

**MAFUTAGA FA'AFOUINA FAIFEAU MA A'OA'O TAUSI NUU**

**KOLISI FA'AFAIFEAU I MALUA - AOKUSO 2017**

**O LE MATAGALUEGA O LE TALA FA'ASOLOPITO O LE EKALESIA**

**“O LE TALA FA'ASOLOPITO O LE FA'AAOGAINA O ATA MA FA'ATUSA I  
TOTONU O TAPUAIGA KERISIANO”**

**1. Upu Tomua/Fa'atōmuaga.**

E muamua pea le viiga ma le fa'afetai i lo tatou Atua, ona o lona alofa ma lona agalelei ua mafai ai ona tatou toe feiloai fiafia i lenei foi tausaga, e ala i le mafutaga fa'afouina a lana 'aufaigaluega. O lea ou te fa'atalofa atu ai i le paia maualuga o lenei mafutaga i le sūsū o lau Susuga i le Ta'ita'i o le mafutaga o lenei aso, alalata'i le paia maualuga o Susuga i Fa'atonu, le nofo a Toeaina, Susuga i Fa'afeagaiga, ae tainane foi A'oa'o tausinu'u. Sūsū foi le Susuga i le Alii Pule ma Faiaoga o le Kolisi, fa'apea le Laumua. Malo le soifua maua, ma le lagi e mamā. Tālofa, Tālofa lava! Ae o le a tu'utu'u loloa le tautalaga.

E pei lava ona tau fa'ailo atu i le ulu tala, o le fa'amoemoe o lenei taumafaiga o le sa'ili'ili lea i le tala fa'asolopito o le fa'aaogaina o ata ma fa'atusa i totonu o tapuaiga mai i le amataga o le Lotu Kerisiano, seia oo mai i le taimi na vaeluaina ai le Ekalesia (1054). O nei sa'ili'iliga o le a fa'atalanoaina ai ni vaega tāua mo le pepa, ona ou te manatu, e le mafai e lenei pepa ona taofa'i ai le tele o le tamāoaiga o le tala fa'asolopito o lenei mataupu. O le fa'amoemoe lava o le toe tō manatu (revisit) o lea vaega tāua fa'a-le-tapuaiga, ina ia va'ava'ai po o i ai se aoga mo le ola tapuai o o tatou tagata lotu EFKS i le taimi nei, e pei ona aoga mo tagata Kerisiano i le amataga.

**2. O le Fa'aaogaina o Ata ma Fa'atusa i le Amataga o le Lotu Kerisiano (1<sup>st</sup> - 4<sup>th</sup> century).**

O le upu fa'atusa (icon<sup>1</sup>) e sau mai le upu Eleni *eikones*. O le uiga o le upu fa'atusa e fa'apea o ni ata po'o ni fa'atusa paia e fai ma sui vaaia (representation) o agelu, Keriso, o

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<sup>1</sup> The Webster dictionary describes an icon as an 'image'.

*Māria* le Taupou, ma isi tala o le Tusi Paia e pei o le fa'asatauroina o Iesu Keriso.<sup>2</sup> O nei ona po, o fa'atusa o lo'o tele ina fa'atatauina i tusitusiga o ata i luga o laupapa, aemaise i totonu o malumalu tapuai, ma e mafai foi ona fausia (made/created) i isi mea taugata.<sup>3</sup> O le fa'amoemoe lava o le fa'aaogaina o fa'atusa i totonu o tapuaiga mai le amataga, ina ia fesoasoani i le ola tapuai o tagata fa'atuatua. A le galuega o le tusi ata, o le taumafai lea e tapu'e ma fa'aailoa mai mea e le'i vaaia (invisible), i se mea ua mafai ona vaai tino i ai (divine reality) (Cairns 1996, 152).<sup>4</sup>

