



COOK ISLANDS CHRISTIAN CHURCH

GUIDELINES FOR THE CONDUCT OF FAMILY BEREAVEMENT SERVICES

1. BACKGROUND

Family bereavement service is very much part of the CICC programme aimed at comforting the family (parents, siblings, immediate and extended relatives, friends of the family affected) for their loss. It is also a command that the Lord gave to his people to comfort those who are going through difficult times, including the loss of a family member.

Due to the significant differences in the way family services are conducted by the Ekalesias and members of the CICC, it is therefore intended that this guideline will make things easier for the organisation of family services, both prior to and during the actual burial ceremony.

2. ISSUES

Some issues related to the conduct of family services include the following:

- Pro-longed period of service before the deceased is put to its final resting place. In some cases, the service is conducted daily and more than once a day for up to a week, thus putting significant burden on the bereaved family.
- Different church ministers involved in the final stages of the service, i.e. in the church and at the burial ground.
- Differences within the bereaved family as to who should conduct the service, where the final resting place should be, and so on.
- Different formats with respect to the presentation of the eulogy.

This guideline addresses the above issues with the purpose of minimising the above and other issues related to the bereavement.

3. DEFINITION OF A FAMILY SERVICE

For the purpose of this paper a family service is defined as a religious gathering of family members, relatives and friends to comfort the members of a family who has lost a member; husband, wife, sister, brother, uncle, etc. There are 3 types family services conducted in the CICC;

- Pure Ngutuare** – a short and simple service conducted at the home of the deceased, or any other residence nominated by the family.
- Apare** – a more elaborate service conducted at the home of the deceased, or any other residence nominated by the family. This service involves members of a congregation spending time with the family singing church songs, making speeches usually on what they know about the deceased, and offering donations to the

deceased family to ease the burden and hardship on the family. This component of the family service, which is held only once, is therefore strongly encouraged.

- iii. **Pure tanuanga** (funeral service) which involves 3 parts: (a) short service at home prior to proceeding to church, (b) church service, and (c) burial service at the gravesite. In some instances and at the request of the family, the church service may not be conducted. The minister and Ekalesia cannot force the family to have their deceased member taken into the church, that is entirely a family decision.

4. ORGANISING THE SERVICE

Family services can be organised by a Deacon (if there is one) or senior member of the bereaved family who can talk on their behalf, in collaboration with the minister and secretary of his parish, and the tapere in-charge. They will set the details of the programme which will include the first family service, a pare, service in the church, and the final burial service. Needless to say, the family will take responsibility in setting the times of the services, the required paper-works from the hospital, the final resting place of the deceased, and making the necessary public announcements. In setting the programme, it is important to note the following:

- There may be close family members residing overseas who wish to participate in the service so that sufficient time should be given to enable them to make their travel arrangements
- People normally want to make contributions to the affected family before the burial and not after, which again means if they are overseas, time for them is important as mentioned above

Once the programme is set and advertised, all parties must adhere to it. People come to the services with good intentions of showing their respect to the deceased and providing comfort to the family, and they will most likely be “turned off” if the advertised programme is not closely adhered to. For example if the time of the service in the church is 10.00am and the actual starting time is 11.30, it is likely that a significant number of will simply go home before the service begins.

5. WHO WILL CONDUCT THE SERVICE

There are certain conditions on the way official duties are carried out in the CICC parishes, including the conduct of a family service. **Section 8.20** of the **CICC Manual** dictates that a non-CICC member from another denomination cannot carry out duties in any of the CICC branches if the following are not met:

- (a) When representatives/members from the 5 organisations below pay any of the Ekalesias a visit, it is nice to delegate some activities to them for the reason that the CICC has an official partnership arrangement with each of them:
- (i) Maohi Protestant Church of French Polynesia
 - (ii) Uniting Church of Australia
 - (iii) Pacific Conference of Churches

- (iv) Congregational Union of New Zealand
 - (v) Presbyterian Church of Aotearoa New Zealand
- (b) Visiting lecturers to the Takamoa Theological College. They have been carefully selected prior to teaching at Takamoa, so it is nice to delegate some activities to them if they want. The parish minister will explain to the visiting ministers the programme of the family service, if the minister chooses to delegate some of his responsibilities.

