



Cook Islands Christian Church

Newsletter

64 Dec 2016

The "Mission House"

CICC Head Office, Takamoa, Rarotonga



SPECIAL CHRISTMAS ISSUE

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Re-enactment of the Arrival of Christianity on Aitutaki, 26 October 1821

Comments/queries/free electronic copy?  cicgcs@oyster.net.ck

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CICC NUTILETA 64

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 taeaia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia pepa akakitekite numero 64 tei akamataia i te mataiti 2005. Ko te a e te mea openga teia no teia mataiti 2016; i muri ake i teia, numero 65 i te openga o Mati i teia mataiti ki mua 2017

Tetai tuanga ei akaaravei ia tatou, i te mea oki e, e Kiritimiti teia e tu mai nei, e mea tau ireira kia akaraia mai tetai karere te ka tau ki te vaerua e te akakoroanga o te anauanga mai o to tatou akaora ki teianei ao ta tatou ka akamaraara i nga ra e tu mai nei. Teia ta Malaki 3.1, *"I na, e tono au i taku karere, e nana e akamaka i te ara i mua iaku, e te Atua ta kotou e kimi na, ko te ka tae vave mai ia ki tona ra nao, koia oki te karere a te koreromotu ta kotou i rekareka na; i na, e tae mai aia, te tuatua maira lehova Sabaota ra."* I roto i te reo Papaa, te tataanga a te Good News Bible, *"I will send my messenger to prepare the way for me. Then the Lord you are looking for will suddenly come to his Temple. The messenger you long to see will come and proclaim my covenant."* Te na ko ra te irava mua o tetai imene atuaia no te anauanga o Iesu:

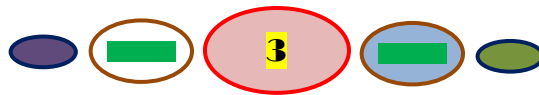
- V Kua anau mai a Iesu e (2x)
 T I teia ra nei
 K Ei akatupu, i ta te au peroveta rai tuatua
 T Taku tamaiti koe ka eke ana ra (2x)
 K Ka eke ana koe ki raro
 K Ei akaora ia ratou i te ara



Google images

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

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



2. AVARUA PRIMARY SCHOOL CENTENARY

Centenary, 100 years, such a long time in the case of the Cook Is although it may not be such a big deal in other countries, so it really depends on who you're comparing with. Ok, let's face it, for a country who will soon be celebrating its bicentennial (200 years) in terms of the arrival of Christianity and therefore exposure to western culture, 100 years of schooling in the country is indeed a long time.

Before embarking on the school's centenary, however, it is important to note here that "education" in the way we understand it today is much longer than 100 years; western-style education is actually about 177 years old if we consider the fact that "formal" education commenced in 1839 when Takamoā Theological College was set up and where our early missionaries were taught before heading out to the Pacific to preach the Good News of the Kingdom of God.

Then in the early 1900s when the Cook Islands came under the protectorate of New Zealand after being administered by the British earlier, and as a result of the introduction of the Westminster style of governance, the education sector was structured along the lines of the system being followed in New Zealand at the time. Lots of primary schools were established on both Rarotonga and the outer islands, and Avarua Primary School was one of them.

Even before the arrival of Christianity, people were being educated by their superiors – parents, elders, traditional leaders – about life skills; planting, fishing, handcrafts, navigation, etc. For the purpose of this article, we will be looking at Avarua School celebrating its centenary, i.e. when the school was established in 1916, 13 October to be exact, so that on 13 October 2016, it was the big day that the school had planned and organized since 2015 for its 100th birthday.

Given the readily available means of technology today that are designed to capture moments like these, the week-long event would no doubt have been pretty well covered by the many people who had Ipads, iPhones, mobiles, cameras, laptops, etc., in their hands capturing history being remembered. It will no doubt be quite an achievement if an ex student of the school is able to compile things in a book for the benefit of both current and future generations.

If researched and written properly, the book should be able to contain lots of things related to the centenary, such as memory lane photos, history of the school's establishment and its journey over the years, names of past and current teachers, songs composed for the event, the daily programme, and certainly heaps of photos of the week's commemorative activities. E-copies will be available to past, current and future school students including parents, care-givers and supporters of the school.

I did not attend the full week's organized events, but managed to do so on 3 of the 7 days that the school organized for the once-in-a-lifetime commemoration. I will let pictures do most of the talking.

PROGRAMME

Friday 7th October	Reunion night at Te Atukura
Sunday 9th	Church service at Avarua CICC, shared lunch at school afterwards, uapou after the evening service
Monday 10th	Special assembly, opening of memory lane hall, unveiling of Principals Plaque, story time – "during my days"
Tuesday 11th	Float parade, school history theme at constitution park, prom night at Auditorium
Wednesday 12th	Rewinding the clock, burial of time capsule
Thursday 13th	Unveiling of school sign, celebration day at the National Auditorium
Friday 14th	Picnic for everyone at Nikao beach
Sunday 16th	Church service at Avarua CICC to conclude the celebration

Sunday 9 October, Church Service at Avarua CICC, followed by shared lunch at the school



Thursday 13 October, Centenary Day, unveiling of school signboard, guest speakers at the National Auditorium



Top two: students, parents, supporters gather round the new school sign post for the unveiling, done by ex student Tom Marsters and long-serving teacher Tekura Turitoa. Second two: current Principal, Engia Baxter and husband Tepak, with the unveiled sign post. Guest speakers in the Auditorium (clock-wise from left): Hon. Henry Puna (Prime Minister), Tuaine Bailey nee Strickland (daughter of long-serving past Principal, Mana Strickland), ex student Dr. Teina Rongo, Maru Apera (current chairperson of the School Committee, and Engia Baxter.

Thursday 13 October, entertainment by the school inside the National Auditorium

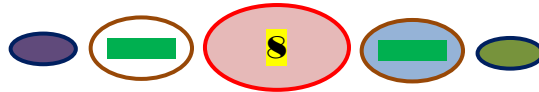


Lighting of the birthday cake by the current school teachers (in blue). Its cutting was led by ex students Tom Marsters (current Queen’s Representative) and Kiriau Turepu (current Cabinet minister), in red next 2 photos.



Outside of the National Auditorium after the entertainment inside, music while you eat; musicians Ta Vainerere (in red) and Tony Hakaoro (with guitar) contribute to the friendly atmosphere and in the process ensure smooth digestion of the consumed food.





Finally, Sunday 16 October, anniversary closing service at Avarua CICC, lunch at Sinai Hall afterwards



Write-up and photos by Nga Mataio, CICC Secretary General

3. BB FOUNDER'S DAY 2016

Ko te Maanakai ra 8 o Okotopa i topa te ra ta te konitara o te Boys' Bridage (BB) o Rarotonga nei i akataka ei ra akamaaraanga i te anauanga o teia taokotaianga i te mataiti 1883 i Glasgow, Scotland. Tera oki te aiteanga e 133 mataiti i teiane i to te BB ora anga i teiane ao. I te Kuki Airani nei ra, ko te 81 teia i tona mataiti, kua akamataia oki aia i te ra 18 no Peperuare mataiti 1935 e te Rev. Robert Challis, Orometua o te LMS tei noo ki Takamoa e 14 mataiti, 1933-47. E akamaaraia ana te reira ra i roto i te tuataua akatueraanga church parade i Rarotonga nei i roto ia Peperuare i te au mataiti katoatoa. Tetai manga tua tapapa no teia putuputuanga tei kiritiia mai mei runga i te Google, kua tuku katoa iatu teia tua tapapa ki roto i te nutileta 56 i te marama Titema 2014.

The Boys' Brigade

The Boys' Brigade (BB) is an interdenominational Christian youth organisation founded in Glasgow by Sir William Alexander Smith on 4 October 1883 to develop Christian manliness by the use of a semi-military discipline and order, gymnastics, summer camps and religious services and classes. By 1910, there were about 2200 companies connected with different churches throughout the United Kingdom, the British Empire and the United States, with 10,000 officers and 100,000 boys. As of 2003, there were 500,000 Boys' Brigade members in 60 countries.



Sir William Alexander Smith memorial plaque in St. Giles, Edinburgh, Scotland

BB emblem

Object, motto and emblem

The stated object of the Boys' Brigade is "The advancement of Christ's kingdom among Boys and the promotion of habits of Obedience, Reverence, Discipline, Self-respect and all that tends towards a true Christian manliness." Except for the addition of the word "obedience" in 1893, the contents of the object have remained unchanged from the beginning. However, some countries, particularly those which permit girls on their membership roll, have re-worded the object for gender neutrality. For example, in Malaysia, the word "manliness" has been changed to "character". When designing the Brigade's motto and crest, William Smith referred directly to Hebrews 6:19 in the King James Version of the Bible, "Which hope we have as an anchor of the soul, both sure and stedfast...".

From this verse came the BB motto, "Sure and Stedfast", retaining the old spelling of the latter word. Today, some parts of the movement (only the UK and the ROI) have adopted the modern spelling of "steadfast", whilst all others continue to use the older spelling. The crest was originally a plain anchor, bearing the BB motto with a capital 'B' on either side. Upon the merger between the Boys' Brigade and the Boys' Life Brigade in 1926, the red Greek cross was placed behind the anchor to form the current emblem. The cross originally formed part of emblem of the Boys' Life Brigade. *Source of text and images: Google/Wikipedia*

Ututuanga i te Founder’s Day i teia mataiti 2016

Kua riro e na te Matavera BB Company No.5 teia tuanga i apai, turu iatu e te Ekalesia Matavera, e pera te au taeake ma te au tuaine mei vao mai i te Ekalesia e te oire tei tauturu katoa mai i teia akakoroanga manea, kia akameitakiia te Atua.

Porokaramu

Ko te porokaramu o teia mataiti, kare i aiteite ki to te au mataiti i topa, kua akatinamou ua to teia mataiti ki runga i te matianga, drill/marching. E no teia turanga, kare ireira te akakoroanga o te reira ra i roa ana, kua oti te au angaanga katoatoa i mua ake i te tuaero.



The boys marching in for the commencement of the day’s Founder’s Day commemoration.



Prime Minister, Queen's Representative and their wives arrive for the Founder's Day commemoration



L: Raising of the BB flag. R: Combined Matavera & Ngatangia companies with their drill.



Avarua Company



Nikao Company



Arorangi Company



Invited guests, spectators, parents, supporters.



Lowering of the BB flag, another event comes to an end, nice view of the mountain landscape.



The day's event closes in the usual snacks manner. Music throughout was provided by musician Tuaine Unuia (right, seated) of the Avarua Ekalesia.

Akaotianga

Eaa atu oki te angaanga e raveia ana me akaoti te au akakoroanga mei teia te tu mari ra ko te kaikai. No reira ko te reira ta te katoatoa i rave. Kua riro e na te Ekalesia Matavera i turu i tana anau tamaroa i teia tuanga, kua kai te katoatoa mei vao mai i te oire, kua merengo e kua leva atu ki wale ma te pumaana o te ngakau, kia akameitakiia te Atua.

Write-up and photos by N. Mataio

4. AKATAPUANGA APINGA AKATANGI I ONEROA, MANGAIA

Aleluia i te aroa ngao o te Atua. I teia ra, kua tupu te manakonakoanga o te Ekalesia Oneroa kia tu aia i tetai sound system ki roto i tona are pure. Kua rauka katoa mai tetai na te mapu, mei te kita power, pau rutu, pia akatangitangi, te rakau tara e nga pia akatangi reo. Te manakoanga i konei kia rongo meitakiia te reo o te tangata katoatoa me taangaanga i teia au apinga e ko te mea ngao rava ko te karere ka ruruia mai kia rongo meitakiia. Te au angaanga tei raveia, koia ko te akatapuanga roto i te are pure i te avatea, e i te tereanga pure avatea, kua kai te takurua ki roto i te are akaruruanga o te mapu (Oneroa CICC Youth Hall).



Kua roa rai te tuatau i teia manakonakoanga mei te mataiti 1987 kare ra i tupu ana. I nga mataiti topa ake nei kua pupu akaou mai teia manako. Mei tetai 4 ki te 5 marama te uipaanga tiakono te akatanotanoanga i te au ravenga kia rauka mai teia e kua turu katoaia e te ekalesia.

Te akameitaki nei i te au tangata tei tauturu mai, akameitaki nago rava kia Babe Pokino ko tei tauturu mai i te taangaanga i tana pepa koi moni (VISA CARD) no te tutaki i teia au apinga nei pera te tauturu i te kimikimi mai te au ngai no te okoanga mai i teia sound system. Kua riro rai na te pute moni ekalesia i tutaki atu i teia au apinga akatangitangi. Akameitaki katoaia, te Orometua Tereapii Matakere no te patiangia kia tukuia atu tetai au akakitekiteanga ki roto i ta tatou nuti reta no te tupuanga i te evangelia ora o Iesu Mesia i roto i tana ekalesia CICC Oneroa.



*Tataia e Teuanuku Koroa, Secretary Uipaanga Tiakoni, Ekalesia Oneroa.
Nana katoa te au tutu i tuku mai.*

5. TE RARA OLIVE

This is not a new section but a re-classification of a section referred to in the previous issues as “Ngara’s News.” The writer is the same one, Ngara Katuke, bringing the reader newsworthy stuffs in her corner of the world. She is also the official Media Officer of the Youth Department, one of 5 departments in the CICC, and is an active contributor to this newsletter. Te rara olive, the olive branch, is a heading that she chose herself to signify bringing to the attention of the reader those events that have taken place in the various sections of the church. Happy reading. *Editor.*

1. **UAPOU KAPITI KI TE RUTAKI TAPERE**

KUA AKAKORONA OKI KOE IAKU. Kua raveia te Uapou Kapiti ki roto i te Are Uipaanga o Rutaki i te aiai Sabati ra 7 no Aukute, tei riro e nate Tapere Rutaki i rave mai. Kua riro rai teia e na te nga Diakono, Keu Mataroa e Kaota Tuariki i akateretere mai i te Uapou.

Kua kapiti ia mai te tere mei Sydney ki teia akakoroanga manea. Ko te tere no Sydney mai, tei aere mai no te tuanga o te apinga aroa o te apii ta ratou i apai mai. Kua rauka ia ratou i te rave i ta ratou au tuanga. Kua noo ratou ki roto i te Are Uipaanga o Muri Enuu, e kua akono meitakiia ratou.

Kua tuku i te uianga, e kua paupau mai te au vaa tuatua, e pera katoa te au taeake mei Sydney mai. Kua ura te au mama e te au papa katoa i roto i teia Uapou Kapiti. Ko tetai Uapou mataroa roa atu teia, tei kitea ia, penei no te au taeake mei Sydney mai.

Ko te Uapou, e akateretereanga teia, e rave ana te Ekalesia Arorangi i te au toru marama katoatoa i te mataiti. Kua mataora teia Uapou i teia aiai Sabati, e kua kaikai kapiti te katoatoa.

Aere ra e to matou au Taeake mei Sydney mai, na te Atua kotou e tiaki mai. Te aroa e te takinga meitaki e, Amene.



L: Deacons Keu Mataroa and Kaota Tuariki managing the uapou. R: Rev. Tinirau Soatini and church members

2. PRAISE & WORSHIP IS THE WAY

Kia Orana kotou katoatoa. Tangi ke, Tangi Ke and Greetings in the name of our Lord and Saviour Jesus Christ from Rotorua, Aotearoa. As the Chairlady for our youth group, I would like to share a little more on our update after the Convention held in Mitiaro this year in April 2016.

Speaking from my heart. Before we left for the convention we had over 20 youth members from the age of 13yrs to 35yrs. When we return to Rotorua our number has declined to about 10 youth members, so I questioned myself. I believe this is a test for me as a leader to find ways, how do I reconnect our youth back into Christ? So we came up with a plan to hold a meeting to discuss further on our issues.

We had music instruments and wanted to put it in good use for our youth members, so we trial a plan. Firstly the feeling was unsure and scary, but we put our Lord before us to show us the way. This proposal plan has been working for 3 months and we now do Praise & Worship in our church and youth services.

We do this every 15 minutes before our church service start and every Youth Service on our program. We love the opportunity now as we can see the increase in our Youth members. They just want to praise God and loves to sing for our Lord. Sometimes we sound out of tune, but we still continue to praise our Lord.



Norman, Ruta and the two delegate from Rotorua Youth during the Youth Convention in Mitiaro

In having this we saw that we have some hidden talented youth members, that can sing and speak out their concern and we are all helping each other in building our confidence and strengthen our believe in our Lord and Saviour Jesus Christ. Praise & Worship has been a focus area for us in this plan, however we ensure that we keep the interest of our Youth members and attracting them to music and dancing. Leading them the way to know God our Lord, AMEN!

I salute my working team members and thank you to all the youth members for coming and supporting and not forgetting our families and friends for their big support and contribution to all the planning and organising. Meitaki Ngao. God Bless You All.

*Written by Chairlady – Mrs Ruta Mare Metuataopu, Rotorua Youth New Zealand, Rotorua Cook Island Christian Youth
Photo supplied by Ruta. Submitted via Ngara Katuke.*

3. AKATAPAOANGA MEMA OU

MEMA OU NO TE TAKAI-ANGA OU. I te ra 8 no Tepetema 2016 i te aiai, kua rave atu te putuputuanga Arorangi Girl Guides Company i tetai akatapao-anga no tetai o to ratou mema koia a Mrs Mii Maui. Ko Mii, kua ikiia mai aia i teia mataiti i roto i te marama ko Mati ra 30 i roto i te Uipaanga maata a te Konitara Girl Guides o te Kuki ei Mou Moni maata no tetai toru mataiti.

Ko tetai akakoroanga teia ta te putuputuanga i tapapa ana, inara no tetai au tu taii i te au marama i topa, kare te reira i rave iana, inara te mareka nei matou i teia ra e kua tupu teia. Kua topirii mai, ki teia akakoroanga te Orometua vaine Mama Mary Soatini, koia katoa te Patorono o te putuputuanga Girl Guides o Arorangi nei. Mama Tokerau Tinomana Ariki tei riro ana ei arataki i roto i te Konitara Girl Guides o te Kuki Airani no tetai tuatau roa.

Pera katota, te Papa Tauturu Orometua, John Andrew e tetai au metua vaine mema Konitara, te au Arataki e te anau tamaine i te akararangi-anga ia Mrs Mii Maui. Kua riro ana a Mii ei Kumiti maroiroi i te turuturu i te au angaanga a te anau tamaine Girl Guide o Arorangi i te au tuatau i topa, mei roto mai i te Tapere Ruaau. Kua riro teia mema ou, e na te Peretiteni Ou o te putuputuanga Konitara Girl Guides o te Kuki Airani, koia a Ms Tereapii Ben Tuakana i akatapao.

Te ngakau parau nei matou i teia takaianga tei rauka iaia, tei riro mai ei mema tinamou i roto i te putuputuanga Girl Guides o te Kuki Airani nei e pera katoa i roto i te Konitara maata o teiane ai katoa, tei

kapikiia e ko te World Association of Girl Guides & Girls Scouts – WAGGGS. Kua manea teia angaanga e kua Mataora te katoatoa.



L: Apii Ben doing the enrolment ceremony. R: Members and supporters of the GGCI Arorangi Ekalesia.

Te karanga nei te taputou-anga a te Girl Guides i roto i te reo Kuki Airani.

*Te taputou nei au ma te tiratiratu e te tau tikai e ka rave au
I taku au angaanga no te Atua
Kauraro atu i te Ariki Vaine, e toku patireia e te tauturu atu-anga i tetai e tetai
E te akono i te au ture a te Guide*

Ariki mai i to matou mema ou. Te Atua te aroa.

Tataia e te tutu na Tutai Mauke (GGACI - National Commissioner). Tauturuia e Ngara Katuke

4. OUR JOURNEY TO NEPAL

The 12th Asia Pacific Region Conference was held in Nepal on the 28th August 2016 to 3rd September 2016. There was three delegates from The Girl Guides Association Cook Islands (GGACI) and they were Mrs Tapaeru Kokaua Hagai (delegate), Ms Paura Shanghai Tamarangi (Young Leader) and Ms Tutai Ngara Katuke (Observer). We departed Rarotonga on the 21st August 2016 for Auckland – New Zealand and stayed with our relatives. On Thursday 26th August, we departed for Singapore and arrived in Singapore on Friday afternoon at 4pm. We were met at the airport by a Staff of the Singapore Girl Guides Association and provided us transportation to our accommodation at their headquarters for overnight.

Our day program was a success:-

- Visit to the Botanic Garden in the orchid garden and we saw so many varieties.
- Visit to their shopping areas with so many to choice from.
- Lunch appointment, hoisted by their International Commissioner.
- Visit to their Girl Guides Shop within their Headquarter to purchase few Girl Guide materials and hand books.
- A tour of the premises including the offices, shop, training rooms, accommodations, conference room, kitchen and laundry was an eye opener for us. It has given us, some thoughts and ideas of how we would dream a head quarter built for us the Cook Islands.
- Participate in their leaders training program and witness the Enrolment of 30 new leaders.

By 8.00pm in the evening, we were ready to depart for our flight to Mumbai – India. The flight from Singapore to Mumbai – India almost took 6 hours and we arrived on Sunday 5.00am. Awaiting for our international Transfer was not an easy journey, but we learnt and had patient.

We had another 6 hours waiting for our flight to Nepal, during this time, we had a look around in their shops in the terminal, had some rest and of course we had a good breakfast to keep us going through the flight. It took two and half hours from Mumbai to Nepal. Upon arrival in Nepal, the Nepal Girl Scouts members, greet us with a marigold lei. All arrival participants were taken to our accommodation Yak & Yeti hotel in Kathmandu City and our conference was held in the building as part of our accommodation hotel, which was once upon time a Palace for the monarchy. Big and beautiful buildings.

1st Day Business of the Conference - Monday 29th August 2016.

- ✓ Roll Call - In the Asia Pacific Region we had 26 countries.
- ✓ 23 attended and 3 non-attendance. Out of the 23 attended - 22 full member and 1 Associate.
- ✓ Presentation of the seven candidates who were standing for the Asia Pacific Region Committee for the next 3 years.
- ✓ Opening Ceremony organized by the Nepal Scouts. Declaring the Opening of the 12th AP Regional Conference by the Rt. Honourable President of Nepal, Mrs Bidhya Devi Bhandari with a traditional lighting of the lamp as part of the ceremony.
- ✓ Business matters of the conference continued after the opening program and throughout the week.

3rd September 2016 - Saturday morning, participants started departing for their home countries or for tours offered by the Nepal Girl Scouts. Our journey back home again through Mumbai - India, Singapore, Sydney – Australia and Auckland – New Zealand. Finally we reach home on Sunday 11th September 2016 at 11pm.



Arrival at the Hotel Yak & Yeti; with GG members from Singapore.



Conference in the Palace; Botanic Gardens in Singapore.



Market Night selling head leis; conference sign board.



We would like to thank God for the safe journey and our families in Auckland and Sydney for hosting us in your homes. To those who have contributed and supported us on this trip: - Mr Tom & Mrs Tuaine Marsters, Ms Pani & Apii Ben, Ms Tutai Mauke, Mr Keu & Mrs Tangi Mataroa, Mr Josh & Mrs Fonga Taio, Mr Tamarangi & Mrs Vaiana Tamarangi, Mr Teariki & Mrs Evanna Turua, Mrs Jane Rongo & Family, Mr Ioteva & Atai Kirikava, Mr Tapurangi Hagai, Mrs Gaynor Pennycook, Island Craft, Turtles Shop, Jetsave Travel, Cook Islands Tertiary Training Staff. God bless you All.

Written by Mrs Tapaeru Kokaua Hagai. Submitted via Ngara Katuke.

5. LIFE-TIME OPPORTUNITY TO NEPAL

“Connect, Grow, Impact” was our Conference theme. “Namaste”, my name is Paura Shanghai Tamarangi, Young Leader from Arorangi Girl Guides Company, who was the Young women delegate to this 12th Asia Pacific Regional Conference held in Kathmandu, Nepal.

