

***MAOTA TAUAVE: A CULTURAL HINDRANCE IN THE  
MINISTRY OF THE CONGREGATIONAL CHRISTIAN  
CHURCH SAMOA (CCCS), AUSTRALIA -  
A CASE STUDY IN CCCS LIVERPOOL, SYDNEY  
AUSTRALIA***

A Thesis Presented to the  
Faculty of Malua Theological College  
Apia

In Partial Fulfilment of the  
Requirements for the Degree of  
Bachelor of Theology

by

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August 2016

## ABSTRACT

This study is an evaluation of the impact of the '*maota tau'ave*' and its application to the ministry, leadership and governance of the Congregational Christian Church Samoa (CCCS), Liverpool Sydney Australia. The Samoan concept '*maota tauave*' has been an issue in the growth and development of the congregation for years in Sydney. Some people thought that it is a benefit to the church while others thought otherwise especially with regards to the leadership of the congregation. Thus, this study argues that *maota tauave* is a hindrance to the ministry, leadership, and governance of the Congregational Christian Church Samoa in Sydney, Australia despite very minimum benefits it can rarely produce. That being the hypothesis of this research, the CCCS church, therefore, must not use it at all despite its low potential to produce relatively small benefit, which are basically associated to the minority of the congregation. The Samoan CCCS church in Liverpool, Sydney, Australia is used as a case study in this research paper.

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## DEDICATION

This thesis is dedicated to the memory of my late father Tupai Apaola Tea Lama, whose dream before he died was for me to be in Malua Theological College.

To my dearest mother Fuaifalefouoleaigasato'oalā Tupai Apaola Tea, for being there for me in times when I am down and tested.

To all my families, relatives and friends, your prayers and support gave us courage to continue this mission.

To Rev Faatamalii and Tagiilima Tanielu and EFKS Liverpool, Rev Lafolafo and Luisa Amituanai and EFKS Sa'asa'ai, Rev Amosa and Sinefu Reupena and EFKS Vaimoso, your continuing prayers and support has given us comfort and joy in our hearts to make this dream a reality.

To my wife, Tamara Nu'uuaea Apaola, thank you for challenging me to complete this task. To my lovely kids, Jade, Lynette, Ruahine-Jane, Kenneth, Clement Situlia, Maryam, and Razelma Daisy Ruta, thank you for your silent support which has taken us through the tough times in our journey of faith, and that God's name be praised!

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## Acknowledgments

This project would not be completed without the relentless assistances from my supervisor, Rev. Dr Fa'alepō Aveau Tuisuga-le-taua. I would like to take this opportunity to acknowledge and thank you for sharing your knowledge and expertise in seeing this thesis paper from the beginning to the end. I am indebted with sincere gratitude for your prayers and support throughout the duration of this research. I would also like to acknowledge our spiritual parents here in Malua, Rev Olive and Maria Tuipolua Samuelu, and our *auaiga* for your prayers and support. Thank you for words of encouragement, advice and help every time when I need. I would also like to thank the dedicated Faculty of Pastoral Theology in Malua Theological College, Rev Dr Fa'alepō Tuisuga, Rev Dr Tavita Maliko and Rev Reupena Maulolo for your contributions to this research. May God continue to bless you all and your families, with all duties and services to Malua Theological College, and also to the Congregational Christian Church of Samoa.

To the Principal Rev. Maafala Limā, Vice Principal Rev. Alesana Eteuati and Faculty of Malua Theological College *faafetai* tele for all the words of wisdom and encouragement. I would also like to acknowledge the prayers and support of my Church, the CCCS Liverpool, Sydney Australia. *Faafetai tele* to Rev Faatamalii Tanielu, Sasalu Matavao, Fiu Tu'ipala, Sitagata Sefulu, Loli Fauena, Lealali Savali Leapai and all members of the Liverpool CCCS, for your contributions to this thesis paper.

*Faafetai, faafetai tele lava* and God bless you all.

# Introduction

## 1.1 Introduction

While the church is grappling with vigorous changes in our society and community at large, it also has to focus vigilantly on its ministry foundations of mission, and to look into different approaches to such mission in order for the faithful Christians to understand it deeply and to live according to the will of God so that their immediate spiritual needs within their respective contexts are met with sincerity.

### (i) Thesis Statement:

The aim of this paper is to investigate into the impact of the use and involvement of the '*maota tau'ave*'<sup>1</sup> of the '*fa'a-matai*'<sup>2</sup> system in the operations of CCCS<sup>3</sup> Liverpool church in Sydney Australia. The **leadership** and **governance** by the *fa'a-matai* within the ministry of the church have caused serious debates and conflicts amongst church members. Thus, some church adherents are questioning the viability of the involvement and influence of the *fa'amatai* system in general, in the corporal activities of the church in contexts like Australia and New Zealand.

### (ii) Rationale

Why this study? While being an active member of the CCCS Liverpool in the last six years, the role of the *fa'a-matai* in the leadership and governing ministry of the church has always been problematic. Samoan *matais* have been the dominant voice of the congregation other than the *faiifeau* (church minister) in probably all aspects of the

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<sup>1</sup> *Maota tau'ave* - is fully explained in Chapter One.

<sup>2</sup> *Faa-matai* connotes the way the Samoan chiefs' system operates in the cultural and social fabrics of Samoan village settings.

<sup>3</sup> Congregational Christian Church of Samoa.



life of the church. There seems to have been a ‘culture’ of *matai*<sup>4</sup> competition, each vying to lead all matters of the church unless the *faiifeau* took the initiative to stop them at times and took up the responsibility at hand. This ‘culture’ and attitude of the *matai* towards church leadership have caused serious debates, and sadly some divisions among church members from time to time. In fact the *faiifeau* sometimes has the propensity of trusting this *fa’a-matai* attitude perhaps due to his respect and honouring the *fa’a-matai* as being part of church life of the congregation. Unfortunately, divisions among church members have been emerged and thereby led to some church members leaving the congregation for good because they are unsatisfied with how the *fa’a-matai* tows the line of leadership in the church. Thus, I have decided to take up this problematic part of church life to investigate whether or not this ‘*maota tau’ave*’, could be a benefit or hindrance to the growth and development of the CCCS Liverpool church. An added question that springs to mind is that, could both co-exist in the life of the church? This and many other related burning issues will be dealt with in later chapters.

### (iii) **Methodology**

The combination of qualitative and quantitative investigations using the CCCS Liverpool congregation as a case study and a focus group has been the predominant research methods used. The qualitative information was from interviews of the selected members including reverend ministers, Samoan chiefs, lay preachers, deacons, women and youth members. The quantitative data deduced from questionnaires and survey of the congregation in question. Literature review is basically a reading consultation of

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<sup>4</sup> A *matai* is a Samoan chief. There are two main types of *matai*, the *alii* (high chief) and *tulafale* (talking chief or orator). A *matai* could be a matured male or a matured female who has gained the trust and confidence of a family to lead and be a cultural trustee for one’s family lands and properties. Both *ali’i* and *tulafale* have their respective places and roles to play in village protocol and occasionally in the national setting.

primary and secondary sources including books, articles, and other relevant written materials in the public domain. My personal experience as an insider also played an important role in interpreting the situation in question objectively and as well as the general data collected. In saying that, I am also conscious of the fact that a sense of objectivity is vital in this research.

