

**THEOLOGICAL AND EDUCATIONAL  
IMPLICATIONS OF *TAUTUA* IN LIGHT OF  
DISCIPLESHIP FOR CHRISTIAN LIFESTYLE  
IN THE CCCAS**

A Thesis Presented to the  
Faculty of the Malua Theological College

In Partial Fulfilment of the  
Requirements for the Degree

Master of Theology

by

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Month Year

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## ABSTRACT

The thesis of this study is that it is impossible to be an authentic disciple of Christ without total commitment to serve others. It is difficult to imagine the life of a genuine Christian without faithful and complete *tautua* or discipleship. The *tautua* follow Jesus all his or her life, long for his light, and try to let his wisdom penetrate his or her soul. In other words, the faithful *tautua* is the lifetime servant who learn by the example of Christ, taking his atonement as the center of his *tautua* or Christian discipleship. The process of disciple-making requires many efforts from both the spiritual side and the organizational one. The true progress is not possible without such aspects as the Samoan community in the local church, the professional supervision of the *faiifeau*, the strong examples from the lives of those who help others continue their development. There are many problems and difficulties that can occur on the way of discipleship. The words from the Gospel of Matthew 28:19-21 are very symbolic in this case. Accordingly, the Christians must go and baptize all other nations, and make disciples of them all. Without this guideline it is impossible to render a faithful and reliable *tautua* to others or the CCCAS.

The current work is the disciple-making plan, featuring the main aspects that help to create the appropriate ministry context for communication with the Lord. It is based on the principle of Jesus' act of "foot washing" ministry. The *tautua* or discipleship process is a complicated and challenging task to cope with. Making disciples of people who live in difficult conditions is even more challenging, but still, it is the ministry that can save those who need it the most by letting them learn the love of Jesus, and "Go therefore and make disciples of all nations."

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# INTRODUCTION

## STATEMENT OF PURPOSE AND PROBLEM

### Introduction

In John 13:5 it states, “Then He poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was tied around him.” What is the author really trying to bring forward from the text? In this thesis, I intend to contextualize from the perspective of a Samoan contextual theology, that if God is love deemed as the Samoan *alofa*, then Jesus is deemed as the physical service of God expressed in the Samoan *tautua* (service). Therefore, service and love go together. Without love, the *tautua* is not fully expressed bringing life to the people.

It is the purpose of this thesis to bring forward a contextual theology, that demonstrates the ‘*Tautua*’ which is God the Son expressed in the physical service of the Samoan in the *Tunoa*, and the larger community that the ‘*alofa*’ which is at the center of the Samoan culture is God the Father. Therefore, from a contextual theological perspective, the ‘*Tautua*’ and the ‘*Alofa*’ must go together based on John 10:30. Without the ‘*alofa*’ being the foundation of the ‘*Tautua*’, then there will be much suffering, division, and problems within our community.

### Problem

Today in the Samoan culture and the Christian church, there is much division between the issues of Gospel and culture. The other issue is there is much division caused by issues over doctrine. A man once said, “Doctrine divides but service unites.” This was the foundation of the “work and life” doctrines that was formed out of the World Council of Churches. This is the nature of global ecumenism which is the foundation of the World

Council of Churches, and the Pacific Council of Churches global vision in regard to the ecumenical Body of Christ.

Today, the Samoan perspective, with the influence of the western ideas and culture, the sense of the '*alofa*' has been lost. When we serve in our church and community the question is, are we serving because of love, or are we servicing because of tradition, or because we want to receive blessings from God through others? I believe that this contextual theology will be able to solve some of the issues in regard to Gospel and Culture, altogether showing how these two aspects can be united together through the '*alofa*' expressed in the '*tautua*'. <sup>1</sup>In *Christ and Culture*; H. Richard Niebuhr, a noted American theologian and ethicist, undertakes a profound exploration of the relationship between Christ and culture, offering a perspective that has generated significant theological debate.

## **Research Methodology**

The methods used in this research are qualitative, quantitative, participant observation, interviews, literary works, books, journals, biblical interpretation, and engaging two congregations namely: Congregational Christian Church of American Samoa (CCCAS) and Congregational Christian Church of Samoa (CCCS). The entire premise of *tautua* is based upon serving family, village, God and country. The comparison in the doctrinal position is checked out whether it has a bearing on impacting the phenomenon of giving *tautua* as a fundamental practice throughout the church practicality. The findings are for the benefit of redefining *tautua* at large in order to grant insights that can make the effort more effective to fulfil the purpose of this thesis.

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<sup>1</sup> Richard Niebuhr, "*Christ and Culture*" (Faber and Faber limited, London).

The mentioned methods will allow me to clearly draw the connections between Gospel and Culture from the Samoan perspective. This project will address the issue of *tautua* in light of “foot washing” by Jesus or the Samoan *faifeau’s* approach to discipleship and its effect. To engage this issue, “Qualitative Research” will allow for a multi-method in focus, involving an interpretative, naturalistic approach to its subject. This means that qualitative research will enable to study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meaning people bring to them”. In other words, articulating of the Samoan *tautua* (cultural dimensions) considering “foot washing” acted by Jesus (textual dimension). “Participant Observation” engages the two Churches from a cross section of service withing its faith and ongoing practices. This experience and observation will become useful in the evaluation and the analysis of *tautua* at its best. Using “literary works” through books, journals, scriptures and biblical interpretation will surface a great understanding of the act of “foot washing” and Samoan *tautua* underpinning its concerns, cause and effects and solutions. All will cater to the clear perception of this project and assuring the importance of integrating the *Faa-Samoa* and theology harmoniously.

## Outline

I will begin this chapter with an expression of the root of all Samoan traditions. I will explain in this chapter the nature of the root of the Samoan culture which is the ‘*tautua*’. The *tautua* is the root behind the ‘*va fealoai*’ and the ‘*faaaloalo*’ which are central to Samoan traditions. It is important that I then explain the nature of the ‘*Tautua*’ and how it relates to the pathway of obtaining Samoan wisdom through servitude in our community. Chapter 2 will be an analysis of John v.14:5. I will begin this chapter with an analysis of the theology behind God and how He is deemed as being the ‘*alofa*’

expressed in its totality. I will then explain how Jesus can be God in the world through being the perfect example of love as found in His service and sacrifice to humanity. From these two foundations I will be able to bring forward the contextual theology that God is deemed as the '*alofa*' and that Christ is deemed as the '*Tautua*'. From here I will be able to demonstrate that the *tautua* and the *alofa* must go together. Chapter 3 will be my recommendations to the church on how we can ensure that the church grows into the future. I will examine the issues of division found in pride and jealousy that the *Tautua* has lost its essence being rooted in love. These issues can be resolved using the contextual theology of the *Tautua*.

### **Limitations and Scope**

I will remain primarily focused on the Samoan Traditions and will utilize texts from the Old Testament and New Testament that support my contextual theology. I do also recognize that there are limitations within the concept of *tautua*. For instance, *tautua* has been romanticized in the sense of wealth and intelligence of the Samoan people. *Tautua* in the past was pure in the sense of responsibility with the tail end being a reward. However, in modern society, *tautua* has been affected by many factors such as political, economical, and most importantly globalization. The limitations of this paper wishes to dwell on the contextual side of *tautua* in the past, aiming to relate it to the many modern influences on *tautua* today.<sup>2</sup>

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<sup>2</sup> Frank Smith, "The Johannine Jesus from the Samoan Perspective: Toward an Intercultural Reading of the Fourth Gospel," (Phd Thesis, The University of Auckland, 2009), 64.

## Objective

The objective in this thesis is to show that service in the church must be rooted in a love for God primarily and a love for others as secondary. This is based on Jesus greatest commandment which reads, “Love God and love your neighbor as yourself.” When this commandment is read vertically, then it demonstrates that a love for God must precede before, a love for our neighbor and the love for us last. This is in essence walking in the Spirit of God. If I reverse this commandment, then the love of us proceeds above a love for others, with a love for God last. Thus, based on this commandment, servitude must come from a pure love for God, in order to bring life for others. This is achieved through our own sacrifice which is in essence our cross or *Tautua* of suffering in the world. This thesis, if accepted will provide a deeper understanding for the CCCAS leadership. It will congregate to understand their true purpose in the context of living a life of service within the context and traditions of Samoa. This thesis will also help to bridge the gaps between Gospel and Culture, as the traditions of Samoa are rooted in the *Tautua* and also the *alofa*. Without these two fundamental traditions, the Samoan culture is not able to be fully expressed.

## Thesis Outline – Chapter Contents

Chapter One discusses the implication of discipleship or servanthood echoed in Jesus’ act of “foot washing” in John 13:5. The theological and educational meaning of foot-washing can therefore be understood as Jesus undertaking this humiliating act to prophesy symbolically that he was to be humiliated in death. The argument stressed in this chapter is that, if Jesus, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.

Chapter Two discusses the significant of *tautua* or discipleship as an elite

responsibility in the Samoan culture. It is discussed in light of Jesus' act of "foot washing." The aim is to highlight esteem implications of servanthood and the value of discipleship, washing one another's feet, as a lowly act of loyalty and respect for everyone. That will help serve as "rules of engagement" in enhancing the purpose and meaning of Samoan *tautua*.

Chapter Three discusses the implication of discipleship reflected in the Samoan *tautua* and Jesus' act of discipleship in John 13:5. Out of this interrelation, a Samoan theology or simply contextual theology of *tautua* or discipleship will emerge. Sincere discipleship is lifestyle that is both thought and created from the fabric of spiritual truths and cultural motifs that has a sensible meaning to the Samoans. In saying this, this chapter's sole focus is purely on the *tautua* from the role of women and their discipleship.

Finally, the Conclusion aims to summarize the argument and thesis of this project to ensure that it is clearly articulated throughout this work. The study have found that Jesus' act of "foot washing" has profound implications of discipleship or *tautua* that are helpful to the nurture and development of discipleship in the CCCAS.

# CHAPTER 1

## THE 'ALOFA' AND 'TAUTUA': THE CORE OF SAMOAN TRADITION

### 1.1 Introduction

This thesis is to show that the service in the church must be rooted in Jesus washing the feet of the disciples primarily to serving others as a Samoan Pastor. This is based on Jesus serving as a deeper meaning of the *Tautua* in the Samoan culture.

This is essence walking in the Spirit of God. If I reverse this text then the love of us proceeds above for others in other to bring. The word servant is from the Greek word *Doulos* meaning servant it is used as natural condition. In the four gospels metaphorically of spiritual moral and ethical conditions, is the perfect example being Christ himself.

The difference between the meanings of the word servant in the New Testament, compare the real meaning of the action about Jesus washing the feet. The loss of the essence of the word servant in the Samoan culture in *Tautua* was a major problem causes in the church, families, and villages. To be a servant was not the easy task but the whole being must be committed. In John 13:1-2 meals were common settings for teaching session. In 13:3-8, the couches would be arranged around tables containing the food, with the upper part of each person's body facing the food and their feet away from the table. Jesus would go to the outside of this circle to wash each person's feet.

In 1 Sam 25:41, Travelers sandals would not be covered in dung as some scholars have suggested. Side roads were very dusty, the main streets of Jerusalem. However, would have been kept as clean as the city could make them especially the

upper city where Jesus ate this Passover meal. Jesus removing his outer garments to serve them would appear as a sign of great humility before them. Jesus act violates cultural status boundaries so thoroughly, the comment on vv 3-5 that Peter finds it unthinkable. The comparison of the *Tautua* in the Old Testament and New Testament, meaning the word servant brings clearly to match in the Samoan perspective.

The chore of this thesis is trying to look into a theological evaluation of *tautua* in our Samoa culture. The method perform in order to meet this chore is divided in two parts: the first one, to identify and give a fully understanding of *tautua* in clarity of the sociocultural background for which it is practiced; and secondly, to illustrate from this understanding any theological inferences that could be served as a motivation to the purpose of this discussion that is, the development of educating the Samoan ways in training and learning theology.

## 1.2 Defining the *Tautua*

Etymologically, the word *tautua* is derived from the combination of two distinct Samoan words: tau-, which can mean cost, fight, or strive; and -tua, which can mean from the back, behind, or beyond. Put together, the word *tautua* can mean one of three things: a stone/tool, to arrive late, or to render service. The third meaning captures the essence of the Samoan custom that is in question here. Though the term can refer to the traditional meaning of to fight from the back, in the socio-cultural context in which *tautua* is practiced, it refers mainly to rendering service from behind.

According to Rev. Dr. Vaitusi Nofoaiga, “*Tautua* is not about status. Rather, it is a family and community-based social and cultural role.”<sup>1</sup> Here, *tautua* is a community

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<sup>1</sup> Vaitusi Nofoaiga, *A Samoan Reading of Discipleship in Matthew* (Atlanta: SBL Press, 2017), 33.



or family affair and not an individual responsibility. *Tautua* is one's own identity of undisputable faa-Samoa.

*Tautua* in Samoa is the best practice in anyone's life. The Samoan *tautua* or the true meaning of discipleship always starts in the *aiga* (family). It starts from the *aiga*; the fundamental context of practicing *tautua*. Today, Samoa practices the art of *tautua* not only in the *aiga* but also the wider community and church. The *tautua* for the church and village contributions are not to blame for our economic struggle, and most importantly, these are not the causes of poverty. Although many have argued that these have resulted in poverty or economic flaws, they are not to a legitimate Samoan *tautua* who love to serve his *matai* and family.

