

**THE ROLE OF PHYSICAL EXERCISE AND FITNESS ON THE
WELLBEING OF A CONGREGATIONAL CHRISTIAN CHURCH
SAMOA (CCCS) CHURCH MINISTER**

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Bachelor of Divinity
with
Honours

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DECLARATION OF AUTHORSHIP

I, Falepau Tuiluga,

hereby declare that this submission is my own work and that, to the best of my knowledge, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma at Malua Theological College or any other educational institution, except where due acknowledgement is made in this thesis. Any contribution made to this research by fellow students and staff at Malua Theological College or elsewhere during my candidature is fully acknowledged.

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ABSTRACT

Physical exercise and fitness encompass more than just a physical transformation. The transformation of physical exercise and fitness also includes spiritual and mental changes, just as well as a physical change. It is important for the Congregational Christian Church Samoa (“CCCS”) church minister to maintain his holistic wellbeing given the demands of the ministry. One of the alleviating practices that a CCCS church minister can undertake to sustain their health and wellbeing is through physical exercise and fitness. By actively being consistent in physical exercise and fitness it also contributes to the holistic health of a CCCS church minister. It is also vital for the CCCS church minister to understand that one of the contributing factors to their holistic health and wellbeing is through physical exercise and fitness. This thesis introduces Western and contemporary perspectives on the wholeness of a person and the contributions that physical exercise and fitness presents to the holistic health. This study also explores cultural and indigenous understandings on the wholeness of a Samoan person, its interconnected dimensions and the role that physical exercise and fitness can contribute to this holistic understanding. The projects also offer insights to current CCCS church ministers and their incorporation of physical exercise and fitness either personally for themselves or prevalent in their ministry. The study also gives recommendations and suggestions for the CCCS church minister on how they can implement physical exercise and fitness for themselves and also make it a vocational entity for the ministry. Overall, the benefits of physical exercise and fitness contribute to the overall wellbeing a church minister which also be a contributing factor to the wholeness and wellbeing of the ministry and his calling.

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DEDICATION

If we live, we live for the Lord; and if we die, we die for the Lord. So, whether we live or die, we belong to the Lord (Romans 14:8). Glory be to God!

This work is in memory of our loved ones whom the Lord has called:

Neli Kava Valovalo (2012): my Aunty

Sasagi Peka Petaia (2013): my wife's grandma

Feauai Sautia (2017): my wife's grandpa

Agina Feauai Sautia (2016): my wife's grandma

Your teachings, advice, love and support has made us who we are today. Thank you for the memories that continue to persevere through us and this project.

This work is also dedicated to my wife Caroline Agina Tuiluga and our three blessings: Christian-James, Romana and Iakobos Tuiluga. Thank you for the endless love and support. I am ever grateful!

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Bless the Lord, O my soul, and all that is within me, bless his holy name. (Psalm 103:1)

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GLOSSARY

<i>Faifeau</i>	Church Minister
<i>Feagaiga</i>	Covenant
<i>Fetu'utu'una'i Muniao</i>	Manoeuvring a fisher's rod
<i>Lotu</i>	Church
<i>Sui faiga ae tumau faavae</i>	Practices change yet foundations remain
<i>Tafatolu</i>	Three Sides
<i>Tino</i>	Body
<i>Vā</i>	Space
<i>Vā Fealoaloa'i</i>	Relational Space
Adiposity	Severely or morbidly overweight
Wellbeing	the state of being comfortable, healthy, or happy
Wholeness	the state of forming a complete and harmonious whole; unity

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 An Introduction

Physical exercise and fitness contribute to the holistic health of an individual. The holistic health of an individual involves seven dimensions that include the spiritual/ethical, physical, mental, relational, society/nature, work, and play (Clinebell, 2011). This study proposes that physical exercise and fitness contribute to the overall health and wellbeing of an individual in particular the mind, body, and spirit dimensions. Due to the scope of this study and considering similar studies (Stoffel, 2013; Mark and Lyons, 2010; Walach 2007), the emphasis of this study is on the mind, body, and spirit dimensions, and the contributions of physical exercise and fitness to the wellbeing of these three dimensions.

This study focuses on the wellbeing of a CCCS church minister and the role of physical exercise and fitness on holistic health. It is critical for the CCCS church minister to know and understand the benefits that physical exercise and fitness have on their individual wellbeing and their ministry. For when a church minister is fit and healthy, these play a major role on how the church minister practices within the faith community.

The CCCS church minister's role within faith communities is to lead the spiritual lives of members to a deepened and sacred relationship with God. The role of CCCS church ministers may be fully effective if consideration is given to the benefits of physical exercise and fitness. The CCCS church minister is also strongly influenced by the Samoan culture. The Samoan culture includes relational aspects of one's life that impacts the wellbeing of a CCCS church minister. Physical exercise and fitness

contribute to a holistic understanding of the many dimensions and aspects of a CCCS church minister.

This chapter begins with identifying the issue of physical exercise and fitness for the CCCS church minister, and the lack of emphasis upon a holistic understanding of wholeness and wellbeing. This lack of understanding may stem from traditional, historical, and ecclesiastical practices and beliefs that are inconsiderate of physical exercise and fitness, and their benefits on the overall health of a person. This chapter also discusses the aim of the study together with its research question, and supporting questions. In addition, the methodological framework that grounds and steers this research, the *Tafatolu (three-sides)* research methodological framework is presented. The *Tafatolu* methodology has been implemented in recent studies that also incorporate traditional and cultural perspectives, and is therefore considered suitable for this research as it focuses on the wholeness and wellbeing of a CCCS church minister.

1.2 The Issue

The issue that this research investigates is the lack of emphasis by some church ministers placed on physical exercise and fitness. Collectively as a church, there is a founding emphasis of the CCCS Church on the sacred lives and spirituality of its church ministers and members. This emphasis is documented in the *Statement of Doctrine of the Samoan Church (L.M.S)*, specifically Article 18 titled ‘The Ministry’ that states:

We affirm that every Christian believer exercises a ministry to which God calls him, in so much as by his fellowship with God in Christ he becomes the means in conveying the grace of God to other men [...] (L.M.S., 1957, Reprinted 1995, p.9).

An interpretation of the above statement is that the emphasis of the CCCS church, its leaders, and members, is framed and founded upon the sacred life and spirituality of every Christian believer. Such an emphasis is also highlighted in the *Constitution of the Congregational Christian Church Samoa 2016*, Part IV-The Ministry of the Church, under the section titled ‘The Ordained Ministry’ that states:

[...] that one of their responsibilities is to, “assist people so that they may receive truly all the blessings of salvation and sanctification in Christ; to prepare them to serve others [...] (Ekalesia Fa’apotopotoga Kerisiano Samoa, 2016).

It is evident that from a constitutional perspective of the CCCS church, the emphasis is heavily placed upon the sacred and spiritual lives of its members and church ministers. This study does not intend to challenge the Statement of Doctrine nor the Constitution of the CCCS church, but rather, to propose that the church minister needs to consider the benefits of taking on an active and healthy lifestyle, for personal health reasons, and for a prolonged ministry. Without taking anything away from the spiritual emphasis of the church and her mission, the importance of the spiritual, mental, and physical holistic wellbeing of a person is proposed in this study. Further, the contributions of the physical dimension to the overall holistic wellbeing of an individual, is enhanced when physical exercise and fitness are incorporated as a lifestyle.

1.2.1 CCCS Church Minister and Food Gifts

CCCS Church ministers are regarded highly by parishioners, who care for them with many food gifts that contribute to their weight and consequently affect their physical health. This concept dates back to the European missionaries and their

appointments to the villages of Samoa (Crawford, 1977). The European missionaries appointed to preach the Gospel in villages were protected by a *feagaiga* between Malietoa Vainuupo and the early LMS missionaries to Samoa in 1830. The *feagaiga* states that in return for the benefits of the *lotu* and the knowledge of the salvation found in the Christian God, the Samoans would support and protect the European missionaries (Crawford, 1977). This *feagaiga* between the European missionaries and the villages was still effective in 1855, when the Samoan Teachers or *Faifeau* were appointed to take over the roles of the European missionaries in the villages. Part of the *feagaiga* was not only to protect the teacher or *Faifeau*, and to build houses for the *faifeau*, but to also provide and care for the *faifeau* in terms of food gifts. Thus, this tradition is still present to this day with church members still keeping this aspect of the *feagaiga* and providing food gifts for the church minister (Crawford, 1977).

The food gift aspect of the *feagaiga* continues to this day as a tradition between the parishioners and the CCCS church minister. From this tradition, it has become culturally accepted to present the church minister and his family with food gifts any day of the week and in particular on Sundays after worship. It has also become normal to serve and feed the church ministers first whenever there is a fellowship meal for the parish. In essence the best food is served to the CCCS church minister. Additionally, CCCS church ministers are aware of the parishioner's hard earned money, energy, and time that had gone into preparing the food gifts, therefore they feel guilty if such gifts were not used. In the context of the CCCS parishes in Samoa being in the setting of a village or communal living, food for the church minister is never scarce. Especially on Sundays after worship, food gifts presented to the church minister and his family is common practice. Therefore, this tradition may become problematic to the health of the

CCCS church ministers, if they are not mindful of what they eat and the amount of food they consume.

1.3 Aim of the Study

The aim of the study is to demonstrate the importance of physical exercise and fitness to the wellbeing of the CCCS church minister. The physical health and fitness of the CCCS church minister therefore is a crucial part of their overall wholeness and wellbeing, from a holistic perspective of body, mind, and spirit.

1.4 Research Question

The research question for this study is: How does physical exercise and fitness contribute to the overall wholeness and wellbeing of a CCCS church minister?

There are also supporting questions to the research: How does physical exercise and fitness contribute to the physical wellbeing of a CCCS church minister? How does the physical wellbeing benefit the overall wholeness and wellbeing of a CCCS church minister? How are physical exercise and fitness beneficial for the CCCS church minister and his ministry?

1.5 Research Methodology

The research methodology that is used for this project is *Tafatolu (three-sides)*. *Tafatolu (three-sides)* is a Samoan research methodological framework that incorporates Western and academic approaches to research, with indigenous and cultural approaches and takes into account the researcher's perspective and positioning on the topic. The basis behind the *Tafatolu* methodological framework used in this project is to fuse Western and Samoan perspectives to research, that will include the cultural values and

practices of the targeted population, as well as the researcher's contribution to the study. Hence, the three sides of the model (Palaamo, 2018). Refer to Figure 2 below.

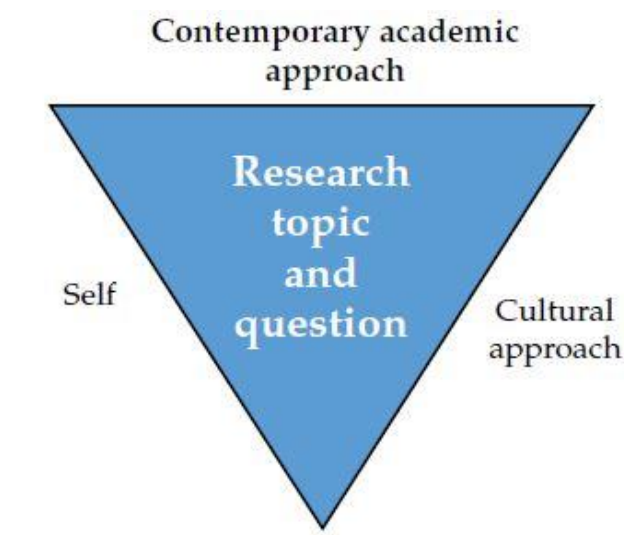


Figure 1. *Tafatolu Methodological Framework*

1.5.1 A Contemporary Academic Approach

The contemporary academic approach proposed by the *Tafatolu* methodological framework when aligned to this study, is Clinebell's Seven Dimensions of Wholeness and Wellness model (Clinebell, 2011). Although Clinebell's model is considered universal in terms of the wholeness and wellness of all individuals, such a model is proposed to understand a holistic framework for the physical exercise and fitness of the CCCS church minister as this research is focused on. Since Clinebell's wholeness model is universal, there are also similar models that address the same dimensions that Clinebell uses such as Culbertson's Wholeness Wheel (2000). The models developed by various scholars on wholeness and wellness are also mentioned in this study. The focus of this study is to present the positive roles and contributions of physical exercise and fitness, to all dimensions of wholeness and wellness which is beneficial for the CCCS church minister.

1.5.2 A Cultural Approach

The cultural and indigenous approach to the research as the second side of *Tafatolu*, is a Samoan perspective on the *tinu* (body). The Samoan perspective of the *tinu* is relational to all aspects of life, the environment, and context of which one is brought up. The relational aspect of the *tinu* complements the interconnectedness element presented in the seven dimension model. However, in relation to the CCCS church minister, the *Tinu* theology promotes the interconnectedness of the *tinu* to the various elements and dimensions in the context of the CCCS church minister and the ministry.

