



Cook Islands Christian Church

Newsletter

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The "Mission House"

CICC Head Office, Takamoa, Rarotonga



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*Next CICC General Assembly,
13-20 October 2013,
Melbourne, Australia*



Members of the Sudanese community in Adelaide, South Australia, with an item during the opening of the 13th Triennial Assembly of the Uniting Church in Australia, July 2012

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CICC NUTILETA 44

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 44. To tatou tuatua aravei, no runga te reira i to tatou to te tangata nei autu anga ki rungao i teiane ai, mei ta 1 loane 5.1-5 i akakite:

“Ko tei akarongo e ko lesu te Mesia mou, kua akaanauia aia e te Atua; e ko tei anoano i tei akaanau ra, te anoano katoa ra ia i tei akaanauia e ia ra. Teia te mea i kite ei tatou e te aroa nei tatou i te tamariki a te Atua, kia inangaro tatou i te Atua, e kia akono i tana au akaueanga. Teia oki te inangaro i te Atua, ko te akono i tana au akaueanga, kare oki tana au akaueanga i te mea teiaa. Ko ta te Atua oki i anau ra, te vi nei teiane ai iaia, teia te mea i vi ei teiane ai, ko to tatou akarongo. Koai te tangata i vi ei teiane ai iaia, mari ra ko tei akarongo e ko lesu te tamaiti a te Atua?”

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 i 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 (personal profiles, history, etc.) – te ka riro ei pumaanaanga kia tataua. Tei runga katoa ratou i te website a te CICC, koia te www.cicc.net.ck.

2. NGUTUARE OU NO TE CISNOC

Ite Paraparau ra 28 no Tiunu, kua raveia tetai akonoanga orongaanga tikaanga ki te putuputuanga tarekareka tipoti o te Kuki Airani nei, koia te Cook Islands Sports and National Olympic Committee (CISNOC), no te taangaanga atu i tetai tuanga enua i Tepuka, Nikao, ei opati no teia putuputuanga. Kua raveia teia i rotopu i te CICC te atu enua, te kavamani, e pera te CISNOC. Kua mata iatu te CICC e te Tekeretere Maata, Nga Mataio, te CISNOC e te tauturu peretiteni George Paniani raua ko tona Tekeretere Rosie Blake, e pera te kavamani kua tae mai te minita o te tarekareka Mark Brown. Kua tae katoa mai tetai au mema e te au kumiti o te CISNOC tei riro ei kite no teia tainaanga koromotu i rotopu i teia nga taokotaianga e toru.

Kua oronga mai te kavamani e pera te CISNOC i ta raua akameitakianga ki te CICC no tei ariki i te patiangia kia tangaanga raua i te ngutuare o te au puapui i mua ana (old Teachers Training College), ei opati/ngutuare ou no te CISNOC e tona au mangamanga i raro ake i tana tamaruanga. Ka riro teia akanoonooanga tei na rotoia i tetai akatikatiakanga koromotu, ei akatuera i te mataara no te taokotaianga tipoti o teiane ai, i te tuku mai i tetai tauturu ki te CISNOC no taua au tuanga ka rave no te akakoroanga tarekareka tipoti i roto nei i te Kuki Airani. I roto i te karere ta te Tekeretere Maata o te CICC i oronga atu, kua tuku atu aia i te manako e auraka te CISNOC kia akangaropoina i te Atua i roto i te au tuanga angaanga tana ka rave no te anau mapu e pera no te au mema katoatoa i raro ake i tana tamarumaruanga.

Kua angaanga ki runga i te koromotu (lease agreement) te au lawyers o te CICC e pera to te kavamani i mua ake ka taina iatu ei. Tei roto oki i teia pepa te akatakatakaanga o te au mea katoatoa tei anoanoia te CISNOC kia rave, iaia ka taangaanga i te enua tei oronga iatu kiaia e te CICC.



CICC General Secretary Nga Mataio, CISNOC Senior Vice President George Paniani, Sports Minister Mark Brown, CISNOC Secretary Rosie Blake, at the handover of the old Teachers Training College complex in Nikao as the new home of CISNOC. (Photo: Cook Islands News)

3. KARERE MEI TE EKALLESIA NASSAU

Teia te reo o Iesu, KO AU TE MATAARA E TE TUATUA MOU E TE ORA, KARE UA E TANGATA E TAE KI TAKU METUA RA, MARI RA, EI IAKU. (Ioane 14:6). Na roto i teia irava i rauka'i ia tatou tetai araveianga mataora no te mea ko te mataara okotai teia e kite ei tatou i te Metua Atua na roto i to tatou Atua ko Iesu Mesia, i rauka katoa'i ia tatou i te tuatua atu ki tetai e ki tetai, koia oki no te akatupu atu i te anoano o te Atua na roto i te raveanga tatou i tana au angaanga.

Mei a Iesu e okotai nei ki tona Metua, koia katoa te Ekalesia Nassau e taokotai atu nei kia kotou katoatoa, ki te au Ekalesia i roto i te Kuki Airani nei, to Nutireni, pera to Autireria. Kia oraana rava kotou i te aroa maata o to tatou Atua ko Iesu Mesia. Ratou e noo nei i roto i te Punavai Ora i teia tuatau nei, mei te Orometua Ngateitei e te ngutuare katoatoa, te Puapii Maata e te ngutuare katoatoa, pera katoa ki toku au taeake Apiianga Orometua e to kotou katoa, te Tekeretere Maata e te aronga angaanga katoatoa i roto i te opati maata i Takamoa, kia oraana rava i te aroa maata o to tatou Atua ko Iesu Mesia.

Akameitakianga

Te rauka nei iaku i te akameitaki atu i te kumiti akaaere ko ratou tei manako i te iki mai iaku te Apiianga Orometua Casey Poila kia riro naku e tiaki i te Ekalesia Nassau i roto i teia tuatau kare o ratou Orometua. Kua mārama tatou ko te Ekalesia Nassau, mei te akamata mai anga te iti tangata Pukapuka i te noo ki runga i te enua ko Nassau, kare takiri e Orometua no te CICC i tukuia ki reira, mari ua, e au metua Diakono tei riro ei tiaki i te Ekalesia Nassau. Kare katoa te au Orometua Ngateitei o te reira au tuatau i aere ana aravei (tutaka) i teia enua ko Nassau, māri i teia Orometua Ngateitei ou o teia tuatau ko Rev. Tuaine Ngametua (Moutaiki) kua rauka iaia i te aere atu ki teia enua ko Nassau pera katoa te pa enua tokerau katoatoa, i kitea mai ei e, ka inangaroia tetai Orometua ki reira. Noreira, Atawai Wolo Ye Maneke ki te Orometua Ngateitei, Puapii Maata, Uipaanga Kumiti Akaaere ko kotou tei iki mai iaku ei tiaki no te Ekalesia CICC o Nassau nei.

Akaraanga i te Ekalesia

Kua akono meitaki tikai te Ekalesia i to matou taeanga mai ki Nassau nei, pera ki te enua tangata katoatoa, kua takingameitaki tikai ia matou e kua āriki ia matou na roto i te angaianga ia matou ki tetai āka umukai. Mataora tikai te iti tangata i te mea ko te Apiianga Orometua mua teia i rave i te angaanga a te Atua i Nassau nei. Inara, kare ratou e kapiki ana iaku e Apiianga, te kapiki nei ra ratou ia maua ko te tokorua e papa Orometua e mama Orometua. Noatu oki taku patoi ia ratou auraka ratou e kapiki akaou ia maua e papa Orometua e te mama Orometua, no te maata i to ratou rekareka, māro rai ratou i te kapiki ia maua e Orometua.



Angaianga a te Ekalesia (left) e ta te iti tangata Nassau (right) ia maua i tae ki runga i te enua.

Meitaki te au akateretereanga i roto i te Ekalesia. Te rave nei i te pure popongi Varaire e te au pure o te Sabati koia oki to te popongi, avatea e te aiai, mari ua ko te pure Ruitoru kare matou e rave ana i te reira no te rava-kore o te Ekalesia. I mua ana kare e pure popongi Ruitoru e te pure popongi Varaire, i teia tuatau i tae mai ei maua ko te tokorua ki Nassau nei i rave ei au i te pure popongi Varaire.

E uapou ana i te au akaotianga pure aiai Sabati katoatoa. Me oti te uapou, kua apipii imene tuki e te imene Apii Sabati. Kare teia au angaanga e raveia ana i mua, kua raveia ra i teia tuatau nei. No reira te akamata nei te Ekalesia Nassau i te neke ki mua i teia tuatau.

Maata o te tangata i roto i te Ekalesia

Aronga mamaata	11
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Ko te maata tena o te tangata i roto i te Ekalesia i Nassau nei. I roto i te irinakianga, ka maata atu te tangata i roto i teia Ekalesia a teia nga marama ki mua me kare, a teia mataiti ki mua. Kua rava teia araveianga no tatou, ka kite akaou i teia au nuti leta ki mua.



Orometua Ngateitei, Rev. Tuaine Ngametua (left), e te Diakono o te Ekalesia, Aperira 2012, Rakahanga.

Popani

Teia oki taua tuatua nei, ei roto te Atua i te Mesia i te akaongianga i to teiane ai iaia uorai, i te uri kore anga atu i ta ratou ara ia ratou; e kua tuku mai oki te tuatua akaongi ra ia matou nei (2 Korinetia 5:19).

NONO ATU LA WAKALELEI



Tataia e te Apiianga Orometua Casey Poila

4. RA TAEANGA EVANGELIA KI RAROTONGA



E REO ATUA TEI AKARONGOIA. Ko teia te tumu tapura o te pureanga kapiti a te Rarotonga Konitara Ekalesia tei raveia ki te Are Pure Ebenezero o te Ekalesia Ngatangiaa i te Ruitoru ra 25 no te marama Tiurai i topa 2012, ora 6.00pm i te aiai. Kua riro oki e na te Ekalesia Ngatangiaa i utuutu (host) i te ra taeanga Evangelia o Rarotonga nei i teia mataiti 2012.

I muri ake i te tuatua akaaravei a te Tekeretere o te Ekalesia Mauri Toa i te katoatoa, kua aruia ireira te katoaanga o te porokaramu o te reira aiai mei teia i raro nei:

Kura akamaramaanga i teia ra taenga Evangelia	Orometua Ngateitei, Rev. Tuaine Ngametua
Imene akarangianga no teia ra	Ekalesia Ngatangiaa
Imene akatomoanga	Ekalesia Ngatangiaa
Akatapuanga	
Imene Tuki	Ekalesia Matavera
Tatau Tuatua	
Imene Tuki	Ekalesia Avarua
Pure	Koikoi Moni
Imene Tuki no te Koikoi Moni	Ekalesia Nikao
Imene Tuki	Ekalesia Arorangi
Akoanga	Rev. Tereora Viniki
Imene Tuki	Ekalesia Titikaveka
Pure Akaoti	
Imene Akaoti	Ekalesia Ngatangiaa



Ko te akamataanga teia o te pure kapiti a nga Ekalesia e 6 o Rarotonga nei no te akamaaraanga i te taeanga mai o te Evangelia ora a Iesu Mesia ki Rarotonga nei i te mataiti 1823, ka 189 mataiti i teianei. Tei roto teia i te Are Pure Ebenezero o Ngatangiaa.

I roto i te karere a te Orometua Ngateitei e pera ta te Orometua o te Ekalesia Ngatangiaa ki te katoatoa, e maata te au kai i roto tei riro ei pumaanaanga no te katoatoa tei tae ki te reira pureanga. Teia oki tetai au mea puapinga ta raua i taiku ki roto i to raua aereanga manako:

- To tatou ui tupuna kia akameitakiia e kia akamaaraia ko ratou tei ariki i te Evangelia ora a to tatou Atua ko Iesu Mesia e ko ratou tei utuutu ma te akaperepere i taua Evangelia nei i rauka'i to tatou turanga ngateitei e te tiratiratu i roto i te oraanga i teia tuatau.
- Te akapirianga i te aratakianga a te ara Tia o te reira ra (**Genese 32.22-32** – te tuatua no to lakobo kukumianga i te angela i Peniela) ki te tupu tapura, te vaerua e te akakoroanga o te ra taeanga Evangelia. Manea e te matutu tika'i ta raua akapirianga i nga mea nei e toru – Te Reo Tei Akarongoia, tona au aiteanga e te akapirianga tuketuke.
- Te tupuanga o te akonoanga CICC i roto i te Kuki Airani nei e pera tei totoa atu ki nga enua Nutireni e Autireria.
- To tetai au pae tangata oraanga akarongo i teia tuatau, mei te mea atura e kua akavaavaa i te Evangelia e kua tuku i to ratou irinakianga ki te au peu e pera te au meitaki e kitea nei i roto i te oraanga kopapa,

kua akangaropoina i te mato i paoia mai ei tatou te tangata nei. Teia tetai akaraanga i teia aiai, tei konei tetai pae, mei teea tetai pae.

- Ia tatou e akavitata atu nei ki te 200 anga mataiti o te Evangelia ki to tatou basileia, ko tetai akapapu mai anga te reira e te ora nei rai te Evangelia tei apaiia mai kia tatou e ratou i muatangana. Ko te uianga ra ki konei, mei te aa te tu o teia Evangelia a teia au tuatau ki mua? Ka ora uatu ainei te reira? Penei na te uki apopo e pau i te reira. E tuanga ia ra na tatou kia pure e kia akamaroiroi i ta tatou anau i teia tuatau auraka rava kia akamoeia tana Evangelia e ratou e pera ta ratou anau apopo.

Kua ki rai te Are Pure Ebenezer i nga Ekalesia e 6, inara mei tei taikuia i runga nei, kare i pou mai te katoatoa; penei tei te au ngai angaanga, penei kua rokoia te kopapa e te apikepike maki, penei kua tai'i ki tetai au akakoroanga ke, penei e manako-kore. Kia akameitakiia ra te Atua no ratou tei rauka i te akakoromaki kia tae mai rai ki te akakoroanga i akanooia, kare no nga Ekalesia ua e 6, no te enua tangata katoatoa ra.



1



2



3



4

1. Ekalesia Avarua i mua nei, e te Arorangi i muri. 2. Ekalesia Matavera i mua nei, e te Nikao i muri. 3. Ekalesia Nikao. 4. Mapu Ngatangia e imenemene ra i te akaotianga o te pure.

Mei tei akamaramaia i roto i te **tuanga 16** o te **nutileta 43**, kare tei ra 25 Tiurai i te ra orote akaou (public holiday) mei tei matauia i te au mataiti i topa. Ko te ra 6 o Tiurai i te au mataiti katoatoa ta te paramani o te Kuki Airani i akamana i te mataiti i topa 2011 kia riro ei ra no te aronga mana o te basileia. Ko teia oki te ra tei mono (replace) atu i te ra taeanga Evangelia o Rarotonga nei (25 Tiurai) ei ra orote no te katoatoa. Ko te ra taeanga Evangelia o Rarotonga, koia oki 25 Tiurai, e pera te au ra taeanga Evangelia i runga i te au enua katoatoa, ka akamaaraia rai, kare ra te reira au ra i te tuatau orote mei tei matauia i te au mataiti i topa.

Ko tena i reira te tuatua no te ra taeanga Evangelia tei akamaaraia i Rarotonga nei e nga Ekalesia e 6, e pera te akamarama akaouanga i te tauiana o te ture basileia no runga i te ra taeanga Evangelia.

Teia tataanga e pera te au tutu, na te Tekeretere Maata

5. UIPAANGA MAATA NA TE UNITING CHURCH I AUTIRERIA

Kua iki te kumiti akaaere o te CICC iaku kia mata i te CICC ki te 3-mataiti uipaanga maata a te Uniting Church o Autireria tei raveia ki teia oire manea ko Adelaide mei te Sabati 15 ki te Sabati 22 Tiurai 2012. Ko tetai akakoroanga manea e te mako rava atu teia taku i tae, i te tua tika'i o te porokaramuia'anga o te au angaanga tei raveia i te au ra tatakaitai, te tua o te ngai nooanga, katikati, e pera te pere o te apai aere ia matou i te au ra ravarai. Kare rava e ngai e o atu ei tetai akaapaanga ki tei akanooia mai e te Uniting Church in Australia (UCA) no matou mei te au enua mai i vao ake ia Autireria, kia akameitakia te Atua no tona aroa e te takinga-meitaki tei aru i tona iti tangata ki te au ngai katoatoa.

Kua akaruke au ia Rarotonga nei i te Varaire ra 13 no Tiurai, mei Akarana ki Sydney, kua noo poto ki reira no tetai nga ora no te tauiaanga i te pairere, rere akaou atu e tae atu ei ki Adelaide i te ora 1.00pm i te Maanakai. Kia tomo atu au ki vao i te ngai o te au patete tae ou mai ki roto i te oire, te mou nei teia mama i tetai card e toku ingoa i runga tei tataia ki roto i te au leta mamaata ka kite atu koe noatu e, e short-sighted koe mei iaku rai. Teia taku ki teia mama, "E ia, noku oa tero ingoa!" (tuatua papa ra oki au kia marama mai teia mama). Teia tana kiau, "so mai ra to bag ka leva taua ki te wale." (i tuatua papaa katoa mai rai oki aia kiaku). I taua atianga rai, pumaana rava tau ngakau i te kiteanga e, kare au i vaio matiroeroeia ki roto i teia oire a tai au ka tae, ma toku kite-kore e ka akapeea ra naringa e kare e tangata i tiki mai iaku ki te airport. E mamao oki te ara ki Melbourne, te reira tetai maataanga tangata taku i kite e tei matau, e taku ka ringi naringa au i tai'i.

I na, mei te airport maua ki te otera tei akonoia noku. Ia maua i runga i te ara no tetai 20 meneti, kua akaisiisi atu au ki teia mama e kua pera katoa aia i te komakoma anga mai kiau. Kua mataora tika'i ta maua pukaanga e taopenga iora, na runga atu maua i tetai mataara kare tika'i i akakoroia e kia na runga maua. No te mataora oki i te puka anga, ngaropoina takiri i teia mama e ka turn aia ki tera mataara e kare ki tera. Noatu ra te reira, kua mataora au i te au mea tana i uiui mai e pera taku i pau e i uiui atu. E mema teia mama (e grand mother, no reira rai i ngaropoina'i te tapae na runga i te right turn) no tetai Ekalesia o te Uniting Church i Adelaide. Mei teia oki te akanoonooanga i nana mai ei kiaku, kua volunteer tetai au mema i roto i tana Ekalesia e na ratou e tiki ki te airport te au mata no te overseas mai ki te uipaanga a te UCA. E pupu ke ratou tei volunteer no te tiki mai ia matou, e pupu ke tei volunteer i te kave ia matou ki te airport i te tuatau e akaruke ei matou ia Adelaide no te oki mai ki to matou au enua tatakaitai. Ariana, akonei ake ka puka atu ei au i te reira tuanga.

Mei runga i te mataara tano, tarevake, e oti tano akaou, kua tae atu maua ki te otera tei akonoia no matou no te au mata mei vao ake ia Autireira, koia oki te Old Adelaide Quality Inn, penei tona urianga ki te reo Maori, "Otera Taito e te Sumaringa i Adelaide." Paka to maua motoka ko te mama, e teia tana kiaku, "Well my son, there you go, I shall now leave you in the capable hands of the UCA and hotel staff, will see you again later in the week." Teia taku kiaia, "Thankyou grandma, you have a safe drive home, and make sure you take the right turn!" Kua matemate aia i te kata e kua oki atu ki tona ngutuare, ma toku irinaki e kua mataora aia mei iaku i mataora i to maua pukapuka'anga i runga i te ara mei te airport ki te otera. E apinga reka oki naku i te puka ki te aronga pakari i te au ngai taku e aere ra, e maata oki taku au apinga ou e kite maina meia ratou.

Some of the overseas participants to the 13th Triennial Assembly of the Uniting Church in Australia held in Adelaide, 15-22 July 2012.



Kia ngaro atu toku driver, kua tomo atu au ki roto i te opati o te otera no te retitaanga. I to te opati kiteanga i toku ingoa, teia ta te tangata angaanga kiaku, "Mr. Mataio, welcome to Adelaide and to the Old Adelaide Quality Inn, everything have been organised for you, your room number is 121, there is your key, all of you guys from overseas will meet in the conference room at 3.00pm tomorrow Sunday, dinner is at 6.00pm, breakfast at 7.00am, let me know if you need anything." I te au atianga mei teia te tu e manako ana au e, "Eaa ia pakau, mei te mea atura e, e ariki rai taua i te reira atianga poto." Kia tomo atu au ki roto i toku room, karanga te Aitutaki e, "Puuuuuiiiiii te akaieie e," te turanga o te room kore ake to te ariki vaine o Peritane. Kia on atu au i te TV, mei te 20 paa channels e te manako rai i o mai ki roto iaku e, "oh, ka matakite i teia pakau, ko te varenga ua i te akarakara TV, ngaropoina i te akara i te ora e te akakoroanga i tae mai ei ki Adelaide nei." Mei te imene a Tutu Ringiao no runga i te tu meitaki e te kino o teia mea e oa, ka tano rai kia akapiri au i te reira imene ki te TV i te na ko anga e, "*Apinga meitaki te TV, apinga kino te TV, matakite ka kakati e, e veri tara tena.*" Aiai Sabati, kaikai ki roto i te otera, akarakara TV, te openga ia o teia ra.

Sabati 15 i muri ake i te kai ti, kua putuputu mai matou tei tae mai ki Adelaide i te reira tuatau ki roto i te lobby o te otera (kare i pou mai ake i teia atianga, ka tae mai tetai pae i muri ake i te tuaero e pera te aiai), e kua mati atu ki te pure i roto i te are pure o te UCA i waitata mai kia matou, mei tetai 10 meneti aere ua na raro (walk). Kua oti to matou bus i te akanooia ei tari ia matou ki te pure, i te akakiteanga mai ra te driver e, tei tetai tua ua mai te are pure, kua karanga atu matou kiaia e ka walk ua matou. No te anu atu oki tetai, kua manako ireira matou e ka riro to matou walk anga ki te pure i te tamaanaana mai ia matou mei te reva anu. E 3 katoa UCA staff tei noo mai kia matou i roto i te otera no te akapapu e kare e au tai'i me kore manamanata e aravei mai kia matou. Ko tetai i teia au taeke ko Bruce Mullan, koia te mata o te UCA tei tae mai ki ta tatou ta te CICC uipaanga maata i te mataiti 2009, kua noo aia ki roto i te Ekalesia Arorangi. Kotou tei noo ki Arorangi i te reira tuatau, ka maara ia kotou a Bruce, e taeake meitaki no te Mou Moni Maata, Oki Teokoitu.

I na, tae atu matou ki te pure i roto i teia Ekalesia tona ingoa ko te Brougham Place Uniting Church. Tena te au tutu i raro nei. Manea te raveia anga mai ta ratou porokaramu pure. Ko te mea tumatetenga ra, mei te maataanga o te au are pure o te papaa i Nutireni e Autireria, e aronga mamaata e te pakari ua te tomo ana ki roto, ngorengore te mapu. Noatu ra te reira, kua riro to matou pure kapitianga ei apai mai i te vaerua inangaro e te taokotai ki teia Ekalesia i te akaokianga i te akameitakianga ki te Atua no tei arataki ora mai ia matou ki Adelaide nei e te topirianga ia matou ki tona iti tangata i roto i teia Ekalesia no te akamorianga iaia. Kia oti te pureanga, kua aere pouroa matou ki roto i te hall o teia Ekalesia no ta ratou arikiirianga ia matou. Tuketuke te kai kare e pou i te kai. Kua kai e kua pukapuka ki te au mema o teia Ekalesia. No te mataora i te araveianga ki to te Atua iti tangata, kua pou rai tetai rua ora ia matou i roto i te hall. Te tikaanga tika'i oki me oti te kaikai kua akaea rai ka oki ki te wale. Kare teia, puka uatu rai, e oti iora tari akaou mai te au mema o teia Ekalesia i te kaope/ti biscuits ki runga i te kaingakai no te mea kare e tangata i inangaro i te oki vave. E atianga ra to te au mea katoatoa, e kia tae ki te openga o te araveianga, kua oronga iatu te reo akameitakianga kia ratou e tetai mema o matou tei tae atu. Mei reira, ki runga i te mataara, e walk atura ki to matou otera.



Sunday service at Brougham Place Uniting Church, Adelaide

I te ora 3.00pm i taua aiai Sabati ra, kua putuputu matou te au mata no vao mai ia Autireria ki te ngai okotai i roto i te otera no te akakoroanga tei tuatuaia i roto i te reo papaa e, "orientation," koia oki kia kite matou e koai matou mei vao mai ia Autireria (introduction of overseas delegates), e pera kia akamaramaia mai e te aronga angaanga o te UCA kia matou no runga i te au akanoonooanga o te uipaanga maata; te porokaramu a te katoatoa, te porokaramu takake no matou no vao mai ia Autireria, e tetai atu au akateretereanga tei akakoroia no matou. Ko te vaerua ki konei koia oki kia rauka ia matou i te taangaanga meitaki i teia tuatau i roto i te uipaanga maata, kia kite matou i te tu o te akateretereiaanga a te UCA uipaanga maata, e kia rauka ia matou i te kite i te tu o te oraanga o te iti tangata o te Atua i roto i teia oire ko Adelaide, e pera kia ngoie ua ia matou i te komakoma atu ki te au taeake Aussie i roto i te uipaanga maata. Ko matou oki no vao mai ia Autireria, mei te 40 matou i te katoatoa, e ko ratou mei Aussie mai i roto i te uipaanga maata, kua vaitata ki te 400.