Today, some have claimed that church and village contributions are why some are living in poverty. A true Samoan *tautua* would disagree. My conversation with some of the village *matais* had proven me that *tautua* is one of the key values in the Samoan culture.<sup>2</sup> This value of *tautua* is reflected in the very well-known Samoan proverbial saying, *O le ala i le pule o le tautua*—the pathway to leadership or authority is through service. This is true to one of my favorite quotes, “A powerful sermon is the life of a preacher,” by the President of Kanana Fou Theological Seminary. The life of a Samoan *tautua* reflects the essence of his service, even to offer his life for his *matai*.

Samoan *tautua* is the best practice of our service to our families and church. It is what our forefathers/foremothers instilled in us and we should follow it. This is where we get our blessings from. We serve our families, villages, and churches and God will bless us for doing the good work. Even our parents will bless us for service them with joy. Every *tautua* begins at home. Our home is the basic context in which our knowledge and experience of *tautua* originates from.

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<sup>2</sup> Author conversation with the village chiefs, Feb. 3-4, 2021.

### 1.2.1 How the *Tautua* is central to the Samoan Culture

At the center of Samoan life and society is the culture of Samoa, referred to as the *faa-Samoa*. The term *faa-Samoa* literally means the Samoan way of life, or the Samoan way of doing things. The *faa-Samoa* incorporates the traditional Samoan life expressed through social customs, rituals, and practices centered in communal values and mutual relationships. In essence, the *faa-Samoa* constitutes the identity of the Samoan people.

There are two basic social units which the *faa-Samoa* is founded upon: the *aiga* (family) and the *pulega faa-matai* (chiefly system). The *aiga* lies at the heart of all social life in Samoan society. By Samoan standards, the *aiga* is not limited to a biological group of single parents and children. Rather, the Samoan family is extended in nature, including several parents and relatives not only related through blood ties traced to a common ancestor but also through marriage and adoption relations as well. Thus, it is commonly referred to as the *aiga potopoto*, or the gathered and extended family of blood relatives and in-laws. Each *aiga* in the Samoan community is headed by a *matai* (chief).<sup>3</sup> The *matai* is usually a person from within the *aiga* who is selected by the *aiga* as their leader. One of the major roles of the *matai* is to preserve peace and security within the *aiga*, as well as to make certain that good relations are maintained with other *aigas*. Socially, the *matai* is commonly referred to as the '*pae*' and the '*auli*'<sup>4</sup> of the Samoan community.

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<sup>3</sup> Iofi Faafouina, *Samoan Cultural Values and Christian Thought: An Attempt to Relate Samoan Traditional Values to Christian Understanding*, (D. Min. diss., School of Theology at Claremont, 1980), 18. The term *matai* comes from the combination of two Samoan words *ma-tai*, which means to observe or to watch with care. The word carries the meaning of an observation that is sharp and discerning. Hence, the *matai* is the person appointed to oversee, and watch with care, the affairs of the *aiga*.

<sup>4</sup> The term '*pae*' literally means, to put in order, or orderliness. In addition, the term *auli* literally means to iron. The *matai* is sometimes seen as the one who puts matters in order, and the one who irons out social and everyday problems that occur within the *aiga* and Samoan community. These two terms are commonly used to refer to the *matai*'s role in maintaining peace, unity, and the welfare of all members in the *aiga* and community.

Religiously, the *matai* is traditionally referred to as the ‘*ositaulaga i lalo nei*,’<sup>5</sup> a common designation used before the arrival of Christianity. In matters pertaining to subsistence, the *matai*’s task is to see that the standard of self-sufficiency in the *aiga* is met. The extent to which he succeeds in this role is an important index of his reputation as a leader and overseer. The *matai* possesses authority to organize and control his *aiga* in their use of traditional land, whether it works as a single unit or divided into land working groups. As the leading service person of the *aiga*, the *matai* also allocates daily responsibilities for all members of the *aiga* and maintains control to ensure proper fulfillment of these responsibilities. Agriculturally, the *matai* determines which crops are to be planted to supply food, and he also decides when and how they are to be planted. Economically, resources belonging to the *aiga* are similarly distributed under the *matai*’s direction and leadership. While the roles and responsibilities of the *matai* are directed towards the well-being of the *aiga*, accordingly, members of the *aiga* also have a responsibility towards the *matai*. As an expression of appreciation for the *matai*’s leadership, members of the *aiga* are obligated to exemplify loyalty towards the *matai*. This act of loyalty is normally articulated through the expression of reverence and respect (*faaaloalo*).<sup>6</sup> Moreover, the rendering of service and giving the best there is to offer is also expressed in providing for the well-being of the *matai*.<sup>7</sup> This expression is commonly referred to as “*tautua*.”

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<sup>5</sup> The phrase *ositaulaga i lalo nei* literally translates as the priest of down here. The phrase is commonly used to refer to the *matai* as the priest of the *aiga*, who intercedes before the gods on behalf of the *aiga*. This practice, and the priestly role that it assigns to the *matai*, was common before the arrival of Christianity in Samoa.

<sup>6</sup> The term *faaaloalo* derives from two combined words; *faa* which means to cause, and *alo* which means to face, which entails a strong connotation of facing one with a sense of respect and humility. As one of the cornerstones of the *faa*-Samoa, the practice of *faaaloalo*, by tradition, causes one to humbly lower oneself and places the recipient on a higher level expressed through the offering of traditional wealth, or by traditional speech alone. *Faaaloalo*, however, is more than just an occasional practice. The sense of respect and humility that the concept of *faaaloalo* entails demonstrates how a Samoan must act, speak, and present oneself in relation to another.

<sup>7</sup> Lowell D. Holmes, *Samoa Village* (New York: Holt, Rinehart, and Winston, 1974), 22-23.

Though the literal meaning of “*tautua*” (rendering service from behind) befits the obligation of the *aiga* towards the *matai*, the true essence of *tautua* is normally practiced in mutual respect between the two. When the *matai* offers quality leadership and sustenance to his *aiga*, this is regarded as the “*tautua*” of the *matai* towards the *aiga*. When the *aiga* responds in loyalty, commitment, and offering the best to provide for the well-being of the *matai*, this is considered as the *tautua* of the *aiga* towards the *matai*. This understanding of *tautua* also functions on the village<sup>8</sup> and district<sup>9</sup> levels of Samoan society as well.

It is important to understand that the central idea behind *tautua* rendering service and giving ones best for the benefit of another is not limited only to the relationship that exists between the *aiga* and *matai*. As a matter of fact, the act of rendering service and giving one’s best is something that is inherent in all social relationships within the Samoan community. This is to say that *tautua* applies to all Samoan people on all levels of society. In this respect, not only is *tautua* the fundamental principle of Samoan identity, but it is also a vital component which binds together the fabric of communal life in Samoa.

### 1.2.2 Pathway of Service in the Samoan Context

To acquire a more profound understanding of “*tautua*,” it is necessary here to discuss some of the grounds as to why “*tautua*” is expressed. I believe that to understand

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<sup>8</sup> Subsequent to the *aiga* is the village organization, or *nuu*, which consists of several *aigas* living together in the same topographical area. Each *aiga* is represented in the village council by their *matai*. The *matai* from each *aiga* in the *nuu* form the law-making and decision-making body of the entire village. At the village level, the *matai* is categorized according to traditional ranking. There are two *matai* categories that are common in the *nuu*; namely the *Alii*, who is regarded as the honorary *matai*; and the *Tulāfale*, who serves as the spokesperson for the *Alii* and the entire *nuu*.

<sup>9</sup> Subsequent to the *nuu* (village) is the *itumalo* (district). The *itumalo* consists of several villages that are, by tradition, divided and categorized to make up each specific district. The decision-makers of the *itumalo* consist of the *Alii*(s) and the *tulāfale*(s) of each village who hold traditional rankings in the *itumalo*.

“*tautua*” merely as the act of rendering service relegates the significance of this custom and its importance to the Samoan way of life.

The *matai* is the most respected figure in Samoan society due mostly to the “*tautua*” that is offered by the *aiga*.<sup>10</sup> The reason why the *aiga* renders *tautua* to the *matai* is grounded in the notion that all members of the *aiga*, especially male members, are heirs to the *matai* title. The selection process of the *matai* depends on the consensus of the *aiga*. Traditionally, the decisive factor in this process is usually based on ones *tautua* within the *aiga*. In other words, if the *matai* title of an *aiga* is vacant, the successor is usually a member of the *aiga* who has exemplified flawless *tautua* towards the *aiga* and the previous *matai*. Therefore, with the hope of becoming a *matai*, members of the *aiga* offer *tautua* with exceptional enthusiasm and the total commitment of oneself. In doing so, a sense of humility is also expressed on the part of the individual who is offering *tautua*, as a means of showing respect and reverence. This understanding is articulated in the well-known Samoan proverb: O le ala i le pule o le *tautua* (the inheritance of authority is through rendering service). This is to say that in order to inherit the authority that is befitting of a *matai*, one must first exemplify *tautua*. In mutual fashion, the *tautua* that is offered by the *matai* towards the *aiga* is also essential. However, the *tautua* of the *matai* is based on different grounds than that which is offered by the *aiga*. As one who was selected to the *matai* title due to his exceptional *tautua* to the *aiga* and the *matai* before him, the *tautua* that he now offers as a *matai* originates out of compassion and love for his *aiga*. As the head and leader of the *aiga* who looks out for their well-being, the *matai* responds to the *tautua* that is offered to him by demonstrating good leadership skills in managing and organizing the *aiga*, exemplified in concrete love and compassion. In

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<sup>10</sup> Tim O'Meara, *Samoa Planters: Tradition and Economic Development in Polynesia*, (Fort Worth: Holt, Rinehart, and Winston, 1990), 126. With the arrival of Christianity, the minister has replaced the *matai* as the most respected figure in Samoan society today.

essence, love and compassion are also defining virtues that are vital when “*tautua*” is expressed in other social relationships (*Va-Fealoaloai*).<sup>11</sup> Therefore, “*tautua*” is reciprocated in all social relationships in Samoan society.

Similar to the previous discussion as to why “*tautua*” is expressed, it is also important to discuss how *tautua* is practiced in order to gain a more inclusive understanding of this custom. There are basically 4 types of *tautua*, or 4 ways in how “*tautua*” is expressed, common within traditional Samoan society.

#### 1.2.2.1 *Tautua Toto*

This type of “*tautua*” refers explicitly to the rendering of service that involves blood; that is, the shedding of blood for the sake of the *matai*’s life. One’s life is laid down to protect, to save, and secure the life of one’s *matai*. To die for one’s *matai* is considered a proud and ultimate act of *tautua*. It is total service in the sense that a member of the *aiga*, particularly the untitled man (*taulealea*), has to give his own life for the sake of the *matai* at any time or opportunity.

This type of “*tautua*” is hardly seen today, but was customary during ancient times in Samoa before the arrival of Christianity, especially in the context of warfare and combat. This was a time when war between villages and districts over political authority or domestic disputes were common in Samoa. Though wars have ceased to exist today, the attitude and mentality of this type of *tautua* is still prevalent among Samoans in their commitment to give one’s own life in any immediate or unavoidable situation for the protection and safety of their *matai* or *aiga*.

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<sup>11</sup> The term *va-fealoaloai* can be referred to as the act of diplomacy or the act of mutual respect. As an important custom of the faa-Samoa that is closely related to *tautua*, *va-fealoaloai* is performed by a person to instill and maintain a growing relationship with another. This custom is usually expressed in the relationship between people of similar traditional status, such as 2 *matai*s.

It is interesting to note that during times of warfare when this form of *tautua* is expressed, the *matai* and *aiga* also engage in their own act of *tautua* towards the men who go into battle, referred to as *tapuaiga*. Before and during the battle, the *matai* and *aiga* would normally gather together for deep meditation and offer silent prayers to their war gods for the safety of their warriors. When victory was granted, it was interpreted as a favorable reply from the war gods.<sup>12</sup>

#### 1.2.2.2 *Tautua Tuāvae*

This form of *tautua* generally refers to the various daily commitments of the *aiga*, particularly the untitled man (*taulealea*), in serving the *matai*. It is an everyday duty for the *taulealea* to be present at all times to meet the needs and follow the instructions of the *matai*. This is expressed in the term *tuāvae* a combination of 2 distinct Samoan words, *tua-*, meaning *behind or back*; and *-vae*, meaning *feet*. Literally, this form of *tautua* means serving from behind the *matai's* feet. It expresses the closeness of the *matai* and his *taulealea*, where the place of the *taulealea* is at the *matai's* feet to learn and listen out for what the tasks of the day are. Figuratively, this form of *tautua* expresses the alertness and readiness to act immediately whenever one is called upon. Awareness and availability are crucial in order to perform one's given duty flawlessly and exactly as instructed.

During *matai* gatherings and village/district functions, the *taulealea* must be knowledgeable of all Samoan protocols and must perform them impeccably as others are watching. Such Samoan protocols include performance during the *ava* ceremony, announcing and declaring the *sua*, securing the *matai's inati*, etc. The performance of these protocols by the *taulealea* is directly reflected upon the *matai* and *aiga*. When the

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<sup>12</sup> George Turner, *Samoa: A Hundred Years Ago and Long Before* (London, 1884), 191.

*taulealea* performs them to perfection, this brings honor and admiration to the *matai* and *aiga*. But when the *taulealea* performs them incorrectly, this brings shame and disgrace to the *matai* and *aiga*. In other words, the *taulealea* has failed in providing *tautua tuāvae* to his *matai*.

#### 1.2.2.3 Tautua Matavela

This type of “*tautua*” refers to certain services performed in the relationship between the *matai* and all other members in the *aiga*. The focus of this *tautua* lies in the ability of the members of the *aiga*, particularly the group of untitled men (*taulealea*’s), to carry out the instructions of the *matai* in loyalty and complete obedience, without complaint or feedback. One is said to have executed “*tautua matavela*” when the performance of his duties and responsibilities are pleasing to the *matai*.