1.5.3 Self

The *self* as the final and third side of the *Tafatolu* methodology is represented through the responses of some CCCS church ministers to a physical exercise and fitness questionnaire. The participants who took part in the study are currently ministering in CCCS parishes in Australia, New Zealand, United States of America, Hawaii, and Samoa. The data collected and analysed will develop understandings on how CCCS church ministers practice physical exercise and fitness in their respective church communities. Further, the study will highlight the contribution and benefits of physical exercise and fitness to the overall wholeness and wellbeing. As all participants (CCCS church ministers) are of Samoan descent, the study will also include a cultural and Samoan perspective on how physical exercise and fitness are practised personally and in their Samoan church communities.

1.5.4 Research that have implemented the Tafatolu methodology

Pala'amo (2017) developed the *Tafatolu* methodology in his study titled, *Fetu'utu'una'i le va Navigating relational spaces: An exploration of traditional and*

contemporary pastoral counselling practices for Samoans, that explored contemporary and traditional counselling practices for Samoans. Pala'amo stated that the benefits of *Tafatolu* methodological framework was the synthesis of contemporary approach to research, with a cultural approach, merged with the researcher's own input into the research (2017). Such a union for his study, fused contemporary methods of qualitative research with a Samoan cultural research approach (a Samoan metaphor *fetu'utu'una'i muniao*—manoeuvring a fisher's rod), together with the researcher's positioning as an insider/outsider researcher.

Toleafoa (2018) used the *Tafatolu* methodology to fuse 'traditional' and 'contemporary' EFKS hymns, in light of his music background. The contemporary approach to the research included a qualitative approach that reviewed the literature on traditional and contemporary hymns. The cultural approach to the research included the Samoan saying, '*E sui faiga ae tumau fa'avae*' (Practices change yet foundations remain) and the link of this saying to EFKS hymns viewed from a New Zealand-born Samoan perspective. Also, how this Samoan saying explored possibilities of a fusion between 'traditional' and 'contemporary' EFKS hymns. The self in Toleafoa's thesis, positioned the author throughout various stages of the project as both researcher and musician.

This project links physical exercise and fitness for the CCCS church minister, using the *Tafatolu* methodological framework. Further, this study uses Clinebell's wholeness and wellness model as the contemporary approach in the *Tafatolu* methodology. Collectively, the *Tafatolu* methodological framework allowed to merge the data collected and analysed, with the researcher's experience as a fitness instructor in the physical exercise, health and fitness field.

1.6 Chapter Outline

Chapter One has introduced and discussed the key components of the study such as the issue, the aim of the study, the research question and its supporting questions to drive the study, and the methodology used to ground the study, the *Tafatolu* methodological framework.

Chapter Two introduces Clinebell's (2011) Wholeness and Wellness model with particular emphasis on the spiritual, mental, and physical dimensions of the model. This chapter also explores the literature on the interconnectedness of the mind, body, and spirit dimensions to their respective fields (Stoffel, 2013; Mark and Lyons, 2010; Walach 2007). Key terms to physical exercise and fitness are discussed as well as the benefits of physical exercise and fitness on the spiritual, mental, and physical dimensions of a person. Finally, the chapter discusses current implementation of physical exercise and fitness in some Western churches and how it has benefitted their faith communities.

Chapter Three is a Samoan perspective of the body seen through Vaai's *Tino* (body) theology (2017), and the interconnectedness of the *tino* with the environment and context one was brought up. *Tino* theology proposes that through the *tino*, one is in deep relation with the environment and people, where we are not only an individual but also part of a collective group in our Samoan community.

Chapter Four presents the findings and the analyses of data collected from the participants of the study and their responses to a physical exercise and fitness questionnaire. The analyses of the responses by participants suggested current issues for the CCCS church minister in his ministry, in regards to the implementation and practicing of physical exercise and fitness. The responses of the church ministers were

analysed by first describing, then interpreting, and then applying in general for the church minister and the ministry.

Chapter Five are the recommendations and suggestions derived from the data analysed fused together with the literature review (both contemporary and cultural), that propose for the CCCS church minister to adopt physical exercise and fitness as a lifestyle and vocational work in the ministry.

CHAPTER TWO

WESTERN AND CONTEMPORARY PERSPECTIVES ON WHOLENESS AND WELLBEING

2.1 Introduction

This chapter addresses the different dimensions of wholeness as mentioned by Clinebell (2011) with a particular emphasis upon the Spiritual-Ethical, Mental, and Physical dimensions of the person. The analysis given here begins from the physical dimension of the person, and the roles that physical exercise and fitness have upon this dimension.

2.2 Literature Review

Several studies explore the importance and the interconnectedness of the mind, body, and spirit dimensions of the person in respect to their individual fields that include psychotherapy, traditional healing, and general healthcare (Stoffel, 2013; Mark and Lyons, 2010; Walach 2007). The World Health Organization (as cited in Edwards, 2006) defines health as not only the absence of illness, but also a state of complete physical, mental, and social wellbeing (Edwards, 2006). The implication is the importance given to a holistic view of the mind, body, and spirit dimensions in relation to the overall wholeness and wellbeing of an individual. Following this line of emphasis, this study considers the importance of a holistic understanding of the mind, body, and spirit dimensions of the person. Yet specifically, this study explores the role of physical exercise and fitness upon the physical dimension of the person, and its contribution to the overall wholeness and wellbeing of a CCCS church minister. Although this chapter includes discussions that cover the spiritual (spirit) and mental

(mind) dimensions of a person, attention is given to the role of physical exercise and fitness upon the physical dimension (body) and its contribution to the overall wholeness and wellbeing of an individual. Physical exercise, health, and fitness as used throughout this work are defined herein, together with case studies that demonstrate the benefits upon church communities and individuals.

2.3 Seven Dimensions of Wholeness

Clinebell (2011) talks about seven dimensions of wholeness in the lives of people. These dimensions include the Spiritual and Ethical dimension (the centre of the model), the Physical, Mental, Relational, Play, Work, and Society/Nature dimensions (see Figure 2). There is relevance of the seven dimensions mentioned to the fullness and wholeness of healing and growth. As Figure 2 by Nelle Morton illustrates, the seven dimensions each have an influence on one another. The spiritual and ethical dimension is at the centre or at the heart, meaning that it unifies and interacts with all the other dimensions. Clinebell suggests that the strength, integrity, and wholeness of the spiritual and ethical dimension, have a strong influence in the overall wellbeing of people and how they effectively function in all other dimensions of their lives (2011).

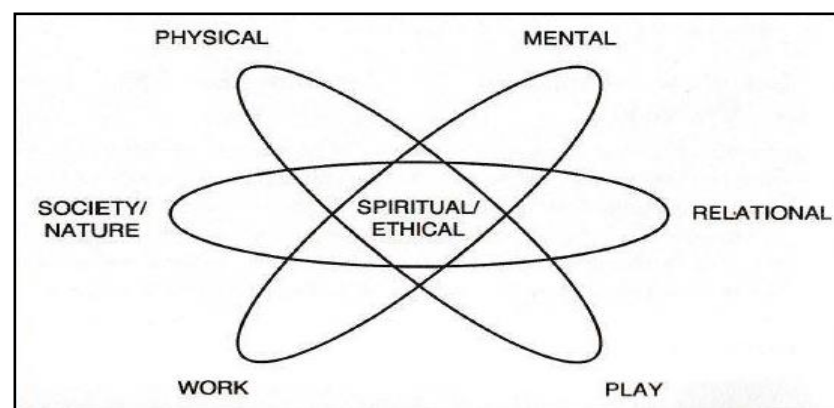


Figure 2: Nelle Morton's Seven Dimensions of Wholeness (Clinebell, 2011. p. 30)

Culbertson (2000) also introduces a wholeness model similar to Clinebell that he has called a Wholeness Wheel. Culbertson calls the dimensions in his model as ‘parts of wholeness’. The parts of wholeness that make up Culbertson’s Wholeness Wheel are: Spiritual, Mental, Physical, Social, Emotional, and Volitional. Culbertson (2000) proposes the idea that each part of the wholeness wheel is related to each other and that our health should be understood as, “*both inclusive and comprehensive*” (p. 5). The only minor difference with the Wholeness Wheel is that the Spiritual part is not at the centre as found in Clinebell’s model. Culbertson (2000) also adds that the various parts of wholeness cannot be treated as individual components; however, they are an integrated community.

For most religious people, the central dimension of one’s faith is their spirituality, which governs their ethical and moral living. If the spirituality of a person is considered as being whole, they display lives that are guided by their religious beliefs and ethics. In addition, when the spirituality of a person is considered as whole, all the other dimensions consequently become whole as well, as shown in Figure 2. Further, the Spiritual-Ethical dimension has a major influence upon the other dimensions by being interconnected to each other. For this thesis, I propose that physical exercise and fitness have a direct impact to the physical dimension of a person, and contribute positively to the other dimensions towards wholeness.

2.4 Spiritual-Ethical Dimension

The key to spiritual and ethical wholeness and wellbeing is a trustful, nourishing, growing, relationship with the Divine Spirit, which is the ultimate source of life (Clinebell, 2011). Simply, in order for the spiritual-ethical dimension to be whole there needs to be a deep and well-established relationship with God. When one’s relationship with God is established spiritually, therefore the other six dimensions also achieve

wholeness as the Spiritual-Ethical dimensions is the centre dimension of a person's wholeness and wellbeing. Therefore, there is a strong emphasis on the wellbeing and wholeness of the Spiritual-Ethical dimension as it is a crucial dimension of the holistic wellbeing and wholeness of a person.

Additionally, Stoewen (2017) explains spirituality as, *"finding purpose, value, and meaning in your life with or without organized religion, participating in activities that are consistent with your beliefs and values"* (pp.862). This means that by being spiritually whole, an individual is capable of finding balance and a deepened meaning for aspects and areas of one's life. When this balance is achieved, then happiness and equilibrium are both achieved (Bethards, 2000).

As this study looks at the role of physical exercise and fitness on the physical dimension and the wellbeing of a CCCS church minister, studies have found that a healthy body contributes largely to a healthy spirit, when there is an increase consumption of fruits and vegetables balanced with regular exercise and physical activity (Resnicow *et al*, 2005).

2.5 Mental Dimension

Mental wholeness is the interacting functions of intellectual (mental) and emotional wellbeing and how these interacting functions influence ones personality. Mental wellbeing is the ability of the individual to exercise reason and understanding, to effectively manage issues and make good decisions in life. Such actions have positive impacts on individuals and those that surround them, developing on one's creativity and initiative. Emotional wellbeing is being aware of one's surroundings and the ability to react appropriately to any life-changes. Emotional wellbeing is also the ability to control random impulses and mood swings, together with any negative emotions towards an

issue. Furthermore, emotional wellbeing also recognises life enhancing feelings such as self-worth, hope, empathy, love, and trust (Clinebell, 2011).

Intellectual wellbeing is defined as the ability to grow intellectually, maintaining curiosity about all there is to learn, valuing lifelong-learning, and responding positively to intellectual challenges (Stoewen, 2017). Intellectual wellbeing involves expanding knowledge and skills while discovering the potential for sharing one's gifts with others. Stoewen (2017) further defines emotional wellbeing as the ability to understand and respect one's feelings, values, and attitudes; the ability to appreciate, consider, and show empathy towards the feelings of others. Emotional wellbeing is also the ability to manage one's emotions in a constructive way, feeling positive and enthusiastic about one's life.

Various studies show that maintaining a healthy body leads to a healthy mind. Through physical exercise and fitness, one achieves a healthy body therefore resulting in a healthy mind (Weinstein and Erickson, 2011). By adopting a physically active lifestyle, one prevents brain decay (Weinstein and Erickson, 2011). Further, physical exercise and fitness promote psychological wellbeing (Mutrie, 2002). Finally, being actively and physically fit improves cognitive thinking (Kramer, Erickson and Colcombe, 2006).

2.6 Physical Dimension

Physical Wholeness as Clinebell (2011) explains has not received much attention by clergy and in the realms of pastoral counselling. Clinebell (2011) recognises that we as human beings are embodied selves. The wholeness and wellbeing of the body correlate strongly and are interdependent with all other six dimensions of one's life. If someone is sick or physically unhealthy, this therefore influences the other six dimensions. Clinebell (2011) states that there are five areas in which one must focus on

in order to achieve physical wholeness and wellbeing that include nutrition, sleep, exercise, stress reduction, and toxin reduction (Clinebell, 2011). Physical wellbeing is the ability to care for one's body staying healthy now and in the future (Stoewen, 2017).

Additionally, Bethards (2000) describes a healthy person as someone who is balanced emotionally, physically, and spiritually. A healthy person is able to balance masculine and feminine energies within one's self. A healthy person is also able to balance all aspects of life such as the personal, social, financial, and professional aspects of one's life. Further, a healthy person is able to balance areas of one's life such as play, rest, creativity, work, and giving and receiving various components in life. Balancing all these aspects of life also requires self-love respectively, being self-motivated to achieve one's goals, potential, and destiny, as well being able to create happiness in all areas of life. Health represents a dynamic state of balance or equilibrium. This person's health at any given time should be able to reflect the understanding of our mental, emotional, physical, and spiritual states (Bethards, 2000).

