

**“O SE MATAUPU SILISILI MO LE TAGATA UA GASEGASE LE MAFALUEGA: A
THEOLOGY FOR THE MENTALLY ILL PERSON.”**

Faatomuaga

E muamua ona ou faatalofa atu i lau Susuga i le Taitai, Susū i outou Susuga i Toeaina, tai nane le paia maua i le Aufagaluega a le Atua ua mafai ona tatou mafuta i leni itula. Malo le soifua, ma le lagi e mamā.

O le faamoemoe maua o leni pepa ia faatupu manatu, auā lo tatou feagai ai ma le tautuaina o le finagalo o le Atua i Lana feau ma Lana galuega. A o le fa'aleleina, fa'alauteleina ma fa'aotoaina, e faalagolago lava i lo outou fa'asoa ma fesoasoani fa'a-Tamā, i le faatasi mai o le Agaga o le Atua i so tatou vaivai ma fa'atauva'a.

O le ulutala o leni pepa: “O se mataupu silisili mo le tagata ua gasegase le mafaluega: *A theology for the mentally ill person.*” O mafuaaga ua ou filifilia ai leni mataupu:

- (1) E talitonu e telē lona aoga mo tatou ua avea ma taitai o le Ekalesia. Auā e le toe fesiligia i Samoa nei, ma atunu'u i fafo, le avea ma faafitauli ogaoga le toatele o tagata ua feagai ma leni ma'i - o le gasegase o le mafaluega.¹ O se ma'i e le gata e aafia ai le tagata lea ua gasegase lona mafaluega, ae e faapena ona aafia ai lona aiga, lona nu'u, lana aulotu, le Aufagaluega a le Atua, atoa ma lona siosiomaga i totonu o le sosaiete o loo soifua ma ola ai.
- (2) O le tasi o itu-aiga metotia fa'a-mataupu silisili [theological method] o loo fa'atauaina i leni vaitau o le Transcendental method poo le Autobiographical approach.² O lea itu-aiga faiga, e faatalanoa ai e le tagata faatuatua lona soifua fesootai i le Atua, ina ia fausia ai ni mafauaga fa'a-mataupu silisili.³

¹ "Mental Disorders: Fact Sheet," (World Health Organisation, 2017). There are many different mental disorders. The burden of mental disorders continue to grow worldwide, impacting on all areas of people's lives. An estimated 300 million people worldwide are affected by Depression. More women than men are affected by Depression. About 60 million people worldwide are believed to be affected with Bipolar Affective Disorder. Schizophrenia is believed to affect 21 million people worldwide, and Dementia about 47.5 million people worldwide are affected. Stress, genetics, perinatal infections, and environmental hazards are believed to be contributing factors to mental disorders.

² Stephen Bevans, *Models of Contextual Theology* (London: SCM Press, 2001), 103-116. Bevans uses the term 'Transcendental Model' to describe the method which I am using here, which is to highlight the relevance of my personal faith journey to articulating theology. He also calls it the 'subjective model'. Jung Young Lee, *Marginality: The Key to Multicultural Theology* (Minneapolis: Fortress Press, 1995). Lee also uses a similar method but calls it an Autobiographical Approach. Lee is an American Korean, and uses this method to highlight the uniqueness of his experience as a migrant to the United States to the theology of Marginalisation that reflects this life experience. For similar approaches in theology see, Sang Hyun Lee, *From a Liminal Place: An Asian American Theology* (Minneapolis: Fortress Press, 2010); Jung Young Lee and Peter C. Phan, *Journeys at the Margin: Toward an Autobiographical Theology in American-Asian Perspective* (Collegeville, Minnesota: Liturgical Press, 1999); Sallie McFague, *Metaphorical Theology: Models of God in Religious*

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- (3) O le talitonuga maua, o loo i ai se vai fofō, ma se faatupu faamoemoe e maua mai mafaua fa'a-matupu silisili, mo e o loo feagai ma le ma'i o le gasegase o le mafaua.

