



# Cook Islands Christian Church

Newsletter

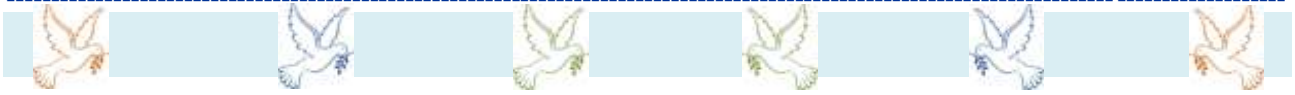
40



**December 2011**

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



## TO ROTO I TEIA NUTILETA:

- ★ Uipaanga Maata i Aitutaki
- ★ Nuti mei te Vainetini o te Ekalesia Tamarua, Mangaia
- ★ Te tauiaanga Orometua 2011-15
- ★ Teretere Apii Sabati i Rarotonga nei
- ★ Tapao ngateitei o te Ariki Vaine
- ★ Ra o te ripene teatea
- ★ Reflections
- ★ Bye bye te mataiti taito, welcome te mataiti ou
- ★ Te au apinga e okoia nei i Takamoa
- ★ Profiles of distinguished members of the church
- ★ For your information
- ★ Share your photos

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



*Participants to the 29<sup>th</sup> General Assembly of the CICC held in Aitutaki last October, from the CICC parishes in the Cook Islands, New Zealand and Australia, including representatives from partner organisations in NZ and Tahiti*

Comments/queries/free electronic copy? ➡ [ciccg@oyster.net.ck](mailto:ciccg@oyster.net.ck)

# CICC NUTILETA 40

## 1. AKATOMO'ANGA

**K**ia orana e te iti tangata tapu no te Atua i te au ngai katoatoa; to te Kuki Airani nei, tei noo ki Nutireni, Autireria, Tahiti, e te vai atura te au ngai tei 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 40. To tatou tuatua aravei, tei tau mari no tatou i teia tuatau ia tatou e akavaitata atu nei ki te ra anauanga o to tatou Atua; irava 1 o te imene atuaia:

- V *Anau mai tetai tamaiti na tatou*
- T *Tei runga i tona ra pakuivi, hi he ha he te au vai e*
- V *Topa ia tona ingoa*
- T *Topa ia tona ingoa*
- V *Aumere tumu korero, te ariki aia no te ao*
- T *A inga te metua i tona ra au*
- V *Metua no te tuatau mutukore, te ariki aia no te au*

Na kotou e akatoota 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 kiaku; 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 tatauia. Tei runga katoa ratou i te website a te CICC, koia te [www.cicc.net.ck](http://www.cicc.net.ck)

## 2. TE UIPAANGA MAATA I AITUTAKI

**A**kakoromaki mai te katoatoa, i te mea e, e tumu manako maata e te puapinga teia, e te vai nei tetai au tangata e tataua ana i ta tatou nutileta kare ratou e marama i te reo Maori, kua manako ireira au e mea manea kia akatangi atu i teia nuti ki roto i te rua o to tatou reo, koia te reo papaa. Te aere nei oki ta tatou nutileta takapini i teianei ao na runga i te internet, e pera ratou ara atu i te 500 e tae nei ki runga i ta ratou au emails. Kua maata katoa oki te uki ou i teia tuatau e maru ake ratou – pera tetai aronga mamaata rai o tatou – i te reo papaa, no reira te tuku iatu nei te akakitekiteanga i te uipaanga maata o Aitutaki na roto i te reo papaa no te au tumuanga i taratara iatu i runga nei.

### IN THE BEGINNING .....

The 29<sup>th</sup> Biennial General Assembly of the Cook Islands Christian Church was held in Aitutaki during the week 23-30 October 2011, the 2<sup>nd</sup> to be held on the island since 1956. It all started in the 2007 assembly held in Rarotonga when the Aitutaki CICC Council (AKE) representative put in a bid for the island to host the 2011 assembly, i.e. 2 assemblies later. The assembly gave its endorsement in principle to the request, and asked that a proper programme for the assembly be submitted to the 2009 assembly. This was done by the chairman of AKE in the 2009 assembly. AKE comprises the 3 parishes of Arutanga, Tautu and Vaipae. For the information of the reader, the total population of Aitutaki equals 2,235 (population census 2006). All 4 manline churches plus a number of smaller/new denominations exist on the island.

Then in early 2010 the island was hit badly by Cyclone Patrick, one of the worse to hit the island for a very long time. Most of the structures on the island, including the Vaipae church, were damaged, and the sensible thing that AKE could have done was to return the hosting of the 2011 assembly back to Rarotonga. However, despite the effects of the cyclone on both the structures and agriculture on the island, AKE in August 2011 reaffirmed to the CICC Executive Council its commitment and desire to proceed with hosting of

the 2011 assembly. In the view of AKE and others, time was on their side to allow some recovery to take place and they reckoned that the island will be ready in time for the assembly – that is, if another cyclone doesn't come around again.



### GIVING THE GREEN LIGHT

In April 2011 after the official cyclone season for 2010/11 ended, and when it became “almost certain” that no natural disasters will hit Aitutaki again before November, the CICC Head Office in Takamoa, Rarotonga, issued confirmation to all 65 CICC branches in the Cook Islands, New Zealand and Australia, that the 2011 assembly proposed for Aitutaki for the week 23-30 October was “all-go.” A detailed 16-page “Background Information” document for participants to the

assembly, including the assembly programme and an attendance confirmation form, was emailed to all CICC parishes as well as its 5 partner organisations. The majority responded/confirmed by the due date of end August of their attendance. Given the technological advances in this day and age, all participants were requested to make their own travel arrangements on-line with the local Air Raro airline company. Everyone did this with minimal hassles.



### ARRIVING INTO AITUTAKI

Participants started arriving into Aitutaki a week prior to the assembly, partly for personal reasons. The bulk went over between Tuesday 18 and Saturday 22 October, to be in time for the registration on Saturday 22. Given the confirmation in June 2011 of the re-opening of the Vaipae church scheduled for Friday 21 October, some participants who had already booked to arrive Aitutaki prior to 23 October, had to re-book to arrive in time for the Vaipae function; most were able to do

so. As arranged, registration for all participants took place at the Arutanga CICC Sunday School Hall all-day Saturday 22. The process involved participants confirming to the secretariat their presence, and being issued with identification cards and assembly documents. Except for some minor issues, registration went well.



### ACCOMMODATION, TRANSPORT, CATERING

Participants were billeted out to the 4 venues organised by the Arutanga parish, and also to the 2 venues organised by the Vaipae and Tautu parishes. In all, the approximately 200 participants stayed in 6 well-organised venues with all services provided. A small minority chose to stay with their families and friends, and a handful stayed in motels. Transport and all meals were also provided by the 6 hosting venues.

It was pleasing to note that a number of Aitutakians based in New Zealand and Australia came back to Aitutaki during the assembly to assist their parishes and families with the hosting of the assembly. This no doubt helped the 3 parishes a lot with catering for around 200 people for almost 2 weeks.



### OPENING OF THE VAIPAE CHURCH

The Vaipae church which was extensively damaged by Cyclone Patrick in February 2010, was closed since then until Friday 21 October 2011; its church services were held during this period in its Sunday School Hall. Renovation on the church commenced in February 2011 and reopened in the presence of the assembly participants on Friday 21. The reopening commenced with dedication of the church bell and church signs outside, then the office and bathrooms, before the audience moved inside for the dedication service

of the building. Background of the renovation was presented by the minister of the parish, Rev. Charlie Okotai, before the dedication service was led by the CICC president, Rev. Tangimetua Tangatutai. After the service, everyone was treated to a sumptuous feed in the Vaipae Community Hall next to the church.

### OPENING OF THE ASSEMBLY

The 29<sup>th</sup> General Assembly of the CICC was opened with a special Sunday service in the Arutanga CICC. A programme specifically set for the service was followed with a number of invitees in attendance. In addition to the church leaders, a number of traditional leaders were also represented, as well as officials on the side of Government (Queen's Representative, Minister of Works, other Government personnel). After the opening service, a big feast was held inside and outside of the Arutanga CICC Sunday School Hall.



### DAY 1: WORKSHOP

The whole day Monday 24 October was spent on workshop which covered the following subject matters: climate change, trinity, Orometua & Ekalesia in church growth, church governance & leadership, women & development, youth empowerment, church & tradition. Participants were allocated into the 7 groups with a resource person presenting the subject matter in the first morning session. Then in the second session of the morning (11.00am – 1.00pm), participants discussed and noted down important issues coming out of the presentations, to present in the 2 combined sessions in the afternoon. Facilitators were assigned to each group to assist with their data projection presentations. All groups presented their findings to the combined afternoon sessions. Electronic copies of the presentations were made available to those with computer sticks and/or laptops.



### DAY 2: ASSEMBLY IN ARUTANGA

The first day of the assembly was convened in the Arutanga CICC. The following assembly agenda items were covered:

- Minutes of the last assembly, and update on the Resolutions of that assembly
  - Report of the president
  - Report of the General Secretary
  - Report of the General Treasurer
- Report of the Takamoā Theological College Principal
  - Report on the Tepuka Project



- Report of the Director of Social Welfare
- Report of the Director of Evangelism
- Report of the Acting Director of Youth

All participants received copies of the reports which were given to them during registration on Saturday 22 October.

### DAY 3: GOSPEL (NUKU) DAY

A most enjoyable day was had by all with respect to the programme organised by AKE for the day. The day started off at 10.00am with a special commemorative service held in the Arutanga CICC, followed by a remembrance service outside the church where Papeiha's commemorative headstone stood. Thereafter, assembly participants and invited guests had light before embarking on the Vaipae Village sports ground for the annual national Gospel (Nuku) Day celebration. The Nuku



pageant ran from 1.00pm to almost 5.00pm. To most people who witnessed the afternoon's programme, it was the most enjoyable Nuku day they have come across in their lives. The many items put up by the 3 Ekalesias, which included the assembly participants, captivated everyone's attention. The liveliness of the show during the whole afternoon was most enjoyable, never seen before especially by those from outside of Aitutaki. A job very well done by AKE.

After the Nuku pageant, everyone was treated to a hefty dinner fit for the king in the Vaipae Community Hall put up by the SDA community on Aitutaki. The food was so plentiful that even after everyone had eaten, there was still food galore on the tables. The phrase; "kai e takatakai" – eat and stamp on it or walk over it – applied in the true sense of the word to this catering.

#### DAY 4: ASSEMBLY IN TAUTU



The 2<sup>nd</sup> day of the assembly was convened in the Tautu CICC. The following assembly agenda items were covered:

- Report of the Rarotonga CICC Council
- Report of the Director of Publication
- Report of the Northern Islands
- Report of the Southern Islands
- Report of the CICC New Zealand Council
- Report of the CICC Australia Council
- Report of the CICC Women's Fellowship
- Report of the Bicentennial Committee
- Ministers rotation programme 2011-2015
- Remits

#### DAY 5: ASSEMBLY IN VAIPAE

The 3<sup>rd</sup> and last day of the assembly was convened in the Vaipae CICC. The following assembly agenda items were covered:

- Presentation by the 2013 assembly host (Victoria CICC Council) and supporters (CICC Australia Council)
- Presentation by partner organisations: Congregational Union of NZ, Presbyterian Church of Aotearoa New Zealand (PCANZ),



and the Etaretia Porotetani Maohi of French Polynesia

- Election of the president and principal
- Closing of the business part of the assembly

#### DAY 6: DAY-TRIP TO THE MOTU

To take the participants away from the mainland and give them a real break, AKE organised day-trips to the out-lying islets (motu). Almost all participants took advantage of the recreational programme, much to their satisfaction. Lunch was provided on the motu, and by late afternoon everyone was back on the mainland.





### DAY 7: CLOSING OF THE ASSEMBLY

The assembly closed its 29<sup>th</sup> session in the Arutanga CICC on Sunday 30. It was during this service that 8 Takamoia graduates of 2009 were ordained as ministers. They are all allocated to Ekalesias in the Cook Islands, New Zealand and Australia. The service was conducted by the new president, Rev. Tuaine Ngametua, followed by lunch in the Arutanga Sunday School Hall.

### DAY 8: ONE-TO-ONE SESSIONS BETWEEN REPS & THE CICC EXECUTIVE COUNCIL



Monday 31 October was devoted to 30-minute one-to-one sessions between the CICC Executive Council and representatives of the various Ekalesias who had specific matters and issues they wanted to discuss with the council. This took the whole day; those who missed out were re-scheduled for Wednesday 2<sup>nd</sup> November in the Head Office at Takamoia, Rarotonga.

### OUTCOMES OF THE ASSEMBLY

The outcomes of the discussions on those matters covered in the assembly are recorded in the assembly minutes which also included the resolutions. Hard copies were distributed on Saturday evening 29 October, and soft copies downloaded onto the flash sticks of those who brought one.



### STATUS OF AKE'S HOSTING

Given that (1) the island was so badly damaged by Cyclone Pat in 2010, and (2) there are only 3 parishes on the island to look after approximately 200 people for almost 2 weeks, the way the assembly was hosted by AKE in terms of accommodation, meals, transport, and other logistical arrangements, can only be described as "simply amazing." The whole organisation of the assembly and logistics were very well executed to the extent that as far as hiccups and other negative aspects were concerned, there was really nothing worth talking about.



As a result of how the participants were treated, departure was certainly very emotional for almost everybody. No doubt people left the island completely satisfied with the way things were organised by AKE for the benefit of the participants themselves in particular, and the assembly in general.



Straight after the assembly, the Takamoia Head Office issued 2 communiqués both of which acknowledged the great contribution by AKE to the success of the assembly. The first was by the General Secretary dated 1 November 2011, and

the second was by the new president on the home page of the CICC website which was aired during the whole of November 2011.