In a study at the University of Pretoria Health Sciences faculty, several wellness assessments were conducted to compare the overall physical wellness of people working in sedentary and inactive work environments (such as sitting at a desk) to those who work in active work environments. While those who worked in sedentary work environments were superior in some areas of wellness, those involved in active working conditions possessed a greater state of overall physical wellness (Du Toit, Naicker, Nortje, Kleynhans, Ferreira, & Gericke, 2013). This finding implies that physical activity does contribute significantly to achieving a state of overall physical wellness and thus reduces the risk of developing lifestyle-related chronic conditions. The overall findings suggest that maintaining a healthy lifestyle through physical activity and health-promoting behaviour, will lead to a greater state of wellness (Du Toit *et al*,

2013). The study also states that physical fitness is an essential health marker and would be an integral measuring method in assessing physical wellness (Du Toit et al, 2013).

Physical fitness and wellness are closely linked and interdependent of one another. To live a long, successful, and happy life, fitness and wellbeing are vital. Good health involves self-control, discipline, and a positive lifestyle which leads to minimising chances of health and wellbeing issues. Fitness and wellbeing can be achieved through quality fitness and wellbeing programs which focus on enhancing the overall quality of life (Baroa, Singha, Thapaa & Sonowalb, 2016).

2.6.1 Physical Exercise and Fitness Terminologies

As this thesis addresses physical exercise and fitness, it is important to understand the various terminologies and differences between physical activity, exercise, and physical fitness. Physical activity is any type of activity that requires movement of the skeletal system in which it exerts energy. Most commonly, physical activity is incorporated into one's daily routines such as household chores, occupation, walking to and from work and school, and many other activities. Exercise is a type of physical activity that is planned, structured, and repetitive with a desired outcome in order to maintain or improve fitness levels. Physical fitness is the health or skilled attributes one possesses like vigour, alertness, does not fatigue easily and still has ample energy to carry out all responsibilities and duties of the day, as well as any other additional activities and unforeseen emergencies (Christenson, Caspersen, and Powell, 1985).

2.6.2 Benefits of Physical Exercise and Fitness on the Spirit

The body, mind, and spirit are so undeniably intertwined. When we're spiritually deprived, all other dimensions feel its effects. Initially it may seem that physical

exercise and fitness have little value for the spirit, however, it can become a catalyst to starting up the most spiritually enlightening journeys ever encountered. When following an exercise program for at least six weeks, we find ourselves in terms of finding a deeper devotion and commitment to ourselves and our life mission (Ozward, 2020). When we are pushing our bodies to the point of exertion, sweating at our brows, heart pounding, breath pumping, we are forced to empty out all of our mental and emotional neurosis. In this emptiness we open our being up to finding connections with the Divine within us and all around us. This Divine connection is already here now, it's just that the mind was always in the way of the heart experiencing it (Kelmenson, 2020).

2.6.3 Benefits of Physical Exercise and Fitness on the Mind

Studies have shown the benefits of exercise on the brain and its health (Weinstein and Erickson, 2011). Exercise delivers a fresh supply of blood and oxygen to the brain. This clears the mind of stress, anxiety, depression, sadness, and anger. A well-functioning brain improves the ability to benefit from reading the Bible, to focus in prayer, and be sensitive to the needs of others. Physical exercise and fitness help slow the effects of aging. Recent scientific studies demonstrate that aerobic exercise¹ not only minimises the brain shrinkage that normally begins around the 40's of one's life journey, yet aerobic exercise can actually reverse this shrinkage (Begley, 2006). Adults who were athletic had denser brains than their non-athletic counterparts, meaning they were able to retain information longer and recall efficiently when required (Jozefowicz, 2004). Aerobic exercise does not need to be intense; it could be as simple as walking around the block (Begley, 2006). Edwards (2006) states that research have shown that those

¹Aerobic exercise is any type of cardiovascular conditioning. It can include activities like brisk walking, swimming, running, or cycling. Aerobic exercise is also known as "cardio." By definition, aerobic exercise means "with oxygen." One's breathing and heart rate will increase during aerobic activities.

who exercise regularly are more mentally healthy. Also, continued exercise shows increased improvements in wellbeing.

2.6.4 Benefits of Physical Exercise and Fitness on the Body

The benefits of physical exercise and fitness on the body are many and varied. One of the first benefits is that it slows down the ageing process (Stewart, 2005). It also improves posture and physical appearance and reduces adiposity² therefore decreasing the risks of obesity (Cosma et al, 2015). Physical exercise and fitness also improves one's flexibility and range of motion, making it easier to move around and complete daily tasks (Knudson and McHugh, 2000). Physical exercise and fitness increases muscular strength and endurance, where one's energy levels also increase maximising performance and output daily (Holviala et al, 2012). Physical exercise and fitness improves bone health and reduces risk of developing osteoporosis (Hame and Casper, 2016). Physical exercise and fitness reduces the risk of developing coronary heart disease (Robbins, Powers and Burgess, 2010). Ohuruogu (2016) also states regular physical activity can reduce the risk of death, diseases, and increase life expectancy by two years, compared to those who are inactive. Physical exercise and fitness also lead to better rest and sleep. In addition, physical exercise and fitness increase self-esteem, fitness, appearance, confidence, and overall health (Ohuruogu, 2016).

2.6.5 Health Benefits of Physical Exercise and Fitness

There are many proven benefits of exercise. The immediate health benefits of physical exercise and fitness when done on a regular and consistent basis, and gradually increase the duration and intensity, together with good rest and balanced diet, reduces

² Severely or morbidly overweight.

heart disease, heart attacks, stroke, high blood pressure, high cholesterol, diabetes, osteoporosis, and obesity (Kravitz, 2007).

Regular exercise also helps to control weight. It helps to reduce high blood pressure, and becomes an important adjunct to any medical therapy for high blood pressure (under medical supervision and guidance). When exercise is performed regularly, there is a decreased incidence of Type 2 diabetes. Regular exercise benefits heart health and improves the protective, healthy high-density lipoprotein cholesterol (HDL). Regular exercise also gives one an improved feeling of wellbeing. This occurs partly through chemicals called endorphins, which the body produces during exercise. Exercise has been associated with delaying the onset of Alzheimer's disease, and exercise generally improves mental performance. People who regularly exercise are less likely to suffer from depression (Kravitz, 2007).

2.6.6 Key considerations of Physical Exercise and Fitness

There are three key considerations with any exercise program: frequency, intensity, and duration (World Health Organisation, 2010). (1) Frequency: currently, recommendations for optimal health and fitness suggest that we should exercise at least three times a week. (2) Intensity: The appropriate intensity of exercise will vary depending upon your age and medical condition. Over time, if you are consistent, you will be able to progress in physical exercise and fitness. It's good to get your heart beating faster and to work up a sweat. You have to pace yourself. What works for one person might not work for another. (3) Duration: It is estimated that 45–90 minutes of exercise per day is great. It would be beneficial if exercise were at least done for 30 minutes, six days per week. The exercise time may be divided into portions. For example, 10 minutes each morning, midday, and evening. It should be arranged to suit

your program. Walking is an excellent and sustainable form of exercise (World Health Organisation, 2010).

2.7 Current Implementation of Physical Exercise and Fitness in Western Churches

A multifaceted wellness program was conducted on Hillsdale United Methodist Church New Jersey, United States of America, where for eight weeks, 59 of its congregation members took part in a physical exercise and fitness wellness program. The hope of the eight-week fitness program was to decrease metabolic syndrome, diseases and illnesses caused by being overweight and obese. Such illnesses lead to congregational members having high blood pressure, low lipoproteins/bad cholesterol, diabetes, heart disease, and excess body fat around the waist. The wellness program looked at educating the participants twice a week (total of 3 hours), providing them with tailored diet programs, and training programs suitable for their fitness levels.

Participants were also provided with heart rate monitors and were encouraged to exercise 30 minutes per day, where three days were dedicated to aerobic exercise, and two days dedicated to anaerobic exercises circuit training, resistance, and strength training. The results were staggering with decreased weight, body fat, and central adiposity, improving indexes of metabolic syndrome, decrease in insulin resistance, and increased self-reported wellness (Ivester et al, 2010). This study shows that a multifaceted approach to wellness that incorporates nutrition, education, and exercise in a supportive, faith-based environment, can promote healthy lifestyle changes in overweight and obese adults.

Routine physical exercise and fitness improves musculoskeletal fitness.³ Routine physical exercise and fitness is important to the longevity of physical health and reducing the risk of chronic diseases. Resistance training and flexibility exercises, are proven exercises to best help with musculoskeletal fitness. Musculoskeletal fitness also contributes to the overall physical health and quality of life (Warburton, Nicol and Bredin, 2006). Moderate intense levels of exercise (≥ 5.5 METs⁴ for at least 40mins per week) and cardiovascular fitness (>31 ml oxygen per kilogram per minute), are effective ways to prevent and minimise the chances of type 2 diabetes. Walking more than two hours per week has also shown to reduce the risk of premature death (Warburton et al, 2006). Cancer patients walking an average of one hour per week have proved to increase chances of survival than those who do not exercise (Warburton et al, 2006). Regular physical exercise improves physiological wellbeing, a component important in the prevention and management of:

[...] cardiovascular disease, but it also has important implications for the prevention and management of other chronic diseases such as diabetes, osteoporosis, hypertension, obesity, cancer and depression (Warburton et al, 2006. pp. 806).

In a study to prove that low levels of leisure-time physical activity (LTPA) and cardiorespiratory fitness such as a round of golf (that is equivalent to 3hrs per week) or a thirty minute walk a day, can improve or minimise metabolic syndrome (diabetes,

³ Musculoskeletal system provides form, support, stability and movement to the body. It is made up with bones of the skeleton, muscles, cartilage, tendons, ligaments, joints and other connective tissues that support and binds tissues and organs together. Therefore musculoskeletal is the fitness of the musculoskeletal system, encompassing muscular strength, muscular endurance, muscular power, flexibility, back fitness and bone health.

⁴ METs is the metabolic energy rate that is being expended during exercise and is one way to describe the intensity of an exercise and activity. One MET is the energy you spend sitting at rest therefore and

obesity and atherosclerosis) in men. The results of this study proved that men engaging in an average of three hours of moderate to vigorous LTPA (such as a round of golf, slow walk or running) decreased by half their chances of metabolic syndrome (Laaksonen, Lakka, Salonen, Niskanen, Rauramaa and Lakka, 2002).

2.8 Conclusion

The Western and contemporary perspectives of wholeness and wellbeing, in particular the studies recognising the contributions of physical exercise and fitness to all dimensions of a person, have presented that the benefits of physical exercise and fitness encompass more than a physical change. As emphasised in this chapter, and in parallel with several studies that explore the importance and the interconnectedness of the mind, body, and spirit dimensions of a person (Stoffel, 2013; Mark and Lyons, 2010; Walach 2007), the benefits of physical exercise contribute to the overall wellbeing and wholeness of an individual. Also highlighted in this chapter are the interconnectedness of all the dimensions of a person's holistic health and the direct benefits of physical exercise and fitness on the overall wellbeing. Overall, the health benefits of physical exercise and fitness is an encouraging aspect especially for the longevity of a church minister and the calling to serve in the ministry for Gods will. The following chapter will articulate wholeness and wellbeing from Samoan and Pacific perspectives.

activity with a MET value of five means that five times the energy is being exerted that you would sitting down.

CHAPTER THREE

SAMOAN AND PACIFIC PERSPECTIVES ON WHOLENESS AND WELLBEING

3.1 Introduction

This chapter presents a Samoan perspective of the interconnectedness of the *Tino* (body) with cultural aspects of Samoan life. Such a perspective presents an understanding that the dimensions of wholeness are also interconnected and woven together within the Samoan context. This chapter also considers other Samoan and Pacific Island perspectives on the interconnectedness and relational aspects of the self, in the context of Samoan life. Finally, relational aspects that are directly related to the CCCS church minister are discussed.

3.2 Samoan Perspective of the Interconnectedness of the *Tino*

Vaai calls the body, '*Tino*' (Vaai & Casimira, 2017). *Tino* is the Samoan word for body. Symbolically, *tino* is used every day to refer to individuals, connections, relations, community, genealogies, birth, experience, truth and motherhood. This highlights a multidimensional interconnectedness of the *tino* specifically in Samoan life.

Tino is creatively compared to an island. An island in Pacific epistemology is made up of multiple dimensions such as a body of land (landscape), body of water (seascape), and a body of people (community of peoples) (Vaai & Casimira, 2017). These multiple dimensions of an island are all interconnected, woven together, and dependent upon one another, which generates and gives meaning to the existence of an island. Similar to an island, *tino* is also multidimensional and woven with multiple world realities in which *tino* exists such as individuals, connections, relations,

community, genealogies, birth, experience, truth, and motherhood (Vaai & Casimira, 2017). These are the faces of the *tinu* and for the *tinu* to deny these faces or dimensions, is to deny its identity. In a context such as the Pacific, *tinu* is the centre agent of one's reality of culture, community, and family. The *tinu* is on high demand to be the linking agent of the life of any islander (Vaai & Casimira, 2017). For if there are no *tinu*, there are no individuals. If there are no *tinu*, connections and relations cannot be forged. If there is no *tinu*, communities cannot be built, genealogies are non-existent, birth is not a reality, experience is not experiential, the truth cannot be told, seen or heard, and motherhood is not experienced (Vaai & Casimira, 2017). Therefore, there is an importance of the *tinu* and its multidimensional existence in the realities of Pacific Islanders and Samoans (Vaai & Casimira, 2017).