Nepal was a learning and an exciting trip for me. For the first time to visit such a big and far away country. We had stop overs in New Zealand, Singapore, India and Australia. Nepal’s population is huge estimated around 29 million. So many traffics, lots of houses and exciting places to see. I met so many people and made so many friends, from Mongolia, Japan, Korea, Australia, New Zealand, India, Nepal, Fiji, PNG and many more. About 23 countries participate in this conference, over 250 participants.

We stayed in a beautiful hotel called Yak and Yeti. The conference was held in a very special part of the compound, which was a Palace building. The food is so much variety to taste and staff is very friendly. As a young delegate I tried to understand some of the agenda that was discussed during the conference. We had the opportunity to vote on all agenda and this only came available to us when we became full member into the WAGGGS, at the World Conference in Hong Kong 2014.

As part of our conference package, we were offered a half day tour I choose to visit the Monkey Temple Tour, while my two leaders choose to visit other historical places. I witness lots of Monkeys, a wishing pond, visited so many small shops with different kinds of things to buy. I had the opportunity to share my story to other young women in this conference from the different countries.

During our weeklong conference we participate in the Market Night we showcase our popular plastic Ei Katu, parau and pareu too. We performed our island dancing at the international night. We also participate in a Devotion program with our sisters from Fiji and PNG. I was elected to share the Conference theme during our Devotion program. I was nervous, but I did my best with the help of my two leaders. Yes, we surely went prepared to this conference.

Staying connected with our families and friends back home, the hotel offered us free Wi-Fi and had the chance to communicate through Facebook. We also used Facebook to get closer to other delegates from other countries, by chatting, sharing photos and video.

I am proud and fortunate to be part of the Cook Islands Delegation with Tapaeru Kokaua Hagai and Ngara Katuke. I appreciate their encouragement and words of advice during our trip since we depart Rarotonga on the 21st August and returning home on the 11th September 2016. I will not forget the experiences that I have gain on this trip and I encourage other young women to participate future conferences and explore other challenges in guiding.

I would like say *“Thank you very much”* to my Mum & Dad in Rutaki, (Vaiana & Tamarangi) for their huge contribution in my trip. To all my families & friends in New Zealand and Australia for looking after me.



Group photo of those who attended the conference.

My leaders and members in the Arorangi Girl Guides Company and the GGACI National Council for offering me the opportunity to participate in this 12th Asia Pacific Regional Conference. Lastly to God for keeping me safe on this trip. We say in Nepali “*Dhanyabad* “ meaning *Thank you!*



Clockwise from top left: Welcome by Nepal Scout leaders; conference opening day with some of the Nepal Scouts; village tour with children; conference hall; Cook Is delegates in front of portrait of the King of Nepal; young leaders; young leader from Nepal; presentation of gifts to Nepal Scout leaders; Asia/Pacific committee members.



*Written by Paura Shanghai Tamarangi
Young Women Delegate to Nepal
Photo by Ngara Katuke*

6. 2016 NUKU/GOSPEL DAY AT ARORANGI

The annual 26th October Gospel Day commemoration – locally known as Nuku – by the 6 CICC parishes on Rarotonga was quite different for this year compared to the ones of past years. The theme was based on the arrival of the Gospel on Aitutaki in 1821. Held in Arorangi and hosted by the Arorangi parish, this year’s commemoration differed as follows:

This year	Past years
1. Instead of 6 individual parishes, performers came on stage in the 3 districts of Teau-otonga, Takitumu and Puaikura.	Each of the 6 parishes come on stage individually to perform.
2. 3 venues; Vaitoko Jetty adjacent to the Arorangi Primary School, from the beach of the jetty to entrance to the Arorangi Mission House ground, and on the ground itself.	One venue only, from start to finish.
3. Except for the Missionary actors who arrived on the boat at the jetty, all performers were dressed in the local traditional rauti.	Performers dress according to the theme of the Nuku.
4. Start 9.00am, finish 11.00am, 2 hours.	Start 9.00am, finish around 3.00pm, 6 hours.
5. Everyone, including the public who came to witness the event, eat at the same time after the Nuku.	Members in each parish eat whenever they feel like.
6. Event was beamed live on a big screen at the Mission Ground for those who found it convenient staying there and not going to the first and second venues.	No live broadcast, not required because all enactments take place at one venue.

Preparations

Preparing for the Nuku has never been an easy task as the organisers will confirm. Well before the rehearsals begin when everyone is required to be there, script/song writers, composers and choreographers would have been flat-out behind the scenes getting things organized and fine-tuned to ensure smooth rehearsals and thus minimize the time taken up for that purpose. Preparing for this year’s programme was the responsibility of the Arorangi parish who did most of the research related to the actual arrival of Christianity on Aitutaki. The research included confirming the actual events that took place as Rev. John Williams and the Tahitian Missionaries set foot on Aitutaki, how they were received, what may have been said, who were on the island at the time, particularly the local traditional leaders, etc. As those events took place 195 years ago without the benefit of modern technology to capture history in the making, today’s organisers of the re-enactment can only rely on the little bit that has been written, and of course the sometimes-unreliable verbal passing down from generation to generation of those events.

Therefore given the above challengers on the part of the organisers, Arorangi did pretty well in coming up with a programme that included the hymns to be sung by everyone on the day, in addition to organizing of marquees for the VIPs and musicians, preparing refreshments for everyone, organizing parking spaces for the 5 parishes, and other behind-the-scene logistical preparations. It is important to mention that in each of the other 5 parishes, coordinators were identified to work closely with the Arorangi organisers in ensuring that the whole programme – from start to finish – are well understood and complied with by all parishes, given that the programme is all-encompassing, involving members of all 6 parishes performing simultaneously as opposed to the normal each parish doing their part separately.

Opening

The day’s event was opened the usual way with everyone coming together on the Mission Ground in the presence of invited dignitaries - traditional leaders, government officials, and other church denomination representatives on the island. Arorangi was in-charge of this prayer service part of the programme with its

minister, Rev. Tinirau Soatini, delivering the message suited to the occasion. Straight after the opening, performers headed down Vaitoko Jetty for the commencement of the re-enactment.



Opening of the 2016 Nuku, Arorangi CICC Mission Ground.

Missionaries land

Actors representing Rev. John Williams of the London Missionary, and Tahitian Missionaries Papehia and Vahapata, came by boat and landed at Vaitoko Jetty (in place of the actual landing spot on Aitutaki), and were challenged by warriors and traditional leaders of Teau-o-tonga. This part of the programme – from the jetty to the main road – was managed by the 2 parishes from Teau-o-tonga, i.e. Avarua and Nikao. A turning point in Aitutaki accepting the Gospel was when Tamatoa’s own daughter was healed by the Missionaries from what would have been certain death from her illness. This was part of the re-enactment and the last part by Teau-o-tonga before passing on the 2nd part of the procession to Takitumu.





Missionaries come onshore at Vaitoko Jetty.

Missionaries proceed to Mission Ground

Takitumu – comprising of the 3 parishes Matavera, Ngatangia and Titikaveka, took over from Teau-o-tonga and led the procession on the main road from the Aroanui Hall to the entrance to the Mission Ground. Traditional chants and welcoming performances were performed along the way. The 3 Missionaries were carried on a raft (paata) as they made their way to the Mission Ground.



Missionaries proceed to Mission Ground from the Aroanui Hall, led by Takitumu, and handing over the procession to Puaikura.

Ceremony at Mission Ground

Puaikura district (Arorangi parish) took over the procession on the road turning into the Mission Ground. The same atmosphere of traditional welcome was shown by Arorangi as it took the delegation to the centre of the Mission Ground. There, Papehia did his formal greeting of the people and tried to explain in the Tahitian language – which was partly understood by the natives at the time because of the close proximity of the Tahitian and Aitutakian languages – who they were and the purpose of their visit. Thus was the start of the country’s conversion from heathenism to Christianity, a process that will eventually take 40 years for all 15 islands to complete.



Final part of the procession at the Mission Ground.

Closing of the 2016 Nuku

After completion of part 3 of the programme, the day’s event was closed in the usual manner with a prayer by the Arorangi minister, after which everyone was invited to a sumptuous lunch kindly provided by the Arorangi parish and its supporters. And because of the major change to the Nuku programme this year, people then found themselves going home well before mid-day rather than the usual mid-afternoon. And so this was how the 2016 Nuku programme went, thanks to the innovative strategy put forward by Arorangi in the initial stages of discussion in the Rarotonga Konitara Ekalesia level.

Concluding Remarks

First, the bad news: the sound system and live beaming of the event encountered some technical difficulties at the beginning which was somewhat frustrating especially those at the main venue who were not able to join the first half of the programme because they opted to stay under the VIP marquee at the main venue. A good number of them were elders and pensioners, hence no incentive on their part to join the rest from the beach to the main entrance to the Mission Ground. This technical hiccup was indeed avoidable if those manning the stations “covered all possible scenarios of what may go wrong” before the programme commenced – at least that was the view of one of those on the spot who was part of the technical team.

Well the good news is that there is no other bad news, just the one above. And so that means a lot more good news than bad. Certainly the different style of the programme this year went down well with most people that I have spoken to. Indeed they made the important point that in this day and age where everyone has heaps of commitments or things to do, one has got to come up with a programme that is user-friendly to the audience, one that will “make them come and come again.” The Nuku programme this year certainly met that criteria; 3 teams instead of 6, time reduced to 2 hours instead of the normal 5 or 6, everyone eat at the same time, much less time for the rehearsals before the big day, etc.



Whether people were under man-made (right) or natural (left) cover over their heads, it was a comfortable day, thanks to the fine weather.



Live beaming of the day's Nuku (left), Teau-o-tonga drummers (right) near Vaitoko Jetty.



Technicians manning the recording station (left), Puaikura drummers and musicians (right).



Finally, the successful programme on the day was no doubt the outcome of a number of people who sacrificed their time and resources for the cause; Arorangi parish for their outstanding hosting in all aspects, the 5 parishes from around the island for their commitment and compliance with the programme, coordinators/leaders in all 6 parishes for their leadership in organizing things at the Ekalesia level, members and supporters from other church denominations who saw the day's programme not as one belonging to the CICC but to the spirit of remembering those who brought the Good News to the country so that whosoever believeth in Him should not perish but receive everlasting life. A big thankyou to each and everyone who took part in the day's programme whether as a performer/member of the parishes on Rarotonga, invited guest, host, visitor, supporter or just an ordinary on-looker. May the spirit of the Nuku continue in the years to come.

Write-up and photos by Nga Mataio, CICC Secretary General

7. TERETERE APII SABATI I MATAVERA

Me karanga ana te au Puapii Sabati ki te tamariki e, e teretere Apii Sabati teia e tu mai nei, e 2 apinga e o maina ki roto i to ratou au manako; (i) irava tamou ngakau, (ii) kaikai. I tetai taima e reka ake ratou me ko ratou tetai ka aru i te tere, kare oki tetai pae tamariki e reka roa ana e me ka noo ratou kare e aru i te tere. Kare au i marama roa eaa ra i peia'i, e oti akera ka kaikai rai oki ratou, noatu e kare ratou e aru i te tere. Noatu ra te reira, e ra maata teia no te au tamariki, te au Puapii Sabati e pera te au metua, i te akaraanga e te akarongoanga i te au mea tei orongaia kia ratou kia tamoumou no te akakoroanga o te teretere; irava tamou ngakau, au imene, e pera te au akatutuanga.

Sunday School students and supporters from Muri, Ngatangia, at Matavera CICC, Sunday 20/11/16



Matavera Sunday School students and teachers, Sunday 20/11/16.

Tereanga

Ko te rua e te openga teia o te Teretere Apii Sabati no teia mataiti 2016, te mea mua kua raveia i roto ia Me. To Noema, kua aru te reira i te akanoonoanga tei karangaia i te reo porenā e anti-clockwise, no reira ko Ngatangia (Tapere Muri) tei tere mai ki Matavera e kua leva atu te Matavera ki Avarua. Mei tetai 60 tuma tamariki e te au turuturu tei tere mai, e mei tetai 30 tei tere atu.

Porokaramu tatau

Kua aru rai te porokaramu o te tatau mei tei matauia i te tereanga o te au mataiti i topa, koia oki na te tere mei Ngatitangia mai i akamata, aru atu ei to Matavera. Mama ua i te kite atu i muri e koai te au tamariki i tamou meitaki i ta ratou tatau e koai ma tei varenga ki runga i ta ratou mobile ma te kore i tamouia ana te tatau. No reira kua leleiua ta tetai au tamariki tatau, kakole la ta tetai pae i na reira.

Neneianga i te au tamariki

I te tuatau o te akakitekiteanga tuatua i roto i te are pure, kua akakiteia e me tere te pure, ka raveia tetai neneianga i nga Apii Sabati e rua no te akakoroanga o teia nutileta e pera no tetai uatu tei anoano i tetai electronic copy na ratou. Kua raveia rai te reira mei tetai au teretereanga i topa tena ka kite kotou i roto i te au nutileta i mua ana, tena ia te nga tutu ta kotou e kite ra i runga nei.

Taopengaanga i te teretere

Eaa atu oki te peu e matauia ana no te topirianga i tetai uatu teretere mari ra e kaikai. No reira mei te ngai o te neneianga ki tai ia Gibeona, te Are Apii Sabati o te Ekalesia Matavera, no te tuanga openga o te teretere. I teia tereanga, kua riro e na te Tapere Titama/Tupapa i roto ia Matavera i utuutu i te tere mei Muri, Ngatangia, mai, tei turu katoa iatu e tetai au mema mei roto mai i nga tapere e 2 o te oire. Kua kai te manui e pera te anau a Matavera, taopenga mai kare ua i pou tei kai, tau mari ei te tuatau ko tei na ko mai e, “kai e takatakai.” Kia oti te tamariki o Muri e te au metua i te akaeia, kua oki atu reira ratou ki ta ratou Ekalesia ma te meitaki e te mataora.

Orongaanga i te au akairo a te tamariki Apii Sabati o Matavera

Mei ta te au Puapii Sabati i akanoo takere, kia oki atu ratou mei Muri mai, kua rave nga Puapii Sabati o te Ekalesia Matavera i ta ratou orongaanga re – prize giving – na te au tamariki no te maroiroi tei kitea i roto ia ratou mei te momua o teia mataiti e tae rava mai ki te openga. E kua taopenga ta ratou angaanga na roto i te picnic ki te beach i Nikao e te katikati i muri ake, eaa ia pakau. Teia ta te au Puapii Sabati, kua manako ratou i te rave viviki i teia no te mea i te epetoma i muri mai (last week of November), kua atea atu tetai au tamariki e to ratou au metua ki vao mai i te basileia. Meitaki maata e nga Puapii e te au tamariki no ta kotou tuanga i rave i teia mataiti.

Write-up and photos by Nga Mataio, CICC Secretary General

8. NUTI MEI TE EKALLESIA OIRETUMU, AKATOKAMANAVA

Kia orana i te au tavini o teAtua ma to kotou au ngutuare e pera ki ta kotou au Ekalesiakatoatoa i te aroa nui o teAtua. Te karanga nei te araara tika a te Atua ei akaaraveianga naku kia tatou, Salamo 133:1, “I na oki te meitaki e te mataora, kia noo katoa te au taeake ma te tau tikai.”

Tere o te Ekalesia Oiretumu no te Kimi Moni ei Akaou ia Opetipa Rua, 2017

Kua akatupuia tetai moemoea i te mua o teia mataiti nei no teia metua vaine e tu nei i roto i ta tatou Ekalesia i Oiretumu, koia ko Opetipa 2. Ko te moemoea kia akakakauia i te kakau ou. Kua ariki te Ekalesia i te reira moemoea, ma te turu ketaketa i tetai tere kimi moni kia aere atu ki Australia e New Zealand. Kua manuia ra kua ariki mai te iti tangata Akatokamanava i te tere no te mea ka aere te tere kia ratou. Irinaki au e ko te tere mua teia no Oiretumu Ekalesia i te tere atu ki vao mai i te Kuki Airani kimi moni no tetai akakoroanga maata i roto i te Ekalesia, koia ko te akaouanga i te Are Apii Sabati te metua vaine ko Opetipa 2. Kua akatua a Opetipa 2 i te ra 30-04-1958 e kua tomoia 04-02-1962. Mei tetai 54 mataiti aia i te tuanga e tae mai ei ki teia ra nei.

Teia te akanoonooanga o te Tere:

- 21-04-17 Kua akaruke ia Rarotonga no Auckland, rere atu ki Melbourne i te reira ra 22nd April, e 2 epetoma i Australia

- Ra 5th May kua akaruke ia Sydney kua rere mai ki Wellington, e 2 epetoma i New Zealand
- 19th May kua oki mai ki te Kuki Airani nei.

No te au akanoonooanga i runga i teia nga enua nei, tena te Papa Orometua lotia Nooroa i Melbourne, Papa Orometua Tupuna Rongo no Sydney, pera kia Papa Tinokura i Wellington e Papa Mataira i Auckland, e pera i te au arataki o te iti tangata Akatokamanava i Australia e New Zealand.

Tena ireira te nuti no teTere o OiretumuEkalesia. Te Atua te aroa no tatou katoatoa.

Orometua Ngarangi Tuakana, Ekalesia Oiretumu, Mauke

9. TUKUANGA TANGO, TAKAMOA MULTI-COMPLEX HALL

Kua raveia tetai angaanga manea i te Popongi Maanakai ra 29 no Okotopa 2016 i te ora 10.00am i te popongi, no te 'akakoro' anga "Tuku anga Tango" no te Takamoā Theological Multi-Complex Hall.

Kua tae mai te au Arataki o te Basileia ki teia akakoroanga manea nei, mei te Kauono o te Ariki Vaine e tona Tokorua, Para Minita, Tauturu Para Minita, te au Minita, Te Arataki o te Tua Akatanotano e te maatanga o te Au Mema Paramani. Kua tae katoa mai te Ui Ariki, Ngati Makea e te Ui Mataiapo ki teia akakoroanga manea e tae uatu ki te au mata o te Religious Advisory Council. E angaanga manea tikai teia tei raveia, tei tauturu maata ia e te Konitara Ekalesia o Rarotonga.

I te mataiti 2015 i topa kua tere atu tetai Tere Kimi Moni no te Anau Apiianga o Takamoā ki Australia e Nuti Reni ko tei arataki ia atu e te Orometua Ngateitei Rev Tuaine Ngametua e pera te Puapii Maata Rev Lana Aitau. Kua rauka mai mei te puapinga mei tetai \$600,000 ei tauturu i teia akakoroanga nei.



Laying of foundation, Takamoā multi-complex hall, looking eastward. Student quarters in background.

Ko te parani mua o teia ngutuare e rua taua, kua akara ia ra e maata te moni ka pou no te reira, no reira kua akatuke ia te parani kua akanoo ua te Are e tai taunga i akakite ei te akaaere i te anganaga koia te Puapii Maata Rev Lana Aitau. I teia nei i nana ei kare e rava meitaki te moni inara te irinaki nei aia e a teia au ra ki mua ka rauka mai te tauturu na tetai atu ara ke.

Ka riro teia ngutuare ei ngai nooanga no te au apiianga e tomo mai nei ki Takamoā nei. I teia nei kua akamata akaou ia te tuanga o te Tutu Evangelia i te mea ko tetai teia o te akakoroanga i akamata ia ei te Apii i Takamoā nei, i te tereni anga i tetai au tangata ei apai i te Evangelia o Iesu ki Papua, Vanuatu e te au enua i vao e kare i tae ia ake e te marama Atua. Ka riro katoa ei ngai raveanga i tetai au akakoroanga mamaata o te Evangelia i akakite ei te Puapii Maata.

Kua akanooia mei tetai 150 toka tango tei tukuia i roto i te reira ra, tei akatuanga ia ki te Ui Ariki, Ui Mataiapo, Ui Rangatira, Te au Orometua, Kumiti Akaaere, Te au Mata Evangelia, Te Au Mata Ekalesia, te Kavamani e pera ratou tei tauturu mai i teia akakoroanga kia akatupu ia.



Rev. Oirua Rasmussen & wife with their foundation stone; Avarua Primary School in background.

Kua riro rai e na te Orometua Ngateitei rai i rave i te Pure akatapuanga i te au toka tango tei tukuia. Kua akaopenga te akakoroanga na roto i te Takurua teia akanoonoo ia e te au Ekalesia o Rarotonga.

Write-up by Mauri Toa, photos by N. Mataio

10. TAKITUMU PRIMARY SCHOOL PARENTS' DAY & PRIZE GIVING

Wednesday 7 December was a big day for students, parents, grand-parents, care-givers and supporters of the Takitumu Primary School. It is that one day only of the year where they all get-together to witness the culmination of efforts put in by all being reflected on students performance. For some parents, it was a day worthy of celebrating both at school and at home afterwards because of the well-deserved achievements by their children. For some, however, it is a day that they wished things had turned out better for their children, apparently because they had not fared as well. Indeed for the latter group, assuming they had taken a more positive mentality, they probably will have said to themselves something like; *“well, this is not the end of the world, my child will come out a winner in the end, I’m going to encourage him/her all the way so that he/she will be one of those who, although never got anywhere in the schooling environment, will outclass most of his/her school mates in real life and become a role model for many to look up to.”* This of course is the kind of outcome every caring parent wish for their children when they grow up and enter the adult work force. So I guess in a way, being dux or runner up or getting any of the major prizes on offer, is by no means a guarantee for a bright future.



Whatever the mood of the parents and children in the school’s big day last Wednesday, it certainly was a lively atmosphere at the Holy Spirit Revival Church where the annual event took place. A hundred-odd parents and supporters were in attendance to witness the presentation of the children’s prizes on offer and of course the many performances put on by them to add to the celebratory spirit of the day. All 190 students and 9 teachers showcased what they had been preparing over the past 10 months for this “family day” as some would prefer calling it. Starting on time at 8.30am and finishing at around 11.00am, such timing was certainly user-friendly and welcoming in this day and age where people generally have heaps of other commitments and probably headaches to attend to. And to wrap up the day in style, what better way to do so than to eat with the children, “shared lunch” they call it, whereby parents bring refreshments for everyone to enjoy together at the end of the event. I reckon this method, the 2nd year in a row that the school has adopted, is far superior than the old fashioned one whereby only VIPs and invited guests stay back for snacks while students go home.

No need to write any further, will let the below photos do the rest of the talking.

Write-up by Nga Mataio, photos by Debora Mataio (both former school students)

Scenes from the Takitumu Primary School Parents' Day & Prize Giving, Wednesday 7 December 2016, Revival Church, Matavera





11. AVARUA PRIMARY SCHOOL PARENTS' DAY & PRIZE GIVING

Friday 9 December was a big day for students, parents, grand-parents, care-givers and supporters of the Avarua Primary School, the biggest in the country in terms of student roll. A lot of what was mentioned in the first paragraph of the Takitumu Primary School Parents' Day & Prize Giving also applies to Avarua Primary School's big day. To enable adequate accommodation of the large student population and parents/supporters, the school management saw fit to stage the event in the National Auditorium nearby, a good idea indeed.



The event started off in the usual way with devotion, followed by performances and giving of prizes by class from Pre-school to Form 2. The programme commenced at 9.00am and everything was over by mid-day. Well done students for your efforts throughout the year irrespective of whether you received a prize or not, and of course congratulations to all teachers for your big part in teaching and nurturing the students. Less talk now, the pictures below continue the talking.

Write-up and photos by Nga Mataio, parent and school supporter

Scenes from the Avarua Primary School Parents' Day & Prize Giving, Friday 9 December 2016, National Auditorium, Avarua



Clock-wise from top left: Juniors prize giving, Intermediates performance, Seniors performance, 2016 Dux runner-ups (Anthony Apera and Luke Areai) and the Dux (Mikara Ringi), 2016 Prefects, Form 1 high achievers.