The term *matavela* derives from the context of cooking and food preparation, where those who perform *tautua* face the hotness of the Samoan oven (*umu*) every day. The term is a combination of 2 words: *mata-*, which means eyes; and *-vela*, which means cooked. So literally, it means cooked eyes. Hopefully, we do not come across any cooked eyes today when we have dinner! Nevertheless, this form of *tautua* is associated with the care and responsibility for the health of the *matai*. The *matai*’s appetite is satisfied daily by presenting his *sua* (daily food). The *aiga* would then have their food after the *matai* is finished eating.

There is an old Samoan story of a blind and crippled *matai* named *Feepo*. His son *Leatiogie* one day searched for yam, which he knew to be his father’s favorite food. He was able to acquire 7 yams, which his father counted and verified. Each day of the week, *Leatiogie* would prepare 1 yam for his father, leaving nothing for himself. The father knew of this when the week was over, and this pleased him greatly. In return for the love and care of his son, or his *tautua*, the father blessed his son to have 7 children.



This story is an explicit demonstration of *tautua matavela*, where the son gave up his own sustenance in order to present the best for his father/*matai*, leaving none for himself.

#### 1.2.2.4 Tautua Upu (Tautua Fetalaiga/Afioga)

This form of *tautua* originates from within the relationship between *matais*, particularly the *Tulāfale* (orator) and Ali'i (high chief).<sup>13</sup> The Ali'i is rendered service to by the *Tulāfale* by means of traditional speech (*lauga*), particularly in the context of gatherings between different aigas, villages, or districts. In such contexts, the *Tulāfale* takes the honor of representing the Alii and speaking on his behalf. The prestigious position and good reputation of the Alii is measured according to the intelligence and cultural wisdom of traditional ways disclosed through the *Tulāfales lauga*. The *Tulāfale* who displays cultural wisdom and intellectual ability through the use of traditional words applicable to the gathering in which his *lauga* is presented, is often respected, and universally recognized in the village and district.

The “*tautua upu*,” or “service through words/traditional speech,” is one major qualification of the *taulealea*, or those who wish to become a *matai*. One must obtain practical and cultural knowledge of the ceremonial usage of the traditional Samoan speech. One must be well-versed in proverbial sayings/idioms, as well as knowing their origins and having the ability to apply them fittingly. One must also be knowledgeable of the honorary *matai* titles of others and know when to mention them when speaking. Relationships (*faiā*) with other *aiga*'s and *matai*'s must also be known in order to maintain harmonious fellowship with others during special gatherings and occasions.

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<sup>13</sup> For an explanation of “*Tulāfale*” and “*Ali'i*,” see footnote 6.

This form of “*tautua*” has also come to be associated with the wives of the Ali’i and *Tulāfale* (*faletua/tausi*). Before making an important decision in matters pertaining to the aiga or village, the *matai* depends on his wife for good counsel and advice (*fautua*). The *matai*’s final decision on the matter, as well as the words in which he speaks; whether harsh or mild, is an indication of the sort of *faufautua* (wife) he has at home. So if the *matai* makes a bad decision, that means his wife’s counseling (*fautua*) was bad; and if the decision was wise, that means the wife’s *faufautua* was good. Both the wife’s role as *faufautua* and the *Tulāfale*’s task of speaking on behalf of the Ali’i are examples of “*tautua upu*.”

#### 1.2.2.5 *Tautua Lotu*

The 4 types of *tautua* mentioned above are traditional types; meaning, they were practiced long before the arrival of Christianity to Samoa, and are still practiced today in Samoan society. It is necessary to mention here, however, that the arrival of Christianity impacted several of the customs and practices that the people of Samoa were accustomed to. In regard to *tautua*, the arrival of the Church produced another form of *tautua* that was adopted by the Samoan people and has become an integral part of the Samoan way of life *tautua lotu*, which literally means, “rendering service to the Church.”

According to tradition, this form of *tautua* was instigated by the kings of Samoa *Malietoa* and *Tuimanua* to accommodate the acceptance of the Christian faith. According to the famous story of the Covenant at Sea (*Mavaega i le Tai*), *Malietoa* and *Tuimanua* met at sea on their canoes and agreed to a covenant to abdicate their royalty and prestige in honor to serve Christianity and the Church.<sup>14</sup> In other words, these 2

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<sup>14</sup> Tupua Fuimaono, *Suaga o le Vaatele* (Suva, Fiji., 1992), 54.

kings decided to offer their *tautua* to the Church. The implication here defines the true essence of *tautua* lotu. By laying down their royalty and offering *tautua* to the Church, the covenant agreed upon by *Malietao* and *Tuimanua* implies that the ultimate act of “*tautua*” by every Samoan is “*tautua*” towards the Church or rendering service towards the Church. And this form of “*tautua*” continues to be practiced strongly today.

Growth of Christianity reflected in different areas of *tautua* in Samoa. Much commitment was shown. Sacrificial in all levels to bring forth the Gospel to assure its spread not only in the vast Samoa but throughout the Pacific. History claim that both Western Samoa and American Samoa lead the way throughout the South Pacific in spreading the Gospel. As mentioned above, the leaders of both Samoa gave up their noble stands and royal status just so they can show true service that is rooted in the Gospel and because they initiated the Gospel movement, the people of Samoan descendant followed. In my opinion, the Gospel made “*tautua*” meaningful in the Samoan culture *fa’asamoa*. This was the only reason in my opinion why the autonomous movement occurred and ended peacefully.

When Christianity arrived in Samoa, the headquarter was founded in Western Samoa under Ekalesia Fa’alapototoga Kerisiano Samoa (EFKS) which later on the people of American Samoa introduced the “autonomous movement” which in the late 70’s became official. Ekalesia Fa’alapototoga Kerisiano Amerika Samoa (EFKAS) was born. Again, history claim that this was not a straightforward movement. A lot was put on the line, and much were said between the leaders of the church. The radical action taken by American Samoa in her move towards separation and autonomy created a gulf between the two churches that has endured for many years. Fortunately, in more recent times, mutual understanding and closer relationships have been established between the two churches, that has opened new opportunities and new ventures into

widening the ministry and mission of both churches to the Samoan people, locally and abroad. The *Alofa* and *Tautua* is still continue in between the two islands of Samoa.

### 1.3 Theological Implications of “*Tautua*”

It is evident that there are several inherent concepts expressed through the Samoan practice of *tautua* that closely resembles common theological themes that we can find in Scripture. Concepts such as rendering service, giving ones best, compassion and love, providential care, obedience and loyalty, leadership, mutuality, etc., are all found in the expression of *tautua* as well as in Scripture. But at this point, I would like to focus your attention on some of theological implications that can be drawn from the understanding of *tautua* discussed above. Hopefully, these implications can work to inform, or perhaps transform, the way that we perceive and do theology.

#### 1.3.1 “*Tautua*” and Christian Servanthood

There are several examples in the New Testament where the meaning of Christian servanthood closely resembles that of *tautua*. One of these examples is the Washing of the Disciples Feet in John 13:1-17. Confident in his relationship with the Father, Jesus offered himself to his disciples in such a way where they would come to understand the real meaning of his life and his death. In John 13:4, *Jesus got up from the table, took off his outer robe, and tied a towel around himself*. When Jesus discarded his clothes, he also stripped himself of any status in assuming the role of the lowest slave. By removing his garments, he also showed his humanity, as well as revealing God’s concern for humanity.<sup>15</sup> The *tautua* that is offered by Jesus is evident in the humble status that he assumes. By exemplifying total commitment and reverence to his

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<sup>15</sup> Watson E. Mills, *The Gospel of John* (Lewiston: Mellen Biblical Press, 1995), 156.

Fathers will, Jesus teaches the disciples that the offering of oneself in humility is the true measure of servanthood.

The same dynamics of “*tautua*” can be seen in the Christological hymn recorded by Paul in his letter to the Philippians (2:5-11), which speaks of Christ emptying himself. In the context of Christian unity, Paul writes, though he was in the form of God, he did not regard equality with God, but emptied himself and taking the form of a slave And being found in human form, he humbled himself and became obedient to the point of death even death on a cross (vs. 5-8). The phrases: did not regard equality, emptied, humbled, and obedient, are all terms that are associated with the Samoan practice *tautua*. But how this description fits well with the “*tautua*” is qualified in the next few verses: therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend in heaven and on earth (vs9-10). Hence, Jesus humble emptying of himself resulted in adoration and exaltation. In light of the Samoan context, this is seen as the prime example of one who has displayed exceptional *tautua* throughout his life, deserving to be awarded the status of *matai*.

### **1.3.2 “*Tautua*” and Creation**

One of the main issues faced by the world today is Global Warming. And whenever the environment is involved, God and humanity’s relationship towards creation always comes into focus. Recently, scientific findings have declared that the number one cause of global warming is human activity. In other words, we are the cause of the rapid deterioration of the environment. Our dependence on fossil fuel and the emission of hazardous gases into the atmosphere continue to deplete the ozone layer

that protects the earth's surface from the harmful ultraviolet rays of the sun.<sup>16</sup> There is a massive hole in the ozone layer over Antarctica, which measured approximately 28.3 million square kilometers in 2000 and is expected to enlarge.<sup>17</sup> This hole is causing ice glaciers and land-based ice sheets to melt at an accelerated rate, discharging more water into the ocean than usual. This excess of water is causing an extreme imbalance in the natural ecosystem and environment, resulting in abrupt changes in climate, the constant rise of sea level, and severe weather conditions that are being felt all over the world.<sup>18</sup> As a people who rely significantly on the land and sea for sustenance, the Pacific community is presently at risk.

The irony of the situation is that those countries who contribute the most to global warming seem to be the ones least affected by it; and those who contribute less are the ones that will be affected the most. The industrialized and economically developed countries of the world are the ones who contribute the most. The means in which these countries achieve their industrialized and economic status support this claim. For example, the economic growth of a country relies mainly on its competitiveness on the global market. Economic growth means more exports; more exports means more production; more production means more industry; and more industry means the discharge of more hazardous gases into the atmosphere from refineries, power plants, and from consumer technologies that are harmful to the environment. For countries that are not highly industrialized and economically-developed, such as the island nations of the Pacific, their contribution to global warming

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<sup>16</sup> Toxic and hazardous gases are being emitted into the atmosphere as a result of the products that we use in everyday life. Hence, a change of lifestyle and the way that we live is needed in order to address Global Warming.

<sup>17</sup> Tony Phillips, Antarctica's Record-setting Ozone Hole, (September 08, 2000) < [http://science.nasa.gov/headlines/y2000/ast08sep\\_1.htm](http://science.nasa.gov/headlines/y2000/ast08sep_1.htm) > (24 January 2007), NASA Website.

<sup>18</sup> Natural Resources Defense Council, Global Warming Basics, (February 11, 2004) < <http://www.nrdc.org/globalWarming/qbasics.asp> > (24 January 2007), NRDC Website.

is not as considerable. However, the irony is even more disturbing given the fact that the countries that contribute the most, yet suffer the least, have the means and capability to cope with and adapt to the effects of global warming. But for countries that contribute less yet suffer the most; they do not have the economical capacity to endure the effects of global warming, especially if the effects are disastrous and overwhelming.

Nonetheless, it is futile to point fingers at who is to blame for this problem. The bottom line is that all of humanity should be held accountable for this problem. It is only now that we have come to realize that technology and development comes at a heavy price. If all of humanity is responsible, then it is only reasonable to infer that all of humanity should contribute in offering a solution to the problem. This is to say that the only way to resolve a global problem is to respond with a global solution. We should all play a part in alleviating global warming. It is only through global participation that a global problem can be resolved. Therefore, with this said, the challenge before us is: “What is Samoa’s contribution to alleviating global warming?”

I will leave this line of reasoning for you to ponder on your own. But the impact of global warming is causing Christians around the world to re-think their relationship with God and with creation. Christians are looking for new and fresh ways to understand their role and responsibilities towards the environment as a means of bringing about change and reversing the grave misfortune that the world is faced with today at the hands of global warming. As Pacific Islanders, I know that we are well informed about the theological importance of creation and our environment. The current trend of theologies that are beginning to rise out of different contexts in the Pacific is a testament to this (coconut, fanua, moana, weavers, etc.). Nevertheless, if reevaluating our relationship with God and with creation serves as an adequate starting point in realizing our role and responsibility towards the environment, for the Samoan people, I

believe that the precepts and ideals that are inherent in *tautua* is sufficient to transform the way we view God, creation, and ourselves. Looking at our relationship with God and creation from the eyes of *tautua* should enable a deep sense of appreciation and reverence for our responsibilities towards the environment.

According to the Creation Story in the book of Genesis, creation is the reflection of God's presence, God's goodness, God's holiness and God's Image. To be made in the Image of God set humankind apart from the rest of creation. In the context of the Book of Genesis, however, this was more of a responsibility rather than a privilege. This is evident in the series of imperatives that God calls on humankind to fulfill in 1:28: be fruitful and multiply, fill and subdue, and have dominion over. All these imperatives together define the role of humankind, both individually and as a collective part of creation. No single imperative can be taken on its own in fulfilling humankind's role without regard for the other. For example, to have dominion over must be understood in light of to be fruitful and multiply and to fill and subdue. To be fruitful and multiply should also be understood in light of to fill and subdue and to have dominion over, and so forth. It is only when these imperatives are taken collectively and understood in light of each other that the role of humankind in creation is realized. The oppressive views regarding creation that are common today have come about when these imperatives are taken individually.