In brief, **family services must be conducted by the minister responsible for that parish.** If he wishes to, he may share the responsibility with his ministerial colleagues from other CICC parishes and visiting ministers from the above partner churches, but not with a minister who does not satisfy conditions a & b above.

6. ORDER AND FREQUENCY OF SERVICE

6.1 At the home of the family

The order of service at the home of the affected family is as follows:

- i. MC to call the service to order at the set time (the MC is normally a member of the bereaved family. If required, the Ekalesia Secretary may facilitate.)
- ii. Opening prayer
- iii. First hymn (Sunday School or traditional hymn, whichever is convenient for those in attendance)
- iv. Bible reading
- v. Message
- vi. Second hymn (optional)
- vii. Closing prayer
- viii. MC to make any necessary announcements, such as times and places for the final family and burial service if known.

The home family service is done three times; one at the beginning, the apare service, and the one on the day of the funeral prior to the main service being conducted in the church. In some cases, such as in New Zealand Australia, the final family service may be taken one day prior to the church funeral service. Between the first and last family services, no other family service should be conducted, in order to lessen the burden on the bereaved family. If so required, a Deacon may visit the bereaved family to offer comfort.

6.2 In the church

Pages 69 & 72 of the **CICC Prayer Book** (revised version, 2011) outline the order of service in the church for adults and infants respectively. It is important that the order is closely followed, and that the bereaved family is briefed before-hand. It is the responsibility of the Uipaanga Diakono to ensure that the church is appropriately prepared for the service, e.g. doors and windows opened, lights turned on, sound system turned on, stools in place if required, etc.

Only the minister responsible for the parish will conduct the service. In his absence, he will organise for another CICC minister to take over the responsibility.

One important aspect to be followed in the church is that, as per the Prayer Book, **only one speaker** is to make a speech which is normally presentation of the eulogy; too many speakers will only pro-long the service. It is important to note that in presenting the **eulogy** of the deceased, the **focus should be on his/her involvements in the church**. His general non-church background should be presented during the family services.

6.3 At the burial site

Pages 71 & 72 of the **CICC Prayer Book** (revised version, 2011) outlines the order of service at the burial ground for adults and infants. It is important that the order is closely followed, and that the bereaved family is briefed before-hand by the Ekalesia Secretary. It is the responsibility of the family to ensure that the burial ground is appropriately prepared for the service, e.g. grave site, furniture, over-head cover (marquees to shelter against hot and wet weather), parking areas, etc.

Only the minister responsible for the parish will conduct the service and may share the responsibility with other CICC ministers if they are present. In his absence, he will organise for another CICC minister to take over the responsibility. Any minister who does not belong to the CICC or its partner churches, will not officiate over the funeral service.

In cases where the minister is absent (sick, overseas, etc.), the nearest CICC minister should be contacted. If there is none, the responsibility goes to the Assistant Minister if there is one. Others that may be assigned the task if necessary, are the Deacons. For those Ekalesias on Rarotonga, lack of minister should not be an issue because of personnel at Takamoia (president, principal, students)

7. AFTER THE BURIAL SERVICE

Straight after the last prayer at the grave site, the MC will make the necessary announcements in respect of the arrangements for the rest of the day, such as refreshments, anyone who may wish to make presentations, etc. The MC is normally a member of the bereaved family. If required, the Secretary of the Ekalesia may facilitate.

8. LAWS OF THE STATE

It is important for those outside of the Cook Islands (i.e. New Zealand, Australia, Tahiti) that the state medical and other laws & procedures governing arrangements in respect of managing the dead and putting them to their final resting places, are closely adhered to. Failure to do so may lead to clashes with the authorities and possible court action which we all want to avoid.