I le amataga o le Lotu Kerisiano, sa tele ina fa'aaoga e le 'au Kerisiano fa'aailoga e pei o le koluse (satauro), i'a, leoleo mamoe, le lupe, ma isi fa'aailoga latou te feso'ota'i ma fa'aailoa atu ai i isi tagata Kerisiano, o i latou foi o isi tagata fa'atuatua. O le isi auala lea sa fa'aaogaina e feso'ota'i ai fa'alilolilo (communicate secretly), ina ia puipuia i latou mai sauāga a le Mālō o Roma e pei ona maua mai i le Feagaiga Fou, aemaise i le tusi o Fa'aliga (Fa'aliga 5; 6). E o'o foi i tu'ugamau o tagata Kerisiano i lea vaitau, sa tusia ai ata fa'ataui i tala o le Tusi Paia. O lona uiga, sa fa'atāua ma fa'aaloalo tagata Kerisiano i ata ma fa'atusa mai lava i le amataga o le fa'atuatua fa'a-Kerisiano. E le'i faigofie ona talia lea faiga, ona o le popolega ina ne'i latou solia le tulafono o le Atua (Esoto 20:3-5) ma ta'ua ai i latou o tagata fa'apaupau (Buhler 2008).

### **3. O le Fa'aaogaina o Fa'atusa e Tagata Barbarians i Totonu o Tapuaiga Kerisiano (5<sup>th</sup>-7<sup>th</sup> century).**

Ia manatua foi o le toilalo ai o le Mālō o Roma i le seneturi e 5 na māfua ona o le osofa'iga malosī a tagata Barbarians. O le ofi mai la o nei tagata ma fa'atuina o latou Mālō, sa telē so latou sao i ni suiga i faiga o tapuaiga i totonu o le Lotu Kerisiano. O sē

<sup>2</sup> Michel Quenot says it well in his book, *The Icon: Window on the Kingdom*, an icon is "theology in imagery, the icon expresses through color what the Gospel proclaims in words".

<sup>3</sup> Icons could be crafted in all media, including marble, ivory, ceramic, gemstone, precious metal, enamel, textile, fresco, and mosaic.

<sup>4</sup> A legend passed down for nearly 2000 years describes the first icon. At the time when Christ was traveling to Jerusalem where He would experience the trial and crucifixion, King Abgar of Edessa sent for Jesus. Christ could not go to the King, so instead He sent a linen cloth on which He had dried His face. The story continues that the cloth carried to the King had an impression of Christ's face on it. The King's illness was healed when the cloth was taken to him. This first icon, "not made by human hands" (*Acheiropoieta*), began a tradition of portraying Christ and the saints in pictorial fashion (Benz, 1963). The entire town of Edessa treasured this first icon, that is the linen cloth with Christ's face imprinted on it. It was widely acknowledged throughout the East and still written about in the eighth century (Ouspensky, 1978).

tasi lava o sao o nei tagata o le fa'aaogaina lea o ata, fa'atusa ma fa'atagata i totonu o tapuaiga. O tapuaiga fa'apaupau a nei tagata, ae lei liliu e avea ma Kerisiano, sa o latou fa'aaogaina ai ata, fa'atusa ma fa'atagata, ma o le mafuaaga lea o lo latou talitonuga e tatau foi ona fa'aaogaina vaaiga ia (icons) ina ia mafai ona fa'aosofaia ai le ola tapuai o tagata (materialization of worship). O le mafuaaga lea o le fa'aaogaina ai o ia fa'atusa i totonu o tapuaiga a le Lotu Katoliko seia oo mai i nei aso (Cairns 1996, 152; Gonzalez 2010, 296-303).