## THE LAST WORD

I can't find a better way to wrap up this article than to quote perhaps Aitutaki's well-known song from the 1960s. Many thanks to the AKE secretary, Teva Simiona, who managed to convince his aunty to give him the lyrics at the request of the General Secretary. I'm pleased to finish off this article by quoting that famous Aitutakian song about a certain type of hat:

(After the intro chant/pe'e)

*Koai teia e tere nei e  
Mei te tumu rangi teretere e  
Koau teia tuma tai e  
Tuma tai o akaora  
Turoto enua taku i akaau  
Aka au maramarama  
Te anau tamaine a te ika moeava  
E rongu taku akarongo  
Kua ura ki te rangi  
E purotu ki te anakenake*

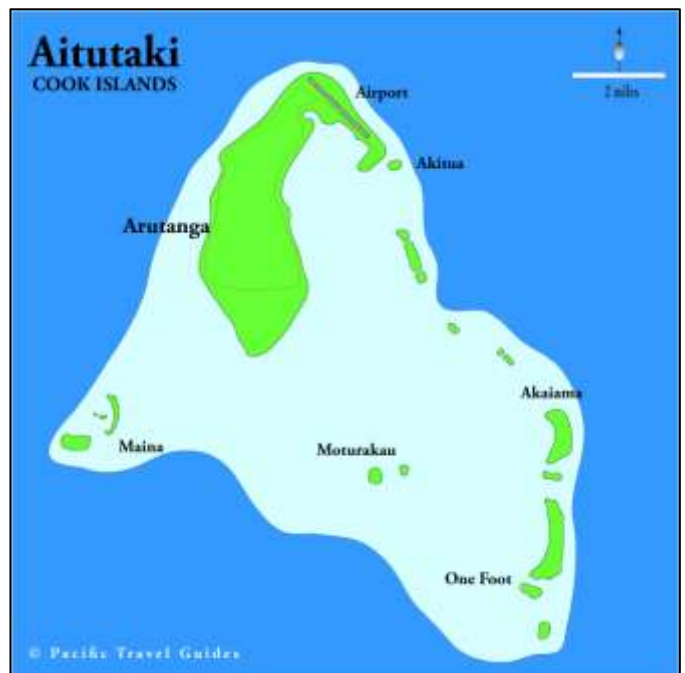
*E pee teia o te pare ukarau ukarau  
Te pare o taku teina  
Te pare ra ia o taku teina  
E tiki tini e taoirangi e  
E manu tauranga e vaine puna rua  
Ka vai tumarama.*

*Ukarau ukarau te pare rakeu e  
Ukarau ukarau te pare rakeu e*

*Tiri au e na tokerau  
Te rangatira ia ko tai karanga i to pare  
E taunga e taunga e tamaki*

*Ukarau ukarau te pare rakeu e  
Ukarau ukarau te pare rakeu e*

*With their thumbs up, reps  
from Manihiki reckon the  
assembly went pretty well.*



Google map of Aitutaki

May the memory of the 29<sup>th</sup> assembly live on for all time to come. Kia orana e kia manuia rava i roto i te ingoa maanaana o to tatou Atu e te Akaora ko Iesu Mesia.



*Text by Nga Mataio (left), CICC General Secretary;  
photos by Nga Mataio & Rev. Henry Ford (right), of  
the Ekalesia Noble Park, Melbourne, Australia*



### 3. TAUIANGA OROMETUA 2011-15

**K**o tetai tumu manako tei roa te uipaanga maata i te kukumianga i te tuatau o te uipaanga, e pera te kumiti akaaere i muri ake i te uipaanga, koia oki te akanoonoanga o te tauiaanga o te au Orometua no nga mataiti e 4 e tu mai nei, mei teia mataiti 2011 e tae uatu ki te mataiti 2015. Noatu oki e kua oti te ture akaaere no te tauiaanga (policy for ministers' rotation) i te tataia e i te arikiia e te uipaanga maata o te mataiti 2007 e tei akaouia i te mataiti 2009, kua vai rai te au ngai tei tai'i i roto i teia tauiaanga no tetai au tumuanga meitaki.

No te aa, i tetai taime ka oki rai te manako ki te akanoonoonga o te au tuatau tei topa, i te akatereanga o te reira tuatau e me tonioa te Orometua ki tetai uatu ngai, kare e uiuanga, ka tu ka aere. I teia tuatau ra, e maata te au tumuanga tei tau kia akarakara matatio te kumiti i te au ngai ka tono aia i to tatou au Orometua. I tetai tuatau kua tupu mai te maki kare i kitea atuna e ka pera. Te vai ra te turanga o tetai au Ekalesia kare e maranga i te utuutu i te oraanga o te Orometua; te vai katoa ra te patoianga a tetai au Ekalesia i te Orometua tei tamanakoia no ratou, no tetai tumuanga. E te vai atura te au tumuanga e manganui i ngata ei te akanoonoonga o te tauiaanga Orometua i teia tuatau.

No teia au tumuanga i runga nei, kua timata rai te kimi ravenga kia iti mai te au tai'i. Noatu e ko te porokaramu tauiaanga kua oti i te akanoo i muri ake i tetai au uriuri akaouanga a te kumiti, kare rai i 100% maru ki te kumiti e pera ki tetai au Orometua. Ko teia ra tei oti e ka aru te katoatoa.

Tena ireira tei muri i te **Annex VI** te akapapaanga o te au Ekalesia ka tomoia e te au Orometua i teia tauiaanga, 2011-15. E rua Ekalesia toe kare i rauka ake i te akapapu, ka oti mai ra penei i muri ake i te Pure Epetoma.

#### 4. NUTI MEI TE VAINETINI O TE EKALLESIA TAMARUA, MANGAIA

**T**angi ke. I te Varaire ra 16 no Tepetema i te ora rua i te avatea aiai, kua raveia te akaariarianga apinga tuitui a te au mama vainetini o te Ekalesia Tamarua i roto i te Tamarua Community Hall. Kua patia tetai au aronga mamaata o te enua e pera katoa tetai au mata mei roto mai i te au akonoanga tukeke i runga i te tua o te enua ki teia akaariari anga nei. Kua piri katoa mai te Orometua Rev. Lelei Patia e tona akaperepere i teia akaariarianga na matou, ia raua i tae mai ki runga i te enua no tetai akakoroanga keke. Kua akamata te akakoroanga o te reira ra na roto i te tuorooraanga e te akaaraveianga i te katoatoa rava, tei raveia mai e te Secretary o te Vainetini a Mrs Tamaine Teaurima. I muri ake i te reira te akonoanga pure tei rave katoaia mai e te Orometua Taungaputa Tinirau.



Mama Orometua, Tapita Tinirau e tana tivaivai.



Mrs Tamaine Teaurima, vainetini secretary, e tetai ana tivaivai.

I muri ake i te tuanga o te pure kua tara mai te Mama Orometua Mrs Tapita Tinirau i tetai mānga tara potonana. Kua oronga mai aia i tana reo akameitakianga ki te Atua e pera te au mama, i te mea e kua tae tana i manakonako ki te openga e tona akairo. Kia oti tana tara, kua aere atu te katoatoa rava i te tutaka e te matakikiki i te au apinga tuitui a te au mama. I muri ake i te tutakaanga kua kaikai te au taeake tei patia.



Mrs Amy Amataiti, Orometua Vaine Akangaroi, e tetai ana tivaivai.



Mrs Tutu Ngariu, Tauturu Orometua Vaine e tetai ana tivaivai.



E rua a te Mama Orometua akaariarianga apinga tuitui i rave ana i roto i te Ekalesia, e ko tana akaariarianga openga teia. Ko teia akaariarianga na te au mama, kua akatinamouia te reira ki runga i te au apinga tuitui, eiaa te au apinga peni e tetai au mea ke atu. Ko teia te au apinga tei inangaroia kia rave mai te au Diakono vaine e pera katoa te au mema Ekalesia: 1 tivaivai, 1 pair auaro pute, 1 pair kutini, 1 ariki kaingakai.

No te inangaro o te au mama i te rave i teia angaanga tuitui nei, kare te au apinga tei akatakaia i runga nei i roto i te tāpu i to ratou maroiroi. Ko tetai au mama, e toru a ratou tivaivai i akaariari mai i roto i te reira ra, e rua a tetai au mama. Kua pera katoa te tuanga o te auaro pute, taki toru e taki rua atu tetai au mama. Koia katoa oki te auaro kutini, tetai mama e ono ana pair, e toru a tetai e, e rua katoa a tetai pae.



Ko teia tivaivai na Mrs Teatuanui Teau, Diakono Vaine.



Ko teia tivaivai na Mrs Marlyn Rere, Diakono Vaine.



Ko teia tivaivai na Mrs Metu Aurupa, Mema Ekalesia.

I roto i te taokotaiaanga o te au mama vainetini Ekalesia, kua akataka ratou e tai ra i te ebedoma koia te Pureraa (Wednesday) ei ra tuitui taokotai no ratou. Kua riro te reira ei ravenga akamaroiroi i te au mama e pera katoa te au mapu tamaine Ekalesia i te tui i ta ratou au apinga tuitui. Ko tetai mea manea i kitea i roto i te reira ra, kua mataora tetai au mama i te mea oki e kua rauka ia ratou i te toro, pakoti e te tui atu i ta ratou au tivaivai no te taima mua. E ko tetai au tamaine mapu a matou ko te taima mua teia ka tui ei ratou i teia apinga e tivaivai.



Ko teia tivaivai na Tuane Tinirau, Mema Ekalesia.



Ko teia tivaivai, na Betera Matapo, Mema Ekalesia ou.



Ko teia au kutini, na Mrs Tamaine Teaurima.



Mrs Tangi Kauvarevai, Treasurer, e tana au apinga tuitui.



Mrs Tuaine Parima, Assistant Treasurer, e tetai ana tivaivai.



Ko teia au apinga tuitui na Nga Matapo,  
Diakono Vaine



Ko teia nga auaro kutini na Mrs Akatu Tini,  
Mema Ekalesia.

Ko tetai ua tena i te au apinga tuitui a te au mama, te vai atura te maataanga. Kua akaoti te angaanga i roto i te reira ra ma te manea e te mataora. Ia akameitaki mai te Atua no tatou katoatoa. Kia manuia i teia Kiritimiti e te Mataiti Ou. Te Atua te aroa no tatou.

Kia orana e kia manuia.



*(Tataia/neneiia e Nga Matapo, Tauturu Tekeretere o te Vainetini, Ekalesia Tamarua. Me e uiuianga tetai no runga i te tivaivai, imere atu kia anmatapo@mangaia.net.ck)*

## 5. TERETERE APII SABATI I RAROTONGA NEI

**I** roto i te marama ia Noema i te Tapati ra 20, kua raveia teia akakoroanga manea ki roto i nga Ekalesia e 6 i Rarotonga nei. Kua tere mai to Avarua ki Nikao, kua aere to Arorangi ki Titikaveka, Titikaveka ki Ngatangiaa, Ngatangiaa ki Matavera, Matavera ki Avarua. Ko te teretere Apii Sabati openga teia no teia mataiti 2011.



E 4 teretereanga i te mataiti i Rarotonga nei. I roto i nga marama ia Peperuare e Aukute, kua riro na te putuputuanga mapu e apai ana i teia tuanga. I roto i nga marama ia Me e Noema, na te Apii Sabati e apai ana i teia tuanga. Kua marama ua tatou i teia au tuatau tei topa ki muri, me aere te tere i te popongi Sabati ki tetai Ekalesia, e oki ana i te aiai i muri ake i te arikianga openga a te Ekalesia. Inara i teia tuatau kua tieni, kia okotai ua ake tuanga tatau, koia oki, ko te Pure Avatea. I muri ake i te arikirikianga a te Ekalesia, kua oki atu ireira te tere ki te Ekalesia no reira mai ratou.

I teia mataiti i topa akenei 2010, kua akamata teia tienianga no te teretere Apii Sabati anake ua. Ko te tumu no teia tienianga, koia oki, kua kitea mai e, te maataanga o te tamariki kua varea e te moe i roto i te are

pure. I roto ra i teia akatukeanga, kua kitea katoaia mai te tu maru o te apainga ki te Ekalesia na ratou e akonokono ana i te tere. No teia tu tei kitea mai no te maru e te mama o te apainga ki te Ekalesia, kua arikiia e te Konitara Ekalesia Rarotonga e kia akaperaiia rai te teretere mapu. Kua raveia teia i roto i te marama ia Aukute i teia mataiti.

### Teretere Apii Sabati o Avarua tei tere mai ki Nikao

E 70 te katoatoa tei tere mai ki te Ekalesia Nikao. Mei te Orometua Ngateitei e tae rava atu ki te unga ma te potiki. Kua akaaraveia ratou e te Tekeretere o te Ekalesia. Kua riro na te tere i rave i te au angaanga i roto i te Are Pure, mei te imene Apii Sabati, te tatau tuatua, te pure e te au imene reo metua e te vai atura. I muri ake i te akoanga, kua akaari mai te tere i ta ratou akatutuanga mei roto mai te ara Tia o te reira Sabati, koia oki te aereanga a lesu e tana au pipi ki tetai ngai tei karangaia e, ko Getesemane. Manea tikai te akatutuanga tei raveia mai, tei na roto mai i te reo Maori e te reo Papaa. Kua riro katoa ei maramaanga no te au Papaa tei tae mai ki te reira pureanga. Kua mataora tikai ratou i te akakoroanga ta te tamariki i rave i te reira ra. E kua rave katoa te au tamariki mei Rangiuira mai e tae roa atu ki Pokoinu i ta ratou tuanga tatau.

Kia oti te reira tuanga mua, kua aere te katoatoa ki te hall no te arikianga a te Ekalesia i te tere e pera katoa te tere no Enuamanu mai, tei teateamamaoia e te Tapere Pokoinu. Kia akameitakiia te Atua noou e te Tapere Pokoinu no taau rave pakau i te utuutuanga i ta tatou anau Apii Sabati no Avarua mai, na roto i te angaianga, te akarakeianga e te vai atura. Praise the Lord.



(Tataia e Pae Tuteru, Tauturu Tekeretere, Ekalesia Nikao)

## 6. TAPAO NGATEITEI O TE ARIKI VAINE

**A** katomoanga: : “Ko ta tatou ia tutau no te Vaerua, e mea Mautikore e te Mou Meitaki, no te mea kua akamouia i te ngai i roto mai i te paruru ra.” Te karanga nei te Moto a te Piriketi Tamaroa (Motto of the Boys’ Brigade), “PAPU E TE MOU MEITAKI”, Sure & Stedfast.



Kua raveia teia akakoroanga koia oki ko te orongaanga i te tapao ngateitei o te Ariki Vaine ki tetai au tumu toa i roto i te putuputuanga Piriketi Tamaroa (BB) o Avarua e Nikao, i te Ruitoru ra 9 no Noema 2011, i te ora 6 i te aiai ki roto i te Are Pure o te Ekalesia Nikao. Kua tae mai te Tauturu Paraiminita, Hon. Tom Marsters e pera katoa tona ngateitei te Kauono o te Ariki Vaine o Peritane, Sir Frederick Goodwin KBE, e tona tokorua Lady Ina Goodwin.

