

Malanga

SERMON BY DR. SIONE
'AMANAKI HAVEA

(translation following)

Tapu pea mo e 'afio 'a e Ta'ehāmai 'i hotau lotolotonga. Tapu mo e faka'eiki. Tapu mo e 'Eiki Nōpelé, Fuliwai, 'uma'ā 'a Siaosi Tu'itavake Sūnia Mafle'ō mo Hou'eiki. Fakatapu atu kia 'Aboloka-i-Fangalei mo ha'a matāpule. Tapu mo e Tangata'eiki Faišekau 'a 'Ene 'Afio, Sekelitali 'o e Konifelenisi, kau faišekau, kau taki lotu 'o e ngaahi Siasī, uītoū mo e fānau. Tapu mo e mala'ē ni, 'oku toka ai 'a e kau mā'oni'oni mo e Hou'eiki 'o e fonuā. Tālangata 'iate au 'o fai ki tu 'a kae 'atā ke fai ha fakamāvae.

Fakafeta'i mo tuku kolōlia ki he 'Otuā 'i Langi Taupotu koe'uhī ko e 'abo ko eni. 'Aho fakaloloma kiate kitautolu kotoa pē, 'a e kaungā fononga, kaungā lotu, kaungā ngāue pea mo e Faišekau Sea Mālōlō ko Tēvita Tu'ipulotu Taumoeftolu. 'Aho 'o e masiva ko e 'abō ni, Fuliwai. Fē'ekeaki 'ē he fanga hake'angā, Fangalei, mo e tōfā'angā, Sakamoana, pea 'oku faofao mai 'a 'Alepea 'o fakasio mai. Pea 'oku fēhu 'i 'ē lotu Neiafu 'ē he fu'u Fā-ko-Fieme'ā mo e Vai-ko-Lēléa pea 'oku 'ēke 'ē he Falelotu 'o e Laumālie Mā'oni'oni, Puatalefusi, Lolo-'a-Halaevai. Feangi'aki 'a e matangi 'ē fiti ko e hū mai mei Fā'ihava mo Pulepulekai. Pea 'oku 'ēke 'ē he Fale-o-Valū kae 'uma'ā 'a Tu'ungasika mo e ngaahi faka'ilonga 'o e hakaui. Ko e fē homau fohā? Ko e fē

homau fohā? 'Uhinga ia e fakaloloma e 'āho nī. Sakamoana ē, Pouono ē, ne 'i ai pē hono mohenga ai. Kae fiesia 'a Siaso mo e Houēiki 'o Kolomotu'ā pea mo 'Ene Afio, kuo 'omi 'a e efuefu koulā ke fakalahi 'a e kekelele 'o Tongatapu. 'Ofa pē mu'ā ke hōifua mai 'a e 'Otuā, 'uma'ā 'a e kau faifekau, kau mateaki lotu 'oku tatokā, fakamolemole kae 'atā ke fai mu'ā ha ki'i laulaunoa 'a e motu'ā mā'ulalo ko eni he 'āho ko eni.

Tatau pē lōloa 'o e 'ābō ia, houa pē 'e uafā. Ka 'o kapau 'e hoko ai ha me'a, pea 'oku 'āho labi ia. 'Oku 'āho labi, tau e tabi kamata pē mei he matafuefuē, kakato pē 'a e ngaahi talā mo hono ngaahi fakama'ungā, he ko e 'āho labi. 'Aho 'o e mole, 'āho 'o e masiva, 'āho 'o e tuenoa, paea kuo hoko he 'āho ko eni. 'Oku 'i ai 'a e kupu 'i Folofofa, faka'amu pē ke fakamanatu'aki 'a e māvae 'o e 'āho nī. Tobi Ngāuē ko hono bongofulu mā tabā pea 'oku 'i ai 'a e vesi hono uofulu mā faā, fakamatala ki he 'āpositolo ko ia 'a e kakai Senitailē ko Paanepasa. 'Ko e tangata lelei pea na'e fonu 'i he Laumālie Mā'oni'oni, fonu 'i he tuī, pea na'e tokolahi 'a e kakai na'a nau ului mai ki he lotu."