*Opening
of the 13th
Triennial
Assembly
of the
Uniting
Church in
Australia,
15-22
July
2012,
Adelaide
Entertain-
ment
Centre,
South
Australia*



I te aiai Sabati ora 6.00pm, kare matou i kaikai ki roto i te otera, kua tuaia ra matou ki roto i te au mema o tetai Ekalesia UCA rai i Adelaide (kare ko ta matou i aere ana ki te pure), na ratou i apai ia matou ki te ngai kaikai (restaurant) i te pae ua mai i te otera. Ko te Ekalesia oki teia a te mama i tiki mai iaku ki te airport. Mei teia te tu o te akanoonooanga, kua aere pouroa matou ki roto i teia restaurant tinito, e kua tuaia matou na runga i te au kaingakai tatakita. Ko maua ko te mata mei Niue mai ko Arthur, okotai o maua kaingakai e teia nga metua akangaroi (retired minister & wife). Kua kite ua oki tatou i te tu o te maataanga o te aronga retire, kare e pou te puka. I na kua puka e kua puka, te kaikai nei, te puka nei. Mataora tika'i i te akaariarianga manako (sharing of experiences) no runga i te au tumu manako tuketuke; to te akonoanga akamorianga, to te enua, kopu tangata, kavamani, ngai angaanga, kimi puapinga, tupuanga mai o te Evangelia i Atuireria e pera to te Pacific, e te vai atura. Reka te kai tinito, reka katoa te puka, kapiti teia nga mea e rua, too good i te reo papaa. Kare a maua ko toku taeake akapouanga no te mea kua akonoia rai e na teia au metua e utuutu ia matou. Kia akameitakiia te Atua no tona aroa tumatetini tei na roto mai i tona iti tangata.

Mei te ngai kaikai matou ki te Adelaide Entertainment Centre kare no te tamataora, marira no te akatueraanga i te uipaanga maata a te UCA e pera te akatinamouanga i tona peretiteni ou. Na te au metua rai i kaikai kapiti ei matou, i apai ia matou ki te reira akakoroanga. Kia aere matou na runga i te motoka o te nga metua akangaroi, maara mai iaku te mama i tiki ake iaku i te airport i te na runga anga maua i tetai mataara ke, no reira kare au i puka maata roa ki te nga metua, ko te tupu akaou akonei te reira tai'i. Aere atu koe e po teia e aere nei matou, ka inangaro rai koe kia tae meitaki ua ki te ngai tei akakoroia. Kia tae atu matou, kua vaitata te hall i te ki, kua rauka mai te ngai nooanga, kua noo marie ki raro ma te tapapa atu i te porokaramu o te reira aiai.

Mei tetai 2 ora te roa i te porokaramu o te reira aiai. No te oraora ra o te au tuanga tei raveia e te kairoiro te au aitamu ki roto i te porokaramu, riro atura ei akaiti mai i te roa o te aiai. Manea te au tuanga tei raveia mai (akara ki te au tutu i runga nei). Ko te maatamaata i teia ngutuare, mei te 2 taime i te National Auditorium i Rarotonga nei, kotou tei kite i te Are Karioi Nui i Avarua nei. Kia oti te akakoroanga o te reira aiai, kua kave iatu au e toku taeake Niue ki te “Otera Taito e te Sumaringa i Adelaide” e te nga metua rai tei kaikai kapiti matou e tei apai ia maua ki te akatueraanga. Kua tae matou ki te are tapaeanga ma te meitaki e te au, ko te openga ia o teia ra.

Monite 16, ko te ra mua teia o te uipaanga maata a te UCA tei raveia ki roto i te conference hall o te Grand Chancellor Hotel i roto i te CBD (central business district) o Adelaide. Mei tei taiku iatu i runga nei, matou e 40 mei vao ake ia Autireria, kapiti iatu kia ratou rai mei roto ia Autireria, tei runga i te 400 te katoatoa. Manea te akanooia anga te ngai o te uipaanga, kua tuaia te katoatoa na runga i te au kaingakai takitai, e 10 i runga i te kaingakai okotai. I roto i teia tareanga, kua tuaia matou mei vao mai ia Autireria e rua i runga i te kaingakai okotai, kapiti atu ki te 8 au mema mei Autireria mai, ko te ngauru ireira ia matou. Tera oki te aiteanga, kua kairoiroia matou ki te papaa kia rauka ia matou e ratou i te pukapuka uriuri manako no runga i to matou turanga e pera to ratou. I taku akaraanga, e mako tikai teia akatereanga. Naringa paa kare i peraia, kua noo paa ireira matou mei vao mai ki te ngai okotai ma te kore e kapiti atu ki te papaa.



Venue of the 13th Triennial Assembly of the Uniting Church in Australia, Grand Chancellor Hotel Conference Centre, Adelaide, South Australia

I te tuatau o te akaaraveianga i mua ake ka akamata tika'i ei te uipaanga, kua ikia mai e 3 i to matou pupu mei vao mai, kia tuku i to matou reo akaaravei ki te katoatoa. Kua ikia mai te Orometua Wilfred Kurepitu o te Uniting Church in the Solomon Islands ei mata no matou no te Pacific mai, tetai taeake no India mai ei mata no Asia, e pera tetai no Zimbabwe ei mata ia ratou no Africa mai. I muri ake i teia akaaraveianga e ta te kaingakai i mua pauanga mai, kua akamata ireira te uipaanga. Mei ta tatou i matau, kua akaraia e kua uriuria te au ripoti a te aronga mou taoanga te tetai atu au ripoti tei inangaroia te uipaanga maata kia uri.

Ko tetai tu akatereanga uipaanga ta matou i kite e tei rekaia matou i te akaraanga koia oki te taangaangaia anga e 2 tu kati kara (coloured cards, orange & blue). Me e ikianga tetai no runga i te au tumu manako, ka taki te au mata katoatoa (eiaa matou mei vao mai) i teia nga kati ki runga; orange no te ariki i te tumu manako me kore tamanakoanga, blue no te patoi me kore ka anoano te reira mata i te tuatua. Ko te mea umere koia oki noatu e okotai me kore nga mea blue card ua te ka takia ki runga, ka oronga rai te tiemani i tetai tuatau no te reira au tangata kia tuatua. Ko ta tatou oki i matau, te tika a te maataanga. I na no teia ta matou i kite, kua pati atu ireira au i to matou akaaere me ka rauka tetai tuatau no matou kia komakoma ki tetai akaaere o te

uipaanga no runga i te tu o ta ratou akatereanga uipaanga, e te ui marama atu no runga i te anauanga mai o te card system. Kua rauka mai teia tikaanga i te ra openga o te uipaanga, Varaire ra 20, i mua ake ka topiri ei te uipaanga. Kua putuputu matou mei vao mai ki te ngai okotai ma te uriuri manako ki te vaine nana i anga i teia tu akatereanga uipaanga, koia a Dr. Jill Tabart, i mou ana aia i te taoanga President o te UCA. Kua oronga katoa mai aia kia matou te internet address e rauka'i ia matou tetai copy o te UCA Manual for Meetings, tei roto oki i teia tataanga nana te au mea katoatoa tei anoano matou i te kite no runga i te akatereanga uipaanga a te UCA. I taku akaraanga, te vai ra tetai au ngai o teia manual ka tano ki roto i te akateretereanga uipaanga maata a te CICC. Ka akarakara ra te kumiti akaaere i teia na mua.

I te tuatau o te lunch i roto rai i te otera Grand Chancellor, kua riro te reira ei tuatau akarongorongo atu anga no te katoatoa i tetai nga vaa tuatua tei oronga mai i to raua manako no runga i te tumu manako; "The Changing Face of Christianity," (lunch-time presentations). Okotai Orometua mei China mai kua akamarama mai i te au tauiaanga e tupu nei ki tona basileia no runga i te tupuanga o te Evangelia a to tatou Atua ki runga i te reira enua. Kua marama oki tatou e ko teia te enua tare tangata maata rava atu i roto i teiane ai. I runga i teia enua e Bhuddist te maataanga ia ratou, kare i te Keresitiano. Kia akameitakia ra te Atua te kitea atura te tupuanga mai ki te maata te irinakianga Christianity i runga i te enua. Te rua o te vaa tuatua ko te Orometua Tevita mei Tonga mai. Kua akaari mai aia i te au tauiaanga e tupu ra ki tona enua, tei vaitata katoa tetai pae ki te tupu nei i roto i te CICC, mei te topa o te numero tangata irinaki ki te Atua, e te au tai'i o te oraanga tangata (social problems partly related to people no longer believing in the Lord). Kua akaoti atu teia tuanga na roto i te uiuianga. I muri ake i teia kua oki atu te au papaa ki roto i te ngai o te uipaanga.



Lunch-time presentatons include; the impact of climate change in Tuvalu and Zimbabwe, status of Christianity in Tonga and China, women advancement in Fiji and East Timor. The sessions were convened in "Olly's Room," one of the conference rooms at the Grand Chancellor Hotel Conference, Adelaide.

Matou mei vao mai kare matou i oki ana ki roto i te ngai o te uipaanga, kua akanooia mai ra matou ki roto i tetai room no te uriuri manako atu ki tetai o te au akaaere o te UCA no runga i tetai au tumu manako e riro nei i teia tuatau ei manamanata ki te au basileia i roto nei i te Pacific, Asia e pera a Africa. Ko matou mei te Pacific mai, ko ta matou tumu manako i uri ei koia oki te Deep Sea Mining, te tikianga mai i te meitaki mei raro i te moana ei akapuapinga i te oraanga kopapa nei. E tumu manako maata teia te ka arapaki katoa mai kia

tatou i te Kuki Airani nei. Ko te manamanata koia oki te au tu kaui ka tupu mai ki te natura e ki te oraanga tangata me kare teia kimianga puapinga e raveia ma te mako e te meitaki. E aka manamanata oki tei tupu ki runga i te au enua tei rave takereia teia angaanga, meia Papua New Guinea. No reira ko te karere, auraka e rere ua ki roto i teia angaanga ma te kore e akara meitaki, ko te too late to be sorry aea a teia au ra ki mua.



Small-group discussions on selected topics.

I muri ake i teia ra roa (after a long day) i roto i te reo papaa, kua mati atu matou (overseas participants) mei te Grand Chancellor Hotel ki te Pilgrim Uniting Church no te tua o te kopu, mei tetai 10 meneti walk. I na i konei, kua arikirikiia mai matou e te au mema o teia Ekalesia, ko tetai manga oki teia o te UCA mei ta matou i aere i te Sabati i topa. I mua ake matou ka kaikai ei, kua aere atu matou ki roto i to ratou are pure no te akarakara ia roto, kua riro katoa tetai mema o ratou i te tua mai kia matou i te tua tapapa o teia Ekalesia. Kia oti, kua oki mai matou ki roto i te hall no te kaikai. Tei runga i ta ratou kaingakai te au meitaki o te enua, to te mareva e pera to te moana, e au meitaki katoa anake mei ko mai i to tatou Atu, tana i akameitaki i teia Ekalesia nana. Ia matou i kai, kare matou i akamaara atuna i to te ngutuare tei matauia e tatou i te kai i tetai au atianga, mei te laisi, tiopu tomati, pinapi taakariia, e te vai atura. Tei runga oki matou i te kaingakai a te papaa, no reira ka akanooua te manako ki runga i tei orongaia mai kia matou. Kia oti matou i te kaikai e pera te au akaariarianga tuatua akameitaki, kua oki atu matou ki te "Otera Taito e te Sumaringa i Adelaide nei," na runga i te bus, e ko te openga ia o teia ra.

On the road again (left) going home after dinner at the Pilgrim Uniting Church (right)



Ruirua 17, ko te rua teia o te ra uipaanga. Kia oti te kai ti i to matou otera, kua bus atu matou ki te Grand Chancellor Hotel. Kia oti te pure ngutuare, kua neke atu matou overseas participants ki tetai room tei akonoia no matou, no te mea te au manako tei uriia i roto i te uipaanga, kare e tano kia matou. Kua taangaanga ra matou i teia atianga no te uriuri manako atu no runga i tetai atu au ngai e riro nei ei manamanata ki te au enua i vao ake ia Aussie, e tei riro ei akara matatioanga na te UCA, mei te tai'i o te kavamani vaeau o Viti, te tipupu rakau (logging) i te Solomon Islands e Papua New Guinea, te inangaro o te Tahiti e to New Caledonia kia riro e na ratou rai e akatere ia ratou, e te vai atura. I mua ake i te lunch, kua patii mai matou kia tomo ki roto i te uipaanga no te akarongorongo atu i te au tuatua a te au mata o te UCA te ka tu no te taoanga President, e toko 5 oki ratou i te katoatoa. Ko tetai akateretereanga ikianga teia tei akara matarikiia e matou mei vao mai, e mea ou oki teia kia matou. Mei teia oki te tu, ratou e oro nei, kua neneiia ratou i nga ra i mua atu i te paupauanga i te au uianga tei orongaia kia ratou, e i teia atianga kua akaariia te video ki te katoatoa kia kite te katoatoa e koai ma teia e oro nei, eaa to ratou turanga, eaa ta ratou ka rave, eaa ratou i manako ei no te tu, e te vai atura ta ratou e akamarama nei ki roto i te video. Ko te akatereanga oki i konei, ka raveia te ikianga i te ra i muri ake (Ruitoru), e ka akakiteia ki te katoatoa e koai te President o te UCA no nga mataiti 2015-18.

Kia oti nga video e 5 i te akaariia ki te katoatoa, kua oki akaou matou ki te ngai o te lunch. E rua akaou vaa tuatua tei tuatua mai ki te katoatoa no runga i te tumu manako tei orongaia kia raua kia akateateamamao, koia oki "The Power of Women & Girls." Ko te vaine mua, i angaanga ana aia na te Pacific Theological College i Fiji, tei Sydney ra i te ngai e noo nei i teia tuatau. Kua tuatua mai aia no runga i te turanga o te vainetini e te anau tamaine mapu iaia i Fiji e pera tana e kite nei i Aitureria nei. Mei ta tetai au vaine e umuumu nei kia maranga mai te turanga o te vainetini ki runga, kua na reira atu rai tona manako i te akamaroiroiaanga i te vainetini kia aere uatu rai ta ratou kimianga puapinga ki mua i te au ngai katoatoa, te tua o te kopapa e pera to ratou turanga i roto i te Evangelia. Mako ua tona aerenga manako, kia akamata ra aia i te akavaavaa (run down) i te turanga o te tane, kua riro ia ei ukikianga vaevae na te au tane tini e akarongorongo ra iaia, na kotou e akatae atu ki te openga. Ko te rua o te vaine tei tuatua mai, no East Timor mai, no runga i te au ravenga kimi puapinga a te au mama i tona basileia (small business enterprises). Manea tika'i ta teia vaine i oronga mai, kare i papakitai te manako, kare katoa e ukikianga vaevae, kua leleia te au mea katoatoa i na tera reo ei.



Dinner at the Pilgrim Uniting Church for representatives of the overseas partner churches of the Uniting Church in Australia.

Kia oti teia nga vaine i te tuatua, kua oki atu te au papaa ki ta ratou uipaanga, kua piki matou ki runga i te bus, leva atu ei ki tetai Ekalesia o te UCA koia te Woodville Gardens Uniting Church, mei tetai 15 meneti te mamao mei te ngai o te uipaanga. Kua araveia mai matou e te Orometua o teia Ekalesia e pera tetai o tona au mema (e ora 2.00pm teia, tei te angaanga moni tetai au pae mema). Mei te 15 au mema tei tuoro mai ia matou. Te angaanga mua teia raveia, kua noo matou ki raro no te akarongo atu i ta te Orometua karere kia matou, e mama teia tei roto paa tona mataiti i te mid 50s. I na kia tuatua aia, teia matou e manako nei e penei e 5 me kore 10 meneti kua pou tona manako. A kia aere ra tana au tuatua, eaa ia pakau, maara mai iaku te tuatua tei na ko mai e, "aere te ra." Kia akara ake au i tetai o toku au taeake, te akaaroa, kua varea e te moe, papu no te varenga akarakara TV i te po e marama ake teia ra. Te akamea ngororo ra tetai, tukia atu e au kia ara mai, ko te manako mai te au taeake Abo e koau tera e ngororo ra. Mei tetai 1 ora i muri mai, i te akaotianga te mama i te tuatua e i te akakiteia anga mai e kaikai time, a i pokarakara'i te katoatoa ia matou. Kua manako paa oki teia au taeake Abo e kua pokarakara matou no te reka i te tuatua a te mama, kare ra ratou i kite e kua pokarakara matou no te mea kua tae ki te openga o tana tuatua e kua tae ki te tamaa time i na te Tahiti ei. I na kua kua katikati matou e kua pukapuka atu ki te au taeake ma te au tuaine o teia Ekalesia.





Ko tetai mea umere i roto i teia Ekalesia koia oki i vao ake i to ratou are pure, e vegetable garden tetai, tuketuke te kai i roto, ta ratou i akatupu ei tauturu i to ratou au mema e tetai uatu tei ngere i te kai, tena te au tutu i runga nei. Kia akara au, ko tetai porokaramu meitaki rava atu teia tei akatupuia, ka tai nei aku ngai akamorianga i kite e kua koropinia ki te aua kai. Teia oki te akamaramaanga a tetai mema o teia Ekalesia, e maata te au mema e aere maina ki teia Ekalesia kare e meitaki ana to ratou turanga i te ngutuare, low income families, e riro ana ireira teia vege garden ei tauturu ia ratou i te ngutuare. Manea tika'i te vaerua e te akakoroanga i muri i teia project, kia akameitakiia te Atua e ratou tei akamata i teia akakoroanga.

Kia pou tetai 3 ora ia matou ki rotopu i teia Ekalesia, kua bus atu matou ki tetai akaou Ekalesia tona ingoa ko te United Aboriginal & Islander Christian Congress (UAICC) i roto i te suburb ko Salisbury i Adelaide rai. Ko te UAICC, koia tetai manga o te Uniting Church, e maata te au Ekalesia i raro ake i tana tamaruanga i runga i te enua ko Australia. Mei ta te ingoa e akataka maira, ko te maataanga o te tangata e aere na ki teia pure e au iti tangata Aboriginal rai i Autireria. Ko tetai Ekalesia mataora teia ta matou i tae. Kia tae atu matou, te tunutunu iku kangaroo (kangaroo tails) nei tetai au mama Abo i vao ake i te are pure. Ko teia ta ratou e tunutunu nei i na to ratou akaaere mai ei kia matou, koia oki ko tetai teia ta matou ka kai i muri ake. I taua atianga rai, maara roa mai iaku te potonga steak taku i kai ana i tera atu ra, e toku uiuianga kiaku uarai e, penei tei mua atu te reka o te iku kangaroo i to te steak. Ka tiaki uatu oki me tae ki te atianga o te kaikai. Me kare kotou e irinaki, tena te au tutu i raro nei no te akapapu.



Some of the Aboriginal mamas of the United Aboriginal & Islander Christian Congress – Salisbury branch, Adelaide, bbqing kangaroo tails as part of their welcome dinner for the overseas participants to the UCA assembly. The kangaroo carcasses, according to the mamas, are processed by pet food processors for sale.

Mei vao matou i te ngai e bbq ra te au mama, kua tomo atu matou ki roto i to ratou are pure, tei taangaanga katoa ratou ei hall no te au akakoroanga o te Ekalesia. I konei, kua tuoroia mai matou e te Orometua tiaki i teia Ekalesia, e pera tetai o tona au mema. I teia atianga kua piri mai te au kuki i vao ki roto i te taokotaianga.



BBQed kangaroo tail (a delicacy) tasting by overseas participants (above), and entertainment at the UAICC in Salisbury, Adelaide (below).

Kia oti te tuatua a te Orometua, kua patia mai matou katoatoa kia komakoma ma te akakite kia ratou i te ngai i aere mai ei matou. I muri ake kua pati akaou mai te Orometua kia piri matou ki roto i ta ratou au peu tamataora na roto i te akaari atu anga kia ratou tetai au akatutuanga no roto mai i to matou au enua. I na kua rave maroiroi te maataanga o te au mata i roto i to matou pupu, e kua riro ia ei mataoraanga no te katoatoa. Kia oti te tuanga o te tamataora, kua kaikai te katoatoa. I runga i ta ratou kaingakai te au kai tuketuke a te Abo, e pera katoa nga iku kangaroo ta te au mama i bbq i vao, mei tei akamaramaia i runga nei. Mei taku i taiku atu i runga nei, ko tetai atoroanga Ekalesia mataora teia ta matou i kite. Mei ta tatou i matau, e mea mataora rai i te araveianga i to te Atua iti tangata i te au ngai katoatoa e aereia ana e tatou. Mei konei matou ki te "Otera Taito e te Sumaringa i Adelaide," ko te openga ia o teia ra Ruirua.



Ruitoru 18, ko te toru teia o te ra uipaanga. Kia oti te kai ti i to matou otera, kua bus atu matou ki te Grand Chancellor Hotel. Kia oti te pure ngutuare i te apa te ora 9, kua walk atu matou ki te ngai ka aru atu ei matou i te tram ki tetai suburb i te pae tai tona ingoa ko Glenelg. Tetai uatu kare i kite, ko teia mea e tram, oro atu rai aia e mei te cross i rotopu i te bus e te train. Ka na runga aia i te mataara o te rerue, a roto ra iaia mei te akaraanga rai o te bus. Mei tetai 45 meneti i tae ei matou ki teia suburb. Te ngai mua ta matou i tapae i roto ia Glenelg koia oki te Ekalesia St. Andrews Uniting Churh. I roto i te hall o teia Ekalesia, apa e ngai okookoanga au apinga mama te moni, Opp Shop me kore opportunity shop i te reo papaa; tetai apa e soup kitchen, e ngai kaikai tei akatakaia no te aronga putaua kare takiri o ratou ngutuare, tetai pae e noo ana ki roto i te au ngai inangaro-koreia e te tangata kia noo.

I roto i te akamaramaanga a te Orometua o teia Ekalesia, kite atu ireira matou i te oonuanga o te vaerua e te puapinga maata o ta teia Ekalesia e rave na no te iti tangata tei rokoia e te tumatetenga/manamanata o te oraanga kopapa nei. Ka akaaite au i ta teia Ekalesia e rave nei mei ta te tangata Samaria tika'i i aroa i te tangata tei rave kinoia i runga i te mataara e te au keikeia. Aue te pumaana o te ngakau i te kite mata anga i teia tu vaerua inangaro i te tauturu i tetai uatu tei topa te turanga ki raro rava. Te maataanga ia ratou e tapae nei ki teia ngutuare kia rauka tetai apinga katikati e pera tetai atu au tauturu ke, e au tangata kare o ratou pirianga ki teia Ekalesia, tera oki te aiteanga, kare ratou i te au mema no teia Ekalesia St. Andrews. Kia oti te reo tuoro e te akamaramaanga a te Orometua kia matou, kua kapu vai matou kinaki ki te keke, kia akameitakia te Atua. I muri ake, kua na roto atu matou i to ratou are pure i te pae mai no te akarakara ia roto, tena tetai au tutu i raro nei.



St. Andrew's Uniting Church, Glenelg, Adelaide, South Australia

Mei te St. Andrews kua walk atu matou na roto i te shopping centre o Glenelg ki te konitara opati o te Glenelg and southern area, koia oki Glenelg City Council office. Tei te pae teia ngai i te tai, te ngai i uru mai ei ki runga i te maro te au papaa mua ki South Australia. Kua tuoroia mai matou e te Mayor o Glenelg ki roto i tona chambers e i muri ake kua katikati kapiti matou kiaia. Manea tika'i te porokaramu tei akonoia no matou i roto i tona opati, tena te nga tutu i raro nei no to matou tere ki reira.



Historic building containing relics of the early settlers to South Australia which also houses the Glenelg City Council Chambers (left), Mayor of Glenelg hosting the visitors to morning tea (middle), monument for the early settlers to South Australia.

Mei Glenelg matou, kua oki mai ki te ngai o te uipaanga na runga rai i te tram, tae atu i te ora ai ai. Kia tae atu matou, manga akangaroi, e oti kua billet e kua apai iatu matou e tetai au mata i roto i te uipaanga ki te kaikai (dinner) i roto i te au ngai kaikai (restaurants) i te pae mai i te Chancellor Hotel. Ko toku taeake tei apai iaku ko Rev. Dr. Andrew Williams, koia te secretary o te UCA Synod o te NSW e te ACT. Kia ui mai aia kiaku e mei te aa te tu o taku ngai kaikai ka inangaro, kua karanga atu au e, “aere ua koe.” I na, tapae atu maua ki roto i tetai restaurant Mexican, ko toku kai mua anga te reira i te kai a teia iti tangata, tena oki tei raro uake ia USA a Mexico. Kia oti te kaikai, tei runga i te bus, ki te wale, ko te openga ia o te toru o te ra uipaanga. Iaku i takoto ki runga i te roi, teia taku kiaku uorai, “te mako nei teia ngai angaanga.”

