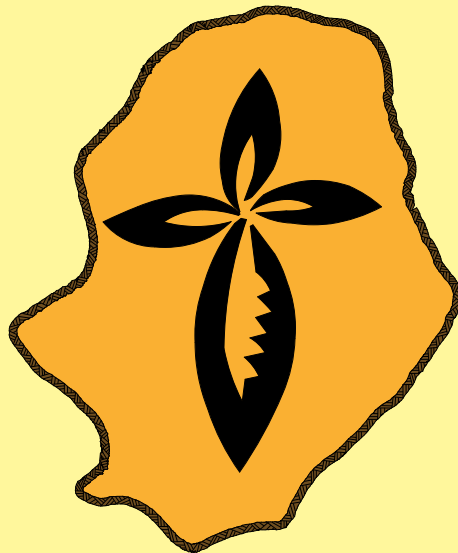


People from the Rock Celebrates



OFAGA HA KERISO

1967–2017

KILBIRNIE PRESBYTERIAN CHURCH



Explanation of Logo design

- ✿ The shapes represents the foliage of Niue plants and flowers which is the epitome of our Niue culture.
- ✿ The inner points symbolises the claws of the uga (coconut crab) which signifies Niue.
- ✿ Strength is illustrated in the five triangular points symbolic of the tafua (whale) and represent 50 years of the Niue Church's existence.
- ✿ The resemblance of the cross in the middle is central to our faith in the risen Lord.
- ✿ The cross like shape is leaning to highlight our sense of vulnerability yet, together, we seek to go forward into the future in advancing God's Kingdom.

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Forward

Ko e aho ia hanei ne eke he Atua, kia fiafia ai a tautolu mo e fakaheke ki ai. This is the day that the Lord has made, let us be glad and rejoice in it.

Fakaalofa lahi atu ha ko e higoa fakahele he ha tautolu a Iki mo e Fakamoui ko Iesu Keriso. O mai a ke liuaki atu auloa e navaaga ke he Atua Tolu Taha Tapu ha ko e hana mitaki ue atu kua fakahoko monuina mai a tautolu ke he aho lilifu nai. Ko e aho ke fakamanatu ai e 50 tau tali he kamata e Tapu Vagahau Niue ke he kaina nai i Newtown he tau 1967.

Greetings to you all in the precious name of Jesus Christ our Lord and Saviour. As I reflect back on the last 50 years of our Niue ministry, I remember with great fondness every single worshipper who walked in and out the doors of our Niue Church, beginning at the Pacific Island Congregational Church and St James in Newtown, and Porirua and now at Kilbirnie. For without their participation we wouldn't have had a worship service, let alone a Congregation.

Like any migrant person who sets sail across the ocean, the people from the Rock also had this notion of Aotearoa as a place where honey and milk flows. For some it is a land of opportunity. The opportunity to come in search of a better life. The majority of Niuean



FORWARD

migrants chose to reside in Auckland whilst the more adventurous ones continued to the capital of Wellington and settled here.

As you will discover in this souvenir book, there is a little bit of history about who we are, where we are from, and how far we have come as a people of the Rock, we fondly know as, Niue, Nukututaha. The stories will enable you, the reader to understand the joys and struggles we encountered in our Christian journey since Christianity reached our shores in 1846 up to today.

The logo for the Jubilee was designed by Ms Ella Vilipaama and the idea of the Niue map outline came from Christianlee Tutaki. I am enthralled by Ella's ingenuity to come up with a simple design, yet highlighting the uniqueness of our culture and the resilience of our people to persevere amidst the many obstacles we face on the way. Above all, depicting the cross as the masterpiece which is central to our faith in the death and resurrection of our Lord Jesus. For as the apostle Paul wrote; *"If Christ has not been raised from death, then we have nothing to preach and you have nothing to believe."* **1 COR 15: 14**

The *katoua* or traditional spear is a weapon that our ancestors used in battle to protect their land from invasion and outside intervention. The *katoua* is an additional part to the main logo, to signify the Word of God as the sword that the Spirit gives us. This has been included on the back of the book and was also included on the Jubilee invitation.



Introduction

From your Niue Wellington Church family, formerly known as Niue St James and currently registered as Kilbirnie Presbyterian Church, we extend to you all our love as we commemorate our Golden Jubilee.

Pioneering as we all know is part of the heritage of New Zealand society. We are here today because of our pioneers. The Niue Church in Wellington was established by visionaries who were passionate and thus led to them establishing a cultural ministry so our culture and language could be maintained through the Church.

We thank God for their untiring commitment and dedication for the Lord's work and the legacy we and the young generation had inherited and aspire to follow. These are difficult times and if we wish the revival in the Church today, we need to reclaim that heritage and attitude which made the Church thrive under their guidance. We have to reclaim the community orientated and collaborating spirit that brought unity and success in all they did.

This book would not have been made possible without the information from old Church records, resources from certain individuals as well as Jubilee books shared by church colleagues. I am truly thankful to all of you who gave freely of your time to provide me with the resources and the photos to beautify this souvenir book.



INTRODUCTION

Not much literature is written about the mission of the Niue people at home and abroad so I want to acknowledge my friend Mrs Margaret Pointer for her book; *200 years of Contact and Change* as she included some valuable information about our Church's history that was unbeknown to us especially the contribution of our Niue missionaries in the South Pacific as well as the many who are currently serving in New Zealand and Australia.

Wellington is renowned for the strong gusts that blows from the channels. As such, incoming planes normally experience turbulence when approaching the capital. Our Niue Church have had our fair share of turbulence along the way. There were times when we were uncertain about our future, but here we are today, standing at the very place our pioneers once stood 50 years ago. Praise be to God.

I hope that you will cherish this day and remember to be grateful always to the Triune God for this great milestone of our faith journey. Let us be reminded once again of how important faith is to our daily walk with the Lord and as we celebrate, let us stand united and take pride of the fact that we are standing on the shoulders of great men and women of faith.

Such great role models, who believe in the One who is the same yesterday, today, tomorrow and forever.

To God be the glory.

Reverend Falkland Liuvaie
Parish Minister



Humble Beginnings

“Behold a coconut”, literally means, here is a coconut – *ko e niu a e*. This is the origin of the name Niue. It was told that three waves of migrations made up the early settlers of Niue; Tonga, Samoa and Pukapuka from the Cook Islands.



Niue also had other names such as Motutefua or Nukututaha which means, a land standing on its own, Nukutuluea and Fakahoamotu. Niue is the biggest raised coral atoll in the world and this is evident in the inhospitable hostile and rocky terrain which encircle the coast. In the words of early navigators, “the island has an iron bound, rugged and rocky cliffs with no entrance into safe landings.” It was impenetrable.

Captain James Cook and his crew first sighted Niue in 1774. He was the first European navigator to set foot on our shores. His attempt to investigate the natural habitat and befriend the natives was met by a



HUMBLE BEGINNINGS

very hostile reception. This fearful encounter caused him to regard the natives as savages, barbarous and a ferocious race of people as recorded in his log books. The warning by Cook was heeded by all passing vessels thereafter, to beware of the savages. Not that the natives were what Cook describes them to be, but this was their border control protocols that remained undiscovered until his visit.

Truth be told, Niue people were always wary of foreign visitors, fearing that they bring diseases and other misfortunes. The ferocious welcome was also misconstrued by Cook. Again, the throwing of a spear to the visitor was a challenge to test the visitor if they come in peace or otherwise. If Cook's party had understood this, they could have caught the spear to indicate that they came in peace. The traditional war dance performed by warriors was also part of this challenge to visitors and is still practiced today. Captain Cook was considering naming Niue after Prince Frederick but his frightening experience with the natives gave him the impression of Niue as a savage people, thus leaving behind the name Savage Island. But that did not matter to the people from the Rock. What was important for us was the proclamation of another prince, the Prince of Peace as we would see later on.

European navigators who came on whaling ships after Cook, met with the same fate. Even John Williams, a famous and much loved missionary of the Pacific was refused entry when he visited in 1830. Nor were his efforts to leave behind local teachers from neighbouring islands. However, he was successful in enticing two young men, Nukai Peniamina and Toimata to return with him to Samoa, where Peniamina undertook religious training at Malua Theological College.