Ne 'alu ha ki'i talavou 'o fakataufolofola kia Kuini Sālote, 'i he 'amanaki ke sekau ia 'e he Siasī ke lele ki muli 'o fai 'a hono fatongia, pea tō folofola 'a e La'a kuo toō, 'o ne folofola 'o pēhē. Manatu, manatu 'i bo'ō alū, he ko bo'ō fai ha me'a lelei 'e 'ikai 'ilo mai 'e māmani ia pea mo e Siasī 'i muli 'a e ki'i kolo na'a ke ha'u mei ai. Ko au ia 'e 'ilo'i, Kuini Sālote. Pea kapau 'e fai 'a e me'a 'o ngali kovi 'e 'ikai fakatoto mai ho'ō ongo mātu'ā pe ko hai kinaua. Ko ia 'alu pē mu'a mo ke tokanga, he ko bo'ō fakafongā 'i 'a e Siasī, ko bo'ō fakafongā 'i 'a Tonga pea ko bo'ō fakafongā 'i au, tapu ange mo e La'a kuo toō.

Pēhē 'a e 'ābō nī, na'e tupu hake pē 'a e ki'i tamasi 'i ko Tēvita fika tolu 'i he fānau'e toko hiva. Na'e pēhē pē 'e Soape pea mo e fāmili ko e ki'i tamasi 'i pē 'eni ia 'i Hunga. Ka ne si'isi 'a Hunga, ne si'isi ia. Ha'u ki Neiafu, si'i a Neiafu, ha'u ki he Kolisi ko Tupou, si'i e Kolisi ko Tupou, 'alu ki he kau faifekau si'i e kau faifekau, 'alu ki he

lakanga mā'olunga 'oku mau monu'ia ka mau ka ala ki ai. Faifekau Sea, si'i mo ia, 'o a'u ki he 'osi 'ene ngāuē, 'ikai ke ne kei fakafongā 'i pē 'a e fāmili, 'a e feitu'ū na, Fulivai, mo e kāinga mei motu. Ne fakafongā 'i 'e ia 'e 'Ene Afio pea mo Tonga pea mo e Siasī. Ko ia ko e 'uhinga ia 'oku tau pēhē ai ko e 'āho labi, koe'ubi ko e tangata labi, labi hono nāunau, labi hono ngaahi talanoa, pea 'ikai lava 'e he ki'i taimi nounou 'o 'etau fakafē'ao nī ke fakakakato.

Tuku pē ā mu'ā kia Luke mo e Tobi Ngāuē ke tau fakatatau 'a 'etau tangatā, tapu mo ia. Paanepasa 'a e hoa ngāue fakamisinale 'o Paulā, nā'ā na fononga lalo 'i kātoa 'a 'Esia Menu pea mo e konga 'o 'Eulope, he ko hono angā na'e si' 'a e feitu'ū. Fakamolemole pē mu'a 'a e ki'i lave ko eni, 'oku me'a heni 'a e kau faifekau, pea 'oku me'a heni 'a e Faifekau Sea Mālōlo. Kapau ko e ako 'a Tēvita Tu'ipulotu Taumoe'olau 'i he kuonga ko eni, 'oku ma'u ngofua 'a e ngaahi sikolasipi, kau 'eni ia he kau toketā 'o e lotu, toketā mo'oni. He ko e taimi te tau hanga 'o vetevete 'a e kupenga 'oku fakamā'opo'opo ai, pea 'oku 'iloa pē 'a Tēvita Tu'ipulotu. Taimi na'e ako ai na'e 'ikai mole noa hano taimi. Tō'ō pē 'a e pepā, tō'ō pē 'a e tobi, tutuku 'a e kolisi 'i he 'āho Tokonaki, nofo pē 'a Tēvita hoko atu pē 'a e akō. Na'e 'ikai ke toe ha fa'ahinga poto 'o e Kolisi ka na'a ne a'usia, 'o a'u ki he'ene Maamalaoa mo e Loumaile, ko e sivi mā'olunga tabā ia, pea ko e fakaboa mo e Tēvita Tu'ipulotu 'e tabā, na'e hingoa leva ia ko Tēvita Tu'ipulotu (Hunga), ke mahino 'a e faifehekehe 'o e ongo Tēvita Tu'ipulotu.