This is the same *tinu* that is experiencing crisis and issues in the Pacific. This *tinu* from colonisation has experienced Westernisation, globalisation, urbanisation, political and economic factors that have influenced and impacted the way of life in the islands; in the midst of the Pacific lifestyle and way of life, *tinu* is located (Vaai & Casimira, 2017). This is the *tinu* that has experienced from a local level the rise of crime, domestic violence, violence, outbreaks of diseases and illnesses, corruption, oppression and poverty (Vaai & Casimira, 2017).

On an International level, the *tinu* is experiencing and witnessing selfishness, greed and apathy by governments, that lead to environmental crisis such as climate change and global warming. This is the *tinu* that in the midst of these controversies, outbreaks, issues, and crisis, *tinu* is not only trying to understand its place in this world, but is keeping its form and still providing viable option of survival given the circumstances our world is in today (Vaai & Casimira, 2017). The *tinu* is durable, viable, strong, and ever so resilient.

The *tino* is also about embodied relations. Tjibaou (1998) states that the body is never undivided or individualised, as the body is always in relationship. There is a Samoan phrase that says, '*na faia a'u e lē na o a'u*' (I was made not to be alone) (Vaai, 2014). This means that the *tino* has a deeper meaning in one's individual self, the *tino* mediates more than oneself, which means that for any individual, there are multiple living faces that form one's existences (Vaai & Casimira, 2017).

There is also a strong presence of the need to revive communal living. Communal living from Pacific Islander perspective promotes the *tino* as embodied relations; the *tino* is not individualistic but relational. Shore (1982) states that in Samoa the existence of one presupposes the existence of another. Recognising the other dimensions of an individual existence of the *tino* such as people, land, ocean, tree, and sky as our own *tino*, gives a deep sense of relational connection and deep awareness on protecting the other dimensions. That is why when we are born we may think we are born individually, however, discovering and exploring and knowing the other faces of the *tino* makes the *tino* relational.

3.3 *Tino* Theology

'*Tino* theology' is different to a 'theology of the *Tino*', where theology of the *tino* suggests that the *tino* is an object that is being theologized. *Tino* theology on the other hand, means that the *tino* is a theology within itself. God has an intimate union with the *tino* through Christ, in the Spirit, meaning that all that constitutes the *tino* is theological and spiritual (Vaai & Casimira, 2017).

God is deeply relational through Christ in the Spirit. Jesus is at the centre of God becoming *tino*. This is not a matter of the divine or human nature of Christ. However from a *tino* perspective, through Christ in the Spirit, God develops this intimate union whereby the *tino* becomes part of God's life. Therefore, this means that God is a

relational God, and through Christ and the Spirit has an intimate union or relation with the *tinu*. Therefore, God is relational to all other faces of the *tinu* through Christ such as land, sea, skies, people, communities, and ancestors (Vaai & Casimira, 2017).

In the Spirit, God is woven into the dynamics and rhythms of the *tinu*. Through Christ, God becomes *tinu*. Through Christ, *tinu* also becomes integral to the life of God. Christ is at the centre of the union of God and the *tinu*. The intimate union of God and the *tinu* through Christ in Spirit suggests that God was with us in the beginning. In Christ means that God is with us; in Spirit, means that God continues to be with us, and the *tinu*, and the many different faces of the *tinu* (Vaai & Casimira, 2017).

3.4 More Samoan and Pacific Perspectives on the Relational Self

The self being relational is also reflected in a speech conducted by one of Samoa's most influential figure, Tui Atua Tupua Tamasese Efi:

I am not an individual; I am an integral part of the cosmos. I share divinity with my ancestors, the land, the seas and the skies. I am not an individual, because I share a “tofi” (an inheritance) with my family, my village and my nation. I belong to my family and my family belongs to me. I belong to my village and my village belongs to me. I belong to my nation and my nation belongs to me. This is the essence of my sense of belonging (Tui Atua 2003, 51).

As captured in the above quote, the Pacific people view the self as relational. This relational self is reflected in their social relationships, their land, their physical resources and their spirituality. This view of the self and the relationship between the self and others features the person not as separate from the social and environmental context, but as more connected and less differentiated from them. This highlights that the self is relational. Being relational, the self is part of an integrated whole. Like the ‘I’ and the ‘We’, as suggested by Henderson (2016). Henderson (2016) articulates of the Samoan

‘relational self’, traces broad patterns and recent developments that indicate an interplay of global forces and local expressions of Samoan-ness, and reflects on questions regarding how, given contexts of globalization and cultural change, Samoans might be negotiating between individuality and collectively—“being for the self” and “being for the group.”

In her novel, *Where we once belonged*, Sia Figiel (1996) explains the story of a young Samoan girl growing up in her small village in Samoa. We were not allowed to laugh too much or too loudly. We were taught to be meek. We were taught to be humble, again....'We' were young ladies, and' we' should handle ourselves as such. Therefore; 'I am 'We.' 'I' does not exist (1996).

Fuluifaga (2017) also examines social space of narratives of three Samoan women their *vā* (space) praxis in the context of a recently created arts centre in Poutasi, a *nu'u* (village) on the Southern Coast of Upolu, Samoa. By adopting Wendt's (1996) argument that the *vā* changes along with relationships and contexts. Fuluifaga (2017) examines how these women negotiate their *vā fealoaloai* (social space) as they collaborate in the newly created spaces of an indigenous micro-enterprise for woman at the centre of their rural village. From these narratives we see that the *vā fealoaloai* (social space) is relational.

3.5 The CCCS Church Minister and the Interconnectedness Dimensions of his Life and Profession

The CCCS church minister also demonstrates in his life and profession dimensions that are also interconnected in terms of relationships both personal and in the profession. The reality is that the wellbeing of these relationships is also vital for the holistic health of the church minister and the ministry. When the church minister's

personal relationship is stable and healthy this will then reflect in his relationships with parishioners and the wider community. Physical Exercise and fitness contributing to the holistic health of the church minister will also place a positive impact on these relationships.

First and most important is the church minister's spiritual relationship with God. Ultimately, this relationship above all relationships needs to be the church minister's number one priority as the spirituality of the church minister is the essence of his calling. Chimoga (2019, p1) states, "*after one has received the call, he/she begins the work of ministering to self because the call is based on a sound relationship with God.*" This means that before a church minister can minister to others they must first build a strong relationship with God. This relationship is through a holistic understanding of the all the dimensions of the church minister's life and his wellbeing. This relationship is not static but dynamic on a daily basis by fervent prayers, study of the word of God and engagement in the context in which the church minister is theologising.

The church minister's relationship with his wife and children is also vitally important. If the church minister's home is secured and stable and built on care, love, and support, it will then enable the church minister to perform his duties effectively (Schmitt, 2007). The next relationship is the church minister, his wife and children and their relationship with the congregation. As this is the nature of his calling the church minister's relationship with his congregation is of paramount importance.

Hess (2017) states there are three key ingredients that form a relationship between the church minister and the congregation that is uniquely different from

relationship outside of the church setting. These ingredients are love, acceptance, and communication. Jesus's greatest commandment:

“you shall love the Lord your God with all your heart, and with all your spirit, and with all your mind.” This is the greatest and first commandment. And a second is like it: “You shall love your neighbour as yourself.” (Matthew 22:37-39).

This not only epitomises the relationship the church minister needs to have with God but also with others including his immediate family (wife and children), extended family, congregation and the wider community. When the church minister establishes these healthy relationships, his calling is much easier in terms of spreading the gospel. The overall health and wellbeing of a church minister makes these relationships easier with other people (close, extended, congregational and wider context outside the church) through the contribution of physical exercise and fitness on the physical dimension of a church minister (Davis, Taylor & Cohen, 2015).

3.6 Conclusion

Chapter Two explained the interconnectedness of all dimensions of a person's holistic health and wellbeing and contributions of physical exercise and fitness to three specific dimensions of a person in the body, mind, and spirit. Chapter Three presented a cultural and indigenous Samoan perspective on the interconnectedness of the Samoan *tino* and person in relation to the context of Samoa and the Pacific. The Samoan perspective in the *Tino* theology states a bigger picture in respects to the Samoan *tino* or person and the multi-dimensions of life and their interconnectedness. Every aspect of the Samoan life is relational or connected. The person, the environment, community and society are connected and dependant on each other. This is the holistic health of a Samoan person. This belief is also still carried and held close by Samoans living in

Samoa and abroad. These traditions are also valued by a CCCS church minister and all influence in the holistic health and wellbeing of a CCCS church minister. Hence, the emphasis of this chapter is upon the multi-dimension correlation of all dimensions and aspects of a Samoan person. What this study aims to explore is that this holistic health and various aspects of Samoan life is also influenced by physical exercise and fitness, especially for the CCCS church minister practising in Samoa and abroad. The following chapter presents data gathered and analysed from CCCS church ministers from a physical exercise and fitness questionnaire they were issued.

CHAPTER FOUR

FINDINGS AND ANALYSIS FROM THE PHYSICAL EXERCISE AND FITNESS QUESTIONNAIRE

4.1 Introduction

This chapter presents an analysis of the data collected from CCCS church ministers who participated in this research through the completion of a physical exercise and fitness questionnaire. There were a total of twenty responses collected from participants whom where only CCCS church ministers. The sample participants are currently serving in CCCS churches in Australia, New Zealand, United States of America, Hawaii, and Samoa. The questionnaire was in English and responses by participants were all in written English. The years of experience that the CCCS church ministers have served in the parishes range from five months to twenty-five years, therefore attaining responses from both ends of the experience spectrum.

The qualitative method used to analyse the questionnaire responses were to describe, interpret, and determine central themes that developed. Firstly, I grouped responses together into themes that appeared common throughout the returned questionnaires. Common themes that developed include time management, stress, rest, energy levels, cultural aspects, education, and inexperience in church ministry. Secondly, I described the theme developed, interpreted the theme, and then applied the theme in light of the issues presented by the data.

Following this chapter of analysis of the research carried out, I will be in a better position to propose recommendations in the final chapter of the research, about the role that physical exercise and fitness on the overall wellbeing of the CCCS church minister.

All research participants have asked to remain anonymous. Thus, participant's responses were named as CM 1 or CM 2 and so on, for a church minister's response.

4.2 The Questionnaire

A Physical Exercise and Fitness Questionnaire was sent via email to CCCS church ministers serving in Australia, New Zealand, United States of America, Hawaii and Samoa. Responses were then collected from participants made up of CCCS church ministers that I knew personally from my District and Sub-district of Queensland, or had met at the 2019 annual *Fono Tele* (General Assembly) of the CCCS church. Some students of Malua Theological College also assisted in the distributing and retrieving of the questionnaires.

Questions that were asked in the questionnaire varied and can be categorised into five sections. The first section involved general queries about the length of service in the parish of the participant, together with their common weekly schedule, including time allocated to physical activity or exercise within their schedules. The second section included questions of the participant's thoughts about physical exercise, whether it was important to them as a church minister, how often, and how long and the types of exercise. The third section of questions described the types of restrictions or limitations that would restrict a church minister to exercise. The fourth section involved questions sought for ideas about the benefits of physical exercise and fitness to them personally or with their vocational work as a church minister. The fifth and last set of questions involved the church minister to share whether they currently had any physical exercise or training program implemented in their ministry, and whether they had any further recommendations or comments on physical exercise and fitness for a church minister and his wife.

4.3 General Queries about Church Minister, Schedule and Allocated Time for Physical Exercise and Fitness

This section of the questionnaire involved general queries about the length of service of the CCCS church minister in the parish, together with their common weekly schedule, including time allocated to physical exercise and fitness. By asking three questions in this section, it is important to note that the information gathered shared about the experience of the church minister and his capacity to practise and implement physical exercise and fitness personally and vocationally in his parish. It also gave an understanding of ecclesiastical programs that are of important emphasis in their respective ministries. The main questions stressed in this section for the analysis included; *do you often have free time in your weekly schedule, if so is any of that free time allocated to Physical Exercise and Fitness?* The graph below gives a comparison of the responses of CCCS church minister who took part in the questionnaire.

