other than trips to the hospital and Friday prayers at the mosque — when the day nurse watches her — Bzeek rarely leaves the house. To avoid choking, the girl sleeps sitting up. Bzeek sleeps on a second couch next to hers. He doesn't sleep much.

On a Saturday in early December, Bzeek, Adam and the girl's nurse, Marilou Terry, had a celebratory lunch for the child's sixth birthday. He invited her biological parents. They didn't come. Bzeek crouched in front of the girl — wearing a long, red-and-white dress and matching socks — and held her hands, clapping them together. "Yay!" he said, cheerfully. "You are 6! 6! 6!" Bzeek lit six birthday candles in a cheesecake and sat the girl on the kitchen table, holding the cake near her face so she could feel the warmth of the flames.

As they sang "Happy Birthday," Bzeek leaned over her left shoulder, his beard gently brushing the side of her face. She smelled the smoke, and a small smile crossed her face.



Hailey Branson-Potts, Contact Reporter, Google/Los Angeles Times, 8 February 2017

9. ARCHAEOLOGISTS DISCOVER NEW DEAD SEA SCROLLS CAVE

Archaeologists have uncovered a new cave that once housed Dead Sea Scrolls, in a discovery described as one of the "most important" in 60 years. The Hebrew University in Jerusalem said the scrolls were missing from the cave, though, but hopes to find others. The Dead Sea Scrolls, which include the oldest known manuscripts of the Hebrew Bible, date from the 3rd century BC to the 1st century AD.



The around 900 scrolls were discovered between 1947 and 1956 in the Qumran caves above the Dead Sea. "This discovery of a 12th cave could revolutionise the information we have on the Dead Sea Scrolls," Hebrew University archaeologist Oren Gutfeld told AFP, calling it one of the "most important" discoveries since 1956.

The parchment and papyrus scrolls contain Hebrew, Greek and Aramaic writing, and include several of the earliest-known texts from the Bible, including the oldest surviving copy of the Ten Commandments. The cave discovered west of Qumran in the occupied West Bank contained no

manuscripts, but there is ample evidence of their earlier presence. This includes fragments of pottery in which they were placed and the leather straps, Gutfeld said.

Many of the caves containing the manuscripts were looted in the 1950s. Heads of pickaxes dating from that time were found in the cave in another indication they had been looted, a Hebrew University statement said. "We hope to find other caves containing or having contained manuscripts as part of the operation launched by the Antiquities Authority to carry out systematic excavations in the caves of the Judean Desert (where the Dead Sea is located)," Gutfeld added.

Many experts believe the manuscripts of the Dead Sea were written by the Essenes, a dissident Jewish sect that had retreated into the desert. Other scholars believe they came from libraries of the Second Jewish Temple in Jerusalem and private libraries sheltered in caves. The most recent scrolls date to around 70 AD, when Roman troops destroyed the temple.

The artefacts are mostly housed at the Israel Museum in Jerusalem, where some of the larger pieces are shown at the dimly lit Shrine of the Book. The Shrine's white ceramic dome recalls the lid of the jars in which the manuscripts were uncovered.

Jerusalem (AFP) – Yahoo Science, 9 February 2017

10. INMATES ESCAPE, GRAB SOME STUFF, SNEAK BACK INTO PRISON – FOR YEARS

Inmates trying to break out of prison is nothing new. But inmates breaking out, then breaking right back in? It's apparently been happening for years at a federal facility in Atlanta. Back in January 2013, the Atlanta Police Department started investigating inmates "temporarily escaping" from the medium-security US Penitentiary in the city, according to court documents filed in what appears to be the latest unapproved furlough. Cops believe the inmates escaped through holes cut in the prison fence.



Court records show inmates at the US Penitentiary in Atlanta have been breaking out -- and back in -- for years.

Officers first noticed a car parked near the prison fence line. The people inside wore ski masks and jumpsuits. When cops approached, the suspects climbed the fence and ran back onto prison grounds, court records show. Inside the car, cops found bottled alcohol, 24 cell phones and two loaded handguns, documents show. Since then, APD has frequently checked the area. Late last year, officers discovered two man-sized holes in the fence, court records state. Nearby were a prison-issued laundry bag, prison-issued gloves, an MP3 player and several trash bags. A month later, surveillance cameras were installed along the prison fence, and over the next three weeks, cops watched as inmates escaped to retrieve large bags of contraband, documents show.

Then on February 3, one inmate's luck ran out. Justin B. Stinson allegedly escaped though the fence and grabbed a large black duffel back filled with contraband. As he was trying to sneak back into the penitentiary, FBI agents arrested him, according to court documents. The FBI found Stinson with a cell phone, a pair of scissors, two 1.75-liter bottles of Jose Cuervo tequila, two cartons of Newport cigarettes, four boxes of Black & Mild Cigars and some food. The US attorney's office in Atlanta, the FBI and the Bureau of Prisons declined to comment, citing the ongoing investigation.

CNN's MaryLynn Ryan contributed to this report.



By AnneClaire Stapleton, CNN, on Yahoo News, February 9, 2017

11. 'DEAD' TEEN WAKES UP ON THE WAY TO HIS OWN FUNERAL

A 17-year-old — presumed dead by his parents and relatives — miraculously woke up on the way to his own funeral in an Indian village, according to a report. Kumar Marewad was bitten by a stray dog one month ago and after he came down with a high fever last week, he was rushed to a hospital in Dharwad, Karnataka, India, the Times of India reported.

Kumar's condition worsened, with an infection from the dog bite spreading throughout his body, and he was put on a ventilator. Doctors told his family that if he was taken off life support, he wouldn't survive. The teen's family made the decision to bring him home and once they presumed him dead, they quickly made arrangements for his funeral.

"We had decided to take Kumar home after doctors told us his chances of survival were bleak once taken off the ventilator," Kumar's brother-in-law Sharanappa Naikar told the news outlet. On the way to his funeral in Dharwad's Managundi village — about a mile from where the ceremony was to take place — Kumar suddenly came back to life, opening his eyes, wiggling his hands and legs, and breathing fast, according to the Times of India. He was quickly rushed to a nearby hospital and put back on a ventilator. "We suspect he suffers from meningoencephalitis, an infection caused due to dog bite," said his doctor, Mahesh Neelakhantannavar. Kumar's parents told the news outlet they "need support for his treatment."

By Natalie Musumeci, New York Post, on Google/Yahoo News, February 22, 2017

12. TOO MUCH REST COULD BE A PROBLEM FOR OLDER ADULTS, STUDY FINDS

Americans of all ages love to complain about how busy they are and the hours of sleep they are giving up to live their best lives, but a new study found that some people may be making good choices when it comes to avoiding too many hours in bed. Older adults who suddenly start to sleep more than nine hours a night are at risk for developing dementia, the research found. Compared with elderly people who slept nine hours or less, sleepy heads face double the risk of being confronted by the illness, the New York Times reported Wednesday.

To be sure, sleeping more may not be something potential dementia patients can avoid. “We’re not suggesting you go wake up Grandpa. We think this might be a marker for the risk of dementia, not a cause” of the illness, said Dr. Sudha Seshadri, a professor of neurology at Boston University School of Medicine and the senior author of the study, in Neurology. The study observed 2,457 72 years old in Massachusetts who had a habit of excessive slumber. They also were likely to have Alzheimer’s, a type of dementia that affects the brain. “My suspicion is that this is a compensatory mechanism: that at a time when amyloid is building up in the brain, people may be sleeping longer as the body is reacting and trying to remove it from the brain,” Seshadri added about his hypothesis.

So how much sleep is enough? It depends on how old you are, according to most medical professionals. Newborns need up to 17 hours a day, toddlers and young children need roughly 13 hours a day, older children need 11 hours and teenagers need 10 hours. Adults can get by with seven to nine hours, while older adults tend to sleep more lightly. For the ideal rest, make sure your sleep is uninterrupted. As for all your friends who boast about only getting just five hours of sleep or less? They may not be living their best lives, after all. People who don't sleep enough can't do as many complex mental tasks, research shows.

By Cristina Silva, International Business Times, Yahoo News, 23 February 2017

13. WOULD YOU LIKE WINE WITH YOUR DINNER? YES PLEASE. RED OR WHITE?

Is Red Wine Healthier Than White Wine? Whether you prefer white or red wine is generally a matter of taste. But if you want the healthiest pick, which should you choose? Red wine has drawn lots of attention for its research-backed potential to lower the risk of heart disease and lengthen your lifespan. Does white wine have the same benefits?

This article will review what you need to know about red and white wine—how they're made, what to watch out for and which is healthier.

What Is Wine?

Wine is made from fermented grape juice. Grapes are picked, crushed and placed in buckets or vats to ferment. The process of fermentation turns the natural sugars in the grape juice into alcohol. Fermentation can occur naturally, but sometimes winemakers add yeast to help control the process.

The crushed grapes are put through a press, which removes the skins and other sediment. Whether this step is done before or after fermentation determines whether the wine becomes red or white.



To make white wine, grapes are pressed before fermentation. Red wine is pressed after fermentation. After this step, the wine is aged in stainless steel or oak barrels until it's ready to be bottled.

Summary: Wine is made from fermented grape juice. The grapes are picked, crushed and then allowed to ferment in buckets or vats.

What's the Difference Between Red and White Wine?

The main difference between white and red wine has to do with whether the grape juice is fermented with the grape skins. To make white wine, grapes are pressed and skins, seeds and stems are removed before fermentation.

However, to make red wine, the crushed grapes are transferred to vats directly and they ferment with the skin, seeds and stems. The grape skins lend the wine its pigment, as well as many of the distinctive health compounds found in red wine.

As a result of steeping with the grape skins, red wine is particularly rich in plant compounds that are present in those skins, such as tannins and resveratrol. White wine also has some of these healthy plant compounds, but generally in much lower amounts.

Many different grape varieties are used to produce wine, including Pinot Gris, Syrah and Cabernet Sauvignon. While red varieties are used to make red wine, white wine can actually be made from red or white grapes. For instance, traditional French champagne is made with the red Pinot Noir grape.

Many countries produce wine. Some of the main wine-growing regions are in France, Italy, Spain, Chile, South Africa, Australia and California in the U.S. While most regions grow several types of grape varieties, some places are particularly known for one or two, such as Napa Valley Chardonnay, Spanish Tempranillo and South African Chenin Blanc.

Summary: Red wine grapes are fermented with the skin on, which gives the wine its color and provides beneficial plant compounds. Grapes for white wine, on the other hand, have their skins removed.

Nutrition Comparison

Red and white wine have very similar nutrition profiles. However, looking at the nutrient content per 5-ounce (148-ml) glass, you can see that there are some differences):

	Red Wine	White Wine
Calories	125	121
Carbs	4 grams	4 grams
Sugars	1 gram	1 gram
Manganese	10% of the RDI	9% of the RDI
Potassium	5% of the RDI	3% of the RDI
Magnesium	4% of the RDI	4% of the RDI
Vitamin B6	4% of the RDI	4% of the RDI
Iron	4% of the RDI	2% of the RDI
Riboflavin	3% of the RDI	1% of the RDI
Phosphorus	3% of the RDI	3% of the RDI
Niacin	2% of the RDI	1% of the RDI
Calcium, vitamin K, zinc	1% of the RDI	1% of the RDI



Overall, red wine has a slight edge over white because it has higher amounts of some vitamins and minerals. Nevertheless, white wine contains fewer calories.

Summary: In terms of nutrients, red and white wine are neck and neck. However, red wine has slightly higher levels of some vitamins and minerals.

The Benefits of Red Wine

Because it ferments with grape skins and seeds, red wine is very high in plant compounds that deliver a variety of health benefits.

It May Help Reduce Heart Disease Risk

Red wine is the supposed secret behind the French paradox. That's the notion that there's relatively little heart disease in France, despite a tradition of eating a diet high in saturated fat. Research has found that drinking red wine may have a protective effect on the cardiovascular system. In fact, it's been linked to a 30 percent lower risk of dying from heart disease.

In part, that may be because wine contains compounds that have both antioxidant and anti-inflammatory effects. These help reduce heart disease risk.

It May Help Increase "Good" HDL Cholesterol

Red wine has also been shown to increase levels of "good" HDL cholesterol, which is linked to lower rates of heart disease. A small study found that adults who were told to drink 1–2 glasses of red wine daily for four weeks saw an 11–16 percent increase in their HDL levels, compared to those who simply drank water or water and a grape extract.

It May Slow Down Brain Decline

Several studies have suggested that drinking red wine can help slow down age-related mental decline. This may partly be due to the antioxidant and anti-inflammatory activity of resveratrol, an antioxidant-like compound in red wine. Resveratrol seems to prevent protein particles called beta-amyloids from forming. These beta-amyloids play a key role in forming the plaques in the brain that are a hallmark of Alzheimer's disease.

Other Benefits of Resveratrol

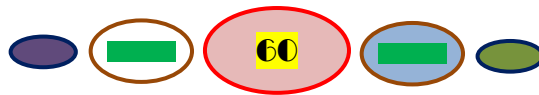
Resveratrol has been much studied for its potential benefits as a supplement. In these concentrated doses, resveratrol seems to have the following benefits:

- Eases joint pain: It prevents cartilage from getting damaged.
- Helps with diabetes: It increases insulin sensitivity. In animal studies, resveratrol has prevented complications from diabetes.
- Extends lifespan of various organisms: It does this by activating genes that ward off the diseases of aging.
- May help with cancer: Resveratrol's potential to prevent and treat cancer has been widely studied, but results have been mixed.

Summary: Red wine has been linked with a variety of health benefits. It's thought to reduce the risk of heart disease, raise HDL cholesterol and slow age-related mental decline.

Other Possible Health Benefits of Wine

A lot of research has specifically highlighted red wine, but white wine and other types of alcohol are also linked to health benefits.



Here are some of the main ones:

- Reduced risk of heart disease: More than 100 studies have shown that moderate alcohol consumption is linked with a 25–40 percent reduction in the risk of heart disease.
- Lowered risk of death from heart disease or stroke: In a Danish study, people who drank low-to-moderate amounts of wine were less likely to die from heart disease or stroke, compared to people who drank beer or other spirits.
- Better cholesterol levels: Moderate amounts of alcohol also seem to improve cholesterol levels.
- Lowered risk of death: Many population studies have shown wine drinkers to have lower risks of death from all causes, including from heart disease.
- Reduced risk of neurodegenerative diseases: Light-to-moderate drinkers of wine or other alcohols also have lower risks of neurodegenerative diseases, such as Alzheimer's and Parkinson's, compared to non-drinkers.
- Lowered risk of osteoarthritis: At least one study found that wine drinkers had a lower risk of the disease, compared to beer drinkers.
- Lower risk of some cancers: Observational studies suggest that wine drinkers may have lower rates of lung cancer.

That being said, it's important to keep in mind that these studies are observational in nature. They can not prove cause and effect and should be taken with a grain of salt.

Summary: In general, drinking low-to-moderate amounts of alcohol is linked to a lower risk of some diseases.

Drawbacks of Drinking Wine

The biggest drawbacks of drinking wine come from drinking too much of it). How much is too much depends on who you ask, since guidelines for low-risk alcohol consumption vary between countries. The World Health Organization (WHO) recommends no more than two standard drinks a day, five days a week).

Many individual countries, including the US, recommend limiting alcohol to less than two drinks a day for men and one drink a day for women. Some countries' upper limits are even less than that. A standard drink is defined as a 5-ounce (148-ml) glass of 12 percent alcohol wine.

Note that a lot of "big" reds, such as those from California, are often higher in alcohol, in the range of 13–15 percent by volume.

The health benefits of red wine can easily be negated by drinking too much. In excess amounts, it can cause organ damage, dependency and brain damage). Drinking too much may also increase your risk of contracting infectious diseases, because it may weaken your immune system. Furthermore, drinking alcohol seems to raise the risk of developing multiple types of cancer. These serious risks are the main reasons health experts urge people not to start drinking for the sake of health.

Summary: Drinking alcohol of any kind can have negative health consequences, especially if you drink too much.

Is Red Wine Healthier Than White Wine?

If you are going to drink wine, it seems clear that red wine is significantly healthier—or less bad—than white wine. In other words, red wine is the clear winner when it comes to health effects. That being said, consuming alcohol should never be promoted as a way to improve health, given that the harmful effects can be massive if you drink too much of it.

Additionally, most of the studies showing benefits are observational in nature, meaning they can't prove cause and effect. If you do enjoy drinking wine, red wine is the better choice, but limiting your alcohol consumption (or avoiding it altogether) is always the safest choice.

Note by the Editor:

1. This article was extracted from Google/Yahoo towards the end of February 2017. The Editor apologises for the unintentional omission of the article's author; the article was no longer to be seen after some searching.
2. The intention of including the article in this newsletter is to provide useful information to whoever is interested, including those members of the CICC who do take wine during meals.

14. IS THERE A GOD? DOES GOD EXIST? HERE ARE SIX STRAIGHTFORWARD REASONS TO BELIEVE THAT GOD IS REALLY THERE

Just once wouldn't you love for someone to simply show you the evidence for God's existence? No arm-twisting. No statements of, "You just have to believe." Well, here is an attempt to candidly offer some of the reasons which suggest that God exists.

But first consider this. When it comes to the possibility of God's existence, the Bible says that there are people who have seen sufficient evidence, but they have suppressed the truth about God. On the other hand, for those who want to know God if he is there, he says, "You will seek me and find me; when you seek me with all your heart, I will be found by you." Before you look at the facts surrounding God's existence, ask yourself, *If God does exist, would I want to know him?* Here then, are some reasons to consider...

1. Does God exist? The complexity of our planet points to a deliberate Designer who not only created our universe, but sustains it today.

Many examples showing God's design could be given, possibly with no end. But here are a few:

The Earth...its size is perfect. The Earth's size and corresponding gravity holds a thin layer of mostly nitrogen and oxygen gases, only extending about 50 miles above the Earth's surface. If Earth were smaller, an atmosphere would be impossible, like the planet Mercury. If Earth were larger, its atmosphere would contain free hydrogen, like Jupiter. Earth is the only known planet equipped with an atmosphere of the right mixture of gases to sustain plant, animal and human life.