Paraparau 19, ko te a teia o te ra uipaanga. Kai ti ki to matou ngai nooanga, e kua bus atu ki te otera e raveia ra te uipaanga. Kia oti te pure kapiti ki te katoatoa (devotion), kua piri atu matou ki roto i te uipaanga i te popongi no te mea ko te au tumu manako tei uriurii e te uipaanga, e pirianga to tetai pae ia matou mei vao mai ia Autireria, koia te tumu manako o te iti tangata e aere nei ki Autireria i te kimi puapinga e te ora no ratou no te mea kare o ratou turanga matutu i roto i to ratou auorai au basileia (refugees/asylum seekers entering into Australia), mei tetai o te au enua i Asia, te tuatua o te deep sea mining mei tei taikuia i runga nei, te turanga ngaueue e te papu-kore o te au aronga akatere i te basileia (political instability), te au ravenga kimi puapinga e riro nei i te takinokino i te natura, te anoano o tetai au basileia meia Tahiti kia riro e na ratou rai e akatere ia ratou (self determination), e te vai atura, e pera te turanga o te UCA i roto i teia au ngai e riro nei i te akatai'i i te oraanga tangata i roto i te Pacific. Kua riro teia tuatau no matou i te akarongorongo atu anga i te au aereanga manako, ei kite oonu atu anga no matou i te turanga o teia au tai'i e te inangaro i roto i te au basileia tatakita tei o ki roto i teia au turanga. Teia ireira tei patii mai kia matou, kia riro te akonoanga Evangelia ei vaa i te akakiteanga i tei tau kia raveia, ki te au ngai tei anoanoia, mei te kavamani, taokotaiana i vao ake i te kavamani, e pera te iti tangata.

I muri ake i te kaikai (lunch), kua putuputu akaou matou mei vao mai ia Autireria ki te ngai okotai no te tuatau openga no te uriuriana ki te au akaaere o te UCA no runga i to matou pirianga kia ratou, e eaa te turanga o teia pirianga no te tuatau ki mua. E mea puapinga kia kite tatou te CICC e te vai nei te tauturu i roto i te UCA te ka rauka ia tatou i te pati me anoano tatou. Teia tetai nga akaraanga, te puapii akatangi (music teacher) tei aere maina ki Rarotonga nei i te mataiti 2010, e pera te vaine no te akonoanga i te au mea taito (archivist) tei aere mai ki Takamoia nei i roto ia Me i teia mataiti 2012, tena te tuatua tei roto i te nutileta 43. E maata te au ngai tuketuke te ka rauka i te UCA i te tauturu mai ia tatou. Teia ra te akanoonoanga, na ratou e tutaki i te patete e te allowance o ratou te ka tukuia ki vao, na te au akonoanga e akanoo i to ratou au ngai nooanga.



Some of the Aboriginal art works hanging on the walls of UCA parishes visited during the 13th Triennial Assembly of the UCA, Adelaide, July 2012.

Ora 5.00pm, mei te ngai matou o te uipaanga kua bus atu matou ki te arikirikianga a te UCA President, Rev. Andrew Dutney, tei oronga aia ki tetai Ekalesia rai o te UCA i Adelaide kia host mai ia matou no vao mai ia Autireria. Tae atu matou i te ora 6.00pm, e kua tae katoa mai aia e tetai o te aronga mou taoanga i runga i te kumiti maata o te UCA. I roto i teia arikirikianga, kua akatakaia tetai atianga no matou tatakita mei vao mai ia Autireria kia aravei ma te pukapuka ki te President o teia ra e pera te President-elect te ka mou i te taoanga e 3 mataiti mei teia atianga me uipa akaou te UCA. I muri ake kua rave mai te au mema o teia Ekalesia i tetai nga imene tamataora ia matou tei tae ki teia akakoroanga. Kia oti, kua raveia te au tuatua akameitaki, meia ratou tei ariki mai ia matou, e tei ikiia i rotopu ia matou kia tuatua atu. Kua riro teia ai ai ei mataoraanga no te katoatoa i teia tei raveia no matou. Kare atu oki e tumuanga ke marira ko te aroa o to tatou Atu tana i vaio mai ki tona iti tangata i te au ngai katoatoa kia aroa atu tetai ki tetai i te au atianga e aravei ei raua. Mei konei matou, ki runga i te bus, leva atu ei ki te “Otera Taito e te Sumaringa i Adelaide,” ko te openga ia o teia ra.



(Left): members of one of the UCA branches in Adelaide entertaining the dinner guests. (Right): Host for the evening dinner in honour of the participants from the overseas partner churches of the UCA. UCA President Rev. Dr. Andrew Dutney, with an Elder of the United Aboriginal & Islander Christian Congress, the latter also a member of the UCA.

Varaire 20, ko te rima teia o te ra o te uipaanga, te waitata nei ki te openga, kua akamata te manako i te akara atu ki te atianga e akaruke mai ei ia Adelaide no te hoki atu ki te wale. Kai ti, runga i te bus, ki te Grand Chancellor Hotel, te ngai o te uipaanga, pure ngutuare (devotion) ki te katoatoa, e oti kua akaatea mai matou te au mata mei vao mai ia Autireria no te uipa atu kia Dr. Jill Tabart, te tuaine taku i taiku atu i te tuanga mua o teia ripoti e nana i anga i te ture akateretere uipaanga a te UCA. E uipaanga pupainga teia i te kiteanga atu matou i te au ravenga ou e taangaangaia nei e te UCA no runga i te raveanga o tana au uipaanga mamaata. Te kite atura au i tetai au ngai ka tano kia taangaangaia ki roto i ta tatou nei akonoanga CICC, na te tuatau ra te reira e akatupu me kua tikaia e te maataanga.

I te ora 12.15pm, kua topiri akaou atu matou ki roto i te uipaanga a te katoatoa. Ko te tuatau teia tei akatakaia no matou mei vao mai ia Autireria kia oronga i to matou reo akameitakianga e te veevee aroa ki te katoatoa no te mea te waitata nei te ora no te tatakake. I te Ruitoru i topa, kua taiku mai to matou akaaere e naku e mata ia matou mei te Pacific mai no te tukuanga i te reo aroa, e nga tangata ke te ka mata ia Asia e Africa. Teia taku kiaia, "kakole manamanatsa." I na, mei te reira ra mai au i te tamoumouanga i te reo akameitaki i roto i te au reo tuketuke mei toku au taeake mei te Pacific mai. Ko au te rua o te vaa tuatua ki mua i teia urupu tangata e 400 te katoatoa, eaa oki au ka matakau ei, naringa e mea ou, kare oki ko te taime mua teia. Kua taangaanga au i te au reo pouroa taku i tamoumou i nga ra i topa, koia oki; **basi ni raba** (Kiribati), **bula vinaka** (Fijian), **faafetai lava** (Samoan), **fakafetai lasi** (Tuvaluan), **fakaue oue tulou** (Niuean), **malo** (Tongan), **meitaki maata** (to tatou to te Kuki Airani), **thankyou too mus** (Pidgin, na te PNG, Vanuatu, e te Solomons e tuatua ana i teia reo), **mauruuru** (Tahitian), **adios amigos** (Spanish/Paniora). Kua tauru uatu au i te reo Paniora, penei e au papaa tetai ka kite i te reira reo. I te oti anga taku tuatua, eaa ia pakau te tangata i te pokarakaraanga, kua manako paa oki e ka kite au i te tuatua i teia au reo katoatoa. Naringa paa ratou i kite e ko teia au tuatua ua taku ka kite e kare ko te reo o teia au enua katoatoa, penei kare e maata roa te pokarakara! Eaa oki au ka manata atu ei, tera ua na roto i te tauturu a te vaerua tapu kua rauka te reira tuanga i te raveia no matou no te Pacific mai ma te matakau-kore.



Farewell speeches by representatives from the Pacific, Asia and Africa.

Kia oti te lunch, kua aere atu matou i te akarakara i tetai au ngai i roto ia Adelaide kare matou i tae ana i nga ra i topa, kua aere tetai pae na roto i te au toa shopping. Kia ai ai, teia te parani i na to matou akaaere ei, ka tuaia matou ki te au taeake mei roto mai i tetai manga o te UCA i Adelaide, na ratou e apai ia matou ki te dinner. Teia taku kiaku uaorai, "eiaue, aea ra te aroa e te takinga-meitaki o te iti tangata o te Atua i runga i teia enua ko Ossie e akaoti ei." I na, mei te ora 6.00pm i te ai ai kua tae mai te tiki iaku e toku taeake mei te Solomons mai no te leva atu ki vao kaikai (night out for dinner). Kia tae matou ki te ngai ta teia aronga i apai ia maua, a---e, e pub teia, e ngai uipaanga no ratou i vao ake i te koro!! Teia ta maua kia ratou e apai nei ia maua, "akakoromaki mai, kakole maua e inu ana i te vai venevene!" Teia ta ratou, "e ia ma, noo marie ua korua, aore tatou i aere mai ki konei no te inu i te wina kia kona, no te kaikai ra." A, pumaana mai te ngakau i te kiteanga e kare ratou e maro (force) ia maua kia inu i te wina kia maata e maanaana atu ei te taringa, naringa oki e ko te reira tetai akakoroanga o ratou. I na, kua noo marie ki raro, kua tuku i te order no te kai, a te puka ara kua pou rai paa tetai 3 ora puka ua nei. E aka mataora tika'i to maua ia matou i puka no runga i te au tumu manako tuketuke; to te Evangelia, te ngai angaanga, te kavamani, au angaanga kimi puapinga, tarekareka tipoti, tauiaanga reva, topa o te numero tangata e aere nei ki te au akamorianga, tauturu ia ratou e o nei ki roto i te au tai'i o te oraanga nei, e te vai atura. Kua kite ua oki tatou i te tu o tetai au tangata pakari, me puka mai kare e pouanga te puka, e te reka ra oki i tetai au tumu manako ta ratou e akaariari maina. I na, e atianga o te au mea katoatoa, kua tae te reira araveianga e te pukaanga ki te openga, kua oki atu ki te "Otera Taito e te Sumaringa i Adelaide," ko te openga ia o teia ra.



Night out for dinner with senior members of a UCA parish in Adelaide. How wonderful it is for God's people to live in peace and harmony.

Maanakai 21, ko te ono e te ra openga teia o te uipaanga. Kai ti, runga i te bus, ki te Grand Chancellor Hotel, te ngai o te uipaanga, pure ngutuare (devotion) ki te katoatoa, e oti kua akateia mai matou te au mata mei vao mai ia Autireria no te akaoti i ta matou au uriurianga manako ki to matou au akaaere no runga i te manako e, aa atu ei; where to from here. Kua rave matou i teia na roto i te akaariarianga manako tata, e oti koukou i te au manako katoatoa ki te ngai okotai (summarise), e oti akaoki akaouia mai ei kia matou ei apaianga na matou ki te kainga. Kia oti teia tuanga, kua piri akaou atu matou ki te katoatoa vaiata ki te 12.00pm no te topirianga i te uipaanga. I muri ake, kua oki atu matou ki to matou otera kaikai ei, tei riro e na to matou akaaere i host ia matou.



Closing of the assembly at the Chancellor Hotel, farewell lunch at Adelaide Inn by Uniting World/UCA for overseas delegates.

Ia matou e lunch ra, kua akamaramaia mai te akanoonoonga no matou no te toenga o to matou tuatau ki Adelaide, koia oki i te ora 3.00pm ka aere mai tetai au mema o te UCA i Adelaide ka apai ia matou ki to ratou au ngutuare, noo atu ei matou kia ratou e tae uatu ki te atianga e oki atu ei matou ki tonao e ki tonao enua. Noku, e popongi Sabati ake kua oki mai au ki Rarotonga nei, no reira kare teia i riro ei manamanata kiaku. Kua pumaana ra te ngakau no teia akanoonoonga, i te mea oki e no roto ua matou i te otera i te ngai i noo ei e tae mai ki teia ra te waitata nei matou i te oki. I na i te ora tei akonoia, kua tae mai toku host i te tiki iaku, e Orometua kua akangaroi e tona tokorua, ko David e Judith. Kua aere atu matou i te akarakara i tetai au ngai rai i Adelaide, e taopenga mai ki te "Gorge Wildlife Park," e zoo teia mei tetai 15 meneti i vao ake ia Adelaide.



Retired UCA Minister, David & wife Judith Purling, my host for the last day of my attendance at the UCA assembly in Adelaide, July 2012. They took me to the "Gorge Wildlife Park," a zoo about 15 minutes outside of Adelaide. I had a wonderful time conversing with my friend Suzie the parrot on the top right, but the conversation was limited to just one word: "hello." She really can imitate a human voice. I did not try out other vocabs. I'm feeding an albino female which is part of the kangaroo family. A few minutes later, the little fellow was well inside its mother's pouch with the head sticking out.

Mei te zoo matou ki te ngutuare o te nga metua, kua puka, kua kaikai, puka akaou e akangaroi atu mei te ora 12.00am. Popongi ake, kai ti, kua aere atu a David ki te pure, nana oki tetai akoanga i roto i tetai Ekalesia o te UCA, e na Judith i kave iaku ki te airport. Akaruke toku pairere ia Adelaide i te ora 11.00am, tae ki Akarana i te ora 4.00pm, akaruke no Rarotonga i te ora 7.00pm, tae mai ki Rarotonga nei i te maiata Sabati ra 22 no Tiurai.

Popani

“E akameitaki ia lehova e taku vaerua, to roto katoa ra iaku i tona ra ingoa tapu, e akameitaki ia lehova e taku vaerua, e auraka tona katoa ra au takinga-meitaki kia akangaropoinaia.” Tau mari rava ta teia tuatua e apii mai nei, ko te vaerua e te manako akameitaki i te Atua, ko te reira ia e vai ki roto i te ngakau; kua apai aia iaku ki teia ngai kia kite au i te au mea e manganui: tona uaorai iti tangata mei te au ngai tuketuke kia aravei e kia pukapuka kia ratou, te tu akatereanga uipaanga a te UCA penei e au ngai tetai ka riro i te akameitaki atu i te tu o ta tatou akatereanga uipaanga, e kia kite i te au natura tei angaia e tona rima. Kua tae au ki te reira ngai e kua kite toku mata i te tu takinga-meitaki a te iti tangata o te Atua ia matou mei vao mai ia Autireria. Ko te tuatua o te aroa, ko te reira tetai i kitea pu uaia i roto i teia taokotaianga.

Te oronga katoa nei au i te akameitakianga ki te kumiti akaaere koia tei oronga mai i teia tikaanga manea kia mata au i ta tatou akonoanga CICC ki roto i teia uipaanga maata. Irinaki toku ngakau e kua rave au i te reira ma te meitaki e te tiratiratu, kia akameitakiia te Atua. Noatu kare au i aravei ana i to tatou iti tangata i roto i te oire ko Adelaide no te rava-kore o te tuatau, kua rauka ra iaku kia komakoma atu na runga i te phone e pera te email, ki te tuaine Teana e tona tokorua ko Matua Poonā. Kare au i kite i teia nga taeake i mua na, kua rauka ra teia araveianga na roto i te numero phone ta te Orometua Charles Pange i Melbourne i oronga mai kiaku i mua ake au ka aere ei ki Adelaide. Meitaki maata e te tuaine ko taua tei aravei, e pera te Orometua Charles ko koe tei so mai na phone number o te tuaine, meitaki poria e te korereka.



Overseas representatives of UCA partner churches from Indonesia, China, India, Zimbabwe, Papua New Guinea, Tonga, Solomon Islands, Tuvalu, Niue, Kiribati, East Timor, New Zealand, Taiwan, Vanuatu, Thailand, Philippines, Cook Islands, Sri Lanka, Korea, together with UCA officials and support staff, and some of the members of the hosting communities.

Ko tena ireira e te iti tangata no te Atua te turanga i toku tere ki Adelaide. Penei kua roa teia akakitekiteanga, kia rava te akakoromaki. Kua manako ana rai au kia apa i teia tua, te tuanga mua ki roto i teia nutileta, te rua o te tuanga ki roto i teia nutileta ki mua numero 45. Manako ra au e, manea ake kia okotai tuku atu anga, okotai rai taime i te tatauanga mei mua e tae ki te openga. Irinaki au e kua mataora kotou i te tatauanga i te au mea i roto i teia tataanga.

Kia orana e kia manuia i roto i te ingoa maanaana o to tatou Akaora ko Iesu Mesia.

(By N. Mataio / CICC General Secretary – all photos in this article were taken by Cath Taylor [UCA communications] and myself)

6. ARAVEIANGA I TE AU TAVINI O TE ATUA I TAKAMOA NEI

E maata te au tavini o te Atua (Orometua, Tauturu Orometua, Tekeretere, Mata ki te Uipaanga Maata, e te vai atura), tei tae mai ki Rarotonga nei i te tuatau o te Maire Maeva Nui (constitution celebrations). Tetai pae kua tae mai no tetai au akakoroanga ke, kua tano mai ra ki teia tuatau tamataora, tetai pae kua aru mai i te au tere pupu ura mei runga mai i te au enua tatakitai.

Kua manako maua ko te Orometua Ngateitei no te akatupu i tetai araveianga/pukapuka kia ratou i roto i teia tuatau, e kua raveia te reira ki roto nei rai i te opati i Takamoa nei i te ora 11.00am Paraparau ra 2 no teia marama Aukute. Mei tetai 22 ratou i tae mai. Kua uriuri manako matou no runga i tetai au tumu manako puapinga ki te akateretereanga maru o ta tatou nei akonoanga CICC i roto i te au Ekalesia. Tetai au uanga ta ratou i ui mai, kua rauka i te pau e te akamarama, tetai ka apai maua ki te kumiti akaaere kia uriuriia.

I te ora 1.00pm kua akamutu te uipaanga e kua kaikai te katoatoa. Kua riro e na te opati, te aronga angaanga o te opati, e pera te au mata o te kumiti akaaere tei tae mai, i arikiriki atu ia ratou.



Ko te au tavini teia o te Atua e mou nei i te au taoanga tuketuke, mei nga Ekalesia mai i vao ake ia Rarotonga tei uipa atu ki te Orometua Ngateitei e te Tekeretere Maata i te Paraparau 2 Aukute ki te opati maata i Takamoa. Mei roto mai ratou i teia au Ekalesia: Omoka, Pukapuka, Tukao, Tauhunu, Mitiaro, Rakahanga, Oiretumu, Arutanga, Vaipae, Sydney, Brisbane, Tamarua, e Wanganui.

(Tataia e te Tekeretere Maata)

7. NGA UIPAANGA I FIJI

Kua piri atu au ki roto i nga uipaanga e rua tei raveia ki Fiji i nga epetoma mua o Aukute nei. Tetai ripoti poto no runga i te reira nga uipaanga.

(1) UIPAANGA RAPURAPU (SPECIAL MEETING) NA TE KONITARA O TE PACIFIC THEOLOGICAL COLLEGE (PTC)

Kua raveia teia uipaanga i te ra 9 & 10 no teia marama Aukute ki roto i te Conference Centre o te PTC i Suva, Fiji. Okotai tumu manako maata: kua topa roa te turanga o te moni a teia apii ki raro e te ngata nei iaia kia

tuera uatu rai tona ngutupa, ka akapeea. E rima au ravenga (options) tei uriuri te konitara e ka akapeea teia apii. Tetai o teia au options koia oki kia topiriia teia apii no te mea kua maata roa tana kaiou ki te bank e kare e peke akaou te au akapouanga i te tutaki.

Ko teia manamanata kare no teia taime ua, kua roa te tuatau i te vai anga o teia tai'i e kua orongaia ana ki te aronga akateretere (management) o te apii tetai au ravenga ka akapeea te apii e meitaki ei tona turanga. I te uipaanga a te konitara i te mataiti 2009 tei piri katoa atuna au, kua ariki matou i tetai au ravenga kimi puapinga (income generating projects) kia rave te apii ei ravenga i te akaiti mai i tona turanga ngata i te moni. Kua pati katoaia ki te akateretere o te apii (puapii maata e te tiemani o te konitara) kia aere raua ki vao komakoma ki te au taokotaianga ka rauka mai te tauturu (sponsors). I roto i teia uipaanga a te konitara i teia mataiti, kua taitaia te konitara i te mea e kare rava teia au ravenga i taangaangaia ana.

Tetai tumu maata i topa rava ei te turanga moni o te apii ki raro koia oki kare te maataanga o te au mema o te PTC e tuku maina i ta ratou moni mataiti tauturu (annual fees) ki te apii. Te vai ra te au tumuanga i kore'i ratou i tuku mai i ta ratou tuanga, e oti akera e au tamariki ta ratou e aere nei rai ki teia apii. Te rekareka nei au i te ripoti ki te katoatoa na roto i teia nutileta e ko tatou te CICC tetai o nga akonoanga toko iti rava tei peke tana tuanga ki te PTC, tera oki te aiteanga kare ana kaiou ki teia apii. Ko teia to tatou turanga i teia ra, noatu e kare a tatou apianga i roto i teia apii i teia ra. Ko ta tatou apianga openga koia oki ko te Orometua Lelei Patia, kua oti tana apii i konei ara atu i te 12 mataiti i teianei. No reira e ingoa meitaki to tatou i roto i te akapapaanga o teia apii PTC.

Teia ireira tei akaotiia e te konitara:

- Kua iki te maataanga auraka kia topiriia teia apii
- Kia patia ki te au mema katoatoa o te PTC kia tuku atu i tetai tauturu ki teia apii kia tae aia ki te marama Tianuare i teia mataiti ki mua
- Kia taangaangaia te au tamanakoanga tei ariki takereia e te konitara i te mataiti 2009, koia oki no runga i te income generating projects e pera kia aere te puapii maata raua ko tiemani aravei i te au sponsors
- Kia tukuia tetai patiangi ki te PCC no tetai tauturu
- Kia akatanotano akaouia te au ravenga akapouanga moni a teia apii

Te irinakianga o te konitara, me raveia teia au mea i runga nei, penei ka meitaki mai te turanga o teia apii, kare paa ireira e inangaroia kia topiriia tona ngutupa.

Tetai tuatua no teia apii: ko tatou te CICC tetai akonoanga i turu i te akamataangaia o teia apii (one of the founding church members) i te mataiti 1966, i muri ake i te uipaanga mua a te Pacific Conference of Churches tei raveia ki Malua, Samoa, i te mataiti 1961. I roto oki i teia uipaanga o te 1961, tei mata iatu tatou te CICC e te Orometua Ta Upu Pere, i arikiia'i e kia akatuia teia apii ko te PTC. Tetai o ta tatou au apianga tei tomo i teia apii koia oki ko Maraeara Tekii, Tekere Pereeti, Teata Makirere, Temaire Vaeau, Joel Taime, Papa Aratangi, Lelei Patia, e te tamaiti Tua Tapurau tei takake atu. Kare a tatou apianga i tomo ki teia apii ara atu i te 12 mataiti mei tei taikuia i runga nei.

PTC Council members during its 2009 biennial meeting.



(2) UIPAANGA NA TE KONITARA O TE PACIFIC COUNCIL OF CHURCHES (PCC)

Kua raveia teia uipaanga mei te ra 13 ki te ra 17 no teia marama Aukute ki roto i te Conference Room o te otera Trans International Hotel i Nadi, Fiji. E rua tuanga o te uipaanga mei teia i raro nei:

I Organisational Development Process (Monite 13 – Ruitoru 15 Aukute)

Ko te vaerua maata i roto i teia tuanga mua o te uipaanga, ko teiaia i raro nei:

- Uriurianga i te au ngai tei anoanoia kia akameitaki iatu i roto i te akateretereanga o te opati e pera te moni a te PCC i Suva, Fiji. Ko tetai ngai oki teia tei tai'i i te mataiti i topa, i akanoo iatu ei te General Secretary e te Finance Officer o te PCC
- Uriurianga i te au ravenga no te akaouanga i te ture tumu a te PCC (review of the PCC constitution)
- Akarakara akaouanga i te porokaramu angaanga a te au manga i roto i te opati o te PCC (review/strengthening of PCC programmes)

Te au tamanakoanga mei roto mai i teia tuanga mua o te uipaanga – tei piri katoa mai tetai au observers e te consultants ki roto – kua tuku iatu ki roto i te rua o te tuanga o te uipaanga i raro nei, ko te au mema ua oki o te kumiti akaaere tei noo ki roto i teia uipaanga.