KAVEINGA NO TE PURE AKAPUMAANAANGA KOPU TANGATA

1. AKAMARAMAANGA

Ko te pure akapumaanaanga i te kopu tangata tei rokoia e te tumatetenga – koia oki kua takake atu tetai mema o te ngutuare na te ara tiroa o te mate – e tuanga puapinga e te maata teia i roto i te porokaramu rave akonoanga pure a te CICC. E akaueanga katoa na to tatou Atu kia aroa, kia tauturu e kia akapumaana te tangata tetai ki tetai, ia ratou tika'i tei na roto i te au mataara tei riro ei ngataanga ki te oraanga ngutuare, mei tetai mema kua takake atu.

No te tukeke i te au akanoonooanga o te pure akapumaanaanga kopu tangata e aruia nei e te au mema o te CICC, kua manakoia ireira e kia tataia tetai kaveinga ei kiteanga na te katoatoa kia kore e tukeke te au akanoonooanga i roto i te kopu tangata o te CICC. Ka riro katoa teia i te tauturu i te akanooanga o te porokaramu ma te akaiti mai i te au tai'i i mua ake e i te tuatau o te tanumanga.

2. AU TUMU MANAKO

Teia i raro nei tetai au tumu manako me kore tai'i i manakoia'i e kia tataia tetai kaveinga ei aruanga na te katoatoa:

- Roa te tuatau raveanga pure i mua ake ka tuku iatu ei te kopapa ki tona ngai akangaroianga openga. I tetai au ngai, ka taea te epetoma i te raveanga o te pure ngutuare i te au ra katoatoa, e kua riro ei apainga maata ki te ngutuare tei rokoia e te tumatetenga.
- Tukeke te au Orometua no roto mai i te au akonoanga keke e rave angaana ana i roto i te are pure e pera i te vaarua tanumanga, e te pera te au tai'i e tupu mai ana na roto i teia akanoonooanga.
- Tukeke te manako o te kopu tangata no runga i ta ratou i anoano no te rave i te pureanga, ka apai te vaarua kiea, e tetai atu au akanooanga kare i maru ki te katoatoa.
- Tukeke te akanooanga o te orongaanga i te tua tapapa o tei takake atu.

Ko teia tataanga irera, kua irinakiia e ka akaiti mai i te au tai'i me kore manamanata tei kitea i te au tuatau i topa, no runga tika'i i te akanoonooanga o te pureanga akapumaanaanga kopu tangata tei rokoia e te tumatetenga.

3. AITEANGA I TE PURE AKAPUMAANAANGA KOPU TANGATA

No te akakoroanga o teia tataanga, ko te aiteanga o te pure akapumaanaanga kopu tangata, koia oki e taokotaianga mai ki te ngai okotai no te akakoroanga pure, o te kopu tangata, au taeake o te kopu tangata, no te akapumaanaanga i te kopu tangata no tetai o tona mema tei takake atu ki te moeanga roa; penei ko te metua tane, metua vaine, tuaine, tuakana, tuangane, pepe, metua ongai, e te vai atura. E 3 tu pure akapumaanaanga e raveia ana i roto i te CICC;