Taken together, these imperatives imply that the role of humankind in creation is that of stewardship. As stewards of creation, humankind continues God's creative purposes by maintaining the orderliness of creation over and against the forces of chaos and disorder in which God conquered in the beginning in bringing forth creation. The only method by which humankind is able to achieve this is through nourishing and sustaining life within creation. This includes caring for and looking after the well-being



of all creation. As such, stewardship involves a reciprocal relationship between humankind and the environment.

This is where “*tautua*” comes into play. God is the *matai* and creation is the *aiga*. As part of creation, humankind is a member of the *aiga*. Maintaining proper relations and fellowship with the *matai* and other members of the *aiga* is critical in offering *tautua*. Caring for and sustaining life within creation is our *tautua* towards God (*matai*) and creation (*aiga*). For a Samoan, no longer is caring for creation a duty or responsibility, but as a means of expressing *tautua* it now becomes a way life. This is significant because for every Samoan, there are 2 things that are most important in the *tautua* that is offered the *matai* (God) and *aiga* (creation). The service that is rendered and all that is offered through the expression of *tautua* is for the well-being of the *matai* and *aiga*. Therefore, looking at our relationship with God and creation through the eyes of *tautua* is helpful in transforming the way we see our environment and our responsibility towards it.

These are just some of the theological implications that I am able to provide at this moment in relation to *tautua*. To further my view, I will look at Samoan ways in which we can learn, teach, and do theology. *Tautua* is not the way for blessings and honoring, but to keep and secured the life of the *aiga*. If *Tautua* was God, the role that the *Tautua* did was to love in all of his people. It was the starting point for high honor the way for succession. The action of the *Tautua* in a Samoan reality was a good opportunity for learning and knowing more about the Samoan culture. *Tautua* was a key element for the Samoan life to enter in a new stage of life in the future. Caring and the security of the Samoan people were mostly affective in the way of the *Tautua*. It was a way of life in Samoa, to be continuing generation by generation, and to restore the culture and the continuation of blessings for others.

## 1.4 “Model of Atonement - *Tautua*”

### 1.4 The “*Tautua*” Model of Atonement

In the study of Christology, there are several models that have been offered throughout the history of the Church which have attempted to articulate the meaning of the death of Christ. For example, there is the *Christus Victor* model,<sup>19</sup> the *Ransom* model,<sup>20</sup> the *Satisfaction* model,<sup>21</sup> and the *Moral Influence* model.<sup>22</sup> These models of atonement laid the foundation for all other models that emerged later in history as attempts to describe the significance of Christ’s death. But what is significant about these models is that they all originated out of a particular context. Those who formulated these models did so because they were attempting to make sense of the death of Christ in light of their own context. For example, the early church Father, Irenaeus, advocated the *Christus Victor* model to address his 2nd century context where Rome dominated the political scene and Gnostic ideas were detrimental to the true Christian faith. Gregory of Nyssa’s use of the *Ransom* model was powerful because it addressed

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<sup>19</sup> Mark D. Baker and Joel B. Green, *Rediscovering the Scandal of the Cross: Atonement in New Testament and Contemporary Contexts*, (Downers Grove: Intervarsity Press, 2000), 117-118. The *Christus Victor* model describes the death of Christ in dynamic imagery as the cosmic conflict between God and the forces of evil, with the resurrection sealing victory over sin, the devil, and the powers of evil. One of the advocates of this model is the early church father, Irenaeus.

<sup>20</sup> Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids: Eerdmans, 2000), 340. Building on the *Christus Victor* model, Gregory of Nyssa contended for a ransom theory that the death of Christ was a ransom paid to Satan to free all of humanity from the bondage of sin. This model of atonement was prominent in the early church, died out in the Middle Ages, was revived briefly in the Reformation, and has gained a prominent following in the modern era.

<sup>21</sup> Green and Baker, 126. The *Satisfaction* model is advocated by St. Anselm. According to this model, the death of Christ is viewed objectively as a sacrifice that offers satisfaction to God for the debt owed to God by sinful humanity. For Anselm, Jesus suffering and death was vicarious, which means that in order to remove the guilt and penalty for sin, Jesus took upon Himself all the guilt for the sins and the full penalty that humanity deserved.

<sup>22</sup> Ibid, 137-138. The *Moral Influence* model of the atonement is attributed to the work of Peter Abelard. Contrary to Anselm’s objective view of the death of Christ, Abelard contended for a subjective understanding which views the death of Christ as a demonstration of God’s love that moves sinners to repent and love God.

his 4th century context where slaves and captives were ransomed and liberated. Moreover, Anselms *Satisfaction* model was significant because it was expressed in the framework of the feudalistic system that was prevalent in his own context in the 11th century. In other words, these models for understanding the death of Christ were created for a specific context. It would be theologically perilous, therefore, to appropriate these models for ourselves by taking them out of their original context.

With this said, the task is evident: we need to provide our own model to interpret and make sense of the death of Christ within our own Samoan context. It is here that I would like to introduce you to the “*Tautua*” model of atonement. The death of Christ on the cross can be viewed as the ultimate act of *tautua*. It was Gods will to effect salvation for humanity and all of creation that has been corrupted by sin, and this was provided by Jesus decisive act of *tautua* on the cross. In the context of *tautua*, God assumes the role of *matai*, while all of creation including humanity<sup>23</sup> is considered the aiga. God’s role as *matai* is to sustain the well-being of the aiga (creation), and God fulfills this role through the expression of love and compassion, as any good *matai* would do. This is Gods *tautua* towards the aiga. The aiga, on the other hand, is responsible in responding to God through loyalty, total commitment, rendering service and giving the best that one has to offer, expressed in humility and reverence.

Sin has impoverished the relationship between God and creation, and thus has broken the cycle of *tautua* between the *matai* and aiga. Therefore, Jesus ultimate act of *tautua* conquered sin and reconciled creation and humanity back to God. In doing so, this decisive and exemplary act of *tautua* expressed through the cross qualifies Jesus to

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<sup>23</sup> Abelard, the saving action of the cross is not directed towards the devil nor to God, but towards humanity. In this subjective understanding, the saving significance of the cross was not so much about eradicating an objective barrier between God and humanity, but rather an example to humanity of Gods matchless love.

succeed the title of *matai*. With Jesus as the compassionate and loving *matai* and the church as the faithful and humble *aiga*, the fellowship within the *aiga* and relationship with creation is maintained with Jesus as the head of the church, who offers *tautua* through the work of the Holy Spirit, while the church offers *tautua* to Christ by participating in the salvation which God has willed for all of creation, including humanity.

Therefore, the death of Christ on the cross can be viewed as the ultimate act of *tautua*. Jesus death is an act of willful submissiveness to restore the relationship between God and creation that was damaged by the sin of humanity. From a Samoan point of view, Jesus maintained the unity and fellowship within the *aiga* by restoring the practice of *tautua* between the *matai* (God) and *aiga* (creation). Through sincere humility and reverence to Gods will, Jesus offered the best he had to offer his own life. This act of total commitment and offering of oneself in humility is at the center of *tautua*.

## CHAPTER 2

### CONTEXTUAL THEOLOGY OF SAMOAN *TAUTUA*

#### 2.1 Old Testament Supporting Text

The Old Testament supporting texts brought out the real meaning<sup>1</sup> of servant or *Tautua* in the Bible. The book of Isaiah, the purpose of the book, Isaiah was raised up by God, to speak of coming judgment on Judah because of her sins and to reveal the coming of the servant of the Lord. The important and the key word of the whole book was the servant. The suffering messiah did suffer voluntarily and endured much for the benefit of others. It must also be remembered that sinful men cannot carry away, the sins of other men and bring justification to them. The servants are clearly righteous and able to bear the sins of others and bring justification to them. Also a single individual is seen in a normal reading of the text Acts 8:34. One with no theological bias will read the text with its emphasis on Him, and understand this to be focused on an individual and that is referring to Jesus. The fulfillment of the Old Testament was the New Testament. Jesus was the one who overcome and makes all thing and prophesized perfectly in good sequences of the whole book. Jesus was a good servant was prediction in the Old Testament and he was a suffering service. Jesus fully serves the will of his Father, to come and take care all the life if the world. He was a completely services to glorify the name of the God the father. According to the time of the prophet Isaiah, and the date of the book probably ministered for about fifty years, and a date 740 BC is given for the book. It was a long period of his ministry and all his prophesying. The deeper meaning of service was in a long period of time to play the role of the *Tautua* or as a servant. Israel was too long

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<sup>1</sup> Paul N. Benware, *SURVEY of the OLD TESTAMENT*, (Chicago, IL: Moody Publishers, 2003), 212.

to wait for their Messiah more than thousand years to fulfil prophecies of the prophet. Servant was a good way of living to abide to God and the good relationship with others. Without Jesus there was no meaning of all the prophesized in the Old Testament and the completion of the real meaning and truth of the bible. The coming of the Messiah, He completed the fulfilment of the gospel and the salvation for the world.

According to the book of Psalms by Roland E Murphy<sup>2</sup> about sin and suffering, the ancient world clearly connected sin and suffering, distress was a sign of divine displeasures, and one explained suffering as some kind of punishment. Prosperity on the other hand was a sign of divine blessing. Human attitudes were thus applied to God. In a sense this view is hard to fault. It shows a sense of responsibility, of awareness of the result of wrongdoing. In the end, the wicked will have to pay for their wickedness. In the role of services was not an easy work for the people, but the way for bringing lives to others. By serving others was a form of someone's punishment because of sin, it was not, by doing service in all we can done, that was the first stage must do for your own blessings. Both two ways of blessings covering, the people who you served and you the one who served. Only Jesus was fit in this kind of view, suffering for the sins of the world. The way that Jesus had done was brought a greatest blessing for the whole world. By his suffering He filled the caps between God and the world. He was a perfect servant to lead us for the continuation of his services. If we think in these two views about suffering by sin, the way he did the salvation for all and the fulfillment of the true meaning of servant. The way he did was a good example for all were serve in a different kind of services will be. Also, this is the way to bringing life to His people of his own community. At the beginning of his mission was not secured, but he tries out to become as a good servant.

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<sup>2</sup> Roland E. Murphy, *THE GIFT OF THE PSALMS* (Peabody, MA: Hendrickson Publishers, Inc., 1993), 52.

The action or the way how to serve was always facing in struggling and suffering, but at the end you will become as a master or a leader. Servant was to care the life of the people and all their needs. The ethic of life if a servant and the real interpretation was to be suffering. The one who was not worry about his own life but worried to the life of others.. Sin and suffering comes together for a good purpose. Jesus was not having a sin, but he led us how to serve others in our whole life.

### **2.1.1 The book of Daniel and the interpretation of Chapter 10**

According to the reading by <sup>3</sup>John Collins, in Chapter 10 the revelation how Daniel has his vision the final revelation of the book from chapter 10 to 12. Daniel 10, 2-9 to show visionary experience. The author of the book knew the comparison of this vision to Ezekiel 8;2 was the gleaming man turns like an angel; the angels proceeds Daniel what is written in the book of the truth. It is based in the Egypt mythology. The Babylonian creation story Enuma Elish Mardue gets to fix the destinies and so determine the course of history. The names are mention as a prophetic style. A vision to Daniel was an apocalyptic writing according to the history for the future but not the time of the last king of Persia. Using of the word revelation was only gods respond. The real meaning of the vision was referring what is happen to your people at the ends of days for there is father vision for those days. This chapter 10;10-21 is to describes the vision. He heard the sounds of his words, and he fell to the ground. He said do not fear. He field no strength, be strong and courageous. The whole interpretation of the vision was in the chapter 11 and 12 the vision was about on the river of Tigris. The book itself presents Daniel as the author, e, g, 7;2, 8;1, 9;2, 12;4. The very important testimony of the Lord Jesus Christ is that this book was written by Daniel, the prophet, Matthew 24;15. The history of Daniel

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<sup>3</sup> John J. Collins, *Introduction to the Hebrew Bible* (Fortress Press, Minneapolis, 2014), 579.

is found in his contemporary Ezekiel who speaks of him several times Ezekiel 14;14, 20;28-31, the book claims to come out of the era of Babylon and Medo- Persia Either these claims are true or the whole book is fraudulent 1;1, 2;1 10;1. The basic outline, is for the personal history of the author in chapter1. In chapter 2-7 the prophetic history of the gentiles or the context of the book. In chapter 8-12 the history of Israel. The book for many good lessons for the life of the people. The book of many signs or symbolic features, for real meaning to carry out.

In the later Hebrew apocalypses of the medieval period the expectation of a messiah who would leads the troops of Israel in a holy war against her enemies is common. Christians who in the early centuries largely repudiated apocalyptic militancy. If there were apocalypse which inspired the revolt.

*<sup>4</sup>Paul N. Benware about the survey of the Old Testament in the book of Daniel, Chapter 10 through 12 record the final vision of Daniel given to him when he was about 85 years old..*

This vision focuses in great detail on events during the days of the third kingdom of Greece. It also includes comforting words of assurance to Daniel and Gods people that the time of resurrection and rewarding is ahead. The book of Daniel is clear, that God is the covenant keeping God. We know that God of all nations or the creation to keep and care of it. The nature of prophecy is maintained in parity by a refusal to set it within the limits of any type of office guaranteed by human invention There is no line of succession that can guarantee Israel prophecy. He will never leave his people without his direct instruction. But there is also another voice heard in the Old Testament, speaking in an age when there are few if any prophesies which looks forward to a final fulfillment of

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<sup>4</sup> Paul N. Benware, *Survey of the Old Testament*, (Publishers Moody Chicago USA, 1993), 248



prophesy. The summary of this book Daniel is the time of the gentiles. The nation of Israel is under the domination of the gentile nations. The book gives the basic outline of the period of time, a period that continues right in the present. The future of the people of Israel. There was some encouragement for the people have no hope. The using of Daniel for some indirect message from God, was a best way for God himself for not direct to his people because he is most holy. The respond from God for his secret plan for the salvation of his people. In the other hand the time we need help from the suffering, and pain and that's why God reveal to the prophets for his will in a right time of life.