The Earth is located the right distance from the sun. Consider the temperature swings we encounter, roughly -30 degrees to +120 degrees. If the Earth were any further away from the sun, we would all freeze. Any closer and we would burn up. Even a fractional variance in the Earth's position to the sun would make life on Earth impossible. The Earth remains this perfect distance from the sun while it rotates around the sun at a speed of nearly 67,000 mph. It is also rotating on its axis, allowing the entire surface of the Earth to be properly warmed and cooled every day.



And our moon is the perfect size and distance from the Earth for its gravitational pull. The moon creates important ocean tides and movement so ocean waters do not stagnate, and yet our massive oceans are restrained from spilling over across the continents.

Water...colorless, odorless and without taste, and yet no living thing can survive without it. Plants, animals and human beings consist mostly of water (about two-thirds of the human body is water). You'll see why the characteristics of water are uniquely suited to life:

It has wide margin between its boiling point and freezing point. Water allows us to live in an environment of fluctuating temperature changes, while keeping our bodies a steady 98.6 degrees.



Water is a universal solvent. This property of water means that various chemicals, minerals and nutrients can be carried throughout our bodies and into the smallest blood vessels.

Water is also chemically neutral. Without affecting the makeup of the substances it carries, water enables food, medicines and minerals to be absorbed and used by the body.

Water has a unique surface tension. Water in plants can therefore flow upward against gravity, bringing life-giving water and nutrients to the top of even the tallest trees.

Water freezes from the top down and floats, so fish can live in the winter.

Ninety-seven percent of the Earth's water is in the oceans. But on our Earth, there is a system designed which removes salt from the water and then distributes that water throughout the globe. Evaporation takes the ocean waters, leaving the salt, and forms clouds which are easily moved by the wind to disperse water over the land, for vegetation, animals and people. It is a system of purification and supply that sustains life on this planet, a system of recycled and reused water.



The human brain...simultaneously processes an amazing amount of information. Your brain takes in all the colors and objects you see, the temperature around you, the pressure of your feet against the floor, the sounds around you, the dryness of your mouth, even the texture of your keyboard. Your brain holds and processes all your emotions, thoughts and memories. At the same time your brain keeps track of the ongoing functions of your body like your breathing pattern, eyelid movement, hunger and movement of the muscles in your hands.

The human brain processes more than a million messages a second. Your brain weighs the importance of all this data, filtering out the relatively unimportant. This screening function is what allows you to focus and operate effectively in your world. The brain functions differently than other organs. There is an intelligence to it, the ability to reason, to produce feelings, to dream and plan, to take action, and relate to other people.



The eye...can distinguish among seven million colors. It has automatic focusing and handles an astounding 1.5 million messages -- simultaneously. Evolution focuses on mutations and changes from and within existing organisms. Yet evolution alone does not fully explain the initial source of the eye or the brain -- the start of living organisms from nonliving matter.

2. Does God exist? The universe had a start - what caused it?

Scientists are convinced that our universe began with one enormous explosion of energy and light, which we now call the Big Bang. This was the singular start to everything that exists: the beginning of the universe, the start of space, and even the initial start of time itself.

Astrophysicist Robert Jastrow, a self-described agnostic, stated, "The seed of everything that has happened in the Universe was planted in that first instant; every star, every planet and every living creature in the Universe came into being as a result of events that were set in motion in the moment of the cosmic explosion...The Universe flashed into being, and we cannot find out what caused that to happen."



Steven Weinberg, a Nobel laureate in Physics, said at the moment of this explosion, "the universe was about a hundred thousands million degrees Centigrade...and the universe was filled with light."

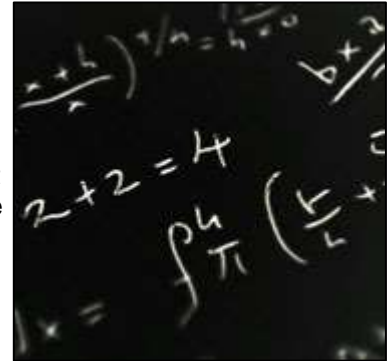
The universe has not always existed. It had a start...what caused that? Scientists have no explanation for the sudden explosion of light and matter.

3. Does God exist? The universe operates by uniform laws of nature. Why does it?

Much of life may seem uncertain, but look at what we can count on day after day: gravity remains consistent, a hot cup of coffee left on a counter will get cold, the earth rotates in the same 24 hours, and the speed of light doesn't change -- on earth or in galaxies far from us.

How is it that we can identify laws of nature that *never* change? Why is the universe so orderly, so reliable?

"The greatest scientists have been struck by how strange this is. There is no logical necessity for a universe that obeys rules, let alone one that abides by the rules of mathematics. This astonishment springs from the recognition that the universe doesn't have to behave this way. It is easy to imagine a universe in which conditions change unpredictably from instant to instant, or even a universe in which things pop in and out of existence."



Richard Feynman, a Nobel Prize winner for quantum electrodynamics, said, "Why nature is mathematical is a mystery...The fact that there are rules at all is a kind of miracle."

4. Does God exist? The DNA code informs, programs a cell's behavior.

All instruction, all teaching, all training comes with intent. Someone who writes an instruction manual does so with purpose. Did you know that in every cell of our bodies there exists a very detailed instruction code, much like a miniature computer program? As you may know, a computer program is made up of ones and zeros, like this: 110010101011000. The way they are arranged tell the computer program what to do. The DNA code in each of our cells is very similar. It's made up of four chemicals that scientists abbreviate as A, T, G, and C. These are arranged in the human cell like this: CGTGTGACTCGCTCCTGAT and so on. There are three billion of these letters in every human cell!!



Well, just like you can program your phone to beep for specific reasons, DNA instructs the cell. DNA is a three-billion-lettered program telling the cell to act in a certain way. It is a full instruction manual.

Why is this so amazing? One has to ask....how did this information program wind up in each human cell? These are not just chemicals. These are chemicals that instruct, that code in a very detailed way exactly how the person's body should develop.

Natural, biological causes are completely lacking as an explanation when programmed information is involved. You cannot find instruction, precise information like this, without someone intentionally constructing it.



5. Does God exist? We know God exists because he pursues us. He is constantly initiating and seeking for us to come to him.

I was an atheist at one time. And like many atheists, the issue of people believing in God bothered me greatly. What is it about atheists that we would spend so much time, attention, and energy refuting something that we don't believe even exists?! What causes us to do that? When I was an atheist, I attributed my intentions as caring for those poor, delusional people...to help them realize their hope was completely ill-founded. To be honest, I also had another motive. As I challenged those who believed in God, I was deeply curious to see if they could convince me otherwise. Part of my quest was to become free from the question of God. If I could conclusively prove to believers that they were wrong, then the issue is off the table, and I would be free to go about my life.

I didn't realize that the reason the topic of God weighed so heavily on my mind, was because God was pressing the issue. I have come to find out that God wants to be known. He created us with the intention that we would know him. He has surrounded us with evidence of himself and he keeps the question of his existence squarely before us. It was as if I couldn't escape thinking about the possibility of God. In fact, the day I chose to acknowledge God's existence, my prayer began with, "Ok, you win..." It might be that the underlying reason atheists are bothered by people believing in God is because God is actively pursuing them.



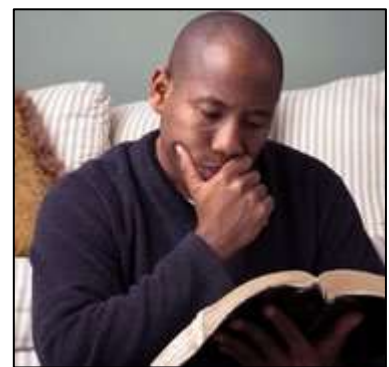
I am not the only one who has experienced this. Malcolm Muggeridge, socialist and philosophical author, wrote, "I had a notion that somehow, besides questing, I was being pursued." C.S. Lewis said he remembered, "...night after night, feeling whenever my mind lifted even for a second from my work, the steady, unrelenting approach of Him whom I so earnestly desired not to meet. I gave in, and admitted that God was God, and knelt and prayed: perhaps, that night, the most dejected and reluctant convert in all of England."

Lewis went on to write a book titled, "Surprised by Joy" as a result of knowing God. I too had no expectations other than rightfully admitting God's existence. Yet over the following several months, I became amazed by his love for me.

6. Does God exist? Unlike any other revelation of God, Jesus Christ is the clearest, most specific picture of God revealing himself to us.

Why Jesus? Look throughout the major world religions and you'll find that Buddha, Muhammad, Confucius and Moses all identified themselves as teachers or prophets. None of them ever claimed to be equal to God. Surprisingly, Jesus did. That is what sets Jesus apart from all the others. He said God exists and you're looking at him. Though he talked about his Father in heaven, it was not from the position of separation, but of very close union, unique to all humankind. Jesus said that anyone who had seen Him had seen the Father, anyone who believed in him, believed in the Father.

He said, "I am the light of the world, he who follows me will not walk in darkness, but will have the light of life." He claimed attributes belonging only to God: to be able to forgive people of their sin, free them from habits of sin, give people a more abundant life and give them eternal life in heaven. Unlike other teachers who focused people on their words, Jesus pointed people to himself. He did not say, "follow my words and you will find truth." He said, "I am the way, the truth, and the life, no one comes to the Father but through me."



What proof did Jesus give for claiming to be divine? He did what people can't do. Jesus performed miracles. He healed people...blind, crippled, deaf, even raised a couple of people from the dead. He had power over objects...created food out of thin air, enough to feed crowds of several thousand people. He performed miracles over nature...walked on top of a lake, commanding a raging storm to stop for some friends. People everywhere followed Jesus, because he constantly met their needs, doing the miraculous. He said if you do not want to believe what I'm telling you, you should at least believe in me based on the miracles you're seeing.

Jesus Christ showed God to be gentle, loving, aware of our self-centeredness and shortcomings, yet deeply wanting a relationship with us. Jesus revealed that although God views us as sinners, worthy of his punishment, his love for us ruled and God came up with a different plan. God himself took on the form of man and accepted the punishment for our sin on our behalf. Sounds ludicrous? Perhaps, but many loving fathers would gladly trade places with their child in a cancer ward if they could. The Bible says that the reason we would love God is because he first loved us.

Jesus died in our place so we could be forgiven. Of all the religions known to humanity, only through Jesus will you see God reaching toward humanity, providing a way for us to have a relationship with him. Jesus proves a divine heart of love, meeting our needs, drawing us to himself. Because of Jesus' death and

resurrection, he offers us a new life today. We can be forgiven, fully accepted by God and genuinely loved by God. He says, "I have loved you with an everlasting love, therefore I have continued my faithfulness to you." This is God, in action.

Does God exist? If you want to know, investigate Jesus Christ. We're told that "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."



God does not force us to believe in him, though he could. Instead, he has provided sufficient proof of his existence for us to willingly respond to him. The earth's perfect distance from the sun, the unique chemical properties of water, the human brain, DNA, the number of people who attest to knowing God, the gnawing in our hearts and minds to determine if God is there, the willingness for God to be known through Jesus Christ. If you need to know more about Jesus and reasons to believe in him, please see: [Beyond Blind Faith](#).

If you want to begin a relationship with God now, you can.

This is your decision, no coercion here. But if you want to be forgiven by God and come into a relationship with him, you can do so right now by asking him to forgive you and come into your life. Jesus said, "Behold, I stand at the door [of your heart] and knock. He who hears my voice and opens the door, I will come into him [or her]." If you want to do this, but aren't sure how to put it into words, this may help: "Jesus, thank you for dying for my sins. You know my life and that I need to be forgiven. I ask you to forgive me right now and come into my life. I want to know you in a real way. Come into my life now. Thank you that you wanted a relationship with me. Amen."

God views your relationship with him as permanent. Referring to all those who believe in him, Jesus Christ said of us, "I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand."

Looking at all these facts, one can conclude that a loving God does exist and can be known in an intimate, personal way.

By Marilyn Adamson, EveryStudent.com, Yahoo

15. HISTORIC RESTORATION OF JESUS' BURIAL SHRINE COMPLETED

Just in time for Easter, a Greek restoration team has completed a historic renovation of the Edicule, the shrine that tradition says houses the cave where Jesus was buried and rose to heaven.

Gone is the unsightly iron cage built around the shrine by British authorities in 1947 to shore up the walls. Gone is the black soot on the shrine's stone façade from decades of pilgrims lighting candles. And gone are fears about the stability of the old shrine, which hadn't been restored in more than 200 years.

"If this intervention hadn't happened now, there is a very great risk that there could have been a collapse," Bonnie Burnham of the World Monuments Fund said Monday. "This is a complete transformation of the monument."

The fund provided an initial \$1.4 million for the \$4 million restoration, thanks to a donation by the widow of the founder of Atlantic Records. Jordan's King Abdullah II and Palestinian President Mahmoud Abbas also chipped in about 150,000 euros each, along with other private and church donations, Burnham said.

The limestone and marble structure stands at the center of the Church of the Holy Sepulcher in Jerusalem, one of the world's oldest churches — a 12th-century building standing on 4th-century

remains. The shrine needed urgent attention after years of exposure to environmental factors like water, humidity and candle smoke.



JERUSALEM (AP) — The tomb of Jesus has been resurrected to its former glory

Three main Christian denominations jealously guard separate sections of the church, but they put aside their longstanding religious rivalries to give their blessing for the restoration. In 2015, Israeli police briefly shut down the building after Israel's Antiquities Authority deemed it unsafe, and repairs began in June 2016.

A restoration team from the National Technical University of Athens stripped the stone slabs from the shrine's façade and patched up the internal masonry of the shrine, injecting it with tubes of grout for reinforcement. Each stone slab was cleaned of candle soot and pigeon droppings, then put back in place. Titanium bolts were inserted into the structure for reinforcement, and frescos and the shrine's painted dome were given a face-lift.

The restorers also made some discoveries. On Oct. 26, the team entered the inner sanctum of the shrine, the burial chamber of Jesus, and temporarily slid open an old marble layer covering the bedrock where Jesus' body is said to have been placed.

Below the outer marble layer was a white rose marble slab engraved with a cross, which the team dated to the late Crusader period of the 14th century. Beneath that marble slab was an even older, grey marble slab protecting the bedrock, and mortar on the slab dates to the 4th century, when Roman Emperor Constantine ordered the Church of the Holy Sepulchre built.

The restorers have cut a small window from the shrine's marble walls for pilgrims to see — for the first time — the bare stone of the ancient burial cave. "It seems we are in front of levels of history that are validated," said Antonia Moropoulou, who supervised the renovation.

The team is dismantling its worksite ahead of a ceremony Wednesday to mark the completion of the renovation, in the presence of two representatives of dueling Christian denominations — Ecumenical Patriarch Bartholomew I, who is the spiritual leader of the world's Orthodox Christians, and a representative of Pope Francis, the leader of the Catholic Church.

Concern for the church's stability has brought Christian denominations together, and Moropoulou hopes it ushers in a "new era" of cooperation. She hopes the communities will make some changes in longstanding customs inside the church, like pilgrims smashing their lit candles onto the Edicule's stone wall, so the structure is not compromised.

Now, money is being raised for another round of restorations — consolidating drainage and sewage pipes underground, around the tomb, to stabilize its foundations — so renovations won't be needed for

years to come. "Here is a monument that has been worshipped through the centuries, and will be worshipped forever," said Moropoulou.

Daniel Estrin, Associated Press, Yahoo News, 19 March 2017

16. THE NAME JESUS

In a cavernous warehouse where Israel stores its archaeological treasures, an ancient burial box is inscribed with the name of Jesus. Not THAT Jesus. Archaeologists in Israel say Jesus was a common name in the Holy Land 2,000 years ago, and that they have found about 30 ancient burial boxes inscribed with it.

Ahead of Easter, Israel's antiquities authority opened up its vast storeroom to reporters on Sunday for a peek at unearthed artifacts from the time of Jesus. Experts say they have yet to find direct archaeological evidence of Jesus Christ, but in recent years have found a wealth of material that helps fill out historians' understanding of how Jesus may have lived and died. "There's good news," said Gideon Avni, head of the archaeological division of the Israel Antiquities Authority. "Today we can reconstruct very accurately many, many aspects of the daily life of the time of Christ."

Israel is one of the most excavated places on the planet. Some 300 digs take place each year, including about 50 foreign expeditions from as far away as the United States and Japan, the Antiquities Authority said. About 40,000 artifacts are dug up in Israel each year. A third of all the antiquities found attest to the ancient Christian presence in the Holy Land, Avni said. Historians now know how long it took to travel between cities and villages where Jesus preached, and what those places looked like at the time.

Avni said knowledge of the period has advanced over the past 20 years. "We can reconstruct precisely how the country looked," he said. In a brightly-lit, 5,000-square meter (54,000-sq. feet) warehouse crammed with stacks of ancient jugs and pottery sherds — what the Antiquities Authority calls its "Ali Baba cave" of ancient treasures — officials set up a simple white table with finds from the time of Jesus.

There were well-preserved limestone drinking cups and dishes, widely used by Jews in the Holy Land at the time as part of their strict practice to ensure the ritual purity of their food. There was an intricately decorated limestone burial box belonging to a scion of the high priest Caiaphas, known in the New Testament for his involvement in delivering Jesus to the Roman authorities who crucified him. In ancient times, families would gather the bones of the deceased and place them into boxes known as ossuaries. They also showed off a replica of a major artifact located in the Israel Museum in Jerusalem — a heel bone pierced by an iron nail with wood fragments on each end, discovered in a Jewish burial box in northern Jerusalem dating to the 1st century AD. To date, it's the only evidence found of a victim of Roman crucifixion buried according to Jewish custom.



It has helped archaeologists reconstruct how the man was crucified — with his feet nailed to the sides of the cross. Avni said Jesus may have been crucified in the same manner, unlike the way the crucifixion is depicted in traditional Christian art.



Across from cardboard boxes marked "bones" from Bethsaida of the New Testament, a massive stone block sat on a wooden crate on the warehouse floor. The stone bears an apparent carved depiction of the Second Jewish Temple, and was discovered in 2009 at the site of an ancient synagogue on the shores of the Sea of Galilee. Archaeologists have suggested Jesus may have preached in the synagogue.