This was a strategy that the London Missionary Society (LMS) employed in the Pacific, to train local teachers so they could evangelise to their own people and this proved very successful. Natives were also useful in accompanying Europeans during their early visits in



the Pacific, something that Cook regretted when he visited Niue. He also believed, that with more patience, some reconciliation could have been reached.

The arrival and settlement of the LMS on the Rock followed a pattern that was repeated throughout the Pacific, although the process took much longer in Niue than in many other islands and was often used later by LMS writers as a case study in the rewards of perseverance.

It would take another 78 years for the break-through to occur on the Rock. At long last, the impenetrable and inhospitable iron bound rock was no more. The date that will be etched on the memory of every Niuean is October the 20th 1846, when our very own missionary Nukai Peniamina returned home from Samoa with the Good News. He was accompanied by Fakafitienua, another Niuean who was cared by the mission at Apia.

There on the beach of Ululautā, the warrior of God called out in response to the challenge, if he comes in peace; he replied, “My people, I come in peace. Behold, I brought with me the Word of God that was prophesied long ago by one of our ancestors; that one day a man will return with a black book.”

For once upon a time, our people were divided in two, Tafiti to the south and Motu to the north, but now, because of the Prince of Peace, the walls of hostility are torn down. Once our people were wary of outside intrusion, but since accepting the Good News about Jesus Christ, we have become the most loving and hospitable people in the world.

This was endorsed by Seddon, the Premier of New Zealand during his courtesy visit in 1903. He was somehow gratified with the manner in which he was welcomed by the locals and advised that the name Savage Island be changed to Niue, the Island of Love – *Niue ko e Motu Ofania*.



HUMBLE BEGINNINGS

Praise be to God for the marvellous work of Paulo and the Samoan missionaries who picked up from Peniamina in 1849 and consolidated the work of God on the Rock. Very little is written in the literature of the Church about the contribution of Pacific Island missionaries so to do justice for their loyal service in Christianising our people, it must be acknowledged in this book for they did toil under dangerous and difficult circumstances.

The Samoan teachers worked hard on another task essential to the success of the mission on the Rock, translating the Bible and instruction books into Vagahau Niue so the people could understand the Good News more. The ability to read and write became the source of pride and prestige to our Niue peoples. Our tupunas may have not received any formal education like us today but these literacy and numeracy lessons provided by the Aoga Lotu – Mission School, were vital tools in cementing an education foundation and aiding them on their journey to the outside world.

The Samoans also paved the way for the Lawes brothers, George and Frank. George and his family served in Niue for 42 years and very much loved by our people. The efforts of both the Samoan teachers and European missionaries to learn the Vagahau Niue language must be commended. This is testament to true servanthood, people who gave themselves wholly to the Lord and are committed to do all that they can to make Christ known and advancing the Kingdom in the Pacific.

As we celebrate today, let us remember them and all our former leaders who taught us the Word of God, for we are who we are today because of their love for God's work and the proclamation of the Good News to the people of the Rock.

Formation of the Niue Cultural Ministry

When people migrate they take with them their cultures and traditions for these cultural practices define who they are. It also gives



them a sense of identity. This is also the expectation of Pacific peoples when they migrate to Aotearoa; that they can continue their Christian living and are still able to enjoy life and worship in the way that they are accustomed to.

The first wave of migrants from the Rock came to the land of the long white cloud in the 1930s to the 50s. Most of our people resided in Auckland and later on formed a religious hub in Newton which was the main centre of worship for our people until today, while others came to Wellington.

What was it like to arrive in a foreign land and to experience a sense of isolation? If they had arrived during winter, how many regretted having made the decision to leave the warm tropical weather? What was going on in their minds at the time? What was it like coming from a warm tropical climate to a cold extreme? It must have been very tough for our people in the beginning but it says a lot about their resilience and tenacity, qualities they were used to, living on Niue Nukututaha, a land that stands alone. Certainly, this was not the land of milk and honey that they envisioned or was it?

A small group of Niue people, living in Wellington during the 1960s, came together. This gathering was to oppose a legislation proposed by the Niue Government, not to confiscate the village lands of any Niue person living away from Niue for 20 years. A delegation led by Lagaua Talagi, Lagi Sipeli, Holona Lui Snr and others went to Niue that year.

It is customary in our Pacific Island gatherings to begin and end with a prayer, this was no different to the community meetings over land matters. From there, the idea to start a Niuean language service in Newtown was raised and received unanimous support from the Niue community.

At the time, most Niue families resided around Newtown, some around the city area and a few at the Hutt. Niue families from the



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Latter Day Saints (LDS) Church also participated in the work of the community. It was common in Niue to name children after places as proof of their whereabouts. Owen Ranfurly, Wally & Mele's son and Arthur Pihigia, Fisa and Bonnie's son are two names which stand out.

During those early years, cultural activities on Friday nights was a way to connect and raise funds for the work of the Church. Families were very forthcoming in their efforts to support the ministry, a time when the ministry thrived and people were on fire. A fundraising group went to Auckland in 1970 in bus loads and in turn hosted their fellow Aucklanders touring the capital the following year. This is a reciprocal gesture which was one of the foundational cultural values from the Niue culture.

At first, there were only two language services a month for the Niue people. With the help of Reverend Challis and Reverend Elisi Sionetali, the Niue minister in Newton, a preaching program was rostered for lay-folks and elders from Auckland to come and conduct the Niue language service. If you wonder why that is, Newton is regarded by Niue people (and our Pacific brothers and sisters), as the mother Church and it still holds that title today. With the increasing number of church attendance on Sundays, the Niue elders made enquiries and requested to call for a Niue minister. Reverend Lagi Sipeli, an ordained minister in Newton, at the time, travelled down and worked for a period of six months before he was inducted in December 1970 as the first Niue minister to work in Wellington.

Uniqueness of the Niue Church

The Niue Church has the unique character of being the main Vagahau Niue speaking Congregation in Wellington. Our Cultural ministry is vital for the following reasons.



- ❖ Fostering of the Vagahau Niue language and culture as a vital part of the Parish;
- ❖ The recognition of our unique ethnic character;
- ❖ The contribution of our Pacific identity in the mission of the PCANZ.

The inclusion of cultural activities in fulfilling God's Mission is an integral part of who we are and how we express our faith. Our cultural activities revolve in the giving of monetary gifts by everyone who participated followed by feasting and speeches, which is a common practice in Niue and the Pacific. Our cultural ministry has often been misunderstood but it should be emphasised that only through the cultural giving that we are able to sustain our ministry needs and Church obligations.

Niue Fono Motu – National Body of Niue Church

Lagi Sipeli spearheaded the formation of the Niue Fono Motu (NFM) together with Elisi Sionetali. Initially, it started as a fellowship for elders and lay leaders but later on, the women's group, youth and children were included as well as our brothers and sisters from Niue and Australia . The only time that the Niue Wellington Church hosted the Fono was in 1975. St Timothy during the time of Rev Tom Etuata hosted in 2004. The Niue Premier Young Vivian was the guest speaker at that fono.

NFM is a forum to build and maintain relationships with other Niue Congregations from other regions including Niue and Australia. NFM would like to see this gathering as a tri-nation faith fellowship for the Niue Christians in New Zealand, Australia and motherland Niue to come together once a year and celebrate key success in the church and deliberate common issues, fellowship and move forward together in the promotion of God's work.



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Cultural songs and dances are among some of the main highlights of these gatherings and fellowship. In fact, it is a very strong component of maintaining the Niue culture, the Vagahau Niue, reinforces cultural protocols and mentors the youth; a time to enjoy the camaraderie as one big Niue family under the Presbyterian Church of Aotearoa New Zealand.

In essence, the Fono Motu is a gathering to reconnect as brothers and sisters in the Lord, celebrate our culture and above all, our oneness in Christ. It is, as my good friend the late Natule Ikihele put it: *Ke ono mai a koe, ono atu au, tau figita to liu ke feleveia he tau ka hau* – we meet face to face, we kiss one another and we look forward to meeting again next year’.

The Niue Wellington Church has always participated in the life and work of the Fono Motu.



Transition to Presbyterianism

The main denomination in Niue is the Congregation Christian Church – Ekalesia Kerisiano Niue, derived from the old London Mission Society (LMS). As such, the majority of Niue people who are worshipping in the PCANZ are from the Ekalesia Kerisiano Niue.