12. 88 MATAITI - GIRL GUIDES O TE KUKI AIRANI

Kia Orana Tatou Katoatoa. Kia Akameitaki ia te Atua no tona aroa maata e te takinga meitaki ia tatou. Irinaki au e no reira te manuia e te meitaki i rauka ei ia tatou i teia ra. Kua pumaana ete mataora kia Ngatangia Girl Guides ete Ekalesia kua rauka te au mea ravarai i roto i te program i anga ia ite rave ia, pera kia on time katoa mei te akamata e tae uatu kite akaotianga. Teia te irinakianga kua marka te Tangata katoatoa i tae mai i teia nei akakoroanga.

Kua mataroa te nga arataki o te basileia Papa QR e Papa PM to raua mataora i ta tatou angaanga, te program, te akanoonoanga manea tikai kare i taroaroa ana e pera te kaikai. Mama PM, te Kaumaiti pera Mama Tinomana (Aunty Tokerau) manea tikai ta tatou angaanga. Te au invited Guests e te au Metua tei akarakara ite *“Muumuu Fashion Parade”* kua rekareka tikai ratou i teia tuaanga e kua kite ia te au tareni no roto mai ite au Companies.

No reira te na roto atu nei iaku te arataki ote Ngatangia Girl Guides Company e te Ekalesia CiCC ta matou akameitakianga:-

- National Executives Council e te au Guide Companies. Ko kotou tei akakoromaki ite program i anga ia, kua rave maroiroi tikai kotou ite au tuanga o te Entertainment *“Muumuu Fashion Parade”*. Kia ngakauparau kotou i teia tuanga no te mea kua kitea ia to kotou au kite ete Tareni.
- Ariki mai ite rima oronga meangiti (Consolation Prizes) tei oronga ia atu na te au Companies katoatoa tei rave maroiroi i ta kotou tuanga o te Entertainments.
- MC – Kia koe e Aunty Ngara, thank you maata ko koe tei ariki mai ite patianganga tauturu no te MC, kua oraora e te mataora ta tatou aka-teretereanga e no toou experience e te kite ite au angaanga e te History o te GG kare matou i ekoko ite pati iakoe.
- Te au metua vaine tei patiiia kia tae e te katoatoa, Thank you maata no taau/kotou tauturu. No te manga tei apai ia mai, te Kai akaputu, te Ei akaputu e te vai atura, Meitaki maata. Te ngai tei topa iaku, ariki mai i reo Akameitakianga kia kotou katoatoa.

Ko Iehova to tatou Akapuanga e to Tatou Metua. Kia rangatira – Ngatangia GG Company. Te karanga nei tetai au tumu toa mei roto mai i te putuputuanga taku i mou mai i ta ratou au apiianganga.

Aunty Naomi	LOOK UPWARDS AND ONWARDS
Aunty Tokerau	A GUIDE SMILES AND SINGS UNDER ALL DIFFICULTIES
Aunty Te	AKAKOROMAKI UA KOE
Mama Anne	PURE KI TE ATUA



National Executive Council Leaders - old and new



Company Consolation prizes



Ngatangia girls



Titikaveka girls



Clockwise from top left: Arorangi girls, all combined, Avarua brownies, Ngatangiia girls, Titikaveka girls



Lighting of birthday cake



Wake Mani receiving Mangaia's AP Award

Tataia e te Captain, Mrs Pauline Maoate Kirikava. Tutu neneiia e Ngara Katuke, mari ua te nga tutu openga no ko mai i te Cook Islands News.

13. RUTAKI & AROA CHRISTIAN YOUTH - CIFWA WORKSHOP

Respect others, they will respect you back. Over 35 Rutaki & Aroa Christian Youth Club (RACYC) members (young and old) came together to listen and join in a special training workshop conducted by Mrs Rongo File and her team of volunteers from the Cook Islands Family Welfare Association, Tamara, Teokotai and Dean.

We had two evenings on Monday 7th and Wednesday 9th November at 5.00-7.30pm at the Rutaki Meeting House. We started with a few fun games and then listen to our lecturers and had group work by doing brainstorm activities.

We had the chances to listen to few hand pick topics;

- ✓ Self-Esteem and Values
- ✓ Risky Behaviour and Decision making
- ✓ Gender roles and responsibilities and so forth.

On the final last night, we were presented with a participation certificate and gift packs from our lecturers. Meitaki maata to everyone for joining and God bless you all for the rest of the year.



Written by the Evanna Tamarangi Turua (RACYC Secretary). Photos by Ngara Katuke.

14. TANGATA ANGAANGA PIDF

Kua tae mai ki runga nei i te enua, tetai metuavaine angaanga mei roto mai i te opati maata o te aronga pakipaki tai mei te enua Viti mai. Te angaanga kapiti nei aia kite pae ia Aunty Taamo Heather e te Konitara pakipaki tai, no tetai au turanga angaanga ta ratou ka anoanoia kia rave i roto nei i te Kuki Airani. Ko Laisa Vereti no te Pacific islands Disability Forum (PIDF). Kua tae mai aia i te Maanakai ra 26 Noema, e kua aravei iatu aia e te mata o te Cook islands Civil Society Organizations, ko te Kumiti o Puaikura, Keu Mataroa, e te mata o te pakipaki tai ko Mataiti Mataiti. Te noo nei aia kite te ngutuare o Tangi e Keu Mataroa no tetai 2 epetoma. Kua tae atu aia ki te are ratio no te akakitekite i tona tere. Te matarora nei aia i tana i kite i roto i teia tuatau. Kua piri atu aia ki tetai au tuanga angaanga tei riro ei kite nona i to tatou turanga e te au angaanga evangelia i roto i to tatou oire.

Laisa Vereti of the Pacific islands Disability Forum with Nga Teao-Papatua on the CICC Sunday radio programme.



Write-up and photo by Ngara Katuke

15. AU REO AROA NO TE KIRITIMITI E TE MATAITI

I te Paraparau ra 27 no Okotopa kua tukuia te karere ki te au Ekalesia katoatoa na runga i te imere e, me kua anoano ratou me kore tetai uatu putuputuanga i roto i te Ekalesia i te tuku aroa Kiritimiti e te Mataiti ki te katoatoa na roto i teia nutileta 64, te mea opega o teia mataiti, kia tuku tika mai i te tuatua kiaku Tekeretere Maata. Kua tuku akaouia te tuatua akamaaraara no taua manako rai i te Varaire ra 25 o te marama Noema i topa. Te rekareka nei ireira au i te tuku atu i teia au reo aroa i raro nei tei tae mai kiaku ma te akatae atu i te akameitakianga kia kotou no tei ariki mai i te manako e te patiangā.

Orometua Ngateitei (CICC President)

I rangi ei te rangi e tona tini Atua

Enua ei te enua e tona tini Atua

I tangata ei te tangata e tona tini Atua

Teia te reo o te au Angela ki te au tiaki mamoe, “*Auraka e mataka, i na oki e tuatua meitaki taku e taoi mai kia kotou na, ka riro ia ei rekareka maata no te tangata ravarai.*” Kia orana kotou katoatoa e te iti tangata o te Atua tei riro ei pau rakau mataora na te Atua. Te ui Ariki ngateitei o to tatou basileia Kuki Airani e to kotou au matakeinanga. To tatou au mema ngateitei i roto i te are maani ture, mei te Paraiminita, te au minita e tae uatu ki te are mema ngateitei katoatoa e to kotou au ngutuare. Te tua akatanotano mei to kotou arataki e tae uatu ki te au mema katoatoa. Kia orana rava i te aroa au nui ngangare o to tatou Atua.

Kia orana e taku au oa rave angaanga i roto ia Iesu Mesia kotou te au Orometua, te au Taututuru Orometua, te au Diakono, e te au Ekalesia katoatoa, i Rarotonga nei, te pa enua Tonga, te pa enua Tokerau, ki Nuti Reni, ki Autireria e tae roa atu ki te enua Tahiti. Kia orana, kia orana i te aroa o te Atua. Kia orana katoa ta tatou au Apiianga Orometua e tanu Ekalesia mai nei i Nuti Reni e Autireria e tae roa atu ki to te ao. Kia orana katoa ki te Kumiti Tinamou te au mema katoatoa. Kia orana ki te au Apiianga i Takamoa nei e to kotou nga metua te Puapii Maata e te tokorua. Me kua topa tetai iaku kia taokotai te aroa o te Atua ia tatou i teia tuatau mataora.

I te mea te tomo atu nei tatou ki te anau anga o to tatou Akaora, e pera te Mataiti Ou, te oronga atu nei au te Orometua Ngateitei Tuaine Ngametua e toku tokorua Mama Akevai e to maua ngutuare i te aroa maanaana o te Kiritimiti e te Mataiti Ou. E pera katoa ki te putuputuanga Vainetini katoatoa, te Anau Mapu, te Apii Sabati e te Uniform Organisations. Kia riro te Kiritimiti e te Mataiti Ou i te apai mai i te manuia, te au, e te mataora no kotou katoatoa. Te pure nei maua no kotou katoatoa kia noo ki roto i te Atua, kia kore rava tatou e taka uriurii e te au timataanga. Teia te reo o Paulo ki to Philipi 4:1, “*E teianei e aku au taeake akaperepere maata ia ra, taku rekarekaanga, e taku korona, ei turanga turori-kore to kotou i te Atua, e aku au akaperepere e.*” Merry Christmas and a very Happy New Year to all.



Rev. Tuaine Ngametua, CICC President

Tekeretere Maata (CICC Secretary General)

Kia orana te iti tangata no te Atua tei noo ki te au ngai e taea tika iatu ra e teia nutileta, koia oki kotou e kite ra i ta tatou nutileta na runga i te imere e te website; to te Kuki Airani nei, Nutireni, Tahiti, Autireria, Marike, Europa, Papua New Guinea, Fiji, Samoa, Canada e Paratane. Kia orana katoa ratou e kite ra i teia nutileta ki runga i te website a te CICC; tera oki te aiteanga te kiteaia nei ta tatou nutileta ki te katoaanga o teianei ao. Kia akameitakiia te Atua no teia tikaanga kia komakoma e kia tuku atu i te aroa tei tau kia tukuia i teia tuatau o te Kiritimiti e te Mataiti Ou.

To te **Evangelia** – te au tavini o te Atua e ta kotou au Ekalesia tapu, te au taeake ma te au tuaine mou taoanga tuketuke, tei maata e tae rava atu ki tei iti, te anau mapu e pera te Apii Sabati, kia orana rava i te ingoa tapu e te maanaana o to tatou Atua ko Iesu Mesia. To te **enua** – ui ariki, mataiapo, rangatira, e te iti tangata katoatoa i raro ake i ta kotou akateretereanga, kia akarava mai te Atua i te kite, marama e te maroiroi kia kotou e apai nei i teia tuanga i teia tuatau. E ko te toru iora, to te **ture** – te au mema paramani e pera te aronga angaanga a te kavamani, no te aa e tuanga maata e te puapinga ta kotou e apai ra i teia tuatau i te utuutuanga i te oraanga kopapa o to tatou iti tangata, kia vai mai rai te akameitakianga a te mana katoatoa ki rungao ia kotou. Kia orana kia kotou katoatoa.

I na, kua tae akaou tatou ki te atianga e akaari ei tatou i to tatou ngakau aroa e te akameitaki i te Atua, no to tatou au taeake e te kopu tangata, ko tatou tei kite i teia mataiti 2016, tona tomoanga mai e kare e roa iatu na ka akaruke mai ia tatou, mei te peau o te manu tei kapakapa, iaia e tapapa ra no te rere atu ki te mareva e ki tona tauranga, ko te mataiti ou 2017 ta to tatou metua i te ao ka akatomo ia tatou, tona au meitaki e pera tona au kino me kore tai'i penei ka topapa mai ki to tatou ngutupa, kare e ravenga kua apii mai oki a Iobu e kia ariki tatou i te meitaki e te kino.

No reira mei konei atu iaku Tekeretere Maata o ta tatou nei akonoanga CICC, toku tokorua e ta maua nga tamariki, te pumaana nei te ngakau i te akatae atu anga i te reo aroa Kiritimiti e te Mataiti Ou kia kotou katoatoa i roto i te kopu tangata o te Atua; tatou i roto i te CICC e pera ratou i roto i te au akonoanga tuketuke, kare katoa e akangaropoina i to tatou au taeake ma te au tuaine tei noo ki vao ake i te koro tinamou e te ngaueue-kore a te Atua, no te aa te vai ra te tuatau ka kapikiia mai ratou kia tomo ki roto i te koro e ki roto i te pumaana e te tamaruanga mutukore a te mana katoatoa. Te akamaara katoa atu nei ia ratou tei ngaro mei mua i to tatou mata, to tatou au metua, taeake ma te au tuaine tei kapikiia mai e to tatou Atua ki tona ngutuare tinamou tika'i, ratou tei akarukeia mai ki te ngutuare, te akatae atu nei i te reo akaaravei kia kotou no teia Kiritimiti e te Mataiti e tu ki mua ia tatou.

E anoano kia taea katoaia te aroa o teia tuatau kia ratou i roto i te turanga o te oraanga inangaro-koreia e tatou te tangata nei; tei konei ratou tei tapekaia e te ture, ratou tei apikepikē e tei paruka te kopapa i te ngutuare e i roto i te au are maki, ratou e noo taitaia e te tumatetenga nei no te mea kua ngaro ke atu to ratou au tokorua me kore tetai o ta ratou anau tamariki, ratou tei ngere i te au meitaki o teiane ai e to te kopapa, ratou tei akangaropoinaia e nga tua e toru i roto i to tatou nei basileia, ratou e ekoko nei eaa ra te kai no apopo, no te Kiritimiti, no te Mataiti, no te au ra ki mua, ratou ka karanga tatou e kua kite i te meitaki e te puapinga o te oraanga nei inara kua ngaropoina tei anga ia ratou e te noo ra ki roto i te oraanga kaimoumou apinga e te ngakau-parau, ratou e riro nei i te tamanamata e te takinokino i te iti tangata o te Atua ma te kore rava e akara atuna ki te au ra i mua kia tau ki ta te Bibilia i apii mai no te taopengaanga o te aronga kino e te aronga meitaki. Me ka ui te uianga e, eaa tatou ka aroa atu ei ia ratou? Mama ua te pauanga, na te Atua oki ratou e tatou i anga kia aite ki tona uarai tu, e au taeake ma te au tuaine ratou no tatou, penei e tamariki tetai pae na tatou, no reira kia orana pouroa ratou i teia tuatau o te Kiritimiti e te Mataiti Ou. No te aa, ko te mea oki teia e kiteaia'i tatou e, e tamariki na te Atua, kia aroa, kia tauturu, kia atoro, kia oronga atu i tetai manga na ratou i te ka rauka ia tatou.

E te au taeake ma te au tuaine i roto i te Atua, ko toku reo aroa Kiritimiti e te Mataiti openga teia kia kotou na roto i teia nutileta i te mea oki e mei ta tetai pae ia kotou i kite, ka tae taku apaianga mai i teia taoanga ki te openga i roto i te Uipaanga Maata e tu mai nei, Tiurai 2017. Te akameitaki nei au i te mana katoatoa koia tei oronga mai i teia tuanga maata ki toku rima mei te mataiti 2005 e tae mai ki teia ra, e 12 ireira mataiti me tae kia Tiurai e tu mai nei. Meitaki maata kia kotou tei turu mai i ta tatou nutileta na roto i te tukuanga mai i te au tataanga e te au tutu tei riro i te akamana e te nutileta. Patiangia kia pera uatu rai kotou nona ka mono mai iaku, kia matutu uatu rai teia tuanga kaveanga karere i roto i ta tatou nei akonoanga CICC. Kia vai mai rai te aroa



takingameitaki o te Atua ki rungao ia kotou katoatoa i teiane ai e te au ra ki mua. Merry Christmas and a happy, enjoyable, productive and memorable 2017 and beyond.

Nga Mataio (CICCSG) & family; Marianna, Natana, Debora

Mou Moni (CICC Treasurer)

Kia Orana e te au Tavini maroiroi o te Atua e ta kotou au Ekalesia. Roto teia tuatau te rekareka nei au te oronga atu te reo akameitakianga, koia i akatika mai kia aravei tatou na roto i te e-mere e pera te teriponi. Reo aroa katoa kite au mou moni o te au Ekalesia katoatoa e rave nei tetai tuanga maata roto te au Ekalesia ta takitai. Kia akameitakiia te Atua no te maroiroi e te pakari tana e oronga nei kia tatou. Tena kua kite tatou e kare teia mataiti i te mataiti meitaki rava, inara ka pure tatou i te Tauturu a te Atua no te au mataiti ki mua. Irinaki au e na roto teia Kiritimiti e te Mataiti Ou, ka maringi mai te akameitaki anga a te Atua ki runga ia tatou. Kia riro teia tuatau mataora e te pereperekavana, ei tuatau aravei i to tatou au kopu Tangata e te au manuiiri te ka tupae mai ki roto i ta tatou au Ekalesia, runga to tatou au enua e pera katoa roto to tatou au ngutuare. Let this Xmas and New Year be a wonderful and prosperous period as we look ahead for 2017. God's Blessing.



*Tangi TEREAPII & Family
Treasurer*

Ekalesia Mt. Sheridan

Merry Christmas and a Happy New Year to all our Cook Islands people from the Mt. Sheridan Ekalesia in Cairns, Queensland. From the Papa Orometua Joel Taime and Mama Orometua Atea Taime, Papa Tauturu Orometua Mahuta Tai who passed away recently, Mama Tauturu Orometua Pani Tai, all 25 Deacons and their wives, Sunday School Teachers, the Vaine Tini, the Sunday School, the Christian Youth and the entire Mt. Sheridan Ekalesia congregation. We would like to wish everyone from the CICC President, Secretary General, the EC, all the CICC Ekalesias, the Ministers and everyone reading this message a safe, joyful, happy and prosperous Christmas and New Year.

Included in our Christmas and New Years celebration this year will be the 10th Anniversary of the opening of ZIONA the church building, LADY PENRHYN the church hall, and PENIELLA the church manse, to be held on the 23rd December of this year. So a special greeting and Merry Christmas wishes and Happy New year to Papa Orometua Tangimetua and the Mama Orometua, who officiated the opening 10 years ago. Kia Orana e kia manuia ki roto i to tatou Atua.



Dane Rasmussen, Treasurer, Ekalesia Mt. Sheridan

CICC Head Office Staff, Takamoa

Te vaiata mai nei nga ra toe kua topiri te Puka o te Mataiti 2016 akara atu ei tatou eaa ta te Mataiti 2017 ka oronga mai. Te karanga nei te Imene 304 i roto i ta tatou Puka Imene;

*Kia maara tikai tatou nei
I teia mataiti ke
E rai tei mate ia tatou
I tei topa ana tuatau*

*E Iesu akatupu mai,
Kia ua matou roarai
Eiaa matou e kaimoumou
I teia mataiti ou*

*Ko tatou nei kua vaoo ia mai
I te aroa mou o Iesu Christ
Kua omaiia no tatou
Teiane mataiti ou*

*Te pure ra te tanu kai
Aua e rapurapu mai
E vaoo ua ana ia ratou
I tetai mataiti ou*

*Kia kore ra e ua mai
Ka vaoo ei aa, ka tipu rai
Kia takake te tamaro
Ei vaie no te ai i te po*

Kua riro te mataiti ta tatou i tomo mai ei mataiti mataora e te rekareka i te kite atu anga i te maroiroi o te iti tangata o te Atua i te akatupu anga i te inangaro Atua i roto i to tatou oraanga i roto i te Ekalesia e pera to tatou oire e te au enua tatakaitai. E tau ia tatou kia karanga e, kua 'humaria' te mataiti 2016, kua riringi ua mai te Atua i tana akameitakianga ki rungao ia tatou tatakaitai ia tatou e tavini nei e tatari nei i te Atua ora.

Te tuku atu nei te reo aroa akameitaki no tatou katoatoa e tangaanga ne ii to tatou Opati I Takamoa nei no te kave karere, nenei peapa me kore ra no tetai au Puka Tapu, Puka Imene, tetai au tataanga kia akameitakiia te Atua.

Ariki mai i te aroa maanaana no kotou katoatoa, te Kumiti Akaaere, Te au Orometua e te au Mama Orometua, Te au Ekalesia e pera te au Mema Ekalesia no kotou i Rarotonga nei, te au Penua o te pae Tonga e te pae Tokerau, kotou i Aotearoa e tae atu ki Autereria, iti tangata Kuki Airani i tera ngai e i tera ngai mei te Opati Maata o te Akonoanga i Takamoa nei tena mai to matou aroa kakara kia kotou katoa.

Kia mataora i te Kiritimiti e no te Mataiti 2017 e tapae mai nei. Kia Manuia.



Mauri Toa, Director of Publication

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

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

Uipaanga Maata 2017

16-23 Tiurai, Rarotonga. Akatueraanga/topirianga ki te Ekalesia Titikaveka. Iriiri kapua/workshop ki Ngatangia i te Monite 17 e Matavera i te Ruirua 18, uipaanga Ruitoru ki te Varaire 19-21. Te au akateateamamaoanga toe meia Tianuare kia Tiurai:

Activity	Jan	Feb	Mar	Apr	May	Jun	Jul
Confirmation of participants sent to Takamoa							
Participants to arrange travel plans							
Remits due at Takamoa							
EC to process remits and email to Ekalesias							
Reports by Office Bearers due at Takamoa							
Assembly papers emailed to participants							
Printing & binding of assembly papers at Takamoa							
Participants arrive, open/close assembly							
2017 assembly minutes distributed to participants							
SG to coordinate assembly preps from Takamoa							

Extracted from p.16 of "2017 Assembly Background Information Paper" emailed to all Ekalesias in March 2016.

Tia, Pure Epetoma, Karere 2017

Tetai uatu kare i tu i teia au tataanga i runga nei, komakoma mai ki te opati i Takamoa nei, ka rauka i te imere atu me kare a kotou order i tuku maina i mua ana.

Festive season programme in Melbourne

Christmas, New Years and Pure Epedoma will all be at Clayton premises to be hosted by Mulgrave, Victoria Council and Reservoir. *Information from Liz Tepania, Ekalesia Clayton.*

Taiuanga i te akateretere o te Konitara Apii Sabati

Kua raveia te uipaanga openga a te Konitara Apii Sabati o te Kuki Airani nei i te Paraparau 24 Noema ki roto ia Gibeona, te Are Apii Sabati o te Ekalesia Matavera, e kua oronga iatu te akatereanga no nga mataiti e 2 e tu mai nei mei te Apii Sabati Matavera ki te Apii Sabati Avarua. Tena te katoa o te au tuanga ta te konitara i rave maina no nga mataiti e 2 i topa tei roto i te nutileta 63 kapi 19-21. Tetai uatu tei anoano e-copy o te 2017 Sunday School Syllabus, imere atu ia Rouru Motu (rouru.motu@avarua.edu.ck).

Taiuanga i te akateretere o te Konitara Mapu

Kua raveia te pureanga kapiti no te topirianga i te au angaanga a te mapu o Rarotonga nei i te aiai Sabati 26 Noema ki te Ekalesia Matavera. I roto katoa i teia pureanga, kua oronga iatu te akatereanga i te konitara mei te mapu o Matavera ki te mapu o Avarua. Mei ta te Director of Youth i akamarama mai, ka akaaiteiteia te akatereanga o te Konitara Mapu ki to te Konitara Apii Sabati. Tera oki te aiteanga, teia Avarua nga konitara e rua no nga mataiti e rua e tu mai nei, 2017-18. I te openga o te mataiti 2018, kua oronga iatu raua ki te Nikao.