- i. **Pure Ngutuare** – e pure poto ki roto i te nugutuare o tei rokoia e te tumatetenga, me kore ki roto i tetai ngutuare ta te kopu tangata ka akataka mai.
- ii. **Apare** – e pureanga maata ki roto i te nugutuare o tei rokoia e te tumatetenga, me kore ki roto i tetai ngutuare ta te kopu tangata ka akataka mai. I roto i teia pureanga, ka piri mai te Ekalesia e pera tetai atu au mema o te kopu tangata e te au taeake ki roto. E tuatau imenemene, akaariarianga manako no runga i te turanga o tei takake atu, e pera e tuatau orongaanga rima tauturu ki te kopu tangata no te tauturuanga i te au akapouanga o te akakoroanga. Okotai rai tuatau e raveia ana teia tuanga o te pure; e mea puapinga kia atoroia te ngutuare tumatetenga i teia tuatau.
- iii. **Pure tanuanga** – e 3 tuanga: (a) pure poto ki te ngutuare i mua ake ka apai iatu ei te kopapa ki roto i te are pure, (b) pure i roto i te are pure, (c) pure i te vaarua tanumanga. I roto i tetai au atianga, ka pati te kopu tangata auraka kia apaiia ki roto i te are pure; e mea meitaki kia aruia te reira anoano o te kopu tangata. Kare o te Orometua e te Ekalesia tikaanga kia maro i te kopu tangata kia apaiia to ratou tumatetenga ki roto i te are pure, na te kopu tangata anake te reira ikianga.

4. AKANOONOANGA I TE PURE

Ko te akanooanga i te porokaramu pure akapumaanaanga kopu tangata tei rokoia e te tumatetenga, na te Diakono te reira e rave me kore na tetai mema i roto i te kopu tangata ka kite i te rave i te reira au angaanga no te mea kua raverave ana aia. Ka angaanga kapiti aia ki te Orometua e te Tekeretere o tana Ekalesia, e pera te pu tapere. Na roto i ta ratou angaanga kapitianga, e akatinamou ei ratou i te porokaramu no te au tuanga katoatoa o te pure akapumaana, mei te pure ngutuare, apare, pure ki roto i te are pure, e pera te pure tanumanga. E tuanga maata ta te kopu tangata ka apai i te akatinamouanga i te ora o te au pureanga, te au pepa tei anoanoia mei ko mai i te are maki, te ngai akangaroiaanga openga o tei mate, e pera te oronga akakiteanga i te karere ki te katoatoa na runga i te ratio, TV, nuti pepa, e te vai atura. Me akanooia te porokaramu, kia akamaaraia rai teia au mea i raro nei:

- Penei te vai ra tetai au mema o te kopu tangata e noo ra i te au ngai me kore enua mamao tei anoano kia tae mai ki te tumatetenga; e mea manea kia rava te tuatua no ratou i te tapapa no te aereanga mai. Tei te kopu tangata ra te reira i te akara.
- Penei te vai ra tetai au tangata tei anoano i te tuku i tetai rima oronga ei tauturu i te akakoroanga o te tumatetenga e kua anoano na ratou rai e oronga i te reira; e mea manea katoa ireira kia rava te tuatau no ratou i te tapapa no te aereanga mai. Tei te kopu tangata ra te reira i te akara.

Me oti te porokaramu i te akanoo e te akakite ki te katoatoa na roto i te au mataara tei matauia (ratio, e te vai atura), e mea puapinga rava kia aruia te reira porokaramu. I te tangata ka aere mai ki te au akanooanga o te pure akapumaanaanga, e ngakau tangi e te akaaroa to ratou i tei tupu ki te kopu tangata e kua anoano ratou i te akaari i te reira vaerua o ratou. Inara me kare te porokaramu e aru meitakii mei tei akakiteia ki te katoatoa, ka riro te reira ei koumuuanga na te tangata, tamanamanata au ei i to ratou vaerua i tae ei ki te akakoroanga. Teia tetai akaraanga, me akakiteia e, e ora 10.00am te pure ki roto i te are pure e oti akamata i te pure i te ora 11.30am no tei taroaroa te kopu tangata i te taeanga mai e te kopapa o tei takake, kare e ekoko e ka oki tetai au tangata ki te

kainga i mua ake ka akamata ei te pure, e maata oki te au akakoroanga o te tangata i teia tuatau.