II Executive Meeting (Paraparau 16 – Varaire 17)

E rua tumu manako maata tei akarakaraia e tei uriuria e te kumiti:

- (a) Te au tamanakoanga mei roto mai i te tuanga mua, koia oki te **OD process** i runga nei. Kua arikiia te au tamanakoanga katoatoa, ma tetai au akatukeanga rikiriki i roto i tetai nga tamanakoanga ei akameitaki atu i to ratou akatakatakaanga.
- (b) 13th Uipaanga Maata a te PCC. Teia i raro nei tei arikiia:
 - Ka raveia ki Honiara, Solomon Islands, 1 – 10 Mati 2013
 - E 6 au mata ka aere ki te uipaanga mei roto mai i te au akonoanga mamaata (large churches), e 4 mei roto mai i te au akonoanga i raro mai (medium churches), e 2 mei roto mai i te au akonoanga rikiriki. Tei roto tatou te CICC i te medium churches, no reira e 4 o tatou ka aere atu ki teia uipaanga
 - No te aere ki te uipaanga, na te PCC e tutaki apa (half) i te tutaki pairere (airfares), na te au akonoanga e tutaki i tetai apa e pera te au akapouanga e tae atu ei ki reira (transit costs)
 - Na te PCC e tauturu i te Solomon Islands no te au akapouanga i runga i te enua, mei te kai, ngai nooanga, pere, e te vai atura
 - Ka akatanotano te kumiti parani o te PCC (naku te reira e chair ana) e pera te kumiti parani i Honiara i te au akanoonoanga katoatoa no te uipaanga maata, ka akaoki mai ei ki te PCC Executive Council i roto i tana uipaanga openga te ka raveia i roto ia Noema e tu mai nei. Penei ka anoanoia au e tetai o te au opita o te PCC i Suva, kia aere atu ki te Solomon Islands i mua ake i te openga o Noema no teia akakoroanga
 - Ku ariki te kumiti i te porokaramu tamanako tei tukuia kiaia no runga i te au angaanga ka raveia i te au ra tatakaitai o te uipaanga
 - Kua ariki te kumiti i te au tumu manako no roto mai i te uipaanga o te Monite ki te Ruitoru, kia apai'ia ki roto i te uipaanga maata
 - Kua ariki te kumiti e kia aruia te akanoonoanga (process) no te akaouanga i te au taoanga i runga i te kumiti akaaere o te PCC, i roto i te uipaanga maata
 - Kua ariki te kumiti e kia akatanotano mai te opati o te PCC i tetai au mea rikiriki tana i uriuri no runga i te au ture akateretere (policies) a te PCC ma te akaoki mai ki roto i tana uipaanga i roto ia Noema e tu mai nei

Tetai tuatua no runga i te uipaanga maata a te PCC: e raveia ana teia i te au 5 mataiti katoatoa. Na tatou na te CICC e pera te akonoanga Katorika i utuutu (host) i teia uipaanga i te mataiti 2002 tei raveia ki roto i te National Auditorium i Rarotonga nei. Ku ara atu i te 300 au mata no roto mai i te au akonoanga tuketuke i roto i te pa moana Pacific tei tae mai, e kua tuaia ratou ki roto i nga Ekalesia e 6 i Rarotonga nei e pera te Ekalesia Katorika i Avarua. Kia akameitakiia te Atua, kua utuutu tatou ia ratou ki te turanga ra e kua riro ia ei

tuatua akapaapaa'anga na ratou tei tae mai mei te reira tuatau e tae mai ki teia ra, te rongo nei rai au i te au tuatua meitaki mei roto mai i te au taeake tei tae mai ki te reira uipaanga, me aravei au ia ratou i te au ngai taku e aere ana i roto nei i te Pacific. I roto i te uipaanga tei raveia i muri ake ki Pago Pago i te mataiti 2007, ko teia to tatou to te CICC tei tae atu: ko au Tekerere Maata, Mou Moni Maata (Oki Teokoitu), Teroro Tapurau ei mata no te mapu, e pera a Vaine Maui ei mata no te vaintini. I roto i teia uipaanga i Pago Pago i iki iatu ei au ki runga i te kumiti akaaere (Executive Committee) o te PCC, e pera tona kumiti iti koia te kumiti o te moni (Finance & General Business Sub-committee). No teia turanga noku i runga i teia nga kumiti, e aere ana ireira au ki Fiji e 3 taime i te mataiti to ta raua au uipaanga, na te PCC te au akapouanga no te patete, ngai nooanga e te kai. Ka iki te kumiti akaaere i teia nga ra e tu mai nei, ia ratou te ka aere atu ki te uipaanga maata e tu mai nei i Honiara, Solomon Islands, mei tei takakite iatu i runga nei. Tena reira tetai manga tuatua akamarama no runga i te turanga o te uipaanga maata a te PCC.



Members of the PCC Executive Committee plus representatives of the partner organisations at its meeting in Nadi, Fiji, August 2012. Photo taken by Rev. Dennet Roger Mwareow, Nauru delegate.

Ko te ripoti poto tena no toku piri atu anga ki roto i nga uipaanga e rua tei raveia ki Fiji i nga epetoma i topa, ta te konitara o te PTC e pera ta te kumiti akaaere o te PCC.

Kia orana e kia manuia.

(Tataia e te Tekerere Maata)

8. TERETERE MAPU I RAROTONGA NEI

Kua rave te Rarotonga Konitara Ekalesia i te rua e te openga o tana teretere mapu i teia Sabati i topa ake nei ra 19 no teia marama Aukute. Kua tere atu to Matavera ki Titikaveka, to Avarua ki Ngatangia, to Nikao ki Matavera, to Arorangi ki Avarua, to Titikaveka ki Nikao, e to Ngatangia ki Arorangi. Tuketuke te au tumu tapura tei apaiia e te mapu ei akairianga manako no ratou. Tei te reira Ekalesia rai oki i te akara e, eaa te au tumu tapura tana ka akanoo no te teretere. E riro ana oki teia au teretereanga ei akamatutu i te mapu no te tu anga ki mua i te tangata ma te oronga akakite i te au tuatua tei orongaia kia ratou kia tamou. Kua matau ua ra tatou i te kite e, noatu te roa o te tuatau e orongaia ana te tatau a te mapu, te vai ra rai tei tamou e kare e akara ki roto i te pepa me tatau mai i mua i te tangata, te vai katoa te tatau maira mei roto i te pepa. Te vai katoa te au mapu kare e aere putuputu ana ki te pure, ka aru ra i te tere me e teretereanga tetai. Kare oki teia i te mea ou, mei mua mai rai. Noatu ra te reira, e maroiroi uana rai te au Ekalesia katoatoa i Rarotonga nei i te utuutu i te anau mapu me tere mai mei tetai Ekalesia ke. Tetai mea pumaana e kitea mai nei, te riro nei tetai au tamaine mapu i te tauturu i te au puapii Sabati no te tua o te akateateamamaoanga i te mapu no ta ratou irava e tetai au akateateamamaoanga mei te imene, no te tereanga o te au mapu. Kia akameitakiia teia au tamaine mapu, ka anoanoia kia maata mai te anau tamaroa mapu kia apai katoa i teia tuanga ei tauturu rai ia ratou no te au tuatau ki mua, i roto i te oraanga Evangelia e pera to te kopapa nei.



Nikao CICC youth after the service and during kaikai time

I te mataiti i topa kua ariki te Rarotonga Konitara Ekalesia e kia akaaiteiteia te tereanga o te mapu ki to te Apii Sabati, koia oki raveia te au akakoroanga katoatoa o te tatau i te pure avatea, katikati i muri ake, ka oki ei ki ta ratou au Ekalesia. Tera oki te aiteanga, kare e tuanga tatau no te pure aiai. Kare teia i te manako mama i te uriia anga no tetai au tumuanga puapinga, kua manga putoto rai i te akamataanga, inara kua kitea mai i muri ake e, mama te apainga ki runga i te katoatoa, ratou ka tere mai e pera te Ekalesia me kore tapere nana te utuutu. I tetai taime, e mea meitaki e te tau kia tauuia te au akanoonoanga i roto i ta tatou akonoanga kia tau ki te turanga o te oraanga e te au

mea e tupu nei e te raveia nei i teia tuatau. No reira ko teia te turanga o nga teretereanga i Rarotonga nei i teia ra, kare mei to te tuatau mua akaou. Penei e au taui akaouanga tetai a teia au tuatau ki mua te ka riro ei puapinga e ei meitaki, na te tuatau ra te reira e apii mai.

(Tataia e te etita o teia nutiveleta)



Teretere mapu at Matavera

The youth from Ekalesia Nikao came to our church here in Matavera, led by Rev. Papa Aratangi. Also accompanying the youth were a deacon and some youth leaders. There were about 30 of them altogether. The theme of their presentation was based on Psalm 30, the TIA for today Sunday 19 August. The theme for the Matavera youth was strengthening our relationship with God. Both youth groups did well with their presentations despite a few youth forgetting parts of their memory verses, or reading from the paper. Nikao was particularly lively with the addition of a short play displaying some of the actions of youth today to their presentation.



Matavera CICC youth after the service

After the church service, everyone took part in the kaikai held in the Sunday School Hall. The host for this month's teretere was my tapere Rotopu, but others in the Ekalesia Matavera also helped out. Like in the past youth teretere, there were plenty of food for everyone. In addition to the youth from Nikao, the youth from the Ekalesia Matavera as well as visitors also took part in the kaikai.

(by Debora Mataio, Matavera CICC youth)



Maraerenga CICC youth after returning from Ngatangia Ekalesia, led by Rev. Ngatokorua Patia, and accompanied by Mamatira Patia (Photo by Tekura Potoru)

9. NUTI POTOPOTO



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

UIPAANGA MATAITI NA TE KONITARA EKALEZIA O AUTIRERIA

Ka raveia ki Melbourne a te Maanakai ra 15 no teia marama ki mua Tepetema. Ki te au mata o te konitara, akapapu atu ki te Tekeretere o te konitara, Dane Rasmussen, i to kotou au tere atu anga ki te reira uipaanga. Ka tae atu te Mata o te au Ekalesia i vao ake i te Kuki Airani (Willie John) ki teia uipaanga.

UIPAANGA NA TE KONITARA EKALEZIA O NUTIRENI

Ka raveia ki te Ekalesia East Tamaki i Akarana, mei te Varaire 19 ki te Monite 22 Okotopa 2012. Ki te au mata o te konitara, akapapu atu ki te Tekeretere o te konitara, Rev. Joel Taime, i to kotou au tere atu anga ki te reira uipaanga.

TERE KIMI PUAPINGA KI NUTIRENI E AUTIREIRA

E akamaaraara teia ki te katoatoa e tere nei ki Nutireni e Autireria no te akakoroanga kimi puapinga na roto i te au Ekalesia, kua akaotia i roto i te Uipaanga Maata o te mataiti 2009 e auraka teia kia rave akaouia. Ko te arikiia, koia oki kia mono iatu teia ki te vaerua o te ngakau oronga. Tera oki te aiteanga, tetai uatu tei anoano i te tauturu no tetai uatu akakoroanga i roto i te Ekalesia, ka tuku te patianga ki te au Ekalesia, na ratou e iki i te turanga o ta ratou tauturu ka oronga mai. Te kitea mai nei e kare tetai au putuputuanga e aru ana i teia tei arikiia e te Uipaanga Maata, te tere nei rai na roto i te au Ekalesia no te kimi puapinga.

Te anoano nei ireira te kumiti akaaere, e pera te nga konitara Ekalesia i Nutireni e Autireria, i te akamaaraara atu ki te katoatoa no teia tukuanga tika na te Uipaanga Maata kia aruia, auraka kia taringa-turi. Tetai akamaramaanga, kare te tukuanga tika i runga nei e arai ana i te au tere ori aere me kore te turoto ma te kore e vaerua kimi moni, ko te au tereanga kimi moni tei arai te Uipaanga Maata auraka kia rave akaouia no te teiaa o te apaianga ki runga i te au Ekalesia e tere ra e pera ratou ka utuutu mai i te au tere.

TOKU TUATAU I ROTO I TE PACIFIC ISLAND PRESBYTERIAN CHURCH, AKARANA, NZ



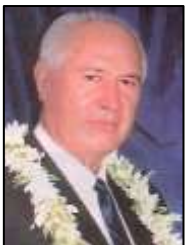
I te mataiti 1984 te aere ra au ki te akonoanga Pacific Island Presbyterian Church i Newton, Akarana NZ, kua tae mai te karere a te Orometua Lucky Mave raua ko Rev. Sio kia tomo atu au ki roto i te apianga Lay Preacher. Ko teia apii nei ei tauturu te reira i te au Orometua i te oire ko Akarana. Ko teia akonoanga katoa nei oki kua kapiti ua te Kuki Airani, Niue e te Samoa, mei te toko varu matou no te Kujki Airani tei tomo atu ki teia apianga. To matou Orometua ko Rev. Tofilau (reo papaa), to matou i te reo Kuki Airani ko papa Moe, i Orometua ana aia i te Kuki Airani nei. Ko te mea maata taku i kite atu i teia apianga na raua koia oki no te tu o te akoanga auraka kia roa. Te tumu kia kite e kia marama te Ekalesia e eaa te tumu manako e tuatuaia nei. Kua kite ua tatou ia Papa Moe i tona tuatau i Orometua ana aia. Me ako mai aia mei

te tai ngauru ki te tai ngauru ma rua meneti kua akamutu. Tana kia matou, kia mataora te Ekalesia e kia kite katoa te Ekalesia e eaa tikai te tuatua na te Atua e tuatuaia nei kia marama te Ekalesia. E toru mataiti i muri mai i ta matou apianga kua aere atu au ki te au pure i Te Atatu, Mangere, Glen Innes e te North Shore pera katoa ki Hamilton. Kua pumaana toku ngakau no teia tarenai tei orongaia mai kiaku i te reira tuatau.

(Tataia e Teariki Simiona [Tamaiva Mataiapo], Avarua CICC)

10. OBITUARY

DR. TEREPAI MAOATE



Kua akangaroi atu ki te akangaroianga roa i te Sabati ra 8 o Tiurai, te metua tane, te taote a Papa Pai tei matauia i te kapiki. E Diakono i roto i te Ekalesia Ngatangia, Mema Paramai mei te mataiti 1983 ki te mataiti 2010, e 27 mataiti ki roto i te Paramani o te Kuki Airani. Kua riro ana ei Tauturu Akaaere (Deputy Prime Minister) e pera ei Akaaere (Prime Minister) no te basileia no tetai au mataiti. Kua akataoangaia ki te taoanga Sir, koia oki Knight of the British Empire (KBE), i te mataiti 2007 no tana au angaanga i rave no te basileia. Koia katoa tei mou i te taoanga Maoate Mataiapo i raro ake i te ariki Pa Ariki. Kua tuku iatu ki tona ngai akangaroianga openga i te Varaire ra 13 no Tiurai i Ngatangia rai. Te akaaroa nei tona

tokorua, ta raua anau, mokopuna, tona au taeake, kopu tangata, e pera te Ekalesia Ngatangia, no teia toa o te basileia tei ngaro atu. *(Photo: Cook Islands News, Tuesday 10 July 2012)*

ARTHUR HEATHER



Kia orana kotou katoatoa e te au taeake tavini o te Atua. E tuatua akakite uatu teia mei Hastings atu nei e kua takake atu tetai taeake o tatou, ko to matou Mata ki te Uipaanga Maata ko te Metua Diakono Papa Arthur Heather. Ko tetai metua tane maroiroi teia i roto i te Ekalesia, kua kitea pu ua ia tana au angaanga meitaki i rave. Ka mii matou iaia e pera ratou katoatoa tei kite iaia. Kia akapumaana mai te Atua i tona tokorua, ta raua anau e te kopu tangata katoatoa. Kia tika e pure mai nona e no matou te Ekalesia Hastings. Te Atua te Aroa.

Orometua Abela Williams, Ekalesia Hastings, NZ

11. POPANI



ena ireira e te au taeake ma te au tuaine te au mea tei anoano ta kotou kumiti akaaere kia oronga akakite atu ei kiteanga na kotou i te au mea tei tupu, e tupu nei, e te paraniia nei no teia au tuatau ki mua i roto i ta tatou nei akonoanga CICC. Irinaki matou i runga i te kumiti akaaere e ka riro teia au akakitekiteanga ei pumaana ki roto i to kotou au ngakau tatakitai. Me e au manako to kotou no te akameitaki

atu i te turanga o teia nutileta a teia au tuatau ki mua, ka rekareka au kia tuku tika mai kotou i te reira kiaku, Tekeretere Maata. Oronga katoa iatu teia nutileta ki tou au taeake e te kopu tangata.

Ei topiri i teia nutileta, teia ta te peroveta Ieremia 7:5-8;

“Te na ko maira lehova, Kia taumaaia te tangata e irinaki ki te tangata ra, ko tei akariro i te tangata ei rima nona, e tei akaruke tona ngakau ia lehova. E riro aia mei te rakau mate ua i te ngai motutaa ra, kare i kite i te meitaki me tae mai; ka noo ua ra aia i te ngai veravera o te medebara, i te enua taitai, tei kore i nooia ra. E ao to te tangata e irinaki kia lehova, e ko lehova tona manako anga. E riro oki aia mei te rakau i tanumia i te pae vai ra, ko tei akatoro i tona au aka na te pae kauvai, kare i kite i te veravera me tae mai; ka vai kerekere ua mairai tona rau; e kare e mae i te mataiti ua kore ra, e kare oki e tukumoe i te uua mai.”

Ei konei tatou i te tuatua akakiteanga i tona aroa opekore uatu rai kia tatou te tangata ara nei, Amene.

Scenes from the 29th General Assembly of the CICC, Aitutaki, October 2011



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

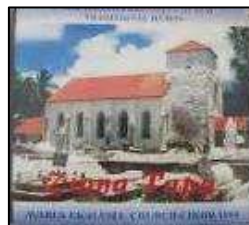
CDs



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



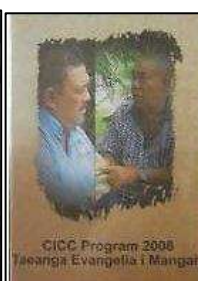
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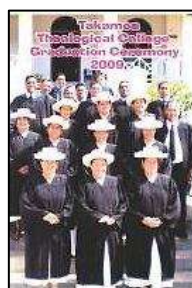
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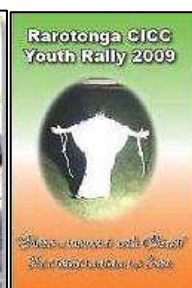
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D12



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D8



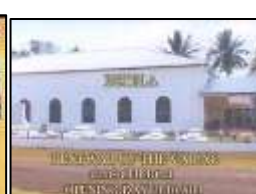
D9



D10



D11



D13



D14

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

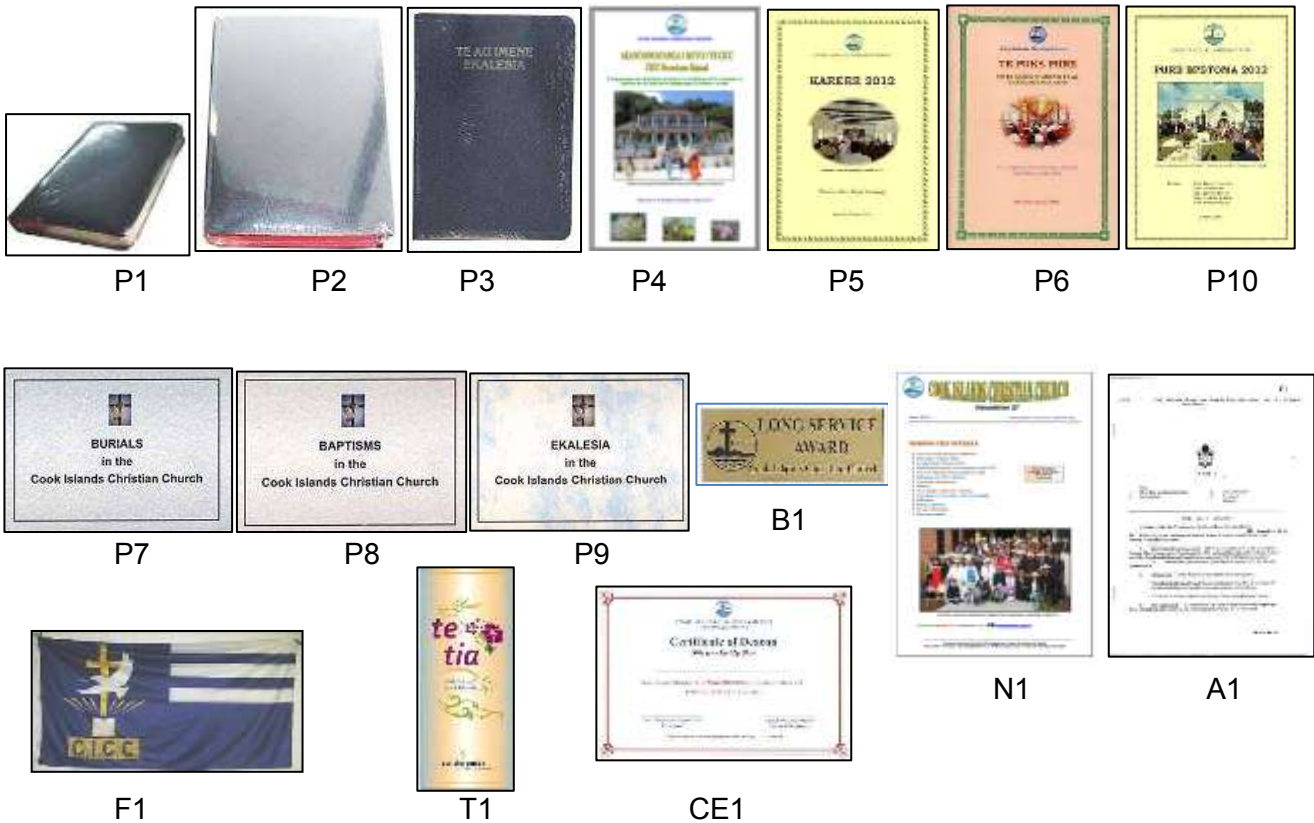
D11: Avarua CICC Youth show, 2010, \$20.00

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

PUBLICATIONS, CERTIFICATES, OTHERS



- P1: Cook Is Maori Bible soft cover, \$45.00
 P2: Cook Is Maori Bible hard cover, \$10.00
 P3: Cook Is Hymn Book soft cover, \$15.00
 P4: CICC Manual, \$10.00 (Maori version, coloured); English translation on CICC website
 P5: Karere 2012, \$5.00
 P6: CICC Prayer Book (\$10.00, revised 2011 version, coloured)
 P7: Burial registration book, \$45.00
 P8: Baptisms registration book, \$45.00
 P9: Ekalesia records book, \$45.00
 P10: Pure Epetoma 2012, \$5.00
 A1: English and Maori versions of the CICC Constitution 2003, \$10.00
 B1: Long service badge, \$12.00
 N1: CICC newsletter, coloured, \$2.00
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 CE1: Certificates: \$2.00 for all types. To be signed by the CICC President and General Secretary: 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:

Tekura Potoru
 Director of Publication
 CICC Takamoa
 P.O. Box 93, Rarotonga, Cook Islands
 Phone/fax/email as per last page of this newsletter.

Uriurianga manako i rotopu i te CICC General Secretary (GS) e te Director o te Publication (Steak):

GS: E Steak e!

Steak: Tuatua ua mai koe e te pu, te akarongo uatu nei toku nga pukai taringa.

GS: Maani mai i tetai kapu kofe na'u, ka akaisiisi akaou taua no ta'u tuanga angaanga ei tauruanga ki roto i na nusileta nei.

Steak: Ok, kua mako. Will be there in a minute.

GS: (5 minutes later) I te nutileta i topa ake nei no.43, kua tuatua taua no runga i te akanooanga o te nutileta, kare ra i oti, no reira ka akaoti taua i te reira tumu manako. Teia ireira te uianga, koai ma te ka tikaia kia tuku tuatua ki roto i teia nutileta, e eaa te au mea tei tau kia tauruia ki roto?

Steak: E uianga meitaki roa tena e te GS, e uianga puapinga katoa. I na teia ireira te akamaramaanga kia kite mai to taua iti tangata: tetai uatu mema i roto i te CICC – metua, mapu, akaaere, Orometua, Diakono, Elder, Tauturu Orometua, vainetini, e te vai atura – te tuera nei te mataara noou kia taangaanga i ta tatou nutileta ei akaari i toou manako. Tuanga rua o te uianga, ko te au mea te ka tau kia tauruia ki roto i te nutileta koia oki te au mea e e pirianga tona ki ta tatou nei akonoanga CICC, noatu e, e pirianga meangiti roa me kore pirianga maata. Teia oki tetai au akatauanga; iriiri kapua tei raveia ki roto i te Ekalesia, tere noou mema tei tono iatu na koe ei mata i taau putuputuanga Evangelia ki tetai uipaanga i vao ake i te basileia, tua tapapa no toou tupuna tei rave ana i te angaanga na te Atua i roto i taau Ekalesia, akakoroanga no te Ekalesia me kore putuputuanga i roto i te Ekalesia mei te rally, Terere Apii Sabati, Teretere Mapu, tere no vao tei atoro mai i te Ekalesia, akatainuanga aronga mou taoanga, e te vai atura. Tena te au akaraanga i roto i te au nutileta tei tuku takereia ki vao, mei te numero 1 e tae ua mai ki teia numero 44.

GS: Ko tetai tuanga taku i marama atu e, e reka ana tetai maataanga mema o ta taua akonoanga e ratou i vao i te tatau, koia oki te tua tapapa o te au metua i roto i te Evangelia. Akamarama maina koe i te akanoonooanga no teia.

Steak: Tika rai, ko tetai tuanga teia e tatau putuputuia ana e te au mema e pera katoa ratou i vao ake i te akonoanga CICC. I na, ko te ka tau kia akakiteia to ratou tuatua koia oki te au metua tika'i kua roa te tavinianga i roto i te Evangelia, mei te au Diakono pakari, te au metua Elders, mama e te papa, te au Tauturu Orometua, te au Orometua kua akangaroi, e tetai uatu arataki i roto i te au putuputuanga e kua rave maroiroi i ta ratou tuanga kua akangaroi ra i teia tuatau no te apikepike o te kopapa. Kare i akono tika'i ia teia tuanga no ratou e maroiroi nei rai me kore e vai mapu nei rai te kopapa e te meitaki ra ta ratou au tuanga tavini i te Atua i roto i ta ratou uarai au tuanga i roto i te Ekalesia. Teia katoa tetai, kare e manamanata me kua takake atu te tangata nona te tua tapapa ki te moeanga roa, ka tau katoa tona tua tapapa kia tukuia na roto i te nutileta, penei kare tetai au tangata i kite i te tu o tona oraanga i te ao nei. Ko te mea maata, kia kiteia te au angaanga meitaki ta ratou i rave no te Evangelia e no to tatou Atua ko Iesu Mesia.