Pureanga kapiti na te RAC

Kua raveia te rua e te mea openga no teia mataiti, te pureanga kapiti a te Religious Advisory Council ki te National Auditorium i te aiai Sabati 13 Noema. Kua tae mai nga akonoanga e 6 i raro ake i te tamaruanga a te RAC, koia te CICC, LDS, SDA, AOG, Apostolic e te Catholic. Mei te au pureanga kapiti tei raveia i nga mataiti i topa, e 2 tumuanga o teia pureanga i roto ia Noema; (a) akameitakianga i te Atua no tana tiakianga i te basileia e te iti tangata mei te momua o te mataiti e kua tae mai ki te openga mataiti, (b) pati i ta te Atua paruruanga i te basileia e te iti tangata i teia tuatau o te reva kino koia te uriia, ko tona tuatau oki teia e tapae maina, i rotopu ia Noema e tae rava atu ki te openga o Mati.

Taiuanga i te akatereanga o te RAC no te 2017

I roto i te uipaanga openga a te RAC tei raveia atu ki Takamoa nei i te Ruirua ra 6 o Titema, kua tau iatu te akatereanga o te au angaanga a te RAC meia tatou CICC no teia mataiti 2016, ki te AoG no te mataiti e tu mai nei 2017. E takapini ana oki te akatereanga i te RAC i te au mataiti katoatoa na runga i nga akonoanga e 6 i Rarotonga nei.

17. OBITUARY



*kamaaraanga 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.*



OROMETUA AKANGAROI MAURI PAULO Kua takake atu i te po pongi Maanakai 22 Okotopa ki te Cairns Base Hospital. Tona pure ngutuare kua raveia a te aiai Varaire 28 Okotopa ki te hall o te Ekalesia Mt. Sheridan, Cairns. Tona tanumanga i Cairns rai, no te po pongi Maanakai 29 Okotopa i muri ake i te pureanga ki te Are Pure rai o te Ekalesia Mt. Sheridan. Tetai manga tua tapapa no Paulo:

- Anauaia i te ra 30 Mati 1958, e 58 ireira ona mataiti i te oraanga nei
- Tomo ia Takamoa, Peperuare 1987, akaoti te apii 15 Peperuare 1991, akatainuia ei Orometua no te CICC, 28 July 1991 i te tuatau o te uipaanga maata
- Orometua tiaki i te Ekalesia South Auckland (1995-99), Tauhunu (1999-2003), Oiretumu (2003-2007), Omokoa (2007-2011)

- Akangaroi i te angaanga Orometua no te apikepike kopapa, Okotopa 2011 i muri ake i te uipaanga maata i Aitutaki

Photo from an article by the minister in newsletter 31 p.7, published June 2010.



TAUTURU OROMETUA MAHUTA TAI, EKALESLIA MT. SHERIDAN Anauia ki Tongareva, 28 Tianuare 1960, akangaroi atu ki te Cairns Base Hospital, Queensland, Australia, 22 Okotopa 2016, e 56 ireira te roa o te au mataiti ta te Atua i akameitaki mai iaia i te oraanga nei. Kua raveia tona pure ngutuare i te aiai Ruitoru 26 Okotopa ki te hall o te Ekalesia Mt. Sheridan, Cairns, e tona tanumanga i te popongi Paraparau 27 Okotopa i muri ake i tona pureanga

openga i roto i te Are Pure o te Ekalesia Mt. Sheridan. Kia vai mai rai te akapumaanaanga o te mana katoatoa ki runga i tona tokorua, ta raua anau, tona au taeake ma te au tuaine, e te kopu tangata katoatoa. *Photo by N. Mataio from visit to the Ekalesia by Executive Council members in 2009.*



MATAMARU (MATA) NGAMATA, Diakono Vaine, tokorua o te Diakono Teokotai Ngamata, Ekalesia Matavera, anauia 25 Tiunu 1974, takake atu 2 Noema 2016, e 42 mataiti te roa i te oraanga nei. Te ora nei tona tokorua e ta raua nga tamariki e 4; Esther, Warren, Daniel e Samson. Kua tuku iatu ki tona ngai akangaroianga openga i te tanumanga o Tangara i Matavera i te Maanakai ra 5 o Noema. Ko tetai nga mapu maroiroi teia i roto i te Ekalesia Matavera, e ko Rotopu to raua tapere

angaanga, tei reira katoa to raua ngutuare i te ngai akatu ei. Kua riro mai tona tokorua Teokotai (Te) ei Diakono ia raua i roto i te Ekalesia Clayton, Melbourne i te au mataiti i topa, i mua ake ka oki mai ei raua ki Rarotonga nei. Ko te 3 mataiti teia i to Te mou anga i te taoanga Tauturu Tekeretere no te Ekalesia Matavera. E Puapii Sabati katoa oki a Mata i roto i te Ekalesia, e Tauturu Tekeretere no te Vainetini, e tae rava mai ki tona kapikiia mai anga ki te basileia mutukore. Te mii nei tona tokorua, ta raua nga tamariki, kopu tangata e pera te katoaanga o te Ekalesia Matavera iaia. Aere ra e Mata ki te rekarekaanga o toou Pu i te ao. *Photo by N. Mataio, taken during the BB Founder's Day celebration at the Takitumu Primary School, Matavera, Saturday 8 October 2016.*



FR. JOHN ROVERS was born in Made in Drimmelen (South Holland) on 1st January, 1928. As a young adult, he entered the religious community of the Congregation of the Sacred Hearts of Jesus and Mary and was officially accepted as a member on 24th September 1949. He continued his studies for the priesthood and was ordained on the 29th August 1954.

Fr. John was assigned to the Cook Islands. In preparation for his missionary experience, he was sent to London for 4 months and New Zealand for 6 months to learn English. He travelled to the Pacific on a boat filled with immigrant passengers. Fr George Kester, Fr John's superior, was the chaplain on board. Fr John arrived in Rarotonga on the *Maui Pomare* on the 11th November 1957. A month later, he was appointed to Atiu. Then in 1958, he was assigned to Mangaia, to replace Fr. Placidus. He remained there less than a year and then he went back to Atiu. In 1965, after 8 years in the Cook Islands, Fr. John was able to take a holiday back to his homeland of Holland. The year 1966 brought another change, with Fr. John going to Mauke. From 1970, Fr. John was appointed Vicar General, first to Bishop Henry de Cocq (1964 – 1971) and then to Bishop John Rodgers, until 1973. Thereafter, he was appointed Director of the Sacred Heart Fathers in the Cook Islands.

Eight years after his previous visit home Fr. John again, went for a holiday with family in Holland in 1973. On returning to the Cook Islands, he was assigned to St Mary's Parish, Arorangi, where, from 1975-1977, he was responsible for building a new presbytery and church. He stayed on in Arorangi for another year. In 1978-1979 he was given the opportunity to study at the East Asian Pastoral Institute, Manila, Philippines.

During the 1980's, Fr. John was appointed Director of the Catechist Centre using the facilities at Arorangi. He was again appointed Vicar General of the Diocese, and rebuilt the church in

Rakahanga (1985). In 1986 he was appointed to Mauke where he has been for the last 30 years. Recently, he continued with his building projects by building a new presbytery on Mauke. Six months ago, late 2015, Fr John was admitted to hospital on Mauke with serious heart related problems. He came through this incident and was able to continue as parish priest on Mauke, although we were aware he had reduced the amount of work, such as only celebrating one mass on Sunday instead of two. In August of this year when the priests and sisters gathered for their retreat at Arorangi, Fr John took ill and was again hospitalized.

Extensive tests were done and it was made clear to Fr John that his heart had been damaged at some stage. It was pointed out to him that this damage was permanent and beyond intervention from even overseas hospitals. This was not devastating news to Fr John as he was set on traveling and there was only one destination to consider and that was to return to his “beloved island of Mauke and its people.” So he recovered enough in late September to return to Mauke and take up pastoral responsibility again. It was only last Monday that it appeared he was unwell again; it was noticed he was off his food. I understand on Tuesday he stopped smoking! He was admitted to hospital and died at 1.00 pm on Thursday.

I quote from an email Fr Freddy sent me re the funeral, which took place at 5.30 am on Friday the 12th of November. The early start was necessary because at 9.00 am the people of Mauke and many visitors from Rarotonga were gathering for the investiture of Teau Ariki. This meant a very large funeral for Fr. John. “Fr John has been laid to rest and his grave is right up against the side of the church here by seaside parish (St Michaels). Just about everyone turned out for the funeral Mass and burial. Prior to leaving Rarotonga I had asked Fr Damien if he wanted to come with me to Mauke.... it was a decision quickly made by him and I am very happy he is here with me.”

While I only arrived back from Auckland late last night, tributes are already being paid to Fr John. I know only too well, how far a field he was well known and respected as a priest. Tributes are quick to acknowledge, “Fr John was my good friend.” To this beloved priest we now bid farewell and offer our sympathy to:

- His family back in the Netherlands who mourn him.
- The Congregation of the Sacred Hearts of Jesus and Mary (ss.cc) of which he was a member for 67 years.
- His life long friend, Fr Damian Marinus ss.cc.
- The people of the Diocese of Rarotonga, particularly the two parishes on Mauke, St. Michael’s and St. Mary’s. He ministered here in the Cook Islands for 59 years. He was still active in ministry when he died.
- Fr John’s many friends here in the Cook Islands and overseas.

Write-up and photo submitted by Bishop Paul Donoghue, Catholic Church of the Cook Islands, 12 November 2016



HENRY WORTH WILLIAMS 19 November 1955 – 23 October 2016, son of Harry Pearse Williams and Maryanne Cowan of Matavera, beloved husband of Philomen Manuel of Titikaveka, father of Noline, Dorothy, Patrick and Fortes, grand-pa to 10 grand-children, devoted member of the LDS, staff of the Ministry of Agriculture for many years. A devoted family man, a worker who likes getting his hands dirty in his planations, a keen musician, certainly someone who is going to be missed dearly by all those whose lives he has touched one way or another.

Aere ra e Enere ki te ngai tei akonoia noou e ratou katoatoa tei anoano atu iaia tei anga ia tatou te tangata nei. *Photo from Henry’s funeral programme.*



JOHN (JK) KENNING 1947-2016, Senior Justice of the Peace, former Chairman of the Cook Islands National Superannuation Fund (CINSF), respected community leader, marriage celebrant, much loved family man, friend and colleague to many, passed away last month November, put to his final resting place at the Ngati Raina burial ground in Tikioki, Titikaveka. Sadly missed by

wife Maara, children, grand-children, immediate and extended families, colleagues and friends.
Photo from Cook Is News, 16 Nov 2016.



TAMAPAREI JOSEPH Diakono, Ekalesia Ngatangia. Kua riro te takakeanga o te taeke Diakono a Tamaparei Joseph ei maromaroa no te Kopu Tangata, te enua anau ko Araura e pera no te Ekalesia Ngatangia. Kua anauia e kua tupu mai te taeake mei te Ekalesia mai Arutanga i te enua anau ko Araura. Kua rave maroiroi aia i te angaanga i roto i te reira Ekalesia, mei Boys Brigade, ApiiSabati e kua apai katoa i te turanga Tauturu Diakono no te Ekalesia Arutanga.

Kia tae te tuatau ka aere mai ki Rarotonga nei no te turangaanga angaanga na te Tua Paruru Maki, kua noo aia e tona tokorua ki roto i te Ekalesia Ngatangia e kua rave maroiroi i te angaanga a te Evangelia, e kua apai rai te turanga o te Tauturu Diakono no te Tapere Turangi, e kua neke mai ki te Tapere avana i te au mataiti i mai. Mataiti 2003 kua kake mai aia ki runga i te taoanga Diakono i roto i te Ekalesia no te Tapere Avana e tae uatu ki tona akangaroianga i te Po Sabati ra 23 o Okotopa 2016.

Kua rave maroiroi tikai aia i te angaanga anga i roto i te Ekalesia, kua riro ana oki aia ei mata i te Ekalesia Ngatangia ki roto i te Uipaanga Maata no tetai nga mataiti e pera ei mata no te Konitara Ekalesia o Rarotonga nei.

Kua raveia tona Pure Ngutuare i te Ruitoru ra 27 o Okotopa, e it era mai ra Paraparaau kua apai ia atu aia ki tona Are Pure rai i Ngatangia no tona Pure anga openga akaoki mai ei iaia ki tona akangaroianga ki tona ngutuare rai i Oaoa, Tupapa. Kua tae mai rai tona metuavaine, te are tuaine, tuakana e te kopu tangata mei Araura mai ki teia tumatetenga. Kua mata katoa ia mai te Ekalesia Arutanga e te Papa Tauturu Orometua Taia Charlie e tona tokorua.

Te aere atu nei te reo akapumaana ki tona tokorua kia Tuainekore, te anau, Moeua, Christopher, Tamaparei e Penina, te are unounga, are utaro te kopu tangata no teianei tavini meitaki e te maroiroi tei takake atu.

Salamo 91:1 “Ko tei noo ki raro ake i te tapoki o Tei Teitei ra, ka moe aia ki raro ake i te Mana Katoatoa ra” *Write-up and photo from Mauri Toa, Secretary, Ekalesia Ngatangia.*



REV. NGARA ARATANGI Retired CICC Minister from Mangaia, served in the Vaipae, Ivirua, Oneroa, Omoka and Oiretumu Ekalesias, passed away last month November, laid to his final resting place on Mangaia, sadly missed by his wife Kimi, children, grand-children, close and extended families, and his many colleagues and friends inside and outside of the church. *Photo from Pae Tuteru.*

Some thoughts on death

- ◆ Nothing in life is certain except death and taxes *Benjamin Franklin*
- ◆ The annoying thing about being an atheist is that you'll never have the satisfaction of saying to believers, 'I told you so.' *Mark Steel*
- ◆ Life is pleasant. Death is peaceful. It's the transition that's troublesome *Isaac Asimov*
- ◆ I'm always relieved when someone is delivering a eulogy and I realise I'm listening to it. *George Carlin*
- ◆ A friend of mine stopped smoking, drinking, overeating, and chasing women --all at the same time. It was a lovely funeral. *Unknown*
- ◆ At my age, I'm often asked if I'm frightened of death and my reply is always, I can't remember being frightened of birth. *Peter Ustinov*

Source: *Funeral Helper/Google*

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

CDs



C1



C2



C3

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

DVDs



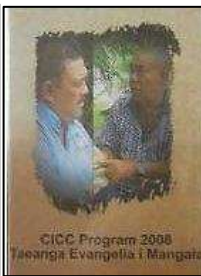
D1



D2



D3



D4



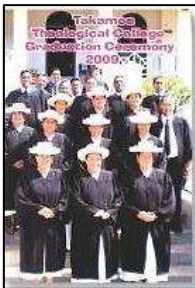
D5



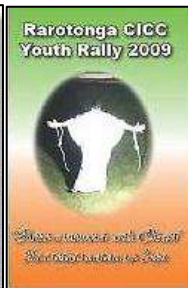
D6



D12



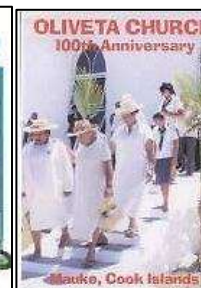
D7



D8



D9



D10



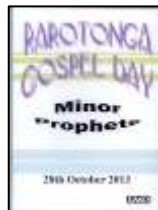
D11



D13



D14



D15



D16



D17

- D1: National Gospel Day, October 2010, Raemaru Park, Arorangi, \$20.00
- D2: Rarotonga Gospel Day, July 2010, Aroa Nui Centre, Arorangi, \$20.00
- D3: Gospel Day October 2007, \$20
- D4: Taeanga te Evangelia ki Mangaia, \$20.00
- D5: Reopening of the Takamoia Mission House as the CICC main office, 2009, \$20.00
- D6: Avarua CICC Imene Kiritimiti 2008, \$20.00
- D7: Takamoia graduation 2009, \$20.00
- D8: Rarotonga CICC Youth Rally 2009, \$20.00
- D9: Rarotonga Gospel Day 2009, \$20.00
- D10: 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, Takamoia, Nov/Dec 2013, \$30.00

PUBLICATIONS, CERTIFICATES, OTHERS



- P1: Cook Is Maori Bible soft cover, \$45.00
- P2: Cook Is Maori Bible hard cover, \$20.00
- P3: Cook Is Hymn Book soft cover, \$15.00
- P4: CICC Manual, \$5.00, Maori version, coloured; English translation on CICC website
- P5: Karere 2017 now available, \$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
- P10: Pure Epetoma 2017 now available, \$5, already emailed to those who requested e-copies
- 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.
- 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

In the Ekalesias



Above left and right: Ekalesias Mt. Sheridan and Townsville, 2009. Below left and right: CICC Australia Council members gather in Clayton, Melbourne, for meeting and workshop, 2008. Photos from the collection of N. Mataio.





ANNEXES

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

PART 1

Taking note and learning from events around us

1. REAL-LIFE TARZAN LIVED IN ISOLATED VIETNAM JUNGLE FOR 40 YEARS

Dressed in tree bark and leaves while munching on a rat caught by a complicated jungle trap, this guy looks a little different than Alexander Skarsgård, the Swedish actor who is stealing hearts in the new Tarzan movie. But this “real life Tarzan” is credited with skills that are “superhuman.” Building tree houses, fashioning tools out of discarded bombs and catching a bat quicker than you can Google, Ho Van Lang, 44, spent 40 years living like a “slave” in isolation in the jungle. And now, Lang has been forced to re-enter civilization despite his love affair with the wilderness.



Lang spent much of his life in the deepest jungles of Vietnam, in the Tay Tra district of Quang Ngai province, after his father, Ho Van Thanh, 85, fled civilization during the Vietnam War in 1972. Lang’s father, an army veteran, decided to flee with his two sons after a US bomb killed his wife and two of their children.

They built wood houses and sourced water from rivers, using a variety of jungle delicacies for dinner, including fruit, honey and a host of meats in the form of monkey, snake, lizard and frog.

Along with his brother, Lang spent most of his life eating and living off the jungle until 2013, when locals found the family, alerted authorities and forced them to re-enter civilization. According to Alvaro Cerezo, who tracked Lang and his family down in November 2015, Lang’s father suffers from a “profound phobia of returning [to civilization] as he did not believe that the Vietnam War was over.” “They always escaped when they saw people from a distance.”

In a new documentary that follows Lang throughout his reintroduction into modern society and which tracks his past as a hunter and gatherer, Cerezo convinced Lang to return to the jungle for the first time since his capture and spend a few days teaching him jungle survival techniques. The footage follows the full-day trek to Lang’s former jungle sanctuary while revealing the techniques he used to stay alive for so long. His trapping skills are particularly impressive, capturing and eating both a rat and a bat during Lang’s five-day homecoming. His favorite part of the rat? Its head.

Lang’s isolation from the world has made it especially difficult to adapt to modern society; he cannot understand Vietnamese, has no concept of time other than from the sun, and struggles to understand the concept of electricity. Up until he was found, Lang never knew the existence of the female sex, as his father never told him. “More surprising still is that today, despite being able to distinguish between men and women, he still doesn’t know the essential difference between them,” Cerezo said. “I can confirm that Lang has never had the minimum sexual desire and his reproductive instinct has never shown its head in any of its many facets.”

Credited as a “baby in a man’s body,” Lang’s brother, Tri, said, “Lang doesn’t understand many basic social concepts”. “Lang has spent his whole life in the jungle. So his brain is just like a baby,” his brother said. “If I asked Lang to beat someone, he would do it severely. He doesn’t know the difference between good and bad. Lang is just a child. He doesn’t know anything. Most people know what is good or bad in life, but my

brother doesn't." "If I asked Lang to stab someone with a knife, he would do it without thinking and that person could die."

Yet despite his intellectual inability, Cerezo says Lang is one of the most peaceful people he's met. "Lang was probably the most adorable human I have ever met in my life, he just doesn't know what is good or bad." But despite fears Lang could "kill anyone" on request, Cerezo said Lang is "happily adapting to his new life." He thinks the modern world is "noisy", but he was particularly impressed by his first ride in a car (he was driven to a hospital when he was first discovered) and he loves seeing "animals being friendly with people." "In the jungle animals always ran away from me," he said.

Cerezo says Lang is living a productive life and enjoys it "mainly for the freedom he now enjoys. He lived almost like a slave of his dad during his life in the jungle." "The first year was the most difficult for Lang because of health problems from a virus and bacteria new to his system." Lang's father, though, is sadly not doing so well. Believing the Vietnam War is still going, he sits alone in a squatting position in a corner of his room. "His major obsession is to return to the jungle one day," said Cerezo.

By Matt Young, Yahoo/News.com.au, October 4, 2016 | 1:16pm

2. THE SECOND COMING OF JESUS AND JUDGMENT

Television preachers seem obsessed with predicting the future, finding what they call "prophecies" in both the Old and New Testaments to "prove" the "end of the world" is near and the return of Christ is just around the corner. They prey on people's ignorance of the Bible and the real nature of what scripture scholars call "prophetic preaching." As Rabbi Abraham Heschel correctly pointed out, however, the role of all prophetic preaching is not to "predict" the future (although prophetic insight into the nature of things as they are in any generation provides the wise with a panorama of insight as to where trends are headed)...



But, again, the role of prophetic preaching is not to "predict" the unpredictable, it is to "interfere," as Heschel put it, with the status quo...to disrupt reality as it is and call the "faithful"...as well as all others...to reassess their madness, repent of it, and return to a place of trust in God.

As the Pew Center recently pointed out, it is largely evangelical Christians who are rallying around a political candidate whom they mistakenly predict will disrupt, or "interfere" with the status quo in government, politics, and in America's morality. As a consequence, they foretell that this will result in a spiritual revival, restore their version of an "ideal" and "spiritual" America (which is obviously not inside the real prophetic tradition of the Bible). Nor does it square up with what is the nature of historic prophetic preaching. It is as if, however, they regard this "election" year as the "final" attempt by God to return America to its favored and Divinely elected status (what some non-evangelical Republicans would describe as "American exceptionalism") or else? And, the "or else" means the Second Coming of Jesus, the Rapture of the Church, and the end of the world.

None of this is remotely true, however. Nor is it Biblical. And, it is only those who know very little of scripture or quote passages of the Bible that are not in any way predictive of the future who engage in this madness. It's as if they want you to believe that the Bible is some kind of secret code book containing secret ingredients like a recipe to a special dish and only those who are especially endowed by God to interpret the code are capable of doing so. But this is all nonsense and a magician's smokescreen. And, a violation of the truth and tradition of real prophetic preaching. These misinformed and misguided preachers get their theology and eschatology from equally ill-informed "men of God" who are neither preaching the truth nor are they inside the prophetic tradition of the prophets of old.

They are, instead, what the Bible would describe as "false prophets" (1 Jn 4:1-6) whose ambition, strangely, is revealed by their own life and lifestyle. While they are scaring the hell out of the faithful telling everyone who will listen to "sell everything" "send their offerings" and "prepare for the end" - meanwhile, they are themselves taking those gifts and investing in retirement accounts, buying expensive homes, buying and jet-setting around the country in private jets, and...well... If you cannot see the hypocrisy of all of this, there is not much you can see. Neither their preaching nor the pathway they suggest everyone should follow (nor will the

candidate they suggest everyone should vote for) will lead to any kind of spiritual awakening. Where it will lead, however, is just the opposite. But then, this is just my opinion. I am no prophet either.

Dr. Steve McSwain Speaker, Author, Counselor to Congregations, Interfaith Ambassador, Spiritual Teacher

3. ARCHAEOLOGY CONFIRMS KING HEZEKIAH'S WAR AGAINST IDOLATRY

An archaeological dig in Israel has unearthed evidence of King Hezekiah's devotion to Yahweh as recorded in the Bible. The 12th king of Judah, he was the pious son of a godless father, and he launched a war on idolatry, ordering the destruction of all false idols. Archaeologists in the ancient city of Tel Lachish in southern Israel claim to have discovered evidence of that devotion: a shrine dating to the 700s B.C., which shows signs of destruction and desecration around the time of Hezekiah.