Daniel is an apocalypse meaning that it treats of mysteries concerned primarily with the course of the future and the supramundane world as revealed by God to chosen intermediaries.<sup>5</sup> according to this view, By Joseph Blenkinsopp the will of God was indirect to his people to understand to the future. In the Old Testament there were a lot of visions that God reveals to his prophets. All visions have a purpose for different times. Sometimes the other hand both prophecy and wisdom on one hand and apocalyptic on the other. This is one aspect of apocalyptic essential for understanding. Daniel in first reading the book appears to fall nearly into two parts. Chapter 1-6 Four visions dealing with the course of history, and in imminent consummation chapter 7-12.

If it is accepted that Daniel and his companions stand for the members of the pietistic sect from whom the books come, it should be possible to find clues to the theory and practice of interpretation which was one of its most important activities. A written text mysterious words appearing on a wall Daniel 5;5-9. The book of the truth Daniel had wisdom to interpret his vision and the statue. The claim is rather, that he has received a revelation from one of the ages of the past generally the distant part. We have looked into

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<sup>5</sup> Joseph Blenkinsopp, *Wisdom and Law in the Old Testament, The ordering of life in Israel and early Judaism* (New York, United States, 1995), 173.

the matter of interpretation for the group within which the book was written the knowledge gained in this way is part of true wisdom. The combining traditional wisdom which looks for enlightenment to the past with the prophetic emphasis on present experience. When we go forward we never forget the past, our experience, and skills. The visionary prepares for the revelation, by fasting, prayer and the confession of sin. The essence of service of worship as seems also to have been the case in early Christians e.g. Revelation 1;10 The expression of praise and thanksgiving. To feel empty when God revealing to us for clearly emerge and how it relates. Not all the people have this kind of gifts, but some few of us need to understand the mysterious of the will of God. Our relationship with God was a secret and holiness to maintain in a mysterious way to bring more understanding in the future. We have not seen God in his mysterious way but we feel in our body mind and our soul when he revealing to us. The apocalypse as a Christian war scroll in Jewish eschatological expectation for theme of the holy war plays a prominent role. The future will bring the final victory of the divine warrior over his peoples and his own enemies. But the tradition of an eschatological or messianic holy war can be divided into two forms, in one of which the victory is won by God alone or by God and his heavenly armies and in the order of which his people play as active part in physical warfare against their enemies.

In chapter 7-10 Daniel like Ezekiel was shown the future in picture called visions he saw the end of Israel's. Enemies and the end of other nations not yet formed. Many of the events Daniel said would happen come true during his lifetime. Before he died, he talk straight to his people, sharing the truth at the end times. He was a good servant for his own people and also he declared the victory of his nation. After Daniel died more of these events come true. The whole prophecies of Daniel come thru.

<sup>6</sup>He was a faithful servant between God and his people. Three prophets were giving Gods messages at this time Daniel, Ezekiel, and Jeremiah. Daniel and Ezekiel were about the same age. Daniel spent his life in the palace of Babylon and took part in the government.. Ezekiel spent his life-giving Gods his messages to the other captives in Babylon. They were worked for the sake of Gods will in their lives, by serving him in a good afford. The role of a good servant Daniel plays of his character in his book. . I

Some of Daniels visions pictures showed him tools about Jesus. His actions shows the real meaning of services for the lesson to others, not only words but picture for easily to understanding. Daniel was able to tell us that God would give Jesus a Kingdom. All of the people of the earth will serve him. It was a must for the world can do. The revealing of God to his people for good messages to encourages his servants.

<sup>7</sup>By J. Sidlow Baxter the simple obvious lesson in these words is that faith in God is the best protection. No manner of hurt was found upon him because he believed in his God. He trusted in anything or anyone else, he would certainly have perished but because he made God his confidence he was delivered. Serving was a most active in Daniels story. He gave comfort to us today for the good servants at the future. Tom be a servant this manner of faith in God gets right down to the roots of life.

In my paper I try to bring out the meaning of a service in the relationship of Daniel to God and Daniel to the nation of Babylon. God's care of Daniel, Daniel was in the captivity of his young, and he was growing in Babylon for a long time. He served the king in faith and loyalty. He humble himself when he faces problems in Babylon. In the time of Daniel clearly had achieved in his services. He earned more blessings in the palace of the king. In other hand he serve the whole community, his nation and also the

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<sup>6</sup> Frances Blankenbaker, *What the Bible is all about*, Zondervan, Ventura, Ca, 1998, 138.

<sup>7</sup> J. Sidlow Baxter, *Mark These Men, A Unique look at selected Men of the Bible*, (Kregel, Grand Rapids, Michigan, 1992), 45.

encouragement for the Christians in the future. The eyes of men are upon us and if we are true in our faith by serving God, He will certainly bless our witness to him. We too will trust God as Daniel did in the end, beyond the shadow of doubt, it will be said even of us. No manner of hurt was found upon them, they believed in their God and all different kind of services in life. The visions in Daniels book, was a great awakening for all servants and their tasks in the world.

## **2.2 New Testament Supporting Text: Exegesis of John Chapter 13**

Opening dramatic scene (John 13:1-30) Johannine version of the last Supper between Jesus and the Disciples, narratives of which find in 1 Corinthians 11:25-26, Mark 14:17-25, Luke 22:14-38, unlike those John does not mention the Eucharistic words, and he has an incident of foot washing, the other Narratives do not.<sup>8</sup>

Earlier we suggested that the Evangelist has no concern for the Sacraments and put his emphasis elsewhere and the omission of the Eucharistic words.

The matter of washing feet leads itself more readily to an explanation thinks in plastic terms, it is natural for him to cast his thought in the image of innocent and dramatic dialogue. So here his dramatics the sacrifices of Jesus and its significance by means of an acted parable of humility and service. It is remarkable how the Gospel of John reveals the humility of our Lord even while magnifying His deity. “The son can do nothing of himself” (John 5:19, 30). For I came down from heaven, not to do Mine own will “(John 6:38) “my doctrine is not mine” (John 7:16). “And I seek not my own glory” (John 8:50). “The word which ye hear is not Mine” (John 14:24). His ultimate expression of humility was His death on the cross.

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<sup>8</sup> Harcourt. B. Jovanovich. *An in introduction to the New Testament Second Edt*, (Orlando Publisher, Florida 1974) 358.

Jesus was the Sovereign, yet He took the place of a servant, he had all things in his hands, yet He picked up a towel. He was Lord and Master, yet He served his followers. It has well been said that humility is not thinking meanly of yourself, it is simply not thinking of yourself at all. True humility grows out of our relationship with the Father. If your desire is to know and do the Fathers will so that we might glorify His name, then we will experience the joy of following Christ's example and serving others.

We today, just like the disciples that night, desperately need this lesson on humility. The church is filled with a worldly spirit of competition and criticism as believers vie with one another to see who is the greatest. We are growing in knowledge, but not in grace (see 2 Peter 3: 18), "Humility is the only soil in which the graces rooted. Jesus served his disciples because of his humility, and because of his love. Contrast John 13:1 with 1- 11 and 3:16 Jesus' came onto His own world, and His own people received him not, For God so love the world. In the upper room Jesus ministered to his people to show how much of his love to His own disciples, and they received him and what we have to say. The Greek text says he loved them to the uttermost. The holiness of Jesus and Peter, as Peter watched the Lord wash his friend's feet, he became more and more disturbed and could not understand what He was doing. As you read the life of Christ in the Gospel, you cannot help but notice how Peter often spoke impulsively out of his ignorance and had to be corrected by Jesus. Peter opposed Jesus going to the cross.

But why is it so important that we keep our feet clean? Because we are defiled, we cannot have communion with our Lord. "If wash thee not, thou hast no part with Me" (John 13:8). The word translated "part" is *meros*, and it carries the meaning here of "participation, having a share in someone or something." When God "bathes us all over" in salvation, He brings about our *union* with Christ; and that is a settled relationship that cannot change. (The verb wash in John 13:10 is in the perfect tense. It is settled once and

for all). However, our *communion* with Christ depends on our keeping ourselves “unspotted from the world” (James 1:27). If we permit unconfused sin in our lives, we hinder our walk with the Lord; and that is when we need to have our feet washed.

This basic truth of Christian living is beautifully illustrated in the Old Testament priesthood. When the priest was consecrated, he was bathed all over (Ex. 29:4), and that experience was never repeated. However, during his daily ministry, he became defiled; so it was necessary that he wash his hands and feet at the brass laver in the courtyard (Ex. 30:18-21). Only then could he enter the holy place and trim the lamps, eat the hold bread, or bum the incense.

### **2.3 A living context**

What is this? – Living context of the past and present which is given within the subject matter of the Bible and why Karl<sup>9</sup> – it is so important – understanding the Bible in lights of its living context. The provident of the bible is referring to the past or the context of the bible. In the time of Jesus ministry, we can learn an important lesson from Peter do not question the Lords win or work, and do not try to change it. He knows what he is doing. Peter had a difficult time accepting Christ’s ministry to him because Peter was not yet ready to minister to the other disciples. It takes humility and grace to serve others, but it also takes humility and grace to allow others to serve us. The beautiful thing about a submissive spirit is that it can both give and receive to the glory of God. In our Samoan life we read from the past to bring life in the future. We know the future because of the past. The word servant was originated in the Old Testament and brings forth in the New Testament. We cannot understand the deeper meaning of the servant if we cannot

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<sup>9</sup> Karl Barths Theological Exegesis, originally published 2001, by ICB Molov Paul Siebeck Tobingen Germany, Published 2004 by William B. Eerdmans Publishing Co. P O Box 163, Cambridge CB3 SPU.

know the origin at the past. John little phrase and it was night carries a tremendous impact when you remember that light and darkness are important spiritual images in his Gospel. Jesus is the light of the world, John 8;12 but Judas rejected Jesus and went out into the darkness. The true of today was based at the past, to preserve as model to continue. It was good example for the future servants for today, to remember the servants before how they live as a good and faithful servant.

## **2.4 Defining Christ as Servant or *Tautua***

The sovereign servant by Chariot Victor said,<sup>10</sup> John 13:1-5 we see our Lord in a fourfold relationship to his heavenly Father John 13;6-11 to Simon Peter to all the disciples John 13;12-17 and to Judas John 13;18-35 in each of these sections of John's Gospel you will discover a special message a spiritual truth to help you in your own Christian life. In John it is our farewell messages to his beloved disciples, climaxing with his intercessory prayer for them and for us. Other farewell addresses in Scripture were delivered by Moses Deut 31:33, Joshua 23:24, and Paul Acts 20, However, Jesus added a significant action section to his message when he washed his disciple's feet; it was an object lesson they would never forget. Clearly understanding the high servant or the high standard of living he has but he come down in low level of life in his own community to preach and teach to inform them how the life must be. Servant was not a lower standard of life, but it is a reality all the people must do in their lives. Before he leaves the world, the farewell messages are not only for the spiritual life but also both physical and spiritual. To become as a sovereign servant must go down as a good servant to connect you and the creation, the ground level to touch and then you reached the top layer of life. To achieve

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<sup>10</sup> Chariot Victor, *The Bible Exposition Commentary* (Cook Communication Ministries, Chariot Victor Publishing), 1989.

the highest position in this world in the church and also in the Faa Samoa, starts the lower level of life. Serving others was a spiritual and physical relationship to the people and our Lord and Savior the sovereign servant. There are no boundaries in this kind of life, when we think about the last action Jesus did, as to be a good leader in the world and the messages to be continued to live as a servant. My purpose was always to prepare for the future included warming as well as instruction to call a new pastor and enter into phrase of ministry. The thoughts of Jesus in the upper room differed greatly from the thoughts of his disciple. He knew that his hour had come. He knew that this was his last meal with those who had accompanied him for three years. They however, had no understanding of the nearness of his end. It was not clear in what order the disciples arranged their seating. It is unlikely that Jesus told them where to sit. His mind was deeply occupied with other things. The completion of His mission was of far greater consequence than matters of protocol. The order of precedence, however, meant much to the disciples, as is evident from the quarrels they had had as to which of them was the greatest. John apparently sat next to Jesus since he leaned on Jesus' breast. Judas must have been somewhere near Jesus, and his nearness must have added to the master's distress.

During supper, Jesus concentrated His thoughts on the Twelve. He saw before Him the nucleus of the coming Church. He knew, nonetheless, their lack of preparation and their need of a genuine spirit of service. They needed a lesson in humility. Without explanation, Jesus rose from His seat, took off His cloak, used a towel as an apron and poured water into a basin. The disciples watched Him. He was not acting like a normal host. He was doing a servant's chore. He began to wash their feet. The action was strange and seemingly improper. It would have been more intelligible at the beginning of the feast as the guests had entered the room. It never dawned on the disciples that this was an object lesson for their benefit. As Peter watched, a growing sense of the incongruity of Jesus'



performing so menial a task gripped him. He hastily decided that he would refuse to allow Jesus to wash his feet.