Avni said there is no reason to believe Jesus did not exist just because archaeologists haven't found physical evidence of him. "You have to remember that Christ was one among more than a million people living during this time in the Holy Land," he said.

Yisca Harani, an Israeli scholar of Christianity, said the lack of physical evidence of Jesus is a "trivial mystery." "Why do we expect in antiquity that there would be some evidence of his existence?" Harani said. "It's the reality of human life. It's either rulers or military men who had their memory inscribed in stone and artifacts." She said what remained of Jesus "are his words."

Daniel Estrin, Associated Press, Yahoo News, 19 March 2017

17. WISDOM WORDS

Dream and Reality

You can't legislate equality; you have to deserve it. You can't demand success; you have to earn it. You can't be handed an education or skill; you have to learn by hard work. You can't vote your self security; you have to produce for it and save for it. For hundreds of years false leaders have preached, "Give me your support and I will care for you. I will take from others and give you a living you don't have to work for." And for those same hundreds of years men have been drugging themselves into that dream – and waking up, not in Heaven, but in Purgatory. *KSL Editorial, Salt Lake City, Utah, USA.*

Duty

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

About Christmas

Some people talk of "spending" Christmas, othes of "observing" Christmas. As Peter Marshall, chaplain of the United States Senate, once put it: "Let's *keep* Christmas. May we keep it in our hearts, that we may be kept in hope."

Contribution to life

If a person is to walk with head held high, he must make his contributin to life. If he is to fulfill his destiniy, he must leave the world a little richer and better than it would have been had he not lived and performed his services. *Royal Bank of Canada Newsletter*

Peace from the Gospel

The Gospel would give peace to the world just as surely as it does to a family or to an inficvidual, if the world would receive it. There is one, and only one, way by which a universal and lasting peace can be secured to the nations of the earth and that is by their submitting to the dictation and government of the King of peace and by bowing in obedience to the principles which He has enunciated. *George Q. Cannon*



ANNEX 2

Church History

CICC PRESIDENTS SINCE CHURCH ADMINISTRATION COMMENCED

	Name	Years served	
1	Rev. Aaron Buzacott	1828-1858	30
2	Rev. George Gill	1858-1860	2
3	Rev. E.R. William Krause	1860-1867	7
4	Rev. James Chalmers	1867-1877	10
5	Rev. William Wyatt Gill	1877-1883	6
6	Rev. J.J. Knight Hutchin	1883-1912	29
7	Rev. George H. Eastman	1912-1916	4
8	Rev. Bond James	1916-1933	17
9	Rev. Henry Carter	1933-1943	10
10	Rev. Robert L. Challis	1943-1947	4
11	Rev. William George Murphy	1947-1956	9
12	Rev. Bernard George Thorogood	1956-1963	7
13	Rev. Tuatakiri Pittman	1963-1967	4
14	Mr. Kave Nia	1967-1974	7
15	Rev. Bill William Marsters	1974-1976	2
16	Rev. Turaki Teauariki	1976-1986	10
17	Rev. Nootai Henry (Acting)	1986-1989	3
19	Rev. Tekere Pereeti	1989-1998	9
19	Rev. Tangimetua Tangatutai	1999-2011	12
20	Rev. Tuaine Ngametua	2011-present	6

CICC GENERAL SECRETARIES SINCE POSITION LOCALISED IN 1950s

1	Mr. Glassie Strickland	1945-1965	20
2	Rev. William (Bill) Marsters	1966-1974	8
3	Rev. Taraariki Pitomaki	1974-1982	8
4	Mr. Ngatangata Rairi	1982-1983	1
5	Mr. Tere Mataio	1983-1993	10
6	Rev. Papa Aratangi	1993-1997	4
7	Mr. Willie John	1997-2005	8
8	Mr. Ngatokorua (Nga) Mataio	2005-2017	12

TREASURERS SINCE 1950s

1	Mr. Glassie Strickland	1950's-1965	15(?)
2	Mr. Apenera Short	1965-1982	17
3	Mr. Ngatupuna David	1982-1997	15
4	Mr. Willie John	1997	1
5	Mr. Tangi Kapi	1997-2005	8
6	Mr. Okirua (Oki) Teokoitu	2005-2016	11
7	Mr. Tangi Tereapii	2016-present	1

Source: Record book of LMS Missionaries, Takamoa

WAR OVER LAND

They left this work and assembled for a meeting. [Rev. John] Williams asked Tupe, “Who owns this land called Vavaroa?” “It belongs to Kainuku and the chiefs of Ngatangiaa.” Rev. Buzacott then said, “Give it back to Ngatangiaa.” Tinomana enjoined, “I will not give my land.” Tupe said to Tinomana, “When the word of God arrived here it was in the hands of Ngatangiaa and many groups of Ngatangiaa people obtained sustenance from those lands.” All the people shouted, “Don’t allow it,” and they began yelling out to drown the conversation so that no decision could be reached.

Makea then said to Tupe, “What the heathen priests say is right,” but still Tinomana would not give the land.” “Go and talk it over quietly with the ariki and the missionary,” [probably Pitman or Papeiha] advised Buzacott and Williams. We returned therefore and told the high chiefs that Tinomana had refused to part with the land, that he still clung to it. The people just laughed about Tinomana’s insistence. That same night a war party left without the knowledge of the ariki.

The next morning the lands were planted with crops and the people settled in, cooked their food and slept there. That was the way Ngatangiaa took back Vavaroa. Each man re-occupied his own former lands which had been taken from them during their stay in Avarua. Later on some other trouble occurred. Tupapa evicted the chief, Teariki Taraare, who came here to Ngatangiaa. The incident angered the people of Ngatangiaa when they heard about it. A war was therefore declared to force the return of Teariki Taraare to his own homelands of Tupapa.

When the police heard about it they went after the war party, catching up with it at Titama. Ngatangiaa and Avarua were about to confront each other when the police arrived. If the police had not come in time the two parties would have fought. The police sent them back and the Ngatangiaa group returned here. Pa then tried to settle the dispute. Together with Kainuku and all the chiefs it was decided that the senior Teariki Taraare, who was evicted by Makea and the people of Tupapa, should come under the jurisdiction of Pa and Kainuku. His share of the lands would also be transferred, but the lands of the successor appointed by Makea to the Teariki Taraare title would go to Makea. There would be two separate Teariki Taraare titles; one associated with Makea, the other with Pa and Kainuku. Thus war was avoided and peace reigned once more.

EPIDEMICS

Some time later, an epidemic spread over the whole island. The disease was dysentery. [Pitman called it “an inflammatory fever akin to typhus;” Buzacott diagnosed it as dysentery while Gill called it “dysentery together with fever and ague.” The epidemic, which was supposedly brought to the island by a visiting ship, raged from April to August 1830. Many people died; 1,000 were buried at Rangititi and 600 at Araungaunga.

It was a tremendous task for Pitman to supply enough medicine and to visit all the sick people in their houses, day and night, in Ngatangiaa and Arorangi. [Medicine used by the missionaries was of doubtful value. Pitman claimed that “bleeding, blessing and purgatives appear to be the only remedies of saving them,” though Williams claimed that many more would have died had it not been for medicines received by the mission before the outbreak.]

When the people died I buried them. There were ten burials a day, sometimes twenty. After three months there were no more deaths. The people’s weak condition was caused by that war. It was sin that caused that death to spread. The people were frightened of one another because of that fatal illness. That is why they lived in fear, and it was for this reason that they decided to join the classes and the Ekalesia.

Source: “Cannibals and Converts” (1983), by Marjorie Crocombe, pp.83-85



A Rarotongan village, probably at the point where the Avana Stream enters the Ngatangiaa lagoon (Gill 1885; 72)



The late Papa Utia Matata of the Arorangi Ekalesia gets his Long Service Certificate from the Rarotonga Konitara Ekalesia Chairman (Rev. Tuaine Ngametua, far left) and Secretary (Tangi Tereapii, far right). Utia served as one of the Arorangi representatives on the Konitara from 1965 to 2008, one of the longest at 43 years. Makirere Poila, Secretary of the Avarua Ekalesia, joins in.

Photo by Tekura Potoru

Members of the Rarotonga CICC Council outside of the Arorangi Church during one of its regular meetings in 2008.

Photo by Tekura Potoru



Wedding at Matavera, c.1960s (Source: Johnson's Studio Collections, Reg. 2094 Album 8, National Archives of the Cook Islands, extracted from the research of C. Hill – see Annex 3 of this paper below).

Back: Rev. Teariki Vaerua, Tangata Simiona
Front: Tutai Manu (alias Mama Ampu), Maro Tangatatutai, Nga Ruaporo, Nakura
(names provided by Moekopu Vogel, Matavera CICC).

8th Pacific Conference of Churches Assembly, 2002, Rarotonga

(photos from the collection of Papa John Doom of the Etaretia Porotetani Maohi of Tahiti)



Tahitian contingent with their Tahitian tailor-made assembly dress.



The same contingent arriving back in Tahiti in their Rarotonga-designed assembly dress, the different colours representing the different parishes which hosted various groups from around the Pacific.



Some of the 250 assembly delegates from around the Pacific.

ANNEX 3

The Cook Islands Christian Churches of Rarotonga: Living Conservation in Cultural Landscapes

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Acknowledgments

This report provides an overview of my Master of Architecture thesis which I completed in 2016. The research subject was Rarotonga’s historic coral stone churches, with the Matavera church in the Takitumu vaka being examined as a case study. The following questions formed the basis of the investigation:

1. Why are CICC churchscapes in Rarotonga significant from a historic heritage perspective?
2. How have meanings and values been recontested, recontextualised and renewed over time through the continued use of these places?
3. How can conservation respond to “living heritage” in this context?

Before outlining the findings of this investigation I would like to acknowledge that this thesis would not have been possible without the generous input of many people. I conducted research in Rarotonga in 2014 and I warmly thank all those who shared with me their knowledge and thoughts about church places.

I gratefully acknowledge the Cook Islands Christian Church, the Cook Islands Office of the Prime Minister and the Ministry of Cultural Development for permitting and enabling this research, kia orana. I am indebted to the General Secretary of the CICC, Nga Mataio, for his ongoing advice and sharing of material, to Ngatuaine Maui for her facilitation, to William Vogel for his kind assistance in accessing and documenting the Matavera church, to the leadership of the Otara CICC and the Newton PIPC for their welcomes, and to all those who talked with me and allowed me to interview them, meitaki ma’ata. Many thanks to Miriama Arnold, Lucy Farquhar and the Vogel family for permitting me to use their personal photographs, to Jean Mason and Rod Dixon for sharing their expertise and ideas through this process, and to Rea Kautai, Alan Fenwick and Michael Fenwick whose encouragement and introductions helped to get me going in the first place.

Finally, meitaki ma’ata again to the CICC for allowing me to share my research here. I would greatly appreciate any comments or feedback from any readers; please feel warmly welcome to email me at chillmobile@outlook.com.

Research Approach: Some Key Themes

Rather than individual buildings, churches are explored as “**churchscapes**,” encompassing not only the building but the total landscape of the church; ancillary buildings, graveyards, trees and planting, boundary walls – but also the human beliefs, meanings and practices that are tied into them. In this way, places were understood as more than just “a building,” but rather a reciprocal relationship between users and constructed environments.

A key aspect of this research is the “**significance**” of historic church places. It is easily assumed that significance is an inherently positive attribute. However, this thesis emphasises that significance can be both, or perhaps neither, “good” nor “bad,” but that positive and negative associations are entwined in the complexities of a place’s history and ongoing meaning for communities. I suggest that it is these very tensions that create and recreate significance.

Central to this is the idea of “**recontestation**.” Christianity was first established in Rarotonga through spiritual, political and social contestation, resulting in complex cultural hybrids of architectural form and religious practice. While my study explores that historical context, it does not remain there. Churchscapes have continued to be *recontested* and *recontextualised* as “living” places, subject to transformation and renewal. This thesis therefore forefronts the contemporary complexities of their social significance, exploring how the past finds meaning in the present, and how these enwoven realities may shape place management in the future.

Historical Context

Constructed through the 1840s to 1860s, Rarotonga’s five historical CICC churches represent the island’s second phase of church-building, as its first plastered wooden churches were progressively replaced with permanent structures. Built in coral stone bonded with coral lime mortar, each church building was the prominent centre of a churchscape that included Sunday school/hall, churchyard walls and graveyard, all of which have been variously modified. ‘Orometua and often ariki residences were located in their vicinity, some of which survive from that period.

Conversion Process

Monumental stone churches constructed on every island were powerfully symbolic of the rapid and comprehensive uptake of Christianity in the Cook Islands, a phenomenon that remains variously explained, celebrated and lamented in contemporary Rarotonga. Applying hard lessons learned by the LMS in Tahiti, conversion was achieved in significant part by the work of Tahitian and then indigenous converts, who understood and worked within traditional hierarchies, epistemology and cosmology.¹

Locals themselves were key agents of change, selectively appropriating and interweaving introduced technology and ideas to suit shifting cultural mores.

In Rarotonga, ariki sequentially embraced the Christian mission as their tama ‘ū‘ā, their adopted child to nurture and support. This not only bound the Church into pre-existing tribal relations but also centralised and solidified these relations; territory and titles that had previously been contestable through war were now entrenched in Christian peace.² In this way the Church and ariki became inextricably intertwined; ariki facilitated the formation of ekalesia, and Christianity enhanced the mana and vaka-based leadership of ariki.

¹ Breward, 2001, pp. 26 - 31; Tauira, 2006, p. 105

² Garrett, 1992, pp. 249, 250

Prior to the arrival of Christianity, marae had established and legitimised a tribal group and its leader's claim to land.³ The construction of monumental churches took up that function, becoming sited manifestations of ariki mana and their leadership over their vaka tangata, people and land. As the new marae, resultant church places both transformed previous cultural expressions of religious practice and political hierarchy and were pervaded by the symbols and ritual inscriptions of these beliefs. Transposed meanings were also evident in their siting on the new Ara Tapu road. By both referencing and usurping the ancient Ara Metua, the Church's precedence in a reshaped society was made tangibly clear.

Matavera's journey

With Christian villages established in Avarua, Ngatangia and Arorangi, anti-mission activity in the 1820s centred in the areas of Titikaveka and Matavera in Takitumu. Here, mata'iao had greater independence than in other vaka, and their relations with ariki Kainuku and Pa were based on alliances and reciprocity rather than subordination.⁴ Having lost respect for these ariki for failing to stand against the mission, Takitumu mata'iao led uprisings to overthrow Christianity, notably in 1829, when the Ngatangia church was destroyed by arson.⁵ However, the dysentery epidemic of 1830 followed by a hurricane and subsequent famine in 1831 caused many conversions. These events, coupled with power increasingly concentrated in the Christianised ariki, compelled mata'iao opposers to cease their open hostility.⁶

The situation changed again with the conversion of Kainuku in 1834. As Kainuku refused to leave his ancestral lands, he obtained permission to establish a new Christian settlement in Titikaveka. This encouraged the mata'iao of Matavera to petition Pitman to allow the creation of a fifth station in their tribal land in northern Takitumu. This was not supported by Pa, whose power had been concentrated in the Ngatangia station; nor by Pitman, who wanted to avoid further fragmentation of the ekalesia.⁷ Agreement to form a separate station was finally reached in 1849. The decision appears to have been influenced by the severe hurricane of 1846 which left Ngatangia in ruins, allowing the mata'iao of Matavera to demand their independence.⁸

Construction itself elicited further conflict between Pa's Ngatangia people and Matavera groups, with various burnings of partially-completed structures demonstrating Mata'iaos' rejection of subordination to Pa. The potential for war was averted by a reconciliation meeting at the Arai-Te-Tonga marae where Pa conceded to a new district being formed. The Matavera church and village was subsequently established on the Ara Metua road in 1849. Matavera was not formally recognised in LMS correspondence as a separate ekalesia until 1858 when the district officially dissociated from Ngatangia and built a new village, sited this time on the Ara Tapu.⁹

The formation of a separate ekalesia in Matavera is significant in that it reclaimed the mana of that district's mata'iao as tribal leaders in their own right, independent from, but with voluntary allegiance to, the ariki of Takitumu (Pa and Kainuku).

By establishing the Church on their own land, the mata'iao in Matavera were re-sanctifying their tribal ownership.

³ Campbell, 2001, p. 169; Dixon, 2016, p. 401

⁴ Campbell, 2002a, p. 234

⁵ Henry, 2003, p. 77; Maretu, 1983, p. 83

⁶ Gilson & Crocombe, 1980, p. 30; Gray, 1975, p. 401; Henry, 2003, pp. 78 - 80

⁷ Gray, 1975, pp. 402, 403; Henry, 2003, p. 93; Maretu, 1983, p. 186

⁸ W. Gill, 1871/2001, pp. 42, 43; Gilson & Crocombe, 1980, p. 27; Gray, 1975, pp. 402 - 404

⁹ G. Gill, 1858, December 4; Maretu, 1983, p. 192

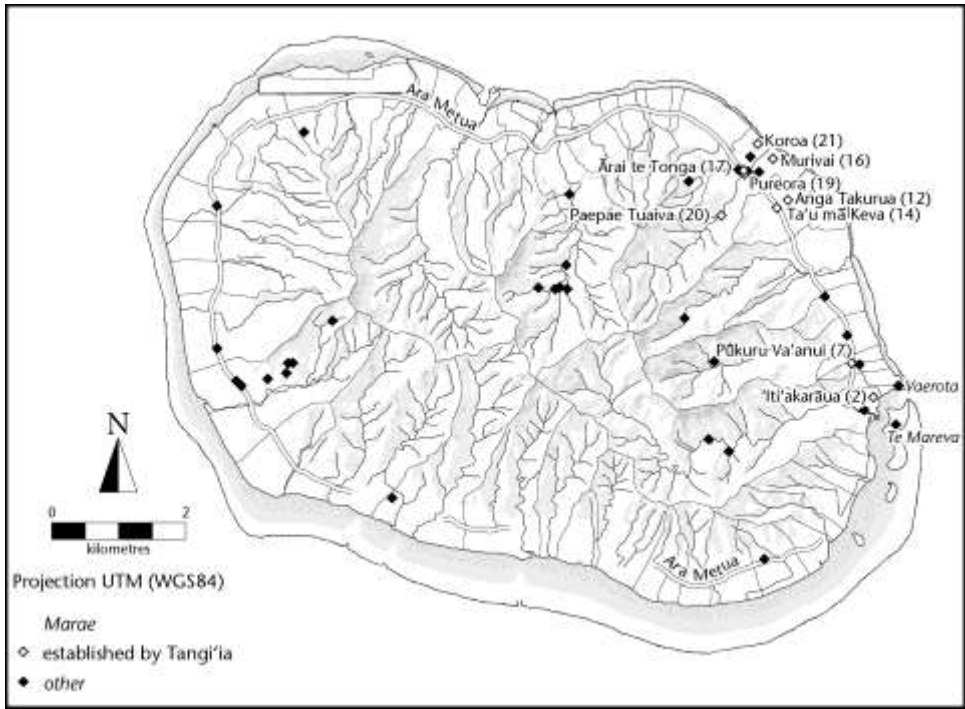


Figure 1: Recorded marae on Rarotonga (Source: Campbell, 2002b, p. 153).