GS: Naai e tata i te tua tapapa?

Steak: Ka rauka iaku i Takamoana nei i te rave i te reira, ka rauka katoa i te tangata nona te tua tapapa i te akapapa mai i te reira, ka rauka katoa i te tokorua me kore anau a te tangata nona te tua tapapa i te akapapa mai i te reira. Ko te tangata nana e tata mai i te tua tapapa, ka tuku katoaia tona ingoa ki te openga te tua. Tena oki te au akaraanga i roto i te au nutileta i topa.

GS: Eaa te roa me kore maata o te tataanga te ka inangaroia?

Steak: No te aa, e uianga puapinga katoa tena. Teia te akamaramaanga, kare e akakotingaanga tika'i i akanooia. Te vai ra tetai au tua tapapa e okotai rai kapi, te vai ra tetai kua taea ki te 5 kapi. Ko te mea maata, kia akakiteia te au tuanga puapinga e te mamaata katoatoa ta te reira tangata i rave i roto i tona oraanga ei kiteanga na te katoatoa. Tei roto i tona tua tapapa tona kopu tangata, ra anauanga, ra akaipoipoanga, ta raua anau, tana au tuanga i rave maina i roto i te oraanga kopapa e to te Evangelia, te au taoanga tana i mou maina, to te kopapa e to te Evangelia, e tetai atu au mea puapinga tei tau kia kite te katoatoa. Penei ka riro tetai au angaanga meitaki tana i rave ei akaraanga e ei aruanga na te uki ou o teia tuatau e te au tuatau ki mua, tera ia tetai ona puapinga.

GS: Meitaki poria, eaa tetai ka anoanoia no te topiri atu ki te pae i te tua tapapa?

Steak: Me ka rauka mai tetai tutu no te tangata nona te tua tapapa, meitaki roa atu. Me tei Rarotonga nei te tangata nona te tua tapapa, ka rauka iaku i te nenei i tona tutu, me kare ona tutu i neneia ana. Me apai koe e te GS iaku kia aru atu i te au tere atoro Ekalesia o te kumiti akaaere, ka rauka iaku i te tata i te tua tapapa ma te nenei katoa atu i to ratou tutu. No reira e mea puapinga kia aru uatu rai au ia kotou me aere kotou te kumiti akaaere atoro i ta tatou au Ekalesia.

GS: Ka akapeea ireira toou office, naai e tiaki me aru ua mai rai koe ia matou?

Steak: Eiaha koe manamanatsa, tera Maroti ei tiaki i na ofasi o tatou nei.

GS: Meitaki Steak, teia a Maroti e te tonati kua tae mai, no reira ka kofe akaou tatou, eaa to oe manao?

ANNEXES

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- Part 1: LMS Missionaries (*Rev. John Williams, Rev. George Eastman, Rev. John Hutchin, Missionary Ship "Duff"*)
- Part 2: News Highlights from Yester-years
- Part 3: Tongareva Tryout
- Part 4: Cook Islands Missionaries Abroad

ANNEX II: National Gospel Day, Rarotonga

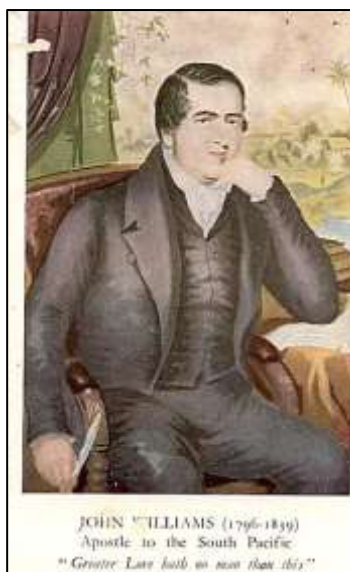
ANNEX III: For Your Information

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ANNEX 1: CHURCH HISTORY

Part 1: LMS Missionaries

REV. JOHN WILLIAMS, MISSIONARY TO POLYNESIA



Born 1796, died November 1839 in New Hebrides (now Vanuatu)

John Williams (1796–20 November 1839) was an English missionary, active in the South Pacific. Born near London, England, he was trained as a foundry worker and mechanic. In September 1816, the London Missionary Society commissioned him as a missionary in a service held at Surrey Chapel, London.

In 1817, John Williams and his wife, Mary Chawner, voyaged to the Society Islands, a group of islands that included Tahiti, accompanied by William Ellis and his wife. John and Mary established their first missionary post on the island of Raiatea. From there, they visited a number of the Polynesian island chains, sometimes with Mr & Mrs Ellis and other London Missionary Society representatives. Landing on Aitutaki in 1821, they used Tahitian converts to carry their message to the Cook islanders. One island in this group, Rarotonga (said to have been discovered by the Williamses), rises out of the sea as jungle-covered mountains of orange soil ringed by coral reef and turquoise lagoon; Williams became fascinated by it. John and Mary had ten children, but only three survived to adulthood.^[1] The Williamses became the first missionary family to visit Samoa.

The Williamses returned in 1834 to Britain, where John supervised the printing of his translation of the New Testament into the Rarotongan language. They brought back a native of Samoa, named Leota who came to live as a Christian in London. At the end of his days, Leota was buried in Abney Park Cemetery with a dignified headstone paid for by the London Missionary Society, recording his adventure from the South Seas island of his birth. Whilst back in London, John Williams published a *"Narrative of Missionary Enterprises in the South Sea Islands"*, making a contribution to English understanding and popularity of the region, before

returning to the Polynesian islands in 1837 on the ship Camden under the command of Captain Robert Clark Morgan.

Most of the Williamses' missionary work, and their delivery of a cultural message, was very successful and they became famed in Congregational circles. However, in November 1839, while visiting a part of the New Hebrides where John Williams was unknown, he and fellow missionary James Harris were killed and eaten by cannibals on the island of Erromango during an attempt to bring them the Gospel. A memorial stone was erected on the island of Rarotonga in 1839 and is still there. Mrs. Williams died in June 1852. She is buried with their son Rev Samuel Tamatoa Williams, who was born in the New Hebrides, at the old Cedar Circle in London's Abney Park Cemetery; the name of her husband and the record of his death were placed on the most prominent side of the stone monument.



Memorial to John Williams's wife and son, at the Congregationalists' pioneering nondenominational place of rest, Abney Park Cemetery, London

(Source: Google – Wikipedia, the free encyclopedia)

REV. GEORGE H. EASTMAN LMS MISSIONARY TO THE COOK ISLANDS, 1913 – 1927



The Church's third Missionary was George Herbert Eastman, the son of Rev. P.M. Eastman and grandson of Rev. Samuel Eastman who was minister at Windsor from 1863-71. He became a deacon in 1908. The magazine commented: "May this appointment prove to be the starting point of new power and usefulness for the church." In the same year he became superintendent of the Sunday School, which immediately seemed to be invigorated. After only 18 months he resigned to go to Paton College, Nottingham, for his ministerial training. The church was sorry to lose him, but he had left for higher and more glorious work than he had fulfilled here amongst us. He was ordained at a Sunday evening service in July 1913, a most unusual time. Among those taking part was Dr. Ralph Wardlaw Thompson, who had been Foreign Secretary of the LMS for 33 years and was described as looking worn and exhausted. Nevertheless he recounted "in glowing language" the beauty of the Cook Islands, and in particular of Rarotonga, the island to which Mr. Eastman was appointed.

Rarotonga had been discovered by the famous Missionary, John Williams, in 1823. It had a pleasant, unpretentious mission house, but unfortunately the church was particularly ugly: "that vile black and white stone abomination, paralysing one of the most beautiful bits of scenery in the world". Mr. Eastman departed on *RMS Adriatic* shortly after his ordination, taking with him the glasses presented by the church. The December mail brought a bunch of letters from him. One, for the whole church, was far too long to print in full in the church magazine. Here an ever briefer extract must be sufficient:

"There are five villages on the island.....The other day I cycled all round the island, just over over 20 miles.....At Atiu (on another island) there was a sumptuous native feast, one item on the menu being several pigs roasted whole.....The population of the island is about 800 we probably had some 700 at the service.....One regrets to find in going round the islands, a tendency to discard some of the old reverent tunes taught by earlier Missionaries, for native new tunes.....introduced by the youths, who say they will not come to church unless they can sing what tunes they like".

Mr. Eastman clearly had a difficult task ahead. In 1916 two directors of the LMS who went out there said: "Unless there is a radical change, the churches of the Cook Islands will stand as the blighted ear of a shoot once green and full of promise".

In 1918 he was transferred to Beru in the Gilbert Islands, contrary to his own inclinations and to medical advice. Before leaving Rarotonga he had been able to complete his dictionary of the language. "It is no doubt open to much improvement and too many additions, but as it contains some 6,000 words of the Rarotonga and Cook Islands dialects with their meanings and numerous examples of their use, it should prove useful...." The reason for the medical advice emerged from the same letter: "A large part of the LMS plot of land is a swamp of evil-smelling clayey slime, which is water logged and breeds myriads of mosquitoes". Almost at once he got appendicitis and had to be taken to Sydney, Australian, for an operation. West Street kept in touch as far as possible but there were practical difficulties:

"Our mails reach Ocean Island from Sydney by vessels carrying phosphate; they often lie there for months before a schooner from Tarawa fetches them, then they take many weeks more before delivery to us here. It is not unusual for four or five months to pass without our receiving any mail."

In 1924 Mr. Eastman was back in Maidenhead on furlough "and people said one to another that we have never had a better deputation". The magazine contrasted his remoteness from civilisation with the relative comfort of many mission fields from which "today the old hardships and dangers have quite disappeared." Two years later the magazine gave another example of the way in which the Missionary's life was changing. Rev. W. Kendall Gale reported from a remote part of Madagascar: "Last evening I had one of the most wonderful experiences I can remember. Mr. Raws had got the wireless finished, and into perfect touch with Durban. It was amazing, astounding! I sat here in my arm chair and heard the results of the Test Match. When we heard that England had beaten the Australians, Mr. Raws and I leapt from our seats and cheered..... We go up to Tananarive tomorrow and shall have something to tell the Missionary folk!" The magazine commented: "We hope that Mr. Eastman will soon be in a position to write in similar ecstasies".

Within a year he was indeed able to write, though with rather less enthusiasm than Mr., Gale: "I have already heard from somewhere a voice and songs in English. I think it must be from Brisbane but am not quite sure. I have not been able to get it again, but as yet my apparatus is not completely installed. I hope when all is in order.....to be in touch with the big world beyond the horizon." In 1928 he wrote again to say: "We are now in regular touch once a week by Morse code with the wireless station at Ocean Island 400 miles away..... Occasionally we are able to listen on Sunday evenings to a service broadcast from Australia or New Zealand. This is a real inspiration to us in our isolation".

In 1935 Mr. Eastman heard over the air that he had been awarded a Silver Jubilee medal. This was celebrated in the Gilberts with a holiday, a feast and a day of sports and rejoicing. In response to congratulations from West Street he wrote: "I have not worn it yet but I think I must bring it home when I come so that West Street friends may have their share of the pleasure this gracious recognition of Missionary work gives." He went on to say: "One of these days I hope to hear that a forward move is going to be made out of old Back Lane to a better situation. It was much mooted in my day but was not found practicable then." The Jubilee Medal was but Mr. Eastman's first Honour. A few years later he was to receive the OBE.

During the war Mr. Eastman took part in a joint Government-Mission venture to Fiji. From there he went in the John Williams V to thirteen islands close to enemy-occupied areas. During the visit a church on one island was destroyed by a raider; another island was bombed; four large enemy planes were shot down only a few miles away; submarines were very active; and the ship was battered for nearly a week by a storm and blown well off its course providentially, it turned out, for some vessels on its true course were sunk at the time. The islanders were most generous in their support of the LMS' reconstruction fund. One island whose own church had been destroyed contributed £115. The crew of the John Williams responded by giving the islanders £26 for their own re-building fund. When the ship arrived back in Fiji the Government took her over for repairs and further special service. Mr. Eastman returned to New Zealand to continue his translation of the Bible into Gilbertese and generally to fill in the time until it was possible for him to resume work in the Gilberts.

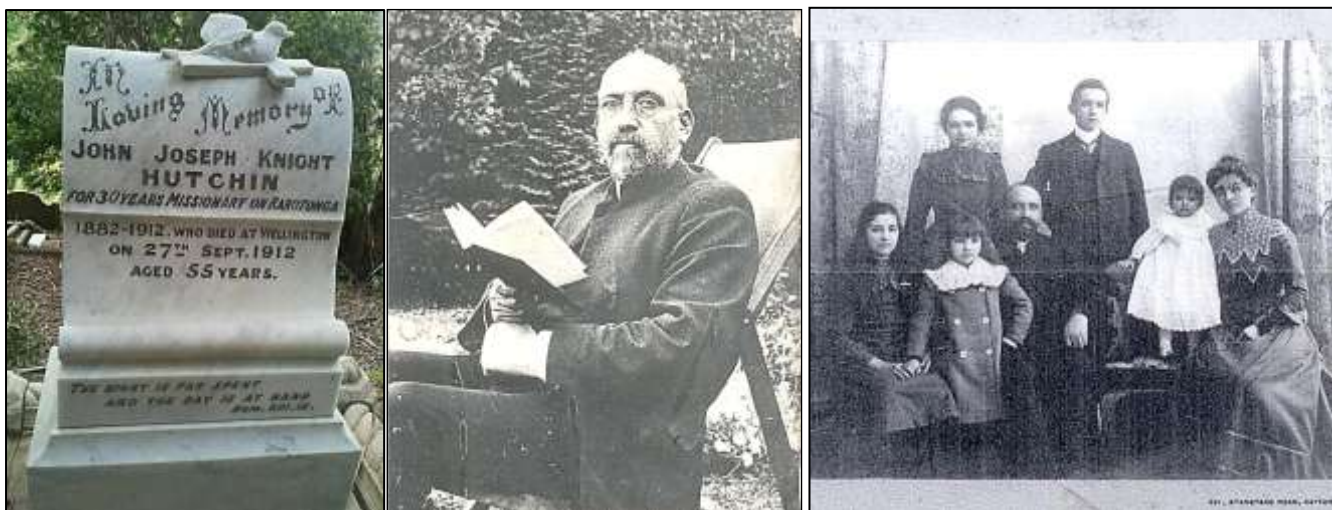
In 1948 the magazine reported the arrival of a very interesting letter from Mr. Eastman – “probably the last from the sphere of labour in which he has performed such splendid work for the Kingdom of God in the far away South Sea Islands”. It was apparent that he had had to work extremely hard “before leaving his mission field for the Homeland”. He had already posted off to the American Bible Society the revised manuscripts for his translation into Gilbertese of the New Testament and was well advanced in his work on the Old Testament. In addition he had completed the manuscript of an English-Gilbertese Vocabulary containing some 75,000 English words. The report ended on a lyrical note: “We wish Mr. and Mrs. Eastman a pleasant voyage back to the Homeland, and we look forward with joyous anticipation to their return so that we may see them again after a long absence, and hear from their own lips a description of the work in that part of the world wide mission field in which they have rendered such great service”.

Later in the year Mr. and Mrs. Eastman attended the annual Missionary “At Home”, as did Mr. and Mrs. Humphrey Thompson, who were home on furlough from Kuruman. Mr. Eastman “drew for us a picture of the Christian community in the Gilbert Islands – of their steadfastness and their loyalty. During the recent War these islands had been visited by thousands of American Soldiers during the critical period of rapid Japanese occupation in South-East Asia – and these men from the United States had repeatedly expressed their astonishment that in these isolated islands they had found a virile Church there”.

In April 1949 Mr. Eastman was back again for the Missionary anniversary, a splendid gathering”- and we were glad to see friends from our sister churches at Burnham, Windsor and Slough among us”. He settled in Swanage – and almost immediately the church meeting told the secretary to ask if he would like his membership to be transferred. It was transferred forthwith and Mr. Eastman came to preach within a few weeks and he continued to maintain his contact with West Street. He presented a copy of his Gilbertese Bible in 1959. He died in 1974.

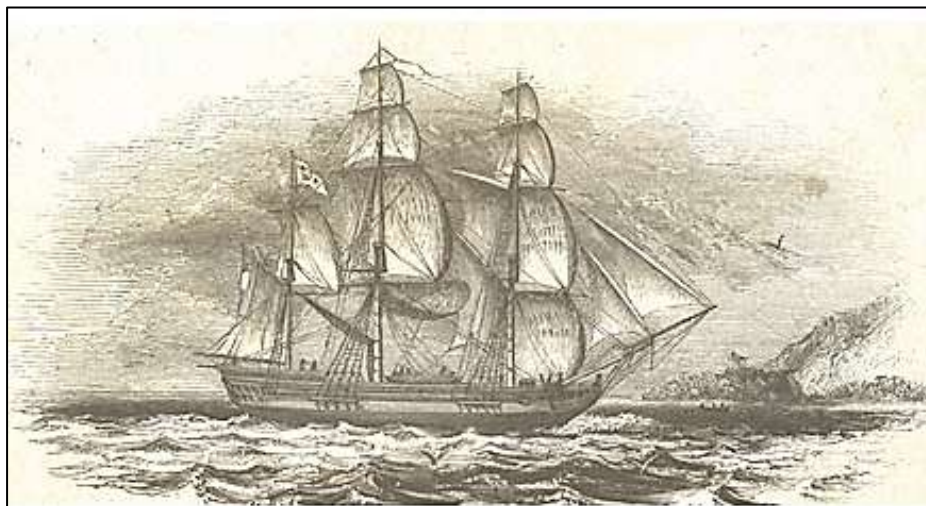
(Source: duplicate article sent from the UK to the late CICC General Secretary, Tere Mataio, by N.T. Hardyman, 1987)

REV. JOHN HUTCHIN LMS MISSIONARY TO THE COOK ISLANDS, 1882 – 1912



Left: Rev. J.J.K. Hutchin's memorial stone at Karori Cemetery, Wellington, NZ (sent to the CICCIS by Jean Mason, coordinator/curator at the Cook Islands Library & Museum). Middle & right: Rev. Hutchin & family (published in CICC newsletters 31 & 34 with details).

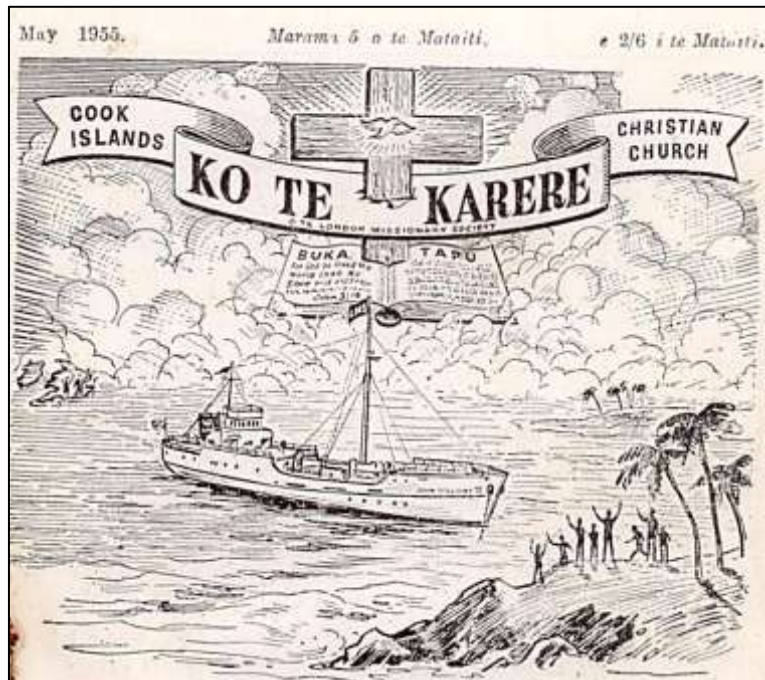
LMS MISSIONARY SHIP "DUFF"



The “**Duff**” arriving at Matavai Bay, Tahiti, in 1797 with the initial batch of LMS Missionaries. Their arrival heralded a new era for the people of the Pacific. It was the beginning of a steady flow of Missionaries from Mission Societies in Britain, Europe and later America, that flocked to the region, a process that continued until the latter half of the twentieth century. From the outset, the Missionaries were determined to evangelize the indigenous population by converting them to the Christian faith. They came with preconceived ideas concerning the necessity to save the so called many lost souls by converting them from their pagan ways to a more civilized lifestyle. Embracing the Christian faith in all its splendor and trappings was an essential part of this process.

Source: presentation by Dr. Fele Nokise (Principal, Pacific Theological College, Suva, Fiji) at the 50th Anniversary of the Pacific Conference of Churches held at Malua, Samoa, Aug/Sep 2012.

Part 2: News Highlights from Yester-years



Cover page of the monthly "Karere" in the 1940s-50s. The name of the boat is "John Williams VI".

"**KO TE KARERE**" (Karere) is a regular publication of the Cook Islands Christian Church. Its format has changed a few times over the years. Up to the 1970s, the Karere was published monthly and comprised of 3 parts: (1) scripture readings and uapou questions for each Sunday of the month, (2) a section set aside specifically for Sunday School, and (3) news, notices and announcements for the benefit of the CICC's branches on Rarotonga and in the outer islands. There were no branches in New Zealand and Australia back in those days. Printing was done at Takamoā by the LMS Press.

The Karere is still published today but on an annual basis and is confined to the Sunday scripture readings and uapou questions. News, notices and announcements are published in the bimonthly CICC newsletter. Both publications, in addition to others, are distributed to the CICC's 23 branches in the Cook Islands, New Zealand (22) and Australia (17) in both printed form as well as electronically. They are also available on the CICC's website (www.cicc.net.ck).

This section of the newsletter is devoted to bringing back memories of by-gone years. By reprinting in their original form some of the news articles from the church's past, one can virtually travel back in time and try to experience how things might have been then. For the next few issues of this newsletter, between 3/4 pages of published articles will be reproduced.

The CICC Head Office in Takamoā is greatly indebted to Ngata Urirau, Elder of the Avarua/Matavera Ekalesias for making available copies of the 1950s Karere from his possession for use in this CICC newsletter, thank you very much. Anybody else who has old CICC records that may be of interest to the public and would like them reproduced in this newsletter, please contact the General Secretary at Takamoā on ciccgsoyster.net.ck or phone 26547.

Editor

TERE O TE AU AKAAERE O TE LMS KI MANIHIKI E RAKAHANGA

Kia orana e to te pa enua Kuki Airani. Kua kite au e ka inangaro kotou kia kite e i akapeea te aere anga mai e te aere anga atu o nga Orometua Papaa, to Beritane e to te Kuki Airani, ma te au Orometua maori e te au deleketi ki te Uipaanga Maata, e te anere mataiti o Manihiki e Rakahanga.

I te ra 13 no Tiurai i te aiai, kua tae mai te Rev. D.Simmons tei tonokia mai e te LMS Board mei Beritane mai, ei mono no ratou ki te anere anga o te mataiti o nga Ekalesia ko Manihiki e Rakahanga. I tona tae mai anga ki Rarotonga nei kua aere atu te Orometua maata o te pa enua Kuki Airani a Rev.W.G.Murphy raua ko te Tekeretere o te Ekalesia Kirisitiano Kuki Airani i te aravei iaia ki raro i te ngai akatoanga pairere, te mataara ia i aere mai ei aia mei Beritani mai e tae ua mai ki o tatou nei. Kia tae mai ratou ki te ngutupa o Avarua i runga i te mataara maata, kua eke ratou ki vao i te motoka e kua aravei mai te au pupu Boys Brigade o Rarotonga ia Rev. D.Simmons na roto i te tupatianga i tetai pae o te mataara ki te kainga Orometua i Takamoa.

Kia tae atu ki te ngutupa e tomo atu ki te aua i Takamoa, kua puroro mai te reo kapiki e nga ariki tei na roto mai ia Kainuku ariki i te ariki anga iaia ki runga i te enua ko Rarotonga i to te ui ariki pae, e kia oti ta te ui ariki arikianga na roto i te pae tuatua kua ariki to tatou Kavana a Tailby iaia na roto i te pae tuatua rai i to te Kavamani pae, e kia oti tana na te Tekeretere o te Ekalesia Kerisitiano Kuki Airani te ta openga i te ariki anga iaia i ta te Ekalesia Kerisitiano Kuki Airani pae, kia oti nga ariki anga i nga pae e toru, kua akaoki mai Rev.D. Simmons i tana akameitaki anga i nga pae e toru no te ariki rekareka anga iaia i rotopu ia tatou. Teia tetai manga tuatua tana i tuatua mai no runga i te Ekalesia Kerisitiano Kuki Airani, i tona aereanga mai, kua akakite ia kiaia e tetai au enua tana i tapae mai ana e, me tae koe ki te Kuki Airani ka kite koe i te tuke anga o ta ratou ariki anga mai tetai pae Ekalesia o teia pae moana.

Kia oti i te pae tuatua o te ariki anga, i reira te aravei anga mou rima ki te au ariki tei tae ki taua aravei anga ma te au Orometua maori, i muri ake i tetai manga akangaroi anga poto, kua tangi te ove o te are pure o Avarua, no te rave anga i tetai pureanga akameitaki i te Atua, na Rev. D.Simmons i rave, e kia oti te pure kua rave ia te ariki anga kainga kai ki uta i Takamoa, na te Orometua maata e te au Orometua maori te ariki anga i taua po ra, i te akangateitei anga i te mono o te LMS Board ki te Cook Islands nei, kua tae katoa mai to tatou Kavana e te vaine ma te ui ariki o Rarotonga tei tae mai ki taua kainga kai ra.