#### **(iv) Scope of Research**

The research is predominantly focused on the CCCS Liverpool in Sydney. Other pertinent information is collected from the various primary sources through personal interviews with the identified research participants, as well as both formal and informal conversations with other relevant identified participants. Interviews were carried out with multiple levels of interviewees who have had experiences and knowledge about the Samoan culture. Some *fai'feau* from CCCS in Samoa and Australia were also interviewed together with some church members.

#### **(v) Limitations**

One cannot deny the limitations of this research paper. It concentrated only on the CCCS Liverpool in Sydney; and on the CCCS members only – thus excluding other denominations and how they have used the *maota tau'ave* concept in their church cultural dynamics. Moreover, personal interviews are limited to only specific identified participants such as Rev Faatamalii Tanielu,<sup>5</sup> Loli Fauena Leilua,<sup>6</sup> Sasalu Matavao,<sup>7</sup>

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<sup>5</sup> Rev Faatamalii T, Personal Interview: Church minister for CCCS Liverpool, January 6 2016.

<sup>6</sup> Loli Fauena L, Personal Interview: *A Tiakono Toeaina*, serving the Matagaluega Sydney for 20 years. The Elder Deacons shall provide strong support to Elder-Ministers and ministers within his own district, also provide necessary assistance and support to his colleagues and the Church so that their duties and services to the Church are performed honestly (CCCS Constitution, p. 42), January 7<sup>th</sup> 2016.

<sup>7</sup> Sasalu M, Personal Interview: An original member and a deacon of CCCS Liverpool, January 8 2016.

Sitagata Sefulu,<sup>8</sup> Fiu Tuipala,<sup>9</sup> Lealali Savali Leapai,<sup>10</sup> a few others due to time constraints and the word limit for this exercise.

(vi) **Thesis outline**

The thesis is divided into three chapters. **Chapter One** contains the introduction to the study; and discusses and presents the background information relating to the Samoan culture and the notion of '*maota tau'ave*'. **Chapter Two** focuses on the application of the *maota tau'ave* in the ministry of CCCS Liverpool, their religious life world, and the social and political influences impacting on the life of the congregation. **Chapter Three** discusses the collation and analysis of data collected from the field research, and my interpretation of the data. The thesis ends with a **Conclusion** to the whole study with some recommendations.

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<sup>8</sup> Sitagata S, Personal Interview: A Lay Preacher and a high chief of CCCS Liverpool, January 11 2016.

<sup>9</sup> Fiu T, Personal Interview: A Deacon and the secretary of CCCS Liverpool, January 12 2016.

<sup>10</sup> Lealali Savali L, Personal Interview: A female deacon, serving CCCS for more than 30 years in Sydney, January 14 2016.

# Chapter 1

## Background and Literature Review

### Introduction

In this Chapter, I shall be discussing the meanings and significance of *maota tau'ave* and the *faa-matai* system in Samoa. I will also look at the changes that have taken place ever since the CCCS Liverpool was first set up. Furthermore, a discussion of some biblical passages that are relevant to this project will also be included in this Chapter.

#### 1.1 *Maota Tau'ave* and the *Faa-matai* System

'*Maota*' means house (*fale*) or residence of a high chief.<sup>1</sup> The '*maota*' should be built on the place called *malae* (special place or land), already appointed for the high chief and also have a name. The name is very important because wherever the high chief goes, the name of his land is acknowledged by people as a respectful way to address him in cultural and church settings. '*Tau'ave*' means 'to carry', 'to take on or bear'.<sup>2</sup> So *tau'ave* means to continue on carrying or taking on something wherever one goes.

*Maota tau'ave* therefore literally means, the high chief's house title, the name of the land on which it is situated, and its cultural status, were to be transmitted or transferred with care to wherever a chief goes because its cultural values and etiquette are important to the chief, his/her family, the village and district. Thus a *maota tau'ave*

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<sup>1</sup> G. B. Milner, *Samoan Dictionary: Samoan - English, English - Samoan* (Auckland: Pasifika Press, 1960), p. 132.

<sup>2</sup> Milner, *Samoan Dictionary*, p. 245.

had to be properly appropriated with utmost respect. This is the way the Samoans think of their culture, something which they are proud of to take with them wherever they go. Dr Fa'alepo Tuisuga stated in his thesis, that, "The *fa'a-samoa* or the Samoan life way, within which there is a *fa'a-matai* or the Samoan chiefly-system, which traditionally controls and determines the past, present, and the future of Samoan society."<sup>3</sup>

The tightly knitted arrangement of society in Samoa reflects the urgent need for law and order, the continuous concern and responsibility to ensure everyone pulls the line of life and is not allowed to drift out the proper codes of living of a society, and face disciplinary measures.<sup>4</sup> The classification and the hierarchy of the village council are more applicable in the Samoan context because everyone is aware of this type of culture and they live by it every day. However, when trying to apply it in different societies, it can be a different story. For Leulu Felise Va'a, he asserts that "In Samoa the basis for the co-operation between Church and culture lies in the authority of the chiefs but in Australia the situation is radically different."<sup>5</sup> In other words, in Australia, there are no villages with their appropriate power structures, and Church members come from different villages back in Samoa. Therefore, the best way that they can achieve membership co-operation is by operating on the basis of a political philosophy of equality for all, regardless of social class. Equal treatment should be given to an elderly chief and untitled deacon, which will lead to mutual respect and friendship. It means therefore that leadership and power as a *matai* to control and to make decisions in overseas church context ought not to hold or exercise the same authoritative status they

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<sup>3</sup> Faalepo Aveau Tuisuga-le-taui, "*O le Tofa Liliu a Samoa: A Hermeneutical Critical Analysis of the Cultural - Theological Praxis of the Samoan Context*" (PhD, Melbourne College of Divinity, 2009), p. 11.

<sup>4</sup> Malama Meleisea and Penelope Schoeffel Meleisea, ed. *Lagaga: A Short History of Western Samoa* (Suva: Oceania Printers Limited, 1987), p. 28.

<sup>5</sup> Leulu Felise Vaa, *Saili Matagi: Samoan Migrants in Australia* (Suva: Institute of Pacific Studies and Univesite Aoao o Samoa, 2001), p. 141.

do have in Samoa. Families in Australia, particularly Samoan families who are affiliated with church institutions do face the harsh reality of daily living, for everything involves money, compared to their counterparts in Samoa where food and necessities could be acquired from the land and sea at will, with no mortgages to negotiate at any stage. Samoans in Australia, CCCS-affiliated or otherwise are guided by the Australian economic, social, cultural, and religious systems, thus the *fa'a-matai* system somewhat functions differently from that normally exercised in Samoa.