Figure 2: Evidence of the coral stone cut for the Titikaveka church remains inscribed on Tikioki beach, Titikaveka (Source: M. Arnold, personal photograph, April 2016).

Church Construction

Indigenous Agency

While LMS missionaries had considerable influence on the overall appearance of Christian architecture and introduced the technique of burning coral to make lime, their involvement in construction processes



themselves varied. Papehia clearly played a key role in the erection of the first (timber) church in Avarua, applying his experience from the LMS mission in Tahiti and setting expectations for the new religion's physical form. Rarotongan converts including Maretu and Ta'unga also superintended construction projects, and Europeans such as Cunningham and the missionaries Buzacott and George Gill played active roles in the architecture of specific coral churches in Mangaia and Rarotonga.¹⁰

However, European missionaries were very few in number, isolated and lacking in resources.¹¹ Local groups were themselves central to the process, and their indigenous building skills were critical in a context where very few foreign tools or materials were available.¹² Churches' physical elements and detailing, spatial layouts and, perhaps most importantly, protocols of person-place experience were therefore deeply inscribed with indigenous understandings of mana. Many aspects of marae architecture were transposed into churchscapes, with marae fabric, spatiality, building processes and techniques and metaphysical meanings utilised or symbolically reinterpreted in church construction.

Sennit lashings and bark cloth wrappings symbolically bound the Church and its missionaries into pre-existing webs of tribal relations and infused the church with mana.¹³ Church siting on the Ara Tapu both mirrored and usurped marae situated on the ancient Ara Metua, physically manifesting a new social order.¹⁴ Tribal leaders gifted land for Christian settlement and missionary houses and ariki residences were built directly adjacent to churches in a reflection of former marae-centred spatial relationships, enabling ariki to claim the Church as their tama 'ū'ā.¹⁵

As such, churches were not alien religious constructs spliced into indigenous ontology, but were a transformed expression of an (already) indigenous cultural landscape; the enclosing of life-force in a new form.

From Timber to Stone

The earliest Christian constructions on Rarotonga were built with timber framing and plastered with a lime mortar similar to their Tahitian precedents.¹⁶ These transitional buildings were considered by the missionaries to be temporary only, providing an interim solution for the need to establish focal points of Christianity as quickly as possible.¹⁷ Their experimental and swift erection led to multiple physical failings and repeated losses to fire and hurricanes through the early 19th century.¹⁸

In the 1840s and 50s this began to change as Christianity's embedment on the islands was made manifest in a new wave of Christian construction: buildings of stone. The replacement of early plastered timber churches with stone structures was not simply addressing physical defects. As with marae, building churches in stone had sacred and political meaning, creating new depositories for old cultural frameworks.¹⁹

¹⁰ Gray, 1975, pp. 413, 414; Henry, 2003, p. 118; Maretu, 1983, pp. 93, 127, 152, 153

¹¹ Goodall, 1954, p. 398

¹² Campbell, 2002a, p. 225; W. Gill, 1871/2001, p. 37; Hiroa, 1993, p. 11; Maretu, 1983, p. 7

¹³ Budgett, 2005, pp. 66 – 69; Dixon, 2016, pp. 402 – 404, 410; Sissons, 2007, pp. 51 – 54, 57

¹⁴ Campbell, 2002b, p. 166; Sissons, 2007, pp. 56, 57

¹⁵ W. Gill, 1871/2001, p. 32; R. G. Crocombe, 1961/2004, pp. 98 - 102; Kecskemeti, 2012, p. 73; Reilly, 2009, pp. 90, 91

¹⁶ Sissons, 2008, pp. 320, 321

¹⁷ Gilson & Crocombe, 1980, p. 22; Henry, 2003, p. 41

¹⁸ W. Gill, 1871/2001, pp. 20, 41 - 45; Maretu, 1983, pp. 75, 83

¹⁹ Dixon, 2016, pp. 401, 402; Nia, 2010, p. 23

Tribal leaders' power consolidation, inter-tribal rivalries and missionaries' expectations for an entrenched Christianity coalesced in these structures of permanence.

Stone Construction Techniques

Lime-making: Raw coral was burnt in pits to form quicklime, which was then progressively removed and mixed with sea water and beach sand to form a hydrated, feeble-moderate hydraulic lime mortar.²⁰ Unlike modern lime manufacture, which artificially controls hydraulicity through additives, historic LMS lime mortar has a level of natural hydraulicity due to the pozzolanic silicates and salts naturally occurring in the coral and sea water used, which contributes to its compressive strength.

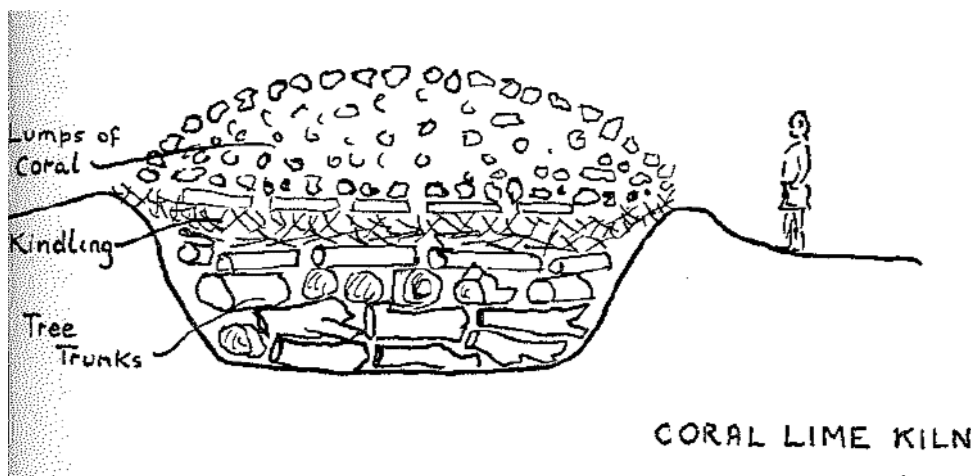


Figure 3: A diagram of 19th century LMS lime-burning pits (Source: Thorogood, 1960, p. 27).

²⁰ Ryan, 1961, p. 44



Figure 4: Burning coral to restore the ariki palace in Arorangi. Note the lighting ports [red arrows] which would later act as fire vents. Image © James Siers, photographer (Source: Siers, 1977, p. 95).

Stone sourcing and use: Expediency appears to have been a key factor in the sourcing of stone, with church builders utilising whatever suitable and easily accessible stone type was to hand in each place. Frequent hurricanes meant coastal land on which churches were situated was often strewn with coral boulders and stones, and reefs and lagoons were a further source.²¹

Structural stability depends almost solely on the shear bulk of the walls in both transverse and longitudinal directions, with walls being up to several metres thick.

Surfaces were originally finished with white lime wash, which built up into thick layers with successive applications over time.

Processes of construction were as culturally significant as the final outcome, with inter-vaka collaborations upholding traditions of reciprocity and competitive social structures previously maintained by warfare.²² Participation in church construction work was critical to individual, tribal and inter-tribal formations of Christianity as the new life framework for society. Prayers were literally woven into church fabric and ceremonies marked their consecration, joining indigenous and Christian conceptions of “god-indwelled.”²³

Hierarchically-inscribed places: The results of these processes were architectural spaces that were inscribed both internally and externally with indigenous understandings of mana, mirroring former marae forms. Christianity’s proclamation, “here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all” (Colossians 3:11, NIV) may have ensured all people’s right to enter the church, but traditional hierarchies carefully demarked different people’s entrances and seating relative to their position in society, and specific areas for each tapere reflected former inscriptions of

²¹ Maretu, 1983, pp. 92, 93; Williams, 1837/1998, p. 20

²² W. Gill, 1871/2001, p. 32; Henry, 2003, p. 49; Maretu, 1983, pp. 65, 69; Sissons, 2007, pp. 54 – 57

²³ Dixon, 2016, p. 405. See also 2 Chronicles 6:2, 1 Kings 8:13, Ephesians 2:22, Deuteronomy 12:11 and Psalm 37:27 – 29



land rights associated with marae.²⁴ Interviewees confirmed that these divisions continue today, although adherence has relaxed in many churches.

The Matavera Church: A Case Study

Construction of the Matavera church is conspicuous for its minimal coverage in LMS records. This contrasts with the considerable promotion of the Avarua church whose erection was closely directed by Buzacott only a few years before, as well as with notification of other church constructions in Rarotonga and on outer islands.²⁵

Maretu records that “at the end of the year [1857] the missionary [George] Gill arrived and shifted Matavera village to the coast because there was too much mud on the inland road.”²⁶ Gill had arrived in May of 1857 to relieve Buzacott as the island’s only European missionary.²⁷ He had been instrumental in the construction of coral churches in Mangaia, where he had overseen the mission for thirteen years. While Maretu’s account implies his active involvement in the village relocation, Gill’s own correspondence suggests he had little political or practical input into Matavera’s disassociation from Ngatangia or in construction of the school house and village.²⁸

It was in 1862 during the Reverend Ernest Krause’s residence that Matavera’s first stone church was commenced. Towards the end of a letter, Krause notes that:

*We are building a new chapel in Matavera and I have to assist a little with tools.*²⁹

His minimal involvement is confirmed by a letter in 1864:

*Matavera has erected a fine large chapel, but [the district’s leaders] being very wise in their own eyes, listening to no advice have procured a most undefinable order of architecture.*³⁰

This evidence suggests that the work was instigated, designed and directed by the Matavera ekalesia itself with little intervention by outside parties. This is consistent with the Matavera peoples’ earlier demonstrations of tribal mana and independence as they first opposed the gospel, then, upon conversion, demanded a church on their own land. The result was a highly unusual architectural form.

²⁴ Budgett, 2005, p. 69; Dixon, 2016, pp. 401, 411, 412; Kecskemeti, 2012, pp. 63, 72

²⁵ Buzacott, 1853, July 6; Henry, 2003, p. 118; see also Buzacott, 1856, March 22; Buzacott, 1858, February 9; G. Gill, 1858, March 31

²⁶ Maretu, 1983, p. 192

²⁷ G. Gill, 1857, June 10

²⁸ G. Gill, 1858, December 4; G. Gill, 1859, June 30

²⁹ Krause, 1862, March 15

³⁰ Krause, 1864, January

Overall Form



Figure 5: The Matavera Church, 1904 (Source: Wragge, 1906, p. 131. Image credited to G. R. Crummer).

The image above shows the Matavera church as a rectangular, gable-roofed building, formatively defined by a series of monumentally-buttressed tiers, with a double-line fenestration arrangement and semi-circular window detailing. The mass of the building served both as a hurricane-resilient structure and a visual statement of the mana and independence of its mata’iapo, creating an enduring Christian monument and embedding the claim of its people to their ancestral land.

Siting

Understanding the Matavera church site as a cultural landscape rather than built edifice is critical.

The church was not an isolated place of worship but was embedded into the fabric of the Christian village that surrounded it, a churchscape that culturally referenced both English parish and Rarotonga’s marae-oriented societal frameworks. As with the island’s other LMS churches, Matavera was the linchpin of a new Christian community, established with a school (directly opposite on the eastern side of the Ara Tapu) and mission house (to the south), both of which were demolished and replaced in the 1960s. Unlike Arorangi and Avarua, Matavera never had an ariki residence as a fourth element in this grouping due to its mata’iapo-headed political structure.

As with marae before it, the church’s siting made deliberate cosmological references to the mountains and sea that form the ancestral boundaries of its five tapere. The church’s land extends east across the road and to the beach; from the church’s original gallery the sea would have been visible. Similarly, the church identifies with the mountains Te Manga and Te Atukura, which mark the Matavera tapere’s inland

boundaries and backdrop the church. By capturing these viewsheds, the church legitimates Matavera’s ancestral claims on the land.³¹

The building itself is surrounded by church grounds containing a graveyard and trees and bounded by rendered coral walls. It is likely that a row of toa would have been planted as a wind break on the eastern (beach) boundary, adjacent to the Ara Tapu. Several trees, including two toa, are currently located on this road edge. The original layout of the graveyard had formal and material parallels with paepae, pre-European spaces formed as two terraces with a central path.³² Both graveyard and paepae create physical and symbolic thresholds to gathering places, shaping architecture as experience rather than static object.³³

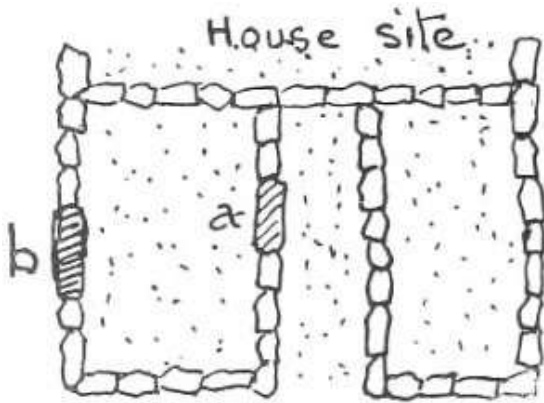


Figure 6: Plan of a dwelling’s paepae in Aitutaki (Source: Hiroa, 1927, p. 2)

³¹ Campbell, 2002b, pp. 154, 164

³² Hiroa, 1927, p. 2; Williams 1837/1998, p. 54; Yamaguchi, 2000, p. 131

³³ McKay & Walmsley, 2003, pp. 93, 94



Figure 7: Wedding at Matavera, c.1960s (Source: Johnson’s Studio Collections, Reg. 2094, Album 8, National Archives of the Cook Islands). The raised path through the churchyard appears to be covered in white gravel, mirroring paepae design. The southern graves in the background were covered with a lawn in 1979.

Interior and Detailing

As with Rarotonga’s other LMS churches,³⁴ the Matavera church is orientated parallel to the coastal edge, enabling a hierarchical interior layout along each aisle. Timber doors originally opened into a double-height space with galleries on three sides, dark timber pews, and a platform and rendered stone pulpit in the chancel. Cardinal points were inlaid into the timber floor by the door,³⁵ though which entrance is unclear. Joinery was constructed in timber and fixed to timber frames embedded into the masonry walls. The windows on both levels featured a multi-paned configuration with fanlight which may have included coloured glass.

Much of the interior form and detailing has been lost due to hurricane damage and renovations over time, making the original configuration of the roof form and gallery unclear.

However, some historical timberwork remains in the ceiling void which gives clues as to the building’s original detailing.

The transverse beams that birdsmouth onto the longitudinal main beam (Figure 8) may have originally supported the gallery, with some members replaced in mid-20th century alterations. These beams are unornamented, implying that they were fully clad, possibly with bark cloth or with lining boards similar to the panelled Avarua church gallery, although no remnant evidence of either was sighted. At the top of each of the four supporting posts are timber bearers, the only carved timbers observed in the ceiling (Figure 9).

³⁴ With the exception of the Titikaveka church; refer Budgett, 2005, p. 70

³⁵ Wragge, 1906, pp. 131, 132

These sit directly below the main beam's half-check joint, and the entire arrangement is tenoned by the post itself, hewn to fit into through-mortises in the bearer and main beam members (Figure 10).

This evidence corroborates an interviewee's assertion that the four support posts are original to the building and suggests a timber structure approximating that sketched in Figure 11 for the church's early period. If this was the case, then the timber structure had two unconnected parts like Avarua; a gallery supported on timber posts, and roof framing spanning the entire width of the building.



Figure 8: Transverse beams [red arrow] notched onto longitudinal main beam [blue arrow]. Notches are either timber-pegged or mechanically-fixed (Source: author's collection, 2014).

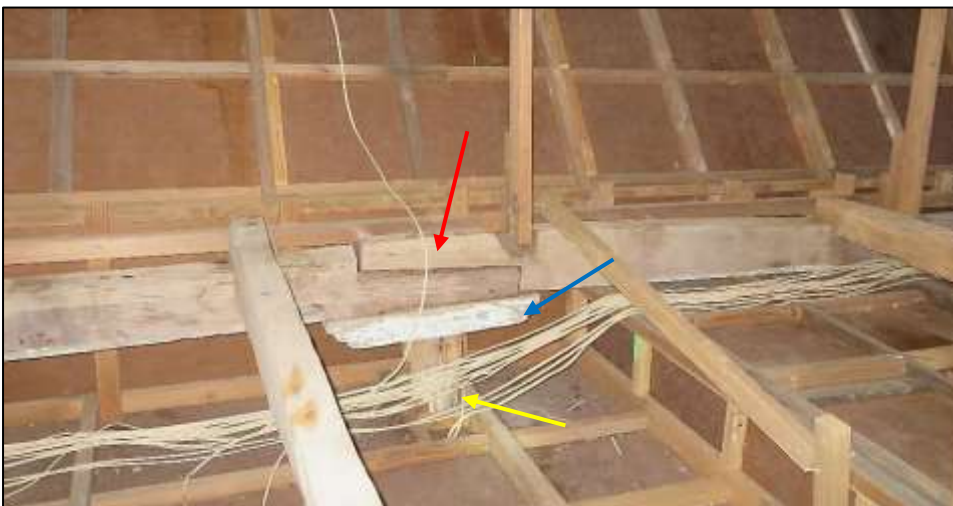


Figure 9: Half check joint in main beam [red arrow], carved bearer [blue arrow] and post below [yellow arrow] (Source: author's collection, 2014).