Kia tae ki te ra 15 e Manakai taua ra ra, kua putuputu mai te au Nuku o nga Ekalesia e ono o Rarotonga, ma te Ekalesia katoa no te ariki anga i te pae o te apinga. Kua na mua te au Nuku i te rave e kia pou te au Nuku e ono i te rave ia, kua akamata te ariki anga apinga mei roto mai i nga Ekalesia, te moenga, te tivaivai, te onu rakau, e tetai atu apinga kare e ope kia tatau. I konei aia i te tamata anga i te kite e, e mea tuke rai ta te Ekalesia Cook Islands tu ariki anga i te pae o te apinga, kai e te ura atu. I roto i teia ra, na te au Konitara Ekalesia te takuraa, kare e rauka kia tatau atu te au kai kia kotou e te pa enua ki vao, no te mea kare kotou i kite i tetai au kai ou e kare i matau i te kai no te mea kare kotou i kite i te maani ko Rarotonga ua. Kia tae ki te ra 18th e Ruirua taua ra i te avatea, kua putuputu mai te au Orometua e te au delegates no nga enua mai mei roto mai i nga Ekalesia e ono o Rarotonga nei, no te aere atu ki runga i te pai *John Williams VI* no te tere atu ki Mangaia, inara, e maata te ua i taua ra, kare ra te ua i riro ei tapu i te tere o te Evangelia kia po te ra e kia popongi ake, kia pou te maata anga o te ture ki runga i te pai kua mutu tarere ua te ua, kua marama te reva, tika atura ta te ui tupuna i na ko mai e 'Te rangi uriuri atea ake koe' e tuku atura i te kaveinga no Mangaia, e ano atura matou e tae atura ki te enua ko Mangaia i te popongi i te ora 7 i te ra 19 e Ruitoru.

Kua tapae atu matou ki teia enua, kua tapoki akaou te rangi uriuri koia oki te tai, e kino tikai te tai kare rauka i te kake ki uta i te ava i Oneroa, e ano atura te pai ki te ava i Atuakoro, kare rai i meitaki rava. 'Te rangi uriuri atea ake koe' kia taki te vaevae o nga Orometua papaa ma to raua tere Evangelia ki runga i te one maro o Auau enua kia akara i ta raua anana, e kia mou atura, na roto i te rima maroro o te au tangata o Auau enua, e pou atura matou ki uta ma te mauu kore e te vaka tomo-kore. Ko Rangi Nooroa ariki tei uta i te tapa taatai i te tapapa anga mai i nga Orometua ma te tere no te ariki anga ki runga i te enua ko Auau. Kia tae atu nga Orometua Papaa ki uta, manako akera raua e, auraka kia tomo atu ki te oire maata ki Oneroa, kia ano atu ra raua na mua ki Ivirua, no te akara atu i te are pure o teia Ekalesia, e ano atura raua na mua ki taua akakoroanga ra, e kia oti, kua arii atura to raua manako ki tetai Ekalesia i vao mai ia Oneroa koia a Tamarua, e kua aere atu raua ki taua Ekalesia ra na roto i te oire maata ko Oneroa no te akara rai i te are pure o teia Ekalesia ki Oneroa.

Kia tae raua ki Oneroa, kua teatea mamao to Oneroa no te ariki anga i te tere mai anga nga Ekalesia katoa o Ivirua e Tamarua i te ariki taokotai. Ko te Boys' Brigade e te Girl Guide nga tupati mua tei aravei atu ki nga Orometua papaa, aru mai i muri mai ko nga Apii Sabati tei kapiki mai na roto i te ura e kia tae atu nga Orometua ki te ngutupa e tomo ei ki roto i te kainga Orometua o Oneroa, kua vaa mai a Angareu no te aronga mana o te enua i te ariki anga i nga Orometua e te tere, e kia oti tana vaa anga na Maarona te rua i roto i te kainga Orometua ma te arataki atu i te tere ki runga i te au nooanga. Kia oti ta ratou ariki anga, kua akaoki a Rev. D.Simmons i te akameitaki anga no ratou no te au Ekalesia e tae roa atu ki te aronga mana enua, kua akaoti na roto i te pure anga poto. E kia oti teia kua rave te kaianga i te takurua a te Auaua enua, te mamio, te paka, te tiromi, e te puaka e te moa e tetai au kai atu e te keke i te kaianga ti. Kua rave katoa mai ratou i te au ura e te au imene ma te au tuatua tataua a te Apii Sabati no te aka mataora anga i nga Orometua papaa e te tere, e tae atura ki te ora 3 i te aiai akaruke atura matou i te au taeake o Auau enua, e nga tarae pupu ta ratou apinga aroa ki nga Orometua Papaa.

I te ora 7 i te popongi o te ra 20 Paraparau, tapae atura matou ki te enua ko Akatokamanava, e puai rai te ngaru i te au ava tapae anga. Inara, tei oti takere rai i te akakite ia mai na roto i te Biblia e, kia na raro koe i te tai kare koe e ninaia, e kua akapera atu rai te tere o nga Orometua Papaa ma tei aru atu ia raua, e tae anake atura matou ki uta i te one maro ma to matou kakau manea, kare rava te au tai i piri mai ki runga i to matou kakau ma te au rima maroro katoa o te au taeake Akatokamanava, kare rava tetai o matou i maremo ia. Te tangi atu nei e to Akatokamanava, kare rauka iaku i te tua tapapa atu i ta kotou i rave ki nga Orometua Papaa e te tere no te mea kua oti takere ia papa Ngatama i te tuku ki roto i te Karere, kare au i manako e kia akapapa atu i tana i oti, e tana i topa, ko teia ua ra e to te pa enua, e mea manea tikai te angaanga a to Akatokamanava i rave ki te tere Evangelia. Kua akaruke atu te tere i teia Ekalesia i te ora 3 i te aiai no Nukuroa e tapae atura matou ki te enua ko Nukuroa i taua aiai rai o taua ra 20, kua rauka mai te meitaki o te tai i teia enua, no te kake ake anga o nga Orometua Papaa e te tere ki uta i te enua.

Kia tae nga Orometua Papaa ki uta, teia te ata a to Nukuroa tei te pae tai te tapapa ua mai i nga Orometua, kua apai ia nga Orometua ki runga i te ata mei te tapa tai atu e tae ua atu ki te pae tomo atu ei ki te kainga Orometua, tei reira te Boys' Brigade i te tupati anga mai no te aravei anga i nga Orometua e te tere, kua tukuia nga Orometua ki konei, kua aere atu raua na rotopu i te tupati Boys' Brigade i te akarakara, na muri mai te tere, i reira te puroro anga mai o te reo kapiki o Tava Tauturu Orometua i te ariki i te tere, mei te kainga Orometua mai kia oti tana au tuatua ariki anga, kua akaoki atu a Rev. D.Simmons i te tuatua akameitaki no raua e te tere katoatoa, kua akangaroi poto te tere no te akateateamamao anga no te takurua a to Nukuroa i taua po ra, no te mea kua moe te tere ki taua Ekalesia.

Printed by the LMS Press, Takamoa, Rarotonga, December 1950

TAMATA DIAKONO

Kua riro tikai te ra 26 o Aukute 1950, ei ra tumatetenga e te poitirere maata ki te Ekalesia o Manihiki katoatoa, no te mate o teia toa ririnui i roto i te akarongo ia Iesu, koia oki a Tamata Diakono. Ka riro katoa ei poitirere ki te aronga tei tae ki te Anere Mataiti o Manihiki. E tangata maroiroi tikai aia i te rave i te angaanga a te Atua, mei tona ou anga ki roto i tona taoanga Evangelia e tae ua atu ki tona mateanga. Kia pure atu tatou ki te Atua no tana vaine e ta raua anau i te ao nei.

Na Tuatariki Orometua, KARERE, October 1950

SILENT PARTNER

I te marama ia July i te ra 21, i akatainuia'i te Boys Brigade o Mitiaro. Kua rave ia te reira i te pure popongi i te Varaire i roto i te Are Pure. E maata te au Orometua tei tae i taua pure anga ma to ratou au mema. Na Rev. Donald Simmons M.A. i rave i te akatainuanga. E ko te tuatua tana i rave, e akara i te upoko tuatua koia oki, "Patana Komakoma-kore" E ko Iesu to tatou Patana tau tikai. Kia orana.

Na Rev. Teiiti, KARERE, December 1950

TE ARIKI VAINE OU

E tuatau rekareka tei tupu ki runga i te enua ko Nukuroa ko Mitiaro ta tetai au tangata i matau i te akarongo.

Kia tae i te ra 21st no June 1950 i rave ia'i te akatainu anga ia mama Maeu, koia oki a Pokoati Vaine, kia riro aia ei Ariki vaine no Nukuroa nei, i roto i te kopu ia ngati Tiaka. E no reira kia pure atu tatou ki te Atua, kia tauturu mai iaia i runga i tana angaanga i tona taoanga ariki.

Na Rev. Teiiti, KARERE, December 1950

“NARINGA KOE I KITE ANA”

I te ra e 25 no July 1950, kua akamaara akaou ia te ra i tae mai ei te Evangelia ki Mauke nei. Kua tika i te uipaanga kapiti a nga pupu diakono e rua kia akamaata ia taua ra. No te mea i te mataiti 1823 July ra 23, kua tae mai te pai ko Matamua, e kua apai mai ia Ngakaara Ariki o Atiu e John Williams, e kua tuku mai ia Havivi ma te vaine ki roto i te rima o Tauare Tararo Ariki te aposetolo mua i Mauke nei. E ra mataora tikai e te rangi marie. Kua kapiti mai nga Apii Sabati e rua ma te inangaro okotai. Kua imene te katoatoa o te tamariki i te imene 176. Kua tuku ia tetai Tumu Tuatua, Ko Tararo Tau-are Ariki te aposetolo mua i Mauke nei tei mou i te Evangelia. E kua oronga atu a Tararo Tau-are i nga potonga enua, ko Tapaoro, e ko Teuatoto, ko Taputurangi no te evangelia ma te oko kore.

Kua pure no te akamataanga o te Nuku. Nga nuku a te Oiretumu, te tuatua ia Isaaka, te tuatua ia Solomona e te ariki vaine o Seba, te tuatua i te au Makabi. Tuatua tamou ngakau; Mataio 1:1-25. Manea te rave anga e te mou ngakau o te tuatua ta ratou i teateamamao no teia ra mataora. Ta Kimiangatau nuku, ko te tuatua ia Salome i te ua anga, te tuatua ia Ruta, e te tuatua ia Sedebano. Ta ratou tuatua tamou ngakau, ko te akamaara anga i te tu tikai o te au diakono o te Oiretumu. Manea rai te angaanga ta ratou i rave e te mou ngakau o te tuatua tei teateamamaoia. Kua raveia teia angaanga ma te maroiroi e te pekapeka kore, na roto i te tupu anga o te ngakau taokotai tikai o nga oire tangata e rua i Mauke nei, i te akamaara anga ma te rekareka i te ra tae anga o te Evangelia ki runga i te enua. “Naringa koe i kite ana, ko koe tikai i Mauke nei, ka mataora tikai koe.” Kia akameitaki ia te Atua.

Na Papa Ngatama, KAREKE, October 1950

OIRETUMU ARE OROMETUA

“E aere rai te maroiroi ki te maroiroi, e kitea ia atura ku mua i te aroaro o lehova i Ziona.” Kua pera tikai rai te maroiroi o teia Ekalesia Oiretumu, i te aere anga ki mua, no te akaou anga i to ratou Are Orometua. I te mataiti 1949 ko Teremoana te Orometua, kua rave ratou i te akamata anga i taua angaanga e tae atu ki te 1950, Aukute ra 23. Kua oti taua angaanga ma te meitaki tikai. E angaanga maata rai ta taua Ekalesia i rave, kua vava'i oki ia roto i te are, e kua patu e taua ngaika, e kua akapia akaou e toru Room. Kua tuku ratou ki raro i te ngaika taito o nga tara o taua are, e kua patu akaou e ngaika ou tika'i. Aeu te manea i te ngakau tae tikai o te au vainetini o Oiretumu nei. Kua oko ratou i te au arai pa, arai maramarama, te au kutini no te au nooanga, te au topa, kua panapana ua te mangamanga o te vaine i te rekareka tikai o to ratou ngakau i te raranga anga i te au moenga manea tikai, no te ariki anga i to ratou Are Orometua. E manea maata atura to teiane are, i to tei muatangana are. Kua tau atura ta te peroveta ta Hagai i na koe, 'Te kaka o teiane are e maata atu ia i to tei muatangana are.' Hagai 2:9. E mea tau rai kia akameitaki tatou i te Atua no teia Ekalesia, ko tei akamanea tikai i te vairanga o te kopapa o to te Atua au tavini, e kia pera ki te au Ekalesia katoa.

Rev. Tangata, KARERE, October 1950

TOMA DIAKONO

I te ra 3 no March 1953, kua mate teia mapu ki te akangaroi anga roa. Kua riro taua ra ei ra tumatetenga maata no nga Oire e toru ko Tauhunu, Tukao e Rakahanga. E mapu akarongo maata teia e te maroiroi e te ora, i runga i te enua ko Manihiki, i tona tupu anga e tae rava mai ki te ra i takake ei aia. Kua anau aia i te ra 21 o Dec, 1919. E mokopuna katoa aia na Munokoa Koteka Orometua. Kua angai ia aia e tae ua atu ki te ra i mate ei aia. I te 18 anga o tona mataiti i te ra 28 March 1937, kua kapiki ia aia e Iesu ei Ekalesia nana i roto i te akarongo. E Sabati Tuakaouanga taua ra, ko Robati Sema te Orometua. Teia ta loane tata Apokalupo i tuatua mai, 'I riro au i te Vaerua i te ra o te Atua'.

I te ra 24 July 1940, kua akaipoipo aia ki te vaine ko Helen Dyre, ko Rahui Seta te Orometua. E no tona tu meitaki o te akono, kua iki ia aia ei Tauturu Diakono i te ra 28 Feb, 1913. I te ra 15 Dec, 1945 ; kua iki ia atu aia ei Akava no te Oire ko Tauhunu i taua mataiti rai Dec 1945, kua iki akaou ia atu aia ei Diakono no te Ekalesia Tauhunu, ko Rahi Seta te Orometua. Riro maira aia ei tangata maata i te pae o te Evangelia e tae rava atu ki te Ture. Kua riro tikai aia ei arataki i tona iti tangata ki runga i te mataara tau i roto ia lesu i te ora anga i runga i tona enua.

E Rangatira aia, me kare ra e Mataiapo, me kare ra, e ariki tikai aia, no te mea e tamaiti aia i raro ake i teia au taoanga i taiku ia akenei. E mate anga rikarika tona no te mea i mate aia i te ruku Kopupu Parau i raro i te moana. Inara kare aia i mate ki raro i te moana, kua tae ora mai rai te kopapa ki uta i te enua, kua kimi ia te ravenga kare rai i manuia kua tika ta te mate i anoano iaia. Kua mate aia i roto i te akarongo, e no reira auraka tatou e tumatetenga no te mea, teia ta te tuatua i akakite mai 'Ko koe e teiane i tavini meitaki e te pikikaa-kore e aere ra koe ki te rekareka o toou Pu.' 'E ao to te aronga ei roto i te Atua ratou ka mate ei.' Te tangi atu nei tatou ki tona akaperepere, tana anau ma tona kopu tangata e tona au taeake i te ao nei. Na to tatou Atua Kaka i runga i te rangi teitei e akapumaana mai ia ratou i te ao nei.

Rev. Isaia, KARERE, May 1953

KUA ITI IA MATOU E TE MARAMA NO RUNG MAI

Kia orana e te au Tavini Evangelia o te Kuki Airani Christian Church, ma to kotou au Tauturu, te au metua Diakono ma to kotou au Tauturu e te Ekalesia katoatoa. Kia ora i te aroa maata o to tatou Metua Tapu. Ko matou tena ko ta kotou anau tei noo ki te tuanga ko Muriwai i Niutirani nei, ko tei noo ana i roto i te pouri. I teia nei ra, 'Kua iti ia matou e te marama no runga mai.' I te ra 25 Jan 1953 i akamata'i teia marama i te tae mai kia matou, na Tariu Orometua i apai mai. Te tupu maroiroi nei ta matou Evangelia i Niutirani nei i Muriwai nei, i ta Tariu raua ko Tiare ei nga metua meitaki rava no te Kuki Airani i Niutireni nei. Kia orana rava kotou i te aroa maata o to tatou Atua ko lesu Mesia, Amene.

Na Marii Metuariki Ekalesia e Rev. A Tangata, KARERE, May 1953

TEURIAVERO

Kua mate aia i te ra 12th December 1952. Kua riro ei tumatetenga maata no tona kopu tangata, tona iti tangata e tana anau. Kua anau aia i te Mataiti 1887, Sept, 6th, e 65 mataiti iaia i te oraanga nei. E akarongo maata tona i tona Atua i te ao nei. E kua rauka iaia te au taoanga kaka o teia ora anga. E Diakono aia e tae ua atu ki tona akangaroiaanga i te angaanga na te Atua, kua rauka iaia te taoanga 'Diakono Mutukore' (Elder). E Pu imene katoa aia no tona iti tangata, e Mema Konitara aia no tona iti tangata, e Mataiapo aia i raro ake i tona ariki ko Tararo Ariki. E teia nei tavini meitaki e te pikikaa kore....., e aere ra koe ki te rekareka anga o toou Pu. Na te Atua e akapumaana mai i tona tokorua e te anau ma te kopu tangata katoatoa.

Writer unknown

TE PU O TE ARE TEATA AROA UA

Koai? Kare e tavarevare te pauanga, ko W.P.Browne. Te maata roa nei ta matou akameitaki anga ia W.Browne, no te mea te maata atura te mou a te Atua tei riringia mai e W.Browne ki Puaikura nei, e £14, tana i tuku akaou mai ei tauturu i te angaanga Evangelia i Puaikura nei. Kare tei o matou ua, kua riringi anake a W.Browne ki nga oire e ono i Tumutevarovaro nei. E tama ma, e maine ma, eaa te noo? Uea te Pa o te rangi kia maringi ua mai rai te mou a te Atua. Te au ngai katoa e tuatua ia'i teiane i Evangelia kia tuatua katoa ia ta teiane i vaine i rave ei manako anga atu iaia. Te au ngai katoa e tuatua ia'i ta tatou nei Evangelia, kia tuatua katoa ia ta W.Browne i rave, ei akamaara anga i te angaanga meitaki tana i rave ki Puaikura nei.

Na Rev. Tangata Aukino, KARERE, March 1953

LETA AROA

Kia orana e te Ekalesia Kerisitiano Kuki Airani i teia Mataiti Ou nei, na te Atua e tauturu mai ia tatou i te akatupu anga i tona inangaro i teiane i ao. Ko au ko Auemetua Tangia Diakono o te Ekalesia Titikaveka, e

Diakono maroiroi au i te rave anga i te angaanga a te Atua i teia Ekalesia nei, inara kia tae ki te ra 29 December 1952, kua tae te reo kapiki a to tatou Atua ko Iesu Mesia iaku i te nako anga e "E aere mai koe kiaku nei." E no reira kua akaruke atu au i toku tokorua e ta maua anau, te kopu tangata e kotou katoatoa no te aere atu kiaia ko tei kapiki mai iaku, mei ta te reo imene i apii mai 'Me tae te tiki ka aere au kia Iesu i te enua rangi'. Kia tae ki te ra 30 December kua tanu ia toku kopapa ki roto i te aua Are Pure o Titikaveka, kareka toku Vaerua, kua aere ia ki te ngai ta Iesu i akono noku. No reira e taku Akaperepere e te anau, auraka e aue mai iaku, ka aue ra ia kotou e ta kotou e ora na. Na te Atua e tauturu mai, ma te akapumaana mai ia kotou i teia tumatetenga o toku takake anga. Teia taku tuatua openga, 'Ei a kotou katoatoa te aroa ua, e te au, o to tatou Atua ra ko Iesu Mesia, Amene.'

Rev. Bill N. Marsters no Auemetua Tangiia Diakono, KARERE, March 1953

TE TOMOANGA I TE ARE UIPAANGA O AVANA NUI

I te ra 31 no December 1952, kua tomo ia teia Are. E maata te au tangata tei pati ia, e tei tae mai ki te tomo anga i teia Are. Kua tae mai te Kavana ko Mr. Neville, ma te aronga mana o te pae Enea e to te pae Evangelia, E umukai maata tei rave ia i taua ra e te tarekareka katoa, e kua riro tikai taua ra ei ra papanunui e te mataora maata no te katoatoa. Kua rave tikai teia Tapere tangata i te angaanga maata, ma te maroiroi tikai i oti ei teia are uipaanga manea. E £372.10.5 te tino moni tiaki tei pou no te oko anga mai i tetai au apinga no teia are. Ko te moni i pou no te kai, e te rave anga i te angaanga (labour) kare te reira i kapiti ia mai ki roto i teia akapapa anga, e ko te maata anga o te au rakau no teia are e au rakau maori anaki te reira. E kua oti teia are uipaanga ma te kaiou-kore. E £46.3.0. tei aroa ia mai e te au taeake i te ra i tomo ia'i teia are, e tetai au buka Tapu maori, e tetai au buka imene maori. E maata katoa tetai au taeake maori e te papaa tei oronga mai i te moni ei tauturu i roto i te tuatau i raveia'i te angaanga o teia are. No reira, te akameitaki maata atu nei a Kainuku Ariki, Manavaroa Mataiapo ma to raua Ui Rangatira, ma te au Kumiti, e te tangata katoatoa o te tapere ko Avana Nui i to te pae enua e to te pae Evangelia ia kotou tei tauturu maata mai ia ratou. Kia orana.

Na C.T. Cowan, Secretary, KARERE, March 1953

TUTAKA O TE KAVANA VAINA O TIKURA MARUMARU KO TUROUA

I te ra 7 no Aukute 1952, i te ora 9 i te popongi, kua tae mai te katoatoa o te tangata tei tiketi ia no teia tutaka, ki te are uipaanga o Tikura Marumaru ko te 'Karere o te Au.' E kua akameitakiia te Atua na roto i te reo imene, e te atinga pure. I reira kua akakite ia te tu o te aerenga o te tutaka, ko te Orometua te ka na mua i te tomo ki roto i te au ngutuare, aru mai te au kavana, i reira te katoatoa aru mai ei. I reira te reo o te vaa tuatua o Turoua Kavana i te parara anga e, e aere mai te katoatoa ki runga i te kaingakai no te inu ti, inu kaope, inu koko. Kia oti te inu ti, kua akamata ia te tutaka na Kaumata i te ngutuare o tetai puapii, ua vare aku tona ingoa, kua ariki mai teia pu ngutuare i te Tere, kua ariki katoa mai a Atatoa vaine i te Tere ki tona ngutuare, inu vai anani, kinaki ki te keke. Kua aere mai te tere tutaka na tei uta pae e tae atu ki te ngutuare o Tokoti, kua akangaroi, no te mea kua tangi akaou mai taua reo o te vaa tuatua e, aere mai te katoatoa ki runga i te kaingakai kua tuaero, e kua noo te katoatoa anga ki te pae i teia takurua, kua akaope i to ratou anoano ki te au tu kai o runga i teia kaingakai.

Ora tai, kua akamata akaou te tutaka e tae atu ki te are o Tumai, kua taoki mai na te tua i tai e tae ua atu matou ki te ngutuare o Pataanga, e kua oki atu te katoatoa ki te 'Karere o te Au.' Kua akameitaki ia te Atua na roto i te reo imene. E i reira, kua tu mai te Orometua kua akameitaki i te angaanga a teia Kavana vaine i rave ma te katoatoa rava o te vaine tini o Tikura i te tama anga i to ratou au ngutuare e te oire katoa, kare ko te reira ua ko te maata katoa o te au apinga ou tei rauka mai no teia tutaka, e teia ia i raro nei: 7 roi auri, 144 tivaivai, 331 auaro pute, 89 roi mamau, 154 pute urunga 327 moenga 10 nooanga, 2 topa, 45 kutini, 34 arai pa, 27 ariki kaingakai, 41 arai maramarama, 1 radio, 8 lamepa benitini, 6 patikara, 4 are ou tikai. Teia te katoatoa o te au apinga ou i rauka i teia tutaka, e 1,230 te maata e apinga tikai teia maroiroi.

Koai tei tau kia akameitaki ia? Ko te Atua. No te mea koia tei akatupu i teia manako meitaki rava ki roto i te Kavana vaine, ma tona vaintini i roto i tona puna. No reira, kare au e tuatua i teia tutaka e, manea rai, e teia ra taku ka tuatua, manea tikai, kua tau tikai teia tuatua tutaka ki te angaanga i raveia i teia ra. Inara, kua pera ainei te ngutuare ngakau no te mea te inangaro nei a Iesu i te tutaka i to tatou au ngakau? No reira kare au e tuatuae manea tikai, ka tuatua rai au e, manea rai, no te mea te tauta atu nei rai i te tama i te ngutuare o te

Atua, kia kore e vai repo ua. Kua akaotiia teia tutaka na roto i te pure, kua noo mai to Tikura, kua oki atu to Patiki enua, e to A-punavai mataora.