Interestingly, the notion of ‘inculturation’<sup>6</sup> as such is an issue here. An effort to bring the Samoan CCCS cultural and ecclesiastical organisation and leadership into an Australian religious context as a realistic model to be adopted and practiced per se is rather contentious. Church members in Australia, although all are with Samoan heritage, are thinking like Australians with their life ways basically shaped by the ‘Australian ways’. People’s mindset and the law on which their life is based are all Australians. Thus, inculturation process would be somewhat difficult to take effect in a relatively new environment and a new context.

In highlighting the *matai* and its power or status (*maota tau’ave*) in leading and governing organisations in Australia, Ioane Lafoai concluded that such adaptations of cultural norms usually incurs a negative response, for it creates more problems and

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<sup>6</sup> Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll, New York: Orbis Books, 1985), p. 5; see also Robert Schreiter, "The Legacy of St. Francis Xavier: Inculturation of the Gospel Then and Now," *East Asian Pastoral Review* 44, no. 1 (2007); Kanu Ikechukwu Anthony, "Inculturation and the Christian Faith in Africa ", *International Journal of Humanities and Social Science* 2, no. September (2012). For R. Crollius in *Inculturation: Newness and ongoing Progress* 1986, Inculturation simply means “the integration of the Christian experience of the local church into the culture of its people in such a way that the experience not only expresses itself in elements of this culture, but becomes a force that animates, orients, and innovates this culture so as to create a new unity and communion not only within the culture in question, but also as an enrichment of the church universal”.

disunity amongst Samoan who now call Australia home.<sup>7</sup> Lafoai highlighted a classic example of this disunity, in the case of the *Fono Faufautua a Samoa*<sup>8</sup> in Sydney, organized and put into action by a *taule'ale'a* name Ano in 1985, which also involved four local *faifeas*. Immediately, the *matai* from Samoan churches questioned the right of a *taule'ale'a* to call a gathering of Samoans, and eventually, the *faa-matai* was forced into the operation of the organisation, even though *faifeas* were already involved. It was an unfortunate situation that the *fa'a-matai* system and principles took over then, and to date still dominates the newly-established *Fono Faufautua* though still experiencing divisions and conflicts. Speaking from experience, the author duly believes that the new *Fono Faufautua* was created in Sydney simply because some were disappointed with the way the *fa'a-matai* system dictated the operations of the organisation.

## 1.2 CCCS in a Changing Society

Confusion arose when the *matai* and pioneers of the CCCS Liverpool, who were the leaders in the church, encountered the required structure of the church in the CCCS constitution. The hierarchical leadership structure stipulated under the constitution reveals: reverend minister, lay preacher, deacons, communicants, and church members.<sup>9</sup> Interestingly, there is no mention of a position for a *matai* in the Church's constitutional leadership structure. So this appropriation of leadership, structure and hierarchy in the Church is blatantly clear.

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<sup>7</sup> Ioane Lafoai, "Fa'amatai in Australia: Is It Fair Dinkum?," in Asofou Soo, ed. *Changes in the Matai System: O Suiga i le Fa'amatai* (Apia: National University of Samoa, 2007), p. 14.

<sup>8</sup> Samoan Advisory Council in Sydney established in 1985.

<sup>9</sup> Komiti Iloiloina le Faavae ole EFKS (CCCS), *The Constitution of the Congregational Christian Church of Samoa* (Apia: Malua Printing Press, 2011), p. 10-11.

The main concern for church leaders in any context is to promote the ministry of the Church for the betterment of its adherents. Preaching and evangelism are amongst the dimensions of ministry desperately needed. The churches are still using traditional methods and approaches to deal with new situations. Thus, such will make them become more irrelevant and therefore a new approach of placing much emphasis on people in respecting their spiritual needs and wants is needed. A relevant church in a new society is a church that acts according to the will of God shown by the needs of its members. Relevant actions by the Church are important in order to fulfil its call to be God's 'servant church',<sup>10</sup> in the world.

Felise Va'a also mentions in his book that when Samoans settled in other countries like Australia, they continue practising their religion. Perhaps, in a sense the church become even more important in their lives, not merely as a source of spiritual comfort and guidance, but also as the source of material help with financial, legal and social difficulties within the home or outside.<sup>11</sup> It is a way to help and to work together as Samoans to respect and love each other as the Bible says, but not the way to exercise the power or the status of a *matai* from their village of origin to lead and control organisations.

The Congregational tradition emphasises involvement of parishioners in all decision-making processes – democracy in essence. For example, the parish in Sydney appoints its *faiifeau* and both parties enter into a *feagaiga* - a covenant. However, the difference between Sydney and *Samoa* is that the *faiifeau* in *Samoa* enters into a

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<sup>10</sup> Donald E. Messer, *Contemporary Images of Christian Ministry* (Nashville: Abingdon Press, 1989), p. 100-103.

<sup>11</sup> Vaa, *Saili Matagi: Samoan Migrants in Australia*, p. 107.



covenant with a *nu'u mavae*,<sup>12</sup> while in Sydney it is with a church parish (not a village) of Samoan migrants from all over Samoa. The idea of a group of *matai* from various parts of Samoa with their respective cultural rankings and recognitions, having the same *pule* (authority) as that of their *saofa'iga* (seated gathering) in *nu'u mavae* to disregard the covenant, is a doomed one, simply because its power base lacks legitimacy. If anyone is dissatisfied with how the church is run by the *faiifeau* using the church constitution, one is free to leave or to adjust accordingly.

The other important difference between the church in a Samoan village and Australia is in the constitution of parishes. The *matai* is the head of the family in Samoa, and the number of extended families roughly correlates to the number of *matafale* (registered families) listed under the *matai* title. In Australia, a *taule'ale'a* and his wife, a single man or woman, can register in a list of *matafale* and contributes in the same manner as those listed under a *matai*. Some of these untitled parishioners are given respectable positions of rank in the church in acknowledgement of their contributions, service, and perhaps piety.

When a Sydney parish meet, the *matai* being the head of one *matafale* would have equal rights as non-*matai* heads of other *matafale*. As Reverend Toailoa Peleti states in the book called 'Changes in the Matai System,' "the Christian tradition respects the rights and freedoms of every individual – a boy has his voice, a girl has her voice – especially when they are listed *matafale*."<sup>13</sup> Toailoa does not believe that Christianity and *fa'a-matai* are complement. Unlike *Samoa* where the villages have

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<sup>12</sup> An established village with traditional salutations. The village has distinct classification of its people according to sex, age and capability in order to effectively serve and achieve the community's goals and objectives, all under the overall control and authority of the *matai* (chief) council. The top of the hierarchy is the council of village chiefs, and then the *faletua* & *tausi*, a group of *aualuma*, a group of *taulelea/aumaga*, and the *tinifu/tamaiti*.