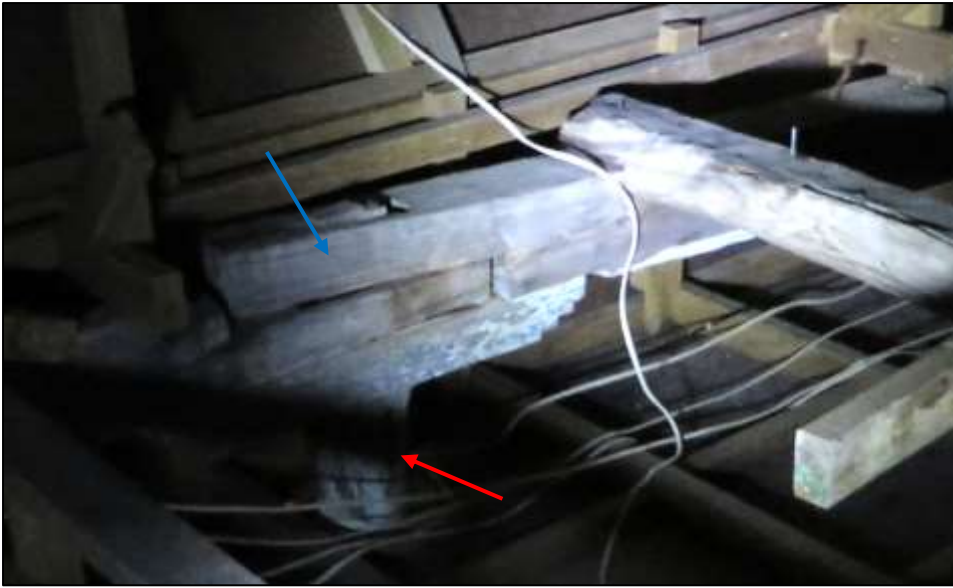


Figure 10: Top of post [red arrow] hewn into a vertical tenon [blue arrow] (Source: author’s collection, 2014).

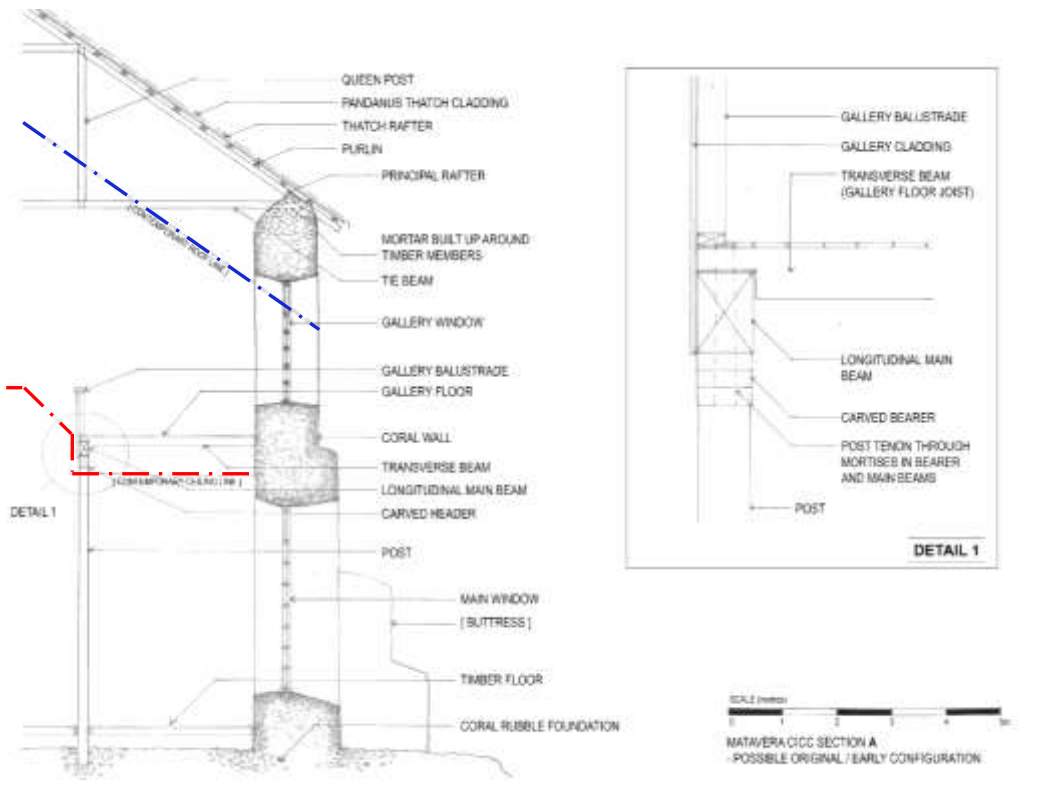


Figure 11: Matavera’s possible original timber structure. The current roof line (blue) and ceiling line (red) are indicated (Source: author’s drawing, 2016).



Changes over Time

While discussions of original design and construction illuminate the historical significance of CICC places, it is the meanings, values and attachments inlaid in churchscapes by contemporary Rarotongans that shape their current use and future management. This section brings the discussion into the present, examining how values have been recontested, recontextualised and renewed through continued use of CICC churchscapes.

Interwoven social fields

The role of the Church is perceived to have diminished in contemporary Rarotongan society, with the nation-state now being seen as the predominant social field. The subordination of Church and the aronga mana to national agendas means that they now have some complementarity.³⁶ However, it is important to avoid oversimplifying the cultural complexities at play that affect the role of the Church in contemporary Rarotonga. The social fields of Church, aronga mana and state cannot be easily delineated into a clear power hierarchy; rather, they coexist in complex relationships of reciprocity and overlapping interests. This is demonstrated by their leadership overlaps, ambivalence regarding the Church's eroding influence but its importance in upholding cultural values, and resistance to commodification of church places and practices in the face of tourism growth.

These co-dependent relationships have implications for how historic churchscapes can be understood as living heritage.

It is notable that traditional leaders have often been at the forefront of opposition to modifications of church places, invoking their tama 'ū'ā relationship and reemphasising the relational complexities at play. Such controversies embody the evolved acceptance of churchscapes as the new marae, indigenous spaces that manifest the work of ancestors and are an integral part of cultural heritage and identity.

Shifting Permanence

This research found that the "permanent" architectural fabric of churchscapes has been heavily modified over time, with the Matavera church being a notable case in point. Its massive walls remain but have been substantially lowered, significantly changing its shape and causing the loss of a gallery and upper windows. The roof and roof cladding have been replaced multiple times, with nothing remaining of the original timber roof structure and pandanus cladding. Its interior has been heavily altered and various extensions have been made to the exterior. Ancillary buildings including the Sunday school and 'orometua residence have been demolished and built anew. The site has been transformed with graves grassed over, trees cut down, the bell tower demolished and boundary walls altered.

These works are reasonably consistent with patterns of change to CICC churches across the Cook Islands, as generations of users have maintained, repaired, altered, adapted and demolished built fabric to accommodate shifting patterns of perceived need. Notions of **pragmatism**, **beautification** and **modernisation** were identified and analysed as key drivers of change, discussed below.

³⁶ Sissons, 2007, p. 61

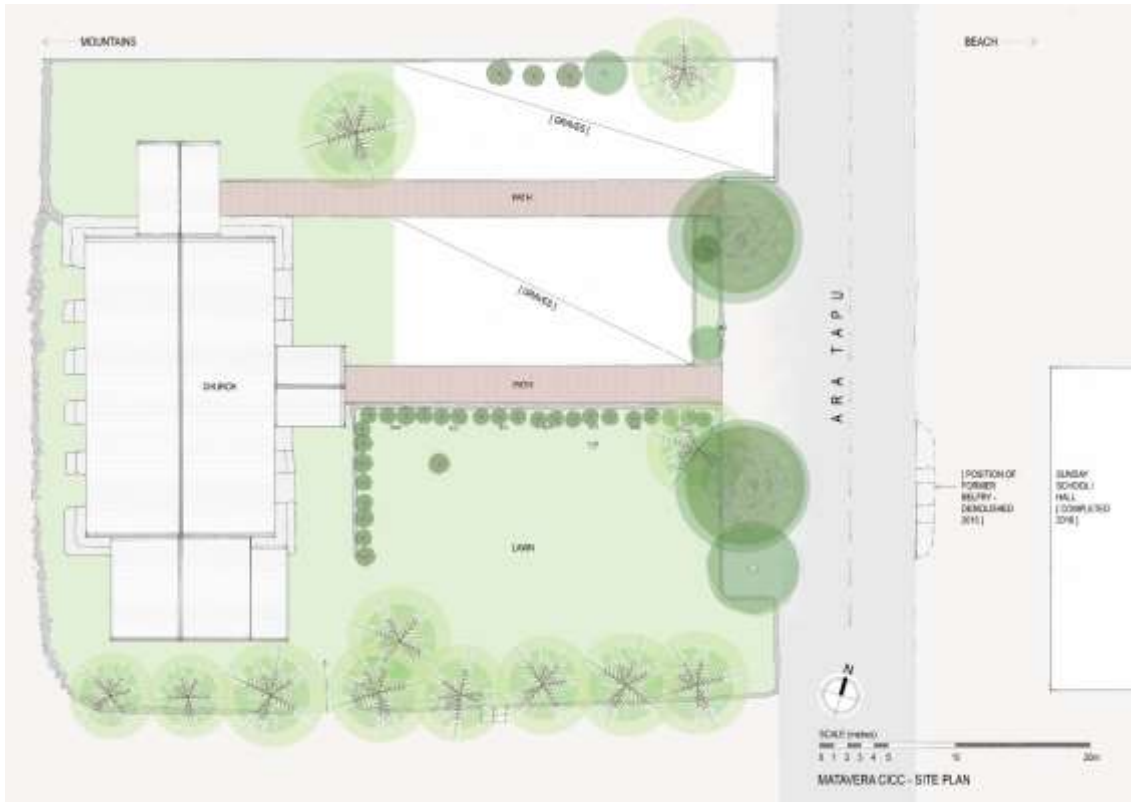


Figure 12: Site plan (Source: author’s drawing, 2016).

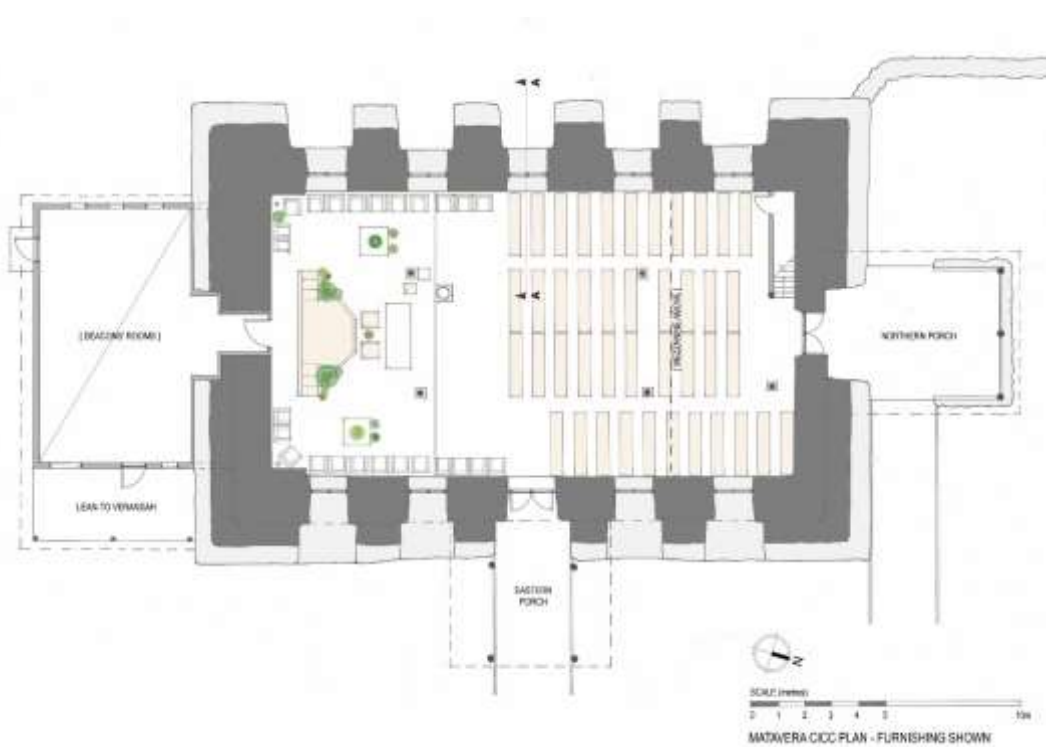
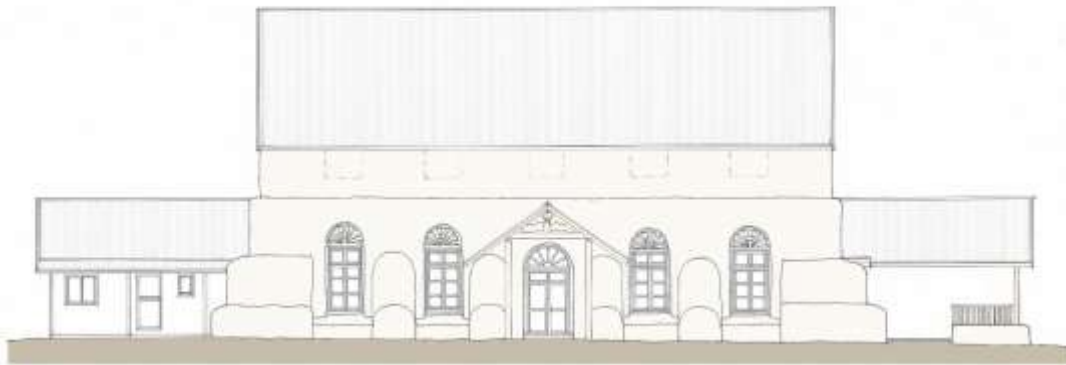
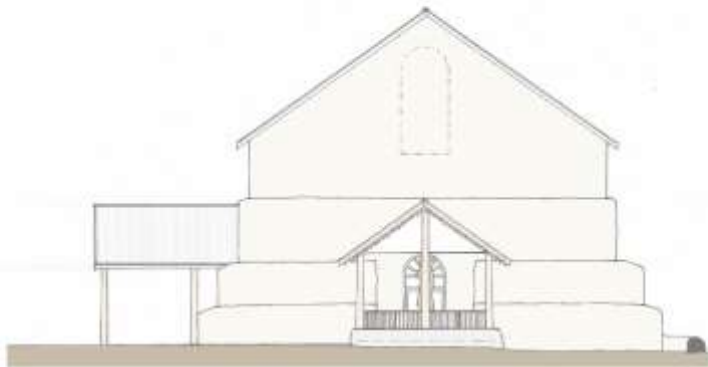


Figure 13: Church floor plan, interior furnishings shown (Source: author’s drawing, 2016).



SCALE (metres)
0 1 2 3 4 5 5m
MATAVERA CICC - EAST ELEVATION

Figure 14: East elevation (Source: author's drawing, 2016).



SCALE (metres)
0 1 2 3 4 5 5m
MATAVERA CICC - NORTH ELEVATION

Figure 15: North elevation (Source: author's drawing, 2016).



Figure 16: Existing ceiling void. Note the infilled windows from the lowering of the walls c.1944 [red arrow], and redundant wall penetrations for original beams, subsequently removed [blue arrow] (Source: author’s collection, 2014).

The pragmatic agenda: Pragmatism and an improvisatory approach to churchscape modifications and maintenance was repeatedly emphasised in field research discussions. With some exceptions, pragmatism, characterised by minimal design or planning, expedient workmanship, easily-accessible resources and simplicity of ongoing maintenance, was seen as the central framework for decision-making. This is consistent with broader analyses of Polynesian architecture being built by “feel,” where construction work is reliant on intensive participation of community members rather than working drawings.³⁷

Perceptions of pragmatism continue to be central to decision-making.

Expedient, swift and cheap modifications emphasise the practical reality of churches as living heritage, where ongoing use is prioritised over debatably deeper considerations of historical value and traditional authority.

Pragmatic responses to change reflect the dual origin of church places in formerly multifunctional marae and in Nonconformist utilitarianism,³⁸ and demonstrate how their foreign origin has been recontextualised and reformed.

Beautification objectives: “Beautification” was a term commonly applied in field research conversations regarding churchscape modifications, particularly to building surrounds. Dating back to their conception,³⁹ the aesthetic of churchscapes and their surrounding villages appears to have been conceived as a conflation of foreign and indigenous purpose. The importance of beautification reflects not only the early LMS

³⁷ Müller, 2011; 'Ilaiu, 2007, p. 20; McKay and Walmsley, 2005, p. 64

³⁸ Gunson, 1974, p. 185; Fiddes, 1961, pp. 42 - 48, 61, 62

³⁹ See for example Buzacott, 1836; Williams, 1830



emphasis on the Church as a civilising, as well as redemptive, force, but also resonates with pre-Christian indigenous precedents of paepae.⁴⁰

Polynesian and Christian understandings of beauty were interwoven in churchscapes, binding neat and tidy with spiritual protection and purification.

These meanings have been re-woven in each successive generation of Cook Islanders such that beauty continues to equate to smooth, clean and ordered – a white building against a green lawn.



Figure 17: Matavera CICC southern lawn. It is interesting to note that seven headstones were moved to the edge of the central path and a row of bushes planted when the graves were grassed over. This creates a visual appearance that seems deliberately reminiscent both of tribal leaders' seating stones on marae and box-hedged English gardens (source: author's collection, 2014).

Embracing the modern: The need for “modernisation” was a third key driver of change noted in field research. Church alterations may be seen as conforming to global patterns of Western cultural commodification and export,⁴¹ artificially sustained by expatriate remittances. It is notable that material loss in CICC churchscapes has concentrated in those elements most rich in pre-European traditions of

⁴⁰ Austin, 2001, p. 15; Hiroa, 1927, p. 2; Thomas, 1991, p. 152; Gunson, 1978, p. 36

⁴¹ J. Treadwell, 2006, p. 562; Lockwood, 2004, p. 6

architectural form.⁴² The white walls remain, but intricately carved, patterned, coloured and weathered wood, fibres and thatching have been lost to the “clean” lines and white surfaces of modern, imported materials.⁴³

Does this threaten to destabilise the bicultural origin of these spaces, reshaping them into a form of acculturation?