O le tasi lea o sao a tagata Barbarians, o le fa'atāuaina lea o agelu, sāgato (saints) ma itutino ma isi tagata ua ta'ua o sāgato (relics). O le mafuaaga, ona o ia faiga sa o latou faia foi ia latou tapuaiga fa'apaupau. O a latou tapuaiga sa tapuai ai i lo latou toa manumanu (heroes). Sa talitonu foi latou o nei tagata o ni atua (semi gods: half human, half god). O le mafuaaga la lea sa o latou manatu ai, ua ālagātatau foi ona tapuai i sāgato ma tagata paia. O le tausaga e 590 (Second Council of Nicea), na talia ai loa le manatu e mafai ona tatalo le tagata i le Atua e ala atu i le tatalo i saints. E pei ona mātau mai, o se tasi lea o mafuaaga o le si'itia o tulaga o saints, po'o tagata paia i totonu o le Ekalesia i lea vaitau (Cairns 1996, 152; Fletcher 1999, 205-215).<sup>5</sup>

O le fa'aaogaina ai o ata, fa'atusa ma fa'atagata sa vave lava ona suia ai le faiga o tapuaiga, ma ua fa'aaogaina ai foi o se ala e fa'amatagofie ai totonu o Falesā. E ui lava sa taumafai Tamā o le Ekalesia e fa'aailoa le eseese o le fa'atāuaina o fa'atusa ma ata nei, ma le tapuai i le Atua, ae le'i mafai ai ona taofia le tapuai o tagata i fa'atusa. E o'o mai la i le vaitau lea o le seneturi 6, ua telē lava le suiga o le faiga o tapuaiga. Ua suia nei tapuaiga i ni faiga mamalu, felanulanuai, ma ua atili matilatila ai le tulaga o faifeau (clergy) mai tagata lotu. O le fa'atāuaina foi o sāgato na aga'i ai ina fa'atupulaia nisi o Aso<sup>6</sup> ua fa'atāuaina e le Ekalesia i lena vaitau (Cairns 1996, 153; Buhler 2008).

<sup>5</sup> O le ala lea o le faatupulaia o le fefaatauaiga o relics e pei o itutino o tagata paia, o nifo, lauulu, ponaivi sei tulou, ma isi.

<sup>6</sup> The Feast of Epiphany, which in the West celebrated the coming of the Magi to see Christ and in the East Christ's baptism, was also brought into to the calendar.

4. Nicea 787: Fono lona Fitu o le Ekalesia Aoao: Iconoclastic Controversey (8<sup>th</sup> - 11<sup>th</sup> century).

I le tausaga e 787, na fai ai le fono lona fitu o le Ekalesia i Nicea, lea sa toe talanoaina ai le fa'aogaina o fa'atusa ma ata i totonu o tapuaiga (Iconoclastic Controversy). Ua fa'aalia le lagona popole o nisi o Taitai o le Ekalesia i le tulaga o le fa'aaoga sēsē o ia fa'atusa ona ua amata ona tapuai ai tagata, aemaise foi, ua amata ona fa'aleagaina e nisi o tagata Kerisiano.<sup>7</sup> E o'o mai la i le seneturi e 8, ua tete'e nisi o Taitai fa'a-le-mālō, i le fa'aogaina o ata ma fa'atusa i totonu o tapuaiga. O se tasi mafuaaga ua manatu ai Taitai i le itu i Sasae e tataua ona fa'asāina fa'atusa i totonu o tapuaiga, ona o tu'uaiga a tagata Isalama i le 'au Kerisiano e fa'apea, o latou o ni tagata 'fa'apaupau' (Cairns 1996, 196-198; MacCulloch 2009, 321).

O le taitai i Constantinople i le itu i Sasae, o Constantine V i le tausaga e 754, sa ia fa'asāina le fa'aogaina o fa'atusa i totonu o tapuaiga. O lea na alia'e ai loa finauga i le vā o e lagolago, ma e tete'e. O i latou sa o latou tete'e i le fa'aogaina o fa'atusa ua ta'ua o 'iconoclasts'. O i latou sa lagolagoina le fa'aogaina o fa'atusa, ua ta'ua o 'iconodules' (Buhler 2008; Brown 2003, 391).