<sup>13</sup> Lafoai, "Fa'a-matai in Australia: Is it Fair Dinkum?," p. 21.

already been mapped according to rank and status, the church in Sydney cannot fully embrace *fa'a-matai* because these are not *nu'u mavae*.

From the interviewing of members of the Liverpool CCCS in Sydney, eighty three percent (83%) of responses (see Appendix C) supported the view of operating the church according to the constitution of the Congregational Christian Church Samoa without the power of the *fa'a-matai*. Greenwood and Burgess clarify the way for church members in order to enjoy the living according to God's will. "While respecting diverse insights into organisational and personal relating, uniquely the church has the joyful gift and responsibility to demonstrate the full potential of life together in close relationships, families, neighbourhoods, nations and the world. This companionship model is built around mutual participation, not hierarchy."<sup>14</sup>

### **1.3 Biblical and Theological Perspectives**

From a biblical view of the issue, the Old Testament always talk about the life of the Israelites who were dear to them, their identity, temple, land and laws. The five books of Moses talked about the Israelites and their covenant with God, and the laws that were given through Moses to guide their lives. However, Israelites put emphasis on their culture and material things in life, and not obeying God. "Aaron said to them, take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me. He took the gold from them ... and said, "These are your gods, O Israel, who brought you up out of the land of Egypt."<sup>15</sup> Deuteronomy talks about commandments, chosen people, laws, sacrificial and other things for the good of

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<sup>14</sup> Robin Greenwood & Hugh Burgess, *Changing Society and the Churches: Power* (London: Ashford Colour Press, 2005), p. 6.

<sup>15</sup> "Exodus 32:2-6," in *The Holy Bible. New Revised Standard Version* (Peabody: Hendrickson Publishers Marketing, 1989), p. 61.

Israelites, but they kept on worshipping their gods. “Do not follow other gods, any of the gods of the peoples who are all around you.”<sup>16</sup>

In the New Testament, Jesus teachings emphasising people’s needs and their Christian lives to be lived according to the will of God. Jesus and His disciples came from Jewish background whose religiosity, prayers and practices of worship were well defined. However, Jesus’ attitude towards the Jewish cult is represented in two categories, which is *fidelity* and *autonomy*. In fidelity, Jesus respects for the traditions of His time. He came not to abolish the law and the prophets but fulfil them.<sup>17</sup> He was faithful in observing the offering of sacrifices in the temple,<sup>18</sup> the service of words in the synagogue,<sup>19</sup> observing the day of the Sabbath, the feasts of Passover, Tabernacle, and Dedication.<sup>20</sup> However, his fidelity does not lie in passivity, but representing that of a ‘critical yes’, a reforming fidelity, that places a demand of purification to the worship of His time. His autonomy finds expression in His challenge to fellow Jews to spiritualise and interiorize the Jewish religion and in this process he gives birth to the era of Christian worship.

In addition, when Jesus preaches the Gospel, he uses categories familiar to his audience. We hear of absentee Lords and Tenant revolts (Matthew 21:31-35); small family-run farms (Matthew 21:28-30); uncaring rich (Luke 12:18); these graphically reflect the detailed picture of Palestinian countryside during His time. Apostle Paul wrote, “To the Jews I became Jew, in order to win Jews..... I have become all things to

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<sup>16</sup> “Deuteronomy 6:14,” in *The Holy Bible. New Revised Standard Version* (Peabody: Hendrickson Publishers Marketing, 1989), p. 127.

<sup>17</sup> “Matthew 5:17,” p. 3.

<sup>18</sup> “Matthew 21:12,” p. 18.

<sup>19</sup> “Matthew 6:6,” p. 4.

<sup>20</sup> “Matthew 26:17-19,” p. 23.

all men that I might by all means save some.”<sup>21</sup> Paul using the language of missiology, and at the same time using the language of contextual theology in which lies the theology of inculturation, which is bringing the Christian experience into the culture of the people, a process that makes alive the dynamic and eternal motion of the incarnation.

For Jesus, the tradition and culture is different from the gospel. The supreme course of action required is to believe in the gospel and the law of God and not the laws and traditions of mankind. In other words, despite the fact that such humanly laws (*maota tauáve* and the *fa'a-matai*) have become part of tradition of the church in Samoa; such do not necessarily make them laws of the church of Jesus Christ in other contexts such as Sydney Australia. The supreme law to follow by all Christians is the law of Jesus Christ, our Lord and Saviour, the Son of the Almighty God, i. e. the law of Love, Equality and Respect for your neighbour.

In this world of dynamic changes, there is always a need for revision and adjustments in the missiological and ministerial role of the church. The old methods of winning people for the church now become obsolete and ineffective. We have to accept the fact that we need to change our mind-set about the Church and its purpose and function in society. Thus, for the CCCS church to exist effectively for its purpose and function in the Australian society, it needs to be relevant and meaningful to its people and members.

## Summary

In this Chapter, we have identified *maota tau'ave* as a traditional site of a high chief's residence being symbolically transferred or transmitted to another location. It is

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<sup>21</sup> “1 Corinthians 9:20 & 22,” p. 131.

a symbolic reference to customs and traditions being used or adopted away from home. Thus, it is a cultural principle whereby a Samoan church member (regardless of denomination) has ‘to carry’ his or her ‘*traditional salutations*’ pertaining to one’s chief’s house in Samoa wherever he/she goes, especially to overseas countries, in our case, the Liverpool CCCS. We have also discussed the issue of leadership and governance in the Church, which is controlled by the influence of the chiefly system. The issue of Jesus and his exhortations regarding the issue of identity and worship has also been analysed, emphasizing the essence of *fidelity* and *autonomy* and adhering strictly to the supreme law; that of the law of Christ that revolves around love equality and respect for one’s neighbour. The next chapter will focus on the congregation and the ministry of the CCCS Liverpool in a Case Study.

## Chapter 2

### Case Study: CCCS Liverpool

#### Introduction

In this Chapter, I will discuss a brief history of the CCCS Liverpool, and how it all started, the people involved and the location of the Church. I will also look at the Church Youth Group as an integral part of the Church, and also the church members as well as various church developments. A discussion of the cultural and economic, as well as the social and political changes facing the Church will form the final part of this chapter.

#### 2.1 The CCCS Liverpool

The CCCS Liverpool, Sydney Australia was re-established<sup>22</sup> in 2007, and was formed by six Samoan families, two of which migrated from Auckland New Zealand and three were from other EFKS churches in Sydney. The other family comprised of Sasalu Matavao<sup>23</sup>, deacon, and founding member of the EFKS Liverpool, who also took over the position of Church treasurer. He has not hold a *matai* title since joining the CCCS Liverpool. According to Matavao, the church was established in 1999 by Reverend Samasoni Aiono, and six other families, with other parishioners joining in, as the church began to grow.

However, when he joined the church in 2005, there were only three families left from the original six, and the heads of these families were all *matais*. By the end of

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<sup>22</sup> The EFKS Liverpool congregation was originally established in 1999. Due to some unfortunate situations relating to the leadership of the church, it was then slowly dissolved and people joined other nearby EFKS congregations in Sydney.