5. NAAI E RAVE I TE PURE

E akanoonoanga ta te CICC no runga i te au angaanga tei anoanoia kia raveia i roto i te au Ekalesia, ko tetai o teia au angaanga koia oki te pure akapumaanaanga kopu tangata tei rokoia e te tumatetenga. Kua akataka mai te **tuanga 8.20** o te **CICC Manual** e ko tetai uatu mei vao mai i te CICC, kare aia e rave angaanga i roto i te CICC me kare koia tetai i roto i nga tuanga e 2 i raro nei:

- (a) Au taeake mei roto mai i nga taokotaianga e 5 i raro nei. Me atoro mai tetai mema mei roto i teia au taokotaianga e 5, e mea manea kia orongaia tetai tuanga na ratou no te mea e koreromotu tetai tei tainaia i rotopu i te CICC e teia au taokotaianga:
- (i) Maohi Protestant Church of French Polynesia
 - (ii) Uniting Church of Australia
 - (iii) Pacific Conference of Churches
 - (iv) Congregational Union of New Zealand
 - (v) Presbyterian Church of Aotearoa New Zealand
- (b) Au taeake puapii mei vao mai i te Kuki Airani. Kua akara matarikiia ana ratou i mua ake ka arikiia'i ratou kia rave angaanga ki Takamoa nei, no reira e mea manea kia orongaia tetai tuanga na ratou me kua anoano ratou. Na te Orometua o te Ekalesia e akamarama ki teia au taeake i runga nei, i te porokaramu pure me kua anoano te reira Orometua i te oronga i tetai tuanga na ratou.

Ko te mea maata, **kia riro te pure akapumaanaanga kopu tangata no to ratou tumatetenga i te raveia e te Orometua o te Ekalesia.** Me kua anoano aia, ka rauka iaia i te tu'a i tana angaanga ki tetai o tona au taeake Orometua CICC me kore kia ratou mei roto mai i nga taokotaianga e 5 i runga nei e pera te au puapii ki Takamoa mei vao mai, auraka ra ki tetai Orometua kare i roto i te turanga i akamaramaia i runga nei.

6. AKANOONOANGA O TE PURE NGUTUARE

6.1 I te ngutuare o te kopu tangata tei rokoia e te tumatetenga

Ko te porokaramu i te ngutuare o tei rokoia e te tumatetenga, teia ia i raro nei:

- i. Vaa tuatua kia akakite i te akamataanga o te pure (ko te vaa tuatua, e mema aia no te kopu tangata. Me kua anoanoia, ka rauka i te Tekeretere o te Ekalesia i te tauturu i te kopu tangata no teia tuanga.)
- ii. Pure akamata
- iii. Imene (reo Apii Sabati me kore reo metua, te ka rauka ia ratou tei tae mai)
- iv. Tatau tuatua
- v. Karere/manako mei roto mai i te tatau tuatua
- vi. Imene (me kua anoano akaouia tetai imene)

- vii. Pure akaoti
- viii. Vaa tuatua kia akamarama i te akanoonoanga o te tumatetenga, mei te ra e te ora o te tanumanga, e te vai atura.

E 3 taime kia raveia te pure ngutuare; te mea mua i te akamataanga, te rua koia te pure apare, e ko te toru te pure openga i mua ake ka apai iatu ei te kopapap ki roto i te are pure me kore ki te ngai tanumanga. I tetai au ngai meia Nutireni e Autireria, e raveia ana te pure ngutuare openga okotai ra i mua ake i te ra o te tanumanga. I rotopu i te pure ngutuare mua e te mea openga, auraka tetai akaou pure ngutuare kia raveia, ko teia tetai ravenga i te akaitianga mai i te apainga ki runga i te kopu tangata tei rokoia e te tumatetenga. Me kua anoanoia , na te au Diakono e atoro i te ngutuare tei rokoia e te tumatetenga i rotopu i te reira au ra.

6.2 Roto i te are pure

I roto i te **kapi 69 & 72** o te **CICC Puka Pure** (tataanga 2011) kua akatakaia te porokaramu rave pure i roto i te are pure no te tamariki e te aronga mamaata. E mea puapinga kia aruia te reira porokaramu e kia akakiteia ki te kopu tangata tei rokoia e te tumatetenga i mua ake i te pureanga. E angaangaia na te Uipaanga Diakono i te akapapa i te are pure no te akakoroanga o te pure; au maramarama e te au ngutupa kia vavaia, te au mori kia akakaia, apinga tuatua (sound system) te angaanga ra, te ngai ka tukuia te pia kopapa tangata, e te vai atura.