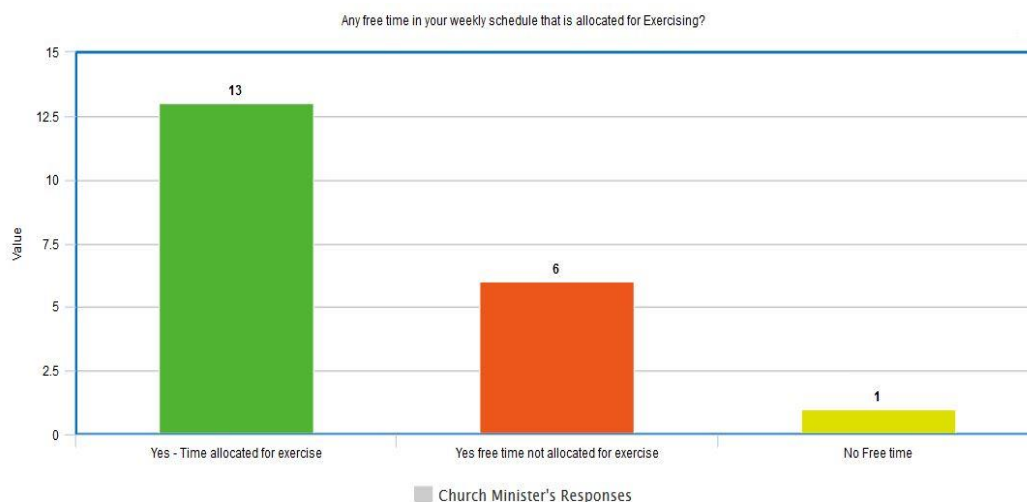


Figure 3: Time allocated by CCCS Church Minister for Physical Exercise and Fitness

The responses illustrated on the graph initially indicate that majority of church ministers that took part in this questionnaire have allocated time in their weekly schedules for physical exercise and fitness. However, six participants show that their free time is allocated to family, leisure and focusing on aspect of the ministry and one response

indicated that they do not have free time allocated for physical exercise and fitness. Of the thirteen that have indicated they have time for physical exertion of some sort, they have also specified the type of exercise they do such as; walking, running, gym and sports such as golf. Overall the responses are surprising given the perception of a church ministers schedule is usually fully booked on congregational matters and programs. The thirteen participants that responded that there is time in their schedule for physical exercise and fitness emphasises that there is a general concern of CCCS church minister's for their wellbeing. However the responses also indicate that although there is free time allocated for exercise however they are not consistent as they would like to be. Therefore, this indicates that CCCS church ministers are not fully reaping the benefits that physical exercise and fitness offer for their wellbeing if they were committed and consistent with working out.

4.4 The Importance of Physical Exercise and Fitness to the CCCS Church Minister

The second section of the questionnaire included questions of the participant's thoughts about physical exercise and fitness, whether it was important to them as a church minister, how often, and how long and the types of exercise. From these questions the type of responses demonstrated the understanding of the participant as to whether physical exercise and fitness is more than a physical transformation however has overall benefits for all dimensions of wholeness and wellbeing. Questions specific to the type of exercises indicated whether the participants understood what types of exercises would benefit them and their fitness levels. From these responses we gained insights to the exercise regime of the participants and whether these regimes are beneficial for

them personally, allowing progression for their physical growth that would benefit them spiritually and mentally.

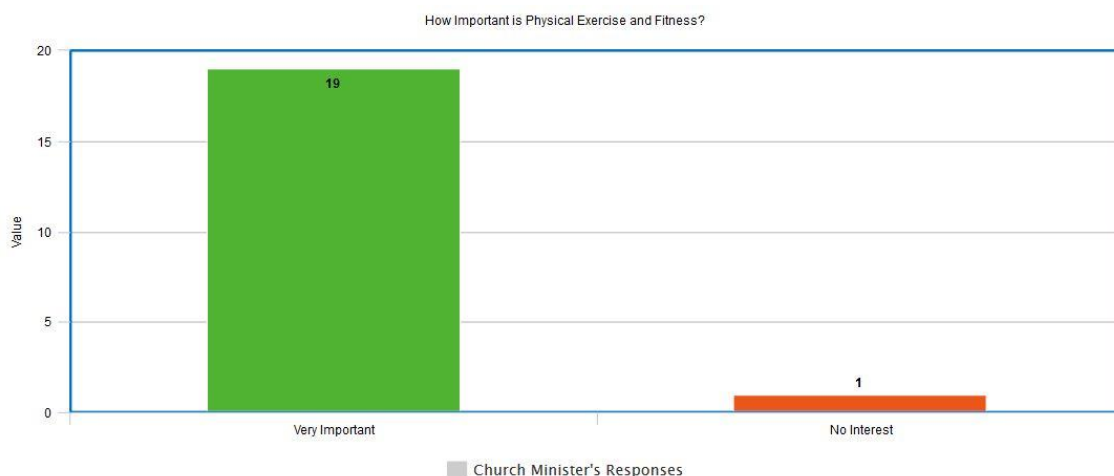


Figure 4: The importance of Physical Exercise and Fitness to the CCCS Church Minister

Illustrated in the graph above, all but one participant considers physical exercise and fitness very important. What was much more encouraging is that fifteen of the participants that indicated that physical exercise and fitness was very important also elaborate on the benefits which surpass any physical health benefit. This demonstrates that the modern CCCS church minister knows and acknowledges that physical exercise and fitness is not only important for the health however is also vital to the other dimensions of one's life. This also demonstrated the understanding of the CCCS church minister, that the impacts of physical exercise and fitness contribute more than just a physical change such as a change in the holistic wellbeing of a church minister.

4.4.1 Benefits of Physical Exercise and Fitness for the CCCS Church Minister

Furthermore, a question was asked to the participants on the benefits of physical exercise and fitness. The responses of the CCCS church minister on the benefits of physical exercise and fitness vary from the benefits on the Mind, Body and Spirit (CM 1, 9 & 12), Overall health and wellbeing (CM 4, 7, 11, 14 & 15), healthy body healthy

mind (CM 10, 16, 17), socialising (CM 5), as required (CM 2 & 3), no indication (CM 8, 13, 18, 19 & 20) and not important (CM 6). The graph below illustrates the data analysed.

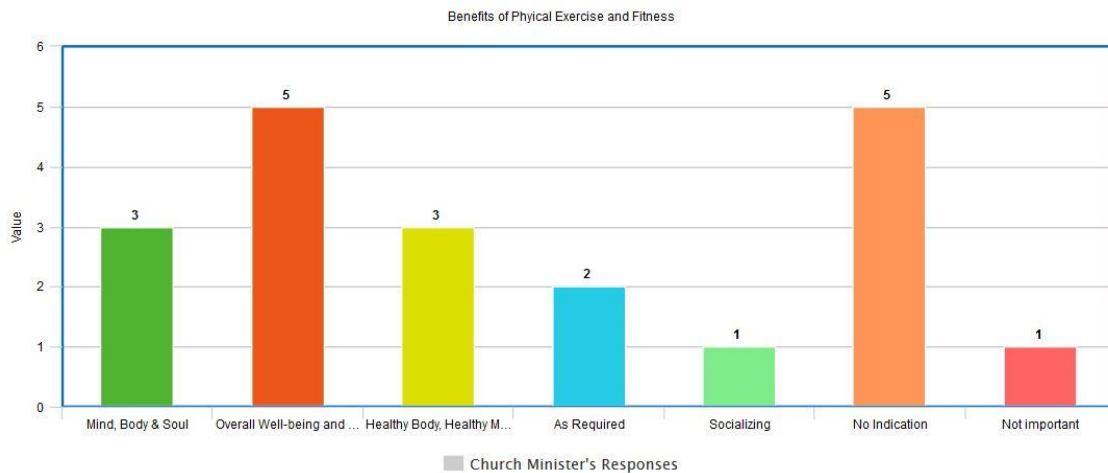


Figure 5: Benefits of Physical Exercise and Fitness for the CCCS Church Minister

Four of the seven responses given above (Mind, Body and Soul; Overall Well-being and Health Healthy Body, Healthy mind and social) indicates that the twelve participants have a deeper understanding of the benefits of physical exercise and fitness. What this implies is that they know and understand this knowledge and more importantly are currently exercising. However nine of the responses are concerning. For the response stating '*as required*' by church minister 2 and 3, these church minister have indicated that physical exercise and fitness is a short term fix for they have over indulged in food gifts from parishioners. This state of mind and understanding poses a lot of threats not only to the physical health however also to the mentality, thinking that physical exercise and fitness is just a short term fix. Also they are only exercising based on the fact they feel guilty for indulging. However the mind-set should make physical exercise and fitness a lifestyle and a priority rather than a commodity. The five that did not indicate specifically the benefits of physical exercise and fitness is also concerning as a church minister because a church minister should be equipped with this knowledge even though it is not practiced by them personally and in the ministry. The most concerning

response, is the response of one participant stating that physical exercise and fitness is not important and is not a concern for a church minister.

4.4.2 On a weekly basis, how often does the CCCS church minister exercise?

In this section the question was also asked as to how often the participants exert in some sort of physical exercise and fitness training on a weekly basis, the responses are illustrated in the graph below.

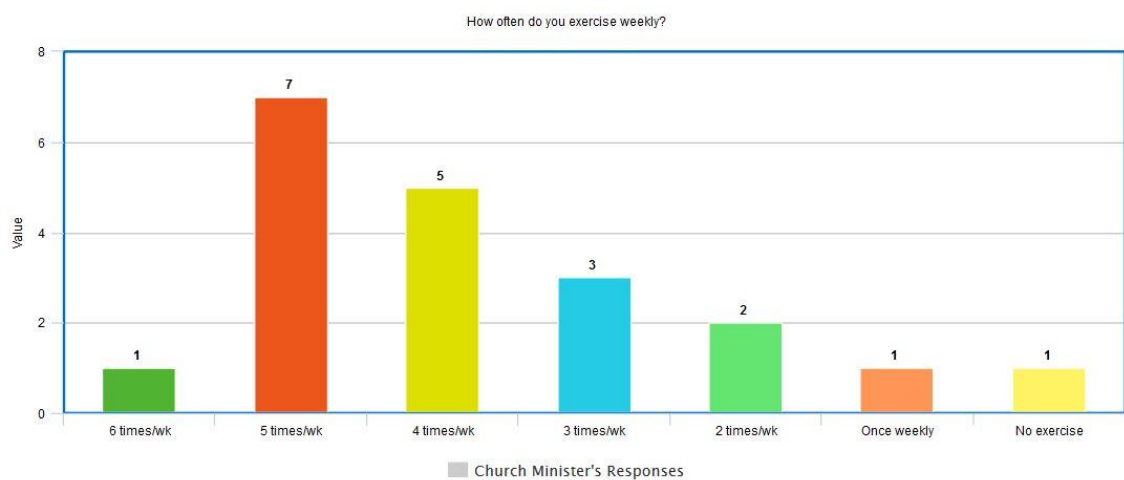


Figure 6: CCCS Church Minister participating in Physical Exercise and training on a weekly basis

As per the study given in Chapter Two, the recommended frequency of exercise and training for adults is at least three times a week. Evident on the graph is that more than half (sixteen) of the church ministers or participants of the questionnaire have stated that they exercise three or more times a week, with even one participant admitting to exercising six times a week. This indicates that there is prevalence and an importance of physical exercise and fitness by CCCS Church ministers as this sample of participants have shown through their responses.

4.4.3 Types of Exercise and Intensity

This section of the questionnaire also asked the question of the types of exercise and intensity that the participants were active in, the responses to this question varied from a detailed weekly schedule outlining their exercise programs and the various target areas of their fitness to a low intensified workout like a slow walk for 30-45minutes. The responses reflected a few indicators; (1) that the CCCS church minister understands the appropriate exercise and workout appropriate for their fitness level and age, (2) the CCCS church minister demonstrating their current knowledge on the topic of physical exercise and fitness and (3) the CCCS church minister understands the most effective exercise and workout program to achieve maximum results given their respective schedules and commitments. I have grouped the responses in to four categories based on the analysis of the responses; (1) High Intensity meaning that participants have stated that they have a workout program that they adhere to 4-6 times a week that includes strength, conditioning and cardio exercises and workouts, (2) Medium intensity, these participants have admitted to having workouts that consisted of both cardio and light body weight exercises such as sit-ups, push-ups and star-jumps, (3) low-intense workouts that consist of slow walk or hikes and (4) participants stating that the sports they are involved with is their form of exercise such as Rugby, Touch and Golf. The responses to this question are illustrated in the graph below.