Archaeologists with the Israel Antiquities Authority (IAA) discovered a large shrine, and in one of the inner rooms they found two four-horned altars. The horns on the altars appeared to have been intentionally cut, and



there was even a toilet discovered in the corner of the shrine! These discoveries are "probably evidence of the religious reform attributed to King Hezekiah, whereby religious worship was centralized in Jerusalem and the cultic high places that were built outside the capital were destroyed," excavation director Sa'ar Ganor said in a statement on the find. He quoted 2 Kings 18:4, wherein Hezekiah "removed the high places, smashed the sacred stones and cut down the Asherah poles."

Twitter screenshot of a toilet discovered at the ancient Israeli site of Tel Lachish, which provides evidence of King Hezekiah's war on idolatry.

The IAA archaeologists also discovered a toilet — in the part of the shrine which would have been the holy of holies! The ancient john, a stone fashioned in the shape of a chair with a hole in the center, was found in the corner of the room. Ancient stones like this have been identified as toilets in previous archaeological finds. Biblical evidence that toilets were used to desecrate temples can be found in 2 Kings 10:27: "And they demolished the altar of Baal, and demolished the house of Baal, and made it a latrine to this day." SPONSORED

Despite evidence of ancient toilets and the biblical passages describing desecration by porta potty, this is the first archaeological find to confirm the phenomenon. The IAA performed lab tests in the spot where the toilet was placed, and the results suggest it was never used. "Hence, we can conclude that the placement of the toilet had been symbolic, after which the holy of holies was sealed until the site was destroyed," the IAA release read.

The dig was conducted between January and March of this year. The gate discovered at the site is the largest one known in Israel from the First Temple period. "The size of the gate is consistent with the historical and archaeological knowledge we possess, whereby Lachish was a major city and the most important one after Jerusalem," Ganor explained.

This city gate was more than just a door into Lachish — it contained many rooms with a wide variety of artifacts. Among the artifacts were jars with a special seal impression which the archaeologists connected to the military and administrative preparations of the Kingdom of Judah in the war against Sennacherib, king of Assyria, who attacked in the late eighth century B.C.



By Tyler O'Neil October 4, 2016, PJ MEDIA/Google

4. 10 ANCIENT FINDS THAT REVEAL FASCINATING MYSTICAL BELIEFS

Throughout the majority of anthropological history, a council of gods and divine forces dictated the affairs of humankind. The following items capture life as it was when the world was mystical and magic still real.

10 Scrolls For Tortured Souls



Photo credit: Institute of Archaeology, Belgrade

Surveyors in the Serbian city of Kostolac have discovered a forgotten burial ground that harkens the former glory of Viminacium, a Roman outpost from the fourth century BC that at its peak boasted 40,000 inhabitants.

The site belched up a few 2,000-year-old skeletons and also two mystifying leaden amulets. Inside the amulets, they found adorably tiny scrolls of gold and silver. Commonly referred to as “curse tablets,” such spells generally invoke otherworldly powers to affect or afflict the caster’s friends, family, or foes.

The mere presence of magical scrolls suggests the amulet bearers died grisly deaths. Such arcana are buried with the violently murdered, as it’s believed that tortured souls are most likely to encounter the demon middle-men that pass messages on to higher after-worldly offices.

Unfortunately, it’s unlikely these particular scrolls will be deciphered anytime soon. Thanks to an inconvenient confluence of culture, the alphabet is Greek but the language is Aramaic, offering a seemingly uncrackable linguistic nut.

9 Galilean Tomb Magic



Photo credit: W. O’Leary

Tomb robbing has plagued humanity throughout its history of entombing. Hollywood-style booby traps are infeasible, so the denizens of Southern Galilee inscribed curses onto the surfaces at the Beit She’arim necropolis.

Dating to the early centuries AD, the catacombs bear markings in a variety of languages, including Greek, Hebrew, Palmyrene, and Aramaic, the universal lingo of the Near East. Roman and pagan influences are present as well, like the sarcophagi that populate a burial trove known as the Cave of Coffins, a practice borrowed from Romans.

The messages throughout wish the dead an agreeable resurrection, yet another tradition not inherent to Jewish beliefs. Magical spells in Greek adorn the walls and tombs, preferring protection and peace to the reposed and invoking poxes on any who disturb the sacred bones.

8 The Catalhoyuk Statuette



Photo credit: Catalhoyuk Research Project

Turkey’s most fruitful Neolithic excavation site is Catalhoyuk, the remains of a settlement established circa 7,500 BC and lasting nearly two millennia before its dissolution. It has relinquished a range of archaeological goodies, from the household to the mystical, including a recently discovered 7-inch, marble statuette of a woman.

The first thing you’ll notice is that the Neolithic woman boasts a moresubstantial figure compared to the female representations of

other cultures and times. Similar figurines, though not as large, well-preserved, or delicately crafted, have been found throughout Europe and the Middle East.

Researchers previously ascribed them as fertility goddesses, but a new point of view argues a more terrestrial influence. Instead of goddesses of any kind, the sculptures may immortalize the community's respected, elderly women. The egalitarian community here respected its elders as well as the concept of corpulence, because obesity designated a more distinguished and sedentary clerical or bureaucratic career.

7 Re-Used Roman Coffin



Photo credit: Hills Quarry

In spite of a belief in hexes and pervading fear of sacrilege, coffin recycling was apparently A-OK for Roman Britons, according to a grave site at Dorset Quarry in England. Here, archaeologists discovered an open-faced stone sarcophagus, presenting the skeleton of a man who died mysteriously sometime around 1,500–2,000 years ago.

Only 100 or so such burials have popped up across the former Roman Britannia, including 11 others at the quarry, suggesting the individual in question, who died aged 20–30 years old, likely achieved some form of high status to deserve such an unusually dignified send-off.

However, this belief is somewhat at odds with the burial itself. The coffin is too small for its 177-centimeter (5'10") inhabitant, whose feet have been bent back to accommodate the one-size-too-small coffin. Researchers believe the sarcophagus reused like some grisly pass-me-down.

6 Moche Ritual Cat Claws



Photo credit: Luis Alvitres / Reuters

Renowned temple builders and metalworkers, the agriculturally adept Moche populated northern Peru from AD 100–800. Recently, archaeologists discovered a stupefying pair of metal cat claws in a tomb at the former Moche capital.

The grave, at the Huaca de la Luna (Temple of the Moon) dig site in Trujillo, also surrendered a man's body and assorted finery, including a mask, bronze earrings, copper scepter, and mixed ceramics. It's doubtful that the claws served as

weaponry and more likely that they carried mystical value, possibly advertising their owner's nobility or societal influence.

Like their Pan-American neighbors, the Moche enjoyed their own brutal traditions. It's believed that two warriors squared off in costumed ritual combat, with the winner receiving the costume and claws while the loser earned the privilege of being sacrificed.

5 Shamanic Animal Bone Burial



Photo credit: Naftali Hilger

A 12,000-year-old Natufian grave site in Galilee reveals a laborious, six-stage internment process fit for an evil witch. Of the nearly 30 bodies found inside the burial cave near the Hilazon River, one presumably belonged to a female shaman. It was surrounded by an embarrassment of animal parts, including a bovine tailbone, an eagle wing, a pig leg, a leopard pelvis, 86

tortoise shells, deer bones, and a human foot to boot. The burial process began with oval grave and lined with plaster and stone slabs, upon which several different layers of animal parts and flint tools were layered, followed by the woman’s body, then a final garnish of more bones and a triangular stone slab to seal the grave.

The process is unexpectedly intricate for the period. Though maybe we should be less surprised, because these same Levant-dwelling Natufians were among history’s first civilizations to ditch the nomadic, hunter-gatherer lifestyle.

4 The Vestal Virgin Hairdo



Photo credit: Janet Stephens

Even more so than today, hairstyles in ancient Rome expressed identity. Personal factors such as age, gender, and station in life dictated one’s hairdo, which doubled as a societal nametag to visually designate one’s role and rank.

Most styles are lost forever to history, but at least one has been revived courtesy of self-proclaimed hair-chaologist Janet Stephens. Inspired by Roman busts in museums, Stephens spent seven years studying a style known as the seni crines, a Roman staple that consisted of six braids.

The seni crines was the notorious ‘do that adorned the crowns of Rome’s famed vestal virgins, the celibate devotees of the hearth goddess Vesta, and spiritual tenders of the eternal Roman flame.

3 Medusa Good-Luck Charm



Photo credit: Michael Hoff / University of Nebraska-Lincoln

The image of Medusa, the serpent-haired Gorgon with a petrifying gaze, is synonymous with evildoing and general villainy. But it wasn’t always so, and some even regarded Medusa as a harbinger of good luck.

Like the inhabitants of Antiochia ad Cragum, a first-century Roman city in southern Turkey that hosted the spectrum of Roman conveniences, including an organized, colonnaded street grid, bathhouses, shops, and a rich artistic culture. Within the remnants of the ruined outpost,

archaeologists discovered a marble Medusa head.

The decoration served as a Pagan apotropaic charm, intended to ward off evil and imbue the settlement with divine protectorship. Myriad similar sculptures adorned the city, though were destroyed by the Christians who smashed a majority of the Pagan iconography to bits.

2 Monument To The River God



Photo credit: greekreporter.com

Ancient life was ruled by a compulsion to appease the gods, who communicated with the mortal world through various mediums. So when the river god Harpasos appeared to Flavius Ouliades in a dream almost 2,000 years ago, it was like a direct message from the heavens.

To commemorate the apparition Ouliades erected a marble shrine next to the AkCay River in southeastern Turkey,

hoping to invoke Harposos’s blessing for a fruitful harvest and flood-free season.

According to researchers, the scene depicted might portray a particular traditional myth: Hercules’s son, Bargasos, defeating a maleficent river monster in hopes of summoning the riparian deity. Alternatively, the image may pay tribute to divine hero Hercules himself, commemorating his slaying of the many-headed hydra.

1 Egyptian Spells of Manipulation



Photo credit: The Imaging Papyri Project

The ancient Egyptian arsenal of magic contained invocations for every terrestrial desire, especially in the arena of love. Spells ranged from the hopeful to the overtly evil, as in the case of two recently deciphered papyri from Oxyrhynchus.

Written in Greek some 1,800 years ago by an unknown mage, both spells promise varying levels of mind control. One spell claims to subjugate its male victim to the whims of the wielder, while the other spell is female-specific, capable

of “burning a woman’s heart” until she falls in love with the caster. The one-size-fits-all spells are open-ended, written to be wielded when and where the occasion strikes. The love-sick caster only needs to insert a name and Bam! Their beloved is now cursed with debilitating fits of passions.

IVAN FARKAS OCTOBER 12, 2016

5. JEWISH SETTLERS INVITED PALESTINIANS OVER FOR THE HOLIDAYS



A view of the Israeli settlement of Efrat, a few miles south of Bethlehem in the Israeli-occupied West Bank. (Thomas Coex/AFP/Getty Images)

EFRAT, West Bank — The gathering wasn’t exactly unprecedented. Jewish settlers and their Palestinian neighbors have met quietly before, many times. But not like this. This meeting, this was rare. The settlement of Efrat is a bedroom community of 10,000 affluent Jews, including many Americans, a few miles south of Bethlehem in the Israeli-occupied West Bank. The residents of Efrat live the good life in a growing hilltop community that the United States considers illegal and an obstacle to peace.

Efrat’s mayor, Oded Revivi, who is also a lieutenant colonel in the Israeli army reserve, invited Palestinians from surrounding villages to come to his house and celebrate the Jewish holiday of Sukkot, the Feast of Tabernacles, when the faithful gather in palm-roofed huts, a remembrance of the 40 years of wandering landless in the desert back in the time of Moses.

A couple of dozen Palestinians accepted the mayor's invitation this week to share brownies, grapes, cookies, apples and coffee, alongside 30 Israeli settlers. This was a first. The idea? The sides were here to talk, perhaps even to bond — no matter if the dynamic was a little awkward and asymmetrical. For the Palestinians, maybe it was like having Christmas dinner with your boss. The settlers were very welcoming, but they were armed.

Among the attendees were an Israeli army general and the top commander of the Israeli national police in the West Bank. The Israeli forces, and some of the civilian settler guests, arrived with rifles slung over their shoulders or pistols jammed into holsters on their belts. The Palestinians, of course, were not armed. Many of them worked or had worked as laborers in the settlement.



Everyone was very polite. A Palestinian farmer sat next to an Israeli diplomat. They live a mile and a world apart. A rabbi from the settlement broke bread with a Palestinian stonemason. Guests shook hands, took selfies, patted one another on the back. Both sides seemed a little stunned to be together celebrating a Jewish holiday. The Palestinians spoke decent to fluent Hebrew. The settlers didn't speak much Arabic.

Palestinians from nearby villages visit the home of the mayor of the Jewish settlement of Efrat in the West Bank on Oct. 19. Mayor Oded Revivi invited the Palestinians to his home to celebrate the Jewish holiday of Sukkot. (William Booth/The Washington Post)

One Palestinian stood and told the guests that he didn't want to see the West Bank "turn into Syria." Another said he didn't like "being lumped together with the terrorists." Everyone talked about peace. Nobody really talked about one state or two states. They didn't mention Prime Minister Benjamin Netanyahu or Palestinian Authority President Mahmoud Abbas.

Some Palestinian guests felt comfortable enough to complain out loud about how they are treated. Some Israelis mentioned the wave of Palestinian stabbing attacks against them. There were some remarkable moments. Ahmad Mousa, 58, a contractor from the neighboring Palestinian village of Wadi Al Nis, said, "We consider ourselves part of the family, part of the people of Efrat." You do not hear that much in the West Bank, at least not in public, with smartphone cameras rolling. He said, "Seventy percent of our village works in Efrat. They treat us very well and we are very good to them, too."

Noman Othman, 41, a construction worker from Wadi Al Nis, said this was his first time as a guest in a home in the settlement, although he had worked here for years, building houses. "This is good," he said. "Our relationship is evolving." Asked whether he bore any grudge against the expansion of Jewish settlements in the West Bank, now home to 400,000 settlers, which the Obama administration has condemned as "an obstacle to peace," Othman said nope. He didn't have any problem with Efrat.

If there was a Palestinian state someday, a dream Palestinians say is growing more distant, Othman said the Jews in Efrat "should stay on their land." He saw it this way: "These are their houses. They bought them with their own money. We should have no problem living together — if there is peace." Ali Musa, 49, came from the village of Al Khader. He told the gathering: "I came for a reason. I came to talk about our relationship, between you and us." He reminded his hosts that there is a locked yellow gate that blocks the entrance to his village, a closure enforced by Israeli security forces. "That gate should be removed," Musa said. He added: "And that racist sign? That should also be removed. It's outrageous. It prevents our Jewish friends from visiting us." Musa was referring to the large red signs posted across the West Bank warning Israelis in capital letters that it is against the law and "dangerous to your lives" to enter "Area A," cities and villages under full control of the Palestinian Authority.

The mayor gave a short speech. "Some people say there will be one state, some say two states," Revivi said. "As neighbors, we are already living together." The mayor is also a leader of the Yesha Council, the administrative body that represents Jewish settlers in the West Bank, a group whose members are ascendent in Israeli politics and oppose a two-state solution. Revivi hailed the men who came to his home as "true men,

courageous men.” “I know there were men I invited and they did not come,” he said, “because this takes initiative and courage.” Revivi did not have to explain this. Palestinians may work in Jewish settlements without social censure, but Palestinian society discourages its people from mingling with police officers and soldiers, ever wary of collaboration and a process that Palestinians call “normalization.” They see that as a way for Israel, little by little, to use people’s natural inclination to seek accord to legitimize the almost 50-year military occupation and surrender their struggle for their own state.

Efrat’s mayor said that in the past few years he has traveled to neighboring Palestinian villages to celebrate Muslim holidays. His neighbors slaughter a lamb. He has photos on his smartphone. There is a feast. It is important to keep the lines of communication open, he said. Here “keeping the peace” is not just words. The mayor said more than 1,000 Palestinians work daily in the Efrat settlement: at the shops, sweeping the streets, maintaining the infrastructure, fixing the solar panels, building the new houses, remodeling the older ones.

Efrat is just a few miles down the road from the notorious Gush Etzion Junction, scene of more than a dozen Palestinian attacks in the past year. It is also on land the Palestinians want for their future state. The mayor said relations became closer with neighboring Palestinians after a recent tragedy. A driver from Efrat struck and killed a Palestinian girl on the road leading from the settlement. Her twin sister was a few feet away. She saw the whole thing. Revivi went to the wake and expressed his sorrow to the family. He promised there would be a full investigation. The mayor confessed that he was worried that the Palestinian reaction could unspool in retributive violence. The Palestinian family agreed it was an accident. “The mayor came and paid his condolences. That is why I am here,” said Mohammed Mahmoud Musa, 62, a farmer and the girl’s grandfather. Revivi got the Israeli military to erect speed bumps. Palestinian guests said that it should not have taken a death — and that their own appeals for speed bumps would have been ignored.

Toward the end of the gathering, a Palestinian named Said Abu Hamad and an Israeli security officer at Efrat, Chaim Citon, posed for a photograph together. Citon came to the gathering with two radios and an automatic rifle slung over his shoulder. “See? We’re like brothers,” Hamad said, grinning at the camera lens.

William Booth is The Post’s Jerusalem bureau chief. He was previously bureau chief in Mexico, Los Angeles and Miami.

By William Booth and Sufian Taha October 20 at 4:10 PM

6. EXCLUSIVE: BRITTANY MAYNARD’S MOTHER ON HER LIFE, LAST DAYS AND LEGACY

“She said, ‘I’m ready. I’m already only living for others, this is a fact, Mom. I’m only living for other people now. Let me go.’” In an exclusive interview with Yahoo Global News Anchor Katie Couric, Deborah Ziegler, author of the new book “Wild and Precious Life,” recounts her personal and profound journey after learning her only child, 29-year-old Brittany Maynard, was diagnosed with terminal brain cancer. “I just thought, I just want to go with her,” Ziegler says.

On New Year’s Eve 2013, Brittany was rushed to the hospital with a debilitating headache. A CT scan showed a large shadow on her brain. Ziegler writes that when she approached Brittany in the hospital, her daughter’s first words were numbing. “I’m sorry, Momma,” she said. “I’m not going to be able to take care of you the way you’re taking care of grandpa, I’m not going to live that long.”

Brittany had her whole future in front of her. She was a Berkeley graduate and had married her husband, Dan Diaz, just a year earlier. Following her terminal diagnosis and a surgery that removed less than half of her rapidly growing tumor, Brittany made a decision that would catapult her to the forefront of the death with dignity debate. She chose to move from her home state of California to Oregon where physician-assisted death for terminally ill patients is legal. At the time, it was against the law in California.

She chose Nov. 1, 2014, as her final day. “She woke up and said, ‘Let’s go for a walk,’” Ziegler said. “It was just a beautiful day and I couldn’t help myself. I asked, ‘Are you sure today is the day?’ A mom always has to do that. And she said, ‘Yeah, Mom, today is the day.’”



Asked by Couric if the ability to take a walk in the woods indicated it might not be Maynard's time, Ziegler offered a sobering response. "When you're talking about a terminally ill patient, you have to realize that each death takes its own journey. Brittany was having some very difficult symptoms." She had terrible neck pain. The seizures were terrifying. They were coming closer together. They were more severe. Each seizure was worse than the one before. Sometimes she would just talk gibberish when she came out of the seizure, and we would wonder, 'Oh my gosh, is she going to be able to speak again?'"

Ziegler says her daughter returned home to her bedroom, where she was joined by family in what she described as the "circle of love." She took her medicine and her last breath as Ziegler read her favorite poem, "The Summer Day," by Mary Oliver. Ziegler has become an advocate for the death with dignity movement.

"She said, 'Mom, instead of grandkids, this is what I'm giving you. I can't give you grandbabies, but I can give you this, to champion the cause of the terminally ill,'" Ziegler says. Ziegler found an ally in Christy O'Donnell, a terminally ill single mother from California, who was also fighting to die on her own terms.

On Oct. 5, 2015, a day Ziegler describes as bittersweet, Gov. Jerry Brown signed the End of Life Option Act for California. "The law was there and many people were jubilant and happy, including me. But that didn't bring my daughter back, and so there was that feeling of loss magnified in a way." O'Donnell died four months before the law went into effect.

A year after her daughter's death, Ziegler told Couric she honored a request her daughter made months earlier for her to visit Machu Picchu in Peru. "I felt her presence," Ziegler said. "It felt like cleansing. Like washing away everything that was inside of me that was angry and anxious and sad — it was washed away. And I felt like 'I'm going to honor my child in the biggest way possible. I'm going to live a bigger life because of her. I'm going to live a larger life. I'm going to be a better person. I'm going to honor her with the rest of my life.'"

In the days preceding publication of Ziegler's book, Brittany Maynard's widower, Dan Diaz, who did not participate in the writing of the book, posted a statement on Facebook, which reads, in part: "The book that her mother, Deborah Ziegler, decided to write against Brittany's instructions, *Wild and Precious Life*, does not appropriately tell the story of Brittany Maynard." Diaz, who along with Ziegler, has helped champion the right to die movement, went on to say, "The purpose of this post is simply to convey Brittany's instructions; it is not to create angst or division. Kindness and Love are what we need more of in this world." When reached for comment by Yahoo, Diaz said that Maynard's wishes are what's important and readers of the post can judge that for themselves.

Atria/Emily Bestler Books, a division of Simon & Schuster, which published "*Wild and Precious Life*," issued a response to Diaz's statement that read in part, "The book is about a mother/daughter relationship and is a work of love and truth. It is a lifeline to anyone facing a tough time. Deb's story demonstrates that vulnerability is terrifying. However, in "*Wild and Precious Life*" Brittany leads her mother and the reader to see that vulnerability is also a powerful way to live. It is worth it to be our true selves. It is worth it to stand up and tell our stories. It is worth it to live eyes and hearts wide open all the way to the end."

Deborah Ziegler added: "*Wild and Precious Life*" is a tribute to Brittany's life both before and after the brain tumor and it is in keeping with my promise to my only child to keep her legacy alive. 'Death is not a fairy tale, Momma. Why does everyone want to make it out to be one?'"

Katie Couric, Yahoo News

7. HISTORY REVEALED? JESUS'S TOMB DISCOVERED IN CHURCH OF THE HOLY SEPULCHRE, EMPTY

Can you imagine peering into the tomb where Jesus' body was laid? Well, last month, archaeologists did just that. For a sixty-hour period beginning on October 26th, researchers had unprecedented access to the Church of the Holy Sepulchre, the site long-venerated as the place where Joseph of Arimathea placed Jesus'

body on Good Friday. Then on October 28th, the tomb was resealed and may not be re-opened until, as the Nicene Creed says, He comes again in glory to judge the living and the dead.

As National Geographic told readers, “While it is archaeologically impossible to say that the tomb recently uncovered in the Church of the Holy Sepulchre is the burial site of ... Jesus of Nazareth, there is indirect evidence to suggest that the identification of the site by representatives of the Roman emperor Constantine some 300 years later may be a reasonable one.”



Christian pilgrims wait in line to visit the tomb of Jesus Christ in the Church of Holy Sepulcher in Jerusalem on May 20. (AP Photo/Mahmoud Illean)

First some history: According to the historian Eusebius of Caesarea, the Roman emperor Hadrian, about 100 years after Jesus’ death and resurrection, had a temple dedicated to the goddess Aphrodite built over the site of Jesus’ tomb. This was not by accident. Two centuries later, the emperor Constantine had the pagan temple demolished and in the process, discovered what was believed to be the tomb of Jesus. Constantine ordered a church to be built around the tomb.

The church we see at the site today is not the original. That one was damaged by earthquakes and fires. It was repaired but later demolished by a Fatimid caliph in the early eleventh century and then rebuilt again and damaged again, so forth and so on. Yet the pilgrims kept coming, so much so that in the 16th century the burial bed in the tomb was covered in marble to keep people from taking home souvenirs.

This is a great story, but is there reason to believe that it’s the site of God’s mightiest work, the raising of Jesus from the dead? What researchers found was “perfectly consistent with what we know about how wealthy Jews disposed of their dead in the time of Jesus.” Wealthy Jews like Joseph of Arimathea.