'Oku 'i ai 'a e mālīe 'aupito 'aupito 'ia Paanepasa. Me'a 'oku mālīe ai he 'oku fakatatau 'a Paanepasa mo Tēvita Tu'ipulotu. Na'e kaungā fononga fakatāha 'a Paanepasa pea mo Paula, pea 'oku tau fakatokanga 'i he tobi Ngāuē, kamata pē ko ē 'a e vabe bongofulu ma tabā, 'a hono sekau atu kinaua ke na 'alu 'o malangā 'oku tobi pē ai. Paanepasa mo Paula, Paanepasa mo Paula. Ko e me'a 'oku mālīe tabā 'alu atu ki he konga ki mu'i, tuku mai e vabe taba nimā, taba onō, 'oku

'i ai e ngaahi taimi ia kuo loto lelei 'a Paanepasa ia ke 'alu hake mu'a 'a Paula 'o mu'omu'a, 'o pehē leva 'a e tohi - ko Paula mo Paanepasa. 'Ikai lava 'a e me'a ko 'eni 'e ha taba ta'e fonu 'i he Laumālie Mā'oni'oni. Hā pē he kau fefnē. Pīsila mo 'Akuila. Kamatā'angā ko 'Akuila mo Pīsila, faifai atu pē kuo labi ange 'a e ngāue fakalotu 'a Pīsila, pea kuo 'i ai 'a e tala ia ko Pīsila mo 'Akuila.

Na'e pehē foki e ki'i 'api ni, na'e Tu'ipulotu pē mo Kakala, Tu'ipulotu pē mo Kakala, kae 'ohovale pē kuo loto lelei pē 'a Tu'ipulotu ia ke Kakala ia mo Tu'ipulotu. Loto fiamālie, ko e faka'ilonga 'o e fonu 'i he Laumālie Mā'oni'oni. Hotau vaivai'angā, Hou'eiki, kae 'uma'a 'a e kakai kotoa pē, ko e fie mā'olungā, fie mu'omu'a, tangi ke vikiā, ka na'e 'ikai hā 'a e loto ko'eni. Na'a ku lave 'i he ngaahi me'a labi, 'i he'ema ngāue mo e Faifekau Seā, na'e taua pē ia ke 'i ai ha fsihiku'a mei si'ono fofongā ha ngaahi tu'utu'uni, ngaahi talaubū'i, ko Tēvita Tu'ipulotu na'e 'ikai 'asi ai 'a e fofonga ko iā. Ko e tangata lelei, na'e 'ikai ha kovi ai, na'e fonu 'i he Laumālie Mā'oni'oni. Na'e fonu 'o mabua ki tu'a, pea ko e kakai na'e fetaulaki mo iā na'e ului 'a e tokolahi.

Fanongo he lotu 'a e Faifekau Havelū 'anepō, fiefia ko ē na'e ako 'ia Tēvita Tu'ipulotū. He 'oku tau lau pē foki 'a 'etau akō mo 'etau potō, ka 'o kapau 'e 'eke mai, na'a ke ako 'ia hai? Pea te pehē atu, Toketā Moli'oni, 'ikai toe 'eke 'i ia. Toketā Uti, 'ikai toe 'eke 'i ia. Pea ko e fanga ki'i tamaiki 'oku nau tatoka ko eni, Mōse 'Ariola, Sione Fiusati, ko e fanga ki'i tamaiki na'a nau laukau'aki 'a 'enau faia'akō. Pea 'oku nau tatoka fakataba 'i heni. Kapau 'oku tau tui ki he fetalanoa 'aki 'a e ngaahi fonuā, 'a, ko e talanoa mālie 'o e pō ni! Koe 'uhi na'e tokolahi 'a e kakai na'a nau 'ilo 'a Sisu Kalaisi, 'i Ha'apai, Kolisi Pilolevū, Kolisi Tāufa'āhau, 'i Vava'u, 'i he Kolisi Mailefibi, Siulikutapū, ngaahi potungāuē, 'i he Kolisi ko Tupou.