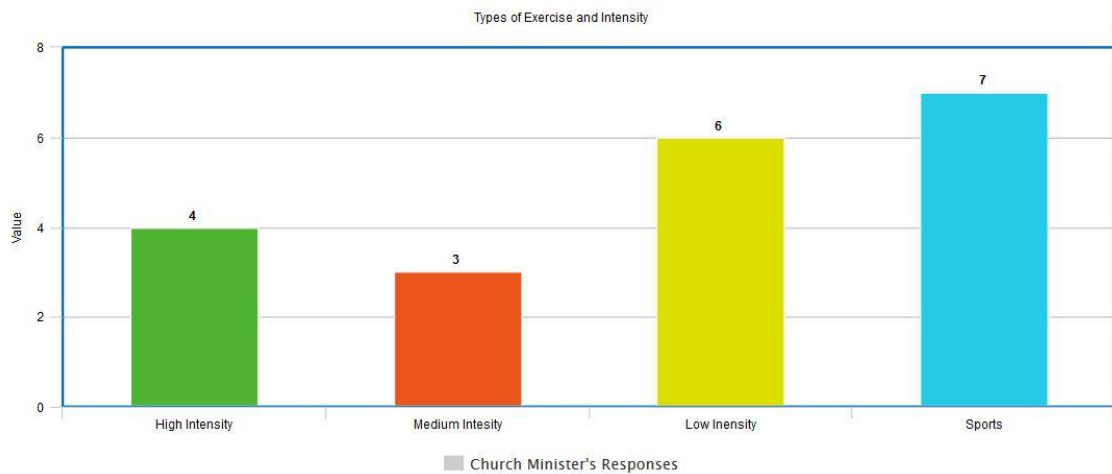


Figure 7: Types of Exercise and Intensity

As illustrated in the graph above over half of the responses have indicated that a low intense exercise such as a walk or hike and sports that include low intense movements such as golf and touch rugby is sufficient for their needs. This is an encouraging indicator by the sample participants of the questionnaire showing that the CCCS church minister are considerate of the benefits of physical exercise and fitness for their wellbeing. The high and medium intensity responses are also reaping the benefits of physical exercise and fitness to the overall wellbeing and health as they understand that by consistently and persistently exercising it will keep them fit personally and for their pastoral commitments in their respective parishes. Overall there is a general and adequate understanding demonstrated by the participants of the questionnaire in regards to physical exercise and fitness currently implemented in their lifestyle; this is prominent and reassuring for the overall wellbeing of the church minister himself as well as his conduct with the church.

4.5 Restrictions or Limitations for the CCCS Church Minister to Exercise

The third section of questions asked of participants in the questionnaire is described as the types of restrictions or limitations that would restrict a church minister to exercise. The restrictions could vary from sickness, illnesses or injuries, putting church commitments first, busy schedules and a lack of motivation not allowing time for the church minister to exercise. For the responses to this question they have been categorised into four categories as to why a participant would not exercise or train; (1) Busy Schedules due to pastoral, family and personal commitments, (2) Illnesses, Injuries and Sickness, (3) Lack of motivation or laziness and (4) No restrictions as to why a church minister would not exercise. The responses are illustrated in the graph below.

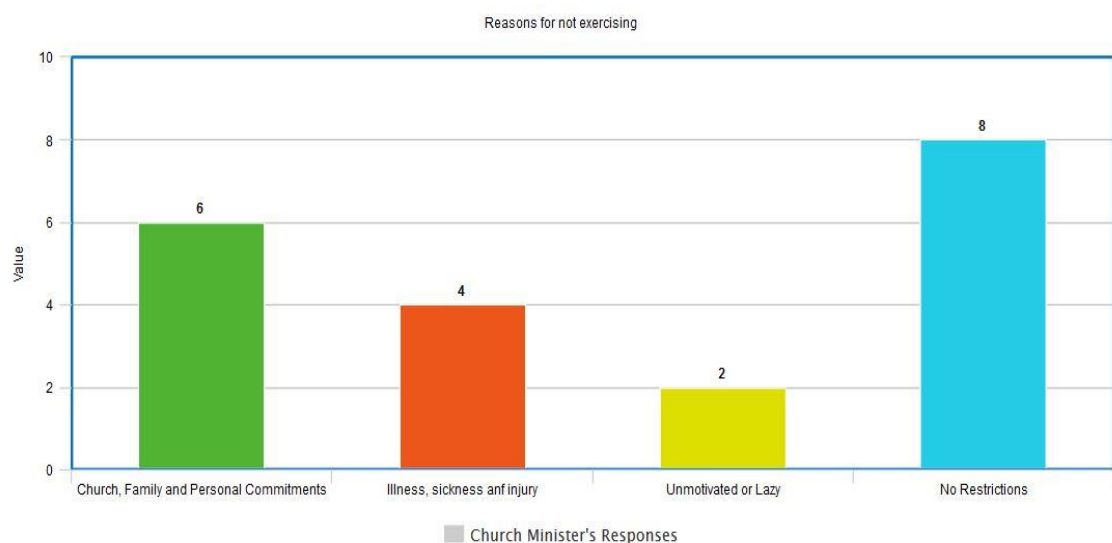


Figure 8: Reasons for not exercising

From the data represented in the graph important insights are gained as to why a church minister would not engage in exercise, more importantly an insight is gained to the nature of the ministry and interruptions to the schedule of a church minister. The reality is that a church minister can plan and schedule a week out to incorporate both personal

and ecclesiastical commitments however the nature of the profession an unforeseen circumstances will disrupt the daily, weekly or even monthly schedules of a church minister. However in contrast from the responses, eight participants said that there is no reason as to why they would not exercise given they have a weekly schedule in place. However twelve responses admitted that church, family and personal commitment, illnesses, sickness and injuries and feeling unmotivated and lazy were the reasons why they would not exercise. The response of church minister 1 said that for two weeks straight he did not exercise due to three funerals of church members in his parish (CM 1). Church minister 2, 3 and 13 stated due to having a young family their needs come first (CH 13). Church minister 4, 6, 14 and 15 states that due to illnesses, sickness or injury they are restricted to exercise or engaging in specific types of exercises (CM 4, 6, 14 and 15). Church minister 9 and 18 stated that keeping motivated is a major factor from them exercising (CM 9 and 18). Church minister 2 and 3 also stated that given the corona virus restrictions in Melbourne, Australia and lockdowns they have also slowed down on exercising and training as their home was not catered for such physical activities. Although the participants have acknowledge to reasons as to why they would not exercise majority of the responses (No restriction and Church, Family and personal commitments) give a clear indication that exercise and fitness is a priority for most church ministers as the data presents. This mind set is important for the church minister in order to progress in his fitness and reap the full benefits of exercise and fitness for their overall health and wellbeing.

4.6 Personal or Vocational Benefits of Physical Exercise and Fitness for the CCCS Church Minister

The fourth section involved questions to encourage participants to share any benefits of physical exercise and training to them personally or with their vocational work as a church minister. The question was asked in this section as to how the church minister typically feels after a workout. This indicates the immediate benefits of a workout for them. By establishing this initial feeling after a workout this is a motivational factor for the participants to keep consistent in exercising and therefore reaping the benefits of physical exercise and fitness. The responses were categorised into five generalised responses; (1) the first response from participants of the questionnaire states that after a workout they typically feel good, they feel more alert and attentive; they feel like they have more energy to start their day (CM 1, 5, 7, 8, 14 and 16), (2) feel good mentally (CM 2, 3 and 19), (3) feel rejuvenated and refreshed (CM4, 6, 9 and 20), (4) feel tired, sore and relieved (CM 10, 12, 13, 15, 17 and 18) and (5) and response (CM10) stated they feel stronger and lighter. The responses are illustrated below and in the graph.

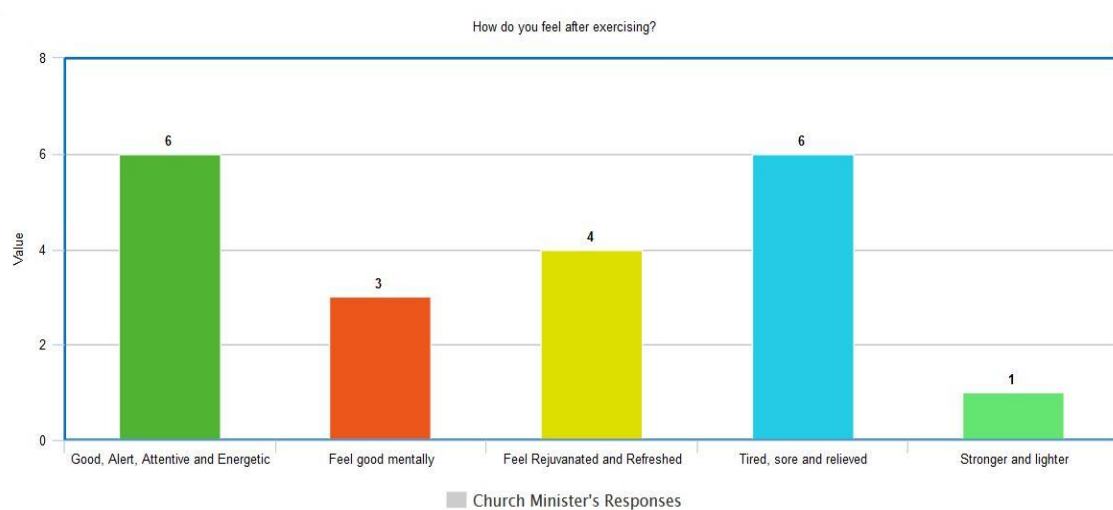


Figure 9: Feeling after physical exercise and fitness

From the data analysed the responses reflected the immediate benefits of physical exercise and fitness on the mind, body and soul. Answers that shared the responses such as feeling good, alert, attentive, energetic, stronger and lighter reflects the physical changes or feelings a participant feels after a workout (CM 5, 7, 8, 10, 14 and 16). Two church ministers admitted that they feel good mentally or exercise helps clear the mind therefore covering the mental dimension (CM 2, 3 and 19). Responses that said they felt rejuvenated and refreshed reflect the impacts of physical exercise and fitness on the spirituality refreshed (CM 4, 6, 9 and 20).

4.6.1 Weight Gain since serving in the Ministry

Another question in this section asked the participants whether they had either gained, maintained, or lost weight since being in the ministry. Alarming, 17 responses from church ministers admitted that they have gained a substantial amount of weight since being in the ministry. What is more concerning is the church ministers that have only been leading parishes in the space of four months to a year have gained weight due to inexperience to the ecclesiastical lifestyle and the food gifts presented by parishioners. The following graph illustrates participants and whether they have gained, maintained or lost weight since being in the ministry.



Figure 10: Gained, Maintained or Loss of Weight

The figures are concerning in regards to the data analysed on the sample responses. This gives a picture in regards to the nature of the profession that gaining weight rather than maintaining or losing the weight is a norm in the CCCS church. The main reasons to weight gain admitted by participants are; (1) too much input of food not enough output in terms of exercise and training (CM, 2, 3, 4, 5, 7, 8, 9, 10, 11, 13, 14, 15, 26, 18, 19 and 20). Church minister 10 admitted that after nine months of being in the ministry he gained substantial weight that does not contribute positively to ministerial tasks meaning he is more tired, lethargic and not enough energy. Church minister 11 stated that in the space of ten years of being in the ministry he gained ten kilograms, which averages out to be a kilogram a year however his concern is that over twenty years of ministering he will put on twenty kilograms the rate he is going. Church minister 13 states five reasons for the weight gain; (1) was over and excesses eating, (2) wrong food choices – convenience over home cooked food, (3) snaking between meals which is unnecessary and is a result of not being filled with meals in the allocated eating time (i.e. breakfast, lunch and dinner), (4) eating healthy or healthy choices are expensive and (5) too much sugared drinks (i.e. sodas and sweet drinks). The concern is that being a church minister in the CCCS is very demanding, having the excess weight or gradually putting on the weight throughout the life time of service will put stress on the church minister personally and will also reflect in his ministry. Another health concern is that by the retired age of sixty five, at the rate some of these CCCS church ministers are going they would have gained so much weight regarding them morbidly obese which leads to chronic illnesses and diseases like diabetes and more sadly not able to enjoy their retirement.

4.6.2 Weight restricted the ability to fulfil ministerial tasks

A follow up question was asked to the participants, whether the weight gained since serving in the ministry has restricted their ability to fulfil and complete ministerial tasks and responsibility. All participants answered no. By answering no, the CCCS church minister understands the importance of his role as a church minister in the congregation. This also reflects his will and desire to persevere through his ministerial duties and responsibilities given his health problems. All participants answered no however church minister 1 state the importance of keeping fit and active so it will never get to the stage where a church minister cannot fulfil ministerial tasks due to their physical health. Church minister 14 states that he is very young and his current state and lifestyle will restrict him from ministerial tasks in future if he does not make any lifestyle changes.