<sup>23</sup> One of the participants in this research.

2006, all those families have left the church, leaving only the *faiifeau*'s family, Sasalu and himself. Despite this setback, they continued to hold their Sunday services with the *faiifeau* in his house for about three months, until the *faiifeau* himself resigned. Reverend Malua Keilani was then sent by the *Toeaina Faatonu*<sup>24</sup> to look after the EFKS Liverpool for the time being. In the meantime, Reverend Keilani and Matavao invited friends and some family members to their very first church service as a group, resulting in four more families joining the newly-established church.

Near the end of 2007, the congregation finally settled on Reverend Malua and Heather Keilani as their permanent *faiifeau*. Thus, this new Church now comprised of the Minister and his family, plus four other parish families, and two other families who were listed as visiting parishioners only.<sup>25</sup> After two years, the church had increased in membership. Eight more families had joined, making it fourteen families altogether as *matafale lotu*, excluding other visitors and relatives who would join the worship services in Easter, White Sundays, Christmas and New Year's Day.

When we joined the church at the end of 2010, we experienced some problems<sup>26</sup> in how the church was conducting its church affairs using the Samoan *fa'a-matai*. We learned from the founding members of the Church that the use and application of the *maota tau'ave* had caused some serious debates and conflicts within the Church. This cultural principle requires an individual to obey and follow whatever instructions or decree which may originate from that *maota or matai* so as to receive a blessing or curse.

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<sup>24</sup> District Elder.

<sup>25</sup> Matavao, Personal Interview, January 8 2016.

<sup>26</sup> Arguments between chiefs when finding someone to present a speech if there were visitors. Selection of church positions like secretary, treasurer, etc., chiefs always bring forward of who holds the high status from villages or Samoa culture.

The problems caused by the *maota tau'ave* were unacceptable to some families, who eventually left the church. Sadly though, the effects it had on the youth was immense. Realistically speaking, more than forty percent (40%) of the Church's youth group hardly attended Sunday worship, citing their discontentment on how the Church's leadership and governance was overwhelmed by *maota tau'ave*.

### 2.1.1 Youth Group

The second generation of our young people involved in the youth group began to make their concerns heard. This came about as their parents during Church gatherings would continue to reminisce about the good old days, where discipline was of the utmost importance in the upbringing of a Samoan child, in the form of corporal punishment. Yet, times have changed, and so does their social, political and economic context. They were living in a new environment, whilst embracing the reality of its own challenges, where human rights have taken over from the days of being disciplined by a *salu*,<sup>27</sup> a slap or a stick. On the other hand, the youth were also aware of the importance of going to Church, and especially the teachings of the Bible.

Ideally, the youth looked at the church as an organisation which was to work on its own accord with the help of the Holy Spirit and without any involvement of the *faa-matai* activities like presenting *sua*<sup>28</sup> on Sunday. Moreover, the funeral services were seen by the young people as social activities which put some bereaved family members of the church in financial difficulties because of unnecessary stress put on them in trying to meet cultural obligations of these services. Furthermore, the youths realised that the church was putting more emphasis on the *fa'a-matai* and material things rather

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<sup>27</sup> Traditional broom.

<sup>28</sup> A traditional presentation to a chief - a fine mat, baked pig/box of corned beef or tin fish with accompaniments.



than bringing people to church to meet their Lord and Saviour Jesus Christ. Thus, the church appeared to have been a Samoan cultural community but not a Christian community per se.

## **2.2 Church Membership and Development**

As from the outset, members of the CCCS Liverpool consisted of different age groups from grandparents or elders, *matais* and their wives, untitled men and women, youths and children. They were all from different social backgrounds of education, work experiences, cultural understanding and spiritual orientations as such. From such a diverse background differences in opinions emerged as to what was the appropriate way of running the church administratively, especially with regards to the viability of using the *fa'a-matai* system in church activities.

As mentioned earlier, there were families which left the church because of different reasons and most of them were *matais* who used to be deacons, leaders and also held some prominent positions in the Board of Trustees for the church. Some of those families were relatively huge in numbers and they are now affiliated with other churches around Sydney. According to the analysis of the interviews, most of the church members worked in factories and only one family owned a residential property, with the rest living in rental houses and state-owned accommodations. Undoubtedly, the people were the backbone of the church because without them, there would be no church. Thus it is important for church leadership to understand the background of all church members in order to lead and govern the church in a manner which would meet and fulfil their goals, as well as to answer their faith questions in life, and to satisfy their hunger for the gospel. As Karl Barth stated,

It is necessary as a foundation for the handling of our affairs to make clear to ourselves briefly what we mean when we speak of the church. We may therefore begin with the definition of the church, which is true both with

regard to etymology and her essence; the Church is at all events a people. It is a congregation, an assembly, a community. But we must not lose sight of what it meant here by the word “people” in particular. There is also the consideration that in its form the word people expresses more distinctly than all other concepts the objective strength and necessity of the church’s fellowship. As a people are naturally held together by its common origin, language and history, so the church is held together by a condition common to all her members.<sup>29</sup>

About eighty three percent (83%) of church members (see Appendix C) favoured the Samoan culture being used in society in general. However, they totally disagreed in using the *fa’a-matai* system to lead and govern the Church in such a way they do in the church in Samoa. Church members prefer to follow the church’s constitutional structure as the guiding instructions for leadership and good governance in the church. The understanding is that the Sydney CCCS is operating under a totally different administrative system from that specified in the Church’s constitution. This of course gave rise to many differences amongst church members thus the premise of this investigation.

### **2.3 The Socio-Cultural and Political Changes**

Australia is a multi-cultural society comprising of different cultures, religions and ethnic groups. For the CCCS youth who were born and raised in this multi-culture society, it has had a lot of influences in their lives, where they are called upon to participate in family as well as church communities. Results from the CCCS Liverpool survey shows that most church members support the implementation of the *faa-Samoa* in church affairs, but only at the right time and place where people can show respect. In

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<sup>29</sup> Karl Barth, *The Church and the Political Problem of Our Day* (London: Hodder and Stoughton Limited, 1939), p. 6.

other words, one must bear in mind that a change in context also changes the way people do things, best illustrated by the Samoan and Australian contexts. One such context that warrants careful consideration is that of *aiga*.<sup>30</sup>

However, migration to Australia does changes all this, for the *aiga* is now centred mostly on the parents and their own children. It has become more of an individual rather than a communal-based setting, where decisions are made either by the parents or the young adults of eighteen years and over. These changes in the family unit reflect a move towards emphasizing the human rights of the individual, to make decisions for them, rather than relying solely on the *matai*.