The Foot washing and its First Interpretation: 13:4-11. In vv. 4f. as stated by Rudolph Buttmann<sup>11</sup> the action is described in detail, so that the reader at once realizes the absurdity of the event-an absurdity that Peter gives expression to in the very next verses (6-8, and which is afterward acknowledged by Jesus himself (v. 12-14). Jesus, the master, (v. 13) stands up in order to do for the disciples what would normally be done by a slave. Peter's protest in v. 6 calls attention to the puzzling nature of the event. To a certain extent, it stands on the same level as the Jews protestations and questions.

Jesus was their Master, so He had every right to command their service. Instead, He served them! He gave them an example of true Christian ministry. On more than one occasion during the previous three years, He had taught them lessons about humility and service; but now He had demonstrated the lesson to them. Perhaps the disciples remembered His lesson about the child (Matt 18:1-6), or the rebuke He gave James and John when they asked for thrones (Matt 20:20-28). Now it was all starting to fall into place.

This is *tautua* at its best. The most common way of service usually comes from the opposite direction. However, Jesus showed them the humility way of providing service. The most down to earth way of rendering *tautua*. But it must have ignited questions from the disciple, questions of curiosity. The nature of their master's act and why? Slowly we see this in the *fa'asamoa*. Rendering service from the opposite direction. Its common and usual form of giving service which is always from the servant's side. The Samoan culture is grounded in the belief of giving service from an orderly form. This

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<sup>11</sup> Rudolph Buttmann, *The Gospel of John Commentary*, (Philadelphia, PA: The Westminster Press, 1971).

means in any household; the children are being taught to serve and expect to give service to their elders. In a family setting, there are servants who respond to the need of their *Matai* (Chief). In church setting, members of any church are oblige to serve their minister and family. This is not to say that it is a wrong form of order. But it certainly gives a deeper meaning to the receiving end. Again, it is rare to see the kind of act Jesus performed for his disciples. A parent, a *matai*, a minister is hardly at the serving side. So yes, why? What ignites a person with noble status to perform the job of a servant. To render the act of *tautua*. Le Vaotogo Frank Smith, in his book “The Johannine Jesus from a Samoa Perspective”, stated a profound way of seeing the art of service, *tautua*, that I am keen to accept even with *tautua* rendered from the opposite side. Frank Smith stated,<sup>12</sup> “*Tautua* denotes a role that is taken up by a person in relation to service that is performed for a *matai* (chief). The role function under a key imperative – ***obedience***.”

Obedience comes from the love that we have for something. Obedience to family comes from our love for family. Obedience to our friends, culture, and community comes from our love of those things with culture at the root. The point here is that “obedience”, controls and guide our inner voice which communicates our mind body and soul. It preselects our action based on what’s important and love. Therefore, if our love for our friends, community or culture dominates, then our love for the world is trumped. If our love for our family dominates our love for our friends, then things outside of our family circle are trumped. If our love for ourselves is greater than our love for everything else, then our love for ourselves trumps over all things - thus, depending on our morals, ethics, reasoning, logic and understanding the love for ourselves, greed, price, envy, lust, gluttony etc...All triumph as we seek to satisfy the greater love which is rooted within

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<sup>12</sup> Le Vaotogo Frank Smith, *Johannine Jesus from a Samoan Perspective*, (Blessed Hope Publishing, 2017) 30.

ourselves. So when Jesus made the ultimate choice to serve, I truly believe it wasn't by any other reasons but His very nature of obedience to his Father. His choice to serve was the only beginning of his willingness to abide his way to the cross. The servant (slave) is not greater than his master; so, if the master becomes a slave, where does that put the slave? *On the same level as the master!* By becoming a servant, our Lord did not push us down: He lifted us up! He dignified sacrifice and service. You must keep in mind that the Romans had no use for humility, and the Greeks despised manual labor. Jesus combined these two when He washed the disciples' feet.

The world asks, "How many people work for you?" but the Lord asks, for how many people do you work?" When i was ministering at a conference in Kenya, an African believer shared one of their proverbs with me: The chief is servant of all." How true it is that we need leaders who will serve and servants who will lead. G.K. Chesterton said that a really great man is one who makes others feel great, and Jesus did this with His disciples by *teaching them to serve*.

However, it is not enough just to know this truth; we must put it into practice. James 1:22-27 makes it clear that the blessing comes in the *doing of* the Word, not the hearing. Quest translates the last phrase in James 1:25, "This man shall be prospered spiritually in his doing." Even studying this section in John's Gospel can stir us emotionally or enlighten us intellectually; but it cannot bless us spiritually until we do what Jesus told us to do. This is the only way to pasting happiness.

Be sure to keep these lessons in their proper sequence: humbleness, holiness, happiness. Submit to the Father, keep your life clean, and serve others. This is God's formula for true servant.

According to Craig Keener;<sup>13</sup> “The meals were common settings for teaching sessions.”

The couches would be arranged around tables containing the food, with the upper part of each person’s body facing the food and their feet away from the table. Jesus would go to the outside of this circle to wash each person’s feet.

After travelers had come a long distance, the host was to provide water for their feet as a sign of hospitality, as exemplified by Abraham (Gen 18:4). Yet loosing sandals and personally washing someone else’s feet was considered servile, most commonly the work of a servant or of very submissive wives or children (cf. also 1 Sam 25:41). (Travelers’ sandals would not be covered in dung, as some scholars have suggested. Side roads were very dusty; the main streets of Jerusalem, however, would have been kept as clean as the city could make them, especially the Upper City, where Jesus ate this Passover meal.) Jesus’ removing his outer garments to serve them would also appear as a sign of great humility before them.

By so serving, Jesus prefigures his death as the suffering servant of Isaiah 53 on behalf of the many. Unlike Greco-Roman society, Judaism stressed humility; but like other societies, it also upheld societal roles. Jesus overturns even positions of social status. Rabbi Judah ha-Nasi (about A.D. 220 A.D.) was said to be so humble that he would do anything for others – except relinquish his superior position; seating according to rank was crucial. Jesus goes beyond even this.

Jesus’ act violates cultural status boundaries so thoroughly (see comment on vv. 3-5) that Peter finds it unthinkable.

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<sup>13</sup> Craig S. Keener, *New Testament: IVP Bible Background Commentary*, (InterVarsity Press), 1993.

The “bath” here presumably alludes to ceremonial washing that Jesus and the \*disciples had undergone before the fest (11:55), but Jesus applies it in a spiritual sense. This figurative sense of cleansing was common enough that the disciples should have been able to understand his meaning.

As declared by F. Bruce,<sup>14</sup> The solemn language of (13:3) prepares us for some act of divine majesty. Jesus, conscious of the universal sovereignty conferred on him by his Father, fully aware of his heavenly origin and destiny, does something which will strike home to the disciples’ hearts an indelible impression of that sovereignty, origin, and destiny. So he dresses himself like a household servant and performs a servant’s task. Any one of the disciples would have gladly performed this service for him, but to perform it for the other disciples would have been regarded as an admission of inferiority, not to be tolerated when there was such competition among them for the chief place in their master’s kingdom. Luke supplies an interesting parallel when he tells how their disputing about this very matter at the supper table drew forth from Jesus some words about the true standards of greatness and an appeal to his own example: “I am among you as one who serves” (Luke 22:24-27).

John’s graphic description illustrates the statement of Phil. 2:6 that he who subsisted ‘in the form of God’ took ‘the form of a servant’ – and by doing so manifested the form of God on earth more perfectly than would otherwise have been possible. The form of God was not *exchanged for* the form of a servant; it was *revealed in* the form of a servant. In the washing of their feet the disciples, though they did not understand it at the time, saw a ray unfolding of the authority and glory of the incarnate Word, and a rare declaration of the character of the Father Himself.

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<sup>14</sup> F. F. Bruce, *The Gospel of John: Introduction, Exposition and Notes*, (Grand Rapids, MI: William B. Eerdmans Publishing Company), 1994.

John Drane<sup>15</sup> in his mind, This final title – ‘the servant’ – overturns that conception, and it seems to be the image that Jesus most readily applied to himself and his work. It is true that nowhere in the gospels do we find Jesus actually calling himself ‘the servant of God, yet it is hard to get away from the impression that Jesus’ perception of himself was so quite different from current expectations precisely because he understood his mission in terms of the suffering servant of the book of Isaiah (Isaiah 52:13-53:12).

The gospels make many references to Jesus’ conviction that it was to be his lot to suffer, not least in the distinctive use of the term ‘Son of man’ in that connection. From the time he was baptized, and perhaps before that, Jesus saw that the course of his life was to be one of suffering. The voice at his baptism, echoing words from one of the passages in Isaiah about the suffering servant (Matt 1:11; Isaiah 42:1), made it clear to him that his life’s work was to consist of humble self-denial, and this conviction was vigorously reiterated in his responses to the temptations. According to Mark, Jesus warned his disciples at an early stage in his ministry that the day was near when he, the bridegroom, would be taken away from his friends (2:20). Immediately after Peter declared his belief that Jesus was the Messiah, Jesus again repeated that ‘the Son of man must suffer many things’ (Mark 8:31), something reinforced by the further statement that ‘the Son of man also came...to give his life as a ransom for many’ (Mark 10:45).

Most of the titles applied to Jesus are difficult to understand in detail, largely because they all had varied meanings and implications within their original Jewish context. But all have one clear implication. There is no doubt that by applying them to Jesus, the gospel writers wanted to claim that he had a unique relationship with God, and

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<sup>15</sup> John Drane, *Introducing the New Testament Completely revised and updated*, (Oxford, England. Oxford Publishing), 2001.

a unique authority. Whoever does not bear their own cross and came after me, cannot be my disciple Luke 14:27. This claimed to a unique identification between Jesus and God. There continues to be a good deal of discussion about the extent to which these elevated claims go back to Jesus himself. There is no question that the full significance of who Jesus was, and how that significance might best be articulated, only emerged as his followers reflected on their own experience Jesus had said to the Jews on two occasions that they would seek him but not be able to find him or follower John 7; 33-36, 8;21-24, note that he did not tell his disciples that they would not be able to find him, but he did say that to the unbelieving Jews. But during the time of his suffering and death, it was important that they not try to follow him. .

## 2.5 Conclusion

According to the core of this thesis was ground in washing feet by Jesus in his last week in the world, before death to introduce the occasion and all that it entailed. In both practice and principle, the emphasis is very much on God's love for us, rather than on ours for him. Contrary to a once popular to understanding of this episode that suggested that Jesus was teaching by example what we can do for God. The love of God shows to us forever. It was a good example for the disciples and all the children of the world. The work was given to us today for the benefits of the gospel. He was a good servant or *Tautua* in his time of his ministry. He never give up for the sake of the people in all deeds and works. In order of Jesus doing, Jesus had completely his services for the world, as a *Tautua*. Jesus was even more determining not on himself and his needs but upon his disciples. A good servant works for the needs of his people but not the need of ourselves. The love of God in Christ lifts us on to a higher plane from understanding our

world and life. Sharing of love was the key factor for serving or became as a good servant or *Tautua* in the whole life.

Another view of Jesus washing feet, The work was not done, but the problem was we need somebody to do. By teaching his disciples for continuing the mission, there was a guideline for carrying the messages. Disciples were servants for the future, love and the humility or humble themselves before the work or became as for good servants of God. Jesus was the master of the ministry for spreading around the world, but he leave out his glory and honor, but he came down in the lowest position to a lower standard of living. He took out the garment he wore in the time of the feast, for the role of a servant. *Tautua* or servant must start in the lowest place or a non-honoring standard in life, for the benefits of others. Before he leave the world, the good examples for leadership in the church, families, villages, and all over the world even the gospel spreading everywhere Leadership or became as a good leader or as a servant is to leads by an example. The different interpretation of the supporting texts in the New Testament, about Jesus washing feet of his disciples was all unify in one theme, Jesus was a servant. In that case clearly understanding the showing of his love and humble himself for his ministry. The real idea of services is to lead by example in humility and in love for the kindness to all people. The lesson for the humility was pressed home. He was the master, and they were the servants, but he played the role as a slave, for good learning begins in the Family. The greatness love of God was shown for them to carry out the real messages of how to serve or to be a Pastor for God. His ministry will be done for the whole world as a servant. his love had no boundaries, and his services was completely for life. The highest place where the last supper occurred but the way of service and its role was low level of life in humility of the humble hearts. It was easy to look and quickly understanding about the good lesson that Jesus shows to his Disciples, but the problem was do hard to followed and obey. In



the beginning of Jesus ministry, he start from the difficult way, and the lowest. Standard of living. He accepted all reality of the work, and became struggled with different attitude. The real meaning of servant that Jesus wanted to tell his disciples was to come down to the low level where the people living, to work in a same level and to share thoughts to one another. Christian life was more effective when we were in the same level or in the same rank. Washing feet tells us, the work for all can continue.

When He had finished washing their feet, he put on his clothes and returned to his place. “Do you understand what i have done for you?” he asked the. “You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what i am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them.

I am not referring to all of you; I know those I have chosen. The disciple’s responsibility was to love one another just as Christ had loved them. They would certainly need this love in the hours to follow, when their Master would be taken from them and their brave spokesman, Peter, would fail Him and them. In fact, all of them would fad, and the only thing that would bring them together would be their love for Christ and for each other.

The word love is used only twelve times in John 1-12, but in John 13-21 it is used forty-four times! It is a key word in Christ’s farewell sermon to His disciples, as well as a burden in His High Priestly Prayer (John 17:26). The love of God and His Son Jesus came down the lowest possible. Jesus did not see Himself as mighty but serving the world with humbleness was important as part of his plan. His will is to serve the people, not the people serving Him. The symbolic of washing the feet, is cleansing the disciples to

prepare and continue the gospel in the future. To Jesus, washing feet is obviously the hope to carry out the mission around the world by using the feet. To the disciples, they did not understand Jesus was about to wash their feet, afterward, they all came to realize the teaching and practicing of such an unexpected work. Any service there must begin with love because if there is no love, nothing is possible. According to the gospel of John, the legacy of Jesus for the disciple and the world, is washing feet, or serving one another.