O la latou finauga e faapea: Afai o le Atua ua liutino tagata, ma o Iesu o le 'ata' (image) lava lea o le Atua, aisea la tatou te tete'e ai i le fa'aogaina o fa'atusa? O le Atua foi sa ia faia le tagata i lona fa'atusa. O lona uiga, e talia foi e le Atua le uiga o le fa'aogaina o ia vaaiga (Kenese 1:27). O nisi sa o latou fa'ailoa le tāua o le i ai o ata ma fa'atusa, e mafai ai ona iloa e tagata aoaoga o le Tusi Paia, aemaise lava i vaitau ia e le o iloa e le toatele o tagata faitau tusi.

O le fono lea i Nicea sa taumafai ai e fofō le fete'enaiga lea ma ua maua ai loa se i'uga. Ua fa'aeseeseina le tapuai moni i le Atua moni, ma le tapuai i fa'atusa. O le 'latria'<sup>8</sup> – o le tapuai lea i le Atua; a'o le 'dulia' – o le fa'aaloalo (worshipful veneration) lea e ave i

<sup>7</sup> Iconoclasm (730-842) was the destruction of religious images (images of the Holy Saints, Mary, and Jesus) is a central historical component during this quintessential time in the middle ages. The icons, or images, that have historically been used in worship since the beginning of the Christian tradition have now become a monumental issue for Byzantium.

<sup>8</sup> Latria; Latin word for supreme worship to God alone. Dulia; the reverence accorded to saints and angels.

ata ma fa'atusa. E toatele nisi sa o latou lē taliaina lea i'uga, aemaise lava le faigata ona manino i le eseese o le 'latria' ma le 'dulia' (Buhler 2008).<sup>9</sup>

I le tausaga e 842, na toe talia ai le fa'aaogaina o fa'atusa i tapuaiga i le itu i Sasae, e pei ona sa fa'aauiaina pea lava e le itu i Sisifo. O le toatele o Kerisiano i lea vaitau sa latou talia lava le fa'aaogaina o fa'atusa, e fa'aaloalo i ai, ae le o le tapuai i ai. O isi tagata ta'uta'ua sa suesueina le mataupu silisili i lea vaitau e pei o John Damascus, sa ia fa'apea ai,

Therefore I boldly draw an image of the invisible God, not as invisible, but as having become visible for our sakes by partaking of flesh and blood. I do not draw an image of the immortal Godhead, but I paint the image of God who became visible in the flesh, for it is impossible to make a representation of a spirit, how much more impossible is it to depict the God who gives life to spirit? (*Three Treatises on the Divine Images*, 15-16)

O le talitonuga o tagata Kerisiano i lea vaitau, o fa'atusa ma ata paia, o le isi faitotoa lea e mafai ona fa'asino ai le tagata i le Mālō o le Atua. E o'o mai i le tausaga e 1054,<sup>10</sup> ua avea lenei mataupu ma se tasi o mafuaaga o le vaeluaina ai le Ekalesia i le itu i Sasae (Orthodox Church) ma le itu i Sisifo (Roman Catholic Church).

## 5. O le Fa'aaogaina o Ata ma Fa'atusa mo le Taimi Nei (21<sup>st</sup> century).

E manino lava le tulafono i le tusi o le Esoto e 20:3-5<sup>11</sup> i le fa'aaogaina o fa'atusa, ma o le mau foi lea fa'a-le-Tusi Paia e manatu ai le toatele o tagata Kerisiano, e le tatau ona toe fa'aaogaina ni fa'atusa i totonu o tapuaiga. Ae peita'i, e pei ona tatou faitauina i le

<sup>9</sup> John Damascus (730-760): O ia lea na toe fa'atūaina le fa'aaogaina o ata ma fa'atusa. He explained that "an image was never of the same substance as its original, but merely imitated it. An icon's only significance is as a copy and reminder of the original." He went further to say that "To deny that any true icon could depict Christ, was in effect to deny the possibility of the incarnation". Although it was wrong to worship an icon, the presence of an icon of Christ could instruct and assist the believer in the worship of the true Christ. Therefore icons should be honoured and venerated in much the same way as the Bible or cross; even icons of Mary, apostles, saints and angels. Pictures themselves were no more than reminders to help the faithful give proper respect and reverence.