Extracted from *Stories of the Life of Parishes in the Wellington Presbytery – 150th Anniversary* page 172 and *Newtown PIC Jubilee Booklet* page 4:

“In establishing the Pacific Islands Ekalesia in Newtown on 6th December 1953, the Rev Tariu Teaia was ordained as the first Pacific Island minister. Later that year the Church was renamed the Pacific Islands Congregation Church – PICC, which was the first of its kind.”

Rev R L Challis who was the Convener of the Assembly Standing Committee, was instrumental in bringing the Pacific Islands togeth-



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er in Wellington. Rev Challis or 'Salisi' as known by the Niue people was not only a missionary in the Cook Island but also in Niue. He spoke both languages eloquently. Rev Challis who was based in Auckland would regularly visit to discuss the feasibility of either remaining as a Congregational Church, or becoming a part of the Presbyterian Order.

When Lagi and Moka Sipeli stopped over in 1963 on their way to Auckland from Christchurch, there were no Niue people in the church then, other than Mr Lagaua Talagi and his then wife, Mrs Fuapea Talagi. They were living in Wellington and were very much involved in building up the community. People held them in high esteem for their level of pastoral care and friendship. The Niue Church was established in 1967 under their guidance.

Following Lagaua's abrupt departure in 1967 to train in ministry training in Auckland, the elders deliberated on who should aspire to the leadership role. A few elders were approached but Eddie Atuhega Mokalei was chosen and he assumed all responsibilities with the help of elder Viliami Williams.

In 1969, the Pacific Island's Congregational Church officially became part of the Presbyterian Order. It then became known as the Pacific Islanders Presbyterian Church (PIPC).

The Niue community was increasing in numbers so in 1970, Rev Lagi Sipeli, was called together with his wife Mokataufou to Newtown to join the ministry team. Lagi and Moka were grateful for the parental role of their colleagues Reverend Pepe Nokise and Reverend Ta Upu Pere in nurturing the Niue congregation during its infancy stage.



The Niue congregation joined in the PIPC Combined Worship services each Sunday in the morning and would have their own language service in the afternoon. The Niue ministry also committed to monthly bible study and Sunday school twice a month whilst continuing to build up the ministry.

White Sunday was introduced in 1974 to commemorate in August of every year, the first Niue service was held in Newtown in 1967.

By 1975 the PIC facilities were proving inadequate for all the groups using them, and Wellington Presbytery asked the St James Session to explore the possibility of union with the Niue group. Following a number of discussions and meetings between the Niuean church leaders and the St James Session, the Niuean congregation agreed to a merge with St James Presbyterian Church just up the road at Adelaide Rd.

On 9 October 1977, Lagi and the Niue congregation joined the St James Presbyterian Parish. The church service for this auspicious occasion was full to the brim with busloads of families from Auckland, a strong contingent from PIPC, along with the St James congregation welcoming the Niue group from down the road. Mr Jock McEwen, a former Resident Commissioner for NZ to Niue in the late 50s, preached the sermon on that special day.

The Wellington Niue congregation enjoyed a positive relationship with the English folk at St James. In the words of the Rev Ian Ramsden, *“perhaps the most significant development in the life of St James over the past half century has been our union with the Wellington Niuean Congregation”*.

Reverend Ian Ramsden, was Minister at St James at the time and Lagi joined with Ian in ministering to the growing congregation at St James.

The Niue group enjoyed Ian’s friendship, his wit, humour and many other personal qualities that made him a trusted friend of the Niue



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congregation. After 1976 when the Niue section of the Newtown PIPC combined with the existing St James Church, Ian's tact and loving understanding played an important role in the melding of the Niue people and palagis into one Congregation.

Part of Lagi's ministry extended to Christchurch during that period, there were approximately 45 Niue people residing in Christchurch and St Pauls Trinity agreed to pay for Lagi's expenses to travel to Christchurch to minister to the Niue group there.

As both Congregations were small in number, it was not envisaged that the new St James could support two ministers. This hurdle was overcome when the Ministry Committee of the General Assembly agreed to transfer to St James the grant it made annually to Newtown PIC for the Niue ministry, but only for a few years.

The Palagi-Niue merger was consolidated by many different joint activities; as highlighted in the annual report of 1978/79, *"It's been wonderful to see our union growing from strength to strength. We had a series of studies in home groups, 70 people in 9 home groups participated. These home groups have done much to promote fellowship and spiritual growth in Congregation. We also held joint Christmas-New Year services with Trinity Union and other Newtown Churches."*

A property for a manse was located at the south end of Moxham Avenue, Hataitai which was purchased and occupied in May of 1979. It was dedicated by the Wellington Presbytery that same month. The Moxham manse also served as a kind of 'mini-marae' for Niue people from all over Wellington.

Each Sunday, worship would commence at 10 o'clock with a combined service and fellowship over morning tea; this was followed by the Niue language service at 1 o'clock. The first communion service, conducted in the Niue language, was in 1981.

Both the Children's ministry and Youth ministry were a shared responsibility as was the church cleaning and flower arranging; and



each group had their own Association of Presbyterian Women (APW) Group. The governance in the form of the Session and the Board of Managers was a shared responsibility and the Niue group established the Fono Vahega which focused on meeting the cultural ministry needs of the Niue congregation and linked in closely with the Session.

The union with St James for the Niue group was indeed happy times with many celebrations and memories shared over the years. Some of these included:

- ✿ The annual picnic days on Waitangi Day; Worser Bay was usually the venue;
- ✿ The annual Sports day on Boxing Day, which were either held in Newtown or in Porirua;
- ✿ The Annual working bees that were followed by a Niue style umu for dinner held in the park behind the church;
- ✿ Many family camps and leaders retreats;
- ✿ Bible study and home groups;
- ✿ The annual celebration of St James Day in July including the Centennial celebrated in 1982.

On important dates, such as Easter and Christmas, the afternoon service would be followed by cultural fellowship including feasting and speeches; on other Sundays, there would be choir practices so it would make for a very long day especially for families travelling from the Hutt and Porirua.

In November 1983, Ian and Ellen Ramsden accepted a call and moved to Greytown. At the end of 1983, a Board of Nomination was established by Wellington Presbytery to consider the future ministry of St James.



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Parish representatives on the Board expressed in their assessment that the Parish had exercised acceptance, good teaching and preaching on belonging and pastoral care and support of differences, these are realities they have experienced. Thus, the Board were unanimous in its recommendation to Presbytery – *“The character of the Parish requires English and Niue language ministries which can work alongside of and continue to be enriched by each other’s cultures. The vacancy should be filled.”*

In October 1984, St James welcomed Reverend Allan Shaw, Lesley and their family. In 1986, Lagi took his sabbatical for three months and travelled to Niue, one of the few times he returned home. This allowed the elders Tom Etuata, Joe Saulo, Pahe Vilipaama, Wally Ranfurly, Luki Lukitau together with Reverend Etu (Matua) Etuata and Reverend Sialetoa Pulekula to step up and guide the Niue congregation leadership in Rev Sipeli’s absence.

In 1987, St James celebrated its 10-year anniversary since the merger of the Niue congregation. It was a memorable celebration which included the induction of four new elders: Mrs Lama Pita, Ms Edith Etuata, Mrs Sifa Moko and Mr Misiuepatama Misiuepa.

The Niue ministry, since its inception, was dependent on the full-time ministry grant from the National Church. Fortunately, this was transferred with the move to St James and continued until 1987. With the news of no further grant being forthcoming, the Fono Vahega were tasked with re-examining the importance of the ministry to the Niue community in the wider Wellington area. Despite the difficulty it would likely face, the Fono Vahega saw its role clearly as a servant of the Lord. It reached a firm decision that the Niue ministry was indispensable both spiritually and culturally and that the role of the minister was integral in terms of linking the Niue community with the church, government and non-government including the wider community.



Faced with the challenge of a financial shortfall and having to maintain two fulltime stipends, the congregations of St James, following Presbytery's visitation in 1991, held a number of congregational meetings to consider their future which led to two possible options requiring a decision, either a single-stipend ministry or a Joint Use ministry. Following a number of meetings of the congregations, the outcome was an agreement to move to a Joint Use option. The Niue church were also aware of potential funding avenues available, particularly for cultural and community initiatives that it could vie for.