The presence of other tombs nearby shows that “this area was a Jewish cemetery outside the walls of Jerusalem in the time of Jesus,” which is consistent with the Gospels’ account of Jesus’ burial as well as with Hebrews 13:12, “And so Jesus also suffered outside the city gate.”

Dan Bahat, the former city archaeologist of Jerusalem, put it this way: “We may not be absolutely certain that the site of the Holy Sepulcher Church is the site of Jesus’ burial, but we certainly have no other site that can lay a claim nearly as weighty, and we really have no reason to reject the authenticity of the site.”

Like I said, it’s a great story. But it’s also a reminder that Christianity is a faith rooted in real time. The events that began on Good Friday and culminated on Easter Sunday took place, not in some mythological time, but in human history.

Think of Luke’s gospel and its companion volume, the Book of Acts. Luke names specific Roman emperors and governors, not Zeus and Hermes. As I recently related on BreakPoint, his description of the riot at Ephesus in Acts 19 included details that only someone intimately acquainted with the city could have known. It could hardly be otherwise. We are saved by a historical act: the Incarnation, Death, and Resurrection of Jesus of Nazareth, the Son of God. And one day, that history will culminate in his return in glory. We know this because the tomb that was opened last month was empty.



By Eric Metaxas | November 18, 2016 | CNSNEWS.COM/YAHOO

8. TEN ARCHAEOLOGICAL DISCOVERIES CONSISTENT WITH BIBLICAL PASSAGES

Some approaches to Biblical archaeology can be controversial: Rather than analyzing material evidence in an objective way, many archaeologists involved in this field have been accused of “forcing” the evidence to fit predetermined notions derived from a desire to “confirm” the veracity of the Bible. Archaeologists cannot “prove” that the Bible is “true;” all they can do is to uncover and interpret materials the best they can. Many of the discoveries they make seem to be consistent with Biblical accounts.

10 The Biblical Flood



Photo credit: Leon Comerre

Many scholars have argued that the source of Biblical Flood story was most likely a great and destructive flood that affected the region of Mesopotamia. If so, then the proportions of such a flood were enhanced by the imagination of the authors of the story.

During the 1928–1929 excavation season in southern Mesopotamia (present-day Iraq), British archaeologist Leonard Woolley uncovered 3 meters (10 ft) of waterborne sediment in the ancient city of Ur. Woolley interpreted this as evidence of the biblical flood. The layer was dated to 4000 to 3500 BC. Similar evidence has been found at

many other sites in the region, but not all of them are consistent with the dates of the layer found by Woolley.

Flooding in the Mesopotamian river basin was a frequent phenomenon. Although there is no archaeological evidence in favor of a flood of planetary proportions, there is general support for a catastrophic flood (or several) in Mesopotamia during the dawn of history. These floods could well be the inspiration for the many flood stories in the Mesopotamian tradition and also the Biblical Flood.

9 Abraham’s Genealogy



Photo credit: Jozsef Molnar

Abraham’s story begins with him and his family living in the Mesopotamian city of Ur, where he begins his journey to Canaan. In the second half of Genesis 11, we have a detailed account of Abraham’s family tree, mentioning dozens of names. During excavations at Mari, an ancient city on the Euphrates in present-day Syria, an impressive royal palace was discovered, which yielded thousands of inscribed tablets that were once part of a proud royal archive.

Modern estimations on Abraham’s chronology fall somewhere between 2000 and 1500 BC: The archive found at Mari was in use from around 2300 to 1760 BC, and the names on these tablets show that the names in Abraham’s genealogy were in use in this area during this time. This find does not confirm the validity of Abraham’s family tree, but it suggests that the story might not have been a purely fictional creation.

8 Abraham’s Handmaiden

Genesis 16 tells us that Abraham’s wife, Sarai, could not bear children. She agreed that Abraham could take a second wife to beget a son: their Egyptian handmaiden named Hagar. This practice is attested to in many texts found by archaeologists. The Alalakh Texts (18th century BC) and even the Code of Hammurabi all agree that procuring a son in this way was an accepted custom.



The Nuzi Tablets are a group of texts particularly relevant to this episode. Dated to the second half of the 15th century BC, they were retrieved from an ancient Hurrian site in present-day Iraq. These texts mention that a sterile wife could provide a slave girl to her husband in order to beget a son. In ancient times, infertility was almost always attributed to sterile women; ancient sources rarely blame the man when it comes to this issue.

Photo credit: Jules Richomme

7 City of Sodom



Photo via Nairaland Forum

Genesis 19 describes the destruction of the cities of Sodom and Gomorrah as a result of the deviant behavior and sins of their inhabitants. A group of archaeologists believes they've uncovered the ruins of the ancient city of Sodom, located in Tall el Hammam, east of the Jordan river. The dates of the site are consistent with the early historical period of the Bible. The city is estimated to have been occupied between 3500 and 1540 BC.

The site is considerably larger compared to other sites in the region. Its location isn't the only reason why it seems to be the ancient city of Sodom. Archaeologists believe that the city was abandoned suddenly toward the end of the Middle Bronze Age, which fits the Biblical picture of Sodom being suddenly destroyed.

6 Ketef Hinnom Amulets



Photo credit: Bachrach44

The Ketef Hinnom site is composed of a series of rock-hewn burial chambers, located southwest of Jerusalem's Old City, on the road to Bethlehem. In 1979, archaeologists made an important discovery: two silver plates rolled together with text written on them in Old Hebrew. These items are believed to have been used as amulets and were dated to the seventh century BC.

The texts on these amulets are a passage of the Hebrew Bible, Numbers 6: 24-26. This is an important passage of the Book of Numbers known as the Priestly Benediction:

The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you; the LORD turn His face toward you and give you peace.

The inscriptions on the Ketef Hinnom Amulets, now displayed at the Israel Museum, are considered the oldest Biblical text yet discovered.

5 Deir 'Alla Inscription

During the Exodus, the Israelites passed through the Sinai Peninsula into Transjordan and came in touch with the kingdoms of Edom and Moab. In Numbers 22, there is an account where the king of Moab, distressed by the presence of the Israelites, requests a prophet named Balaam to curse the people of Israel.



About 8 kilometers (5 mi) from the Jordan river, a late sanctuary dated to the Bronze Age was excavated. This site is known as Deir 'Alla. An ancient Aramaic inscription has been retrieved from the site, containing the prophetic curse of Balaam.

The inscription describes a divine vision anticipating the destruction and punishment of the “Malevolent Gods.” It also employs the expression “Shaddai gods,” which resembles the Biblical El Shaddai, “God Almighty.” The title mentioned in the text reads, “The misfortunes of the Book of Balaam, son of Beor.”

Photo credit: Jona Lendering

4 Samaritan Captivity



Samaria fell to the Assyrians in 722 BC. Assyrian records claim that King Sargon II captured 27,290 prisoners and took them into exile to different locations, including Halah and Habor and other places under Assyrian control.

This account is confirmed in 2 Kings 17.6 and further supported by material evidence. At these Mesopotamian sites, archaeologists have unearthed examples of ostraca (pottery fragments with writing on their surface) listing Israelite names.

3 Assyrian Invasion



Photo via Bible Archaeology

In 701 BC, the Assyrian king Sennacherib invaded Judah. Many cities fell to the invading army, including the southern city of Lachish mentioned in 2 Kings 18.13-17. After a siege, the city was captured by the Assyrians, and several archaeological finds are consistent with this event.

At the site of Lachish, archaeologists have uncovered arrowheads, a siege ramp, a counter-ramp, the crest of a helmet, and a chain used by the defenders against the

siege ram. At the site of the ancient Assyrian city of Nineveh (northern Iraq), a relief sculpture depicting the capture of Lachish was retrieved from the palace of Sennacherib and is currently displayed in the British Museum.

2 End Of The Babylonian Exile

When the Persian ruler Cyrus the Great captured Babylon in 539 BC, he ordered the liberation of the Jews and other groups who remained in captivity. This historical episode is described in the Book of Ezra, and there are other historical documents consistent with Cyrus's policy to allow many inhabitants of Babylon to return to their homeland.

One of the most famous of these documents is the Cyrus Cylinder, a small clay cylinder written in cuneiform script dated to the conquest of Cyrus, currently displayed at the British Museum. One of its passages reads:

I returned the images of the gods, who had resided there, to their places and I let them dwell in eternal abodes. I gathered all their inhabitants and returned to them their dwellings.



Other documents retrieved by archaeologists also contain many Jewish names from those families who chose to remain in Mesopotamia after they were set free. The Murashu texts, for example, list roughly 100 Jewish names who prospered in Mesopotamia shortly after the time of Cyrus.

Photo credit: Prioryman

1 Herod's Palace



Photo via The Independent

Traces of the ambitious building projects driven by Herod the Great have been found all over Palestine. The suspected remains of King Herod's palace have been discovered during the excavation of an abandoned building in Jerusalem's Old City, not far from the Tower of David Museum.

The significance of this find is that some archaeologists believe this was the setting of one of the most important chapters of the gospels. It is where the trial of Jesus took place and where the Roman procurator Pontius Pilate sentenced Jesus to death.



BY Cristian Violatti November 4, 2016, Yahoo

9. 10 INTERESTING FACTS ABOUT CRUCIFIXION

Crucifixion is arguably the cruelest form of execution. When we read ancient sources, it is hard to distinguish the practice of crucifixion from other similar punishments like impalement.

The Romans learned it from their neighbors and used it especially in the provinces, mostly to discipline their subjects and discourage rebellions. Little did the Romans imagine that the crucifixion of a humble Jew in a lost corner of their territory would give the crucifixion an enduring fame.

Featured image credit: Carl Heinrich Bloch

10 Crucifixion in Persia



Photo credit: livius.org, thecrucifixions.blogspot.com

Many ancient rulers used crucifixion to send a message to their subjects about the things they should not be doing. During the reign of Persian king Darius I (r. 522–486 BC), the city of Babylon dismissed the Persian authorities and revolted against them around 522–521 BC.

Darius launched a campaign to recapture Babylon and laid siege to the city. The gates and walls of Babylon held for 19 months until the Persians broke the defenses and stormed the city.

Herodotus (Histories 3.159) reports that Darius stripped away the wall of Babylon and tore down all its gates. The city was returned to the Babylonians, but Darius decided to send a message that revolts would not be tolerated by crucifying 3,000 of the highest-ranking Babylonians.

9 Crucifixion in Greece



Photo credit: warfarehistorynetwork.com

In 332 BC, Alexander the Great captured the Phoenician city of Tyre, which was being used as a naval base by the Persians. This was accomplished after a long siege that lasted from January until July.

After Alexander's army broke the defenses, the Tyrian army was defeated and some ancient sources claim that 6,000 men were killed that day. Based on Greek sources, the ancient Roman writers Diodorus and Quintus Curtius reported that Alexander ordered the crucifixion of 2,000 survivors of military age along the beach.

8 Crucifixion in Rome



Photo credit: zainabslounge.blogspot.com

Crucifixion was not a general form of capital punishment under Roman law. It was only allowed under specific circumstances. Slaves could be crucified only for robbery or rebellion.

Roman citizens were immune to crucifixion unless they were found guilty of high treason. However, during later imperial times, humble citizens could be crucified for specific crimes. In the provinces, the

Romans employed crucifixion to punish what they referred to as "unruly" people who were sentenced for robbery and other types of crimes (Metzger and Coogan 1993: 141–142).

7 Spartacus's Revolt



Photo credit: Fyodor Andreyevich Bronnikov

Spartacus, a Roman slave of Thracian origin, escaped from a gladiator training camp in Capua in 73 BC and took about 78 other slaves with him. Spartacus and his men exploited the pathological concentration of wealth and social injustice of Roman society by recruiting thousands of other slaves and destitute country folks. He eventually built an army that defied Rome's military machine for two years.

Roman General Crassus ended the revolt, which was the setting for one of the most famous cases of mass crucifixion in Roman history. Spartacus was killed, and his men were defeated. The survivors, more than 6,000 slaves, were crucified along the Via Appia, the road between Rome and Capua.

6 Crucifixion in the Jewish Tradition



Photo credit: Willem Swidde

Although the practice of crucifixion is not explicitly mentioned in the Hebrew Bible as a Jewish form of punishment, it is suggested in Deuteronomy 21.22–23: “And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day.”

In ancient rabbinic literature (Mishnah Sanhedrin 6.4), this was interpreted as the exposure of the body after the person was killed. But this view contradicts what is written in the ancient Temple

Scroll of Qumran (64.8), which says that an Israelite who commits high treason must be hanged so that he dies.

Jewish history records a number of crucifixion victims. Perhaps the most notable is reported by the ancient Jewish writer Josephus (Antiquities 13.14): The king of Judaea Alexander Jannaeus (126–76 BC) crucified 800 Jewish political enemies who were considered to have committed high treason.

5 The Position of the Nails



Photo credit: askgramps.org

The idea that the nails pierce the victim’s palms is the dominant image we get from painters and sculptors who have represented the crucifixion of Jesus. Today, we know that nails through the palms are unable to support the body weight and likely to strip out between the fingers.

Therefore, it is possible that the upper limbs of the victim were tied with ropes to the crossbeam to provide additional support. There is, however, a simpler solution. The nails could be inserted between the ulna and the radius rather

than the palms. The bones and tendons of the wrist are strong enough to hold the weight of the body.

The only problem with piercing the wrists is that it contradicts the description of Jesus’s injuries in the gospels. For example, in John 24:39, it is stated that Jesus had his hands pierced. Many scholars have tried to explain this contradiction with boring and predictable claims about errors in translation.

The reality is that none of the authors of the gospels had been direct witnesses of the events. The earliest of the gospels, the Gospel of Mark, dates to c. AD 60–70, about a generation after Jesus’s crucifixion, so it is not reasonable to expect a high degree of accuracy in such details.

4 Roman Method



Photo credit: Newsweek

There was not a standard way of conducting a crucifixion. The general practice in the Roman world involved a first stage where the condemned was flagellated. Literary sources suggest that the condemned did not carry the whole cross. He only had to carry the crossbeam to the place of crucifixion, where a stake fixed to the ground was used for multiple executions.

This was both practical and cost-effective. According to the ancient Jewish historian Josephus, wood was a scarce commodity in Jerusalem and its vicinity during the first century AD.

The condemned was then stripped and attached to the crossbeam with nails and cords. The beam was drawn by ropes until the feet were off the ground. Sometimes, the feet were also tied or nailed.

If the condemned was able to endure the torture for too long, the executioners could break his legs to accelerate death. The Gospel of John (19.33–34) mentions that a Roman soldier pierced the side of Jesus while He was on the cross, a practice to ensure that the condemned was dead.

3 Causes of Death

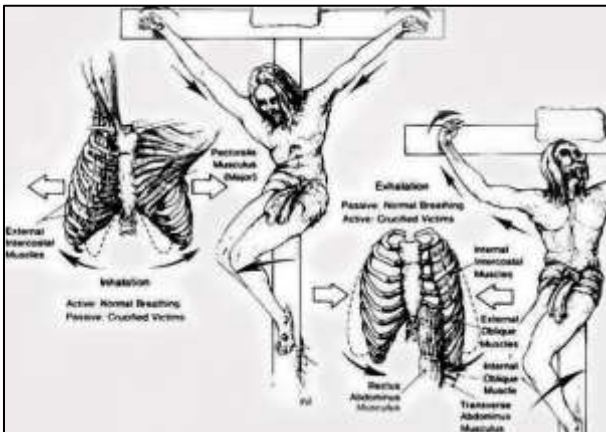


Photo credit: causeofjesusdeath.com

In some cases, the condemned could die during the flagellation stage, especially when bone parts or lead were added to the whips. If the crucifixion occurred on a hot day, the loss of fluid from sweating coupled with the loss of blood from the flagellation and injuries could lead to death from hypovolemic shock. If the execution occurred on a cold day, the condemned could die from hypothermia.

Neither the traumas caused by the nail injuries nor the bleeding were the prime causes of death. The position of the body during the crucifixion produced a gradual and painful process of asphyxiation. The diaphragm and intercostal muscles involved in the breathing process would become weak and exhausted. Given enough time, the victim was simply unable to breathe. Breaking the legs was a way to accelerate this process.

2 Forensic Evidence

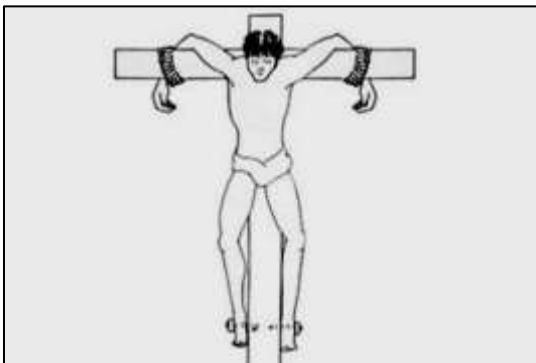


Photo credit: biblicalarchaeology.org

Analysis of the bones of a crucifixion victim published in the *Israel Exploration Journal* has revealed a form of crucifixion that is rarely displayed on paintings or mentioned in literary sources. In this case, the bone injuries showed that the nails penetrated the side of the heel bone.

Rather than the traditional position of the legs that we see in many depictions of crucifixion victims, the study suggests that “the victim’s legs straddled the vertical shaft of the cross, one leg on either side, with the nails penetrating the heel bones.”

This study also explains why the remains of crucifixion victims are sometimes found with the nails. Apparently, the condemned man’s family found it impossible to remove the nails, which were normally bent due to the hammering, without destroying the heel bone. “This reluctance to inflict further damage to the heel led [to his burial with the nail still in his bone, and this, in turn, led] to the eventual discovery of the crucifixion.”

1 Abolition by Emperor Constantine



Photo credit: ocl.org

Under the Romans, Christianity underwent a surprising transformation. It started as an offshoot of the Jewish religion, turned into an outlaw cult, became a tolerated religious expression, developed into a state-sponsored faith, and finally became the hegemonic religion of the late Roman Empire.

The Roman emperor Constantine the Great (AD 272–337) proclaimed the Edict of Milan in AD 313, decreeing the

tolerance of the Christian faith and granting Christians full legal rights. This crucial step helped Christianity become the official Roman state religion. After centuries of practicing crucifixion as a torture and execution method, Emperor Constantine abolished it in AD 337, motivated by his veneration for Jesus Christ.

Cristian Violatti November 20, 2016, Yahoo

9. STANDOFF BENEATH THE 110 FREEWAY: HOMELESS MAN BUILDS A COMPOUND, OFFICIALS TEAR IT DOWN, HE REBUILDS



Ceola Waddell Jr. has what may be the most eye-popping digs of any homeless man in Los Angeles. A video tour of his living room sofa and love seat, porcelain toilet and zebra-skin slipcovers has been viewed 1.4 million times on Facebook. His fans make pilgrimages to the tent-lined strip beneath the 110 Freeway near the Coliseum — he calls it “Paradise Lane” — to chortle and take selfies.



His quarters are so spacious that another homeless man is paying him \$25 a week to rent a tent, sandwiched between the “guest room” and a third mattress and headboard. Waddell, who also goes by Mr. Dice, calls it his “Airbnb.” “I was walking by and I saw the little sign, ‘For rent,’ ” said the tenant, Anthony Garcia, 39.

But what delights Waddell’s followers does not sit well with the city, whose sanitation crews have twice dismantled and carted off his handiwork. Last week, workers removed a refrigerator with an “abundance of rotting food,” “explosive materials” and other unhealthy items, said Bureau of Sanitation spokeswoman Elena Stern.

His quarters are so spacious that another homeless man is paying Waddell \$25 a week to rent a tent. (Irfan Khan / Los Angeles Times)

Two days later, Waddell had scavenged neighborhood castoffs and rebuilt most of the setup, with flourishes that include ceramic planters with paper orchids, a surfboard and a hot dog stand. “I refuse to let the city beat me down to what they think a homeless person’s profile is, living on cardboard,” said Waddell, 59. “This should be a landmark.”

Waddell’s standoff with the city comes a year after elected leaders called for a state of emergency to be declared over homelessness, with the encampments that stirred political passions still standing in many neighborhoods. Homelessness plans released in February by the city and county spurred voter approval this month of a \$1.2-billion bond issue to fund new homeless housing. But the construction will take 10 years, and housing homeless people in the meantime is moving slowly.

Sanitation crews receive 100 to 200 reports of encampments a week, and the numbers keep growing. “Our main priority always is to get unsheltered homeless individuals off the streets and into housing,” said Los Angeles Homeless Services Authority spokesman Tom Waldman. Mayor Eric Garcetti’s spokeswoman, Connie Llanos, said, “We know that none of these strategies will solve our homelessness crisis overnight, but Mayor Garcetti is committed to ensuring that the crisis is solved as quickly as possible.”



Ceola Waddell Jr., reflected in a mirror beneath the 110 freeway. (Irfan Khan / Los Angeles Times)

Stern said Waddell refused homeless services, including temporary housing. Waddell declined to speak to City Councilman Curren D. Price Jr. when he visited homeless camps under freeway bridges in his South Los Angeles district, Price's spokeswoman said. "There's been a great deal of public safety and public health concern from neighbors in the area, as well as LAPD and the Sanitation Department," said the spokeswoman, Angelina D. Valencia.

Waddell insists he wants housing, noting that a car recently careened off the freeway, pinning a homeless woman in her bedding, and two men with a pistol tried to rob him in his bed. "This is not going to be the end of my life," he said. Waddell said he first became homeless at age 14 in Memphis, Tenn., where police nicknamed him "Dice" because he didn't run when they busted craps games. He's the seventh of eight children of an alcoholic mother. His sisters tried to turn him into a Cinderella to clean up their messes, he said.

He sang soul covers in a bar band before arriving in Los Angeles in 1983, where he did a brief turn as a clothing salesman before deciding he could not work for others. He moved between the streets and pay-by-the-week hotels, depending on the success of various hustles and sales jobs, including, briefly, drugs sales. For 10 years, he lived inside with a girlfriend, but when she died, he lost half his income, landed back on skid row and six months ago arrived at the underpass, he said.

His Internet fame has been rejuvenating, Waddell said, as well as his newfound talent for interior decoration: "I enjoy the hype, like anybody else." On Saturday, he pulled up on his beach cruiser towing a shopping cart that bore a bathtub he rescued from a junk heap. "This is my Jacuzzi," he said.

A Mercedes, BMWs and a Lexus pulled up in front of his camp for pre-Thanksgiving handouts of tamales and home-cooked turkey dinners. These grass-roots feeding operations, often run by churches, have been another sore spot for city and homeless service officials, who say they generate trash and make it easy for people to remain homeless. Some neighbors say people are hiding in the tents to deal drugs or run prostitution rings.

Rose Sanders, who came to distribute free shoes, said she was homeless until 2014, and the people are truly needy. "People here are really homeless," Sanders said. "It's not an easy transition." The next day, as Rams fans streamed into the Coliseum, the Dice Dog stand opened for business. "Dice dogs, dice dogs, what you gonna do when the dog bites you?" Waddell, wearing a white fedora, chef's jacket and cellophane gloves, sang out as he sliced peppers and onions onto hot links sizzling on a propane stove.

Jose Padilla, 28, of Colton, and Juan Villa, 23, of Riverside lounged on the sofas with oversize beers, praising Waddell's pricing: \$2.50 a dog. "Fool, at the movie theater one little wiener link costs \$6," Villa told his friend. Neighbors from nearby homes came by for a smoke or to arrange to barbecue later with Waddell. A few parents pulled their children close, but other passersby yelled encouragement. "It's a whole house!" one child said.

"I still don't get it, what's so fascinating about this place," Waddell said. "I decided I wanted to live like everybody else, make me something nice that I wanted to come home to. "If I was in the Arctic I'd make me an igloo."



by Gale Holland, Contact Reporter, LA Times, on Yahoo, Nov 24, 2016

10. RESEARCHERS CLAIM TIME TRAVEL IS POSSIBLE

There are multiple timelines playing out in parallel universes, according to a team of researchers. The sensational claim was made by a team of physicists, who believe that the parallel universes can all affect one another.