These changes are not driven by externalities but emanate from within Rarotonga’s contemporary culture. Affirmations of individual and collective mana remain a central driver, as selective appropriation and customisation of Western imports create changes that are indigenously transposed and contextualised.⁴⁴ Aspirations to modernise merge with wider agendas for pragmatism and beautification, with resultant modifications continuing to recreate places that are perpetually changing versions of themselves.



Figure 18: Matavera church interior (source: author’s collection, 2014).

The “Unchanged” Place: Heritage Beyond Building Fabric

This analysis highlights the current reality of CICC churches as heavily modified places, with each being “a series of incarnations rather than one building.”⁴⁵ However, it was notable that interviewees, particularly church members, often did not recall any physical changes or did not consider them worth mentioning.

⁴² Budgett, 2006, p. 48

⁴³ Budgett, 2006, pp. 47 - 49

⁴⁴ Ilaiu, 2009; 'Ilaiu, 2007, pp. 89 – 105; Lockwood, 2004, p. 7

⁴⁵ McKay and Walmsley, 2003, p. 95

International studies interpret this phenomenon as built form being mere backdrop for human actions and interactions, with modifications incidental to ongoing use.⁴⁶ While this may be the case in Rarotonga, perceptions of churchscapes as “unchanged” may also link to deeper Polynesian understandings of ancestry and time. Past, present and future are not separate moments but are dynamically enmeshed, such that a person is their ancestors, a place is its past.⁴⁷ This non-linear view of time compresses and enfolds the past into the present, blurring distinctions between permanent and transitory fabric, tangible and intangible heritage.

Field research suggests that it is the temporal and intangible aspects of church places, rather than their permanent elements, that remain their most enduring heritage.

White cloths continue ancient traditions of bark cloth wrapping, entwining Christian holiness symbolism with pre-Christian practices of containing and controlling tapu and mana.⁴⁸ The encroachment of **living flora and colourful clothing** into the enveloping white of church buildings allows for new constructions of religious expression, and demonstrates the continuation of symbiotic appropriations between church-based Christian ritual and marae-based ceremonies.⁴⁹

The explicit impermanence of cloth coverings and floral decorations also implies significance in cyclical practices of renewal rather than in the items themselves. Mutability is an intrinsic part of the architecture of the Pacific, where processes of manufacture or performance teach younger generations and cement community relationships.⁵⁰ I suggest that these same factors pervade the recurring preparation and presentation of church decoration. The tasks of removing, washing and re-laying coverings and replacing floral arrangements are embedded both in Christian doctrines of continued spiritual renewal and in pre-Christian rituals of re-dressing the sacred, and act to ceremonially bind community hierarchies and relationships.

Intangible heritage values dominated interview discussions on place significance, with church places identified as critical for the perpetuation of **oral traditions** and collective activity. Unlike imene tuki, which were largely seen as a positive and crucial cultural heritage by interviewees, attitudes regarding the use of Māori in preaching and teaching were more mixed. Some interviewees perceived it as a key part of the Church’s upholding of tradition and culture, others as exacerbating the Church’s growing irrelevance. The tensions in maintaining a living heritage were clear with some interviewees expressing both views, alluding to the complexity of simultaneously nurturing cultural constancy while allowing for contemporary change.

Churchscape Conservation: Thoughts for the Future

This research demonstrates the inextricability of past and present, tangible and intangible heritage significance. Understandings of identity, memory and history are made tangibly manifest in church places, their fabric and form, the land that they sit upon. They are not only imbued with, but also underpin, intangible social values and practices of cultural continuity. It also suggests that questions of material authenticity are beside the point here. From their very inception, it has been processes of (re)contestation, (re)contextualisation and renewal that have enmeshed churchscapes into indigenous realities and have given them their cultural heritage significance. This has implications for possible approaches to churchscape conservation and management.

⁴⁶ Kecskemeti, 2012, pp. 10, 11, 86; Jackson, 1995, pp. 24, 25; Hummon, 1992, p. 268

⁴⁷ Refiti, 2009; Campbell, 2006, p. 111

⁴⁸ Sissons, 2007, pp. 51 - 57; see also Kaeppler, 2008, pp. 33, 93, 94

⁴⁹ Fiti-Sinclair, 2001, pp. 13 - 17; Underhill-Sem, 2001, pp. 39, 30

⁵⁰ Kaeppler, 2008, p. 33; McKay and Walmsley, 2005, p. 64

Current Condition of CICC Churchscapes

Church places have been generally well maintained, with their most significant issue in built heritage terms being “unsympathetic” modifications rather than poor upkeep. Responses to hurricane damage, environmental decay or maintenance difficulties have generally been to replace rather than repair, meaning that most elements have been changed multiple times – the massive coral walls of the churches themselves remain the most consistently intact original fabric.

These walls are affected by the application of incompatible modern materials. This includes:

- Non-breathable acrylic paint applied over permeable lime surfaces. This traps moisture and leads to surface exfoliation and deterioration (Figure 19).
- Portland cement products used in lieu of traditional lime. Cement mortar has been applied to smooth surfaces and fill cracks; the relative hardness and impermeability of this introduced material can lead to efflorescence and deterioration in the surrounding lime. Reinforced concrete ring beams also have the same issue of cement/lime incompatibility, and galvanised steel reinforcing is prone to rust, causing expansion of the metal and damage to surrounding stonework.

The churches’ massive wall depths mean that the adverse effects of incompatible materials are currently minimal. However, it is notable that while the walls are thick, their composition is predominantly loose rubble with a comparatively thin depth of lime mortar-bounded rock on each face (Figure 20). Should the solid outer layer be significantly compromised, deterioration of the wall as a whole would then occur rapidly.



Figure 19: Efflorescence caused by incompatible coatings. This is in the Takamoa Theological College (Source: author’s collection, 2014).



Figure 20: Relatively minimal depth of mortared stonework on the face of rubble (Source: author’s collection, 2014).

How to Consider Conservation

How then, to consider conservation in this context? Contemporary conservation theory seeks to centralise human rights, calling for negotiation and adaptive conservation approaches that balance interests and respond sensitively to specific circumstances.⁵¹ However, these discussions are still framed by a Western model of conservation that takes for granted the involvement of heritage practitioners, who play a key role in directing, facilitating and negotiating good heritage outcomes. This can overlook the reality that this role does not exist in the overwhelming majority of historic place projects in the Cook Islands.

Questions of whether locals are being genuinely engaged in conservation works are beside the point in this context. Locals themselves are the instigators, decision-makers, undertakers and recipients of all processes of change.

This is obviously not unique to the Cook Islands. It is in fact a continuation of ways in which humanity has addressed its cultural fabric for millennia, contrasting markedly with the professionalisation of conservation emerging from the West. Resource management occurs in the Pacific through customary land tenure and decision-making systems, with projects shaped by consensus and action rather than being specialist-led and documented.⁵² This approach is reflected in modification to CICC churchscapes that have occurred over time.

In Rarotonga, these traditional processes are affected by the entwined impacts of colonialism and local contemporary aspirations for the new. This has resulted in a cumulative decline in local craftsmanship, rifts in inter-generational knowledge transfer, and conflicts between the goals of users and legal frameworks for

⁵¹ González-Longo, 2012, p. 76; Orbaşlı, 2008, p. 64; Sully, 2007, p. 41; Viñas, 2005, pp. 203 – 212

⁵² Smith & Turk, 2013, p. 26, confirmed by interviewees

preservation. This research has found that consequent alterations to churchscapes made by Church ekalesia can be controversial, leading to questions of who should have a say regarding place change.

The importance of individual congregations retaining fundamental decision-making authority as the fund-providers and land owners was emphasised by most interviewees regardless of personal membership. However, enabling other groups to have a voice was also variously raised, including aronga mana, the government, local Rarotongans who are not CICC members, and expatriate Cook Islanders. These discussions allude to the ways in which CICC churchscapes, like marae, are entangled with understandings of ancestry, mana and cultural identity, one of many strands of indigenous heritage embedded on the land.

The significance of church places is therefore not limited to their ekalesia but variously extends to Cook Islanders more broadly.

This may mean that they continue to have cultural value for Cook Islands communities not only within the islands but beyond.

This is particularly relevant in light of Rarotonga’s diminishing CICC congregations. Migration exacerbates increasing religious heterogeneity, with some 85% of Cook Islanders now living permanently overseas.⁵³ A significant proportion of financial provision for CICC building projects comes from these expatriates, as pre-Christian understandings of reciprocity have been translated into remittances.⁵⁴ However, views regarding the rights and responsibilities of foreign-based Cook Islanders to their island homeland are diverging as new generations, largely born and raised in separate nations, reweigh these relationships.⁵⁵ How these people variously participate in tribal, Church and other community decision-making may potentially be a significant shaper of historic churchscapes’ conservation and sustainment.

Cook Islands culture remains reinventive in response to dynamic settings. A changing climate with sea level rise and extreme weather events, and changing remittance patterns as fund-providers have new priorities, may mean new thinking for these still very living churchscapes.

A Cultural Landscapes Approach

The Cook Islands strongly celebrates its culture in continued practices of intangible heritage, including singing, dance, performance, costumery, vaka racing and sport. As has been the case throughout human history, it is these identity markers that have been carried, reshaped and strengthened by those who migrate. They are now used in reciprocal cross-nation gatherings to bring spatially separated Cook Islanders together.⁵⁶

However, this does not negate the significance of built form. Historic places remain an important repository of cultural practice, and people’s attachment to them can go unrecognised until they are threatened in some way.⁵⁷ Moreover, there is evidence internationally that people who are long separated, even by generations, from a cultural homeland can feel a strong need to reconnect with ancestors through physical place,⁵⁸ which in the case of the Cook Islands may include churchscapes.

But the “place” is not just the building. Churches were deliberately sited and structured to reference sacred routes, ancestral boundaries of mountains and sea, transferring material and meaning from the marae that had gone before. They were bounded by walls, surrounded by graveyards and connected to other community buildings that together told and continue to tell stories of each generation and their forebears.

⁵³ Crocombe and Crocombe, 2003, p. 334

⁵⁴ Budgett, 2006, p. 49; Crocombe, 1990, p. 56

⁵⁵ Triandis, 2001, pp. 908 - 912; Altrocchi and Altrocchi, 1995, pp. 237 – 238, confirmed by interviewees

⁵⁶ Wilson, 2015

⁵⁷ Smith, 2011, p. 229; J. Treadwell, 2006, p. 561

⁵⁸ Basu, 2006; Graham & Howard, 2008, p. 8



Ancestors were identified in place-making such that history and mythology became embedded in the landscape, infusing a transformed world with cosmological and socio-political meaning.⁵⁹

This thesis argues that a cultural landscapes approach to CICC church places may therefore be a useful framework for considering conservation.

This perspective has the potential to recognise the entanglement of physical form, social values, and understandings of land that these places embody, to respond holistically to their tangible and intangible cultural heritage values, and to understand them as constructs in time as much as space. Church places could be approached from a range of layered positions.

- First, as individual cultural landscapes, prioritising the living heritage values of their connected communities, and recognising that these communities may become increasingly diverse.
- Second, as strands in a web of indigenous landscapes, encompassing marae, burial grounds, natural landscapes and geographic features. Recognising the historical and contemporary overlaps between these landscapes opens options for wider voices to be heard and greater cultural depth to be considered in decision-making. It also has the potential to blur artificial boundaries between historic place types in existing legislation, acknowledging churchscapes as part of indigenous narrative.
- Third, as a group of historic CICC churches across the Cook Islands and as part of the LMS mission story across the Pacific. This highlights consideration of future generations of Cook Islanders and others, and the development of a sense of these places' collective heritage.

Conclusion

This research has found that the cultural heritage of Rarotonga's historic CICC churchscapes extends beyond specifically historical and architectural values to their social significance, as places of relationship and collective meaning.

Churchscapes, like marae, remain entwined with strong cultural associations of tribal hierarchy, mana and land. They have come to be understood as indigenised and indigenous, part of Cook Islanders' cultural identity. As such, churchscapes are likely to remain significant to an increasingly diasporic island population.

In light of these findings this thesis proposes that conservation thinking should be situated in an understanding of church places as cultural landscapes, places that entangle form with relationships outlived in a constellational view of time. In this context, the past and present are not dichotomous. Rather, the meanings of the ancestral past actively indwell the present, and the present challenges, reconstructs and validates past realities. Addressing the co-dependency of intangible and tangible heritage through multi-layered cultural landscape views may become an increasingly essential part of sustaining these ever-evolving, and unchanged, lifescapes.

⁵⁹ Reilly, 2009, pp. 15, 67, 283



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ANNEX 4

Personal Reflections

In this section I have 4 stories or reflections to share; 3 in English and the last in Cook Islands Maori. They are meant to inspire, to provoke constructive thought, to pass the time if you like. They are written in informal simple English, the one that we use or come across when engaged in a chat with someone or a group of people. They were derived from normal everyday observations. The style in all of them is very similar to the one I adopted back in 2014 in an article featured in newsletter 54, pp.84-85. So make another cuppa, sit back and enjoy. - Editor.

Story 1: I will find a way

I was on my way to my section at Avatiu, Rarotonga, one day in early March 2017, turn off on Ariki Road, then off again about 50 meters further inland. The road is not the smoothest so that one has to drive slowly for better navigation. Then further on, another turn off, and that's when I suddenly realized through the rear mirror of my truck that someone was behind me on a small road motor-cycle. There was no one a few seconds earlier on, so obviously he must have been speeding up to be right behind me all of a sudden.

As I made another turn off, Mata John (aka Maddy) was continuing up the same road we both came on before I turned off. And because I knew him, naturally I had to say something before carrying on, so I went, "Maddy, what are you doing around here?" In my own Cook Is Maori language, "Maddy, eaa e koe taau angaanga i teia ngai?" That was my first statement because (1) I haven't seen him go up that road before, and (2) there is only one house up that road which I assume is where he was heading, and the house is quite high up the hill, and it's a dead-end road. Maddy responded by just nodding his head, meaning he was heading straight up the road. Just to be sure, I then said, "Up to Mac's?", who happens to be the owner of the only house at the end of that road. He then gave another nod, meaning of course "yes."

I looked at his small bike, assumed that this must be his first time up to Mac's, and knowing the difficulty he would be facing to successfully navigate his way up that far on a simple road motorcycle, I then said my last piece, "Are you sure you can get up there?" In the local language, "Eaa ia e Maddy, i toou manako e ka tae tena patikara noou ki runga?" I probably wouldn't have said that if he was on a trail off-road kind of bike which is better suited to the terrain. His response was instantaneous, logical and quite powerful that I decided it deserved to be circulated, and it is therefore the topic of this article, "I will find a way to get up there," "Ka kimi oki i te ravenga kia tae," which confirmed to me that was his first time to cruise up that road. At that point, we then went our own ways; a normal conversation was not possible because we both wanted to get to our final destinations in a hurry; needless to say, people are always on the move in this day and age.

"I will find a way to get up there." What a response, words carefully chosen in an instant, he couldn't have given a better response. In hindsight, his response could have been any of the following:

- "Oh, is it that bad for this type of bike? If it is, then maybe I might go back then."
 - "Well, I didn't know it's that high up the hill, but now I can see, so therefore I think I'll just turn right back for now."
 - "Its that stupid Mac, he should have told me before that his house is up that high, then I wouldn't have wasted my time coming this far."
 - "Heck, I'm not going any further, that's for sure!"
 - "I can see what you mean, making my U-turn now."
 - "I don't know, maybe, anyway what do you think I should do?"
- Etc. etc., perhaps a dozen other possible responses he would have given.



But instead of any other response, he subconsciously chose; *“I will find a way to get up there,” “Ka kimi oki i te ravenga kia tae.”* Really, what kind of a response is this? Why didn't he just give me a simple response, either any of the above or some other probably boring kind of response? He didn't have to respond in such a way that got my mind ticking which, needless to say, I was straightaway lost for words! Well, my own analysis of this simple but thought-provoking, carefully worded response would be as follows:

- This guy is a *“go-getter,”* Aussies call it *“Aussie battler,”* someone who doesn't easily give up unless he had had a go at it first.
- This guy has determination, he can see with his own eyes that the road is quite a challenge, but that didn't put him off at all.
- This guy is for real, he would have made an appointment with Mac and he intends keeping to his word because, yes, he didn't want to be labeled a liar, someone who confirms that he will be there but never turned up.
- This guy had a lot of faith in his 2-wheeler, he must have been up similar roads before, in order not to be put off by Mac's challenging, curving and uphill road.
- Having known Maddy or some time and the way he went about doing a particular task that I was part of (chairing a family landowners meeting), I think I can have this guy included on my list of *“people whom I can trust,”* and that list, incidentally, is not long at all, there're only a hand-full of names on it.
- This guy is a worker and therefore deserves my respect for his *“no going back”* attitude.



So what happened afterwards, you might ask? Yes, good question. Well, from my section nearby, the road up Mac's is obscured by shrubs and trees, so therefore I cannot see anyone going up but I can certainly hear machines in the past – cars, trucks, bikes – revving up to face the uphill challenge. Every time I'm at my section (I'm not there most of the time), there're always vehicles going up and back down, which implies Mac must have heaps of mates! My ears have also been dictating to me, based on the noise of the machines, that perhaps some vehicles have not been able to get right up, they would have found it too slippery because it is a gravel road, i.e. not sealed, which puts quite a bit of strain on both the drivers and vehicles not used to these types of dirt roads. My own ears have heard vehicles try to get up but did not succeed. And for Maddy and his small 2-wheeler? Well, it interested me to carefully tune in to the noise of his bike because I was curious to know whether he was going to make it or not. So when I got to my own section, I kind of organized my vehicle and things without too much noise so that I will have a fair idea how far Maddy went!