Kua akatueraia teia akakoroanga na roto i te akonoanga pure tei akaareia mai e te Orometua Ngateitei ou o te CICC, Papa Orometua Tuaine Ngametua. Kua orongaia tetai tuatau no te Tekeretere Tianara o te Piriketi Tamaroa o te Kuki Airani ko Bob Williams, i te akaaravei i te katoatoa tei tae mai no te akakoroanga. I muri ake i te au tuatua akaaraveianga, kua orongaia te au tapao o te Ariki Vaine e tona ngateitei te Kauono o te Ariki Vaine Sir Frederick Goodwin ki teia au tamariki. Kua rave katoaia te Pure Akatapuanga o teia au tumu toa maroiroi e te Orometua Ngateitei.



E maata te taeake e te metua o te au tamariki tei akararangiia tei tae mai. E pera katoa ki te au taeake tei patiiia kia tae mai. Kua tae katoa mai te au mata o te Girl Guides, Girls Brigade e te Boys’ Brigade. Kia akaoti te au tuanga o roto i te Are Pure, kua akaeiiia ratou e to ratou au metua e te au taeake ki te au ei tiare tuke tuke. Teia te ingoa o teia au tumu toa tei akararangiia:



Charlie Ave	Nikao
TemuTapurangi Hagai	Nikao
Tavava Peau	Nikao
Papa Tuaine Tamangaro	Nikao - kare i tae mai, tei NZ
Charlie Kura	Avarua
Paraita Akama	Avarua

kua riro mai ratou ei "Queen's Men," au toa no te Ariki Vaine.

Irinaki au e kua riro teia ra ei ra rekareka e te pereperekavana no te au metua e te kopu tangata no ta ratou anau, no teia ngateitei maata tei rauka ia ratou te tapao o te Ariki Vaine. "Kia kite au e te aere nei taku au tamariki na te ara o te Tuatua Mou, kare atura oku e mataoraanga ke." Kua popaniia teia akakoroanga na roto i tetai takarua tei teateamamaoia e te au metua e te kopu tangata, e pera katoa ki nga Ekalesia e 2, koia a Avarua e Nikao.



### Ei taopenga

Te na roto atu nei iaku te akameitakianga a to matou Peretitini o te BB o te Kuki Airani, te Tekeretere Maata, e te au kumiti katoatoa, ko kotou e te au metua, te kopu tangata e te au taeake tei tae mai no teia akakoroanga maata o ta tatou anau. Akameitakianga takake ki te Paterono o te Piriketi Tamaroa o te Kuki Airani, tona ngateitei Sir Frederick Goodwin e tona tokorua no te tuanga maata tana i rave. E pera katoa ki te Tauturu Paterono te Orometua Ngateitei o te CICC, Papa Orometua Tuaine Ngametua, no te

pupuanga i te akakoroanga o ta tatou anau ki te Atua. Ki nga Ekalesia e 2, Avarua e Nikao, mei nga tavini o te Atua e tae uatu ki te unga ma te potiki i roto i ta korua Ekalesia, kia akameitaki mai to tatou Atua ia kotou no ta kotou tuanga katoa.

Akameitakianga takake ki to tatou metua tei na roto mai ana i teia putupuanga no tetai tuatau roa koia a Papa Kura Strickland, kua tae katoa mai ki teia akakoroanga. Ka 83 mataiti o Papa i roto i teia marama ia Titema. Kare teia metua tane e topa ana i teia akakoroanga. Praise the Lord. Kia akameitakiia te Atua no kotou e ta matou anau tei rauka ia kotou te korona i teia tuatau, kia tauturu mai te Atua ia kotou i te tavinianga iaia na roto i te au ra o to kotou oraanga. No reira akara tamou kia lesu, te tumu o to tatou akarongo.

Kia mau te seringa kia mau.

*(Tataia e Pae Tuteru, Vice President/National Trainer, BBCI)*

## 7. RA O TE RIPINE TEATEA

**K**ua raveia teia Pure Akamaaraanga ki roto i te Ekalesia Nikao CICC e te Minitiri o te Akava i te popongi Varaire ra 25 no Noema 2011, i te ora 6 i te popongi, tei raveia mai e te Orometua Tereora Tereora. Kua tae mai te Komotiona o te Akava koia a Maara Tetava, te Tauturu Komotiona ko Aka Matapo, te au arataki i roto i tetai au tuanga i roto i te Minitiri o te Akava.

I roto i teia pureanga kua orongaia tetai tikaanga kia Sergeant Rebecca Ellis, i te mea e koia te akava maata no teia tuanga, kia akakite mai i te akakoroanga tikai no teia Ra Akamaaraanga no te Ripine Teatea. Kua rauka i teia metua vaine i te akamaramarama mai i te kapuanga no teia tei tupu.

### Te kapuanga o teia akakoroanga

I te ra 6 o Titema 1989 i Montreal, tetai oire maata i Canada, e 14 vaine tei takinokino iatu i roto i tetai mate rikarika e tetai tangata. Ko te tumu nei, kare aia i o ki roto i te tareanga tei ikiia i roto i te Poriteniki

(Polytechnique). I te mea e, kare aia i ikiia, e kua riro pouroa ki te au vaine, kua riri aia e kua pupui atu aia i te au vaine ma te arakore. Te akaroa i teia tu.

Kua rave katoaia tetai uipaanga maata na te taokotaianga o te au patireia o teiane ai o te mataiti 1999 kia riro te ra 25 no Noema ei ra akamaaraanga i te au mataiti katoatoa i te patoi atuanga i te takinokino o te au vaine e te tamariki. Kua riro katoa teia ra ei ra akamaaraanga i te au metua vaine e te au tamariki tei mate na roto i teia tu takinokino. Kua akamataia teia ra akamaaraanga no te tuatau mua ki to tatou patireia i te ra 25 o Noema 2009.



Ko te aiteanga o te ripine teatea tei atuia mai, koia oki ei akairo no taua ra ra. E pera katoa ei akairo i te paruruanga atu i tei noo meitaki e te tiratiratu. Ko te tapeka o te ripine ko te akaari mai te reira i te tu tau tikai. E te au metua tane e te au taeake, akono i ta kotou au vaine, akaperepereia, takingameitakiia, aroaia, inangaroia, utuutuia, eiaa rava e takinokino. Eiaa ko te vaine anake, mari ra ko ta tatou au tamariki katoa. Auraka e oronga i tetai tikaanga no te tiaporo kia tomo mai ki roto i toou ngutuare, mari ra ko lesu anake.



Te karanga nei tetai imene a te tamariki; *"If Jesus in a family, happy, happy, home.... Happy, in the Home. If satan in the family, trouble in the home .....trouble in the home."* Koai taau ka iki ki roto i toou ngutuare, ko lesu me ko satani?

Kua rave katoaia te popanianga no teia akakoroanga na roto i tetai kaianga ti i muri ake i te pureanga tei teateamamaoia e te Ekalesia Nikao. Kia akameitakiia te Atua mana katoatoa no tona aroa e tona takinga meitaki i rungao ia tatou katoatoa.

(Tataia e Pae Tuteru, BEM, JP – Ekalesia Nikao)

## 8. REFLECTIONS

**E**tuanga teia i roto i ta tatou nuti leta tei akamataia i te nuti leta **15**. Te irinakiia nei e ka mataoira kotou i te tatauanga. Ko te ingoa o teia tuanga o te nuti leta koia oki **Reflections, akaraanga ki muri i tei tupu**. I konei ka oki tatou ka tatau ma te kite i tei tataia no te au mea tei tupu e to ratou pirianga ki ta tatou akonoanga CICC mei tona kapuaangaia mai.

I roto i teia nutileta numero 40, te tuanga **mua** koia oki e tua tapapa no tetai nga metua maroiroi i roto i te akonoanga. Ko te mea mua, no te Tauturu Orometua o te Ekalesia Omoka, Papa Tata Tonitara Taitai. Te rua no te Tauturu Orometua o te Ekalesia Rakahanga, Papa Temua Hagai. Tei roto i te **Annex I** te akakiteanga i to raua tua tapapa.

Te **rua** o te tuanga, koia te **Annex II**, ko te 9 e te taopengaanga teia o te tuanga no te tataanga a te Orometua John Williams iaia i te Kuki Airani nei i te mataiti 1823. Te **toru** o te tuanga, koia te **Annex III**, e au tataanga no roto mai te nutileta a te CICC i te au mataiti i mua ake i te 1960s. E ko te **a** o te tuanga, e tataanga no tetai tuanga i te oraanga o te Orometua Papeiha mei Tahiti mai, tena ia tei roto i te **Annex IV**.

Kotou kare i kite ana i te au atikara tei tuku iatu ki roto i te au nutileta i topa, akakite mai kia tuku akaou iatu na runga i te imere. Tena katoa i runga i te website a te CICC, koia te [www.cicc.net.ck](http://www.cicc.net.ck) te au nutileta katoatoa (numero 1–39) tei tukuia ki vao mei te mataiti 2005 e tae ua mai ki teia mataiti 2011.

## 9. BYE BYE TE MATAITI TAITO, WELCOME TE MATAITI OU

**T**e akavaitata akaou atu nei tatou ki te tuatau e rekareka ngakau ei tatou i te akamaaraanga i te ra i aroa mai ei to tatou Atua ia tatou te tangata ara nei, na roto i te orongaanga mai i tana tamaiti anau tai, ei akatinamou i to tatou irinakianga e te oroanga ki roto i te akarongo, kia kore e mate tei akarongo atu iaia, kia rauka ra te ora mutukore.

E tuatau timataanga katoa oki teia i te tavarenga anga i to tatou ngakau kia akara tamou ki to te ngutuare e te au mea tei anoanoia e to tatou au kopapa. I te mataiti ou e tu mai nei, kare e ekoko e te angaanga nei to tatou au manako i te kimi anga e, eaa ra ta tatou ka rave ei akapuapinga atu i to tatou nei oraanga kopapa. Ka aere kiea picnic ei, ki toai kainga te BBQ i teia mataiti, e te vai atura te au mea e o maina ki roto i te manakonakoanga. No te aa e au mea meitaki teia e kare rava tatou e arai'ia kia rave atu i te reira au mea, inara kare oki tatou e akangaropoina iaia tei anga ia tatou te tangata nei. Kare oki o kotou puapinga me kare au i rotopu ia kotou i na lesu ei. No reira na roto i teia tuatau mataora ta tatou ka tomo, kua marama tatou e ka akaoki ua rai tatou i te akameitakianga ki te Atua no tona aroa maata ia tatou i tera tuatau e i tera tuatau, e tae ua mai ki teia atiangā.

Te rauka nei ireira iaku i te oronga akakite atu i te reo aroa o te au mema katoatoa i runga i ta tatou Kumiti Akaaere, te Orometua Ngateitei e tona tokorua e ta raua anau, e pera te au mema katoatoa o te kumiti e to ratou au tokorua e te anau katoatoa, i to ratou reo aroa kia kotou katoatoa no teia tuatau akaepaepaanga ta tatou e tomo atu nei. Kia riro te tuatau Kiritimiti ei mataoraanga no tatou i roto i te ngutuare e pera ei tuatau akavaitata atu ki te Atua ma te ekoko-kore o te irinakianga. Kia riro katoa te mataiti ou e tu mai nei ei mea meitaki atu i teia ta tatou e vaiata nei i te akaruke. I roto i tetai ao mai reo o tatou, MERRY CHRISTMAS AND HAPPY NEW YEAR kia kotou katoatoa mei roto atu i ta kotou Kumiti Akaaere.

## 10. POPANI

**T**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 tatakita. 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, Tekerepere Maata. Oronga katoa iatu teia nutileta ki toou au taeake e te kopu tangata.

Ei topiri i teia nutileta, teia nga irava mua o tetai reo imene tuki tei atua no te anauanga mai o to tatou Atua ko lesu Mesia ki te ao nei, ta tatou ia ka akamaara kare e roa iatu na:

V *Aere atura Maria*  
 T *E Iosepha*  
 K *I te au ra o te tataanga*  
 T *Te ture a te tangata (2x)*  
 K *Te ture a te tangata kia tataia raua nei*

T *E ope akera i e, ona puke ra*  
 V *Anau iora*  
 K *Anau iora i tana tama mua e vai atura ki te kakau ra*  
 T *Eaa te ngingi eaa te aue ue*  
 V *Ka tuku e*  
 K *E tuku atura ki roto i te are o te au manu ra*  
 T *Aue-----*  
 K *Aue, te tangi e kare raua i o ki te are tapaeanga ra*  
 TC *Kua miimii, kua mii te metua i tana tamaiti aue te tangi (2x)*  
 VC *A Heroda e ta i taua tamaiti*  
 K *Aue te tangi e, i to lesu anau anga mai*

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

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

### CDs



C1



C2



C3

C1: Tutakimoa CICC Youth Choir 1996 (mixture of Sunday School and traditional hymns), \$10.00

C2: Sydney CICC Youth Choir, \$5.00

C3: Avarua CICC Imene Tuki, \$10.00

### DVDs



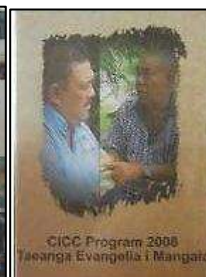
D1



D2



D3



D4



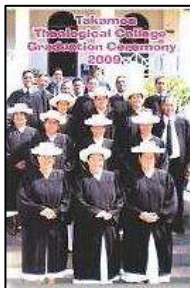
D5



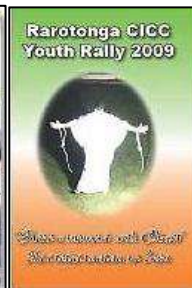
D6



D12



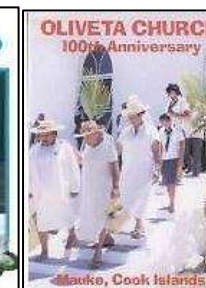
D7



D8



D9



D10



D11



D13



D14

D1: National Gospel Day, October 2010, Raemaru Park, Arorangi, \$20.00

D2: Rarotonga Gospel Day, July 2010, Aroa Nui Centre, Arorangi, \$20.00

D3: Gospel Day October 2007, \$20

D4: Taeanga te Evangelia ki Mangaia, \$20.00

D5: Reopening of the Takamoia Mission House as the CICC main office, 2009, \$20.00

D6: Avarua CICC Imene Kiritimiti 2008, \$20.00

D7: Takamoia graduation 2009, \$20.00

D8: Rarotonga CICC Youth Rally 2009, \$20.00

D9: Rarotonga Gospel Day 2009, \$20.00

D10: 100<sup>th</sup> Anniversary of Oliveta Church, 2010, Kimiangatau, Mauke, \$20.00

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

D12: Aitutaki Gospel Day 2011, held during the 29<sup>th</sup> CICC General Assembly, \$25.00

D13: Reopening of the Vaipae Church, October 2011 during the assembly, \$25.00

D14: Some footage of the 29<sup>th</sup> CICC General Assembly, October 2011, Aitutaki, \$25.00

## PUBLICATIONS, CERTIFICATES, OTHERS



P1

P2

P3

P4

P5

P6

P10



P7

P8

P9

B1

N1

A1

F1

T1

CE1

- 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  
 F1: CICC flag, 177cm x 86cm, \$100.00  
 T1: Tia (annual readings card), \$2.00  
 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.