Rev. Tuaau Paroro, KARERE, January 1953

BOY'S BRIGADE CAMP 1953

I te ra 9 o January 1953, kua tomo atu te au tamariki Brigade e te Life Boys ki roto i to raua nga camp te Brigade ki Ngatangia e te Life Boys ki Avarua. Kua riro rava teia mataiti ei mataiti maata no te tamariki i roto i te camp, kua oki rava te tu mata o te tamariki i tae ki te camp mei tetai au camps mua i rave ia ana ki Titikaveka i te au mataiti i topa ki muri. I roto i nga camp e rua e maata te au angaanga i raveia no te tamariki, koia te apii anga ia ratou no tetai au mea e tau no to ratou oraanga, e ko te mea maata rava atu oki, ko te apii anga i te Tuatua Tapu. E 80 tamariki Brigade e to ratou au officers i tae ki te camp i Ngatangia, e 50 Life Boys ki Avarua. Te tangi atu nei au ki te maata anga o tetai au tamariki kare ratou i tae mai no te mea, kua kimi ana ratou i te moni no teia angaanga kare ra ratou i aere mai i kai i to ratou maroiroi. E te au metua, auraka kotou e akavaavaa i teia tuanga a te Evangelia koia ta tatou anau i teia tuatau nei no te mea ko te topa atu o tetai au tamariki i topa'i ratou, na te au metua tikai. Ko tetai pae ua tei meitaki i roto i te camp i teia mataiti nei kareka ko te maata anga ia ratou kare i meitaki. Akamaroiroi, na te Atua e tauturu mai ia ratou i teia mataiti ou.

Rev. Tangata Aukino, KARERE, February 1953



Administration of the Pacific Theological College, Suva, Fiji (photo from the Principal's [Dr. Fele Nokise] presentation at the 50th Anniversary of the PCC held in Malua, Samoa, August/September 2011)

Part 3: Tongareva Tryout

(Tryout is described as a trial, a test, having a go at something for the first time. The title refers to Chapter 2 of "Slavers in Paradise" by H.E. Maude 1981. This is the second of a number of articles on slavery in the Northern Cook Islands, the first one being published in newsletter 43. The intention is to present the story as thoroughly researched by Maude, for a better appreciation by today's generation of this unfortunate event of a century and a half ago.)

Chapter 2 of "SLAVERS IN PARADISE"

The first ship to be fitted out for the Peruvian labour trade was the 151-ton barque *Adelante* (Captain August Grassman), chartered by the Lima company formed by J.C. Byrne from the firm of Ugarte y Santiago. Byrne's Recruiting Permit stated that he was to procure 'colonists from the South Western Islands of the Pacific'; enquirers were told that he had already recruited islanders from the New Hebrides for work in New Caledonia and that he was now engaged on a voyage to the same group of islands to obtain a trial shipment for Peru. This was to consist of

about 170 colonists of both sexes, who are to engage to serve in Peru for the term of 5 years, at 4 dollars per month wages, at the end of which term they are to be sent back to their own country if they wish it, at the expense of the purchaser of the contract,

which was printed in Spanish and English (but not in the Polynesian languages as reported by John Barton, the British Consul at Callao), and was transferable. If the initial project proved to be a success he proposed to follow it up with a series of further recruiting voyages.

Byrne had never, in fact, shipped a single recruit from any Pacific island, but he had learned enough about the reputation of Melanesians to equip the well-found barque *Adelante* to 'more like a Man-O-War than a merchantman,' to quote the words of her mate, John Davis. The hold had been divided into three compartments with iron gratings separating them; there were similar gratings over the hatches to prevent any escape; two swivel guns were mounted by the after hatch to sweep the deck, and two more were placed on top of the poop; two dozen muskets were kept ready for use by the crew, together with 'three blunder-busses and our revolvers and bowie knives, cutlasses and ammunition in abundance,' and finally four extra crew members were signed on to guard the hatches day and night.

With the ailing Byrne himself on board to superintend operations, a Peruvian Government Agent, paid for by the company, to certify that the Congress Law on Asiatic immigration of 14 March 1861 was complied with, a surgeon and an American master and chief officer, the *Adelante* left Callao on 15 June 1862, her first port of call being Hatibeu Bay on Nukuhiva Island in the Marquesas. She arrived there on 10 July and remained for 3 days taking on water and embarking a Chilean, Jose Villegas, as interpreter, together with 5 Marquesans as a boat's crew, who were to be repatriated as the conclusion of the voyage.

Soon after leaving Nukuhiva, Byrne decided to stop over at the atoll of Tongareva (Penrhyn Island or Mangarongaro) in the Northern Cook Group, which lay on their route, in order to investigate the commercial possibilities of its lagoon, known to contain beche-de-mer and pearl shell. Here he met a beachcomber known as Beni, who told him that a ship seen by them the previous day was the French Protectorate schooner *Latouche-Treville*, and that she had just recruited 130 Tongarevans to plant sugarcane, coffee and taro in Tahiti on 2-year contract at \$4 a month; the first of the French recruiting voyages designed to lower the local labour costs.

In this fortuitous manner Byrne had happened to discover the one island in all Polynesia where people were only too eager to be recruited; their coconut palms, which provided their main food, were suffering from a devastating disease, most of them were dead, and the rest produced only a few shrivelled nuts. The situation had been getting worse for some time; in 1857 the Aitutaki people had sent them a shipment of coconuts when their crop first failed and they were reported to be starving, while not long before the *Adelante's* visit the Missionary Wyatt Gill had actually been prospecting uninhabited Nassau Island as a possible new home for them.

Added to this blight the Tongarevans had the persuasion, or at least the blessing, of the London Missionary Society teachers on the island, who like the newly converted people themselves felt that every opportunity should be seized for earning money to build impressive churches in emulation of those to be found on Rarotonga, Mangaia, Manihiki and other islands in the Cook Group. Hence it was decided that at least one of the six teachers should accompany each batch of recruits to care for their spiritual welfare.



The Polynesian labour trade, therefore, was in fact due to an accident – the apparently unpremeditated decision of Byrne to call at Tongareva for a reason unconnected with his recruiting venture – and indeed had he persisted in his original scheme, as approved by the Peruvian Government, the difficulties and meager financial returns inherent in the project might well have inhibited anyone from making a second attempt anywhere in the Pacific Islands.

But as it now transpired, there was no longer any need to engage in a long and expensive voyage to Melanesia to procure a cargo of truculent savages when gentler Christianized Polynesians were available for the asking. Plans were accordingly changed and with the help of Beni they had more than a full ship within 9 days, returning to Callao on 13 September with 253 recruits (83 men, 83 women, 30 boys, 19 girls, 19 male and 19 female infants). Clearly the recruits knew nothing about where they were going or what it would be like there; the very concept of a continent – of living other than on a tropical island – was naturally beyond their comprehension, and they went on their simple faith in the European: as Pablo Gamero, the provisions master, testified, ‘without any other contract than a verbal agreement to carry them to one of the islands near to work, offering them \$4 per month and abundant maintenance.’ This was the wage current on Tahiti, but less than the \$6-\$10 paid at Fanning.

It was a happy voyage, for when the islanders were found to be gentle, friendly and well behaved they were allowed to roam the deck, excited at being on a ship and still more so at the adventure lying ahead, the main events were the death of Byrne himself and one Tongarevan woman, and the birth of 3 children; there were therefore 251 islanders on board when she left Tongareva. Food ran short, which was to be a common feature of these voyages, and additional supplies had to be obtained from 2 ships met en route and at the port of Huacho.

On their arrival at Callao the recruits were sold at \$200 for men, \$150 for women, \$100 for boys, care being taken to avoid splitting up the 83 families; the payments were stated to be in refund of passage money, thus avoiding undesirable comparisons with the slave trade. The new arrivals, of which 206 (including the 30 boys and 10 of the girls) were classed as workers, were consigned to J.M de Ugarte, acting on behalf of the investors in Byrne’s company, who disposed of them to buyers requiring domestic servants or agricultural labourers.

Henry Watson, a British merchant in Valparaiso who had lived in Tahiti, informed the British Charge d’Affaires in Santiago that according to his information the sale of the Tongarevans resulted in a profit of \$40,000 on an outlay of \$10,000 (or 400 percent for approximately three and a half months’ work). Even if waterfront intelligence set the figure too high, and a calculation based on stated prices suggests that total sales were

nearer \$32,000, it was generally agreed that the company's profits on the venture were extremely high and the expenses involved in the unexpectedly short voyage inconsiderable: in short, Byrne had struck a bonanza.

News of the lucrative human cargoes awaiting the enterprising entrepreneur on islands so near at hand resulted in a rush to form small companies to buy or charter anything that would float, fit them out for the new trade and set sail for the islands while pickings were good; and within 3 weeks of the *Adelante's* arrival no fewer than 5 Peruvian and 2 Chilean ships had left Callao. These small-time speculators as they were called, were for the most part interested solely in maximizing profits from the collection of South Sea Islanders; and as a consequence few of the captains whom they employed allowed humanitarian considerations to interfere with the work in hand, which was essentially to entice or force as many Polynesians on board their ships as possible and to land them alive in Peru.

More than one of the ships was rumored to have been an African slaver, while the barque *Empresa* was formerly on the China coolie run; and these may have required no special fitments for the trade. But the *Adelante* became the prototype for most of the recruiting fleet and her adaptation was evidently studied and copied by other ship-owners and charterers who had no knowledge themselves of what was required. Iron gratings and a plentiful supply of arms became the norm and if the *Adelante* differed from many of the ships which followed her hopefully from Peru it was mainly in being seaworthy, which many of them were not; 'amongst the ships already dispatched are several crazy old vessels that had long been laid up as hulks, but which in the enthusiasm of speculators have been equipped as good enough for the service.' To sum up, the Peruvian recruiting fleet comprised for the most part a motley assemblage of aged coastal vessels averaging about 180 tons and fitted with bunks, gratings and armament on the traditional lines of the African slave trade.

The first of these ships to arrive at Tongareva was the brig *Trujillo* which, however, belonged to the same firm and had no intention of poaching the remaining islanders, whom the *Adelante* had promised to return for, but merely stopped to kidnap a local chief as interpreter, with his wife and two boys, before joining her consorts the *Apurimac* and *Manuelita Costas* off Manihiki, where the three hoped to be first in a virgin field.

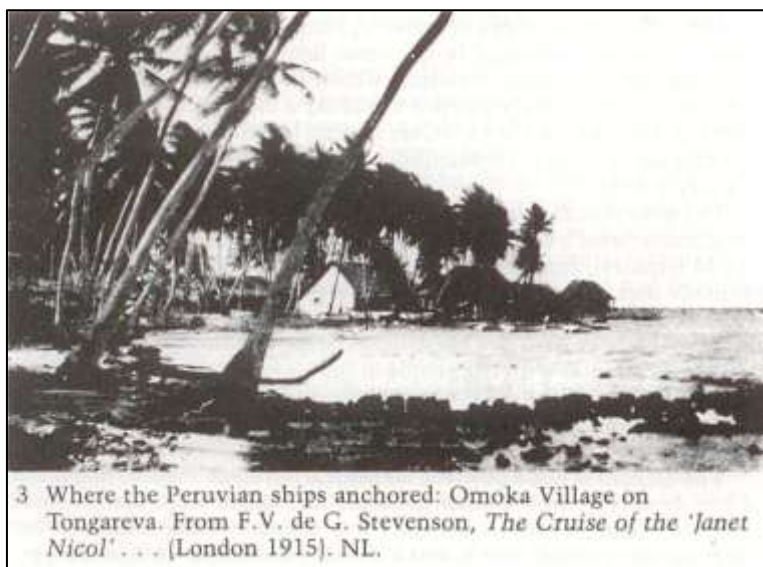
The next visitor seems to have been a little 98-ton schooner called the *Genara*, which embarked forty three voluntary recruits (19 males and 24 females), together with a second teacher, ostensibly to collect beche-de-mer at Titimatarangi, the local name for Christmas Islands. It was a good ruse to obtain willing workers and no doubt suggested by the beachcomber Beni, for the neighbouring Fanning Island had been deservedly popular with the people of the Northern Cooks since 1852, when Henry English commenced recruiting on Manihiki and Rakahanga for work on his coconut plantations there on 1- or 2-year contracts.

The *Genera* is not a positive identification since there is no record of her departure from Callao (possibly she sailed from some minor port). Nevertheless she is the only one which fits the islanders' description of a 'small two-mastered vessel,' evidently of limited passenger-carrying capacity, and she is known to have landed her complement of forty-three at Callao on 8 March 1863, their island of origin not being stated. Although Wyatt Gill was told that she had embarked thirty-five, this figure did not include the teacher and his family; the total of forty-three is therefore considered more likely to be correct.

Having discarded her passengers and retired, the *Adelante* left again for Tongareva on 10 October 1862, to pick up the remaining able-bodied islanders and their families. There she was met by the brig *Jorge Zahara*, also owned by Ugarte Santiago and having as passenger the other member of the original firm of licensees, B.D. Clark, the insolvent debtor from Melbourne. The *Jorge Zahara* had actually left Callao over a fortnight earlier but stopped at Nukuhiva to repatriate the boat's crew from the *Adelante* and pick up another.

There are only two more visits recorded by recruiting ships. The brig *Ellen Elizabeth* called on 25 January and stayed for ten days before leaving for the Gilbert Islands, followed later by a barque, probably the *Dolores Carolina*; but there was no one left to take, infants and the aged being unsalable.

Tongareva is the largest atoll in the Cook Group and its characteristic pattern of dispersed settlement had led to the population living on their coconut land holdings scattered around the lagoon, rather than in villages as on the smaller atolls. But as soon as the islanders were converted to Christianity four churches were erected, at Omoka, Motu Unga, Tautua, and Te Puka, and by 1862 nearly everyone was living in one of the four villages which grew up around these churches.



3 Where the Peruvian ships anchored: Omoka Village on Tongareva. From F.V. de G. Stevenson, *The Cruise of the 'Janet Nicol'* . . . (London 1915). NL.

When Wyatt Gill called at the atoll on 11 March 1863 in the mission ship *John Williams* he found forty inhabitants of Omoka still living in their village by the main entrance into the lagoon with the sole remaining teacher Ngatikaro, who despite offers of gold made to him by the recruiters had warned his people against leaving, and a further forty eight (for the most part the aged and children) in the other three villages. He was unable, however, to find out from this remnant how many had been recruited by the *Adelante* and her second voyage and, as he suspected, the estimate given to him of '50-80' and 'over 50' were too low.

It is fortunately now possible to be more exact, since we know that the *Adelante* went on to Manihiki and Rakahanga and that at the latter island the *Jorge Zahara* recruited thirty. The two ships then returned to Tongareva on 21 January where the thirty colonists were transferred to the *Adelante* which thereupon left for Callao with 203 (77 men, 78 women, 15 boys and 33 infants); it can be assumed, therefore, that 173 of these were from Tongareva. The *Jorge Zahara*, on the other hand, went direct to Pukapuka, where she obtained all her recruits with the exception of the Rarotongan teacher Josia who, with his wife, had been taken from Tongareva as an interpreter.

The total number of islanders transported from Tongareva to Peru therefore totaled approximately 472, a figure which agrees well with the estimate of 700 living on the island before recruiting began, less the 130 taken to Tahiti and 88 found by Gill in March. The discrepancy of only 10 may be accounted for, in all probability, by the inexactitude of the original population estimate.

The above article including photos comprises Chapter 2 of "Slavers in Paradise," by H.E. Maude, ANU Press, Canberra, 1981. Reproduction/retyping by the editor of this newsletter.

Part 4: Cook Islands Missionaries Abroad

Mathew 28:18 & 19, *“Jesus drew near and said to them, I have been given all authority in heaven and on earth. Go then, to all peoples everywhere and make them my disciples; baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to obey everything I have commanded you. And I will be with you always to the end of the age.”*

I am indeed pleased to make known to everyone, those heroes of the Lord who went into the world after their training here at Takamoa Theological College in the 18th and 19th centuries, to put into practice what the Lord commanded in the verse above. The fact that they never knew what awaited them on the other side, is truly a bold and heroic move for them and their families to make. To leave the comfort of their surrounding home islands and extended families and travel into the unknown is certainly a sign of fearlessness of what lies ahead and a clear sign of complete trust in the Lord. Despite the fact that they knew some of their colleagues who went before them were killed whilst serving the Lord in foreign lands, this somehow never dampened their spirit and desire to respond to the calling. To them, we today owe the greatest respect and honor for their unending desire to serve the Lord even when death would be a possible end-result.

The following list of Cook Islands Missionaries to the Pacific Islands comes from the archives here at Takamoa. As there is no record of the name(s) of those who put it together, they must nevertheless be commended for compiling this information for the benefit of those after them. It is truly a valuable resource, one that I feel a lot more people need to know and therefore be appreciative of. I have no doubt that the descendants today of the heroes of yester-years will feel very proud of their fore-fathers, and they certainly deserve to be so. After all, I doubt if many people today will want to go down the path that they did if we turned back the time. Admittedly of course, not all of them were angels in terms of the nature of their return to the Cook Islands according to the list, but the fact of the matter is that they chose to take the plunge into the unknown, and that in itself is being unequivocally heroic in my firm view.

As can be seen from the list, the first Cook Islander Missionary sent from Takamoa was Marama in 1839 to Samoa where he died in 1873. The last was Turakiare Tearuariki of Mauke who went to Papua New Guinea in 1963 and came back in 1975 (he became President of the CICC from 1976-1988). This means over a period of 136 years, the LMS Missionaries from England trained and posted 208 Cook Islands Missionaries throughout the Pacific, from Hawaii in the north, to Samoa, New Hebrides, Loyalty Islands in the south, and Papua in the west. The record shows that the majority of them went to Papua and never came back home, a lot were killed in the line of duty.

I was very much moved with this record and the bravery of these heroes – one of which is my own ancestor – that I chose to retype it myself and have it made known publicly through this issue of the newsletter. Let us all salute to their true heroism and remember them always in our prayers. As the saying goes, “Lest We Forget.”

Mathew 16:24-27, *“Then Jesus said to his disciples, if anyone wants to come with me, he must forget self, carry his cross, and follow me. For whoever wants to save his own life will lose it; but whoever loses his life for my sake will find it. Will a person gain anything if he wins the whole world but loses his life? Of course not. There is nothing he can give to regain his life. For the Son of Man is about to come in the glory of his Father with his angels, and then he will reward each one according to his deeds.”*

Nga Mataio
CICC General Secretary
TAKAMOA

COOK ISLANDS MISSIONARIES ABROAD, 1839-1975

	Name	Island/ village	Year Admitted to Takamoa	Posting	Comment
1	Marama	Avarua	1839	1842 Samoa	Died there 1873
2	Pakaio	Avarua	1840	1842 Samoa	Died there 1873
3	Taunga	Ngatangia	1841	1842 Samoa, New Caledonia	Returned
4	Tekoi	Ngatangia	1841	1842 Samoa	Died there, 1852
5	Rangi	Avarua	1841	1842 New Caledonia	Killed by natives
6	Kapao	Avarua	1841	1842 New Hebrides	Died there
7	Paoo	Avarua	1841	1842 Loyalty Islands	Died at Lifu
8	Zekaria	Arorangi	1841	1842 Loyalty Islands	Returned
9	Tu Tane	Ngatangia	1841	1842 Samoa	Returned, incompetent
10	Tukuau	Ngatangia	1841	1842 Samoa	Returned, incompetent
11	Marutanga	Mangaia	1841	1845 New Hebrides	Dismissed
12	Rangia	Mangaia	1841	1845 New Hebrides	Died in Samoa
13	Upokomanu	Arorangi	1844	1845 New Hebrides	Died there
14	Maka	Avarua	1844	1846 Mare 1846-58, Samoa 1858-72, Papua 1872-75	Died in Papua, 1875
15	Ratai	Avarua	1844	1846 Hawaii	Died there, 1847
16	Papatai	Avarua	1845	1846 Tahiti (printer)	Returned, died 1851
17	Kiro	Avarua	1846	1846 England (translator)	Returned 1850
18	Parepou	Mangaia	1846	1848 New Hebrides	Dismissed, 1855
19	Kau	Mangaia	1847	1848 New Hebrides	Died there, 1879
20	Belesazara	Aitutaki	1846	1849 New Hebrides	Died there, 1853
21	Kuku	Mangaia	1847	1849 New Hebrides	Died 1881
22	Okotai	Avarua	1840	1852 Samoa	-
23	Akaea	Mangaia	1848	1852 New Hebrides	Died, 1853
24	Tauri	Mangaia	1848	1852 Hawaii	Died, 1852
25	Tuka	Mangaia	1848	1852 New Hebrides & Mare till 1857	-
26	Vaaru	Mangaia	1848	1852 Hawaii	Murdered 1853/4
27	Vaa	Aitutaki	1848	1852 New Hebrides	Died, 1857
28	Akatangi	Arorangi	1849	1852 New Hebrides	Dismissed, 1861
29	Meariki	Arorangi	1852	1852 New Hebrides	Returned, 1867
30	Tutau	Avarua	1852	1852 New Hebrides & Tonga	Returned, 1863
31	Poaki	Atiu	1848	1853 Samoa	Returned, temper
32	Pikikaa	Avarua	1852	1853 Hawaii	Murdered, 1854
33	Kaveriri	Mangaia	1852	1853 Hawaii	Murdered, 1854
34	Poito	Mangaia	1852	1853 Loyalty Islands	Died, 1857
35	Teavae	Ngatangia	1852	1853 Loyalty Islands	Returned
36	Teurua	Ngatangia	1854	1856 Rimatara, Tahiti	Returned, 1874
37	Matemea	Rimatara	1855	1857 Hawaii	Returned
38	Kakorua	Mangaia	1847	1857 Loyalty Islands	Returned, 1866
39	Obeda	Aitutaki	1852	1857 Samoa	Returned, 1876
40	Ioane	Aitutaki	1852	1857 Samoa	Returned, 1858
41	Nootu	Arorangi	1852	1857 Uea	-
42	Taevao	Arorangi	1852	1857 Loyalty Islands	Returned
43	Raroa	Atiu	1854	1858 New Hebrides	Returned
44	Ngati Aperau	Ngatangia	1854	1858 Samoa	Returned
45	Teautoa	Arorangi	1855	1858 Hawaii	Died, 1860
46	Toma	Mangaia	1857	1858 Hawaii	Died
47	Ru	Aitutaki	1855	1858 Hawaii	Returned, 1869

48	Makea	Aitutaki	1859	1859 Hawaii	Died, 1860
49	Raekura	Avarua	1856	1856 Loyalty Islands	Returned, 1866
50	Iro	Avarua	1857	1857 Loyalty Islands	Died
51	Pipo	Arorangi	1857	1857 Loyalty Islands	Died
52	Lameka	Mangaia	1857	1857 New Hebrides	Died
53	Tokorua	Ngatangia	1858	1858 New Hebrides	-
54	Vaitari	Mangaia	1859	1859 New Hebrides	-
55	Putaura	Avarua	1859	1859 Loyalty Islands	Returned, 1870
56	Putangi	Ngatangia	1859	1859 Samoa	Returned, 1875
57	Tevaevae	Arorangi	1859	1859 Loyalty Islands	Returned, 1866
58	Kore Iti	Mangaia	1859	1859 Papua	Lost family in Papua
59	Tekao	Arorangi	1859	1859 Huahine	Returned, died 1894
60	Niki	Mangaia	1857	1857 Loyalty Islands	Returned
61	Teapara	Avarua	1860	1863 Samoa	Died, 1865
62	Kakita	Avarua	1860	1863 Samoa	Died, 1865
63	Setephano	Manihiki	?	1863 Papua	Died, 1865
64	Piri	Avarua	1860	1863 Samoa, Papua	Died, 1889
65	Simeona	Aitutaki	1862	1863 Hawaii	Returned
66	Teau	Atiu	1863	1869 Samoa	-
67	Taurae	Avarua	1862	1870 Samoa	Returned
68	Munakoa	Avarua	1863	1870 Hawaii	Died, 1874
69	Ta	Avarua	1864	1870 New Hebrides	Returned
70	Tavini	Avarua	1864	1870 Hawaii	-
71	Adamu	Avarua	1863	1872 Papua	Returned 1872, wife died
72	Enere	Avarua	1863	1872 Papua	Died, 1876
73	Iona	Avarua	1863	1872 New Hebrides	Returned
74	Anederea	Avarua	1867	1872 Papua	Killed at Kalo, 1891
75	Ruatoka	Avarua	1870	1872 Papua	Died in Papua, 1903
76	Rau	Avarua	1871	1872 Papua	Died, 1875
77	Vaimaanga	Avarua	1867	1873 Papua	Returned due to illness
78	Moana	Avarua	1870	1874 Papua	Died, 1874
79	Malaki	Avarua	1870	1874 Papua	Returned due to illness
80	Korenelio	Avarua	1870	1874 Papua	Returned due to illness
81	Ruhena	Avarua	1871	1874 Papua	Died, 1875
82	Teria	Avarua	1871	1874 Papua	Died 1875, wife returned
83	Pekarima	Avarua	1871	1874 Papua	Died 1877, wife returned
84	Samuela	Avarua	1871	1874 Papua	Returned due to illness
85	Motu	Avarua	1872	1874 Papua	Died, 1875
86	George	Avarua	1871	1875 Papua	-
87	Beni	Avarua	1871	1876 Papua	Died, 1877
88	Tamarua	Avarua	1871	1876 Papua	Died, 1877
89	Pii	Avarua	1871	1876 Papua	Died, 1881
90	Materua	Avarua	1872	1876 Papua	Martyred at Kalo, 1881
91	Kauariki	Avarua	1873	1876 Papua	Returned of his own accord
92	Ngativaro	Avarua	1874	1876 Papua	Died, 1878
93	Zekaria	Avarua	1874	1876 Papua	Died, 1878
94	Asapha	Avarua	1874	1876 Papua	Died, 1877
95	Taria	Avarua	1875	1876 Papua	Martyred, 1881
96	Tipoki	Avarua	1873	1878 Papua	Died, 1879
97	Toakainga	Avarua	1874	1878 Papua	Died in Papua
98	Mataio	Avarua	1874	1878 Papua	Died, 1885
99	Zekaria	Avarua	1875	1878 Papua	Died, 1879
100	Mareare	Avarua	1875	1878 Papua	-
101	Iakoba	Avarua	1875	1878 Papua	Died, 1888
102	Tekeu	Avarua	1875	1878 Papua	-