The Agreement was approved by the two congregations and Presbytery signed and recognised the future of St James at a service of worship on 28 June 1992.

The following is an insert from annual report 1992/93:

“Session sees the agreement as a positive way forward, one in which each group can develop and implement the mission for the communities they serve. We will continue to meet together and to work together to minister to the people of St James.”

In January 2005, Lagi and Moka Sipeli retired from ministry after serving for 35 years tenure as the Niue minister in Wellington. Lagi went to be with the Lord in 2008 after a short illness.

Highlights of 1992 to 2005

During the 1990s, under the umbrella of the church, both Lagi and Moka and a number of our parents and grandparents, laid the foundation work for the Niue pre-school language Nest – Aoga Tama Ikiiki (ATI). Centres of ATI were initially operating in Wellington, Lower Hutt and Porirua and eventually the Wellington and Lower Hutt Centres merged with the Porirua Centre. For many years, the ATI Playgroup operated out of Brandon Intermediate School, Cannons Creek and was the only Niuean pre-school in the Wellington Region during the time.



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A key milestone was achieved in 2010 when the ATI was officially opened under the Wellington Free Kindergarten Association as the first Niuean early childhood centre in Wellington to be licensed. The Rev Falkland Liuvaie and his colleagues Rev Gatupuna and Rev Teatu Fusi from the Cook Is and Tuvalu Community presided over the blessings. ATI is part of the Toru Fetu Kindergarten which operates three centres in the one location also including the Tuvalu and Cook Island Early Education Childhood Centres.

Other Achievements of the Niuean Ministry over the years:

- ✿ APW/Lipinetea Group growing in their fellowship whilst striving to support the ministry through hospitality and other talents shown including Niue handicrafts and performing arts. Mrs Salati Liuvaie re-established the APW group in 2013 now known as Niue Presbyterian Women and hold bi-monthly worship.
- ✿ The Youth and Sunday School were provided with many spiritual teachings and many took up the opportunity of attending Easter Camps, trips to Niue Fono Motu, visiting and the hospital and offering fellowship to the unwell, learning new songs and cultural dances to name a few of their activities. One particular highlight of the youth group was hosted / organised the Quadrangular Tournament between PIC Newtown, Porirua, St Davids and Niue St James in 1993- it was a memorable day of fun and fellowship despite the wet and windy weather.
- ✿ The Sunday School was revived in 2009 when Jean Tutaki offered her services to support and care for the children and providing spiritual guidance. In 2015, two young mothers stepped up and took over the reins from Jean, Jeanette de Thierry and Rose Sipeli. In 2017, Lucy Hetutu took on the leadership with the help of volunteers.



✿ Jean Tutaki made a firm decision in 2014 that her heart was in youth ministry and with the support of her minister and family, she enrolled to study at Laidlaw College and later transferred her studies to Praxis in youth development. Jean is completing an internship with us and has encouraged the youth (a small number of them are from other faiths), to grow in their spiritual journey.

From 2005 up to March 2012, the Niue congregation welcomed Reverend Alan Shaw, a friend, as the Interim Moderator and together with the Elders, provided oversight of the Niuean congregation – this was a period of re-building while continuing the ministry of the Niuean Church. In keeping with the Joint Agreement, two elders from the English-Speaking Congregation joined the Fono Vahega, Tom Law and Yvonne Curtis.

During 2008, the congregation lost some key leaders in its congregation. At its annual meeting, senior members expressed the need for new ideas to encourage growth in the church and were spurred on by the report from General Assembly and the need for young leadership. The congregation agreed to the forming of the Strategic Management Team, made up of a group of young NZ/Niuean born passionate Niueans to provide administrative support to the Fono Vahega and to assist it develop a strategic plan for future ministry.

Later in the year, after a number of meetings between the Fono Vahega and the Congregation, the Niue congregation welcomed Reverend Falkland Liuvaie and his family from Niue and offered him a pulpit supply agreement at the end of 2008. The pulpit supply agreement was extended until the end of 2011.

A parish review was conducted by Wellington Presbytery in 2009. The review concluded that a ministry settlement board be established to address the question of the future ministry needs of the Niuean church. The ministry settlement board was formed in July 2010 which included members from both congregations of St James



TRANSITION TO PRESBYTERIANISM

(as part of the Joint Use Agreement). Following the church due process, an approval was sought from Wellington Presbytery for the appointment of a half time National Ordained minister for Niue St James.

On 12 April 2012, Falkland was inducted as minister to the Niue people based at St Giles, Kilbirnie. Colleagues and families travelled from Auckland to witness the occasion. One person who attended the event commented it was one of the few times St Giles was full in a very long time. Falkland was later appointed as the Interim Moderator of St Giles in July 2013 following the retirement of, our friends, Alan and Lesley Shaw who moved to Palmerston North.

The Niue Church pays homage to our Palagi friends, our family in Christ for their love and care shown to the Niuean people, from when we united as one Parish in October 1977 up to the time we decided to become independent congregations. The Joint Agreement continued to be in place right up to 2011, when both congregations mutually agreed to vacate the St James buildings and we were working to explore our future in the Eastern and Southern suburbs in Wellington, working with Trinity Union (the new home base of the English-Speaking Congregation) and St Giles in Kilbirnie (the new home base of the Niuean Speaking congregation).

The mutual departure from the St James church buildings in 2011 and the sudden ending of our union happened when St James English was dissolved as a Congregation by Wellington Presbytery in 2013. Many of our friends from St James English have joined Trinity Union Church and we continue to maintain contact by coming together during the New Year period to worship together. Outside of this, we also remain in close contact throughout the year.

Following the decommissioning of the St James facilities the Niue members moved to St Giles and joined with the English-speaking congregation where Alan was also the Minister until his retirement. Again, the Niue people were warmly welcomed by our friends in



Kilbirnie. Having moved for the third time to various places, our minister reiterated that this would hopefully be our last.

A commission was formed by Wellington Presbytery to look for a way forward for the congregations at St Giles. Presbytery made it clear that amalgamating congregations that were declining in numbers was not an option and particularly when it was not supporting mission-focused growth. The commission recommended the dissolution of St Giles and St James English Speaking Congregations. St Christopher's in Seatoun had also been dissolved by an earlier commission of Presbytery. These three congregations were encouraged to work around the ministry of the Niue Church and work together to form an enlarged parish.

In the dissolution of St Giles in November 2013, some of the parish members moved away from Kilbirnie, a few remained for a short while but left to join other Churches and a handful (including former members of St Christopher's) remain with the Niue Congregation at Kilbirnie.

As the Kilbirnie Presbyterian Church, our 5-year mission plan was presented to the Wellington Forum in March 2016. The formalisation of the Niue Church with members from St Giles, St Christopher parishes under the name Kilbirnie Presbyterian Church (KPC), was made at its annual general meeting in November. In addition, the congregation agreed to extend Falkland's terms of call.

A small group of faithful members from the parish together with the minister have been working with Presbytery Central to resource our mission plan. This task has taken much longer than we had expected as Presbytery Central were looking to sell the Kilbirnie church buildings as a requirement to using the funds from the sale to resource our mission and ministry by finding alternative accommodation.

The congregation voted to appeal the decision of Presbytery, earlier this year and submitted their appeal to the General Assembly and



TRANSITION TO PRESBYTERIANISM

for an independent Commission to consider. The outcome from the Commission was they allowed our appeal and referred the case back to Presbytery Central with a request that they work with us to find a mutually agreed way forward.

Some of our church representatives met with Peter Mackenzie, the newly appointed Executive Secretary from Presbytery Central recently and we are now in the process of working together to develop our proposal to Presbytery for mission and ministry resourcing. One of the outcomes from this will be – once we have agreed on suitable accommodation, we as Kilbirnie Presbyterian Church will become the ‘beneficial’ owners of the property for the purposes of our mission and ministry going forward.

Church for the Niue People Church for Pacific people is a hub where our people can meet and fellowship. It is home away from home for some. We have welcomed many of our people including Church and Cultural groups from Niue over the years as well as hosting special dignitaries with their accompanying delegations, this included the former Premier, Hon Young Viviani in 2004.