Na te Orometua ua o te Ekalesia e rave i te pure i roto i te are pure. Me kare aia i roto i te Ekalesia i te reira tuatau, ka akanoo aia i tetai Orometua CICC no te apai i te reira tuanga.

Ko tetai mea kia aruia i roto i te are pure mei tei akatakaia i roto i te Puka Pure koia oki, **okotai rai vaa tuatua** o te kopu tangata ka tuatua; me maata roa te aronga tuatua, ka riro te reira i te taroaroa atu i te pureanga. E mea puapinga maata kia kite te kopu tangata e, i to ratou vaa tuatua ka oraora mai i te oraanga o tei takake atu, **kia akanoo ua te tua tapapa ki runga i tona oraanga i roto i te Evangelia**. Tetai au tuanga i roto i tona oraanga i vao ake i te Evangelia, kia oronga akakiteia teia i te tuatau pure ngutuare me kore i muri ake i te tanumanga.

6.3 I te ngai tanumanga

I roto i te **kapi 71 & 72** o te **CICC Puka Pure** (tataanga 2011) kua akatakaia te porokaramu rave pure no te tamariki e te aronga mamaata i te vaarua tanumanga. E mea puapinga kia aruia te reira porokaramu, e kia akamaramaia e te Tekeretere o te Ekalesia ki te kopu tangata no ratou te tumatetenga. E tuanga ia na te kopu tangata i te akateateamamao i te ngai tanumanga no te akakoroanga o te pure e te tanumanga, mei te vaarua, au nooanga me kua anoanoia, tapoki (tent) no te paruru atu i te ua me kore vera o te ra, ngai vairanga o te apinga akaoro o ratou te ka aere mai, e te vai atura.

Na te Orometua ua o te Ekalesia e rave i te pure i te vaarua tanumanga, ka rauka katoa iaia i te oronga i tetai au tuanga ki tona taeake Orometua CICC me tei reira ratou. Me kare aia i roto i te Ekalesia i te reira tuatau, ka akanoo aia i tetai Orometua CICC no te apai i te

reira tuanga. Tetai uatu Orometua kare i roto i te akonoanga CICC me kore kare ona taokotaianga ki te CICC mei tei akatakaia i roto i te tuanga 5 i runga nei, kare aia e tikaia kia rave i te pure tanumanga.

7. MURI AKE I TE TANUMANGA

I muri ake i te pure tanumanga, ka akamarama te vaa tuatua i te toenga o te porokaramu, mei te akanoonooanga o te katikati, tetai uatu tei inangaro i te tuatua, e te vai atura. Ko te vaa tuatua, e tangata aia mei roto mai i te kopu tangata tei rokoia e te tumatetenga, me kore e tangata tei ikiia e te kopu tangata kia apai i te reira apainga. Me kua anoano te kopu tangata, ka riro katoa te Tekeretere o te Ekalesia i te tauturu atu.

8. TURE BASILEIA

E mea puapinga maata kia kotou e noo nei ki te au basileia i vao ake i te Kuki Airani (koia oki, Nutireni, Autireria, Taiti) kia aru meitaki kotou i te ture enua o teia au basileia i te akatakaanga mai i te au raveraveanga o te kopapa mate mei te ra mua e tae uatu ki to ratou tukuangaia ki te vaarua. Kare oki tatou te CICC e inangaro kia tu ki mua i te akavaanga i runga i tena au enua no te kauraro-kore ki ta ratou ture enua.

Arikiia e te Kumiti Akaaere o te CICC, Tepetema 2012, imereia ki te au Ekalesia katoatoa, Tepetema 2012