In Australia however, no such *matai* system existed, nor any villages with traditional salutations. Therefore, there is no implied authority of a *matai* or village *fono* as such, meaning, there is greater freedom within, to live according to the laws of the land they now call home, Australia. The Church has freedom for any individual regardless if one was a *matai* or otherwise, could register one's *matafale* per se in a congregation. This means that such an individual was free to speak on behalf of his/her *matafale* in church meetings and other related church activities. In other words, everyone was given a freedom to share with others in the development of the church spiritual life and physical growth. Thus there was no *maota tau'ave* needed and everyone was happy and willing to contribute to the life and growth of the church.

## Summary

The CCCS Liverpool started from nothing to where they are now. Parishioners are very keen to continue developing their Church and work together as a community of

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<sup>30</sup> Family – nuclear or extended family.

believers to serve God. Changes of contexts from where the old generation brought up compare to their children who raise in Australia has some difficulties to deal with in families and even in Church. The social, cultural and political effect in life of parishioners is something has to be considering in Church activities. It is a must for Liverpool Church, to focus on gospel teaching and the CCCS constitutions in order for members to live according to God's will. The next chapter will look at the analysis of the qualitative data gathered from the field research.

## Chapter 3

### Research Analysis

#### Introduction

This chapter is an attempt at collating and analysing all the information gathered from the project interviews and questionnaires. The goal is to highlight how the *maota tau've* concept has impacted the CCCS Liverpool community. Research interviews and questionnaires gathered give the respondents the opportunity to express their views on the effects *maota tau've* has had on church affairs. The final section of this chapter deals with the overall conclusion and recommendations of this thesis, based on the findings mentioned above.

#### 3.1 Data Analysis

A large number of church members have left the Liverpool EFKS, with many quoting the unnecessary application of the *fa'a-matai*-type leadership upon church affairs as the main reason. Rather than focusing on furthering God's mission as disciples in their adopted homeland, these people felt that the *fa'a-matai* has done the opposite. The point of concern is perhaps clear in Minhong Song's words, when he wrote that, 'understanding the context of a particular people means to appreciate their culture and history as well as the issues currently impacting their lives.'<sup>31</sup> In other words, one has to carefully consider and adjust to changes in context and the surrounding environment, not imposing one's own interests, such as the *fa'a-matai*, which negate the harmonious life ways of the community and the society at large.

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<sup>31</sup> Minhong Song, "Contextualisation and Discipleship: Closing the Gap between Theory and Practice," *Occasional Journal for OMF Mission Research* 1, no. 2 (2006): p. 249.

According to two members of CCCS, who have served in various Sydney parishes for more than thirty years, this newly-introduced *fa'a-matai* system had caused more friction and pain than good to the church. *Lealali Savali Leapai* noted how she had served in the CCCS in Sydney while there was only one *Matagaluega* or District in Australia, comprising of parishes from Brisbane to Melbourne. No problems had surfaced then, compared to now, when the *fa'a-matai* has wrestled to have total control in leadership matters in almost all parishes. Leapai alluded to reverting back to following the CCCS Constitution in terms of structure and leadership, for the sake of unity and the ministry, and to do away with the *fa'a-matai* system.<sup>32</sup>

Another member, Loli Fauena,<sup>33</sup> supported the idea of leaving the *fa'a-matai* system at home before going to church, since in church everyone's the same before God. Sunday worship, according to Fauena is a time of praise and spiritual reflections, not an opportunity to flaunt the power of a *matai* over another *matai*, and other parishioners. Fauena firmly believes that the *fa'a-matai* has a lot to offer in terms of positive thinking and innovation, however, as far as gospel and culture is concerned, the former should be given priority. Fauena alluded to an incident in 2011, during the Samoan Prime Minister's visit. At the traditional welcoming ceremony organized by district Ministers, *matais* and non-*matais* selected for the occasion argued over status and traditional salutations, in their bids to win the much-coveted *lauga* or traditional speech.

Despite reminding those who have been selected that *maota tau'ave* was to play no part in the ceremony, giving preference to long-serving members of the Church, the *fa'a-matai* system had to intervene, though it did not prevail on the day.

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<sup>32</sup> Leapai, Personal Interview, January 14 2016.

<sup>33</sup> Loli Fauena, Personal Interview, January 7 2016.

For *Fauena*, “*O ī lea e lapelapea ai, oloo fesēsēta’i ai le nonofo i totonu o ekalesia i fafo, ona ua sau a le tagata ma toso mai Samoa i totonu o ekalesia iinei le mea lea, (maota tau’ave), ua fiafia ia i ai.*”<sup>34</sup> Some *matais* believe that *maota tau’ave* is the same as the *aganuu*,<sup>35</sup> thus, it could be applied in other places outside Samoa. However, Sydney is no Samoan village with *matai* ranks or salutations, thus, a *matai* will not take orders from another *matai*. The two interviewees mentioned above firmly believed that though the *faa-Samoa* is present in church affairs, it must always conform to the requirements of the CCCS Constitution.

### 3.2 *Maota Tau’ave* and the CCCS Liverpool

The CCCS Liverpool has had issues with *maota tau’ave* for some time, thus the focus group for this project. In an attempt to address the unprecedented manoeuvring by *matais* of their traditional authority to influence church matters, members were given the chance to voice their opinions through interviews and questionnaires. The majority responded (ninety percent 90%) with dismay at how distressed they were, at the bold manifestation of *maota tau’ave*, particularly concerning leadership issues. Citing a different context to that of parishes in Samoa, they insisted that the only purpose of attending church was to worship and to seek Divine blessings.

Current Minister, Rev Faatamalii Tanielu<sup>36</sup> stated that he neither accept nor support *maota tau’ave* overriding existing church policies and structures established and approved under the CCCS Constitution. Reverend Tanielu then made reference to the CCCS Constitution under ‘Church Order,’ where it states that,

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<sup>34</sup> The key issue is for *matais* living outside of Samoa to learn to respect his or her context, and refrain from exploiting the *faa-Samoa* to serve one’s interests.

<sup>35</sup> Samoan culture and traditions.

<sup>36</sup> Rev Tanielu, Personal Interview, January 6 2016.

“Jesus Christ is the Lord who rules over His people and the Shepherd who cares for them. The oversight of the Church by its officers is an endeavour to manifest that rule and care. This should be reflected in the supervision of people by the Elder-Minister, Minister, Lay-Preacher and Deacon, and in the spirit of the village Church Meeting, the Sub-District Meeting, the District Meeting, and the General Assembly.”<sup>37</sup>

Nowhere in the Constitution does it state that a *matai* assumes a leadership role in church affairs, simply because he or she is a *matai*. The Constitution clearly states that every parish, either in Samoa or overseas represents a gathering of believers in the Triune God, worshipping as members of a covenant in Christ, in one faith, guided by the Holy Spirit, not the *fa’a-matai*. Furthermore, the Minister, Lay Preachers and Deacons work together in the pastoral care of the congregation and likewise in leading the congregation in evangelical work and other activities of the Church.<sup>38</sup> Therefore, the Constitution is crystal clear as far as the running of Church affairs in a given parish is concerned.