4.7 Current Implementations of Physical Exercise and Fitness in the Ministry by CCCS Church Ministers and Further Recommendations

The fifth and last set of questions would have the church minister share whether they currently have any physical exercise or training program implemented in their ministry, and whether they had any further recommendations or comments on physical exercise and fitness for a Church minister and his wife. The responses as to whether the CCCS church minister currently had an exercise and fitness program implemented in their respective churches came back with an even result from the sample participants of the questionnaire with ten church ministers admitting to not having an exercise or fitness program currently implemented and ten church ministers admitting they have an

exercise and fitness program currently implemented either for themselves or in the ministry. The results of this question are illustrated in the graph below;

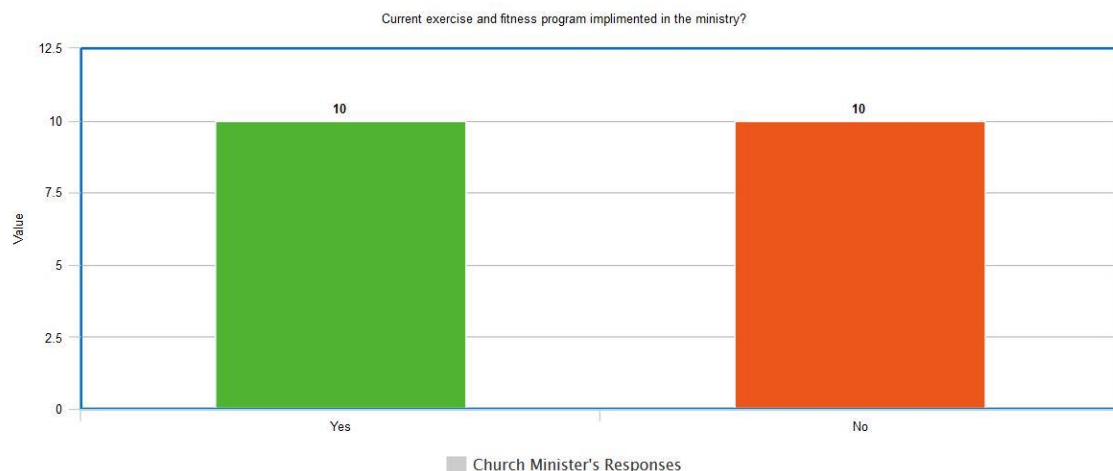


Figure 11: Current exercise and fitness program implemented in the ministry

It is concerning that the ten church ministers who stated to not having a current physical exercise and fitness program implemented in their churches reflects that there are more important emphasises in the ministry than the physical wellbeing of parishioners and that the church minister hasn't fully grasped the understanding of the benefits of physical exercise and fitness to the ministry as a collective whole. Benefits also include moral and fellowship which contributes also to the spiritual wellbeing of the members. These benefits are far greater than the physical benefits of exercise and fitness. With the ten participants that stated they did have a physical exercise and programs implemented in the ministry, six church ministers stated that these programs were for the church members, two stated that the exercise programs were for them personally and two did not state otherwise.

Church minister 1 stated that in his ministry, he has two days a week allocated for physical activities like sports or games and exercise fitness programs for the youth and young adults; Thursday night 5pm-10pm is sports night and Saturday afternoons is exercise day where he has two groups one for the older generations; zumba and for the youth and abled body has crossfit or intense exercise workouts. Church minister 2 and

three state they have indoor games, volley or zumba once a fortnight. Church minister 5 states that his father's fellowship has a round of golf once a week. Church minister 15 states that the women's fellowship, lead by his wife exercise every morning except Sundays at 5am and church minister 16 also states that the women's fellowship of his congregation have *tabata* every Saturday mornings.

4.7.1 Additional comments and recommendations from CCCS church ministers

Another question in this section of the questionnaire acquired additional recommendations or comments by the participants on the topic of physical exercise and fitness in the ministry for the church minister and his wife and the congregation as a whole. The responses were categorised into eight sections; (1) Church ministers should encourage their church members to exercise and train, (2) church ministers should lead by example in exercise and fitness, (3) church ministers should use physical exercise and fitness to promote the spirituality of their members, (4) Church ministers should be the initiators and be inclusive in exercising and fitness, (5) Church ministers need to educate their members on the health effects of an unhealthy lifestyle and the benefits of physical exercise and fitness, (6) church minister's need to make exercise and fitness fun, (7) church ministers need to make healthier options and portion control with the input of foods and (8) church ministers need to have a positive mindset when it comes to exercising and fitness. The responses are illustrated in the graph below;

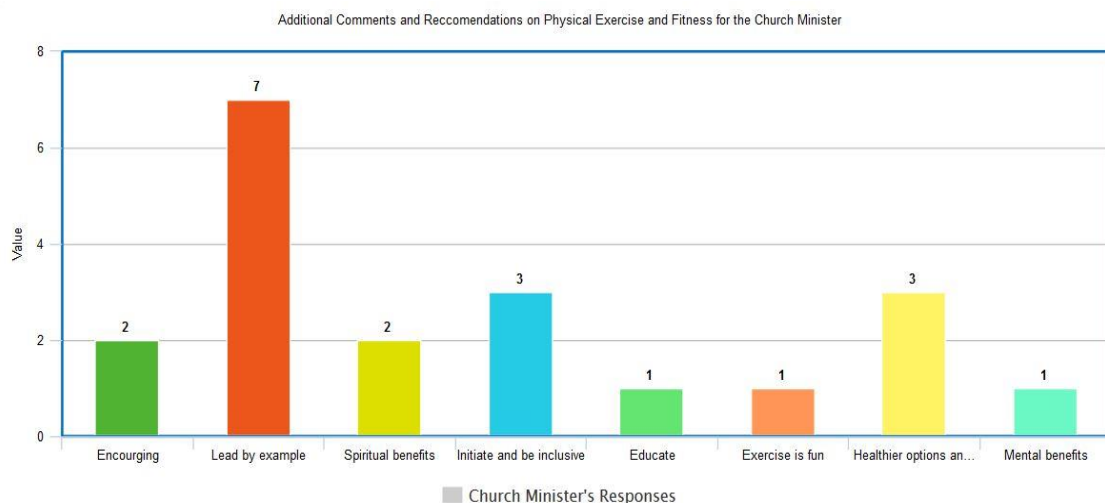


Figure 12: Additional comments and recommendations from CCCS church minister on physical exercise and fitness

The results indicate that *leading by example* in terms of exercising and fitness by a church minister was the most favourable response. This is a characteristic of a church minister that CCCS church ministers hold dearly is the praxis of their calling, to lead by example in every aspect of their ministry, calling or personal life. Even with physical exercise and fitness seven responses of the questionnaire stress on the importance of the church minister to lead and be the forerunner for exercising and fitness. There are also various other responses by participants based on their experiences and context of their respective ministries. Very noticeable are the responses that encourage the church ministers to promote the spiritual and mental benefits of physical exercise and fitness. Also included in the responses are other dimensions of wholeness like play in terms of making exercise fun, education in terms of the intellectual element to the mental wellbeing of a person. However what these responses have in common is that the change and the sustainability of physical exercise and fitness in the ministry and by the church minister all start from the church minister and his decision to start, maintain and progress a health and fitness program in the ministry. This starts with the church minister leading by the front and setting an example. Realising for him the true benefits

of physical exercise and fitness, not only for a physical transformation however also has major contribution to all dimensions one's life.

4.8 Conclusion

The overall analysis of the sample responses of the 20 CCCS church ministers that took part in the physical exercise and fitness questionnaire, presented positive results in terms of the topic of physical exercise and fitness personally for the CCCS church minister and for the ministry. Overall, there is a general concern shown by CCCS church ministers for their physical wellbeing and its impacts on all other dimensions of their lives especially for the church they are practicing in. Also the knowledge imparted by the church ministers on this topic of physical exercise and fitness and its benefits not only for themselves personally, their families and congregations but it indicates there is an appreciation and acceptance of physical exercise and fitness given that the nature of the profession and particularly the church and the spiritual life of its members. The modern CCCS church minister understands that being healthy physically, mentally and spiritually also impacts positively in all aspects of life from his immediate family, extended family, church community, wider community and society. Most importantly, the CCCS church minister also understands the importance of physical exercise and fitness on the longevity of his service in the ministry and serving the will of God.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This concluding chapter gives recommendations for the CCCS church minister in implementing and incorporating physical exercise and fitness for them personally, and for their respective ministries. The recommendations are proposed in the categories which were established from the questionnaire. Also, the recommendations incorporate Western and contemporary perspectives of wholeness and wellness, as well as the cultural and indigenous studies of the interconnectedness of the Samoan *tino* or person.

The following table illustrates the FIVE recommendations discussed in this concluding chapter for the CCCS church minister to implement physical exercise and fitness for either themselves or for the ministry:

No.	Recommendations
1	The importance of scheduling time for exercise and fitness
2	Vital for the CCCS church minister to understand the benefits of Physical Exercise and fitness
3	A positive mind set to exercise and train
4	A healthy CCCS church minister contributes to a healthy ministry
5	Implement exercise and fitness in the ministry

5.2 The importance of scheduling time for exercise and fitness

In order to reap the full benefits of physical exercise and fitness it is important for the CCCS church minister to allocate time for physical exercise and fitness into his weekly schedule. More importantly, the CCCS church minister must adhere to this schedule in order to gain the benefits of physical exercise and fitness. Consistency is key, and commitment is paramount just as the CCCS church minister is committed to all

other aspects of the ministry and his personal life. Also, by adhering to this schedule it will become a routine and when a routine is consistently and persistently acted on, it will become a normal behaviour. Additionally, by placing an emphasis on physical exercise and fitness, the CCCS church minister will find this part of his schedule just as important to all other aspects of his profession and life. Just as scheduling time for ecclesiastical commitments, family, leisure, the CCCS church minister should allocate time for physical exercise and fitness which also contributes to their holistic wellbeing. Scheduling time and being committed to physical exercise and fitness the CCCS church minister shows that he cares for his health enabling him to be physically healthier, fitter and stronger and by doing so increases his energy and focus which is vital for the health and sustainability of his church, family and most importantly his calling. If a church minister can look after himself first by scheduling and making time for physical exercise and fitness, he is then able to provide the best and adequate help for those in need. The Samoan church minister when healthy, fit and strong is also dependant by the environment in which he theologises and practices. He will take care of the environment and the environment will take care of him.

5.3 Vital for the CCCS Church minister to understand the benefits of Physical Exercise and fitness

It is vital for the CCCS church minister to understand the benefits of physical exercise and fitness for his wellbeing. Knowing the full benefits of physical exercise and fitness, the CCCS church minister is equipped with the knowledge to enhance his physical wellbeing. Therefore, this knowledge can be shared with his faith community and family contributing to the overall wellbeing of his ministry. However, this knowledge cannot be attained if the church minister is not pro-active about his health

and wellbeing. This knowledge will not be attained by sitting around. This knowledge will be gained through the right people and health professionals. This knowledge will be gained through engagement and interaction in physical exercise and fitness. Just like the engaging in all other aspects of the ministry, physical exercise and fitness will require the CCCS church minister to engage and be involved in physical exercise and fitness. The CCCS church minister needs to understand that the underlying benefits of physical exercise and fitness also contribute to the overall wellbeing of an individual and the ministry. When the church minister understands the importance of physical exercise and fitness on all dimensions of an individual's life, it will then become easier for him to practice and stay consistent with exercising and working out.

5.4 A positive mind set to exercise and train

This recommendation is in terms of the mind-set that a church minister requires in order to reap the full benefits of physical exercise and fitness. A positive mind desires all things that are good and righteous for the overall wellbeing of an individual. A positive mind set understands that the benefits of physical exercise and fitness provides positive outcomes for not only the physical wellbeing of an individual but also contributes to their spiritual and mental wellbeing. Therefore, a positive mind set is having a willing attitude to engage in physical exercise and fitness as it understands that the benefits are crucial to the overall wellbeing of an individual. A positive mind set will not make excuses for not engaging in physical exercise and fitness because the overall wellbeing of an individual is vital for the health of a church ministers calling and ministry. By having a positive mind set it filters through to all other aspects of a church ministers calling, placing an emphasis on all things that are good and righteous for the sustainability and growth of the ministry.

5.5 A healthy Church Minister contributes to a healthy ministry

A healthy church minister contributes to a healthy ministry. When a church minister is able to care for himself, he is more than capable to administer and give help to his congregants. A healthy church minister in all dimensions is reflected in the relationships he has with his ministry. A healthy church minister will also be an advocate of healthy living to all areas of the ministry. Being healthy means that the overall health and wellbeing of a church minister is also reflected in his actions, behaviour and the way he conducts himself. His mental state is healthy meaning he will not make rash decisions that would put a strain on relationships with the congregation, family and wider community. His spiritual state is healthy meaning that he is zealous for his calling to serve God. His physical wellbeing is healthy meaning he is engaging, participating and being active in all vocational work and programs of the church. His health is not ailing meaning he is a reflection of the physical state required to serve God and the ministry. A healthy church minister also understands and acknowledges when he needs help, or knows the stress signals of his calling as it lessens the stress on his wife and children, family and the church. A healthy church minister also understands that over eating or indulging is a sin, greed. A healthy church minister understands that adequate rest and sleep is vital and important for himself and the ministry. When a church minister is healthy, his ministry is also healthy. His relationship with God, family, wife and children, and the congregation is healthy. They are working together to fulfil their calling and the mission of church. These are the benefits that physical exercise and fitness presents to a church minister, benefits that are far greater than just a physical change, rather benefits that will filter through to all aspects of his life and the ministry at large.