Manatu atu, manatu atu 'a e Kolisi ko Tupou, he tama ngoue fohā! Na'a mau ui pē ko e Polisi. Tangata mahu, pea hangē pē ha laukau'anga 'o e Kolisi, 'o ka tu'u hake 'a Tēvita Tu'ipulotu ke tā 'a e bivū. Ngāue e me'a kotoa, ngāue bono sino, ngāue e taimi. Ko e fanga ki'i kau faibiva 'i he taimi ni, nau tautaufā atu pē he mu'i ulū. Fakamolemole, kau faibiva, ka ko e anga ia 'o e fiefia he 'aho ko eni. Pea ko e 'ahō ni 'oku ou tui, Fulivai, 'uma'a 'a e Faifekau 'a Ene 'Afio, 'Aboloka, kae 'uma'a kiate kitautolu kotoa pē, tau fakafeta 'i ki he 'Otuā, fakafeta 'i ki he 'Otuā 'Ene 'omi ha fakatātā 'o e mo'ui fakatōkilalō, mo'ui faka-Kalisitianiē, 'o ha tamai, 'o ha faia'akō, 'o ha faifekau ke tau fononga fakataba mo ia he ngaahi 'ahō ni.

Fai atu 'a e 'ofa ki he uītoū kae 'uma'a 'a 'Uheina mo e fānau, Tu'ifua mo Johnny Boy he na'a ne mo'ui 'aki pē kimoutolu. Ko e 'ahō ni 'oku ongo 'a e māvaē, fakafeta 'i 'oku 'ikai ko e māvaē ke tau toe sio ai ki mui, 'o kumi ha koloa. Ko e māvaē 'oku tau sio ai ki mu'a ke tau a'usia 'a e fonua 'o e tala 'ofa pea mo e mo'ui ta'engata. 'Ofa pē mu'a ke tatoka fakataba mo kinautolū ni mo e fiamālie. 'Ēmeni.

EULOGY FOR TU'IPULOTU BY DR. HAVEA

In reverence for the omnipresence of the Invisible in our midst. In deference for the spirit of the departed. My respects to the Honourable Noble Fulivai, Siaoisi Tu'itavake Sūnia Mafle'ō and the aristocracy, 'Aholoka-i-Fangalei and the class of orators, the High Priest of His Majesty, the Secretary of the Conference, Ministers and Leaders of the Church, and to the bereaved widow and the children. My respects to these burial grounds, where rest holy men and the aristocrats of the land. I beg for leave to perform the last farewell.

Glory be to God in Heaven for this day, be it a day of desolation for us all, fellow pilgrims, church members, fellow workers of the Retired District Chairman, the Reverend Tēvita Tu'ipulotu Taumoefolau. A day of great loss, Fulivai. They wonder at the landing site of Fangalei¹, at the sacred burial grounds – Sakamoana², and 'Alepea³ is stretching out, perplexed. They seek to know at the township of Neiafu, the Fā-ko-Fieme'a, at the Pond-of-Lélea and the Church of the Holy Spirit, Port of

¹ Fangalei is the coastal landing site at Hunga.

² Sakamoana is the sacred burial grounds at Hunga where David's ancestors are buried.

³ 'Alepea was an earlier name of part of Mailefhi Siuilikutapu College grounds.

Refuge⁴ and the Lolo-‘a-Halaevalu⁵. The seven winds blow back and forth out of Fa‘ihava and Pulepulekai. The House-of-Valu sends to know...and so does Tu‘ungasika and the outlying reefs... Where is our son? Where is our son? Such is the desolation of this day. Behold Sakamoana, behold Pouono⁶... his yonder resting places await. But proud is this day for Siaso, for the gracious people of Kolomotu‘a, and His Majesty, to receive the golden dust to enrich the soil of Tongatapu. May God shine his light upon us, ministers and fellow pilgrims in Christ who here rest, while your humble servant begs your indulgence to speak on this day.