E le na'o tasi se ma'i ua ta'ua, o le gasegase o le mafaua! [*There is not just one mental illness!*]

E pei ona tuina atu i le itulau muamua o leni pepa, e fa vaega tetele ua vaevaeina ai ma'i ua ta'ua o gasegase o le mafaua. O le 'Depression',⁴ 'Bi-Polar Disorder',⁵ 'Schizophrenia',⁶ 'Dementia',⁷ e tusa ma faamauga a le WHO. E talitonu ua na'o ni 'oto'otoga o gasegase ia e mafai ona faailoa atu, ae o loo i alii ma tamaitai foma'i, le atoaga o le silafia ma le iloa e tusa ma le ma'io lelei o eseese o ma'i taitasi. Tau ina ia faatauina e leni pepa, le tatou nofo malamalama i le i ai o itu-aiga eseese o gasegase o le mafaua. O le mea foi lea, e faateete lava ai se talanoa i lea matupu i sana aotelega, ae tau ina ia ou faasoa atu e tusa ma la'u feagai ai ma le vaega lea ua ta'ua o le 'Bi-Polar Disorder'.

Language / Sallie Mcfague (Philadelphia : Fortress Press, c1982, 1982); *Models of God: Theology for an Ecological, Nuclear Age* (Philadelphia: Fortress Press, 1987).;

³ I was diagnosed with Bi-Polar Disorder in 1994, and after many relapses, I have resolved that I remain well when I am taking medication, and have my family and people around me who are aware of my illness. This paper is built upon how I navigated my faith through my experiences with mental illness. For further details see, Imoa Setefano and Amelia Setefano, "What Does It Mean to Be Well? A Pastor and His Wife's Journey with Bipolar Disorder/Manic Depression," *Stimulus* 22, no. 3 (2015).

⁴ Depression is characterized by sadness, loss of interest or pleasure, feelings of guilt or low self-worth, disturbed sleep or appetite, tiredness, and poor concentration. Sufferers may also have multiple physical complaints with no apparent physical cause. Depression can be long lasting or recurrent, substantially impairing people's ability to function at work or school and to cope with daily life. At its most severe, depression can lead to suicide.

⁵ Bi-Polar Disorder typically consists of both manic and depressive episodes separated by periods of normal mood. Manic episodes involve elevated or irritable mood, over activity, pressure of speech, inflated self-esteem and a decreased need for sleep. People who have manic attacks but do not experience depressive episodes are also classified as having bipolar disorder.

⁶ Psychoses, including schizophrenia, are characterized by distortions in thinking, perception, emotions, language, sense of self and behaviour. Common psychotic experiences include hallucinations (hearing, seeing or feeling things that are not there) and delusions (fixed false beliefs or suspicions that are firmly held even when there is evidence to the contrary). The disorder can make it difficult for people affected to work or study normally.

⁷ Dementia is usually of a chronic or progressive nature in which there is deterioration in cognitive function (i.e. the ability to process thought) beyond what might be expected from normal ageing. It affects memory, thinking, orientation, comprehension, calculation, learning capacity, language, and judgement.

The impairment in cognitive function is commonly accompanied, and occasionally preceded, by deterioration in emotional control, social behaviour, or motivation.

E lē iloa e le tagata ma'i, ua gasegase lona mafaufau! [A mentally ill person doesn't know they are unwell!]

E talitonu, e faigofie ona tatou lagonaina le oo mai o le vaivai i le tino, poo le ma'i, pe a mafaufau ane i āuga o ma'i masani i le soifua ma le ola. A niniva le ulu, e saili i le fuala'au, le fofō i le lau ti, poo sina malologa pu'upu'u, ina ia maua ai sina to'amalie. A maua luga foi le suka, poo le toto, ua iai foi fuala'au, ma metotia ua uma ona saunia e foma'i, e fesoasoani i le toe faapaleni ina o ia fuaitau tāua, auā le maloloina lelei o tagata e maua i ia gasegase. Ae, e i ai le taofi, e le faapena le ma'i lea o le gasegase o le mafaufau.