5.6 Implement exercise and fitness in the ministry

A church minister is inclusive and initiates all good things in the ministry, whether he is concerned with the spiritual life of the church or the physical wellbeing and health of the members in the ministry. The church's spiritual health is the church minister's main concern as this is the nature of his calling, educating the church on how to attain and sustain a relationship with God. The church minister is also aware that the spiritual health of his congregation is reliant on the physical wellbeing of the church. Therefore, the church minister implements and provides physical exercise and fitness programs in order to cater for the church's physical wellbeing. The church minister understands that by implementing physical exercise and fitness programs whether it is of low or high intensity, forges and promotes fellowship and harmony amongst his congregants, which is a greater result than any physical benefits. The church minister is well aware that he does not possess the knowledge or expertise to provide exercise and training therefore he seeks help from professionals in the field of health and fitness. The church minister can also utilise the youth and fitness professions in the Church as this field is gaining popularity among the youth and young adults of the CCCS. The church minister can make this a weekly program for the church just as important as Sunday school, choir practice, youth programs and worship. The church minister is an advocate for healthy eating as he understands what goes into the body bears value for the overall wellbeing of an individual. Implementing and encouraging exercise and fitness in the ministry shows that the church minister cares for the wellbeing of his members. This care is more than the physical benefits which contributes to the spiritual life and journey of his church members and their relationship with God.

5.7 Concluding Thoughts

Overall, the recommendations suggested in this chapter are in response to the questionnaire analysis. From the analysis in Chapter Four it is evident that physical exercise and fitness is prevalent in the lifestyles and the ministries of CCCS church ministers. Therefore, the recommendations in this chapter offer structure and sustainability of physical exercise and fitness for the CCCS church minister and the ministry, minimising the possibility of physical exercise and fitness being a '*one time thing*' rather a lifestyle change for the CCCS church minister and the ministry.

The first recommendation is to adhere and discipline oneself to a schedule that also includes the incorporation of physical exercise and training. By adhering and following through on the schedule the church minister is placing emphasis on his physical wellbeing which is also just as important as all other aspects and dimensions of the profession and life. By vitally understanding the benefits of physical exercise and fitness, which includes more than a physical change including a spiritual and mental transformation, the church minister will be much more effective carrying out and fulfilling his duties and responsibilities both in his personal and professional life. By having a positive mind set to physical exercise and fitness, it will also filter through to all aspects of his life and calling. A healthy church minister will also contribute largely to the health of the congregation as he understands both how to give and receive help in all aspects of his calling and personal life when required. The implementation of physical exercise and fitness in the ministry shows that the church minister cares for the physical wellbeing of his members and understands the contributions of physical exercise and training to all dimensions and aspects of the congregation and church life. This study also offers physical exercise and fitness programs for children, youth and adults, and the elderly (See Appendix A, B and C).

Physical exercise and fitness contribute largely to the holistic health and wellbeing of a church minister. The contribution supports the spiritual and mental transformation rather than just the physical. The physical health enables the spiritual and mental dimensions to be at its full effect when the church minister is fit and healthy. This is achieved through regular exercise, clean eating, and adequate rest and sleep. The holistic health of the church minister is also reliant on by all aspects of his life and the ministry he is ministering to. The holistic health of the church minister is also reliant on by the relationships with his wife and children, congregation, and wider community. If the church minister is of sound body, mind, and spirit, he is glorifying God through administering self-care for himself, and therefore equipping him with the necessary health to serve and fulfil his calling to the full effect. Physical exercise and training is vital to the physical wellbeing of a church minister. When a church minister is physically healthy and fit, it contributes to all dimensions of his life. When all these dimensions are healthy including his mind, body, and spirit, it enables the church minister to fulfil his calling and God's will.

The limitation evident in this study is the inability to take into account and offer recommendations for the wife of a CCCS church minister, as the holistic wellbeing of a CCCS church minister includes the relationship with his wife and children. This limitation offers direction and proposal for future studies in the area of physical exercise and fitness for the CCCS church minister and his wife. Overall, the study has answered the research question, *how does physical exercise and fitness contribute to the overall wholeness and wellbeing of a CCCS church minister?* The contributions of physical exercise and fitness are beneficial to the holistic health and wellbeing of the CCCS church minister.

APPENDICES

Appendix A – Children’s Exercise Program

Exercise program for Children
<p>Note:</p> <ul style="list-style-type: none"> - Exercise for children should be made fun - Exercising for children incorporates games - Fun games that forges their cognitive skills, team building skills and social interaction with other children - Through games, children will learn to be active and will gain the benefits of physical exercise and fitness
<p>Games promote working in a team;</p> <ul style="list-style-type: none"> - Captain Cook – In this game kids are paired in two. Objects are called out in relation to a pirate ship and sea setting. Children then work together with their partner to form this object. Such as; Salute the captain (They both stand and salute the captain), be the captain (one child is down on all fours, while the other has one leg on the back of the child that is down and strikes a captain pose), row your boat (both children are sitting down, back to back while doing a rowing action), hit the deck (they both lie down on their chest) and jelly fish (both on their backs doing the action of the tentacles of a jelly fish.) - Numbers – a number is called out and the children need to work together to form a group of the number called out - Untangle – Form a group of 6-10 children, get into a tight circle standing, the children then grab hold of anyone’s hand in the circle, the objective is they need to work together to untangle themselves without letting their hands go. - Traditional Relay – Children are competitive and love to run, relays are a good way for kids to work together as they compete with their opposing team/s - Tug-a-war – when teams are evenly distributed, children will enjoy the challenge as they work together to compete against their opposition - Dodge ball – a fun and interactive game for children to work together with their team - Ball games – such as tunnel ball, captain ball, ball under and over, ball side to side etc. - Steal the bacon – two even teams, assign numbers to each team member. Get the two teams to oppose each other in a 20m grid. Have an object like a ball in the middle posing as the bacon. A number is called out, the children assigned with that number from both teams run out to steal the bacon and return back to their team.
<p>There are no limits to the games that children can engage in. The main objective is to get them use to an active lifestyle through games. Children are more appreciative when adults are participating with them in the games; it makes it more fun for them.</p>

Appendix B – Exercise programs for the Youth and Adults

Exercise program for Youth and Adults	
<ul style="list-style-type: none"> - For youth and adults, games are still a fun way to keep fit and healthy - Games at this level are more developed such as touch rugby, soccer, volley etc. - These games can also be incorporated as a warm up prior to the workout - These games can also be used as a conditioning method - For the youth, it is encouraged to focus more on cardio and body weight based workouts opposed to lifting weights as it may stunt their growth. - For adults exercises and movements can be tailored to meet their fitness levels - The intensity of the workout can be progressed by further lengthening the duration of the workout or raising the scheme to challenge those with good fitness levels - Below is a list of body weight workouts that focus on specific areas of the body. A workout program can be developed by picking an exercise from each area and applying a rep scheme below 	
CARDIO – BODY WEIGHT	
Whole Body	<ul style="list-style-type: none"> - Hill sprints/jogs - Up, Downs (down on chest, stand up.. like a burpee without the jump) - Burpees - Skipping (Singles) - Running open field (20sec running, 20sec walking for 5-10mins) - Star-jumps
Core	<ul style="list-style-type: none"> - Crunches - Oblique twists - Leg raises (single or both) + hold - Plank/bridges incl. side planks
Upper Body	<ul style="list-style-type: none"> - Push-ups (knee push-ups or full extension - toes) (close – diamond, shoulder width & wide) - Bear crawls - Sumos
Legs	<ul style="list-style-type: none"> - Lunges - Body Weight Squats (depth: quarter squats or half squats) - High Knees (on the spot or over a distance of 20m) - Butt kicks (on the spot or over a distance of 20m)
WORKOUT Rep Schemes	
<ul style="list-style-type: none"> - Pick 1 exercise from each body part above and apply a rep scheme <ul style="list-style-type: none"> 30, 20, 10secs (3-5sets) 7,7,7rep (10mins - do as many rounds as possible) 21reps,15reps,7reps – for 3 sets EMOMs every minute on the minute for 10mins – 5,5,5reps The chipper - 50,50,50reps 	

Appendix C – Exercise workouts for elderly

Exercise program for the Elderly
<ul style="list-style-type: none"> - Exercise and workouts for the elderly are less structured - Depending on their fitness levels, walking is the best way for the elderly to gain cardio exercise - For the elderly strenuous and high intensity training is not recommended - Below however are exercises to aid in the strength and balance of our elderly, together with daily walks, our elderly will maintain their health.
<p style="text-align: center;">Strength and balance exercise</p> <p>Exercise 1: Single Limb Stance</p> <p>It's best to start off with a simple balance exercise for seniors. Here's how you do this one: stand behind a steady, solid chair (not one with wheels), and hold on to the back of it. Lift up your right foot and balance on your left foot. Hold that position for as long as you can, then switch feet.</p> <p>The goal should be to stand on one foot without holding onto the chair and hold that pose for up to a minute.</p> <p>Exercise 2: Walking Heel to Toe</p> <p>You might read this and wonder, "How is walking an exercise to improve balance?" This exercise makes your legs stronger, which enables you to walk without falling.</p> <p>Put your right foot in front of your left foot so that the heel of your right foot touches the top of the toes of your left foot. Move your left foot in front of your right, putting your weight on your heel. Then, shift your weight to your toes. Repeat the step with your left foot. Walk this way for 20 steps.</p> <p>Exercise 3: Rock the Boat</p> <p>Stand with your feet apart, so that the space between them is the same width as your hips. Make sure both feet are pressed into the ground firmly. Stand straight, with your head level. Then, transfer your weight to your right foot and slowly lift your left leg off the ground. Hold that position for as long as possible (but no more than 30 seconds).</p> <p>Slowly put your foot back onto the ground, then transfer your weight to that foot. Slowly lift your opposite leg. Start by doing this exercise for balance five times per side, then work your way up to more repetitions.</p> <p>Exercise 4: Clock Reach</p> <p>You'll need a chair for this exercise.</p> <p>Imagine that you are standing in the centre of a clock. The number 12 is directly in front of you and the number 6 is directly behind you. Hold the chair with your left hand.</p> <p>Lift your right leg and extend your right arm so it's pointing to the number 12. Next, point your arm towards the number three, and finally, point it behind you at the number 6. Bring your arm back to the number three, and then to the number 12. Look straight</p>

ahead the whole time.

Repeat this exercise twice per side.

Exercise 5: Back Leg Raises

This strength training exercise for seniors makes your bottom and your lower back stronger.

Stand behind a chair. Slowly lift your right leg straight back – don't bend your knees or point your toes. Hold that position for one second, then gently bring your leg back down. Repeat this 10 to 15 times per leg.

Exercise 6: Single Limb Stance with Arm

This balance exercise for seniors improves your physical coordination.

Stand with your feet together and arms at your side next to a chair. Lift your left hand over your head. Then, slowly raise your left foot off the floor. Hold that position for ten seconds. Repeat the same action on the right side.

Exercise 7: Side Leg Raise

You'll need a chair for this exercise to improve balance.

Stand behind the chair with your feet slightly apart. Slowly lift your right leg to the side. Keep your back straight, your toe facing forward, and stare straight ahead. Lower your right leg slowly. Repeat this exercise 10 to 15 times per leg.

Exercise 8: Balancing Wand

This balance exercise for seniors can be performed while seated. You'll need a cane or some kind of stick. A broomstick works well for this – just remove the broom's head before you start.

Hold the bottom of the stick so that it's flat on the palm of your hand. The goal of this exercise is to keep the stick upright for as long as possible. Change hands so that you work on your balance skills on both sides of your body.

Exercise 9: Wall Pushups

As long as you've got a wall, you can do this strength training exercise for seniors.

Stand an arm's length in front of a wall that doesn't have any paintings, decorations, windows or doors. Lean forward slightly and put your palms flat on the wall at the height and width of your shoulders. Keep your feet planted as you slowly bring your body towards the wall. Gently push yourself back so that your arms are straight. Do twenty of these.

Exercise 10: Marching in Place

Marching is a great balance exercise for seniors. If you need to hold onto something, do this exercise in front of a counter.

Standing straight, lift your right knee as high as you can. Lower it, then lift the left leg.

Lift and lower your legs 20 times.

Exercise 11: Toe Lifts

This strength training exercise for seniors also improves balance. You'll need a chair or a counter.

Stand straight and put your arms in front of you. Raise yourself up on your toes as high as you can go, then gently lower yourself. Don't lean too far forward on the chair or counter. Lift and lower yourself 20 times.

Exercise 12: Shoulder Rolls

This is a simple exercise for seniors. You can do it seated or standing.

Rotate your shoulders gently up to the ceiling, then back and down. Next, do the same thing, but roll them forwards and then down.

Exercise 13: Hand and Finger Exercises

The following are exercises to improve flexibility. You don't need to stand for these.

In the first exercise, pretend there's a wall in front of you. Your fingers will climb the wall until they're above your head. While holding your arms above your head, wiggle your fingers for ten seconds. Then, walk them back down.

During the second exercise, touch your hands while they're behind your back. Reach for your left hand while your right hand is behind your back. Hold that position for ten seconds, then try it with your other arm.

Exercise 14: Calf Stretches

These strength training exercises for seniors can be performed sitting or standing.

To do calf stretches while standing, find a wall with nothing on it. Stand facing the wall with your hands at eye level. Place your left leg behind your right leg. Keep your left heel on the floor and bend your right knee. Hold the stretch for 15 to 30 seconds. Repeat 2 to 4 times per leg.

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