# Annex I

## PROFILES OF DISTINGUISHED CHURCH MEMBERS

E tua tapapa poto no te au metua o te Evangelia. I roto i teia nutileta, ka akara tatou i tetai ngai iti o te oraanga o teia nga metua i raro nei:

- Papa Tata Tonitara Taitai, Tauturu Orometua, Ekalesia Omoka, Tongareva
- Papa Temu Hagai, Tauturu Orometua, Ekalesia Rakahanga

### TATA TONITARA TAITAI



Tata Tonitara e tona tokorua

### Akaaraveianga

Hirava Akatomoanga: Habakuka 3:3-4 i aere mai te Atua mei Temana mai; e tei tapu ra mei te maunga rai i Parana. Kua tau tona kaka ki to te marama, puroro maira te verovero no roto i tona rima: i reira oki tona mana i te uuna angaia. Kia Orana e to te Atua iti tangata i roto i te akarongo ia Iesu Mesia. Te karanga nei te irava no tatou, Salamo 119:105 “E lamepa taau tuatua i toku nei vaevae e turama no toku nei arataa”.

## Toku Tupuanga e te tua o te Evangelia

Toku Metua tane ko Tonitara Taitai. Toku Metua vaine ko Masilina Taitai (tetai o tona ingoa ko Tuakanameitaki). Kua anauia a Papa Tata ki Tongareva i te ra 15 o Tianuare i te mataiti 1943 i te ohire ko Omoka. Ko tana apii ko te Omoka Primary School e pupu 8 tona i te apii. E 12 ona mataiti kua kimi ekalesia aia. i te mataiti 1960 kua aru aia i te Orometua Uzziah Taruia e te vaine ki te enua Atiu.

Kua aravei atu aia ki tona tokorua ko Raela Onaariki e kua akaipoipo atu raua i te mataiti 1964. E rua a raua tamaine, ko Raela te ingoa o tetai e ko Miimetua te ingoa o tetai. I te mataiti 1967 kua iki ia atu aia ki runga i taoanga Tauturu Diakono. Kua riro e na Papa Tekeu Uea i rave i to raua akatainuanga.

I roto rai i teia tuatau, kua pati atu aia i tetai tikaanga nona kia atoro atu i te au taeake tei na roto i te au turanga manamanata o te oraanga kopapa. Mei te kaikava e te vai atura. Na roto i tetai au ravenga i te akaariu mai o to ratou au ngakau kia oki mai kia kimi i te Atua. Kua ariki ia te reira e kua rave tikai aia i te reira ma te maroiroi tikai.

Kua tavini katoa atu aia i roto i te Boys Brigade, e Officer no tetai 3 mataiti. I te mataiti 1970 kua rokoia tona akaperepere e te apikepikē maki. Kua tere atu raua ki New Zealand no te kimi ravenga, kare ra i manuia.

I te mataiti 1974, kua oki atu aia ki te enua anau, ko Tongareva. Kua akaipoipo atu aia i tona tokorua ou ko Mama Kaneakore Taime. E tai a raua tamaine ko Tinonui (Sakirere) tona ingoa. I te mataiti 1975, kua kake atu raua ki runga i te taoanga Diakono. Kua riro e na te Orometua Singapu Faireka i rave i to raua akatainuanga.

I te mataiti 1986, kua tere atu aia e tona family ki Rarotonga no te tereni Navigation no te Harbour Master. Mei te reira mataiti mai e tae mai ki teia ra. E 24 mataiti te roa. I te ra 7 o May 1995 (Oroa), kua akatainuia atu raua ei Tauturu Orometua no te Ekalesia Omoka. E toru ia Orometua tei rave i to raua akatainuanga. Ko te Orometua o te Ekalesia Takaikura Saitu, ko te Orometua Tutu Williams no te Ekalesia Tetautua e te Orometua Temaire Vaeau.

Mei te 4 mataiti to raua raveanga i te angaanga Tauturu Orometua tere atu ki te 5 o te mataiti, kua takake atu tona tokorua na te ara o te mate i te marama Okotopa mataiti 2000. I roto i reira i teia tuatau, kua aravei atu tetai taeake iaia no to ratou inangaro kia noo rai aia ki runga i teia taoanga. Kua pati kiaia kia kimi i tetai tokorua ou nona.

I roto i teia tuatau e turanga teiaa teia i roto i te oraanga i te mea oki e, koi takake ua atu nei tona akaperepere. Kare ra e ravenga, ko ta te Atua teia i rave, te akara atu nei tatou ma te umere. Na roto i te au angaanga takake a te mana katoatoa, kare roa i ngata ana iaia i te kimi i tona tokorua ou.

I te ra 17 o Pepeuare mataiti 2001, kua akaipoipo atu aia ia Tuakana Tome Nikau i te oire Tetautua. E 4 a raua tamariki. Kua anau a Tuakana Tonitara i te ra 25 o Mati mataiti 1971 i te oire Omoka (e maanga aia). E noo ana aia i te oire Tetautua. E ko te tuatau rai teia i teke atu ei aia ki te oire Omoka noo ei. I teia ra, te rave nei raua i te angaanga a te Atua ma te maroiroi.

Ei ta openga i teia, te karanga ara te Tata Salamo 122:1 "Mareka rava akera au e te aronga i tuatua mai kiaku e, taki aere tatou ki te are o lehova". Amene.



*(Tataia e te Orometua Mauri Paulo, Ekalesia Omoka, Okotopa 2011)*

## TEMU HAGAI



Temu e tona tokorua Maria Hagai

### **A. Turanga i te ngutuare**

Kua anau ia teia ropa ko Papa Temu Hagai ki runga rai i te ipukarea ta te Atua i akataka no tona ui tupuna e tona ai metua ko Rakahanga (Tapuahua). Ko tona fanauanga, ra 3 no Peperuare mataiti 1937. Ko tona akaperepere, Mama Maria Hagai anau katoa aia ki Rakahanga ra 27 Tiunu 1938. Akaipoipo maua ki Rakahanga nei, ra 13 no Peperuare 1963. To maua maroiroi i te fanau tamariki e 4 tamaine e 7 tamaroa. Total of 11 children.

### **B. To maua turanga i roto i te Ekalesia CICC**

1. Kua riro maua ei Mema Ekalesia mataiti 1950
2. Kua riro maua ei Tauturu Diakono 1955
3. Kua riro maua ei Diakono 1958
4. Kua ikia mai Papa Temu ei Secretary e te mou moni no te Ekalesia e 15 mataiti
5. Captain no te Boys Bricade e 20 mataiti
6. President and Principal no te Apii Sabati e 10 mataiti
7. Tauturu Orometua Mataiti 1993 tae ua mai ki teia ra, ka 18 mataiti
8. Mata ki te Uipaanga Maata e 2 taime

### **C. Turanga i roto i te Education (Government)**

1. School Teacher 1955
2. Attended Teachers Training College 1 year 1958, gained C.I Government Junior Certificate and Teachers Training Certificate
3. 1960 Gained Cook Islands Government Junior Exam
4. 1965 Gained Cook Islands Public Service Senior Exam
5. 1966 Gained Cook Islands Government Senior Exam
6. 1979 Gained Teaching Diploma Certificate (Education)
7. 1982 To Suva for the Senior Administrators Course at USP TROM 3<sup>rd</sup> May to 28<sup>th</sup> May
8. Gained Education Long Service Certificate 40 years
9. Principal for the Rakahanga School 13 years
10. Retired from Education Ministry
11. Working for the Cook Islands Development Agent 15 years
12. Working for the T.L.T Inspector 8 years
13. Deputy CEO for Rakahanga 6 months
14. Currently, Government Representative since 2010

#### D. Tuanga o te Enuā

1. Island Council Member for 6 years
2. Deputy Mayor for 3 years
3. Mayor for 15 years (3 terms of 5 years each)
4. Chairman for the Ui Matapo and Aronga Mana for 4 years

#### E. Tuanga ki roto i te mata o te Ariki Vaine

1. 12<sup>th</sup> September 1984 Appointed by Graham Davies Speight (Deputy Queens Rep) as Justice of Peace
2. 24<sup>th</sup> May 1985 Sworn by Sir Tangaroa Tangaro KBE Q.R. as Justice of the Peace for the Cook Islands
3. 27<sup>th</sup> July 2005, sworn by the Q.R Sir Fredric Goodwin as Member of the British Empire (MBE)
4. I te mataiti 2004 kua akatainu katoa ia atu a Maria Hagai, toku tokorua e te Q.R Sir Frederick Goodwin KBE ei Justice of the Peace no te Kuki Airani. Te rave maroiroi nei rai maua i teia au turanga ta te Atua i oronga mai ei tareni na maua i roto i to maua oraanga.



*(Tataia e Temu Hagai, tukuia mai e te Tekeretere o te Ekalesia, Taunga Tuteru, ki Takamoa nei no te akao atu ki roto i teia nutileta)*

*Taunga Tuteru*



# Annex II

## JOURNAL OF A VOYAGE

*This is a 9-part series of the record by Rev. John Williams during his trip to the Cook Islands in 1823. Deciphered from the original by Winnie Risto in March 2010 while residing with husband Herbert Risto in Rarotonga. Some punctuation has been added by Winnie to enhance the meaning, but most has been left as it was in John Williams' Journal. The Ristos are from Canada and have been visiting Rarotonga since the 1960s; Herbert teaches at the Takamoa Theological College while in Rarotonga.*

### Chapter 9 (continued from newsletter 39)



Papeiha then expressed his readiness to remain if we wished it, we commended him much for his zeal and steadfastness at Aitutaki and saw that if it was fully agreeable to him we should rejoice much, and would send by the return of the vessel any person to join him in his work that he wished, provided he was thought a suitable person by the church at Raiatea and provided it was agreeable to the person he named. He mentioned a man by the name of Titerio(?).

We are both disappointed and grieved at the event, but the Lord will do his own work in a way that will best promote his own glory. It is a matter of great satisfaction that we had Papeiha with us and that he was willing to go. The work, we trust, will be accomplished speedily. We exhorted Tairi, Teiro and all the Rarotonga people we had brought from Aitutaki not to cast off Papeiha and to be steadfast in their profession – to attend family \_?(prayers?)

We took an affectionate leave of him and commended him to God and the power of his grace. In the evening we set sail for Raiatea – on the 20<sup>th</sup> day of July- praising God for prospering our journey thus far. As soon as the teachers came on board, they related the following conversation they had with the Rarotonga people. They were questioned by the Rarotonga people as to their business. They replied – to instruct you in the word of the true God. The people said if we receive that God, we shall surely be strangled by our own god. We replied that it was out of the power of wood to destroy them – that the gods of which they were now afraid – were our gods formerly but now they were all consumed with fire. They asked us how many Islands had destroyed their gods. We told them Tahiti and all the Society Islands. At Aitutaki ,also, all the maraes were destroyed and idols burnt. At Atiu, Mitiaro and Maute (Mauke) they had determined to do the same.

They expressed their surprise by saying Ae – we said why do you say Ae. We fear we shall all be destroyed by the god – they replied. We told them not to fear- to receive the word of God- pray to Jehovah in Jesus and they would not be destroyed. We asked them saying – What is your god- they replied- it is wood worked with our hands- we told them that ours was the same formerly. We cut down wood and decorated it, platted sinnet and lashed red feathers to it -made cloth for it- placed it in the marae and called it a powerful god. It killed our children and sacrifices were taken to it – is it not so with yours. Yes said they but shall not we and our children die if we receive that God. We told them that God would not strangle and kill the children as the evil spirit did but both themselves and their children would die with sickness which is common to all – that God's goodness was great in giving food to all and water also – They exclaimed Water, that is the gift of our god – we replied it is out of the power of your god to give either food or water – do you not plant food of various kind – bananas, sugar cane, taro and when they are ripe, do you not take them before the marae with pigs and fish that you catch –

Yes- said they – does he eat it, does he consume it- - no- what becomes of it we asked. Part of it rots said they and part of it is eaten by the rats – upon this they set up a general laugh of derision at their gods – perhaps the first ever witnessed at Rarotonga – saying, true, perhaps our gods are all deceivers and they have brought us the truth-yes we replied – this indeed is the truth that we have brought. We then asked them, saying, how do you act when you cut down a tree, part of which you make into a god. What do you do with the other part of it? We said how can that be when you make a god of one part-how indeed said they-

it's all deceit and again laughed at their own folly. The teachers, hearing their wives scream out, were obliged to leave the people and go to their assistance.

Another conversation is rather of a singular nature as it gives us to suppose that they had some intimate knowledge of Raiatea formerly – a Rarotonga man said- we are all from the Tabutabuatea, (a great marae in Raiatea) our land Rarotonga was formerly joined to Opoa (the name of the district in which the marae stands) two people belonging to our land Pavauri(?) and Pasatea(?) were killed- the god therefore removed our land to this distance, you were separated and became strangers to us and we became strangers to you. They continued, saying, that Tane – Taaraoa Oro and all the great gods of Raiatea were from Rarotonga. The great drum called Taimoana of Raiatea was from Rarotonga and that Pavauri and Pasatea took it to Raiatea and were killed.

The Raiateans have the same tradition. Taaou, a Raiatean native sailor being detained on shore during the night with the boat had the following conversation with the people. They said to him, where is Oro? Faaori replied, he is burned with the fire and we shall never worship him again. Were you not all killed said they- no, replied Faaori, none of us were hurt- not the king, was not he killed-no, said Faaori, his is still alive and well. They said to him, we shall perhaps be fought by the people of the other side of the Island if we burn our gods. Taaori said to them – do not fear if you worship the true God you will not be conquered by them. They enquired after Tamatoa the king of Raiatea, saying, will he not come to see us? Faaori told them if they received the good work of God Tamatoa would come to see them. If they did not his king would not come and see them.