Two other respondents, a lay preacher (*matai*) and a deacon (a non-*matai*) totally disagreed with the application of the *fa’a-matai* in church. They have no issue with the presence of the *faa-Samoa*, because it is a Samoan church after all. However, being in a different context, it has to apply itself at the right time and place, given the multi-cultural environment. They believe *maota tau’ave* is a Samoan cultural activity that should be practised in Samoa where people understand and respect it.

Despite the majority (83%) responding against *maota tau’ave*, a *matai* respondent, who is a deacon and also Church Secretary, supports the *faa-matai*’s involvement in church affairs. *maota tau’ave*, he added must be encouraged so as to enable our young ones to learn about the importance of the *faa-Samoa*. In fact, *maota tau’ave* gives unity to and strengthens the church, acting as an umbrella to guide,

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<sup>37</sup> (CCCS), *The Constitution of the Congregational Christian Church of Samoa*, p. 7.

<sup>38</sup> *Ibid.*, p. 8.



protect, and advise during difficult times, which he believes are the responsibilities of the *matais*. It seems therefore that it is a case of misunderstanding the role of the CCCS Constitution in terms of structures, roles and responsibilities, and people's priority to the Church as Christians. In other words, the Minister, lay preachers and deacon's roles are crystal clear, and so too the laity and the youth. There is no mention of a *matai's* role in church affairs at all.

In all, nearly a hundred percent of respondents reject the current role of *maota tau'ave* in leading Church affairs. On the other hand, they fully support the *faa-Samoa* on the education side of things, including teaching our young ones the Samoan language, doing the *ava* ceremony and others. On that note, they also warned against parading our *faa-Samoa* as if it is part of the gospel message. One of the youth respondents pointed out the inconsistency of awarding *tofi*<sup>39</sup> to high ranking *matai*, yet equality is what is being preached, according to the apostle Paul, where, "...in Christ Jesus you are all children of God through faith..... for all you are one in Christ Jesus."<sup>40</sup> For this respondent, *maota tau'ave* has caused a serious division amongst parishioners, for it creates a hierarchy where the *matais* usually takes the upper hand. Thus, most of these respondents felt that it would be beneficial for all to maintain that separation between the gospel or the Church and our *fa'a-matai system*, for that is indeed God's will for us.

## Summary

The words of Paul in his letter to the Corinthians perhaps sum up the thoughts of this chapter, when he stated that "All things are lawful, but not all things are beneficial.

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<sup>39</sup> A Church-appointed post.

<sup>40</sup> "Galatians 3:26 & 28," in *The Holy Bible. New Revised Standard Version* (Peabody: Hendrickson Publishers Marketing, 1989), p. 145.

All things are lawful, but not all things build up.”<sup>41</sup> In other words, every parishioner, and every church community have their own views and opinions on ways of developing and promoting the common good, for the sake of the gospel. However, based on the findings above, it appears that the CCCS Liverpool, in order to maintain unity and peace amongst its parishioners, must adhere strictly to the rules and guidelines stipulated under the CCCS Constitution; and to re-think the continuing implementation of *maota tau’ave* in church affairs, for it only causes disharmony.

There are church elders who would rather see the *faa-Samoa* maintained, to cater for the needs of the younger generation growing up in the faith community. However, the respondents have spoken, showing their discontent with *maota tau’ave*. For these parishioners, the Church is a place where people have the freedom to share and help one another and to connect to each other in a common cause, which is the message of Christ and salvation. This message speaks of peace and equality in the realm of the Church, without prejudice or imposing one’s status, *matai* or otherwise. Fauena added,

*“O le maota tau’ave lelei, o le silasila i aoaoga a le tusi Paia. Afai ua fa’atuatuaana’i e tupu ma tamā le mamalu o matai, o le a la le mea e toe toso mai ai? E le tatau ona ou alu i le lotu ina ia iloa ai au, ae ia sini i le tautua moni, ina ia lelei le lotu, o le auaunaga mo le Atua.”*<sup>42</sup>

## Conclusion and Recommendations

The focus of this thesis is to find out whether the Samoan concept ‘*maota tau’ave*’ can show any benefit or cause hindrance in Church activities of the CCCS Liverpool. The analysis of the relevant data collected from this research strongly indicates that ‘*maota tau’ave*’ injects very little benefit into the life of the church – the

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<sup>41</sup> “1 Corinthians 10:23,” p. 132.

<sup>42</sup> The best and true *maota tau’ave* is focus on what the Bible says, if our ancestors already accepted God the Almighty, why bother using this chiefly system and its emphasis. Going to Church is not for people to express or exercise their power but to praise and serve God.

CCCS Liverpool, Sydney in particular. It only brings conflicts, disharmony, divisions, hatred, and disrespect amongst the brethren. It is a hindrance to the church growth, church development and church leadership. Thus *maota tau'ave* must never be used or practiced in the ministry of CCCS churches outside Samoa.

Theologically, the Church should reflect Christian's faith to God through holiness, unity, respect and caring for one another. In addition, the Church must be the role model of a community of people not vying for self-honour and glory but for respect and promoting life in Christ - the ultimate concern for the Christians all over the world.

The challenge lay down by the tradition of the *maota tau'ave* and the *faa-Samoa* in general, in relation to parishes outside of Samoa needs to be looked at by the mother church. The juxtaposing of gospel and culture has not worked out well for the CCCS Liverpool, the merging of the two causing more problems than solutions once the *faa-matai* interferes with the running and leadership of our overseas parishes. The author strongly recommends that Church Ministers and leaders need to step up with courage and determination, to re-emphasize and to re-enforce the requirements of the CCCS Constitution and approved by the *Fono Tele*, pertaining to the setup of parishes outside of Samoa,<sup>43</sup> in a way that such regulations are to be seen as compulsory. It also states under heading 'Church and Culture,' "We should remember that it is necessary to revise old customs in accordance with our Christian understanding, than holding on to ways we have grown accustomed to."<sup>44</sup>

Therefore, we should be well prepared to revise our customs so that they are in line with the Gospel. In short, Samoan culture and people's attitude towards culture must be Christianised. In that way, the Samoan Christians will be aware that culture and

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<sup>43</sup> (CCCS), *The Constitution of the Congregational Christian Church of Samoa*, p. 16-17.

<sup>44</sup> (CCCS), *The Constitution of the Congregational Christian Church of Samoa*, p. 18.

gospel cannot be mixed in such a way that culture will eventually dictate the proliferation of Christianity in any context.