The length of an ordinary day is the same, twenty-four hours. But when something significant occurs, then it becomes an extraordinary day. An outstanding day, when the tide is full to the brim, and the stories of the day are out of the ordinary. A day of mourning, a day of poverty, a day of despair and pain, such as this extraordinary day. The Scripture reading I’d like to take to commemorate the farewell of this day, Acts 11:24 is about the apostle Barnabas of the Gentiles. “For he was a good man, full of the Holy Ghost and of faith and many people were converted unto the Lord.”

A young man had an audience with Queen Sālote as the church was about to send him abroad to study, and the queen said to him, “Take heed when you go, because when you do good, the world and the church abroad will not know the little town you are from, but they will know me, Queen Sālote. And if you do

⁴ Port of Refuge is the Port of Neiafu

⁵ Lolo-‘a-Halaevalu or Perfume of Halaevalu is the complimentary name of the Vavā Group.

⁶ Pouono is the historic burial grounds at Neiafu where some of David’s ancestors are buried.

anything wrong, they will not ask to know who your parents are. But they will know me. So please be aware that you represent the Church, you represent Tonga and you represent me... with respect to the Sun-Who-Has-Set.”

And so it is this day, a young boy Tēvita, number three out of nine siblings. Soape⁷ and the family thought this was just a young boy of Hunga. But Hunga was too small, way too small. He went to Neiafu but Neiafu was too small, came to Tupou College, the college was too small, worked with the ministry, the ministry was too small. He took the prestigious post of District Chairman, which any of us would be honoured to reach, even that was not enough. For not only did he represent the family, and your grace – Fulivai, ‘Aholoka and the folks from the island, but he represented their Majesties, Tonga and the Church. That is why we say today is an extraordinary day, for he was a great man with great achievements and repute, and we cannot cover it all during these short moments of our farewell.

But leave it to St Luke and the Acts of the Apostles to compare our man, with all due respects to him. Barnabas and his work partner, Paul, travelled on foot all over Asia Minor then on to parts of Europe, for the way was too small. Forgive me, fellow ministers, who are gathered here in the presence of the Retired District Chairman. If Tēvita Tu‘ipulotu Taumoeofolau had grown up and schooled in these days when scholarships are easily obtained, he would have been one of the doctors of divinity, a doctor indeed. For when we try to untangle the web of the fishing net, which contains all, there – standing out, is

⁷ Soape was David’s maternal grandfather who was a student of Dr. Moulton. He adopted David as a child.

Tēvita Tu'ipulotu. When he was in school he wasted no time. He carried his papers, his books, on Saturdays on school breaks, he remained in school to study. He mastered all areas of studies in the college and achieved Maamaloa and Loumaile, the highest achievements of the school. And to distinguish him from another Tēvita Tu'ipulotu, he was called Tēvita Tu'ipulotu, Hunga, to differentiate the two Tēvita Tu'ipulotus.

There was something amazing about Barnabas. Amazing because of the similarities between Barnabas and Tēvita Tu'ipulotu. When they travelled together with Paul in the Book of Acts Chapter 11, to spread the good word, the references are made to Barnabas and Paul, Barnabas and Paul. But most interestingly, as it gets towards chapters 15 and 16, there are times when Barnabas is quite willing to let Paul lead, and the book refers to Paul and Barnabas. This is not something that anyone can do unless they are filled with the Holy Ghost. The same goes to the women. Priscilla and Aquila. In the beginning it is said to be Aquila and Priscilla and then, as time would have it, Priscilla came to do more ministry work than Aquila, and so it was referred to as Priscilla and Aquila. It was the same for this little family, it was Tu'ipulotu and Kakala, always Tu'ipulotu and Kakala. But suddenly Tu'ipulotu was willing to let it be said, Kakala and Tu'ipulotu. He accepted it fully, a sign of one who is filled with the Holy Spirit. Ladies and gentlemen all, our downfall is our hunger for power, the craving to be first, the thirst to be praised, but there were none of that here. I know from working with him, many things and many times in my experiences with the District Chairman, not once did he display in his countenance any ill will towards any policies or orders that were perhaps out of line. For he was a good man, there was no

malice in his being, and he was full of the Holy Ghost. He was full and runneth over, and many of those who came to know him, were converted unto the Lord.