They enquired particularly who burned the gods, the Cooky's or Tamatoa and his people. Faaori replied- the Cooky's taught them the word and worship of the true God and they destroyed the false ones. Cooky's is a name given to English people from hearing of Captain Cook. They enquired how many Cooky's there were on board our ship, meaning how many white people. At New Zealand Cooky is the name for a slave. They asked Faaori who was the first parent. Faaori said – Adam. They replied Tii is the first man. Faaori said who was the first woman. They replied she was Tii's wife. He asked them from whence she came. They were completely at a loss. Then he told them that she was a rib taken by God from the first man he made. They said to him – how could she possibly come out? He told them that God caused a sleep to fall upon Adam and took a rib from him of which he made Eve the first woman. They said – who is God? - He replied Jehovah is the true God. They expressed their surprise by exclaiming Ae – yes, continued he, God made all these lands, the sea, the heavens – your land also and all that is on it. They said the Tau and the Aito. Yes, said he, all- they said will not man die in this good word – yes, replied Faaori – the Fau and Aito – names of trees.....body will but the soul is regarded by the word of God as of the greatest value.

They asked Faaori how the Raiateans acted in war. He told them that they formerly were very cruel – ripping up women, stringing children and killing men. They asked him if there was any war now – he told them –no- the word of God was received, regarded and learned by us, therefore we had no war – they asked him if it was good. He told them it was very good- that we were not \_ with spears and cruelty now but died of sickness in the houses of their friends and continued Faaori, out of pure compulsion we are come to you to teach you the word of the true God before you quite consume each other in killing each other for the evil spirit. They asked Faaori what the tuitui was – he could not understand them. Thy kneeled down shut their eyes and began to mutter to make Faaori understand – he told them it was prayer and understood that the teachers in the midst of all their lewd treatment had had family prayer on shore. They asked him if that was the way to pray and not go before the marae. He told them that the marae and the Varua ino/Evil Spirit/ was all deceit and that was the way to pray to the true God.

Just before the teachers left the shore Kainuku, the Chief, was very urgent with Vahineino to go and reside at his districts on the other side of the Island and there he would exchange wives with him, saying you give me yours and I will give you mine. They told him that nothing of the kind would be agreeable to them. It would be a great sin. He still persisted in his demand and through the influence of custom and lust could not be convinced of the impropriety of the exchange.

We took our departure from Rarotonga, being the seventh Island we had visited. One the 26<sup>th</sup> July and after a passage of 12 days from Rarotonga and an absence of 5 weeks, we entered the harbor of Raiatea decorated with trophies of victory obtained by King Jesus. A large idol was hung \_\_?\_\_?\_\_ yard arm – one at the bows \_?\_\_ and another at the boom end. We have been greatly favored, as it respects weather and winds, mercifully preserved from all dangers and wonderfully blessed in our endeavors to propagate the gospel of our God and savior. To our great joy we found our wives, families and friends in health. Surely the hand of the Lord hath been over us for good- the desire gratefully to record all his mercies and to send and be spent in the promotion of his glory.

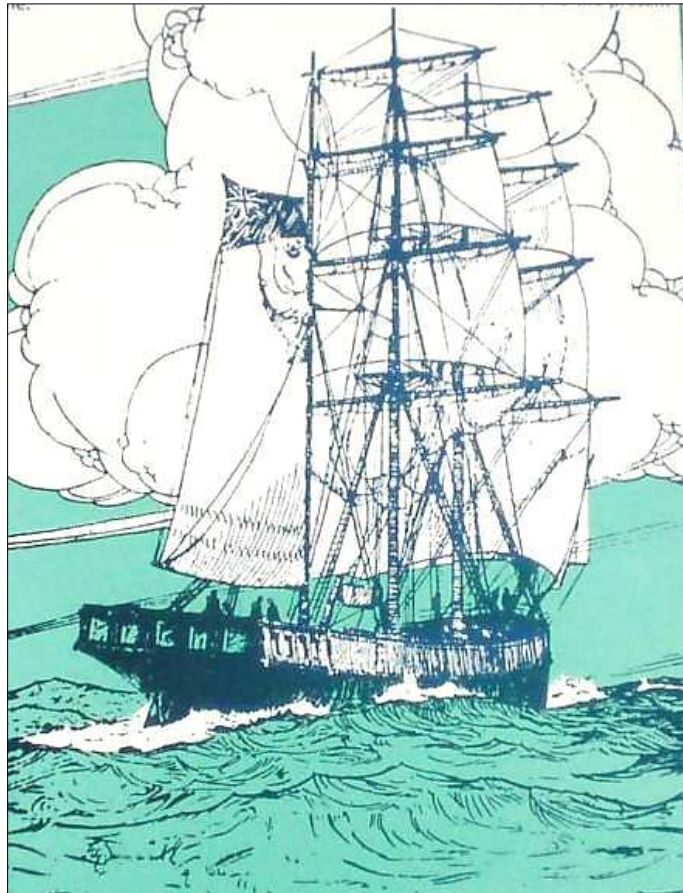
I remain then Dear Brother \_\_\_?\_\_\_

Yours very affectionately,

J. Williams

*(this is the last chapter in this series)*

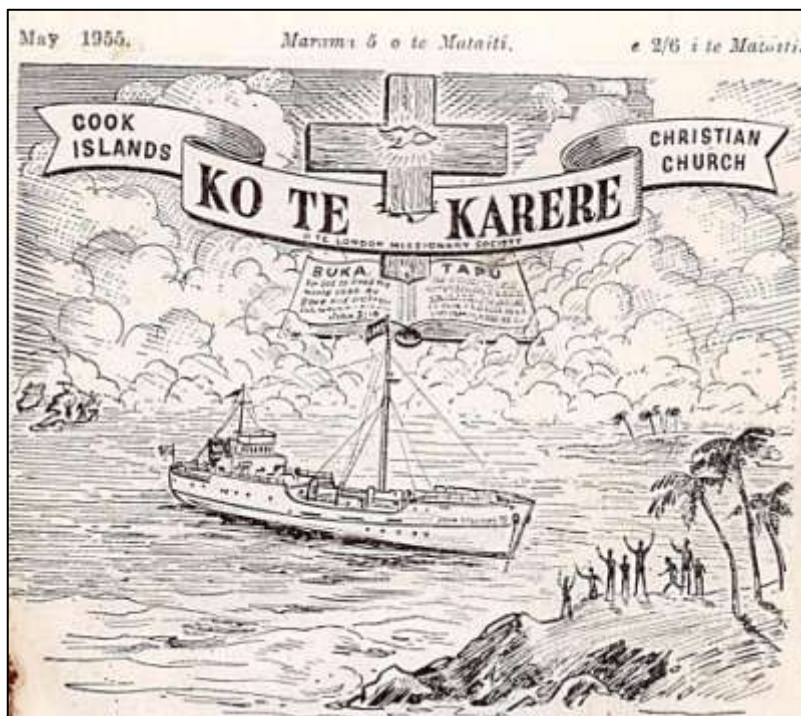
*(Reproduced with appreciation by the CICC General Secretary from typed version of the original document of Rev. John Williams, by Winnie Risto, March 2010)*



*One of the 7 John Williams Mission Ships to the South Pacific in the 1800s.*

# Annex III

## 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 Takamoa 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](http://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 Takamoa 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, thankyou 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 Takamoa on [ciccg@oyster.net.ck](mailto:ciccg@oyster.net.ck) or phone 26547.

*Editor*



## KO TUAINÉ TIARUA

Ko te metua tane mua teia tei apai i teia taoonga Tauturu Orometua ki te Ekalesia Tauhunu. Ko tei tuatuaia e te Uipaanga Maata ki Rarotonga i te mataiti 1945 e kia ikiia tetai au Tauturu Orometua no te au Ekalesia tatakitai. Kua akatainuia aia ki Rarotonga i te mataiti 1946. Kia tae ki te ra 15 no May 1954, kua raveia te uipaanga Konitara Ekalesia ki te Are Orometua o Tauhunu, tei roto i teia uipaanga to tatou Orometua papaa ko W.G. Murphy. Na te Orometua papaa e te au konitara i akaoti i te tuatua nona. Kua akangaroi aia i runga i tona taoonga Tauturu Orometua ma te meitaki rava e te maroiroi tikai i te raveanga i te angaanga a te Atua, e kare rava e turori anga tei tae kiaia, mari ua ko te apikepike tangata metua o te kopapa. Kua tukuia atu aia ki tetai taoonga ou maata atu, koia oki ko te metua aia no te Ekalesia. "E ao to te reira tavini."

Ko Taraeka, koia te mono o teia taoonga. Kua ikiia aia i roto i teia uipaanga Konitara ei apai i teia taoonga Tauturu Orometua i roto i teia Ekalesia Tauhunu. E taeake maroiroi aia, kua apai aia kua angaanga i te au taoonga ravarai o te Evangelia, ko te taoonga akava katoa i te pae o te ture. I teiane ra te apai nei aia i tetai taoonga maata atu.

Kia popongi ake e Sabati ra 16 no Me e pure avatea, kua raveia te akatainuanga nona, na W.G. Murphy e te Orometua o te oire, tei rave i teia akatainuanga. Ko Temotu Arioka te uri reo. E mea kaka e te umere maata i te raveanga o teia pureanga, kua ki rava te are i te nooia e te au tangata e te manea kia akaraia. Kia tauturu mai te Atua iaia, kia akamanuia mai i tana angaanga.

"E kakaoa iora te moa," Mataio 26:74. Kua akarongo ainei koe i te kakaoa a te moa? Kare, eaa te tumu? No te mea kare i akaruke i te kino. Eaa te moa i kakaoa'i? Ei apii i te tangata kia akaruke i te kino, kia ariu ki te Atua.

*Rev. Kiriau Akeruara Orometua, Karere August 1954*

## KO TE GIRL GUIDES I TAUHUNU

Kua roa tika'i te tiaki anga i teia akakoroanga nei, mei te mataiti 1950 mai te roa o teia akakoroanga e tae mai ki teia mataiti 1954, ra 19 no May. Kua raveia te akatainuanga i te Girl Guides o Tauhunu nei, na W.G. Murphy e te Orometua, e Davida Metuarau i rave i teia pureanga. Kua manuia tikai e maata te au angaanga i oti, e kua rava to matou au ra noo kapiti.

"Na te Atua teia i rave, e te akara ua atu nei tatou ma te umere. Akara matariki i te au mea ravarai te meitaki ra, tapu marie."

*Rev. K. Akeruara Orometua, Karere August 1954*

## KO TE GIRL GUIDES I TAUTU

Kua akamataia te Girl Guides i Tautu nei e Private Teremoana John Tini i te ra 7 no April 1953. Mei taua taima e tae ua mai ki te ra 4 no April 1954. Kua akatainuia ratou e Mrs Rev. B.G. Thorogood ki te Are Pure i Tautu nei. Kua ki te are pure i te tangata no te akaraanga i taua mea ou tei raveia i taua ra. E na Rev. B.G. Thorogood i rave i te akoanga, e kua tukuiaia ratou, teia company ki roto i te rima o te Atua, ei akaaere ia ratou. E kia ua teia ua ou ma te meitaki ki te ngakau o te au tamaine o teia oire.

*Rev. John Tini, Karere August 1954*

## KO MAREARI TAUTURU OROMETUA

Kua riro te aiai Manakai ra 14 o Sepetema ei ra tumatetenga maata no to te Atua iti tangata ma te katoatoa o te tangata o te oire Teimurimotia nei, no teia tumatetenga tei tupu poitirere i teia taeake meitaki e te maroiroi ko tei akaruke poitirere ia ratou, koia oki a Marearai. Kua anau aia i te ra 22 no Mati 1899 i te enua ko Mangaia. Kua noo mai aia ki Rarotonga nei i tona mapu anga. Kua akaipoipo aia ki te tokorua i te ra 15 July 1921, ko Robati te Orometua. Kia tae ki te tuatau o Kaina Orometua, kua tomo aia ki te Ekalesia. Kia tae ki to Kamire Orometua tuatau kua riro aia ei Mema Ekalesia, kua iki akaouia atu aia ei Tauturu Diakono, i to Moe Orometua tuatau. Kia tae akera ki te tuatau o John Tini Orometua, kua manakoia tetai Tauturu Orometua no te Ekalesia. No tona tu meitaki kua iki te Ekalesia iaia ei Tauturu Orometua. Ko ta te Atua akateiteianga teia iaia no te angaanga meitaki tana i rave. "E puaping tana ra, e oronga ia atu tana kia maata."

Kare oki aia i noo ua ki reira, kua iki katoa oki te tapere ko Ngakoa iaia ei Rangatira Tiaki Pupu. I roto i teia au taoonga Evangelia nei kare takiri aia i akaapikepika e kare oki aia i patoi i te rave anga, kua akatupu aia i te Evangelia a te Atua i teia oire. Kua pera katoa i tetai au taoonga i te pae o te oraanga kopapa, kua iki te oire iaia ei kumiti no te Are Kako, e kumiti katoa aia no te are paunu tamariki, kua rave maroiroi aia i teia au taoonga. Teia tetai mea ngateitei tana i rave, i te tamakianga i te matiti 1914, koia tetai tei oronga i tona ora ei paruru ia tatou e tona basileia e te ariki oki, kua tomo aia na roto i te pupu toru. E i te au ra o to maua noo kapiti anga i te rave i te angaanga, e tangata ngakau maru tikai aia. Te akakite nei au ko Isaia Orometua. I tupu ei toku tangi iaia no te mea kua riro tikai aia ei metua noku i teia mataiti okotai o to maua noo kapiti anga ki teia Ekalesia, kua pera katoa aia ki te au tangata o te oire, no reira i tumatetenga ei te katoatoa o te oire. Inara, te rekareka nei tatou, kua akakite mai oki a Iesu, "E ao to tei reira tavini, tei rokoia mai e tona pu te pera ra. E tuku au ia koe ki runga i te mea maata e aere ra koe ki te rekareka anga o toou pu." Te tangi nei ra tatou no tona akaperepere te anau, ma te kopu tangata katoatoa, kia noo mai te vaerua akapumaana o te Atua ei tauturu pumaana no ratou.

*Na Isaia Orometua, Karere October 1954*

## **E TANGI REKAREKA: MATAITI JUBILI**

Te 50 anga o te mataiti o te Are Pure o Tetautua, Mangarongaro. E te 50 katoa anga o te mataiti o te Evangelia i te oire ko Kimiangatau i Mauke. E lubili teia no raua.