And then what happened? Well, I didn't hear the following which would have confirmed to me that it was a futile exercise on Maddy's part:

- Noise of his bike revving in the same spot and then the noise going back down the road instead of up.
- Noise that could only mean someone involved in a crash, i.e. if he went up and then slipped and came rolling down the hill, I would have heard a *“crash-like”* noise and perhaps gone to the rescue!

So I can only conclude that Maddy did successfully navigate and negotiate his way up Mac's steep, tricky and slippery road, and if he did, he would have been rewarded with a spectacular view of the airport and most parts of town. I can't be too sure because I didn't come across him again before writing this article to confirm.

Anyway, what did I learn from the brief encounter? Simple, first the fact that some people are determined to get to the bottom of whatever tasks they are involved in. Second, the fact that some people are not easily put off by how some things appear, instead they prefer trying it out first. So to those in these categories, like Maddy of course, I certainly take my hat off. Well, I think one day I'll try out Maddy's no-frills philosophy.

By Nga Mataio, images from Google

Story 2: What's new?

"What's new!" is a kind of an everyday language or phrase that normally comes after "Hi there, how are you?" It can be a statement that people put across because they really are keen and want to know what the other guy has been up to lately, or it can be one that people just say subconsciously in order to get a conversation going. It is generally made to those whom one has already met before; it is not customary to apply the statement to a complete stranger because the response would probably be something like, "Are you okay?"

It is also an in-built habit for a lot of people in terms of their desire to know what's happening around them, whether it is to do with politics, culture, environment, science, technology, religion, medicine, and so on. So for them, their curiosity to know what's happening or what's new around them and beyond, is normally met by them turning on the radio or TV news channels like CNN, or educational ones like History, Discovery etc. In this day and age, other social media means like Facebook, Twitter, Snapchat, etc. also tend to satisfy the curiosity especially of the youth and the young at heart.

It can be something to do with a publication. I remember when I was staying in Australia back in the 1980s, a regular TV advertisement goes like this; "What's new?" to which the answer comes straightaway as "New Idea!" with a picture of the monthly Australian women-oriented news magazine and a brief about the main features of that particular issue, the whole advert being over within a matter of 15-20 seconds. So what's new, can be the latest issue of *New Idea*. Sorry, I have no idea whether the publication is still in circulation today.

What's new can also be a question one can ask an animal. Don't believe it? Well, how about "What's new, Pussycat? Whoa, whoa. What's new, Pussycat? Whoa, whoa," a song by renowned British singer Tom Jones back in the mid 1960s I believe. Now why would anybody ask an animal about something new that it might be aware of which one is not aware of? Even if a cat, dog, crocodile, snake, horse, monkey, fish, bee, etc., knows of something new, it's not as if it is able or willing to share it with any human being, highly unlikely I'd say! No, it will most likely keep it to itself for the rest of its natural life, or it may share it with its own kind. Okay, pussycat can also mean a certain race or species that Tom Jones wanted to refer to in a figurative sense. He no doubt would have analysed the music market at the time and said to himself, "Yep, this is great, it'll sell like hot cake alright." Will it sell today? I've got no idea at all, I'm not a musician or a fortune teller, I don't even have a crystal ball to "see tomorrow."

But seriously, what's new in what's new? Or we can re-phrase it and ask, *what makes the news today?* Let's first start off by looking at what made the news or what were newsworthy stuffs yesterday. After we do that, then we can make comparisons as to what makes the news today. From my recollection of the 1960s-70s and perhaps up to the 80s, media outlets covered much on notable events like the Vietnam, Korean, Israel/Egyptian wars, bomb testing in the Pacific, particularly in Mururoa, French Polynesia, political coups and unrests in places like Fiji, perhaps new movie releases, projects being developed for the betterment of the general population, etc. Today of course, the same kinds of fields are still being covered although in different contexts; wars in the Middle East, mass migration into Europe, political unrests in a lot of countries, climate change, sea-level rise, deepsea mining, over-fishing, etc.

However, one notable aspect of "news" that seemed to have gained momentum in recent times is really to do with speculations or simply un-newsworthy so-called news! Examples? Yep, plenty, some are listed below:

- No response yet from the minister
 - No decision yet by the judge on the corruption case
 - Government officials trip to the north uncertain
 - Mr. X may divorce his wife
 - Mr. Y marries for the 7th time
 - Engineers still trying to figure out what went wrong
- And so the list goes on...



Now, wouldn't it be better if, referring to the same examples above, something has actually happened before news-writers report them? Anyway some comments in italics:

- No response yet from the minister *Ok, when he does respond, let everyone know.*
- No decision yet by the judge on the corruption case *Ok, when the judge does make his ruling, that's the best time to report.*
- Government officials trip to the north uncertain *Ok, maybe its better to report how useful that trip was after it has actually taken place.*
- Mr. X may divorce his wife *Oh, well, now who wants to know?*
- Mr. Y marries for the 7th time *My goodness, when's the 10th one taking place?*
- Engineers still trying to figure out what went *wrong I think I'm more interested in knowing what actually went wrong and I'm assuming I'll get to know once the guys have completed their investigation!*

There have also being cases where so-called "newsworthy stuffs" could be classified as "over-reporting" or simply un-newsworthy. A couple of examples below, with comments in italics:

- A farewell party for an official reported up to 3 times over 3 days in the same newspaper *Once is sufficient, thankyou.*
- Corruption/fraud cases of officials featured on the front page more than once *Once is sufficient, what are we going to learn from those who are corrupt and fraudulent? Let the courts deal with them, let's hear more about those productively contributing to society instead.*

So, where does that leave us? Going back to square one, what is the rationale behind the saying, "what's new?" What is it intended for? Surely, it must mean something useful or important. If it doesn't, then why bother including it in our daily conversation? Probably best to leave behind, you know like excess baggage, just take the ones you can carry, otherwise you'll have to pay for the extra weight and it's normally not cheap.



What's new? As pointed out in paragraph 1 above, one generally asks this kind of question to someone known to him already. In putting the question across, the enquirer, whether serious or not, simply wants to know what the other one has been doing since the last time they met. The answer may be as simple as, "Well, I planted 2 patches of taro, painted the house and cut the grass." It could also be, "Not much really, just did a few chores around the house, that's about it." So it does appear to be a way of getting a conversation started between friends, relatives, colleagues, on subject matters that they are familiar with.

What's new therefore has got absolutely nothing to do with *New Idea*, *Pussycats*, etc. But it could refer to your new house, your recent marriage because you were not married the last time you two met and you never invited him to your function, your new job, car, bike, property that you recently acquired, feel free to add to the list.

So what do we do about "what's new?" The same question can be asked of "what's up?", "what's cookin?", "how's it goin?" That's not a hard question, just go on using it until it goes out of fashion like heaps of other phrases. After all, hardly any phrase can stand up to the test of time.

By Nga Mataio, images from Google

Story 3: Time for change

Time for change, yeah right, you're not wrong there, bring it on, let's go! Is change a need, a want, a fad, or something that sounds like a good idea and therefore worth pursuing? How does it relate to the fact that change is indeed happening virtually everyday? Is there a particular time that change must happen or should be promoted, or isn't it already an evolving process that takes place naturally day in day out whether we like it or not? If the latter is the case, then why bother advocating for change? Well, let's see how we go on this subject matter.

Recently, some women on a certain island got together in a workshop to promote the subject matter of change, presumably for the better in terms of their status in society, which implies of course that they have been discriminated against for too long, hence their desire *to get it right this time* – women's liberation if you like. The workshop's theme was quite apt; "Time for Change." The meeting was opened by none other than the Speaker of Parliament of that particular country who happens to be, yes, a woman. In her introductory remarks she posed the question; "*do we want our boys going to school to wear ear-rings?*" A clear majority said *no*."

Undoubtedly, had she posed the question; "*do we want our girls going to school to wear pants like the boys?*", the response would also have been a clear majority opting for *no*. What was her point? Simple, she said, when we talk about change, we must be careful and clear on what exactly is the change or changes that we would like to happen. She obviously was making reference to the meeting's theme of "Time for Change." One could add to her statement and say, "*and to be sure that those proposed changes are for the better, and not end up taking us backwards!*" Otherwise if we want change but not sure what those changes are, then why bother advocating for change in the first place!

In the cartoon movie "Rango", one character asked the leader, "*what we gonna do now?*" The leader responded, "*we gonna riiiide!*" So everyone got onto their horses and off they went. After a little while and still riding, the character who asked the first question then moved towards the front where the leader was on his horse leading the rest, and asked him another question, "*Ehh, boss, where are we going?*" The boss then said, "*Uh, oh, I don't know!*" Of course it's a cartoon movie, designed to put a smile on our faces. But seriously, if people wanted change and they are not clear or not sure what those changes are, then that's no different from the above cartoon movie!

On a particular island, women plant taro, a staple food, but on the other islands, excuse me, women don't do that kind of work, it belongs to men! So most outsiders visiting this island regard this practice as degrading for women, they reckon it's not right that women should be doing a what-is-supposed-to-be man's job, as far as they are concerned. Their mind is set on the fact that since it's the men who plant taro on the other islands, therefore it should also be a man's job on this particular island. Well if one cares to have a good chat with the men and women on this island, he or she will be a lot more informed in terms of the following:

- Planting taro on this particular island is not as labour-intensive as on the southern islands due to the soil being much softer, meaning the job can be done by both men and women.
- While it is true that women do plant taro, it is also a fact that if required, men and the children also help out.
- Therefore, planting taro is not strictly a woman's job on this island, despite it being a mainly man's job on the other islands.

So after talking with the locals, one then learns that demarcation of responsibilities between men and women for tasks such as planting taro has never been an issue with the women on the island, they seem happy with the status quo, therefore "*time for change*" has no place in respect of planting taro on the island.

Still with taro, some 30 years ago on Rarotonga an innovation was introduced to the cultivation of taro on raised beds; black plastic polythene to replace coconut leaves. Polythene was perceived to have many advantages over coconut leaves such as less work (buy a roll, rather than go looking and gathering coconut leaves), re-usable whereas coconut leaves can only be used once, etc. But when put to the test by taro planters including the author of this article himself, the following were the outcomes:

	Black plastic polythene	Coconut leaves
<i>Cost</i>	Buy by the roll, can be expensive for some growers.	Free, but effort involved in collecting.
<i>Ground moisture level</i>	Dry, because rain water doesn't get through most of the sheet, except around the taro plant where the hole is made to insert the planting material.	Moisture gets through easily which is what the taro requires. Taro doesn't like dry ground. As such, taro grows well.
<i>Weeds</i>	Less weeds due to most of the ground covered by the polythene.	If the ground is not well-packed, weed grows through easily, which means extra work of weeding them out.
<i>What happens to the cover</i>	Doesn't rot. Instead it poses difficulty with re-packing for the next crop. Sometimes it gets torn up and in pieces, thereby making re-packing and re-use quite cumbersome.	Leaves rot, provides compost for the taro, thus reducing the need to apply fertilizer.
<i>Current status</i>	Rarely used.	Preferred by taro growers.

The above example goes to show that innovations are not always more advantageous than conventional methods. The good old coconut leaves method has proven itself to be much better, hence the abandonment by a lot of farmers of the polythene as ground cover for taro.



So what is the lesson with "Time for Change?" I'd say two important ones; (i) when advocating for change, be clear on what is intended to be achieved, and (ii) 1 Thessalonians 5:21,22 says, "Put all things to the test; keep what is good and avoid every kind of evil."

By Nga Mataio, images from Google

Story 4: Ko teia rare e akangaroi

Akangaroi. Eaa to roto i teia tuatua? Tera oki te aiteanga, eaa tika'i tona puapinga, tona turanga, tona akakoroanga, tona manea ka inangaro atu ei tatou iaia? E tano ei e, e tumuanga tetai i angaia'i teia tuatua; kare oki e tano e, mei tera uara te anauanga mai o teia tuatua ma te kore takiri ona tango me kore tumuanga. No reira, ropai'a mai naau kapu kofe ei tavarenga ia'au ka akapou puapinga-kore i toou taime ki runga i teia pupuaa'anga.

Te na ko ra te irava mua o te imene mataiti a te Ekalesia Matavera tei atuia i te mataiti 2002,

V Mataiti kua rere

T Kua uti o te reva rere atu ki tona vairanga

K Mataiti taito kua kore akenei kua akangaroi

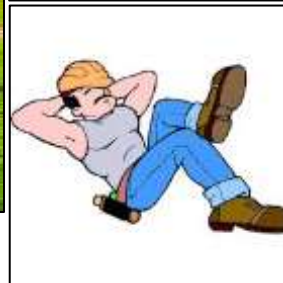
T Akangaroi, kua oti taau angaanga (2x)

VC Ko te au mea tei tupu, ko te kino e te meitaki, vaio maria atu e, e

TC -- tei tupu e, e a e, hi a hi a ha ha a, atu e, e

I na, i roto i teia imene, te kite marama uatu ra tatou e ko te tuatua *akangaroi*, no te mataiti taito tei topa me kore tei rere ki tona vairanga mutukore e kare rava e ravenga e oki akaou mai ei, kua oti me kore kua akaea rai tona teata i na tera reo ei. I roto katoa i teia irava mua o te imene, te vai ra tetai atu au mea puapinga no runga rai ia *akangaroi*, koia oki (i) kua uti tona reva e kua aere, tena oki te aiteanga, e mea papu e kua aere, na te reva oki i uti'ia i akapapu mai, (ii) iaia e aere atura, mei te mea atura e te na ko maira kia ratou i noo mai e, "e ia ma, te au mea meitaki ta kotou i kite ia tatou i noo kapiti, tamou ki reira no te au ra ki mua, kareka te au mea kino me kore tu kaui, uuna iatu te reira au mea, kare oki o ratou puapinga kia kotou, bye ra."

Penei na roto i tetai au uianga e tau kia ui'ia e rauka'i teia tuatua *akangaroi* i te taratarai. Teia ireira tetai au uianga taku i manako e ka tau kia tukuia ki runga i te kaingakai:



Eaa tona aiteanga?

- (a) Tena tetai manako i oronga iatu i runga nei, kua oti, kua akaea, kua tae te tuatau. Mei ta te reo imene i na ko mai, "Kua tae te ora ka tatakake, noatu ka aere kia manuia" Te akaaroa, e tuatau o te au mea

ravarai, e atiangā to te au akakoroanga katoatoa i raro ake i te rangi. Time to arrive and to depart, time to fly and to land, time to rest, e te vai atura.

- (b) Ko *akangaroi* katoa te tuatua e taiku ia ana me akamutu tetai tangata mei runga mai i tetai taoanga angaanga me kore arataki i roto i te kavamani, Evangelia, tuanga tarekareka, aronga mana, e tetai uatu taoanga tei orongaia ki tona rima i te au ra i topa. I roto ra i tetai au tu akateretereanga, kare e tuatua o te akangaroi no te mea na te mate rava e akaouia'i te reira au taoanga. Tetai au tangata, kare e inangaro i te akangaroi, i na te kite uara e kua roa te mataiti me kore kua rava ua ki reira; kare, ka tiaki kia vote out ravaia, too late to be sorry ireira i na te papaa ei.
- (c) Kua matau katoa tatou i te kite e, ko *akangaroi* tetai tuatua e taangaangaia ana no ratou tei akaruke mai i teia ao no te ao i muri ake, "*moe me kore akangaroi ki te akangaroianga roa.*"
- (d) Pera katoa a *akangaroi* i te taangaangaia anga no te mea kua tae te roi me kore kua vera roa te ra i te angaanga uatu rai, me kore kua topa te ua kare e mako kia angaanga uatu rai, ko te rokoia maina e te flu.

Eaa te tumuanga ka akangaroi ei?

Eaa ka akangaroi ei? Tei runga ua oki i te aiteanga ta tatou i akara i runga nei. Me aru tatou i te reira au aiteanga, teia irera te tumuanga i raro nei:

- (a) Mission accomplished, kua oti te angaanga tei akakoroia, next mission or task please.
- (b) Kua taea te atiangā tei anoanoia te reira tangata kia akaoti i tana i rave maina, kia tau ki tona tareanga mataiti. Kua tae katoa ki te akakotinga'anga tuatau, maybe according to the constitution or a set policy, kia noo mai te reira tangata mei runga mai i te taoanga tei mouia maina e ia.
- (c) Kua tae te tuatau kia kapikiia mai aia e tona pu i te ao.
- (d) Kia oki akaou mai te maroiroi no te rave uatu rai i te angaanga. Me kore, tiaki kia marumarū mai e kia kore atu te ua ka angaanga akaou atu ei. Smoko time is over, time to get back to work.



E puapinga ainei to te akangaroi?

Again, following on from our 4 examples above;

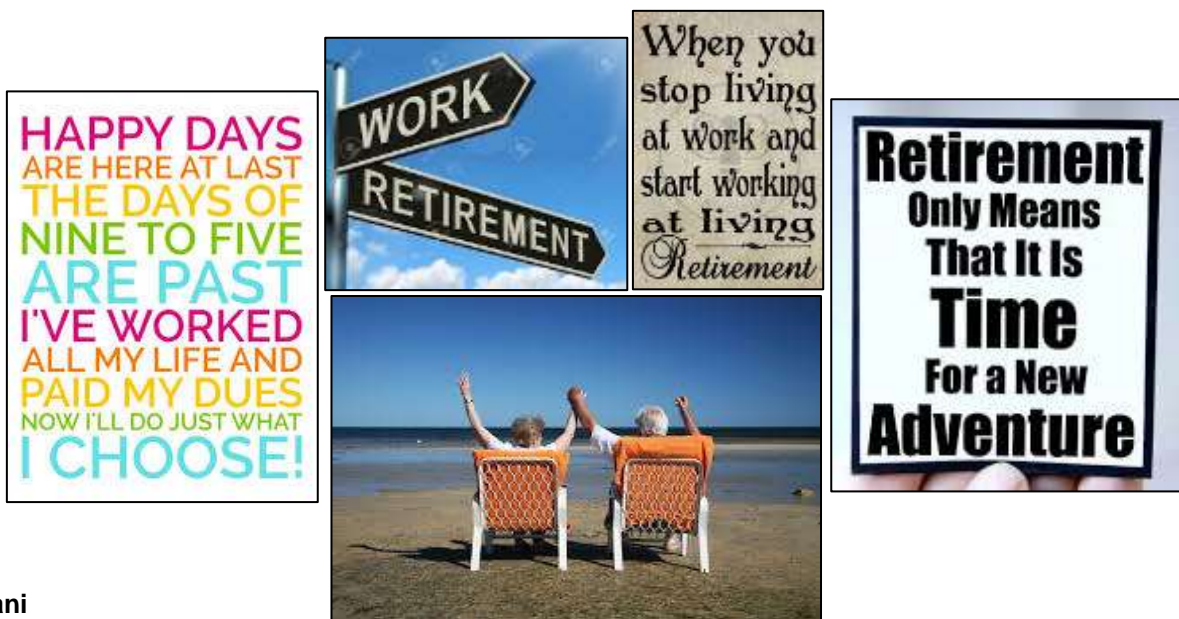
- (a) Me kua oti te reira akakoroanga, i na kua tae te tuatau no tetai akaou akakoroanga, one down more to go, that will keep us going, otherwise eaa ireira ta tatou angaanga me kua oti te reira akakoroanga e kare e next one?
- (b) Give the chance to others to make their contribution, oronga i te tuatau ki tetai kia aere mai rave i tetai angaanga nana, while you go and do other things.