## CHAPTER 3

### WOMENS ROLE IN DISCIPLESHIP

I have mentioned earlier how the Samoan men are mainly elected as *matais* and are providing the service or *tautua* just as how the first twelve disciples were called and trained to carry out the greatest commission per Matthew 28:18-20. This trend has been continued by the first London Missionary Society (L.M.S) Rev. John Williams and others who introduced christianity to Samoa and was accepted with open arms in 1830 by the then late Samoan King, Susuga Malietoa Vainuupo of Sapapalii village Savaii. The involvement of men in the forefront of the ministry as church ministers or pastors has continued up to this day blending well into the Samoan patriarchal society. However, the samoan women 'are equally heirs to the *matai* titles' or the leadership roles for *tautua* as noted by the former University of Samoa Professor of Samoan Studies, the late Susuga Aiono Dr. Fanaafi Le Tagaloa, "...e tumuai tutusa (tagata Samoa) ona e suli uma i le suafa *matai*."<sup>1</sup> Based on this fact, it is only fair and be complete and wholesome if I were to shed a light on the *tautua* of the samoan women in the context of discipleship in Samoa which is quite unique.

Woman was also part of God's creation (his aiga - of Eve alongside Adam), and though not equally trained inclusively as the twelve disciples to carry out the greatest commission of Mathew 28:18-20, the women in the bible stories on one hand played major if not minor roles from the old to the new testament such as with Jesus' royal blood lineage carried down by the women of notable though questionable reputation namely Bathsheba, Ruth, Rahab, Tamar and finally Virgin Mary. Mary Magdalene, Joanna, and Susanna had accompanied Jesus during his ministry and supported him out of their private

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<sup>1</sup> Aiono Dr. Fanaafi Le Tagaloa, '*O la ta gagana*', (1996),27.

means<sup>2</sup>. Women also played a pivotal role in the early church serving as deaconesses such as Phoebe of the Cenchreae church<sup>3</sup> and others such as the sisters Martha and Mary, Lydia and Priscilla to name a few, funding missionary efforts and opening their homes to Paul and other apostles.

Samoan women on the other hand, have their own distinctive roles and places as well in the Samoan Social Structure and have adapted those roles and places or responsibilities well into the church structure or the ministry. They continue these roles and responsibilities in their own right as from the days of the bible stories to this day and age. Moreover, the Samoan women as mentioned earlier are equally heirs to the *matai* titles therefore are equally providing their *tautua* or discipleship as the Samoan men per their allocated roles and responsibilities. Samoan women also proudly claim that they do complete and accomplish their tasks and responsibilities, “e au le inailau a tamaitai” per the Samoan legend I will share below which further cements the fact that the Samoan women can equally perform their *tautua* or discipleship per their allocated roles that they do well in. I am happy to personally claim as one that 'ua **AU** le inailau a tamaitai', the Samoan women have **already** a place in the Samoan social structure serving well in her designated roles and responsibilities in the *faasamoa* or the *faamatai* system and have continued so to the church structure accordingly.

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<sup>2</sup> Luke 8:1-3.

<sup>3</sup> Romans 16:1-2.

### **3.1 Ua au le inailau a tamaitai**

**(Women have already a place in the Samoan Social Structure and have designated roles and responsibilities).**

A wellknown Samoan legend tells of how the ladies once upon a time, completed and fulfilled their dedicated tasks or their responsibilities compared to the men hence derived a famous Samoan saying, "E au le inailau a tamaitai". This simply translates as, "Ladies do fulfill and accomplish their tasks".

It is with this classic Samoan legend and its famously derived saying above, that I wish to include in this thesis to illustrate the already accomplished role of the Samoan women and their *tautua* or service in the Samoan society which they have easily transferred and continued into the church organisation or structure to fulfill the discipleship act of Jesus in light of John 13:1-15 and the servanthood role they happily continue until this day as women in whatever capacity they are invited to perform without a current cry or need to assume the ministerial role of a church pastor or minister as per other denominations adopting an equality of gender roles as per the secular world calls for nowadays.

#### **3.1.1 The Samoan Legend-E au le inailau a Tamaitai**

There were once known long time ago seven very beautiful taupous (chief's daughters - princesses) of Falealupo village, on the most western side of the biggest island of Samoa, Savaii all named Sina, Sina and Sina.

The story of their prestige and beauty has reached the Samoan archipelago and seven very handsome princes from the Samoan island of Upolu travelled all the way to Falealupo to propose to the princesses.

Upon arrival in Falealupo and hearing of the purpose of their visit, *sa'otamaita'i* Sina (head lady of the seven) responded on their behalf saying, "very well, as you arrive we are in the middle of a huge task of covering our hut with coconut thatches (*lau*).

Let's make a good deal. How about you lend us a hand and help us cover one side of our thatched roof house and we do the other half. If your group of men finish first then you can marry the ladies. However if we finish first then all of you will be killed here in our village. The two parties unanimously agreed.

They went straight to work. The men placing thatches on their side while the ladies on theirs. It was getting closer to sunset then lead Sina told everyone, "lets have a rest until the next day alights then we can resume." Both parties agreed and then each side resorted to a good night's rest. Lead Sina's name came about from this incident as *Sinaalemalama* - *Sinaalights*.

Early before dawn, Sina, Sina and Sina got up keenly and bright to continue working on their side. Whilst the dawn was quietly breaking and the sun slowly rising, the men just unhurriedly got up then. As they did they unbelievably saw that the ladies side had already been completed. They have accomplished their task and therefore won the deal and accorded the phrase that is used until today, "*ua au le galuega, ua au le inailau a tamaitai* " meaning 'the ladies have fulfilled and accomplished their task'. As for the handsome espousing men, their task of the previous day ended there and unfortunately their lives as well per the agreed arrangement. The thatched roof house per this story still stands to this day in the village of Falealupo, fossilised and with one incomplete side of the men short of thatches to cover the whole roof bearing witness to this well known legend.

There are so many lessons or educational and theological applications for a christian lifestyle to be drawn from this classic Samoan legend and why I chose its

therefore famously derived saying, 'e au le inailau a tamaitai' ('the ladies fulfilled and accomplished their task') to entitle and write this chapter. First and foremost, the ladies per the saying do fulfil and accomplish their tasks. O tamaitai e fai mea mafai ma fai mea mae'ae'a. O teine na momoe ae le mamoe, e le pei o tane na momoe ma moemoenoa. They slept but didn't fall asleep. Not like the men that slept and without any concerns were sound asleep. Like that of Jesus' disciples when he was with them and close to the time of his temptation and crucifixion, they couldn't stay up to pray with him. "Then He came to the disciples and found them sleeping, and said to Peter, "What! Could you not watch with Me one hour? Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak." Matthew 26:40-46.

The ladies priority per this legend was for the dignity of their village by not thinking of getting married like the men, whom may pose as strong and handsome. That if the men were to win then they will feel proud of themselves and their strength taking the women hostage as their wives hence called the 'itupa vaivai' (the weak party) versus le 'itupa malolosi' (the strong party). Whereas if the ladies were to win, they would continue to keep and maintain their honour and prestige as maidens, not all ladies can attain. Sa fai lo latou faiva mo le tauleleia o lo latou nuu, aua nei toilalo i le faamaualuluga o e malolosi, ua fuatia o latou manatu ma vaai maualalo i isi. O le anavatau a nei tamaitai, ina ia avea latou ma taupou, ona o le maualuga ma le faaeaea o lea tulaga e toatele e mananao iai. Aua a nonofo ma manaia e omai iinei i Upolu e faigata le faiva o le tausialii ma nofo pologa ai, a o le nofo taupou, o se tulaga maualuga toe faaaloaloga ma e ono nofo taupou pea lava e faavavau. It is like holding on to what you value till the end as was faith as claimed by apostle Paul, "I have fought the good fight, I have finished the race, I have kept the faith". 2 Timothy 4:7.

On a personal note, some women can be successful in maintaining this role as maidens their whole life and some choose to marry as are sought after and are greatly desired for marriage, such as my great grandmother on my dad's side who was once the taupou of Falealupo village, the late Afioga Soimavi Kalele Auvaa who married my late German great grandfather, a former member of Parliament, Tugaga Isaaka (Yichak).

There was also a Samoan legend of the well known Manono Island of Samoa chief-Paleso'o who espoused to ninety nine maidens (taupous), and on his 100th he was killed. That is another side story though but this is to illustrate further the honour and prestige assigned to chiefs' daughters or tapous and their prestigious roles being highly desired and sought after.

It is however with the first legend example that I wish to focus on. It is a story that signifies the place or status and role or function of the Samoan woman in her society which demonstrates her undying or enduring service to her family and society at large which she always fulfills and accomplishes because it is a designated role.

As with the purpose of this thesis, in which I wish to draw upon the discipleship act of Christ in John 13:1-15 before his crucifixion and death, to entitle and demonstrate in this chapter, that in the Samoan context of *tautua* or discipleship per Jesus' act of service and message of humblying ourselves to serve, is 'already been accomplished' by the Samoan women pre and post missionary contact in Samoa and wherever a Samoan woman travels and reside be it in Samoa or overseas, as it is their innate duty and calling or can be rightly put especially in this thesis discussion, their birthright. This designated role of the Samoan woman, is still being continued to this day, starting with this classic story and has been edged in the Samoan memories by the famous saying that derived from it and aptly applied in various occasions especially proudly by the women themselves, "*E au le inailau a tamaitai.*" (Ladies do fulfill and accomplish their tasks).



Given the role and status of women in the Samoan society, I can safely say that the Samoan woman is already fulfilling her responsibilities/calling/ministry in whatever capacity she is currently serving in and is therefore does not have to compete to be in equal status with the men. In the same regard, I can therefore confidently say and rephrase this saying as that, "UA AU le inailau a tamaitai". The women have already accomplished their role and have already a designated place in the Samoan society.

In the traditional Samoan societal structure, 'faasamoa' or 'faamatai', a woman's role is already designated and defined accordingly and she knows hundred percent her role and responsibilities, her place and where she stands in the Samoan society. Let me illustrate this in detail below.

### **3.1.2 Role of Women in the Samoan Society or social structure (faasamoa)**

The role or place of the Samoan woman in the faasamoa (Samoan customs and traditions) and their functions in light of the 'ie soloi and apafafano' the 'towel and basin of water' per Christ's discipleship demonstration in John 13:1-15 in the Samoan context.

#### *3.1.2.1 Within the nuclear family*

1. Alo tamaitai (Daughters).
2. Roles:
  - i) Provides general welfare and wellbeing of her brother (s). This is mainly by food and clothing preparations, beddings, house interior and exterior cleanliness.
  - ii) Pae. Pae is to smooth what is rough such as smoothing the rocks and pebbles of the paths whereby the brothers walk to avoid unnecessary injuries.
  - iii) Auli. Auli is iron, meaning to iron or straighten out what isn't. She is the peacemaker. She is the one to help settle matters that may arise giving discomfort between her brothers and others.

iv). Wealth Providers. Assist their mothers and therefore preparing themselves for marriage and motherhood responsibilities of preparing mats for covering floors, sleeping and fine mats (fala papa, falaninii and ietoga ), siapo (tapa cloths), preparing coconut leaf thatches and blinds (lau and pola) for their homes and other domestic duties. The women would normally hold an year end activity called *faalelegapepe* – a public display of their handicrafts mainly their fine mats showcasing their year round work. The Samoan government through the Ministry of Women Affairs nowadays have taken this on board and has been hosting this *faalelegapepe* as a national annual event to especially promote and reward the weaving of a much finer fine mat - *the iniinii* instead of the large heavier ones that are too close to the pattern of sleeping mats instead taking away the good standards and high value of a finer fine mat.

## 2). Taupou-alo o tamaalii taua or faatumutumuga o nuu

(Daughters of high chiefs-Maidens)

As well as their general roles listed as daughters above regardless of age, some of them can choose not to marry but to remain as maidens. They are the only ones alongside sons of chiefs whom have the prestigious role of preparing the kava drink (paluava), during important village council meetings and when hosting village guests.

Taupous are the only ones also alongside sons of chiefs and important high chiefs that can conclude entertainments with the 'tauluga' or final dance and are the only ones that can be adorned with 'tuiga' a special decorative head piece that denotes their status as taupou or maidens as were crowns for princesses and queens of royal families in some countries such as the United Kingdom of England.

Taupous have special names referred to or addressed as, such as some well known in the Samoan circles namely Tooa for the Malietoa family, Falenaoti for the Tuala family

and so forth. In my dad's village we have Fuatino for the Lilomaiava family and Afegaitinooti for the Tuimauga family for instance.

Daughters become sisters to their brothers as Tuafafine or Feagaiga. They are the pupil of the eyes of the brothers. (O le iomata o le tuagane lona tuafafine). They are guarded and protected by their brothers 24/7. Once the daughters or the sisters decide to get married they leave home and join their husbands and become Tausi alii or tausi tulafale.

Tausi means to look after. She looks after her husband's welfare and wellbeing as she has been with her brother(s) and is accorded salutations or titles respectively whether looking after an alii (chief) that she marries hence addressed as 'tausi alii' or faletua, is the title she's referred to if she marries an alii (chief) or 'tausitulafale' shortened to 'tausi' most of the times when marries a tulafale or an orator. She continues her tausi (looking after) duty or role from being when single to being when married.