Kia tae ki te ra 26 o Sepetema 1954 nei, kua raveia tetai pure taokotaianga ki runga i te enua ko Rarotonga ki te Are Pure i Avarua. Ko te au Mangarongaro katoatoa, e te au Mauke katoatoa i roto i nga toru, Atiu, Mauke, Mitiaro, tei noo ki runga i teia enua ko Rarotonga, kua putuputu mai te katoatoa ki Avarua nei i te ora 3 i taua Sabati. E kua rave atu te Rev. W.G. Murphy, e te Tekeretere o te Ekalesia Keresitiano o te Kuki Airani ko Glassie Strickland, ma te au Orometua o Rarotonga nei i taua pureanga. Ei akameitakianga i te Atua, no teia rekareka maata tana i tuku ki runga ia Tetautua e ia Kimiangatau. E kia riro teia lubili no raua ei pu akatangi na te Atua ki roto ia raua. E kua pera katoa te pu akatangi a teia pure taokotaianga i te akatangi atu ki runga ia raua, no te mea e mea maata teia tei rauka ia raua na roto i te aroa maata o te Atua.

E kia pera katoa mai te Atua i te akatangianga mai i tana pu ki runga ia ratou tei noo ki roto i te Kuki Airani. E kua rekareka maata tikai te Ekalesia Avarua i teia akakoroanga maata tei akatupuia i roto iaia i teia pure taokotaianga. E kua riro teia pu tei akatangiia na roto i teia lubili ei mataara no te maroiroi au tei patuia na roto i teia pureanga taokotai ki runga ia korua e ki runga i te katoatoa.

E i muri ake i teia pureanga nei, kua tu mai te vaa tuatua o Mangarongaro, kua akameitaki i teia pureanga taokotai, no teia angaanga meitaki i rave ia. E muri i reira, kua tuku mai te Mauke i roto i nga tokotoru i to ratou ngakau aroa ki mua i te aroaro o te Atua. E kua tuku ia atu taua moni ki te lubili o Mauke. Ei akameitakianga i te Atua, i te kaka ta te Atua i tuku ki to raua ai metua na roto i te Evangelia i tae mai kia tatou i teia tuatau nei. Teia te tangianga o te pu, "Ka akara na i te mato i paoia mai ei kotou." E kua akaotia te au angaanga e Rev. W.G. Murphy na roto i te pure.

*Rev. Teina Tuarau, Karere October 1954*

## **TENAKO TAUTURU DIAKONO**

Ko tetai taeake e ko tetai metua meitaki rava teia i roto i te akarono i roto i te Ekalesia i Atiu. Ko tei rauka iaia ma tona oa tetai taoanga rangatira i roto i te akarongo koia oki, e Tauturu Diakono no te tapere Mapumai. E tavini maru aia e rongo meitaki i roto i te Ekalesia e i roto katoa i tona iti tangata. E no tona tu meitaki ki mua i te aroaro o te Atua, i te ra 6 Sept 1954 kua kapiki poitirere te Atua iaia ki tona basileia. No reira tangi nei tatou ki tona oa e ta raua anau i te mea oki e, kare tetai pae o ta rua anau i aravei iaia i tona takake anga, tei Rarotonga ratou. Kia riro rai na te Atua e akapumaana mai ia ratou katoatoa e te kopu tangata. "E ao to te aronga e mate, ei roto i te Atua ratou ka mate ei." Apokalupo 14:13.

*Apiianga T. Apolo, Karere November 1954*

## **BOYS' BRIGADE**

Ki te au akaare o te au tamariki Boys' Brigade i runga i te enua ko Rarotonga, e tae atu ki nga enua i vao mai ia Rarotonga. Te inangaro ia atu nei kotou kia oko i to kotou kakau kaki (khaki) Brigade ko tei tae mai i

teia au ra i topa ki muri nei, e te vai nei tei reira i teia au ra ki roto i te kainga i Takamoa no kotou no te au Officers e te au tamariki i noo ki roto i te angaanga BB.

E mea pati akatengaia mai e kotou kia okoia mai mei te enua papaa, inara, te akara iatu nei e te akara ua mai nei kotou kare e inangaro mai ana te maataanga ia kotou i te aere mai i te oko. Te tukua nei na te aronga e moni vave ua ta ratou, kare oki e akatikaia kia kaiouia. Aere mai ra e oko kare koe e tiaki iatu me ka taroaroa koe i te aere oko i toou.

Te rua: Kua oti nga camp e rua i te rave i runga i te enua, ta te Boys' Brigade e te Life Boys. Ka tai nei, kua roa te tuatau i teiani, ka tai nei ka maata akaou te tamariki ka aere ki te camp. I roto i te camp a te au tamariki BB, e 112 tamariki e 13 officers i tae mai. Ta te LB e 35 tamariki e 7 officers. Kia tupu ua atu ra teia angaanga ki te maata i teia mataiti ou nei.

*Author unknown, Karere February 1955*

## TE TOMOANGA ARE PURE O NIKAO

Ko "Betelehema" te ingoa o taua Are Pure nei, tei akatumuia e te oire Nikao, i te mataiti 1946, e tae mai ki te mataiti 1954. I te marama December i te ra 18<sup>th</sup>, ko te tomoanga te reira i te mea e kua oti. Kua kiriti a Rev. W.G. Murphy i te paa, e kua tomo te katoatoa ki roto i te ora 10.00am. Kare e aite i te manea e te kaka i te Are Pureanga, kare i aite mei te au are okoanga apinga.

Kua riro taua ra nei ei ra maata e te manea, no te tomoanga ia Betelehema, kua maringi ua mai te aroa o te Atua mei te rangi mai, e kua rekareka te au mea i uti i te ao, kua ki te au tai rua i te vai, e kua maringi ua ki vao. Kua ki te Nao i tona aveave. Teia tei kitea ia atu.

1. £152-16-3 ario e te auro
2. 10 Buka Tapu, 10 Buka imene Maori, 1 Buka Sanky, 2 Buka Tapu Papaa
3. 5 kusini, 4 ariki kaingakai terevete, 1 vairanga Buka Tapu, 1 mori benizini kaingakai, 1 dozen kapu, 4 Tere kapu oroa.

Te vai atura te pae o te kai, te puaka, te moa e tetai au tu kai ke ke atu, kare ra e tika te ika no te poa i te rima.

Kua tuatua te kamuta e, kua oti te angaanga taau i omai naku e rave. Te rima tauturu i te kamuta i oti ei te Are Pure, ko Upokoina Tauturu Orometua, tei oronga mai aia e £100. Ko Viri Brown Putua, na roto i te teata tana tauturu, e te au tangata katoatoa e noo i te oire ko Nikao, e tei noo ki Nutilani, te pupu item a Tuoro W. vaine, e ta Fred Story vaine, kua tauturu anake ratou, me te 5/-, ki te £50, e tae ua atu ki te £100 tei pou i te tangata okotai i oti ei teia are nei. "No te ngakau aroa o to tatou Atua i taea mai ei tatou e te marama no runga mai." E no te Evangelia nei oki i oti ei teia are nei. Te puakapa i tapokiiia, te koro i akateateaia, kua mou, kua riro ei Nao Tapu. Ko te nao oki kotou no te Atua, te akatumu ia ki runga i te akarongo ia Iesu, te tumu e te akaoti o tana angaanga i roto i te Ekalesia, Cook Islands Christian Church.

*Na Pureau Orometua, Karere February 1955*

## JUBILEE O BETELA

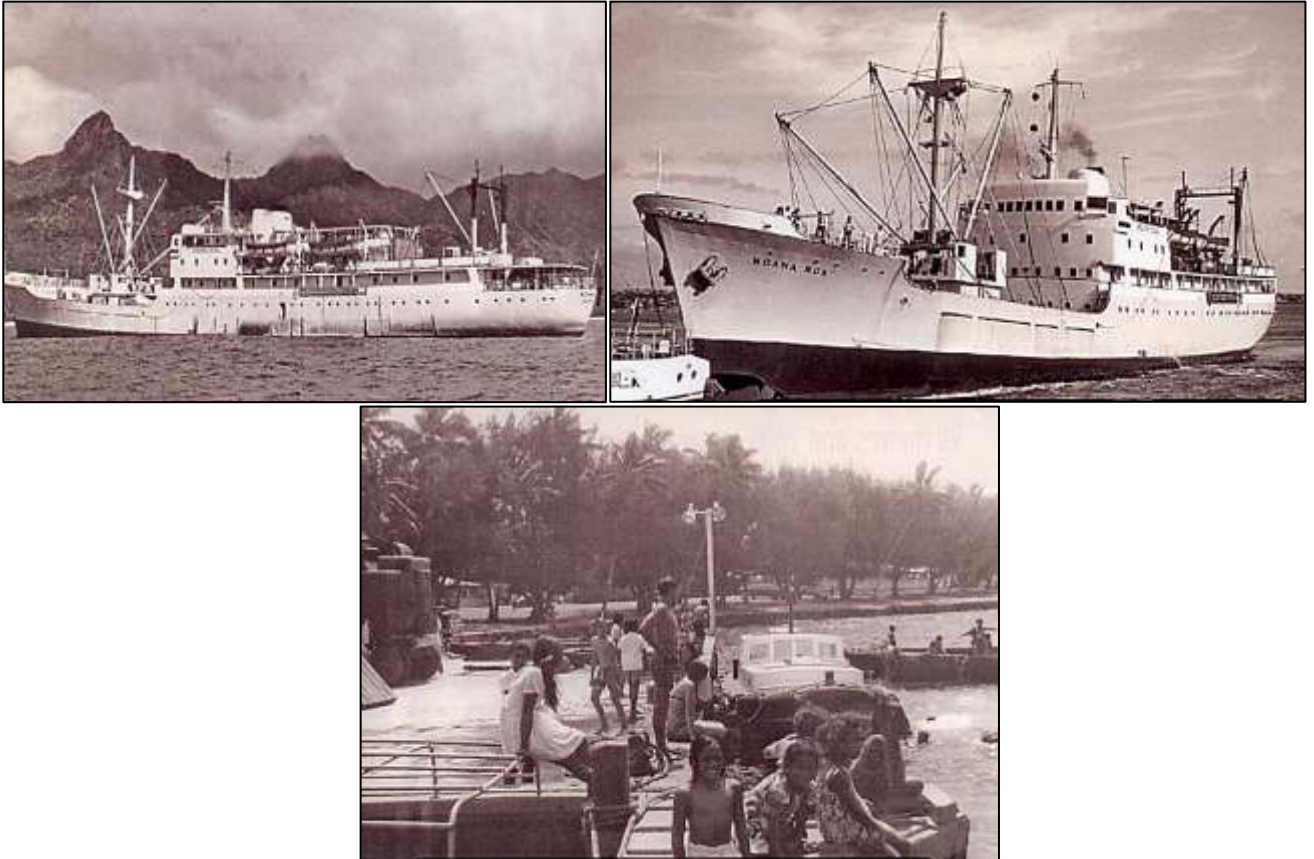
"E kite atura matou i te rangi ou e te enua ou." Apokalupa xi:1. Ko te akakoroanga o teia Jubilee, ko te taeanga o to matou Are Pure ki te 50 mataiti. Mei te mataiti i akaouia'i koia oki, 1904 e tae mai ki teia mataiti 1954, ka 50 mataiti i reira, no reira matou i karanga'i e, "kite atura matou i te rangi ou."

Ra 10 no Sepetema i akamaara'i matou i teia Jubilee. I te ra i mua ake, kua pou mai to matou au taeake i te oire Omoka ki runga i te one ko Motutapu, kua tere atu i te 400 tangata Omoka tei tae mai ki teia Jubilee. Ta matou rave anga: Ora ngauru, kua mati atu te Boys' Brigade ma te Girl Guides ki te ngutupa o te Are Pure, kua pou atu te tangata katoatoa i reira. Na Pange Orometua i rave i te pure, na raua ko Ringiao Akavanui i eeu i te ngutupa o te are pure. Teia te reo tei varovaro mai i te ngaa'anga o te ngutupa. "Taki aere katoa tatou ki te are o Iehova. E tu o tatou vaevae i te au ngutupa o Betela tapu e." Kua tomo atu te katoatoa ki roto i te Are Pure. Na raro ake i te reva tamaru o te BB e te GG. Na Pange Orometua te akapaapaa imene e te tatau tuatua, na nga Tauturu Orometua nga pure, naku te akoanga, Gen. 28:19; Lev. 25:11. Kia oti te pure, kua aere te katoatoa ki te au kaingakai, kua rave katoaia te tarekareka.

## Te au apinga aroa

Tini Iosepha vaine: 1 cushion 2 kapu io, Ekalesia Omoka: 2 cushion 1 ariki kaingakai 1 ariki terevete no te ngai tapu rava £3-5, Ringiao Akavanui: £5, BB e te GG: £4, Tekena: £2, te ngakau tae: £3-15, te au Puapii o Omoka: 1 kapu io. Te vai atura tetai pae kare i akakiteia. Na te Atua tatou e akamanuia mai.

*Rev. Orake Ruru, Karere February 1955*



*"Moana Roa," a regular freighter running between Rarotonga and New Zealand in the 1960s. A lot of Cook Islanders migrated to NZ on this boat prior to 1970. Avarua wharf, a popular swimming spot for young people. The old Avarua market opposite the CITC is barely visible in the background.*

Source: "Escape magazine of the Cook Islands", issue 14, June 2011

# Annex IV

## THE ADVENTURES OF PAPEIHA

The Conversion of the Aitutakians to Christianity

*as told by Papeiha to Rev. John Williams*



Far away over the edge of the sea, said a gray-haired, wrinkled old Raiatean to John Williams, there is an island called Rarotonga. Once upon a time it was here, close by Raiatea; but the gods carried it away and put it down in the sea many days sail distant. But why did the gods take away your neighbour island? Asked Williams. Long ago, replied the old man, the people of Rarotonga made a great drum called Tai-moana, the Sounder of the Seas. They said, "We will give the Sounder of the Seas-the War Drum-to Oro the god of war in Raiatea." So they sent men of Rarotonga with the drum in a canoe to us here in Raiatea; and the people danced with joy to have the Sounder of the Seas in the temple of Oro.

But when the drum had been given to Oro, our people grew angry with the men of Rarotonga who had come with the gift; and they speared and clubbed them so that they died. Then were the gods furious, because we had killed the friends who brought so noble a drum. To punish us they took up the island of Rarotonga, which was a great island, and all the people upon it, and carried them over the seas.

Where did they carry them? Asked John Williams, Now eager to discover this hidden island of the seas. The old man hesitated and furrowed his forehead with perplexity. I do not know, he replied at last, but I think it was over there. Turning, he stretched out a gaunt brown arm pointing south-west.