103	Tipoki	Avarua	1873	1878 Papua	Died, 1896
104	Pakia	Avarua	1876	1881 Papua	Died (sick), 1885
105	Tua	Avarua	1876	1881 Papua	Died, 1882
106	Tekovi	Avarua	1876	1881 Papua	Died, 1882
107	Itama	Avarua	1876	1881 Papua	Returned, 1889
108	Isaaka	Avarua	1876	1881 Papua	Returned
109	Tauraki	Avarua	1876	1883 Papua	Died, 1887
110	Ezekiela	Avarua	1876	1883 Papua	Died, 1884
111	Tima	Avarua	1879	1883 Papua	-
112	John	Avarua	1873	1883 Papua	-
113	Tau	Avarua	1877	1885 Papua	Died, 1904
114	Turia	Arorangi	1880	1885 Papua	Returned due to illness
115	Ngapare	Titikaveka	1881	1885 Papua	Died, 1889
116	John Buati	Titikaveka	1881	1885 Papua	Returned, 1896
117	Teamaru	Pukapuka	1881	1885 Papua & Samoa	Died, 1893
118	Mataraangaua	Mangaia	1882	1885 Papua	Died, 1893
119	Ratu	Aitutaki	1883	1885 Papua	Returned due to illness
120	Dusti	Avarua	1881	1887 Papua	Returned, 1907
121	Ka	Mangaia	1883	1887 Papua	Was returned
122	Ngativaru Iti	Aitutaki	1883	1888 Papua	Returned 1890, wife died
123	Ebera	Aitutaki	1883	1888 Papua	Died, 1889
124	Akaearua	Mangaia	1883	1888 Papua	Killed, 1889
125	Tangirakau	Mangaia	1883	1888 Papua	-
126	Vavia	Mitiaro	1883	1888 Papua	-
127	Maire	Tahiti	1884	1888 Papua	-
128	Mataiva	Pukapuka	1883	1889 Papua	-
129	Hezekia	Aitutaki	1884	1889 Papua	-
130	Taau	Rarotonga	1884	1889 Papua	-
131	Tarikainga	Mangaia	1887	1889 Papua	Died, 1900
132	Moeau	Arorangi	1886	1891 Papua	Dismissed, 1904
133	Pita	Pukapuka	1887	1891 Papua	Died, 1892
134	Abela	Rarotonga	1888	1891 Papua	Died in Papua
135	Henere	Rarotonga	1888	1891 Papua	Returned, 1907
136	Taviri	Tahiti	1888	1891 Papua	Returned for misconduct
137	Temata	Rimatara	1889	1893 Papua	Died in Papua
138	Lutera	Pukapuka	1889	1893 Papua	Returned, 1905
139	Aimana	Rurutu	1889	1893 Papua	Returned to Rurutu
140	Tupoukoteka	Manihiki	1889	1893 Papua	Died in Papua
141	Tura	Rurutu	1889	1893 Papua	Died, 1894
142	Koairo	Rurutu	1889	1893 Papua	Dismissed, 1903
143	Apolo	Tauhunu	1890	1895 Papua	Died, 1895
144	Munakoa	Rakahanga	1890	1895 Papua	Died in Sydney, 1906
145	Ngatae	Arorangi	1892	1895 Papua	Died, 1909
146	Akaeakore	Mangaia	1892	1895 Papua	-
147	Matareu	Mangaia	1891	1897 Papua	Returned and dismissed
148	Tauei	Aitutaki	1893	1897 Papua	-
149	Paiti	Aitutaki	1893	1897 Papua	-
150	Teinakore	Mangaia	1893	1897 Papua	Returned sick, 1905
151	Tuamingi	Mangaia	1893	1897 Papua	Returned sick, 1906
152	Maiti	Mangaia	1893	1897 Papua	Died, 1898
153	Paku Iti	Mangaia	1893	1897 Papua	Died, 1898
154	Uanara	Mangaia	1893	1897 Papua	Died, 1905
155	Rongomatane	Mangaia	1894	1899 Papua	On leave, 1910
156	Tamutamu	Rakahanga	1896	1899 Papua	Died, 1903
157	Kaleba	Penrhyn	1894	1901 Papua	Dismissed, 1906

158	Maui	Mangaia	1894	1901 Papua	-
159	Rouru	Mauke	1895	1901 Papua	Returned, 1904
160	Paneke	Mangaia	1896	1901 Papua	-
161	Aratai	Mangaia	1896	1901 Papua	Returned, sick, 1906
162	Mateatea	Mangaia	1896	1901 Papua	-
163	Manoa	Mangaia	1896	1901 Papua	Returned, sick
164	Pukurau	Tauhunu	1896	1901 Papua	Returned, sick, 1906
165	Pikiare	Matavera	1897	1902 Papua	-
166	Lazaro	Mangaia	1898	1902 Papua	Returned, 1908
167	Iviti	Tamarua	1898	1902 Papua	Dismissed
168	Ben	Tamarua	1898	1902 Papua	-
169	Makara	Mitiaro	1899	1902 Papua	Died, 1906
170	Tou	Mauke	1899	1902 Papua	-
171	Pamatatau	Niue	1901	1902 Papua	Returned, 1912
172	Atata	Titikaveka	1899	1903 Papua	Died, 1906
173	Marevatai	Rarotonga	1900	1903 Papua	Returned, 1908
174	Rai Apinga	Mangaia	1900	1903 Papua	Dismissed
175	Tongia	Mangaia	1900	1903 Papua	-
176	Papa	Aitutaki	1900	1903 Papua	Returned, 1908
177	Temu Abela	Tauhunu	1896	1904 Papua	Returned, 1918
178	Takau	Mauke	1899	1904 Papua	-
178	Okirua	Mauke	1899	1904 Papua	Returned, 1908
180	Itiri	Pukapuka	1900	1904 Papua	Returned to Takamoa, 1906
181	Toka	Pukapuka	1900	1904 Papua	Returned, sick, 1908
182	Temu	Rakahanga	1901	1905 Papua	Remarried, 1906
183	Teui	Arorangi	1901	1905 Papua	-
184	Teioarii	Mangaia	1901	1905 Papua	-
185	Uzia	Mangaia	1901	1905 Papua	Returned
186	Rurutaura	Mangaia	1901	1906 Papua	Returned, incompetent
187	Munakoa	Rakahanga	1902	1906 Papua	-
188	Misi Gilo	Arorangi	1902	1907 Papua	-
189	Rua	Rakahanga	1903	1907 Papua	-
190	Elisaia	Rakahanga	1903	1907 Papua	-
191	Rima	Mangaia	1903	1907 Papua	Died in Papua
192	Tamaiva	Rarotonga	1904	1908 Papua	-
193	Irangi	Mitiaro	1904	1908 Papua	Returned, 1911
194	Mataa	Mangaia	1902	1909 Papua	Returned, 1913
195	Taia	Mauke	1904	1909 Papua	-
196	Tuahu	Tauhunu	1904	1909 Papua	Died, 1910
197	Isaia	Rakahanga	1904	1909 Papua	-
198	Koii	Mangaia	1905	1910 Papua	-
199	Tamore	Mangaia	1905	1910 Papua	-
200	Mika	Rakahanga	1906	1910 Papua	Returned, sick, 1911
201	Solomona	Tauhunu	1901	1911 Papua	-
202	Tooa	Rakahanga	1906	1912 Papua	Died, 1912
203	Taunga	Pukapuka	1907	1912 Papua	-
204	Tapua	Pukapuka	1907	1912 Papua	-
205	Iosia	Arorangi	1907	1912 Papua	Returned
206	Kare	Pukapuka	1908	1913 Papua	Returned, 1913
207	Tumupu	Atiu	1911	1913 Papua	Returned
208	Turaki Teauariki	Mauke	1950	1963-1975 Papua	Returned, 1975

Notes on the above list:

1. *There is no explanation in the archive as to why some information are missing from the above list. As observed, it is not known whether some Missionaries have returned or not.*
2. *Except for a few, the record only recorded the first names of the Missionaries. It is not know why their full names were not stated. It may have been standard procedure at the time.*
3. *According t to the list, some spent just a year or even less at Takamoa before being posted out. This would seem possible if their theological training has already commenced in the mission stations that they would have been trained in by the early English Missionaries prior to their admission to Takamoa.*
4. *Given that Christianity arrived in Rarotonga in 1823 and Takamoa Theological College was opened in 1839, some of the early students would therefore have been born before the arrival of Christianity and thus have experienced heathenism prior to their conversion. For them, the change-over to Christianity, let alone a church minister, would have to be quite dramatic.*
5. *It is not known why no more Missionaries were sent out between 1913-63.*
6. *Past issues of the CICC Newsletter ran stories of selected Missionaries as follows:*
 - *Newsletter 19 & 20 Missionary Ruatoka to Papua*
 - *Newsletter 21 Missionary Piri to Papua*
 - *Newsletter 22 Missionary Tauraki to Papua*
 - *Newsletter 23 Missionary Anederea to Papua*
 - *Newsletter 24 Missionary Teava to Papua*
 - *Newsletter 26-31 Missionary Turaki Teauariki to Papua*
 - *Newsletter 42 Re-enactment of Missionary Pao to New Caledonia*
7. *Books have been written about other Missionaries by Pacific writers and academics such as Marjorie Crocombe. They provide more insights into the lives and challenges faced by those Missionaries.*
8. *Since 1975 after the return of the last Missionary, no more Cook Islands Missionary was posted outside of the Cook Islands. Instead, trained ministers were sent to New Zealand and Australia where Cook Islanders have migrated. As of today, 22 CICC parishes have been established in New Zealand and 18 in Australia; these numbers are likely to rise over time. In addition, the CICC has a ministers exchange programme with the Ekalesia Porotetani Maohi, the former LMS in Tahiti, where 2 ministers are currently posted and one of theirs here in Rarotonga.*

N. Mataio

Annex II

AKAMAARAANGA O TE RA TAEANGA EVANGELIA O TE KUKI AIRANI

National Gospel Day, Rarotonga

Ra: 26 Okotopa 2012
 Ora: 9.00am
 Ngai: Tikitiki-Enua-i-Autapu Nui (Ngatangiaa CICC Mission Ground)

Tumu Tapura: “Kia Akakiteia te Kaka o Iesu Mesia”

POROKARAMU

8.30am Imenemene te Pupu Imene a Ngatangiaa
 8.45am Kia noo te au tangata tei patia
 8.50am Kua mati mai te au Ekalesia ki runga i te taua
 9.00am Kua akamata te Porokaramu

1. Karere Akaaraveianga
2. Pure Akamata
 - i. Imene
 - ii. Pure
 - iii. Tatau Tuatua
 - iv. AKOANGA
3. **KORERO** no teia ra **TAEANGA EVANGELIA** ki te Kuki Airani nei e te Akatueraanga o te Nuku o teia mataiti na te Orometua Ngatei tei, Rev. Tuaine Ngametua
4. Mati mai te au Ekalesia ki vao

9.45am **AKATUTUANGA NUKU** (30minutes per Ekalesia)

Kia akamouia te akatutu anga ki runga i te Tumu Manako Maata: “Kia Akakiteia te Kaka o Iesu Mesia.” Rave mai i taau akatutuanga mei roto mai i tetai o te au Tere Tutu Evangelia o Paulo.

1. Ngatangiaa
2. Matavera
3. Avarua
4. Nikao
5. Arorangi
6. Titikaveka

2.00pm **AKAOTIANGA**

1. Tuatua Akameitaki
2. PURE AKAOTI

“Aere ra, Kia Manuia”

(Programme submitted to the Rarotonga Konitara Ekalesia by Mauri Toa)



Ko “Ebenezera” teia, te ingoa o te Are Pure o te Ekalesia Ngatangiaa. Na Ngatangiaa oki e utuutu i te Nuku o teia mataiti 2012 i Rarotonga nei.

Annex III

EI KITEANGA NAAU / FOR YOUR INFORMATION

DOCTRINE OF THE TRIUNE GOD: A THEOLOGICAL STUDY TUATUA NO TE TORU TAI

Part 4 (continued from last issue of newsletter)

Scriptures Demonstrating God, Who is One, is Also Three:

Old Testament Scriptures

While there is no explicit statement in the Old Testament affirming the Trinity, we can confidently say that the Old Testament not only allows for the Trinity, but also implies that God is a triune Being in a number of ways:

1. The name Elohim, translated God, is the plural form of El. While this is what is called a plural of plenitude pointing to the power and majesty of God, it certainly allows for the New Testament revelation of the Trinity of God.
2. There are many instances where God uses the plural pronoun to describe Himself (see Gen. 1:26; 3:22; 11:7; Isa. 6:8).
3. In the creation account, both God the Father and God the Holy Spirit are seen in the work of creation. It is stated that God created heaven and earth (Gen. 1:1), but that it was the Holy Spirit who moved over the earth to infuse it with life in the sense of protecting and participating in the work of creation (Gen. 1:2).
4. Writing about the Messiah, Isaiah reveals Him to be equal with God, calling Him the "Mighty God" and "Eternal Father" (Isa. 9:6).
5. Several passages reveal a distinction of Persons within the Godhead.
 - In Psalm 110:1, David demonstrates there is a distinction of Persons between "LORD," the one speaking, and the one addressed called by David, "my Lord." David was indicating the Messiah was no ordinary king, but his own Lord, Adoni (my Lord), one who was God Himself. So God the first Person addresses God the second Person. This is precisely Peter's point when He quotes this Psalm to show the resurrection of the Messiah was anticipated in the Old Testament.
 - The Redeemer (who must be divine, Isa. 7:14; 9:6) is distinguished from the Lord (Isa. 59:20).
 - The Lord is distinguished from the Lord in Hosea 1:6-7. The one speaking here is Yahweh, the Lord, yet, note the statement in verse 7, "I will have compassion ... and deliver them by the Lord their God."
 - The Spirit is distinguished from the Lord in a number of passages (Isa. 48:16; 59:21; 63:9-10).
6. In the Messianic prophecy of Isaiah 7:14, God made it clear that the One who would be born of the virgin would also be Immanuel, God with us.

7. Two other passages which imply the Trinity are Isaiah 48:16 and 61:1. In Isaiah 48:16 all three Persons are mentioned and yet seen as distinct from each other. See also Gen. 22:15-16.

New Testament Scriptures

The case for the Triunity of God is even stronger in the New Testament. Here it can be unequivocally demonstrated the Father is God, the Son is God, and the Holy Spirit is God. Furthermore, the New Testament teaches us that these three names are not synonymous, but speak of three distinct and equal Persons.

1. **The Father is called God** (John 6:27; 20:17; 1 Cor. 8:6; Gal. 1:1; Eph. 4:6; Phil. 2:11; 1 Pet. 1:2).
2. **Jesus Christ, the Son is declared to be God.** His deity is proven by the divine names given to Him, by His works that only God could do (upholding all things, Col. 1:17; creation, Col. 1:16, John 1:3; and future judgment, John 5:27), by His divine attributes (eternality, John 17:5; omnipresence, Matt. 28:20; omnipotence, Heb. 1:3; omniscience, Matt. 9:4), and by explicit statements declaring His deity (John 1:1; 20:28; Titus 2:13; Heb. 1:8).
3. **The Holy Spirit is recognized as God.** By comparing Peter's comments in Acts 5:3 and 4, we see that in lying to the Holy Spirit (vs. 3), Ananias was lying to God (vs. 4). He has the attributes which only God can possess like omniscience (1 Cor. 2:10) and omnipresence (1 Cor. 6:19), and He regenerates people to new life (John 3:5-6, 8; Tit. 3:5), which must of necessity be a work of God for only God has the power of life. Finally, His deity is evident by the divine names used for the Spirit as "the Spirit of our God," (1 Cor. 6:11), which should be understood as "the Spirit, who is our God."

Ryrie writes: "Matthew 28:19 best states both the oneness and threeness by associating equally the three Persons and uniting them in one singular name. Other passages like Matthew 3:16-17 and 2 Corinthians 13:14 associate equally the three Persons but do not contain the strong emphasis on unity as does Matthew 28:19."¹

The New Bible Dictionary, adds to this the following evidence:

The evidence of the NT writings, apart from the Gospels, is sufficient to show that Christ had instructed his disciples on this doctrine to a greater extent than is recorded by any of the four Evangelists. They wholeheartedly proclaim the doctrine of the Trinity as the threefold source of redemption. The outpouring of the Spirit at Pentecost brought the personality of the Spirit into greater prominence and at the same time shed light anew from the Spirit upon the Son. Peter, in explaining the phenomenon of Pentecost, represents it as the activity of the Trinity: 'This Jesus ... being ... exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear' (Acts 2:32-33). So the church of Pentecost was founded on the doctrine of the Trinity.

In 1 Cor. there is mention of the gifts of the Spirit, the varieties of service for the same Lord and the inspiration of the same God for the work (1 Cor. 12:4-6). Peter traces salvation to the same triune source: 'destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ' (1 Pet. 1:2). The apostolic benediction: 'The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all' (2 Cor. 13:14), not only sums up the apostolic teaching, but interprets the deeper meaning of the Trinity in Christian experience, the saving grace of the Son giving access to the love of the Father and to the communion of the Spirit.

What is amazing, however, is that this confession of God as One in Three took place without struggle and without controversy by a people indoctrinated for centuries in the faith of the one God, and that in entering the Christian church they were not conscious of any break with their ancient faith.² From the above evidence, it should be clear that the Scripture teaches God is one and three.

¹ Ryrie, *Basic Theology*, p. 53.

² *The New Bible Dictionary*, Wheaton, Illinois: Tyndale House Publishers, Inc., 1962, Electronic Media, Logos Bible Software.

Difficulties With the Trinity Considered and Answered:

The Meaning of “Only-begotten”

1. John 1:14 And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.
2. John 1:18 No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him. In John 1:18, the King James Version has *huios*, “Son,” in place of *theos*, “God,” and reads, “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”

Because to our mind the words “only begotten” suggest birth or beginning, some have tried to take the use of this designation of Jesus Christ to mean that Christ had a beginning, that He only became the Son of God. Such an understanding denies His eternality and also the concept of the trinity. So what does John mean by the term “only begotten?”

“Only begotten” is the Greek *monogenes*, a compound of *monos*, used as an adjective or adverb meaning “alone, only.” Kittel writes: “In compounds with *genes*, adverbs describe the nature rather than the source of derivation (emphasis mine). Hence *monogenes* is used for the only child. More generally it means ‘unique’ or ‘incomparable.’”³ In the New Testament the term occurs only in Luke, John, and Hebrews, but an instructive use is found for us in Hebrews 11:17 where it is used of Isaac as the *monogenes* of Abraham. Isaac was not the only Son of the Patriarch, but he was the unique son of the promise of God. The emphasis is not on derivation but on his uniqueness and special place in the heart of Abraham.

Vine has an excellent summary of the use of *monogenes* in John 1:14 and 18:

With reference to Christ, the phrase “the only begotten from the Father,” John 1:14, R.V. (see also the marg.), indicates that as the Son of God He was the sole representative of the Being and character of the One who sent Him. In the original the definite article is omitted both before “only begotten” and before “Father,” and its absence in each case serves to lay stress upon the characteristics referred to in the terms used. The Apostle’s object is to demonstrate what sort of glory it was that he and his fellow Apostles had seen. That he is not merely making a comparison with earthly relationships is indicated by *para*, “from.” The glory was that of a unique relationship and the word “begotten” does not imply a beginning of His Sonship. It suggests relationship indeed, but must be distinguished from generation as applied to man. We can only rightly understand the term “the only begotten” when used of the Son, in the sense of unoriginated relationship. “The begetting is not an event of time, however remote, but a fact irrespective of time. The Christ did not become, but necessarily and eternally is the Son. He, a Person, possesses every attribute of pure Godhood. This necessitates eternity, absolute being; in this respect He is not ‘after’ the Father” (Moule). In John 1:18 the clause “The Only Begotten Son, which is in the bosom of the Father,” expresses both His eternal union with the Father in the Godhead and the ineffable intimacy and love between them, the Son sharing all the Father’s counsels and enjoying all His affections.

Another reading is *monogenes Theos*, ‘God only-begotten.’ In John 3:16 the statement, “God so loved the world that He gave His Only Begotten Son,” must not be taken to mean that Christ became the Only Begotten Son by Incarnation. The value and the greatness of the gift lay in the Sonship of Him who was given. His Sonship was not the effect of His being given. In John 3:18 the phrase “the Name of the Only Begotten Son of God” lays stress upon the full revelation of God’s character and will, His love and grace, as conveyed in the Name of One who, being in a unique relationship to Him, was provided by Him as the Object of faith. In 1 John 4:9 the statement “God hath sent His Only Begotten Son into the world” does not mean that God sent out into the world one who at His birth in Bethlehem had become His Son. Cp. the parallel statement, “God sent forth the Spirit of His Son,” Gal. 4:6, R.V., which could not mean that God sent forth One who became His Spirit when He sent Him.⁴

³ Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1985.

⁴ W. E. Vine, *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell, 1981, pp. 140-141.

(the last part will be in the next issue of the CICC newsletter)



(from notes prepared by Rev. Vaka Ngaro, former Principal of the Takamoa Theological College, and presented in the workshop session of the 29th General Assembly of the CICC held in Aitutaki, October 2011. The full document containing containing all 5 parts can be emailed to whoever needs a copy; email the editor of this newsletter. Rev. Ngaro is currently caretaker of the Campbelltown CICC, Sydney, Australia)

TUMU TAPURA 3: TE IKIANGA A TE ATUA

Ka iki ua atu rai te Atua, i tetai ua atu tangata tei inangaro ia e ia, i roto i te au uki tangata, ei au arataki, no te iti-tangata. Noatu eaa te tu o te reira tangata. Me e tangata meitaki, me e tangata kino, me e tangata kite kore, me e tangata kite, me e tane, me e vaine. Me e tamariki, me e aronga mamaata, me e tangata maroiroi, me e tangata paruparu. Me e tangata tuikaa, me e tangata ngateitei, me e tuitarere, me e tangata rangatira.

Kare a te Atua tangata akavaavaa. Mei te mea e, ka inangaro te Atua i te kapiki i tetai tangata, tana i inangaro ei rave i tana angaanga. Ka iki ua mai aia i tetai uatu tangata, noatu eaa tona turanga. Eaa ra te tumu i kore ei te Atua i kapiki e ko te aronga memeitaki ua ei rave i tana angaanga? No te mea, ka rauka ua i te Atua, i te tau i te ngakau tangata, kia rauka iaia i te rave i ta te Atua angaanga, i anoano iaia kia rave.

To tatou tu to te tangata me ka inangaro tatou i tetai au tangata ei rave i te angaanga, ka akara ua mai tatou ko te aronga kite ua e te maroiroi. E aronga kua kite takare ratou i te rave i te angaanga. E au tangata kua apii ia ratou, e kua rauka to ratou au peapa apii teitei atu i to tetai. Okotai rai ngai ta te tangata ka akara, ko te peapa ngateitei tei rauka iaia. Kare te tangata e akara i tona ngakau, tona tu, e tona oraanga.

Me akara tatou i reira i te au tangata, ta te Atua e kapiki nei ei rave angaanga nana, kare i te aronga kite ua e te marama ua. E aronga kite kore takiri tetai au tangata. E aronga kino takiri tetai aronga, e aronga akaaka rava tetai aronga, kare takiri o tatou manako anga atu ia ratou. E aronga puapingakore rava tetai aronga. Eaa ra te tumu i pe ra a'i te Atua? No te mea na te Atua oki i anga i te tangata. Na te Atua uaorai e oronga i te kite e te marama kitea kore ia e te tangata ki te tangata tana i anoano i te iki.

E Atua meitaki a lehova, kare aia e akavaavaa i tetai uatu tangata, tana ka inangaro, ei akatupu i tana angaanga, i roto i te au tuatau e te au uki, kia meitaki te ora anga o te iti tangata.

Kia akameitaki tatou i te tu o ta te Atua iki anga, i tana aronga i inangaro, ei rave angaanga nana. Me kua iki te Atua ia koe, kia rekareka koe, e kia rave ra koe i tana i karanga atu kia koe.



Tataia/etitaia e Rev. Nio Jim Mareiti, Rotorua CICC

Annex IV

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 for inclusion in future issues. In this issue, the photos relate to the renovation of "Ziona Tapu," the CICC building on Atiu, in 2010. *Photos were taken by Mr. Bazza Ross.*



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