I listened to the prayer of the Havelu Minister last night, to his pride that he was a student of Tēvita Tu'ipulotu. For we talk about our schooling, our achievements, but if it is asked, whom did we study under? And one answers, Dr. Moulton⁸, one needs ask no further, Dr. Wood⁹, again no further questions are necessary. And these young men at rest in these here grounds, Mōsese 'Atiola, Sione Fiusati, they took great pride in their teacher. And they are all laid to rest together here. If we believe in the talks among the spirits, ah ... what wonderful stories would we hear this nightfall! Many people came to know Christ, in Ha'apai - Pilolevu College, Taufa'āhu College, in Vava'u - Mailefih College, Siuilikutapu, the various districts, Tupou College.

We reminisce from Tupou College, what a bountiful farmer! We used to call him the Policeman. He was a man of plenty, and it was the pride of the college when Tēvita Tu'ipulotu stood up and conducted the choir. Everything moved, his whole body, his rhythm. These contemporary conductors, they can only grapple from behind his head. Forgive me, conductors, but such are the happy tidings of the day. And so for this day I believe, Fulivai, His Majesty's Priest, 'Aholoka and all of us, let us give praise to God, thanks be to God that he gave us an example of humility, of a true Christian life, of a father, a teacher, a man of the cloth - to live in our midst.

⁸ Dr. Moulton was the first principal of Tupou College when the school was set up in 1866

⁹ Dr. Wood was the Principal of Tupou College around 1924 to 1937

We offer our love to the widow, to Uheina and the children, Tu'ifua and Johnny Boy, for you were his life. Today we grieve for the parting. But we thank God that this parting is not for us to look back to any material treasures, but for us to look forward to the attainment of the land of salvation and everlasting life. May he rest with them all in eternal peace. Amen.

(Translated by 'Ilaiaane Mafikovi Taumoeftolau-Saafi)

Ko e Fakamālō

A MESSAGE OF THANKS OVER RADIO A3Z

Ki he Tangata'eiki Palesitani 'o e Siasi Uēsiliana Tau'atāina 'o Tongá, Rev. Sione 'Amanaki Havea, kau faifekeai, ngaahi akó mo e káinga lotú hono kotoa. Kia Hou'eiki, ngaahi Potungaué, mo e kau ifi 'a e Kolisi ko Tupoi. Ki he fāmili mo e káinga hono kotoa, ngaahi kaume'a mo e maheni kotoa.

'Oku mau fie fakahā heni ke mou mea 'i 'ēmau ongo 'i honga 'ia mo loto māfana mo'oni 'i he ngaahi tokoni kotoa pē ne mou fūi, ke fakabaa 'i ho'omou 'ofa mo e fie kaungā mamahi mo kimautolu, he peau ne hake 'o ne lomekina si'omau ki 'i 'api si 'i mo masivá, pea mole ai hono koloa tu 'u loto na'e taba peé, 'a Tēvita Tu'ipulotu Toutaiolēpō Taumoeftolau. Ko e mo'oni na'e lelu 'a e kafō, 'a e mamahi 'o e māvaé, he langotā 'a e kaungā fonongá. Fakamole mole mu'a bu fai fatongia ne ta'e kakato, he ko e potopoto 'a niu mui pē.

Ko e fakamālō ia mo e loto ongo 'i mo'oni 'a e ki 'i fāmili ni. Homau tu'a 'ofa 'eiki atu, mea Kakala Taumoeftolau mo e fāna'i mei Havelu.