Williams told the whole legend to his colleagues Threlkeld and Bourne. It was decided that Bourne should sail with Williams, first to Aitutaki to visit Papeiha and Vahapata and see how their work went on among the wild people of that island; and then to cruise southward in search of the mysterious island of Rarotonga. The people of Raiatea, when they heard of this, were eager to help. They chose four men of their own island and two from Tahaa (the smaller island just to the north of Raiatea but within the same reef). The people all met together in a service for dedicating these brown missionaries and their wives to the new and perilous work. They had set their minds on sending to every one of the Cook Islands men who would carry the story of the Father-God who cannot be seen, and would lead the people to burn the wooden gods of war in great fires, scattering their ashes over the sea.

The white beach was brown with Raiateans, fathers and mothers, boys and girls, as the canoe put out from the shore to carry the little expeditionary force aboard. The schooner, which had been called The Endeavor when Williams bought her at Sydney, now, received a new christening from the Raiateans. They called her The Beginning (Te Matamua). Then the sails were set; and, with her bow turned south-west, the ship went gaily on her voyage with the sunlight flashing back from the waters and with pursuing breezes. The little ship sailed for five days and nights, without tempest or rain. Then the hills of Aitutaki were sighted, breaking the endless rim of the blue ocean. In a few hours they were off the reef and, having made the western entrance, the ship was soon floating at anchor in the lagoon.

The water of the lagoon was by this time white with the froth of canoes paddling swiftly toward the ship. The men of Aitutaki at once tried to swarm aboard. But John Williams had decided to have no one aboard till he had seen either the chief or one of the teachers; as the natives, if they were out for plunder, could easily have captured Te Matamua and slaughtered her crew. Every canoe-crew that came alongside saluted Williams and the men as they swung their paddles cried out: The Good Word has taken root in Aitutaki. Good is the Word of God. It is now well with Aitutaki. There was a stir among the boats as way was made for the canoe of a chief of Aitutaki to come alongside. Tebati climbed aboard and said to Williams: See the white flag flying on the flagstaff by the teacher's houses. The maraes have been destroyed; bonfires have been made of the idols; not a man remains who worships them. We have built a great worship house for

Jehovah. It is nearly 200 feet long; is made of wood and white plaster. We wait for you to come and declare the Word in it.

Then Papeiha and Vahapata came aboard, their faces beaming with happiness to see their friend and leader Viriamu again. With them and the chief, Williams and Bourne went ashore and were overjoyed to see that these people, the wildest savages whom Williams had ever seen, had now built their own beautiful simple church for the worship of the Christ, and were making for themselves clean wood and plaster cottages in place of the old huts.

Next day the sound was heard of a man striking on the head of an axe with a stone as he walked along the road followed by an ever-growing crowd of the people all going toward the new church. He was ringing the axe (for there was no bell) to call the people to go to church. When the building was filled, Papeiha and Vahapata, with the six new teachers and their wives who had come with Williams from Raiatea and Tahaa, sat before the pulpit. John Williams preached to them all on the words, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but has everlasting life. John Williams, after the service, told Papeiha that he intended to try to find Rarotonga. But the people of Aitutaki told gruesome things of the Rarotongans: that they were a most ferocious people, horrible cannibals, as treacherous as they were fierce. This peril, however, would not stop Williams from searching for the island.

They were aboard again, with Papeiha, having left new teachers on Aitutaki. Hundreds of brown hands waved farewell from the beach as they heaved up the anchor and set sail. With gathering speed, she slipped out through the reef-passage and her bows swung southward in search of Rarotonga. The long slow billows of the Pacific slid under the schooner as she nosed her way toward the Southern Cross. John Williams and Papeiha walked her cramped decks or sat under the steady shadow of the sail, talking of the wonderful experiences of Papeiha on Aitutaki like nothing that had ever happened to any of his race in all the times of the ancient gods.

What happened when you landed and we sailed away? Asked Williams. They took hold of us, said Papeiha, and led us up to the maraes. There they dedicated us to the very gods whom we came to sweep away. They did us no harm then. We lived among the people and spoke to them of Jehovah. But war broke out between one tribe and another on the island: and fierce warriors came and stole all our cloths and other goods. Again and again the tribes fought: three times there was war. Did you not feel cast down by the wars? Asked Williams. No, answered Papeiha, with his brave smile, we knew that all was in the hand of God, and that He would use the war to overthrow the worship of idols in the island.

After the last war, he went on; we went all round the island, speaking everywhere. One day, when there was a great crowd of people listening, an old, old priest came. And he cried out: "Te-erui made all lands, he made Aitutaki; and after he had made it he gave it its present shape by molding it with his hands." "No, no," we replied, this is not so, God alone, the Almighty has power to create. But the old priest went on calling out, "Great is Teerui; he was the first man." Then I asked him who Te-erui's father was. "Oh", he replied, he was Te-tareva and he came from Avaiki, which is beneath. Te-tareva climbed up from the place that is under till he arrived here at the top." "This land was made, then," I asked, "before Te-tareva came?" "Most certainly", replied the priest. "Then how can Te-erui be the make of the land which was here before even his father come up from beneath?"

The poor old priest was perplexed at this, Papeiha went on, and wrinkled his brow to find an answer, but could not. As he kept silent I and the others began to speak of God to the people, saying that He was before anything that was made and that He is from everlasting to everlasting. This was so new to the people that they sat spellbound, and if any one made the slightest noise they called out, "Be still, be still, let us hear, till I told them of the love of God in sending His Son into the world to save men, when they exclaimed:

"Surely this is the truth, ours is all lies!" "And then? Asked John Williams! Then, continued Papeiha, some of the people became Christians, but others raged against them, and threatened to kill them and us. "Who are these fellows? The heathen people asked, and pointed to Vahapata and me. "They are just two logs of driftwood, washed on the shore by the waves of the ocean. They say a great canoe with white wings will come to them, but it never will come.

A little time afterward the people rushed to the beach. For the ship of which you spoke to us came, and the captain of the ship made presents of axes and pigs and goats to the chiefs. Then the people turned and said: "Behold we called these men driftwood, but they have friends who have sent a great ship of Beritani

and they have brought wonderful things such as we never saw before.” Soon after that the people began to ask us to tell them more and they said they would give up their old gods; but the ancient grandfather of the chief of Aitutaki would not move from his gods. While he was in the midst of feasting the gods, his daughter, whom he loved very much, was taken ill; and all his priests, morning, noon, and night, day after day, called on the gods to restore her; but she died. “Go”, said the old man in anger to his son early next morning, go burn them.” And the son set fire to the marae and the gods; and three of them were burned.

It was strange on the next Sabbath, continued Papeiha, to see many people coming down laden with their idols. They threw the gods at our feet, saying, “Take them; we will worship them no more.” On the third Sabbath all the people in the island came together under a great grove of chestnut-trees, where the thick leaves let through, here and there, the light of the sun; and where the breeze from the ocean came up and moved softly among the branches.

On the next morning they came together again. I spoke to them, saying, “You have with your hands, and by work from the rising to the setting sun, built the maraes in which you worship these gods of yours who are not true gods. Now you come and say you will no longer worship these your idols. Two things I set before you. First let all the maraes in the island be destroyed; and let all the idols that now remain be brought to me. These we will send away to Raiatea that they there may be glad at the triumphs of the Word. Secondly, let us ourselves build, in the place of the maraes, a great house for the worship of Jehovah.

To these things the people called out, “Yes” They went, some here, some there, throughout the island, and quickly the flames of the old temples roared into the sky. Then, in a long procession, winding down the paths, they came hearing their idols, which they laid down at our feet. We gave to them a few copies of our Gospel in their language. Trees were cut down, and the framework of a building was put up, different from any ever seen in Aitutaki. When the frame was finished Vahapata and I took thatch-the length of a reed-and thatched up to the ridge-pole. When the people saw how it was done, they ran to help; and they were so busy that, in two days, the whole roof, 200 feet in length, was finished. Then I said to the chiefs: “Send your people to cut down much wood for fire; and to bring up from the shore coral rock.” So we laid a great pile of wood, and on it placed the coral rock and set light to the fire. As soon as the flames began to blaze the people danced with excitement.

“O these men from afar, they are roasting the stones! They are roasting the stones! Come hurricane and blow down our bananas and our breadfruit! Never shall we suffer famine again. The men from afar are teaching us to roast stones.” Night fell, and all went to their rest. In the morning, to their utter astonishment, the people found the burnt coral was a beautiful powder, soft and white. They actually whitewashed their hats and clothes with it and strutted about, admiring each other. A piece of the wall of the church had been wattled. Vahapata and I took wet sand from the shore, mixed it with the roasted stone, plastered it over the wattle, and hung mats over to prevent the people from scratching the coral plaster before it became hard. Early on the following morning, the chiefs and all the people, men, women, and children, hurried to the place. We took off the covering and a sheet of beautiful white plastering showed itself to their wondering eyes. They all pressed forward to examine it: some put their noses to it and smelt it; some scratched it; while others took up stones and struck it.

“Wonderful, wonderful!” they said. “The very stones in the sea and the sand on the shore become good to have in the hands of those who worship the true God and who listen to His good Word”. So, ended the story which Papeiha told to John Williams as they sailed over the seas in quest of Rarotonga. The heart of John Williams was glad within him and proud that these brown men-Papeiha and Vahapata whom he himself had led into the Way, had in so short a space overthrown the old worship of the demon-gods. Even at that hour the ferns began to throw fresh greenness over the charred and fallen timbers of the dark temples of Aitutaki, and, from the height of the island’s topmost hill down to there the edge of the water frets the coral beach; all men worshipped the Father of our Lord Jesus Christ.

*(Source: “John Williams the Shipbuilder,” Chapter 8, by Basil Mathews, Oxford University Press, 1930)*

# Annex V

## EI KITEANGA NAAU / FOR YOUR INFORMATION

### TUATUA NO TE BAPETIZO I ROTO I TE IRINAKIANGA BIBILIA

(The Theology of Baptism from a Biblical Perspective)

Kare ra oki e rauka ia tatou i te akapapu i te reira tuatua. E au tuanga ra tetai ka akara tatou ei akaraanga no tetai ngutuare tangata tei tomo na roto i te bapetizoanga:

1. Ko te ngutuare o Korinelio, Angaanga 10. Kia akoia te Tuatua Ora e Petero, teia tei tupu ki te ngutuare o Korinelio:
  - a) Kua akarongo ratou i te tuatua.
  - b) Kua irinaki i te reira tuatua.
  - c) Kua topa mai te Vaerua Tapu ki runga ia ratou.
  - d) Kua bapetizoia ratou katoatoa.
2. Ko te tiaki mouauri, Angaanga 16:31 - 33, Kia oti ta Paulo akakiteanga i te Evangelia kiaia, teia te akairo i kitea mai:
  - a) Kua akarongo ratou i taua Evangelia ra.
  - b) Kua bapetizoia ratou katoatoa.
3. Ki te ngutuare o Keripo, Angaanga 18:7 – 11, tena tei akakiteia:
  - a) E manganui tei akarongo.
  - b) E kua bapetizoia.
4. I te ngutuare o Ludia, Angaanga 16:14, kare i tuke atu te au mea i tupu, mei tei akakiteia mai:
  - a) Kua akarongo ratou.
  - b) Kua irinaki.
  - c) E kua bapetizoia.

I roto i teia turanga nei, mei te akakiteia rai e, kua *akamaoraoraia te ngakau o Ludia e te Atua, i tona akarongo anga i te Evangelia i te akoangaia atu kiaia*. Kare katoa au i manako e, e tamariki tetai i roto i te reira ngutuare. Kare katoa oki Ludia i te vaine akaipoipo, tera ia te aiteanga, kare e tamariki i roto i tona ngutuare.

5. Ki te ngutuare o Setephana 1Korinetia 1:16, tena tei akakiteia e Paulo:
  - a) Kua akarongo ratou.
  - b) Kua irinaki.
  - c) E kua bapetizoia.

Ko te tutu maata i konei, kua bapetizo katoatoaia ratou, e kua akaatinga i to ratou oraanga ki te angaanga n ate Atua. Kare katoa oki e tano e, kua akatomoia ta ratou tamariki ki te reira turanga. No reira, ko te akamatutuanga o te manako i konei, kia oki, kua bapetizoia ratou no te angaanga a te Vaerua.



6. I roto i te loane 4:53, ka kite tatou i te tuatua no tetai tangata mana, ta lesu i tuatua atu, e tei akaora i tana tamaiti. Kia akarongo taua tangata ra i te reo o lesu, akarongo atura aia e tona ngutuare katoa. Na te akarongo oki e tupu ei te bapetizo. Kare e akarongo ra, kare katoa e bapetizoanga.

I roto i teia au manako ta tatou e tuatua nei, te tuatua nei te reira ki te Ngati Iuda anake, kare o tatou ngai e o atu ei tatou ki roto. I roto i te tuatua o te Penetekose, kua akarongoia te akoanga a Petero, e tana patiangia kia ratou i te au mea tei anoanoia kia rave ratou. Teia te tuatua i akakiteia no ratou:

- a) Kia tatarara.
- b) Tomo mai ki roto i te akarongo ia lesu Mesia.
- c) Kia bapetizoia i roto i Tona ingoa.
- d) Ka rauka i reira te akakoreanga ara no ratou.
- e) Ka rauka katoa ia ratou te Vaerua Tapu.

Ko teia tuatua, no ratou e ta ratou tamariki e tae ua atu i te ka anau mai. Ko te oonuanga o te manako i konei, ka aere ua teia koreromotu nei e ope ua atu teianeia ao katoatoa. Kua pera katoa oki teia koreromotu nei ki te etene, e pera katoa ki te Ekalesia i teia ra nei.

### **KO TE AKONOANGA O TE BAPETIZO**

I roto i te tupuanga o te Ekalesia, e tuketuke te au peu e te akonoanga o te bapetizoanga. Ko tetai au Ekalesia ka apai mai te au metua e te au tiaki, tei teateamamao tikai ia ratou uorai i ta ratou au tamariki varevare kia bapetizoia. Ka o katoa mai oki te Ekalesia ki roto i te reira akonoanga no tana tuanga i te utuutuanga i te reira tamaiti kia tupu meitaki aia i roto i te akarongo. E angaanga teia te ka taokotai mai i te metua, te kopu tangata, e pera katoa te Ekalesia.

Ko tetai au Ekalesia, ko te aronga mamaata ua ta ratou e bapetizo ana. Kare ra e rauka te rave ua i teia akonoanga ma te kore te reira tangata e aaki i tona akarongo I roto i te Atua. E raveia ana oki te reira ki roto i te are pure, no te mea, ko te ngutuare te reira e taokotai'ia mai ei to te Atua iti tangata. Me bapetizoia tetai tamaiti/pepe, ka riro tona metua i te aaki nona, mari ua kia tae roa ki te tuatau e rauka ei i te reira tamaiti i te akakite i tona akarongo, nana rai te reira e aaki atu.