Professor Howard Wiseman and Dr. Michael Hall, from Griffith University’s Center for Quantum Dynamics, claim that the idea of parallel universes is more than just science fiction. Fellow researcher Dr. Dirk-Andre Deckert, from the University of California, helped further the researchers’ theory, which goes against almost all conventional understanding of space and time.



If there really are multiple, interacting universes, then it would be possible for time travellers to visit Earth, and every imaginable scenario would be played out in a parallel universe at some point. The team’s “Many Interacting Worlds Theory” provides a whole new perspective on the ideas underpinning quantum theory, a notoriously complex strand of physics. Professor Wiseman said: “The idea of parallel universes in quantum mechanics has been around since 1957.

“In the well-known ‘Many-Worlds Interpretation’, each universe branches into a bunch of new universes every time a quantum measurement is made. “All possibilities are therefore realized – in some universes the dinosaur-killing asteroid missed Earth. In others, Australia was colonized by the Portuguese.

“But critics question the reality of these other universes, since they do not influence our universe at all. “On this score, our ‘Many Interacting Worlds’ approach is completely different, as its name implies.” According to the theory, our universe is just one of many enormous worlds, with some identical to our reality and others completely different.

The Express reports that the worlds are all real, and all on the same timeline, but interact when they essentially bump into each other. Dr. Hall believes that the group’s sensational theory fits with current scientific understanding, offering a new perspective rather than rewriting the physics rule book completely.

He said: “The beauty of our approach is that if there is just one world our theory reduces to Newtonian mechanics, while if there is a gigantic number of worlds it reproduces quantum mechanics. “In between it predicts something new that is neither Newton’s theory nor quantum theory. “We also believe that, in providing a new mental picture of quantum effects, it will be useful in planning experiments to test and exploit quantum phenomena.”

Last month, a different team of researchers made the sensational claim that humans have souls which can live on after death.

By George Harrison, New York Post, November 27, 2016 | 4:14pm, originally on The Sun

10. ‘AMERICAN GOODNESS’: HOW ONE MAN WENT FROM PRISON TO NYU



“When we started, everyone said, ‘You’re crazy. You’re going to pay drug addicts to go to work?’ Harriet Karr-McDonald and her husband, George, took a leap of faith when they established the Doe Fund in memory of a homeless woman known only as Mama. “We said, ‘Yeah, that’s what we believe America is. In exchange for hard work, you get money. In exchange for giving up drugs, you can work and you get paid.’ And we were right.”

Through the New York City-based nonprofit, the couple started the Ready, Willing & Able program, which has helped more than 22,000 men transform their

lives. “Most haven’t graduated from high school. And they have experience with the criminal justice system, mostly drugs,” says George McDonald.

Program trainees are provided a place to live and are paid to work, cleaning the city’s streets and parks while they pursue education and other training. “Graduating from NYU was a dream come true that I didn’t even think I could possibly dream,” says Terrance Coffie, one of the Doe Fund’s most notable graduates.

Coffie told Yahoo Global News Anchor Katie Couric that his life was heading down a dead-end road after growing up in foster care and ending up in prison. “You become limited to what resources you have, opportunities, and for me, like millions of others, it became a cesspool of life,” he said.

Coffie embraced the Ready, Willing & Able program and took advantage of all its resources. He graduated from New York University and is currently pursuing his master’s degree in social work. Like Coffie, Angel Lopez grew up in foster care and spent time in jail for selling drugs.

“I had to get some money ’cause nobody was giving me any money. No foster parent was giving me money,” he said. Lopez made the most of his opportunity with the Doe Fund and took part in the culinary arts program. He now works full-time at the program’s Brooklyn facility as an in-house chef. “I’m a role model to other guys too that come there,” Lopez said. “They say, ‘Wow, this young guy is in here. He’s teaching us how to cook, how to bake?’ I say, ‘Yeah, bro, you could do it. All you got to do is just stay humble so you won’t crumble.’”

By Steven Shapiro, Yahoo News, December 7, 2016

11. FOOD FOR THOUGHT

About *Can Do*

Can Do will never fall down. He will always bring home the bacon. He will always keep us identified as our better self. *Can Do* knows his business; he keeps us at our peak of performance; he never has to be reminded or coaxed. *Sterling W. Sill*

Successes and Problems

Don’t bring me your successes, for they weaken me; rather, bring me your problems, for they strengthen me. *Boss Kettering, Former President, General Motors*

Mr. Meant-To

Mr. Meant-to has a comrade,
And his name is Didn’t-do.
Have you ever chanced to meet them?
Did they ever call on you?

These 2 fellows live together
In the house of Never-win,
And I’m told that it is haunted
By the ghost of Might-have-been.

Source unknown



Statue of The Thinker Google image

Keep moving

I find the great thing in this world is not so much where we stand, as in what direction we are moving: To reach the port of heaven, we must sail sometimes with the wind and sometimes against it – but we must sail, and not drift, nor lie at anchor. *Oliver Wendell Holmes*

About Ideals

Ideals are like stars: You will not succeed in touching them with your hands, but like the seafaring man on the desert of waters, you choose them as your guides, and following them you will reach your destination. *Carl Schurz*

From Dreamers to Doers

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

Blaming the chair

Ask a woman how she stubbed her toe, and she'll say she walked into a chair; ask a man, and he'll say someone left a chair in the middle of the room. *Lufkin Industries Roundup*

The Happy Life

The happy life is not ushered in at any age to the sound of drums and trumpets. It grows upon us year by year, little by little, until at last we realize that we have it. It is achieved in individuals not by flights to the moon or Mars, but by a body of work done so well that we can lift our heads with assurance and look the universe in the eye. Of this be sure: You do not find the happy life – you make it. *Royal Bank of Canada Newsletter*

About Inspiration

Inspiration is a guest who does not visit the lazy or the procrastinator as often as he does the busy and diligent. *Source unknown.*

Giving it a go

Having started moving in the right direction, a youth needs to realize an ancient but still valid truth that nothing can be had for nothing. If a man wishes to reach the top of a hill, he must not shirk the trouble of climbing. He may fail, and failure has a certain dignity – but not failure to try. *Source unknown.*



Google images

Abraham Lincoln

It was said of Abraham Lincoln: "He prayed as if everything depended upon God, and he worked as if everything depended upon himself." *Source unknown.*

A Lesson in Persistence

A lesson in persistence was given in the log of Columbus's first voyage across the uncharted Atlantic. Day after day he wrote: "This day we sailed on." *Source unknown.*

Your Duty

Duty is the sublimest word in our language. Do your duty in all things. You cannot do more. You should never wish to do less. *Robert Edward Lee*

About Principle and Rule

A principle is not like a rule. The rule asks nothing more of you than that you obey; a principle requires you to do your own thinking. A rule gives you credit only for being a creature; a principle gives you stature. *Source unknown.*

You can't beat Reading

Sometimes the statement that "a man has no time to read" sounds like a boast. Its maker means to say that he is too important, too occupied with big affairs to fritter away time in reading. But reading is a legitimate business activity, designed to provide the mental food which maintains the intellectual life so greatly needed in business. Reading is one of the true pleasures of life. In our age of mass culture, when so much that we encounter is abridged, adapted, adulterated, shredded and boiled down, and commercialism's loud speakers are incessantly braying, it is mind-easing and mind-inspiring to sit down privately with a congenial book. *Royal Bank of Canada Newsletter.*



PART 2

Personal Reflections

1. KO TERA PEU RA E PATIPATI

1. Akatomoanga

“E pati, e e orongaia mai ta kotou; e kimi, e kitea ia ia kotou; e topapa atu, e kiritiia mai ia te pa ia kotou. Ko te aronga katoa oki i pati ra, kua rauka ia; e ko tei kimi ra, kua kitea ia; e tei topapa ra, e kiritiia mai ia te pa iaia.” Mataio 7.7-8. Ko tetai oki teia i te au apianga a Iesu iaia e rave ra i tana angaanga tutu Evangelia i Galilea.

Manako au e ko to tatou ia tumu tapura no teia komakomaanga, pupuaa'anga, koia oki te tuatua o te patipati – asking, begging, requesting, e te vai atura te au tuatua waitata ua to ratou aiteanga. Eaa te akakoroanga o teia tumu tapura ka uria'i i roto i teia tataanga? Pauanga poto; i nanai e *patipati*, i teia ra mei te mea atura e, e *order* me kore *akaueanga*, kare i te patipati akaou. Me tae taau tatauaanga ki te openga, irinaki au e ka matara meitaki mai te pauanga ki te uianga. Mei taku au tataanga i te au ra i topa, kairo ua te reo i roto i teia atikara, reo Maori, reo Papaa, ko te reo oki ia i teia tuatau i Rarotonga nei. Naai te ara? Eiaa e akaapa mai iaku, e akaapa i te tu o te oraanga ta tatou i iki e kia na reira tatou i teia tuatau. No reira grab yourself a cuppa – or make another one – and enjoy your reading. Any complaints, ripia atu ki te side.

2. Aiteanga (definition)

Eaa te aiteanga o teia tuatua pati me kore patipati? Kua marama ua tatou i te kite: kare a tatou, e apinga ra ta mea, kua inangaro tatou i te reira apinga, no reira kare e ravenga ka akaruke i te akama ki muri e ka aere ka pati i ta mema ma. Teia i raro nei ta te Papaa akatakaanga i to tatou tumu tapura:

Asking for something

There are different ways of asking for something. We usually ask for something in a polite and indirect way, for example, using *can*, *could*, *would you mind if* and *may*: A: *Can I have the salt?* B: *Of course, here you are.* A: *Could I ask you the time, please?* B: *No problem. It's quarter past four.* A: *Would you mind if I borrowed your pen, please?* B: *Of course, here you are.* A: *May I have the bill, please?* (*May* is more formal.) B: *Certainly, Madam.* *I need* is very direct and is usually used for urgent requests: *I need a doctor. I need the fire extinguisher. Fast!* *I want* is very direct and can sound impolite. We don't normally use it to make requests unless we want to be very direct: *I want to speak to the manager right now. I am not leaving here until I get my money back.* (Source: Cambridge Dictionary/Google)

Begging for something

Begging means asking people for money, food, shelter or other things, when one is not able to give anything instead. It is also referred to as sponging, spanging (short for "spare-changing") or (in American English) panhandling. In larger cities, it is common to see beggars who ask for money, food, or other items. Typically, beggars often beg for spare change using coffee cups, mugs, small boxes, hats, or other items into which monies can be placed and sometimes display signs with messages such as "Help me. I'm homeless." (Wikipedia, the free encyclopedia)

3. Te turanga o Patipati i nanai

I toku meangiti anga e mapu ua mai, no te aa, kua noo takere tera peu ra ko patipati, te taangaangaia ara e te au tangata tatakaitai e pera te au putuputuanga. Teia tetai au akaraanga i raro nei taku i kite mata:

- E Maanakai teia ra, e uri pai taro te angaanga, kua ati te tuapara, ka aere ka pati i ta mea next door, otherwise kua puapinga-kore te parani uri pai i teia ra me kare e tuapara.

- E okooko mereki kai ta te Ekalesia apopo, kimi moni no te akaouanga i te Are Apii Sabati, no te aa, akakite iatu kia mema ma, ka aere ka tauturu i te akakoroanga, te patia maira oki te tauturu.
- E tere kimi moni ki Nutireni e Autireria no te putuputuanga so and so no te akakoroanga so and so, well kare e akara ua, ka aere ka apai nga tara.
- E tiketi ki te akaipoipo, pakoti rauru, eeu toka, akatapuanga are, 21st birthday, e te vai atura, tauru iatu tetai nga tara ki roto i te tikiro apaina iatu.
- Cyclone appeal, tetai uatu tei manako i te tauturu, taau ua ka rauka, ka ariki rekarekaia.
- E te vai atura te au ravenga tuketuke o te patipati i te reira tuatau e pera i teia tuatau.

Eaa te tai'i o teia au ravenga patipati? Kare okotai me paunu marie au, eaa oki ka kore'i e tauturu iatu, e pati oki e oronga i na te irava mai ei. Eaa ireira te turanga o Patipati i nanai kia akaaite iatu kia Patipati i teia tuatau? I na, tatauia te tuke i raro nei.



Google images

4. Kua mamao roa a Patipati i teia tuatau

No te aa, te vai nei rai a Patipati i teia tuatau, aiteite ua te maataanga ki te turanga i nanai mei te akataka iatu ra i runga nei. Inara – e ko teia te karere puapinga i roto i teia atikara – kua anau mai tetai au peu tuke uake rai, tetai au peu ka o mai te mareka-kore e te riri atu ki roto i te ngakau. Penei kare te tuatua “riri” e tano roa, a ngari ake paa a “kake te vaito toto ki runga.” Teia tetai au akaraanga i raro nei:

- Kua tae mai ta mema ma, kotou e akarongorongo maira i te ratio, te tiaki iatu nei ta kotou. I tetai au atianga ta toku taringa i rongo, e taiku ia maina te ingoa o te au tangata tei anoanoia ratou kia apai mai. I te reo Papaa, names of people were actually announced over the air that they must bring something in, you know from a polite asking for assistance from the general public, to the rather nasty never-done-before approach of acutally mentioning names of people to bring their contributions in.
- Eaa ia e koe, eaa te ka rava i tena \$50?
- E \$1,000 a te minita ... i oake mai, ka inangaroia kotou e te au minita toe kia match i teia numero, meitaki ake me ka maata atu.
- Me tuku koe i taau toka ki raro, e te \$100 rai ki te pae, e tano ei.

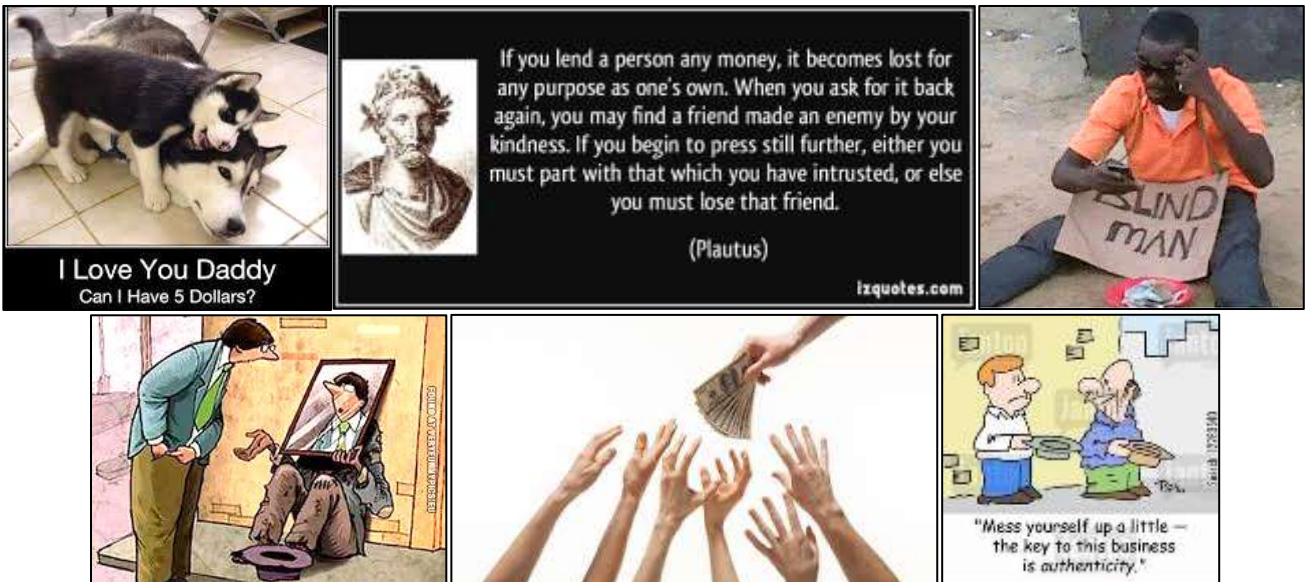
E te vai atura te au akaraanga e taangaangaia nei i teia tuatau, te akaaroa, kare i te patipati akaou, e akaueanga ra iaku kia pera, eaa ia ting i nga te Aitutaki ei, e mea rikarika i na te Tongareva'i. Ui ireira te uiana e, whatever happened to that thing called politeness and manners? I toku uorai manako, kua ngaro nga tokorua i te oro ki roto i te tita!

5. Eaa ra i tuke ei a Patipati i nanai e teia ra?

Kite kotou, kare rava au i marama meitaki te au tumuanga tika'i i pera ei. Kare ireira e ravenga, ka tamanako uatu au i te au tumuanga i tuke ei; teia ia i raro nei:

- Penei kua o mai te vaerua nuinui ki roto? No reira instead e ka pati i te tauturu, i teia taime ka akakite eaa taau tauturu ka oronga mai, kua o mai te vaerua o te akaue, kare i te pati, mei te taiku iatura i runga nei, e akaue, order i te reo porena, ko tetai ravenga meitaki rava atu teia i te maani i te vaito toto o te tangata kia kake ki runga, koia oki na roto i te order anga ia ratou.
- Penei kua kite iatu e i pera ta mema ma, no reira ka akapera rai taku me pati, keeping up with the Jones' i roto i te reo Pamati.
- Penei kua o mai te manako/vaerua o te "who cares" ki roto, no reira tauru iatu te manako akaue, koai oki tei kite atu me riri mai?

Kite kotou eaa, i toku manako me aere au ki tetai akakoroanga e ko teia te vaerua o Patipati ka akaarii mai, koia oki me challenge ia mai au kia oake e \$1,000 e oti akera kua akapapa mai au e \$500 no te oronga, ko te manako ua rai ka o mai ki roto i toku ngakau koia oki ka viviki au i te tu ki runga e ka oki ki te ngutuare e taku \$500. Tera ireira te aiteanga, no tei tau i te vaerua mei te patipati ki te akaue, ruti atura ireira te akakoroanga o te reira ra e \$500, kare i tu i taku rima oronga e \$500 taku tika'i ka oronga naringa i noo ua ki runga i te vaerua o te pati, ask, rather than beg or demand.



6. Popani

Google images

E kotou ma, kua lable ia ana to tatou basileia e, e basileia patipati, a begger nation. Ko ta tetai au turoto teia i akakite i te au ra i topa no te maata o te au tu ravenga kimi moni e raveia nei i konei, especially na roto i te au okookoanga raffles one after another, running on the roads with buckets, demanding rather than asking style of fund-raising, etc. Kite kotou, e aka akama toku no teia tutu label anga iaku, e oti akera kare oki e ko to tatou ia tu i mua ana, we are a people who work for our living – or I would like to think so – and we don't go around begging and demanding how much people should contribute to whatever the cause may be. Rather, we ask for people to contribute within their means, and we do that in the way that we know best, i.e. ask, not beg or demand. Me oki tatou ki roto i te irava i runga nei tei riro i te akatuera i teia nei atikara, te na ko ra oki ki reira e, e "pati" e orongaia mai ta kotou. Naringa ra te irava i karanga mai e, e "akaue" ei reira ta kotou e orongaia mai ei, well kare ireira e tumuanga iaku kia tata i teia atikara, me kare ainei?

Eaa ireira te apianga ki konei? Ka akapeea tatou no te au ra ki mua? Ei, rapu mai ia kotou, ka noo ua au ki runga i ta te irava e apii maira e kia na reira, ei reira toku ngakau e inangaro ei i te oronga tauturu. Ask, and you might get something if I have it, but beg/demand/challenge/order, forget it because you're only going to be getting absolutely nothing from me!

Ko teia pupuaa'anga, na Nga Mataio

2. KUA KI TONA ORAANGA

1. Akatomoanga

laku i tae ki te tanumanga o toku taeake, first cousin Henry (Enere) Williams (tena tona tutu i runga i te kapi 40 o teia nutileta) i te marama Okotopa i topa, mareka toku nga pukai taringa i te akarongoanga i te aratakianga manako a te Vaa Tuatua, tona tuakana rai ko Angaroa Williams. I roto i te au manako ta Angaroa i apai mai no tona teina, tetai ngai tei opukina mai e te taringa koia oki to tatou upoko tuatua i runga nei; teia oki tana, “kua ki to Enere oraanga, he lived a full life” i te reo Papaa.

Eaa ra to roto i teia tuatua “*ki te oraanga?*” Kare ainei e kua rava ua me tuatuaia e kua puapingaia me kore kua meitaki tona oraanga? I toku manako kare, taku paunu marie anga, e oonu atu te tuatua “ki” i te tuatua meitaki, puapinga, e tetai atu au tuatua mei teia te tu kia akapiriia ki te akakoroanga i runga nei. Kareka ra ko “ki” rai aia, te manea uara aia koia anake ua i tona ngai. Tetai au manako akaariari no “ki” iakoe e inu kaope mai ra.

2. Aiteanga o te Oraanga Ki

Eaa tika'i te aiteanga me tuatua tetai e, *kua ki tona oraanga*, that a person lived a full life? Tetai katoa uiaanga ka tau kia topiri iatu ki te pae, kua ki i te aa? Teia tetai au manako akataka i raro nei:

- Tona mataiti kua 60 tuma, tera oki te aiteanga, kua tae te tareanga o tona au mataiti ki te turanga e kare e maroiroi akaou mei te tuatua e te mapu ra rai te kopapa.
- Kua akangaroi/retire mei te au angaanga mamaata o te oraanga nei, te iti atura te maroiroi, te opu atura te ra i na tetai akatauanga tuatua'i. I karanga'i te irava e, “*Ko te roa o te oraanga o toku nei au mataiti, e ono ngauru ia, e kia tae ki te itu ngauru anga o te au mataiti, kua riro ia taua maroiroi ra ei mea paruka.*”
- Kua rave aia i te au angaanga meitaki, manea e te tukatau ki mua i te aroaro o tona uorai ngutuare tangata, kopu tangata e i te katoatoa rava i roto i tona tapere, Ekalesia, oire, pera te enua.
- Kua puapingaia tona oraanga i te ao nei, kua uangaia, kare ona rekoti e, e au angaanga kino tana i rave na, e rekoti manea e te ma ra tona e vai ra.
- Ka karanga ireira tatou e kua ki i te au angaanga meitaki tei raveia e ia i te au mataiti tana i noo ki runga i te enua ta lehova i oronga kiaia kia noo e kia kimi i te puapinga no te kopapa e no te vaerua.

I na, tena ia toku manako, tetai au ravenga i te akapapu mai e, kua ki te oraanga o tetai tangata.