- (c) For this one, you must be prepared for eternal salvation in the Kingdom of God which He has promised will be available for those who are born again of the spirit. Kare a tatou ikianga i konei, e akangaroianga oki teia mei te oraanga kopapa nei, tei roto te reira i te rima o to tatou Atu i te ao.
- (d) Ei reira te angaanga e mako ei a muri ake, take a rest from the burning sun or wet weather, otherwise ka tiopu te angaanga me raveia without giving the body a chance to rest, re-energize and recover.

Eaa tei anoanoia i muri ake i te akangaroianga?

Te akatano nei teia uianga ki te numero (b) o ta tatou au examples i runga nei, koia oki no ratou tei akangaroi mai mei runga i te au taoanga ta ratou i mou me kore i tiaki maina i te au tuatau i topa, whether they chose to retire or were voted out or we sacked or were made redundant. I toku uarai manako, teia i raro nei tetai au mea te ka anoanoia, some expectations after a person finishes from a position of responsibility, *public office* it is also referred to:

- Kua rauka i te reira tangata i te apai/lift i te turanga o te au angaanga tei anoanoia no te reira taoanga ki tetai turanga i runga ake i tana i kite me kore i akamata mai mei te ra i take over ei aia i te reira taoanga, e te kite mata'ia ra te au akairo. Me i tona akarukeanga mai e aiteite ua te turanga me kore kua oki ki muri, kare takiri ireira ona puapinga i te apaianga mai i te reira taoanga.
- Kare ona au apa mamaata e tau kia tukuia tetai utunga ki runga iaia no te mako-kore o tana apaianga mai i te reira taoanga.
- Mako, meitaki, tau, tona oronga'anga i te oe kiaia te ka mono mai iaia / smooth transition of power by clear clarification to the successor on all aspects related to the position; such as filing system, communication networks, protocols, etc. I roto oki i tetai au tauiaanga taoanga, kare teia i raveia ana, e koia tei na muri mai nana rai i kimi i tona ravenga kia kite aia i te au mea tei anoanoia no te reira taoanga.



Popani

E maata te aiteanga o te tuatua *akangaroi* mei tei akiaki iatu i runga nei. Ko taku ra i anoano i te akatinamou i te manako ki runga koia oki te akangaroianga mai mei runga i tetai taoanga i roto i te Evangelia, kavamani, business/private sector, e te vai atura. Teia ireira taku koukouanga i te manako o te akangaroi;

- rave i taau ka rauka, kia arangatu koe me tae te tuatau akangaroi/do the best you can, thereby leaving a legacy for others to emulate and improve on.
- meitaki ake me naau rai e akangaroi, auraka oki e kia ikiia koe ki vao/best to retire gracefully instead of getting voted out.
- rave i tetai angaanga ke atu/move onto the next project. After all, retiring doesn't mean you finish working, no, it just means this one is done, bring on the next.
- Instead of being a bad loser, ensure a smooth transition for the next office holder.

By Nga Mataio, images from Google



ANNEX 5

About the Four-fold Ministry

PART 4 (continued from last newsletter)

1. The digestive system" *the gift of evangelists*⁶⁰

The third support ministry within the body of Christ is the evangelist. He is linked with the work of the pastor-teacher. Evangelists and teaching pastors work together just as the apostles and prophets work together. Evangelists are men and women with a special gift of communicating the Gospel in relevant terms to those who are not yet Christians. Since the evangelist is primarily responsible for the numerical growth of the body of Christ, the ministry of the evangelist corresponds to the digestive system within the human body, taking food which is quite unlike flesh and transforms it into flesh and bones, making it a living part of the body.

All Christians are expected to evangelize, but not all have the gift of an evangelist. Christians are to evangelize as witnesses, but a witness is different from an evangelist. Any individual Christian should be able to explain to others what happened when he or she became a Christian. As the apostle Peter says, a Christian should "always be ready to give ... a reason for the hope that is in you" (1 Peter 3:15). Witnessing should be as easy as talking about any other meaningful life experience. If you can talk about how wonderful your husband is, or your wife, or your children or grandchildren, you can witness for Christ. To talk about your Christian experience simply and naturally is Christian witnessing.

But the gift of an evangelist goes further. He knows how to explain the why and how of the great redeeming story of Jesus Christ. He is able to proclaim the truth which results in new birth. He is forever dealing with the truth that God has not left man in a hopeless condition but has made a way--at great and incredible cost to His Son!--by which men and women can be set free from sin and death, and given a new start and a new basis for the battle. That is the work of an evangelist.

The evangelist's task is not to go about denouncing sin, but to point the way out of sin. The evangelist may call people's attention to that which is creating so much misery and heartache in their lives, but his work is not to denounce and condemn sinners. Evangelists are not to thunder away at people, telling them what miserable creatures they are and how God is waiting to strike them with thunderbolts of judgment. He is not to expose the horrors of hellfire and dangle sinners over those fires until they writhe and tremble. That is not the calling of the evangelist!

If the preaching of "fire and brimstone" is ever called for, it is the task of a prophet, not the task of an evangelist. The evangelist's role is to tell people about the overpowering grace of God and the overpowering love of a heavenly Father, a Father who calls men and women back to Himself, offering to set their twisted lives straight through the redeeming work of Jesus Christ.

Many Christians today possess the gift of an evangelist, both men and women. Evangelism can be done anywhere. It is not restricted to mass meetings, such as in the great Billy Graham crusades, though Dr. Graham's ministry is also true evangelism. The gift of an evangelist can be exercised toward a single individual, as is clear in the book of Acts when Philip the evangelist spoke to the Ethiopian eunuch as he was riding along in a chariot and told him of the saving grace of Jesus Christ.

2. The circulatory system" *the gift of pastor-teachers*⁶¹

⁶⁰ <http://www.raystedman.org/thematic-studies/body-life/how-the-body-works>

⁶¹ <http://www.raystedman.org/thematic-studies/body-life/how-the-body-works>



The fourth great physical system which the body depends upon for life is the circulatory system the veins and arteries linked to the heart and lungs, which distribute food and oxygen to every part of the body, and take away the accumulated wastes. This corresponds to the work of teaching pastors within the body of Christ, who are there to maintain the life of the body by feeding and cleansing it and preserving its life in vigor and vitality.

The word "pastor" means a shepherd. The pastor is also called in the Scriptures an elder, as well as an overseer or bishop. These last two are the same Greek word, translated in two different ways. "Bishop" is the English translation of episcopus, which literally means an overseer. Elders or bishops were always limited to one locality, one church, in New Testament days. A man who was an elder or pastor in one church was not also an elder in another place.

Nor were these always men who devoted their full time to ministry. Some elders were called ruling elders and were often supported by the church to devote full time to their work, though this was not always the case. There were also others who were elders but were not called ruling elders. These included anyone who did shepherding work within the church. Today, we would see these shepherding elders as Sunday school teachers, home Bible class leaders, and young people's leaders. Many Christians have the gift of pastor-teacher whether they are employed full-time in that capacity or not.⁶²

The ruling elders correspond most closely to the present concept of a pastor, but in the early church there was never a single pastor or elder but always several. They were to serve as teachers and administrators but they were not to be, as Peter says, "domineering over those in your charge" (1 Peter. 5-3). In other words, they are not to be church bosses. They are not to act as the final authority within the church so that whatever they say goes. Jesus Himself taught this. Mark records that Jesus called the disciples to Him and said, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you" (Mark 10:42,43).⁶³

The Object For Which The Gift Is Given

The gift or gifted men are to specialize in providing training and discipline to the believers for the service of the church. The Pastor and teacher's main responsibility is to spend his time training the members of the congregation to serve in different ministry of the church.⁶⁴

The goal of providing training and discipline to the church members is to build them up until their faith is united as one and also help them to grow out of the individualism in corporate oneness and demonstrate the image of Christ in church ministry.

The details of individual gifts except the evangelist are given below:

The Gift of Prophecy

Usually people think of prediction when they hear the word "prophecy". But foretelling the future is just a small part of the meaning of prophecy. The English word comes from the Greek word composed of two parts which mean literally - "forth tell". A prophet is a forth-teller. Among the many messages he tells forth may be some pertaining to the future. Thus forth-telling may involve some foretelling, but only incidentally. The main meaning of prophesying is forth-telling.

Prophecy is forth-telling for another (Ex. 4:14-16; 7:1). Aaron, forth-telling for Moses, became his prophet.

⁶² <https://www.lds.org/general-conference/2012/04/thanks-be-to-god%3Fflang%3Deng>

⁶³ <https://irp-cdn.multiscreensite.com/c21a6153/files/uploaded/The%2520Ministry%2520of%2520a%2520Pr...>

⁶⁴ http://www.preceptaustin.org/ephesians_412-13.htm

A prophet of God was a spokesman. The Old Testament includes the writings of the prophets, both major and minor, from Moses to Malachi. These men didn't merely foretell the future but rather did forth-tell God's message, which was concerned with the past, the present as well as the future.⁶⁵

The prophet received a revelation from God by dream, vision, or verbal communication. He then declared that revelation as a messenger in the special service of God. What the Lord put in his mouth he spoke. He acted consciously, not in some trance. He often used a graphic object lesson to emphasize the message. His message was primarily reformative.

Prophecies considered the current condition and the consequence of continuance in that course. Watching out for the spiritual interests of his hearers, the prophet reminded of the Mosaic Law, restated the divine commands, and warned of judgment to come. Prophets instructed, warned, exhorted, promised, rebuked.

They protested the mere formalism - offering sacrifices without obedience. They stressed moral duty, promoted righteousness, thundered coming terror on the wicked, and repeated God's gracious promises for the future. Though the future was often part of their prophetic utterance, their emphasis was historical, practical, and relevant to contemporary conditions.

There are many references in the New Testament referring to Prophets. Consider passages such as Acts 11: 27, 28 (the first mention of 'prophets' in the New Testament); Acts 21:11.

The Church at Antioch in Syria had "certain prophets and teachers" (Acts 13:1). Philip the evangelist "had four daughters, virgins, which did prophesy" (Acts 21:9) See also 1 Corinthians 14: 3, 4; Ephesians 2:20; 3:5; 4:11 & 1 Thessalonians 5:20.⁶⁶

It appears that in the first century, before the New Testament writings were completed, revelations and special messages were given people with the prophetic gift. But what about now? Does God in our time give specific instructions about people, places and things? Does the prophetic gift today include special, definite, extra-biblical predictions? It is obvious that this gift would have been of paramount importance prior to the completion of the New Testament, during the apostolic age, prophets gave necessary special revelations and reliable guidance.

Since the completion of the Bible, in which divine revelation is once-for-all written, the gift of prophecy is now identified with proclamation based on God's Word. Inspiration at the level at which infallible Scripture was given ended with the completion of the Canon. Any prophecy TODAY must of necessity be the unfolding of the significance of that completed message. A.H. Strong wrote that since Christ's ascension prophetic activity is carried on through the preaching of His apostles and ministers, and by the enlightening influence on the Holy Spirit.⁶⁷

He said: "The Church is, in a derivative sense, a prophetic institution, established to teach the world by its preaching ordinances. But Christians are prophets only as being proclaimers of Christ's teaching. All modern prophecy that is true is but the republication of Christ's message - the proclamation and expounding of truth already revealed in the Scriptures."

Speaking of this gift Gary Inrig says:- "In a secondary sense of the word, we do have those who exercise the prophetic ministry of proclaiming God's written Word in a manner which edifies, exhorts and gives directions to believers." (From his book, "Life in His Body").⁶⁸

The gift of prophecy makes the Word of God relevant to a particular situation in a current context. As prophets of old poured out their warnings of coming invasion because of the national turning from God, so we need prophets today to speak against decadence in national life; racism; materialism; immorality and a host of others, lest we suffer the decline and fall of our nation. To state it rather simply - prophets are God's loudspeakers. How they are needed today.

⁶⁵ http://index.about.com/index?gclid=CI_nkO7MrsYCFc-Cfgodh

⁶⁶ <http://biblehub.com/acts/13-1.htm>

⁶⁷ <http://www.abideinchrist.com/messages/ahsunion.html>

⁶⁸ <http://www.amazon.com/Life-His-body-Gary-Inrig/dp/0877885001>

The result of exercise of the prophetic gift will be encouragement, edification, and comfort (1 Corinthians 14:3). Not only are the comfortable to be disturbed, but the disturbed are to be comforted.

We might define the gift of prophecy as the God-given ability to preach or proclaim the written Word of God with clarity and to apply it to a particular situation with a view to correction or edification.

Prophecy ranks high among the spiritual gifts. In both the list of ministries (Ephesians 4:11) and the list of gifts (1 Corinthians 12:28), prophecy is given second spot, coming after apostles in both instances. Because this vital gift of prophecy was often despised at Corinth while the inferior, though more flamoyant gift of tongues was preferred, Paul devoted a long section to affirming the supremacy of prophecy over tongues (1 Corinthians 14:1-25). If making the Word of God intelligible is necessary, tongues do not help but hinder. In giving an uncertain sound, they only erect a language barrier.

The gift of prophecy may be extended to proclamation over radio or television, or in a neighbourhood Bible class, small groups, school scripture teaching and so on.

Women in the early church possessed the gift (1 Corinthians 11:5; Acts 21:8,9). Says Hay: "This seems to be the gift most widely distributed. All the believers are counselled to seek it (1 Corinthians 14:1). Therefore all should possess it in one form or another." (Order for New Testament Church and Missionaries).⁶⁹

This opinion may be somewhat strong and dogmatic since Paul seems to clearly teach that no one gift is possessed by all believers. But certainly, if not all have this gift, many do, perhaps even most.

The Gift of Pastoring

As we commence this study there is one important point for us to understand: You don't have to be a Pastor to have the gift of 'pastoring'. The word 'pastor' occurs numerous times in the Old Testament, especially in Jeremiah where it usually refers to civil leaders, kings, rulers and magistrates and usually in terms of strong condemnation for negligence, for failure to feed the flock and for scattering the sheep without proper care (Jeremiah 2:8; 3:15; 10:21; 12:10; 23:1-4).

The word 'pastor' occurs only once in the New Testament. "And he gave some to be ... pastors" (Ephesians 4:11). Pastor refers here to an office in the Church, usually considered synonymous with that of bishop and elder. However, though everyone divinely called to the office of a pastor will of necessity receive the corresponding gift of 'pastoring' from the Holy Spirit, not everyone who has the gift of 'pastoring' has been called to the office of pastor. You may have the gift of pastoring without being a pastor.

Though the English word 'pastor' occurs but once in the New Testament (KJV), the same Greek word occurs several times, is translated 'shepherd' and usually has reference to the Lord Jesus Christ. Let us consider the use of this word as we look at the following biblical references - John 10:11, 14; Hebrews 13:20; 1 Peter 2:5 and 5:4. The title of 'chief shepherd' strongly infers the existence of under-shepherds. Many a believer who has not been called to the office of pastor has been given this shepherding gift.

(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 cicgcs@oyster.net.ck. Alternatively, email Vaka on vngaro@gmail.com. Rev. Ngaro is currently the minister for Avarua Ekalesia, Rarotonga).

⁶⁹ <http://www.amazon.com/The-Testament-Order-Church-Missionary/dp/1608999343>

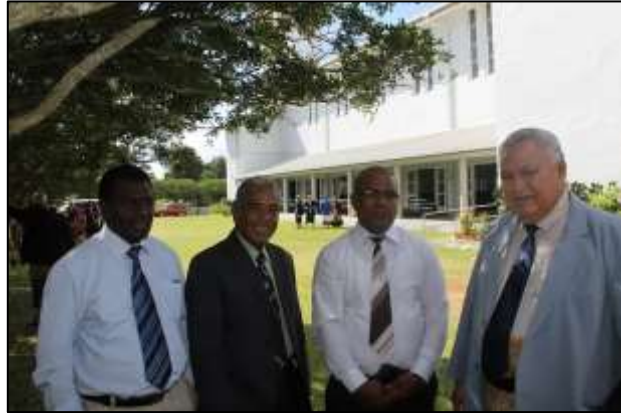
ANNEX 6

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 various events associated with the Pacific Conference of Churches over the past 10yrs. *Photos from the collection of Nga Mataio and the late Papa John Doom of Tahiti.*









WHAT THEY ARE GOOD FOR

GOOD TO KNOW:

- ◆ Contributors (articles/photos) - Ngara Katuke, Rev. Vaka Ngaro, Nga Mataio, Natana Mataio, Google images and contributors to Yahoo News, Mama Maura Katuke, Vaine Hosking, Saungaki Rasmussen, Bishop Paul Donoghue, Rev. Arerau Maa, Marjorie Crocombe, Carolyn Hill, Naomi Manavaikai, Canny Aratangi, Rev. Peri Daniel
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- ◆ Biggest issue - At 118, this is the biggest issue in terms of number of pages. Not far behind is issue no. 55 at 105 pages, published September 2014.

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GOOD TO REMEMBER:

- Next issue (66): June 2017
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