Ko te vaerua maata i konei, noatu e, eaa te tu o te bapetizo tei raveia, okotai rai ona aiteanga koia oki, ko te akakiteanga i to lesu tu tuatua tika e tae ua atu ki Tona mateanga. Kua akamou katoaia oki te reira ki runga i te oraanga e te akarongo o te Ekalesia, na roto i to te Ekalesia riroanga ei kite i roto i te akarongo i tona Atua. I te au atiangia o te bapetizo, ei reira te Ekalesia e akaou ei i tona pirianga ki roto i te Atua, ma te oronga mai i tetai akaraanga meitaki no te aronga tei tomo na roto i te akonoanga o te bapetizoanga.

I roto i reira i te akonoanga o te bapetizoanga tamariki, kua akamatutuia tona pirianga na roto i te taokotaianga mai i te au mema katoatoa ki roto i te ngutuare o te akarongo. Kia marama oki tatou e, i anau mai tatou ki roto i tetai oraanga ara, e kua piri katoa tatou ki roto i te reira oraanga. Na roto ra i te akonoanga o te bapetizoanga, e tukuia mai ei Koreromotu o te Evangelia ora ki te reira tamaiti/pepe. Ko te akonoanga i reira no te aronga mamaata, kua akapakari te irinakianga ki runga i tana aakianga i tona akarongo i roto i te aroa ua o te Atua. I roto katoa i teia akakiteanga nei, e tuanga katoa ta te Ekalesia i te akamatutu atu anga i te reira tangata kia rauka iaia i te aru i te au akonoanga e te au apianga tei tau no te akameitaki atu iaia i roto i tona akarongo.

Ko tetai au Ekalesia, kua ariki ratou e, kia raveia teia tu bapetizo nei, koia te bapetizo o te tamariki mea riki, e pera katoa te bapetizo o te aronga mamaata.

Te vai katoa nei oki tetai irinakianga e, e okotai ua taime e raveia ei te bapetizoanga, ko te tumu maata i konei, ko te riro aea te mateanga o te Mesia ei mea puapinga kore.

### **TETAI AU MANAKO KE NO RUNGA I TE BAPETIZO TAMARIKI**

I roto i teia turanga o te bapetizoanga tamariki/pepe, e tuatau teia kare i rauka ake i te tamariki/pepe i te akakite i tona uorai akarongo, inara kua taokotai'ia te reira ki roto i te taokotaianga o to te Atua iti tangata. Noatu te manganuianga o tetai au akonoanga Porototane e kua kopae i teia apianga nei, ka rauka katoa ra ia tatou i te oki ki te tuatau o te au aposetolo i te tuatau o te 2<sup>nd</sup> Century, e rua anere (200yrs) i muri ake i te anauanga o lesu. Ko te tuatau katoa oki teia o te au Church Fathers koia te au Metua Evangelia.

Kua akara katoaia oki te reira tuatua i roto i te manako o te Kororomotu Ou. I te tuatau e tupu ou ra te Ekalesia, ko te manganuianga o te tangata i roto i te reira taokotaianga, koia oki, e au etene, tei akaariuia mai i roto i te akarongo. E rave ana oki te Ngati luda i te akonoanga o te peritome i te tamariki meariki. E akonoanga teia tei akamataia mai i te tuatau ia Aberahama, Genese 17:12, e tei akamanaia i roto i te Ture a Mose, Levitiku 12:3, tei akamatutu katoaia i te peritomeangaia o Iesu, i muri ake i te varu o te ra mei Tona anauanga mai. Me kare oki tetai e tomo na roto i teia akonoanga nei, kare katoa aia e piri atu ki roto i te peu e te au akonoanga Ngati luda.

Ko teia akonoanga nei, ko te ngutupa katoa te reira mei roto mai i te Kororomotu Taito tei akatomoia ki roto i te Kororomotu Ou, na roto i te akonoanga o te bapetizo. Teia oki ta Paulo akakiteanga i konei: *“Kua peritomeia oki kotou i roto iaia i te peritome rave koreia e te rima ra, ko te kopapa o te kino i kopaeia i te peritome a te Mesia ra. I tanumia oki kotou ma ia katoa i te bapetizoanga ra, e kua akatu katoa'ia i reira i te akarongo i te ravenga a te Atua ra, ko tei akatu iaia mei te mate maira.”* Kolosa 2:11 – 12. E manganui katoa oki te au Kerisitiano kare e ariki ana i teia tuatua nei. Inara, te vai katoa nei tetai au Kerisitiano tei akakite i to ratou irinakianga e ta ratou i marama no runga i te tuatua o te bapetizoanga tamariki.

Teia oki tetai au akaraanga:

1. Ko Tertullian; (130-c. 200) teia tana i akakite, kua rave ana te au aposetolo i teia tu bapetizo, i roto i te tuatau e tupu ou ra te Ekalesia. Kare katoa oki e ngai i akapapu mai e, kua arai'ia te reira.
2. Ko Origen; (183-c. 254), teia tana i akakite, kua ariki te Ekalesia mei ko mai i te au aposetolo, i teia tu bapetizoanga kia oronga katoaia ki te tamariki.
3. Ko Augustine; Ko teia bapetizo (bapetizo tamariki) nei, kua vai e kua ariki'ia te reira ki roto i te Ekalesia e to tatou ui tupuna. Koai atu oki ia tangata te ka kopae i te tamariki auraka ki na roto i teia tu bapetizo nei, e kia akaanau'ia i roto i te Mesia.
4. Ko John Calvin; koia katoa tetai i turu pakari i teia irinakianga nei o te bapetizoanga tamariki.
5. Ko Martin Luther; kua apii katoa aia e kua rave i teia tu bapetizo nei ki te tamariki tei apaina'ia mai e to ratou au metua.

#### MANAKO OPENGA:

Te irinaki atu nei e, ka riro teia tuanga meangiti i te tauturu atu ia kotou i te akara oonuanga i teia tuatua nei. Kare katoa oki e rauka iaku i te akarekareka i te katoatoa anga ia tatou. Penei, tetai papaki, kare ratou e ariki roa i teia tataanga, kare ra e manamanata. Naringa ra te bapetizo e, ka oronga mai i tetai ora mutukore noku, ka rekareka roa au i te akatupu i te reira, mei te mea e, ko te ora mou te reira.

Teia katoa oki te reo o Paulo: *“Kare oki te Mesia i tono iaku e bapetizo, e tutu aere ra i te evangelia, eiaa ra ma te pakari tuatua, ko te riro aea te satauro o te Mesia ei mea puapinga kore.”* 1Korinetia 1:17.

No reira e te au taeake, e puapinga maata ake tatou i te tutu aere i te evangelia a to tatou Atua ra ko Iesu Mesia, no te mea, tei reira te ora maata. Me kua bapetizoia te reira tangata, Eaa oki te kino, auraka ra tatou e akariro i te reira ei akatietie anga na tatou. Akara i te tumu tapura o Paulo: *“Auraka rava ra toku ei akatietie anga ke, mari ra i te satauro a to tatou Atua a Iesu Mesia i riro ei teiane ai, ei mea akasatauroia iaku, e ko au oki i teiane ai.”* Galatia 6:14. Ko Iesu Mesia ta tatou ka akatietie maata, e auraka e ko te bapetizo. Te Atua te aroa no tatou katoatoa.



(Tataia e Rev. Vaka Ngaro, former Principal, Takamoa Theological College)

**(Note: this is the last of a series of 8 articles by the former Principal. The previous 7 articles are contained in the last 7 issues of this newsletter)**

# Annex VI

## TAUIANGA OROMETUA 2011-15 Ministers' Rotation Programme

<i>LOCATION</i>	<i>PREVIOUS POSTING (2007 – 11)</i>	<i>NEXT POSTING (2011 – 15)</i>
<b>COOK ISLANDS</b>		
<b><u>Rarotonga</u></b>		
AVARUA	Rev. T. Ngametua	Rev. Ngatokorua Patia
ARORANGI	Rev. L. Patia	Rev. Thierry Tapu (Tahitian)
NGATANGIIA	Rev. T. Nooana	Rev. Tereora Tereora
TITIKAVEKA	Rev. N. Patia	Rev. Joe Atirai
NIKAO	Rev. T. Tereora	Rev. Papa Aratangi
MATAVERA	Rev. I. Moetaua	Rev. Oirua Rasmussen
<b><u>Mangaia</u></b>		
ONEROA	Rev. B. William	Rev. Toko Ongoua
IVIRUA	Rev. B. Ihorai	Rev. Peri Daniel
TAMARUA	Rev. T. Tinirau	Rev. Yakilia Vailoa
<b><u>Aitutaki</u></b>		
ARUTANGA	Rev. T. Glassie	Rev. Pumati Pumati
TAUTU	Rev. C. Teopenga	Rev. Charlie Okotai
VAIPAE	Rev. C. Okotai	Vacant
<b><u>Atiu</u></b>		
	Rev. O. Rasmussen	Rev. Frank Williams
<b><u>Mauke</u></b>		
OIRETUMU	Rev. N. Aratangi	Vacant
KIMIANGATAU	Rev. Y. Vailoa	Rev. Panu Rouru
<b><u>Mitiaro</u></b>		
	Rev. P. Rouru	Rev. Tutai Nooana
<b><u>Pukapuka</u></b>		
	Rev. M. Atirai	Rev. Harry Rongo
<b><u>Manihiki</u></b>		
TUKAO	Rev. A. Nanua	Rev. Arerau Maa
TAUHUNU	Rev. P. Pumati	Rev. Ngarangi Tuakana
<b><u>Rakahanga</u></b>		
	Rev. T. Kauvarevai	Rev. Tereapii Matakere
<b><u>Penrhyn</u></b>		
OMOKA	Rev. M. Paulo	Rev. Bosini Williams
TETAUTUA	Rev. V. Tonitara	Rev. Tapaitau Marsters
<b><u>Palmerston Island</u></b>		
	Rev. T. Matakere	Vacant

**NEW ZEALAND****North Island**

AUCKLAND CITY	Rev. N. Mare	Rev. Rahai Nanua
MANGERE	Rev. T. Williams	Rev. Tekotia Joe Tangi
OTARA	Rev. T. Poaru	Rev. Temere Poaru
OTAHUHU	Rev. J. Turama	Rev. Jubilee Turama
OTARA CENTRAL	Rev. R. Tinirau	Rev. Haua Manuel
MAUNGAREI	Rev. P. Daniel	Rev. Teao Teao
EAST TAMAKI	Rev. J. Taime	Rev. Joel Taime
NORTH SHORE	Rev. F. Williams	Rev. Ngatupuna Nioputa
SOUTHMALL, Manureva	Rev. J. Pepe	Rev. Junior Pepe
MOTUTAPU	Rev. T. Williams	Rev. Tutu William
HAMILTON	Rev. M. Tairea	Rev. Maara Tairea
ROTORUA	Rev. T. Teao	Rev. Nio Mare
HASTINGS	Rev. A. Williams	Rev. Abela Williams
PALMERSTON	Rev. K. Meti	Rev. Kamire Meti
PORORUA CICC	Rev. T. Teaurima	Rev. Tereapii Teaurima
PORIRUA EKKA	Rev. N. Nioputa	Rev. Teina Tepania
HUTT VALLEY	Rev. T. Tereni	Rev. Tutavake Tereni
MIRAMAR	Rev. T. Pouao	Rev. Teaumetua Pouao

**South Island**

CHRISTCHURCH	Rev. J. Marsters	Rev. Rohi Tinirau
INVERCARGILL	Rev. R. Utia	Rev. Terepai Kouvarevai
MID-CANTERBURY	Rev. R. Vini	Rev. Ranginui Vini

**AUSTRALIA****Queensland**

BALACLAVA	Rev. R. Taia	Rev. Mahuta Tautu
MT. SHERIDAN	Rev. D. Teaurere	Rev. David Teaurere
BRISBANE	Rev. J. Atirai	Rev. Lelei Patia
LOGAN	Rev. T. Arokapiti	Rev. Tokoa Arokapiti
TOWNSVILLE	Rev. U. Tairea	Rev. Temaire Vaeau

**New South Wales**

BARELA	Rev. T.S. Marsters	Rev. Uru Tairea
LIVERPOOL	Rev. T. Soatini	Rev. Mau Vaerua
DULWICH HILL	Rev. A. Joseph	Rev. Fakeau Joseph
CAMPLETOWN	Rev. I. Aitau	Rev. Vaka Ngaro

**Victoria**

CLAYTON	Rev. M. Makara	Rev. Mata Makara
RESERVOIR	Rev. T. Tepania	Rev. Tangimetua Tangatatutai ( <i>caretaker</i> )
DANDENONG	Rev. C. Pange	Rev. Charles Pange
SPRINGVALE	Rev. Marii Tautu	No posting
HAMPTON PARK	Rev. T. Daniel	Rev. Tuakeu Daniel
NOBLE PARK	Rev. H. Ford	Rev. Henry Ford
FRANKSTON	E. Dean	Rev. Eddie Dean

**TAHITI**

Rev. H. Manuel	Rev. James Marsters
Rev. T. Ongoua	Rev. Tuvaine Glassie

**ON LEAVE FOR ILL HEALTH OF WIFE**

Rev. Teremoana Utia  
Rev. Akatika Nanua  
Rev. Sorimata Arama

**NOT CONFIRMED**

Rev. Ina Moetaua  
Rev. Tatahirangi Williams  
Rev. Taungaputa Tinirau  
Rev. Tinirau Soatini  
Rev. Mauri Paulo

**CHURCH PLANTING**

Rev. Vero Akama – New Zealand  
Rev. Maitua Atirai – Australia (Brisbane, Gold Coast)  
Rev. Marii Tautu – Australia (Melbourne)  
Rev. Rakoroa Taia – Australia (Perth, Queensland)  
Rev. Teiho Maireriki – Australia (North Queensland)

**STUDY LEAVE**

Rev. Takaikura Marsters (Sydney)

# Annex VII

## 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 come from the CICC assembly held in Aitutaki during the week 23-30 October 2011. *Photos by Nga Mataio.*



**Responsibilities for this newsletter / tei angaanga ki runga i teia nuti leta:**

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- ◆ Initial typing of Annexes III & IV - Tina Akama
- ◆ Proof reading - Marianna Mataio
- ◆ Contributors (articles/photos) - Tekura Potoru, Winnie Risto, Rev. Vaka Ngaro, Ngata Urirau, Taepae Tuteru, Rev. Mauri Paulo, Temu Hagai, Taunga Tuteru, Nga Matapo, Rev. Henry Ford, Teva Simiona, Alan Rua, Nga Mataio
  
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