I le uluai taimi na ou faaalua ai uiga o lea ma'i sa ou lē lagonaina le taumafai o tagata e faafilemu ia te a'u. Ua mafai ona ou ala faasoloatoa i le ao ma le po, ma ua faapena ona i ai le mafaufau ia te a'u, o loo i ai le malosi ou te gafatia ai le tele o gaioiga, e aunoa ma se malologa. Sa faigata foi ona ou taliaina ni fautuaga mai nisi, auā ua ma tele i le finau vale, ma le fia manumalo i soo se mataupu ua talanoa ai isi tagata. Na o'o foi i le tulaga na tagofia ai le ta'avale afi, e aunoa ma se faateetega i le tulaga o isi taavale, ma le saosaoa e tataua ona tausisi i ai, e tusa ma le tulafono. O ia āuga, atoa ma isi, e matua manino ai lo'u taofi e lē iloa e le tagata ma'i le gasegase o lona mafaufau.

Aisea ua maua ai a'u i lea ma'i? [Why me?]

O le tasi lea o fesili na tu'ufesili ai le mafaufau ina ua faatoa fetu'ai ma lea ma'i. Aisea le mea ua maua ai a'u i lea ma'i? Sa ou taumafai lava e usitai i o'u matua, ma to'aga i tofiga ma vaega sa pei ona galue ai i totonu o le lotu ma le Ekalesia. Sa ou finau malosi foi i le aoga, taaloga ma so'o se galuega fai, ina ia ou maua le sini o le faamoemoe, o le manumalo ma le faaeaina! Na taua ia te a'u lo'u aiga, lo'u tapuaiga, ma lo'u Atua. Ae, o lea ua o'o mai ia ma'i faapea?!

Atonu, o le isi vaega o lea tu'ufesili, o le tumu o le lotu ma le mafaufau i le maasiasi poo le lotu matamuli [self-stigma, shame]. Auā sa ou faapea i lo'u mafaufau, e tasi lava le upu e ave e tagata Samoa i e ua fa'aletonu o latou mafaufau: o le vale! O le tagata ua pā le poto, po'o ua ova le fia-poto! Atonu, sa i ai foi nisi ua faapea, o le tama ua fasia! Ua maua i le ma'i Samoa! Ua ulutino ai temoni, ina ua fealua'i i le ao ma le po, ma ua lē malolo! O se agasala o ai ua ma'i ai le tama? O lona tamā, po'o lona tinā, po'o o se faamalaia ua i luga o lona lava aiga?

O fea o i ai le Atua? [Where is God?]

Mo a'u le tagata ma'i, o le fesili lona lua lea na sosoo mai i le mafaufau. O fea o i ai le Atua? Ina ua ou ala mai i le uluai taimi na ave ai a'u i le Falema'i o vale [Mental ward], ua matua lagona lava iina le fefe ma le mata'u. Ua ou le iloa le nofoaga ua ou oo i ai. Ua ou le manatua foi ni mea na tutupu ua mafua ai ona ou oo ai i lea nofoaga. Pau o le lagona, ua fesilisili le mafaufau ma le lotu i le Atua. Sa faafaiileleina le ola faaleagaga ina ia talitonu e i ai le Atua i mea uma, ae peitai e foliga mai, ua tuulafoaiina a'u e le Atua! O le tino foi, faatoa lagona le vaivai, ina ua mafai ona malolo i fuala'au mai le foma'i. E faitau masina le

taimi sa feagai ai ma fomai i totonu o lea nofoaga, le 'Fale o vale!' ina ia toe maua le malosi e toe mafai ai ona foi i le aiga. O se taimi na matua lagonaina ai le taua o matua, o aiga, o le aulotu, atoa ma uo ma e masani, sa asiasi atu, ma mafuta atu, e tau amo faatasi le avega. O iina foi na mautinoa ai le auai o le Atua, ina ua lagonaina le loto maulalo i ona luma.