Let us continue to secure our partnership with our people from homeland Niue – that despite our geographical location, we are and will always be one in Christ. We are bound not only by the ocean that surrounds and separates us, but by a spiritual connection that no man can break.

To all our people at home, thank you for continuing to care for our homeland, so we have a place that we can call home, regardless of the many decades since we departed from Niue. Our survival in this adopted country would not have thrived, if not for your prayers and our strong partnership.

The Niue High Commission in Wellington has been our strong link and may we continue to go forward from strength to strength. To our Niue scholars attending universities and other tertiary institu-



tions here in Wellington, we value your presence and support to our church. Do take time from your busy schedules to come and fellowship with us.

To all former graduates, thank you for returning to Niue and continue to uplift our motu, not only in the public service but more so in the Church and also for mentoring the youth and our young generation. To the scholars yet to come, please feel welcome to join us and make our church your church away from home. May you continue to be great ambassadors for our motherland and wish you the very best with your studies.

To our people in Niue, if ever you visit Wellington, feel free to join us in our Sunday services. *Taba ni e Atua a Niue, ko fē ni e takeleaga he tagata Niue.*

As I pointed out earlier, our Niue Church will be forever grateful to all of you who visited and supported our Ministry since the beginning. To those of you who are contemplating in paying us a visit, do check out our Church website and monthly newsletter for any information that you need. Bring your family and come. We look forward to seeing you.

I want to conclude by emphasising the Memorandum of Understanding (MOU) that was signed in 2003 in homeland Niue by the three Partner Churches, as this document is essential to the ongoing mission for our Niue peoples living in New Zealand.

During the signing of the MOU by the three-partner Churches; PCANZ, CUNZ and EKN in 2003, the Moderator Rob Yule wrote: “Up until now, we have been paddling our one-man canoe, sometimes in different directions. I specifically mentioned our Church’s awareness and it’s responsibility for its Pacific island communities, since all 21 Pacific island Congregations from London Missionary Society work in the South Pacific first joined the Presby-



TRANSITION TO PRESBYTERIANISM

terian Church with the merger with the majority of churches from the Congregational Union in 1969.”

“I said on the one hand that their Congregations contributed to the Pacific identity of the Presbyterian Church, and on the other, that we could help them minister to the 18,500 Niueans in New Zealand facing challenges of a very secular society.”

The 2006 statistics revealed that there are approximately 1200 Niue people living in Wellington, the majority live in Porirua while the rest scattered around other towns but that was 11 years ago. I know that the number has increased in the 2013 census which was highlighted in our mission plan. This clearly shows that we have a great harvest to reach out to. However, it requires more than workers to make it happen. We also need the ongoing help of the Presbyterian Church to reach out to the many outside the fold thus fulfilling the Lord’s great commission.

It is notable as we approach the 21st century that there is change in every section of life. In this increasingly secular society, the Church must respond in its theology, in its attitude, in its willingness to be with all kinds of people in their needs and sufferings. This means, being willing to cooperate with many different groups as well as other Churches in service and mission in its different faces.

As Niue people in the diaspora, we are willing to play our part in building up the Kingdom of God through our contribution to the mission of the PCANZ in Kilbirnie and to our Niue people. In this chaotic and fragmented world we live in, what people are wanting and needing first and foremost is warmth – the warmth of love acceptance and joy. More than anything the Church needs to become a loving, caring, welcoming fellowship which radiates the joy of Jesus Christ. This is what we are called to be, a family who draw near to God. We gather from near and far to worship at Kilbirnie.



PEOPLE FROM THE ROCK CELEBRATES

We are excited about what the future holds for our Niue church as we are now part of a much bigger family; called to work within a multicultural setting – with many families who live in and around Kilbirnie area and from different ethnicities. This is what we will endeavour to do with the power and guidance of the Holy Spirit.“



Shepherds of God and Associates

Lagaua and Fuapea Talagi

Newtown PIPC: 1964–1967

Lagaua Talagi served as Lay-Pastor under the guidance of Rev Pepe Nokise and Rev Ta Upu Pere from 1964–1967. Lagaua's leadership in Newtown was the driving force in the formation of a Vagahau Niue speaking service. Laga left in 1967 to do Theological Studies at Mt Eden, Symond Street. He was licensed at Newtown PIC in 1970. Laga's wife Fuapea passed away in Auckland.



Rev Lagaua and Rev Amio Talagi

St Lukes, Tokoroa: 1976–1977

Newton PIPC: 1978–1996

Niue PIC: 1996–present (continued by Rev Amio Lagaua)

Lagaua remarried his wife Amio in 1975 and served briefly at Owahata Presbyterian Church in Rotorua. During this time they also conducted regular worship service in Taupo. Laga was also instrumental



in supporting the work of God at home during this time, mainly the building projects of the EKN.

One of his last achievements was the establishment of the Independent PIC Church at Sandringham in 1996. The Church celebrated its 21st anniversary in April 2017. His work is carried on by his wife, Rev Amio Talagi.

Atuhega Eddie and Tufuga Mokalei

Lay-preacher and elder: 1967–1977

Secretary: 1974–84

Atuhega represented the Niue Church at local and regional meetings and conferences. He also prepared preaching roster for elders and choir practices.

Hosted Government delegations and scholars from Niue. They also provide accommodation for new families who arrived from Niue to set up residence in the capital. They are at the forefront in the Church's fundraising to prepare for the arrival of the minister and family in 1970. Our people were deeply saddened by his sudden death in May 1984 at the age of 42. Fakaau ma Atuhega mo Tufuga ke he ha mua a tau gahua mitaki ma e tau tagata Niue.



Rev Lagi and Mokatafoou Togakilo-Sipeli

Newtown PIPC: 1970–1977

Niue St James: 1977–2005

In 1970, the Rev Lagi Sipeli was inducted as the first Niue minister in Wellington at PIPC, Newtown.

His pastoral care extended as far to cover Christchurch, Palmerston North, Wanganui and Hawkes Bay. Other duties outside his pas-



SHEPHERDS OF GOD AND ASSOCIATES

toral charge: providing interpreter service, help young people find work and assisting with housing and legal problems and presented the news headlines in Vagahau Niue under RNZI for homeland Niue.

Both Lagi and Moka were dedicated advocates of the Niue culture and worked tirelessly to promote the Vagahau Niue language and culture among the young Niue generations. Lagi was a tutor and translator and was instrumental in setting up the Niue Language Nest Trust in 1989.

Lagi was the first coordinator of the Access Community Radio for the Niue community and he ensured that Niue culture was promoted at many of the community cultural events like the Summer City – Wellington City Council’s Festival and the opening of Te Papa (Museum of New Zealand).

He was appointed a Justice of the Peace in 1978 and was awarded a Queens Service Medal (QSM) in 1987. He retired from the Ministry in January 2005 and went home to be with the Lord in 2008. Fakaau ke he tau tau loga ne lukulukufeua e mua e Gahua he Atua pihia ke he tau fakaakoaga ma e tau atuhau ke tu tokaga e vagahau mo e tau agamotu.

Rev Etuatatama and Moale Etuata

As a retired minister from Niue, Rev Etuata assisted Lagi’s ministry. They are the loving parents of Rev Tom Etuata. He studied at Vailahi Theological College in Alofi from 1958-60 and took up Chaplaincy Ministry after his studies at Lord Liverpool Hospital. He received a call to serve at Avatele village in 1970-75.



They migrated to New Zealand in 1975 after retirement and resided in Wellington before God called him home, 11 September, 2007 at 84 years of age. His wife Moale passed before



him on the 04 June 2003 at 83 years. While residing in Wellington, Etuatatama was very involved with the revival of the Niue language and promotion of the cultural ministry.

Rev Sialetoa Pulekula and Ketionatina Magatogia

Sialetoa attended Vailahi Theological College in 1949. He then served in PNG in 1954 but returned home early as his wife Ketu was unwell. They were called by Hikutavake village in 1955 and served there for 11 years. They ended their ministry when their son was lost at sea at Cape Reinga and moved to Wellington in 1977 until Tialetoa passed in 1996. Rev Pulekula assisted Lagi in leading the worship services in Porirua and was instrumental in promoting the cultural ministry.