3. Eaa ra i Ki ei

Eaa ra te oraanga o tetai uatu i ki ei, me kua tau oki te reira tuatua kia akapiriia ki te reira tangata? Tamanako ua au e penei ko teia i raro nei tetai au tumuanga:

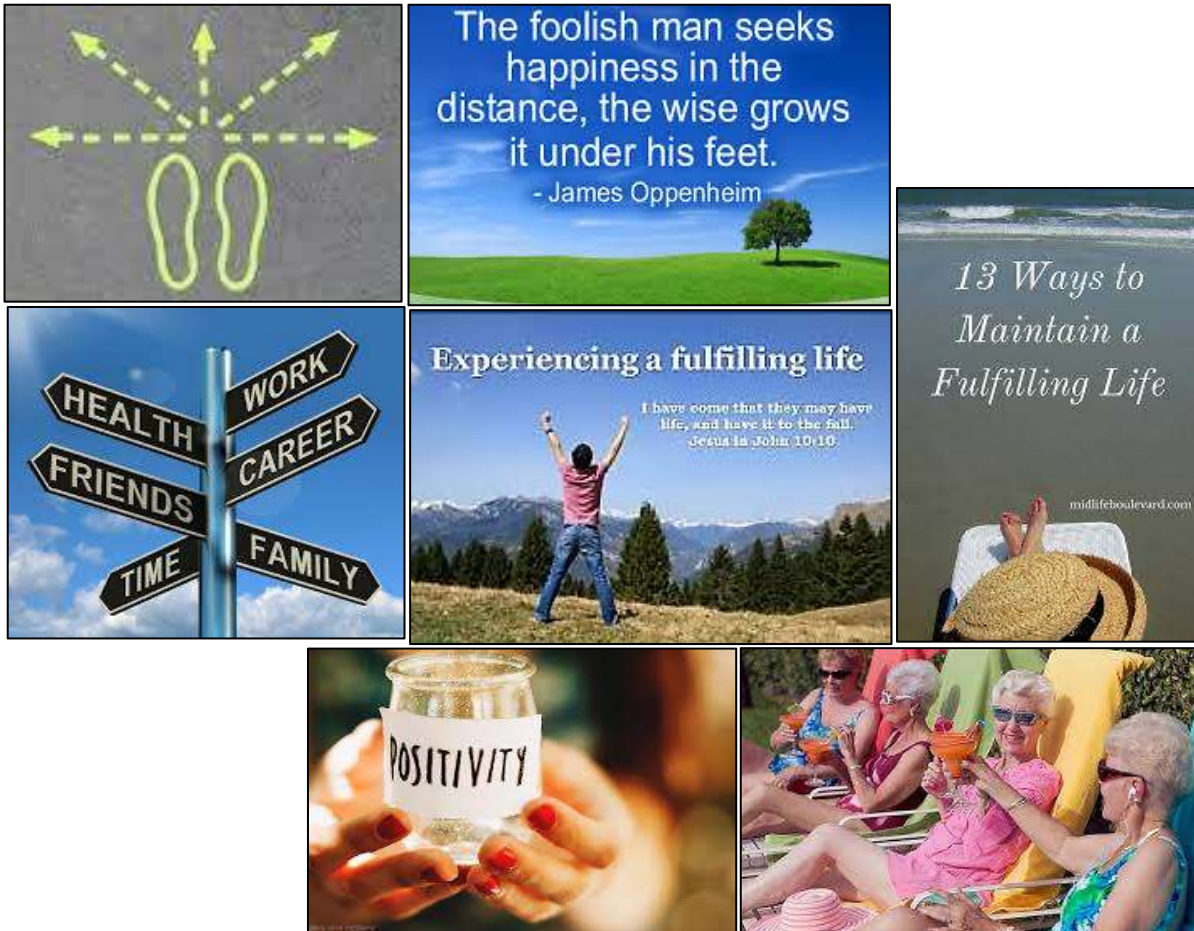
- Kua tamou e kua taangaanga aia i te au apii meitaki tei orongaia kiaia e tona nga metua, e tona au Puapii Sabati iaia i roto i te Apii Sabati, e te au arataki o te au putuputuanga i roto i te Evangelia e i vao, e tona au metua i roto i te Evangelia, e tona au Puapii i roto i te Apii Kavamani.
- Kua akara aia i te tu o te oraanga i te au ngai tana i noo e i atoro atu, kua kite mata i te au ngai tu kaui, i te oraanga kino e te oraanga meitaki e ta raua i anau mai, e kua iki i te mea meitaki. Tera oki te aiteanga, kua aru i ta te irava i apii mai e, “*E akara matariki marie i te au mea katoa ra, e te meitaki ra e tapu marie, e kopae atu i te au mea tu kino.*”

4. Eaa oki i kore'i i Ki

Ia tatou i rongo i te taikuanga tuatua e, “*meitaki tika'i te oraanga o mea,*” kare ekoko e rongo katoa ana tatou me tuatuaia e, “*kaimoumou tika'i te oraanga no mea.*” Tera oki te aiteanga, kare te oraanga i Ki mei tei aratakiia i runga nei. Ui ireira te uianga, eaa ra i peia'i? Eaa oki i kore'i i ki, i na kua ki to tetai pae mei to Enere rai? Me kua ki oki to ratou, i akapeea ireira i kore'i to tetai aronga ke mai i ki? No te aa, e uianga meitaki, e uianga kua ui'ia ana i nanai eia taime, te ui'ia nei rai i teia ra, e kare ekoko ka ui ua iatu rai i te au ra ki mua. Teia i raro nei tetai au manako pau:

- Penei kare i tamou i te au apii meitaki tei orongaia kiaia e tona nga metua, e tona au Puapii Sabati iaia i roto i te Apii Sabati, e te au arataki o te au putuputuanga i roto i te Evangelia e i vao, e tona au Puapii i roto i te Apii Kavamani, e te vai atura ratou tei umuumu kia meitaki te oraanga o te reira tangata.
- Kua akara aia i te tu o te oraanga i te au ngai tana i noo e i atoro atu, kua kite mata i te au ngai tu kaui, i te oraanga kino e te oraanga meitaki e ta raua i anau mai, e kare i iki i te mea meitaki. Tera oki te aiteanga, kare i aru i ta te irava i apii mai e, *“E akara matariki marie i te au mea katoa ra, e te meitaki ra e tapu marie, e kopae atu i te au mea tu kino.”*
- Kua peke te manako ki te kava, drugs, e te au peu kare e riro ei meitaki ki te oraanga.

Aue te tangi e te akaaroa i teia tu oraanga e, eiaa e noo vare ua i te enua mou, ka akapeea ra koe me puke te vai loridaana?



5. Popani

“Kua ki tona oraanga,” kare aite te manea e te tangi-reka o teia aerenga tuatua kia akarongoia e te taringa. Kare ekoko e ka pumaana te anau tamariki me akarongo i teia tuatua me akapiriiia ki to ratou nga metua i te tuatau e akangaroi ei raua, i te tuatau e akamaaraia'i to raua au ra mamaata mei te akaipoipo, to raua ra anauanga, kua riro oki raua ei akaraanga na te anau, na te kopu tangata, na to raua au taeake, me ka anau mai te au manako e, *“no te aa, e anoano toku kia aru i to raua takainga vaevae kia meitaki katoa au, kia ki katoa toku oraanga mei to raua rai,”* ko te reira oki te manako ta te metua ka inangaro kia o ki roto i te katu o ta ratou tamariki.

Irinaki au e ko ta tatou ia ka inangaro, kia Ki to tatou oraanga mei ta Angaroa i taiku no tona teina ia Enere. Koai oki ia tangata kare e anoano kia ki'ia tona oraanga, kare e anoano kia puapingaia e kia meitaki tona oraanga, kare e anoano kia tomo e kia noo tinamou ki roto i te koro auraka ki vao? Eaa ia, kua apii mai oki te tuatua e, *“Ei roto rai au i te are o lehova e ope uatu oku nei pukera,”* Amene.

Ko teia akaarianga manako, na Nga Mataiao. Images from Google.

3. FROM THE TREE TO BEING A TREAT

This is a short but true story about a fruit – 3 of them to be exact – being conceived, the beauty of their journey through their short lives, and what happened to them in the end. The name of the fruit is Dragonfruit; it has no relation whatsoever to any kind of dragon, living or extinct. Someone back in time apparently decided that it seemed like a good idea giving the poor innocent fruit such an unusual name because as he/she would have reckoned, the fruit somehow looked like a dragon. Just on this note, whether you agree or not that it has a dragon-like appearance, that is your own free choice and it wouldn't bother anyone else what you think, I would imagine. Anyway take a look at their life journey below.

BUDS After small buds form on the vine, it takes about 2 weeks to get to the stage below. The arrows point to the buds, in case you have difficulty seeing them, given the other greenies around them. At this stage, the fruit part of the buds is a small 25% at the base, the rest being the skyward-pointing flower parts which are yet to open.



BLOSSOM After less than a week from the above stage, the buds blossom into what I would classify as “awesome and amazing white artistic-looking pieces of pure natural art” that even famous world-renowned artists like Michaelangelo would probably not be able to paint to look as realistic as the way they look below. After all, if you want to paint something to look real, why not pick up a camera, aim and shoot it into history – make my day as Clint Eastwood says – rather than spend hours playing around with brush & paint!



FROM BABY TO ADULT By the beauty of their flowers, insect pollinators would have been attracted over to do their part as dictated by nature. That is to say, as a horticulturalist would explain, insects see the flowers, they like what they see, they are curious and anxious to come closer for a good look, they saw something that is good and appetizing for their tummies, then got stuck right into the flowers' nectar which tastes sumptuous and therefore fulfilling to them. As they consume and no doubt enjoy the free meal which they of course never worked for, they at the same time assist pollinate the followers so that they can then develop into edible fruits. Fruit size continues to increase until a redish colour starts to appear. From flowering to the first sign of colour, the best part of a month would have been taken up.



END OF JOURNEY When red has completely engulfed the fruit (below left) and is no longer green or light green/light red, you know that its time to take it off the tree. Delayed picking may lead to cracked fruit which invites insects like ants; they just love the natural sweet-tasting juice and pulp. And like any over-ripe fruit when left unpicked, it eventually rots, falls on the ground, and turns into compost. So what do we do with the ripe/red fruit instead of letting it go to waste? I'd say get it off the tree and "treat it as a special treat;" cut it open, grab a teaspoon and enjoy. If you want to eat it in style, cut into pieces in a mini bowl-full of Vanilla ice cream and topped with chocolate cream, satisfaction is guaranteed according to one of Mick Jagger's songs. So there ends the short-lived life journey of our 3 Dragonfruit friends – from the tree, to being an appetizing treat fit for a king or queen or whoever. Time for another one I reckon, this time I'll have a go at a white coloured one, thankyou.



Write-up and photos by Nga Mataio



PART 3

About the Four-fold Ministry

PART 3 (continued from last newsletter)

EXPOSITION OF THE TEXT

Paul is teaching in the passage several truths regarding the gifts Christ gave to the church and its function.

Firstly, the ascended Lord appointed gifted men to the church he left on this earth as his witnesses. In the New Testament church, the apostles and prophets discharged a unique role that was never given to any other men in the history of the church.

“And he gave some apostles....”

That is, he gave them gifts by which they were qualified to be apostles; who were such as were immediately called by Christ, and had their doctrine from him, and their commission to preach it; and were peculiarly and infallibly guided by the Spirit of God, and had a power to work miracles for the confirmation of their doctrine; and had authority to go everywhere and preach the Gospel, and plant churches, and were not confined to anyone particular place or church; this was the first and chief office in the church, and of an extraordinary kind, and is now ceased; and though the apostles were before Christ's ascension, yet they had not received till then the fulness of the Spirit, and his extraordinary gifts to fit them for their office; nor did they enter upon the discharge of it in its large extent till that time; for they were not only to bear witness of Christ in Jerusalem, in Judea and Samaria, but in the uttermost parts of the earth.¹ These are NOT offices as some people call it.

“...and some prophets....”

by whom are meant, not private members of churches, who may all prophesy or teach in a private way; nor ordinary ministers of the word; but extraordinary ones, who had a peculiar gift of interpreting the Scriptures, the prophecies of the Old Testament, and of foretelling things to come; such were Agabus and others in the church of Antioch.² This role after the apostolic times is taken over by the Canonical writings of the New Testament. In other words there are no foretelling prophets (those who tell the future) or apostles appointed by the Lord to the church of any generation except the first.

“...and some evangelists....”

by whom are designed, not so much the writers of the Gospels, as Matthew, Mark, Luke and John, some of which were also apostles; as preachers of the Gospel, and who yet were distinct from the ordinary ministers of it; they were below the apostles, and yet above pastors and teachers; they were the companions of the apostles, and assistants to them, and subserved them in their work; such were Philip, Luke, Titus, Timothy, and others; these were not fixed and stated ministers in anyone place, as the following officers be, but were sent here and there as the apostles thought fit:³

The apostles and prophets gave us the Word of God by direct revelation. The evangelists proclaim the Word at it relates to people's need for salvation. This noun is only used in two other New Testament texts (Acts 21:8; 2 Tim. 4:5), but the verb (“to proclaim the gospel”) is used 54 times and the noun (“good news,” or

¹ <http://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/ephesians-4-11.html>

² Ibid

³ <http://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/ephesians-4-11.html>



“gospel”) Although some limit this office to men like Titus and Timothy, and thus argue that it has passed off the scene, is not convincing.⁴

Although all believers must proclaim the gospel, evangelists are those with a special gift to do so. They may do so as missionaries in foreign cultures or in their own culture (George Whitefield, John Wesley, Billy Graham). They may travel around or function mainly in one church (2 Tim. 4:5). As verse 12 implies, evangelists should not only preach the gospel, but also help equip the rest of us to do it better. Sadly, in recent times those who are noted evangelists are not so well noted as being sound theologians. But with so many winds of doctrine blowing that purport to be the gospel, it is essential that evangelists be well grounded in sound doctrine.

“...and some pastors and teachers....”

Let us speak about pastor-teacher as one gift/position. Either way, we cannot dogmatically use our conclusions to define our ministries. A pastor cares for a local group of God’s people, sometimes more. He has a narrow focus. The apostle focuses on a region. The prophet focuses on the relevant target, be it group or individual. The evangelist focuses on the unreached. The pastor-teacher sets his heart on training the people in his own congregation. This does not mean that others do not disciple God’s people. One key aspect that shapes the gifting is the kind of ministry involved.

I have been involved as a missionary (sent one -church planter), as evangelist, going here and there spreading God’s Word as well as pastor-teacher. Each is very different but to some degree everyone is doing the same. The difference is the concentration of what one is teaching and preaching as well as the target group. As an evangelist, the teaching from God’s Word is not deep. People are not believers.

Our comment here for pastor-teachers is true for the above. The church has focused too much on this full-time concept. Paul does not write of it here. Many pastors will no doubt become full-time servants of God. That is wonderful. My guess is that many others will not. But what is most important is that we all pay attention to what God wants of our lives!

Each congregation can have several pastor-teachers even though perhaps only one is called or paid as a pastor. They might also have one or two prophets and several evangelists. The true pastor-teacher will almost always easily be found because he will be doing what defines him. He might be an engineer but his heart is on caring for the sheep. Full-time service has many advantages but let each serve faithfully where God appoints them. If we broaden our concepts here a bit, I think we will come away refreshed and perhaps excited. We focus on God raising up such men rather than it being something that a person chooses as an occupation. The two words are linked by a single definite article, which leads most scholars to view them as a single gift.

But some scholars argue on grammatical grounds that there are two different gifts with overlapping functions but it doesn’t have solid ground according to the Greek grammar. According to this view, all pastors must be teachers, but not all teachers are pastors. Thus teachers could function in a seminary or in the local church without having the duty of shepherding the flock. But wherever it is exercised, teaching should not be only academic, but also must aim at godly living (Col. 1:28).

The word *pastor* means *shepherd*. This is the only place in the New Testament where the noun is used to refer to a ministry in the church, but the verb appears several times in this format (Acts 20:28; 1 Pet. 5:2). It had been repeated in other New Testament texts. The words *pastor*, *elder*, and *overseer or bishop* are used interchangeably. Elder points to the fact that church leaders must be mature men of God. Overseer looks at the main task, that of managing, leading (Heb. 13:7, 17), or overseeing the church. Pastor looks at the task from the analogy of a shepherd and his flock. In that sense, he must feed (teach) the flock with God’s Word, guard the flock from wolves, and gently care for the flock.

These may differ on practical terms, but not so much on account of the place where they perform their work, the one in the church, the other in the school; nor on account of the different subject of their ministry, the one

⁴ John MacArthur, *The MacArthur New Testament Commentary, Ephesians* [Moody Press], p. 142)



attending to practical, the other to doctrinal points; but whereas the pastors are the shepherds of the flock, the overseers of it, and the same with the bishops and elders, and the teachers may be the gifted brethren in the church, assistants to the pastors, bare ministers of the word; so the difference lies here. The one has the oversight, and care, and charge of the church, and the other (teacher) is not. It does not agree to the Greek text because the pastor and teacher is the same person.

Thus the gift of evangelists and Pastor Teacher or teaching pastors are given by the Lord in each generation to the local church. The Lord gives gifted teachers to the local church who may not be pastors.

MEANING OF THE GIFTS:

These four gifts relate to the whole body of Christ, much as the major body systems relate to the physical body.

There are, within the human body, four major systems upon which the entire body is dependent for proper functioning: the skeletal and muscular framework, the nerve system, the digestive system, and the circulatory systems. There are other systems in the body which are not essential for life itself (such as the reproductive system) but these four are.

In a most remarkable way they correspond to the four support ministries within the body of Christ:⁵

1. "Bones and muscles" *the gift of apostles*⁶

There is the basic structural system of bones and muscles. This gives the body its fundamental support and makes possible our mobility and activity. We would all be nothing but rolling, shapeless globs of gelatin if it were not for our bones and muscles! This image clearly corresponds to the apostles and their function in the body of Christ. Their work was foundational, skeletal. They formed the basic structure which made the body of Christ assume the particular form it has.

To revert for a moment to the figure of the church as a building, there is a clear word from the apostle Paul concerning the function of the apostles and prophets. In Ephesians 2:10 and 20, he says, "*So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.*"

The foundation of the church is Jesus Christ, as Paul declared to the Corinthians, "*For no other foundation can anyone lay than that which is laid, which is Jesus Christ*" (1 Corinthians. 3:11), and the primary work of an apostle was to declare the whole body of truth concerning Jesus Christ. That is the foundation. What the apostles say about Jesus Christ is the foundation of the church, and what they said about Jesus Christ is recorded for us in the New Testament. That book is written by the apostles and prophets, and the church rests squarely upon that foundation.

How does one get into the church? By believing the truth about Jesus Christ (and believing means more than intellectual assent. It is a commitment of the will as well. It is only as the church rests upon this foundation of the faith, as taught by the apostles, that there is any certainty or strength. Today many are straying from the foundation and as a result they have lost any note of authority or assurance. Merely human view-points or opinions do not change the foundation. Modern knowledge and the discoveries of science will never alter it. Our ultimate concern is what the apostles taught. That is the greatest revelation of reality we possess, "the truth [as it] is in Jesus" (Ephesians. 4:21).

People in the construction business know that a foundation is of the utmost importance. You do not take risks or shortcuts with a foundation. You lay it squarely, securely, and strongly, for the whole building is going to rest on that foundation and will derive its strength from the character of the foundation. The same is true of the church.

⁵ <https://www.biblegateway.com/passage/?search=Ephesians%2B4%253A1-16%26version%3DESV>

⁶ <http://www.raystedman.org/thematic-studies/body-life/how-the-body-works>

The Lord Jesus made very clear that if a man builds on the wrong foundation, he is in trouble. One man may build his house on the sand and the house may look very beautiful and impressive, but when the storms come, it falls. Another man may build on the rock and his house will stand in the storm. It is the foundation which makes all the difference. Jesus himself is the one who named the apostles. We have the record in the Gospels of the Lord calling twelve men to be "with him." That was their primary characteristic as apostles, men who had been with Jesus. He sent them out in a specialized ministry. (The word "apostle" means one sent out or one sent forth.) The Twelve had a special commission and a special authority. As you follow their ministry you recognize that they possessed an authoritative word. Wherever they went they spoke with authority.

They were impressed with this themselves. They came back to Jesus and told him how they rejoiced to discover that the demons were subject to them. When they spoke the word, they had authority and that word of authority is the special mark of an apostle. Paul, of course, was a special apostle, chosen by Jesus after His resurrection. He did not obtain his ministry from the Twelve but directly from the Lord himself, though what he taught and preached was in no sense different from what the Twelve proclaimed.

The apostolic gift is still being given today, though in a secondary sense. There is no new truth to be added to the Scriptures. But the body of truth which we now have is to be taken by those who have an apostolic gift and imparted to new churches wherever they may begin. It is part of the apostolic gift to start new churches. We call those who perform this ministry "church planters" and "pioneer missionaries" today.

These were Christians with the apostolic gift and were made responsible for imparting the whole faith to new churches. To return to the figure of the body, this apostolic system of truth is the bones and muscles of the church. There is no other line of truth about Jesus Christ. There is no other information which can come to us about Jesus than what the apostles have given. There is nothing else. If there seems to be, as Paul says to the Galatians, "it is another Gospel." It is something different (see Acts 4:12; Galatians. 1:7). Here is the skeleton of the body, and upon this the church is built and from this comes its strength.

2. The nervous system" *the gift of prophets*⁷

Linked with the skeletal system in the human body is the nervous system. It is the means by which the bones and muscles are stimulated to activity, galvanized into action. The nervous system is the directive system. It is linked directly to the head, and from there it conveys messages to every part of the body. This system corresponds to the work of prophets in the body of Christ.

A prophet is essentially a man who speaks for God, who unfolds the mind of God. In the early church, before the New Testament was written down, prophets spoke directly by the inspiration of the Holy Spirit, uttering the truths that are now recorded in the New Testament. They unfolded what God taught, and thus the body was motivated, galvanized into activity. Men such as Mark, Luke, James, and Jude were not themselves apostles but they were associated with the apostles in the writing of the New Testament.

The gift of a prophet differs from that of an apostle: The apostle gives an authoritative declaration of the whole body of truth concerning Jesus Christ; but the prophet interprets that authoritative word and explains the truth so that it becomes very clear, vital, and compelling. The very word "prophet" suggests this. It derives from a Greek root which means "to cause to shine," and is linked with the prefix "pro" which means "before." Thus a prophet is one who stands before and causes the word of the apostle to shine.

This meaning of the word "prophet" is fully reflected in Peter's second letter when he says, "*We have the prophetic word made sure. You will do well to pay attention to this as to a lamp shining in a dark*

⁷ <http://www.raystedman.org/thematic-studies/body-life/how-the-body-works>



place" (2 Peter. 1:19). Paul also says, "He who prophesies speaks to men for their up-building and encouragement and consolation" (1 Corinthians. 14:3).

The church owes much to the ministry of prophets. Not only were parts of the Scriptures given to us by prophets but the great theologians and preachers of the church have been men with prophetic gifts. Men such as Martin Luther, John Calvin, John Wesley, and the founders of other denominations have been prophets, and many pastors and Bible teachers today have prophetic gifts. Usually men who speak at conferences are speaking as prophets, making the truth clear, shining, and gripping. They differ from teachers in that the prophet tends more to deal with the great sweeping principles of Scripture and reality, leaving the development of more specific areas to the teacher.

(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).

In the Ekalesias



Nukuroa Mamas (2012)



Wale Mamas, Papas and Mapus (early 2000s)



Enuamanu Mamas, 2010



Rangiatea Mamas, 2014

(Photos from the collection of Nga Mataiao, submitted by various contributors)

PART 4

Share Your Photos

This is an open space for anyone wanting to share his/her/their photos – preferably church-related. Send/email to the Editor. The photos below come from the Gospel Day commemoration held at Arorangi on Wednesday 26 October. *Photos from the mobile phone of Natana Mataio, member, Matavera CICC Sunday School.*







WHAT THEY ARE GOOD FOR

GOOD TO KNOW:

- ◆ Contributors (articles/photos) - Rev. Tuaine Ngametua, Ngara Katuke, Rev. Vaka Ngaro, Nga Mataio, Google images, Tangi Tereapii, Teuanuku Koroo, Ruta Mare Metuataopu, Paura Tamarangi, Tepaeru Kokoa-Hagai, Bishop Paul Donoghue, Natana Mataio, Dane Rasmussen, Mauri Toa, Debora Mataio, Evanna Tamarangi Turua, Pauline Maoate Kirikava, various writers as referred to under each of the articles in Part 1 of the Annex.
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GOOD TO REMEMBER:

- Next issue (65): March 2017
- Free electronic copy Can be emailed to whoever wishes to receive the CICC Newsletter. Email an email address to the Editor. Alternatively, a copy can be downloaded free of charge from the church's website above.

GOOD TO DO:

- ✓ Comments on the format and presentation are welcome, email the Editor.
- ✓ Church-related articles/photos for inclusion in future issues are most welcome, email the Editor.
- ✓ Those already on the email distribution list who do not wish to continue receiving a copy of this publication, email the Editor.
- ✓ Feel free to forward on to your contacts and networks.