## Appendix A

### Interview Guiding Questions in Samoan and English

Name \_\_\_\_\_

Age \_\_\_\_\_

Gender: Male ☐ Female ☐

*Matai* (Yes/No) \_\_\_\_\_

*Suafo Matai* / Alalafaga \_\_\_\_\_

Parish/Village \_\_\_\_\_

Position in Church: Deacon ☐

Lay Preacher ☐

Laity ☐

Others (please specify) \_\_\_\_\_

1. *O le ā sou silafia i le faaupuga lea 'Maota Tauave' i le aganuu a Samoa?*  
What is your understanding of the 'Maota Tauave' in the context of the faa-Samoa?
2. *O lo'o faaaogaina tele e tagata Samoa i atunuu i fafo le faaupuga lea, 'Maota Tauave',; Faamata o fetaui lona faaaogaina?*  
Samoans migrating and living in overseas countries often use this phrase 'Maota Tauave.' Do you think the implementation and application of *Maota Tauave* in a context outside of Samoa is relevant and appropriate?
3. *O le a se tāua o le faaaogaina o le aganuu a Samoa i totonu o ekalesia Samoa i atunuu i fafo?*  
What are the benefits and the significance of practicing the *faa-Samoa* or Samoan culture and traditions in Samoan congregations overseas?
4. *Faamata o talafeagai le faaaogaina o le malosiaga ma le tulaga o le matai i le aganuu e na te taitaiina ai, ma faia faaiuga mo le lotu poo se Ekalesia?*  
Do you think it is appropriate for a *matai* to exercise and impose his traditional power and authority as a *matai*, in leading and likewise making decisions for the Church or parish?

5. *O le a sou silafia, o iai se fete'enaiga i tulaga tofi faa-le-lotu (EFKS) ma le faa-matai?*

In your own opinion, can you indicate if there is any injustice as far as Church appointments or posts and the *matai* system is concerned?

6. *E sa'o le fuaitau lea e mamalu le lotu i le faa-matai po'o le aganuu?*

There is a common saying that “*the Samoan culture and tradition endorses, as well as gives the Church its due recognition, honour and respect*” – is this valid?

7. *E te lagolagoina la le iai o se faaupuga i le Faavae o le EFKS, e faailoa ai le taua o matai i le faagaoiaina o mea fai a le lotu?*

Would you support a motion for the insertion of a clause into the EFKS Constitution that will highlight the significance and importance of *matais* in the handling and direction of Church affairs?

8. *Fesoasoani/Other Comments*

**Saini/Signature:**

**Aso/date**

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## Appendix B

### QUESTIONNAIRE FOR INTERVIEW EFKS LIVERPOOL

#### *Fesili mole Faatalanoaga*

**Topic: *Maota Tau'ave*: A Cultural Benefit or Hindrance in Church Affairs?**

*A Case Study in EFKS Liverpool, Sydney Australia.*

Name \_\_\_\_\_

Age \_\_\_\_\_

Gender:        Male ☐    Female ☐

*Matai*:(Yes/No)\_\_\_\_\_

*Suafa Matai/Alalafaga* \_\_\_\_\_

Parish/Village \_\_\_\_\_

Position in Church:    Lay Preacher ☐    Deacon ☐    Laity ☐

Others (please specify) \_\_\_\_\_

1. *O le a sou silafia i le faaupuga lea 'Maota Tauave' ma lona faaaogaina ai i totonu o aulotu?*

What is your understanding of the concept, '*Maota Tauave*' and its application in church affairs?

2. *O iai se taua o le faa-matai i mea fai a le aulotu?*

Are there any significant benefits of using the *matai system* in church affairs and activities?

3. *O talafeagai le faaaogaina ole aganuu i le faagaoiaina o aulotu a'o o lo'o soifua tagata i tulafono, aoaoga, tamaoaiga, ma le soifuaga o aso uma a Ausetalia?*

Is it proper for our Samoan culture and traditions to infiltrate the running of church affairs in an overseas context, where church members live in a totally different context, in terms of laws and regulations, education, economy and life in general in Australia?

4. *O le a sou silafia, o iai se fete'enaiga a le faa-matai ma tofiga faa-le-ekalesia i totonu o le tatou aulotu?*  
What is your opinion, is there currently an internal conflict or struggle between Church appointments in our parish, and the *matai* system?
5. *Faamata o o gatasi le aganuu ma aoaoga faa-kerisiano i totonu o aulotu?*  
In your opinion, is there a close working relationship between the Samoan culture and tradition, and Christian teachings in parishes?
6. *O a ni auala e mafai ona foia ai ni faafitauli e aliali mai i le va ole faa-matai ma aoaoga faa-kerisiano/ekalesia?*  
What are some of the ways in which we can avoid or solve any recurring conflicts between the *matai* system and the teachings of the Bible?
7. *Fesoasoani/Comments:*

*Sainia/Signiture* \_\_\_\_\_ *Aso/Date* \_\_\_\_\_



## Appendix C

**This Table should be read in conjunction with Appendix A**

### Interview Results

	Interviewee 1	Interviewee 2	Interviewee 3	Interviewee 4	Interviewee 5	Interview 6
Q 1	Culture	A chief carrying his status to others countries	No <i>maota tau'ave</i> in Australia	A chief trying to bring his status in Australia	It is a relationship, and connection of people	Status and position of a <i>matai</i>
Q 2	No	No	No	No	Yes	No
Q 3	Yes	No	Yes	Yes	Yes	yes
Q 4	No	No	No	No	Yes	No
Q 5	Yes	Yes	Yes	Yes	No	Yes
Q 6	No	No	No	No	Yes	No
Q 7	Church members has to follow CCCS constitutions	Church first then culture. CCCS constitution	Never mix church and culture CCCS Constitution	Gospel's teaching and CCCS constitution	Church must be under culture	Focus on the Jesus Christ and CCCS constitution

Page 13 – Interviewees supporting the CCCS Constitutions, which is clearly indicated in question 7. (5/6 X 100/1 = 83%)

Page 21 - Interviewees support the Samoan Culture in Church but not the chiefly system. Question 3 (5/6 X 100/1 = 83%)

Question 4, never support chiefly system – (5/6 X 100/1 = 83%)

## Glossary

<i>agaifanua</i> –	village or district cultural behaviour
<i>aganuu</i> –	Samoa Culture
<i>alii</i> –	a high chief
<i>faamatai</i> –	chiefly system
<i>faalupega</i> -	a constitutional set of greeting phrases which establishes the order of rank
<i>faifeau</i> -	pastor, reverend minister
<i>faletua</i> -	a high chief's wife
<i>maota (fale)</i> –	high chief's house
<i>malae</i> -	place where the high chief builds his house and live.
<i>malae fono</i> -	A place where village meeting held
<i>matai</i> –	chief, orator
<i>matafale lotu</i>	parish family
<i>pule</i> -	authority, power
<i>salu</i>	traditional broom
<i>sua</i> -	a presentation to a chief - a baked pig/box of corned beef or tin fish with accompaniments
<i>nuumavae</i> –	village registered under Samoa government constitution
<i>tamaitai/aualuma</i> -	unmarried women
<i>tau'ave</i> -	take on, bear, or carry on
<i>taulele'a/aumaga</i> -	untitled men, men who are not <i>matai</i> . (singular – <i>taule'ale'a</i> )
<i>tausi</i> -	an orator's wife
<i>tinifu/tamaiti</i> -	children
<i>tiakono</i> -	deacon
<i>tulafale</i> -	an orator chief
<i>toeaina faatonu</i>	district elder

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