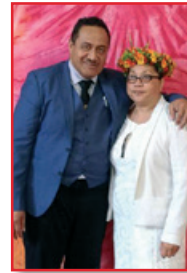


Rev Falkland and Salati Liuvaie

Makefu Ekalesia, Niue: 1997–2007
Niue St James: 2008–2011
Kilbirnie Presbyterian Church: 2012–present

Falkland is the second Niue minister to serve in the Niue Church in Wellington.

I attended Knox Theological College in Dunedin from 1992 to 1994. I married my Tokelauan/Samoan wife from Porirua in 1995 and we moved to Niue in 1996.



We served in the village of Makefu from January 1997 for 11 years before moving to Wellington in 2008 where we started to attend the Niue Church at St James. I enrolled in Christian Pastoral Education courses and undertook Chaplaincy training at Wellington Hospital in 2009. From 2009-2011 I worked as a voluntary assistant chaplain at the hospital.



SHEPHERDS OF GOD AND ASSOCIATES

I took up pulpit supply from 2008 – 2011 at Niue St James. As a requirement to be recognized as a Presbyterian minister, I undertook a reception course in Auckland. In April 2012 the Niue Congregation accepted me to be their minister. It was a prestigious occasion shared with our mother, families and colleagues from Auckland.

Having been elected as the Secretary of the Niue Fono Motu as well as the Co-convenor for PI Ministers Committee from 2015-2017, this has allowed me to serve alongside my fellow colleagues. Who would have thought I will one day serve as a Presbyterian minister, let alone be here at this right moment for the Jubilee celebrations? We give praise and thanks to God for the joy to serve His people here in the capital.

Rev Tom and Akele Etuata

Tawa Union Parish: 1990-1998

St Timothy's Titahi Bay Presbyterian Church: 1999-2013

Tom was Secretary and treasurer for the Niue Church from 1979 – 1986 and Co-convenor of the Newtown PIPC Board of Managers, Combined Samoans, Cook Islands, Tokelauan and Niue peoples. When Lagi took Sabbatical in Dunedin Tom looked after the Parish during his absence.



They left Wellington in 1986 to do Theological training at Knox Theological hall. Tom is a prominent leader in the Wellington Presbytery and the community and held many respective titles.

He is currently the Chairman of the Niue Kaufakalataha Wellington Region. We are grateful for Tom and Akele's support over the years.



Other Associates in the Ministry

We are also honoured to have in our midst, Mrs Sifahega Pahetogia, wife of the late Fellow Pahetogia and Mrs Mokatafoou Sipeli who have both been great supporters of the Niue ministry in Wellington.

In March this year, we bid farewell to former Niue High Commissioner, Mrs O love Jacobsen and family. We are indebted to aunty Veve for her gentle spirit, humility and generosity.

We recently welcomed Hon Fisa Pihigia, the current High Commissioner and family, to his new role. Fisa is a lay preacher and elder of the EKN. Pihigia is not new to the community, he served as an elder of the Niue Church in Newtown whilst undertaking training in Wellington in 1970.

It must be commended that Mrs Joanne Vilipaama-Mokalei is perhaps the youngest person to serve as session clerk for our Church. In the test of times when the tough gets going, she has continued to stand by us in support of the Niue Church and her love for the Lord.

All of the names that are mentioned here have been part of the Niue Ministry support team that we ministers who were called to serve the Niue people in Wellington, can never do without. Thank you for your love and support. Fakaauē lahi ma tau matakainaga ke he ha tautolu a fakafetuiaga.



Office Bearers and Group Ministries

Lay-leadership

Lagaua Talagi
Atuhega Mokalei
Joanne Vilipaama-Mokalei
Fisa Igilisi Pihigia

Secretaries

Atuhega Mokalei: 1967–1977
Tom Etuata: 1978–1986
Wally Ranfurly: 1987–2003
Pahemotu Vilipaama: 2004–2008
Joanne Vilipaama-Mokalei: 2008–present

Treasurers

Atuhega Mokalei: 1967–1978
Tom Etuata: 1978–1986
Ane Pahetogia: 1987–1992
Pahemotu Vilipaama: 1992–2008
Luki Lukitau: 2005–2008 (Assistant)
Joy Sipeli: 2008–2013
Maria Solouota: 2014–2015
Kavetoa Siohane: 2016–present



Deacons

Lagaua Talagi

Atuhega Mokalei

Julia Taumatauka (First woman elder at PIPC Newtown and Niue Church group)

Joe Saulo

Viliani Williams

Tuipi Lahina

Lukitautama Lukitau

Wally Ranfurly

Ioane Kanavatoa

Fisa Pihigia

Tom Etuata

Pahemotu Vilipaama

Togiafolo Pahetogia

Sifa Moko

Lamakai Pita

Edith Lakani Etuata

Misiuepatama Misiuepa

Sionepita Tuineau

Ikipeili Noue

Joanne Vilipaama-Mokalei

Brenda Cottingham

Maria Solouota

Mailigi Hetutū

Tama Solouota

Fasala Tuineau

Hao Fong (joined in 2014)

Jill Taylor (joined in 2014)

Board of Managers

1978–1992

John Motu

Kay Head

Lama Pita

Fili Sipeli

Luki Lukitau



OFFICE BEARERS AND GROUP MINISTRIES

From 1992 to 2008 The Board of Managers merged with the Fono Vahega – Session

Strategic Management Team 2008–2012

Siegmund & Linaola Wieser
Maria Solouota
Joy Sipeli
Tonic Ikivihi
Joanne Viipaama-Mokalei

Board of Managers

(2012–present)

Joy Sipeli (to 2013)
Maria Solouota (to 2014)
Siegmund and Linaola Wieser
Mailigi Hetutu
Joanne Vilipaama-Mokalei
Kevin Mokalei
Kavetoa Siohane
Jean Tutaki
Bruce Welsh (joined in 2014)

Caretaker/Maintenance

Wally Ranfurly
Pahemotu Vilipaama



Group Ministries

APW

The Association of Presbyterian Women (APW) began at PIC Newtown during Mrs Moka Sipeli, Mrs Lilia Nokise and Mrs Nagai Ta Upu Pere's time in 1968.

APW Niue Committee

Moka Sipeli – President
Moale Etuata – Deputy
Mele Ranfurly – Secretary
Sifa Moko – Assistant
Edith Etuata -Treasurer
Lamakai Pita – Assistant

Members:

Florida Niu Lukitau
Margaret Fakamua Vilipaama
Meta Balas
Filita Sipeli
Miva Sailala
Kilipasi Misiuepa
Kay Head
Anipa Vekula
Mailigi Hetutu

After the retirement of Rev Lagi and Moka Sipeli in 2005, the fellowship discontinued. It was revived under the leadership of Salati Liuvaie in 2013 also under the new name Niue Presbyterian Women (NPW).

NPW Committee 2013– present

Salati Liuvaie – President
Mailigi Hetutu – Secretary
Sifa Pahetogia – Assistant Secretary
Tietaini Solouota – Former Treasurer
Mata Tutaki – Current Treasurer



OFFICE BEARERS AND GROUP MINISTRIES

Youth Leaders and Committees

Between 1967–1994

Wally Ranfurly
Anelini Sipeli
Hale Pahetogia
Cathrine Etuata
Rodway Puleosi
Owen Ranfurly
Moka Fineila Kauhiva
Jo Vilipaama
Jinna Misiuepa
Kathy Moko
Patricia Pita
Georgina Ranfurly
Ella Vilipaama
Cillar Livapulu
Audrey Misiuepa
Kylee Moko
Berna Lukitau

Between 2014–present

Jean Tutaki – Youth Pastor Intern

Young Adults:

Rhianne Nemaia
Randy Liuvaie
Anthony Liuvaie
Niva Liuvaie
Jordayna Tafatu

Youth:

Cora Hetutu
Jasmine Tuineau
Christianlee Tutaki



Sunday school

1970–1992

Moka Sipeli
Mele Ranfurly
Etuatatama
Tom and Akele Etuata
Mele Tuineau
Tom H Etuata
Catherine Etuata
Anelini Sipeli
Hale Pahetogia
Joy Sipeli