O le Alii sa tuulafoaiina ma le Atua sa faasatauroina! [*The Lord who was forsaken, and God who was crucified!*]

E tele lava isi feau e mafai ona tatou aumaia mai le Satauro, e pei ona faaliliuina e nisi o le au suesue i futia ua mavae,⁸ ae ua ou manatu e faaoga ni mafaufauga mai le alii o Matini Luteru, o se tasi o auga-Tamā o le Ekalesia, na toe fuataiina le mataupu silisili o le Ekalesia [Reformer], o lea na afua mai foi le tatou talitonuga Faapotopotoga. O le talitonuga, e fesootai lelei ma le faamoemoe o lenei pepa. I le manatu o Matini Luteru, e lua lava feau manino o le Satauro:⁹

- (1) E faamasinoina muamua e le Atua le tagata agasala, ona faaolaina ai lea o ia. O lona uiga, e ao ona faamaualaloina muamua e le Atua le tagata agasala, ma lagonaina lona loto maulalo [*humility*] i luma o le Atua, ona mafai loa ona faaolaina e le Atua. [*God condemns before he saves...the experience of suffering and despair is the true teacher, not abstract speculation...and suffering is to be preferred to works. Humility therefore plays a crucial role in salvation*].
- (2) Na filifilia e le Atua le Satauro, na te faaali mai ai lona natura moni, e ala i le loto maulalo, le vaivai, o tiga ma puapuagatia. Ua na o le Satauro tatou te iloa moni ai le Atua. E moni, ua natia e le Atua lona mamalu, lona mata'isau, ma lona amiotonu i tua atu o le natura fa'aletagata o Keriso, i ona tiga, ma ona puapuaga. O le mea lea e le mafai ai e le tagata ona iloa le Atua e ala i le potu [*natural wisdom*] poo le malamalama [*reason*], ae ua na o le faatuatua [*faith alone*].

⁸ Tertullian, Anselm and Aquinas are surveyed by Tomlin as the forerunners in the western theological tradition who contributed to a theology of the Cross. Tertullian was the first major theologian to speak of the 'Deus crucifixus' [God crucified]. However, he doesn't develop it further, but just used the phrase rhetorically in response to Marcion who believed that God was unmoved by anger or passion of any form. Tertullian believed that God did feel anger, love, etc, but just not in the same way that humans do, because He is not affected negatively by such emotions. However, Tertullian attributes God's suffering on the Cross, exclusively to his human side, and so he sees the Cross as offering nothing on the side of revealing God's divinity. Anselm was the most influential, but limited his definition of the Cross as primarily functioning as "satisfaction for sin...The cross is the means by which Christ pays to God on behalf of humankind the satisfaction due to him after sin. It effects the restoration of the original relationship with God." Anselm also comments on the hiddenness of God in the Cross, but gives it no theological significance. Aquinas also sees the "fittingness" of the Cross, but like Anselm doesn't see any revelatory power in it. Luther, on the other hand sees the Cross as the "proper" way in which God has chosen to reveal his nature. See Graham Tomlin, *The Power of the Cross: Theology and the Death of Christ in Paul, Luther and Pascal*. (Eugene, Origen: Wipf and Stock Publishers, 1999), 119-126.

⁹ Ibid., 116.

E mafai foi ona faapea, o le maliu matagā o Keriso i le Satauro, o le faaaliga manino lea [revelation] i le Atua, ma o tiga ma puapuaga e feagai ma le tagata agasala, o auala ia o le Atua e tapenaina ai ia mo le taliaina o lona alofa tunoa. E tusa ma le talitonuga a Luteru, o mea le aoga ma faatauvaā i le silasila o le lalolagi, o mea ia e taua i le Atua.¹⁰ O le mau lava a Luteru, o le Atua lava ia na faasatauroina [God was Crucified!], e pei ona lagolagoina foi e nisi o le au su'esu'e i o latou foi tusitusiga.¹¹

O le faamomoe ola o le Satauro ma ona puapuaga! [The Living Hope of the Cross and its sufferings!]

E tusa ma mafaufauga fa'a-mataupu silisili a Matini Luteru e pei ona taumafai e faailoa atu, e manino ai o le Satauro, e ui e foliga mai e matagā, ae o le auala lava lea na faailoa mai ai e le Atua lona natura moni. O le natura e mafai ona tatou malamalama i ai, pe afai ua tapenaina e le Atua o tatou loto, ma agaga, ina ia tatou taliaina ma le loto maulalo lona faaolataga mo i tatou, e ala i puapuaga, ma tiga o le olaga nei. E le o ni tiga, ma ni puapuaga ua nofo lava le tagata ma fai, ae o le feagai lava o le tagata agasala, ma le tauiviga, ina ia manumalo mai faaososoga e tele o i lenei lalolagi.