<sup>10</sup> The Great Schism of the Church in 1054 was caused due to many factors. One of the reasons as mentioned was due to the issue of the usage of icons during worship.

<sup>11</sup> Aua ne'i fai mo oe ni atua ese i o'u luma. Aua e te fai mo oe se tupua ua ta, po o se fa'atusa lava o se mea o i le lagi i luga, po o i le fanua i lalo, po o i le sami o i lalo o le fanua; aua e te ifo i ai, aua foi e te auauna i ai; auā o a'u o lou Alii lou Atua, o le Atua fuā, o lē taui atu i fanau le amioletonu a o latou mātua, e oo i le tupulaga e tolu ma le fa o e 'ino'ino mai ia te au; (*Tusi Paia*, Esoto 20:3-5).

tala fa'asolopito o le fa'aaogaina o ata ma fa'atusa i totonu o tapuaiga ma malumalu tapua'i, o se mataupu ua leva ma lē faigofie mai le amataga. A'o le fesili, o i ai se aoga o ata ma fa'atusa mo le ola tapua'i o o tatou tagata lotu i lenei vaitaimi?

E pei ona mātauina i lenei tala fa'asolopito, sa lelei lava le fa'amoemoe na mafua ai ona fa'aaogaina ai fa'atusa i le amataga o le Lotu ma le fa'atuatua Kerisiano. **Muamua**, sa fa'aaogaina e fai ma auala e feso'ota'i ai tagata Kerisiano; lona **lua**, e fesoasoani foi i le ola tapuai o le tagata fa'atuatua i le Atua ma fa'amatala ai nisi o tala o le Tusi Paia e toe fa'amanatu ai fitā ma faigata sa feagai ai ma augā Tamā ma toa o le tala lelei; **tolu**, sa fafagu foi i le ola fa'a-le-Agaga o isi tagata Kerisiano, ma avea foi ma feso'otaiga o le tagata ma le Atua. E ui a sa feeseesea'i ma vevesi le Ekalesia i nisi o taimi, a'o le manatu vaivai o le faipepa, o se vaega tāua lea e ona fesoasoani ai, e le gata i le fa'amatagofieina o malumalu tapuai, ae faapea foi i le itu fa'a-le-Agaga o le tagata fa'atuatua. Fai mai se tasi o tagata lauiloa o le mataupu silisili e faapea,

...old customs, and ways of thinking, cannot simply apply to the new way of life. He says if the one who make it, does so from a pure heart, it can inspire virtue and lead to salvation (*Second Treatise on Divine Images*, 67).

A well known Chinese proverb goes, "A picture is worth a thousand words".

### Upu Fa'ai'u

E pei ona fai atu i le taimi ua sola, o se taumafaiga vaivai lava o le pepa i lenei aso, o le toe tō manatu lea o le isi vaega tāua o le ola tapuai o tagata Kerisiano, e ala i le fa'aaogaina o ata ma fa'atusa i totonu o tapuaiga, e mafai ai ona fesoasoani ma fafagu le ola tapuai o le tagata fa'atuatua. Ae avea ia lenei avanoa e fa'afetai ai i lau susuga i le ta'ita'i, fa'apea le mamalu o le mafutaga mo le avanoa. Malo le onosa'i. Afai foi ua i ai se pati ua sala po'o se gagana ua le tau tamali'i i la tou fa'afofoga ma le silasila, fa'amagalo le auauna vaivai. Ia manuia tele le mafutaga i le fa'atasi mai o le Atua.... Soifua.

*Panama Hector Pouono*

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