1993–2005

Moka Sipeli
Joy Sipeli
Jo Vilipaama – (English Speaking Congregation)
Tonie Ikivihi
Mata Lukitau – (Porirua)
Jo Vilipaama, Audrey Misiuepa, Joy Sipeli, Natasha Ikiua (Niue Club: 2003–2005)

2009–present

Jean Tutaki
Niva Liuvaie
Angie Tutaki
Jeanette de Thierry
Rose Sipeli
Lucille Hetutu

Pianist

Ikimotu Vekula
Tom Junior Misikea
Bruce Welsh



OFFICE BEARERS AND GROUP MINISTRIES

Photographers

Tom Law

Angie Tutaki

Niue Language Nest (Early Childhood Centre)

Rev Lagi and Moka Sipeli

Etuaratama and Moala Etuata

Sialetoa and Sina Pulekula

Lukitautama and Florida Lukitau

Ina Mora

Ianeta Ikiua

Melina Lukitau

Dyanna Lukitau

Tama Solouota

Mailigi Hetutu

Toru Fetu

Kindergarten in

Porirua:

Moka Sipeli

Ianeta Ikiua

Georgina Ranfurly

Viola Lapana



Niue Language Classes

2009

Moka Sipeli

Ianeta Ikiua

Mailigi Hetutu

Andrew Mokalei

Joy Sipeli

2016

Porirua:

Fou Taufitu

Fisi Lupo-Samoa



Kilbirnie:

Rev Tom Etuata
Akele Etuata
Mata Tutaki
Mailigi Hetutu
Jo Vilipaama-Mokalei

Hutt City:

Mailigi Hetutu
Joan Makisi
Joy Sipeli
Holona Lui

Cultural Groups:

The Siakata group began in 1980s to teach the younger generation to master weaving skills. The craft group continues today and is led by Lamakai Pita, Margaret Vilipaama and Fakamui Misiuepa meeting monthly at the Kilbirnie church house.



We also have the Sialetafa and Tau Toa Niue cultural groups who represent our church at various community events in Wellington. Former and current members are:

Mele and Wally Ranfurly
Edith Etuata
Tom & Akele Etuata
Lagi & Moka Sipeli



Sialetafa Group:

Joy Sipeli
Maria Solouota
Hale Pahetogia
Sale Solouota
Kevin Mokalei –
Leader, Tau Toa Niue
'All Male' Group
Andrew Mokalei –
Assistant, Tau Toa Niue Group
Jo Vilipaama
Mailigi Hetutu
Fasala Tuineau
Tama Solouota



Sporting Involvement

A team from Wellington formed under the Niue Church participated in the Niue Island Amateur Sports Association (NIASA) events in Auckland in 1982. The team was hosted by Lagaua & Amio Tala-gi at their manse in Sandringham.



Fruits of the Harvest

The Niue church in Wellington is honoured to have produced two theologians who served as ordained ministers of Word and Sacrament in the PCANZ. Both received QSM recognition and held respective roles and titles in the Church. We thank God for their life of service.

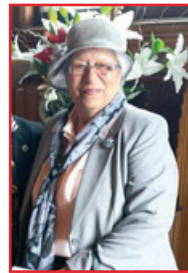
✿ Rev Lagaua Talagi

✿ Rev Tom Etuata

Queen's Service Medal Recognition

Mokatafoou Tongakilo-Sipeli

We are truly blessed to have our tupuna Nena Moka still with us today. In this year of our Jubilee we received great news of her inclusion in the list of those honoured by the Queen for their service to the community. We thank God for the contribution you have given to your people. You exemplify that in your role as a mother, a teacher and mentor at teaching institutions and as a spiritual leader in the Church.



Oue tulou ke he tau gahua mitaki ne taute e koe ma e hāu a tau tagata ka e mua atu ke he Atua ne fekafekau a tautolu ki ai. Kia monuina a koe ma Nena Moka.

Congratulatory Messages

I wish your minister, Church leaders and your whole Congregation a very happy and enjoyable 50th Jubilee celebrations. God bless you all.

Fanaura Kingstone
Daughter of Ta Upu Pere & Nagai

Fakaaue ke he Atua ha ko e fakamanatuaga he 50 tau he gahua he Atua i Ueligitoni. Ko mutolu ko e tau tuagabui he tau tupuna ne feaki mai e tau gahua he vahā, kia tupu olaola ai e gahua he Atua, mo e pon-atakiaga he tagata Niue. Mamao a Ueligitoni ka e pibia e makaka mo e ukufakina he tau mamatua, kua kaina oti ai a tautolu aenei. Sincere congratulations on this milestone and thank you for all your assistance whilst I was Niue High Commissioner, as well as your prayers and support. To nakai nimo ma tau mamatua.

Kia monuina e tau fiafia.

Former High Commissioner, Mrs O Love Jacobsen, Alofi, Niue



Hofihofi atu ke he Ekalesia Maopoopo Niue Ueligitoni

Tuku atu e tau fakatulou ke he tau Lilifu Fekafekau, Vahega, NPW, Tau Fuata mo e tau tutaki oti he Ekalesia aofia ai e tau Niue ne takelefonua i Ueligitoni. Fakaau ke he Atua ha ko e foliaga nei kua hoboko a mutolu ki ai. Ki a fakatumau e agaga kau fakalataba, fakafetui auloa mo e fakatapunu tumau e tau momoui ma e Iki. Ki a mafola e taonaga nei mo e tau fakauka kua helebele ke lata ma e fakamanatuaga Iupeli. Congratulations on behalf of EKN and people of Niue.

Rev Vili K Viviani, Pelesiteni, Ekalesia Kerisiano Niue, Alofi, Niue

Figita atu ki a mutolu oti. “Ko e abo ia hanei ne eke e Iehova, ki a koolikoli mo e fiafia labi ni’ Tuku atu e tau Oue Tulu Tulou ke he Ekalesia ha ko e matakai kua hoboko a mutolu ki ai. Tū tagaloa e fakaalofa he Atua mo e mauokafia e tau gabua. Fakaue kua maeke au mo e Palemia fakamua, Hon Young Vivian ke tapuaki auloa mo mutolu he tau 2009 ti pihia ke he hā mutolu a tau mata fiafia kua auloa foki ke he tapuakiaga he tau 2014 ke he haku a fenoga atu mo e Komisina he Faahi Pule Gabua Niue (NPSC) Atapana Siakimotu ha ko e fono mo e Ministry of Education. Congratulations on your Golden Jubilee, a year later following Niue High School’s Jubilee commemoration in 2016.

Birtha Lisimoni-Togahai, Ulu Fakatonu, Faahi Fakaako a Niue (Director of Education), Alofi, Niue

Fakaalofa hofihofi atu kia mutolu oti.

Ko e fenoga a ia he tau Niue he kamataaga ke hoko mai ke he Iupeli – 50 e tau tau. Nakai nimo taha he tau tupuna ne lalaga mo e ponataki fakalataba e fakapotopotoaga he tau Niue. Kua fiafia au ke pebe atu, ko maua foki ne atihake e gabua he tau Niue he tau abo fakamua ia. Ke he tau hologa oti ne tutupu mai he tau tupuna aofia ai a mutolu ne



SPECIAL TRIBUTE

lalafi mai he vaha nai, fakamafana atu au kia mutolu ke fakamalolo ke matutaki e fenoga Niue ki mua.

Today we celebrate the journey of our patriarchs and matriarchs, the early pioneers of the Niue people. We are delighted to have made a contribution to the building of the Niue Church during those early years.

Kia Monuina.

HE Fisa I Pihigia & Mrs Bonnie Pihigia
Niue High Commissioner



Special Tribute

We pay special tribute and honour our mothers and fathers, loyal members and friends, those who are still with us and those whom God has called home. They helped pave the way and contributed in bringing our church to fruition.