Mo le tagata ua gasegase le mafaufau, ua ou maua foi le olioli ma le fiafia i totonu o tiga ma puapuaga o le ma'i, auā ua ou mautinoa o puapuaga ia o loo atili tapenaina ai lo'u tagata faatauvaā, ina ia ou lagona pea le loto maulalo, ma le agamalu e ala i lona valaauina o le ola, e avea ma ana auauna i Lana feau, ma Lana galuega. E faatupu faamoemoe le Satauro mo a'u le tagata ua fa'aletonu le mafaufau, auā ua ou iloa e pei ona faaolaina e le Atua lona Alo e ala i le Toetu, e faapena ona i ai le taimi e atofaina, e toe maua ai le malosī e faaauau ai faiva ma tiute o loo faaaogaina ai le ola. O se faamanatu taua foi mo tagata uma o feagai ma gasegase o le mafaufau, o le Atua lava e toatasi, o le Atua na faasatauroina, na te laveaiina i tatou mai o tatou tiga uma, pe afai tatou te tutumau i le loto maulalo, le loto onosai, le loto faatalitali i luma o le Atua, e le aunoa.

¹⁰ 1 Korinito 1:18-25, 27-29. E i ai le taofi, e le mamao mafaufauga a Matini Luteru, ma le apoapoiga a le Aposetolo o Paulo i lana uluai tusi i le Ekalesia i Korinito i le mataupu o le Satauro o Keriso.

¹¹ See Jurgen Moltmann, *The Crucified God*, trans. R. A. Wilson and John Bowden (London: SCM Press, 1976), 201-233. Jurgen Moltmann wrote after the horrors of the concentration camps, and developed Luther's theology of the cross, as a doctrine of "the crucified God." He believed that Luther advocated for a unity in Christ and God that was not only in revelation but was already present in their very being. This means that Jesus' forsakenness is a God-forsakenness! He comes to the defence of God in the face of the sufferings of the Jews, and says that it is the "suffering God in the suffering of Christ and which cries out with the God-forsaken God, 'My God, why have you forsaken me?'" This means that "God's being is in suffering, and the suffering is in God's being itself, because God is love." In other words, the Cross for Moltmann, also revealed God's true nature of love, which stands in solidarity with human suffering. Such theological thinking was a precursor for the Liberation theologies who sought to side with the poor and oppressed of society. See also, Elizabeth A. Johnson, *Quest for the Living God* (New York: Continuum, 2007), 53-54.; Douglas John Hall, "The Theology of the Cross: A Usable Past," *Seminary Ridge Review* 8, no. 2 (2006).

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Upu Faaiu

E lagona le vaivai fa'aletagata, ma le faatauva'a pe a mae'a se taumafaiga, e le i maea lelei ona auiliiliina ona tulaga uma. Ae, e talitonu, e pei ona talanoa atu i le amataga o lenei pepa, ua na o se amataga, po o se manatu faatupu manatu, auā se fesootaiiga, ma se fesoasoani a ni mafauauga fa'a-mataupu silisili mo e o loo feagai ma le ma'i, o le gasegase o le mafaufau. O le upu moni, e le o se gasegase e fo'ia gofie, ma e le tāgatasi foi ni auala e mafai ai ona tatou faaaogaina, e fesoasoani ai i o tatou tagata. Ae e talitonu, afai e mautu le tatou faavae mataupu silisili i le Atua ma lona alofa tunoa, e pei ona faaalia i le soifua, maliu, ma toetu manumalo o lona Alo Pele o Iesu Keriso, ua manino foi le tagata faatuatua i le auai, ma le finagalo alofa o le Atua mo lona soifua, i tua atu o ona gasegase, nei, ma seia oo i le faavavau...Ia manuia le mafutaga...Soifua, ona o Iesu!

Imoamaua Setefano F.S.

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