Tau tupuna mo e tau mamatua ne fakatū e Tapu Vagahau Niue i Newtown he tau 1967 – Pioneers of the Niue Church

Lagaua & Fuapea Talagi
Julia Tamauka & Fonu Head
Atuhega & Tufuga Mokalei
Tavili & Pilatoni Mokalei
Sionetuliva & Ilaisa
George & Tali Head
Joe & Loseta Saulo
Vili & Leogo Vilipaama
Ioane & Inele Kanavatoa
Viliami & Makele Williams
Tuipi & Olene Lahina
Mokoniu & Mataifi Lui
Tom & Kaye Head
Florida Misiniu
Vekula & Anipa Ikimotu

Fakahe Pulehetau
Motu & Suiti Motufeolo
Wally & Mele Ranfurly
Lukitautama & lisaone
Vinasi & Talimoka
Margaret Tuineau
Pahemotu Vilipaama
Tukugahua lela taulima
Tahemaka misiniu
Neki Pakau
Hukui
Kelemu & Sifa Moko
Ray & Pat Pasene
Huia & Nasalita Dawson
Matagiifi & Ele Matagi



SPECIAL TRIBUTE

Lui & Fane Fakaotimanava
Maheleone Puleosi
Samu & Ianeta Ikiua
Tukugahua

Hiki Toimata
Sionepelepele
Kigifakatu Msipeka
Sevita Haia

Tau higoa anei ne maeke ke tohia. To manatu tumau a lautolu ko e tau matakainaga ne kua hoko ki ai e uiaga he Atua mo e nakai ha ha mo tautolu he aho nai.

In Remembrance

We also remember with respect, members of our church and the Niue community who are no longer with us today. They willingly contributed in one way or another to the Niue church in Wellington. Although we have not been able to capture all their names in this book, we will treasure their memories and continue to be grateful for their devotion and dedication to God's work.



Conclusion

Hanai e tala tu fakaholo ke he fenoga he tau tagata mai he Matamaka ne kua tohia pauaki ke fakamanatu aki e fafia fakaheke he Iupeli. Manako lahi ke tohi fakamatafeiga e tala katoa ka ko e vala ni a e ne maeke ke putoia he Tohi. Amanaki au kua fafia a koe he totou mo e fai fakamaloloaga ke tohi ne koe e tala haau.

Mavehe atu au ke he tau kupu lologo ne fafati ma e Iupeli:

Toka hifo e au e haku matamaka

Tuku fenoga mai ki Aotearoa,

Ha ko e motu ne tuogo

Ne tafe ai e puke huhu mo e meli

Nakai nimo e au a Nukututaha

Asefua he haku a moui

Kaina fuluola

Ka nofo au mo e takele mau ai

Oi ma haku Niue

Ko e haaku motu fakabelebele

Tu tokotaha he moana Pasifika Toga

Tokiofa ke he loto

Ha ko e motu ofania he Atua



CONCLUSION

This year not only marks the first 50 years of God's ministry to the Niue people in Te-Whanganui-a-Tara – Wellington, it also marks the beginning of another exciting and yet challenging leg of our journey into the future under the Enlarged Parish Vision. Exciting because we are serving a God who is full of surprises, and challenging as the harvest is great but the workers are few.

If there is any lesson that I can learn from our past to help us move forward with confidence, it is this message of a poster that I have in my office: *“All I have seen, teaches me to trust the Creator for all that I have not seen.”*

The writer of Hebrews attested this truth when he wrote to his fellow Christians who were in danger of abandoning their faith: *“Let us hold on firmly to the hope we profess, because we can trust God to keep his promises. Let us be concerned for one another, to help one another, to show love and to do good. Let us not give up the habit of meeting together, as some are doing. Instead, let us encourage one another all the more, since you see the Day of the Lord is coming near.”* **HEBREW 10:19-25.**

Before Jesus returns, there is still work to do. Let's get going.



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Photo Album



PEOPLE FROM THE ROCK CELEBRATES



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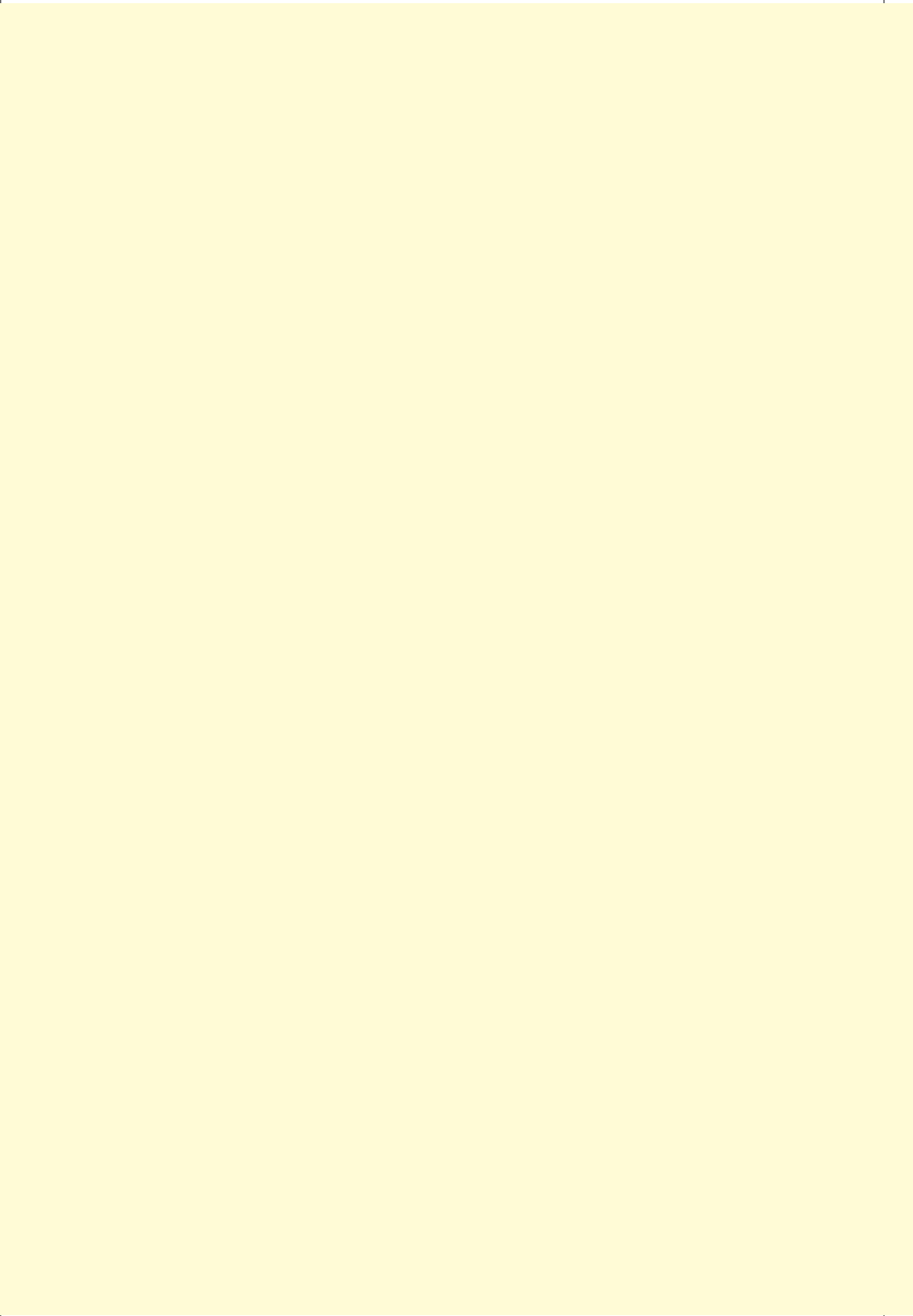
Personal communications with Niue members and Niue people.



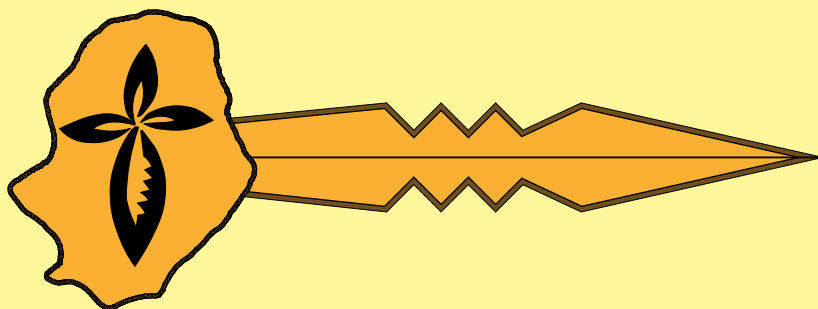


PEOPLE FROM THE ROCK CELEBRATES





Our Faith Journey



In Te Whanganui A Tara