### *3.1.2.2 Ositaulaga (Priestesses).*

The Samoan woman has another important role in her family as ositaulaga-priestess who offers prayers for her family. Scholar Martin Tuimauga once shared a story of the Samoan professor of Samoan studies, the late Susuga Aiono Dr. Fanaafi Le Tagaloa, told to her samoan class students at the National University of Samoa of how she got her name and in its full form that testifies to this role. She said her mother would be sitting in front of the small fire kept going at one side of their samoan fale (house) in Sapapalii village Savaii (where L.M.S members Rev John Williams and others landed in 1830), ensuring there is always fire set alight and made available for various uses and to keep mosquito's away at night, offering prayers as she adds little sticks to keep the fire going and lamenting with opening words, "...matou te fana a'e afi o faamalama o tapuaiga a Sapapalii...ia e apalelea i matou i le ieafu o lou alofa..." "...As we kindle this fire and set

it alight with our supplication and prayers, we ask for your love to embrace us..." I can also testify personally to this role. that my mother would offer prayers for our family at nights when we were growing up when our dad was not home as our priest or 'ositaulaga i lalo nei'.

### *3.1.2.3 Within the village.*

1. Aualuma or Tamaitai - local girls and ladies of the village. Starts from girls who no longer attending school and have graduated or have finished their schooling to those that have married and are living within their villages of birth. They form part of the village ladies group as 'Tamaitai' as illustrated by Le Tagaloa, 1996:27, as per figure 1 below, numbered 1 out of the five groups that make up a modern village structure.

Role-in the village - keeping the beauty and cleanliness of the village by upkeeping and tidying up village plants and gardens for village beautification. Continuing some home duties and those applicable to the village at large such as sowing coconut leaf thaches for village meeting and committee houses. Help host village guests by preparing and serving them food and preparing beddings if billeting overnight stays. Head of this group is referred to as Saotamaitai or Augafaapae. The head of the Tamaitais or ladies. She is accorded respect and honour by the ladies of the village as their leader and are usually married and stay within their village.

### *3.1.2.4 Faletua ma Tausi*

The other village group also noted by Le Tagaloa, 1996:27 in the same illustration (fig 1) is the 3rd group called Faletua ma Tausi. This is the group that is made up of mens wives from the following categories.

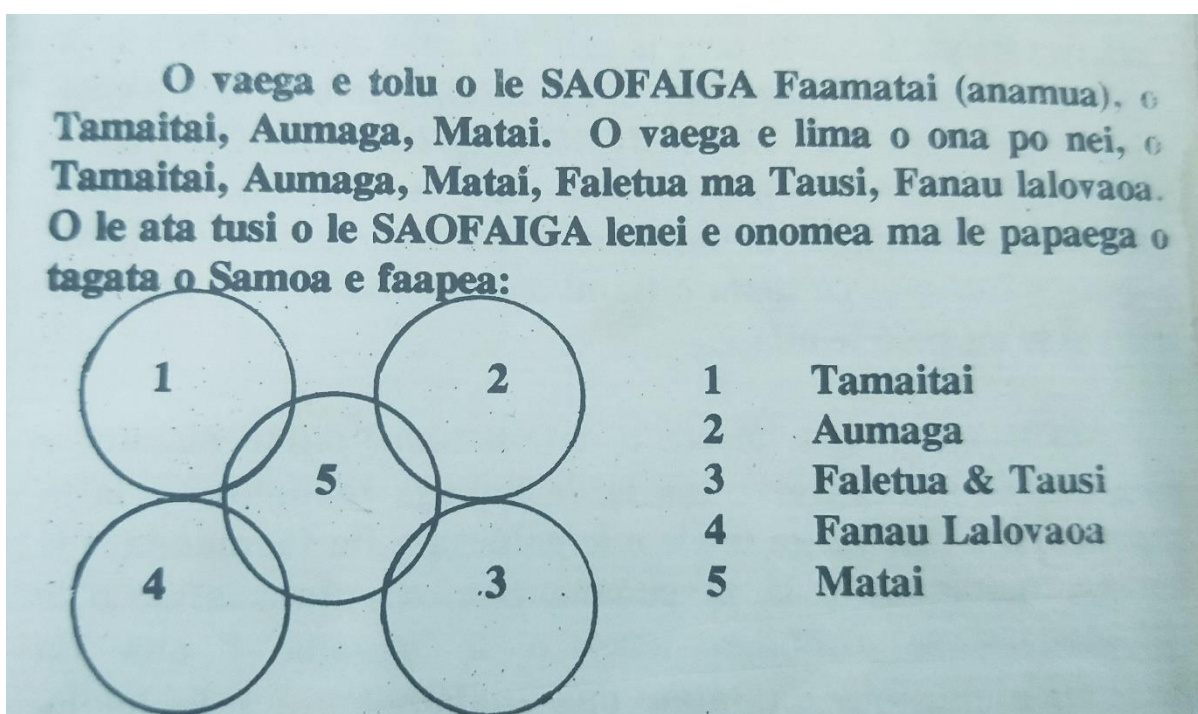
i). Sa'oao (ava a taulelea) - wives of untitled men. Their role is to provide for their husbands welfare and wellbeing as sisters to their brothers.

3. Tausi - wife of orator (tulafale). Tausi means to look after.

ole-Provide for their husbands welfare and wellbeing

4. Faletua or Tausialii - wife of high chiefs (*matai* alii). Faletua means the house at the back and Tausi alii means to look after her chief. She serves her husband from the back house looking after his welfare and wellbeing as if continuing her previous role of looking after her brothers.

Fig 1. Saofaiga Faamatai (The samoan social structure- Faamatai system in a village). Le Tagaloa 1996:27



5. Mafutaga/Komiti a Tiná' - Women's committee/Council.

In some villages the women congregate or group themselves into one as 'mafutaga a tiná' - women's committee involving all women be it you are from within the village or married into the village. This group is sometimes referred to as 'nu'u o fafine' or the women's council where they meet and gather for the collective purpose of creating and administering programs for the improving the well-being and welfare of their families and village at large.

They sometimes have a year end goal of inspecting houses, vegetable gardens or any other domestic project each woman or household puts forward as their goal for the year to be completed and inspected then by the group officials as 'asiasiga'. In this way families get to move forward each year with positive developments in whatever area they choose for their household improvement. Prizes such as gardening tools and other practical items are sometimes put forth by their council executives as incentives to encourage and motivate the women and their families to accomplish their tasks.

The women's committee are also responsible for most villages to host regular community nurse visits mostly on a monthly basis to do 'fuagapepe' - weighing in and administering immunisation for the children or the new born babies especially within their first two years of birth.

This is an ongoing program by the health department to reach every village community especially in the rural areas where it is not easy for villagers to travel back and forth to the hospitals so the service is being brought to them instead.

### **3.1.3 Auosilagi - Vigil keepers**

There is another important role or duty women provide on a village level, 'auosilagi'. This is a vigil held by the women -faletua and tausi to gather around a passing high chief's body or with his coffin while he's lying at his home mainly the final night before his burial. They would sing hymns and take turns to hold this special vigil the whole night until morning. Its a special tribute accorded the faletua and tausi of a village for a high chief and the last I remember seeing was for my grandfather at our family home in Fagafau Savaii, the late Tuimaugapó Taulua Apolo Vilivili II when he passed away in 1981.

## 3.2 At a government or nation-wide level

### 3.2.1 The Women's Mau

The Samoan women have not restricted their duties and responsibilities or their *tautua* to just to their homes, villages and churches. When Samoa was under the New Zealand Administration 1920-1935<sup>4</sup> and there was unrest and unfair rulings, the women formed their own alliance called the Women's Mau alongside their husbands in leadership and other Samoa citizens who formed the Mau a Pule - a protest movement against the New Zealand Administration for Samoa to be governed by her own people-Samoa mo Samoa.<sup>5</sup> The Women's Mau was lead by the wives of the four prominent leaders at the



time per Fig 2. below.

<sup>4</sup>[www.newzealandhistory.govt.nz](http://www.newzealandhistory.govt.nz)

<sup>5</sup>Samoa mo Samoa Facebook Group -  
[https://m.facebook.com/story.php?story\\_fbid=pfbid02ekeGjSmKc8TkBkrpQk3X8cXHKKZbRicVh3qDHBnVUKN2KSWvyzQtCmN3xorPE32Kl&id=100044917547801&mibextid=Nif5oz](https://m.facebook.com/story.php?story_fbid=pfbid02ekeGjSmKc8TkBkrpQk3X8cXHKKZbRicVh3qDHBnVUKN2KSWvyzQtCmN3xorPE32Kl&id=100044917547801&mibextid=Nif5oz)

L-R: Masiofo's Paisami Tuimaleali'ifano, Ala Tamasese, Rosabel Nelson, Fa'amusami Faumuina

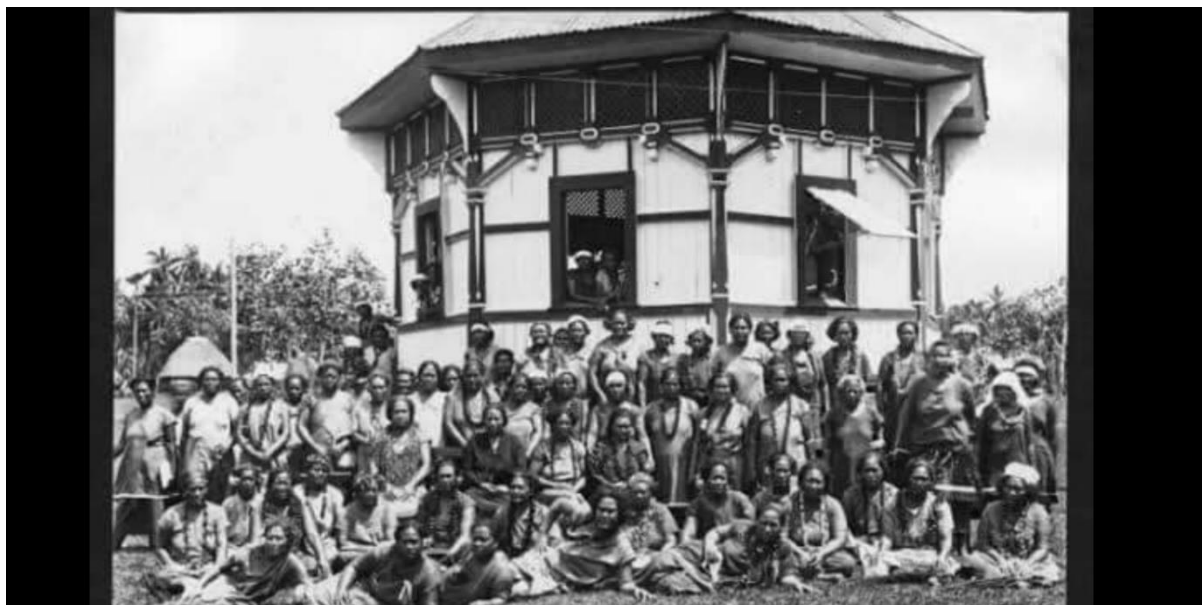


Fig 3. Women's Mau Members at their Vaimoso Headquarters. Photos source: Samoa mo Samoa Facebook Group.

On 16<sup>th</sup> December 1953, getting on to seventy years ago, while Samoa was preparing for its Independence in 1962, women leaders and wives of paramount chiefs established the Samoa National Council of Women, which also included the wife of a New Zealand Governor. At the 68<sup>th</sup> anniversary celebrations of the Council two years ago (fig 4 & 5), the President and current Prime Minister Fiame Naomi Mataafa said that the health and well-being of Samoa's people is the council's paramount goal.<sup>6</sup>

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<sup>6</sup>Samoa National Council of Women 68<sup>th</sup> Anniversary Celebrations 2021  
[https://www.samoaoobserver.ws/category/samoa/96145?utm\\_content=buffer112a5&utm\\_medium=social&utm\\_source=facebook.com&utm\\_campaign=buffer&fbclid=IwAR33bU0hamfJlqGpT7fBdm3G15sZwHncgxMVK6VbdLTfdD9i\\_GrVCPiOqYM](https://www.samoaoobserver.ws/category/samoa/96145?utm_content=buffer112a5&utm_medium=social&utm_source=facebook.com&utm_campaign=buffer&fbclid=IwAR33bU0hamfJlqGpT7fBdm3G15sZwHncgxMVK6VbdLTfdD9i_GrVCPiOqYM)





SNCW President, Prime Minister Fiame Naomi Mataafa blows the candles of the 68<sup>th</sup> anniversary cake as Rev Fuaao Fuimaono & SNCW Vice President Tausi Saliao Kaisa looks on. Photo by Lagi Keresoma 17 December 2021 Talamua Online News.



Members of the SNCW 68<sup>th</sup> Anniversary 16 December 2021. Photo by Vaitogi A. Matafeo Samoa Observer online News.

Health and well-being has always been one of the duties and responsibilities of the women in their families and communities in providing their *tautua*. It is with this high

regard of the women's contribution to the development of Samoa with their *tautua* economically, socially, politically and spiritually that the Government of Samoa established a Ministry of Women Affairs by an Act of Parliament in 1990. Samoa is also one of the few countries in the world that has a national holiday for women - the Monday after Mother's Sunday each year.<sup>7</sup>

The Samoan societal structure and way of life is very much similar and does run in parallel to that of Christianity per the underlining concept of *tautua* or discipleship that is the centrepiece of this thesis as in John 13:1-15.

Members of a nuclear and extended family, village and society at large all have a leader to serve and they all have specific and designated roles to play and leadership roles to aspire to such as being a *matai* (chief) or *faifeau* (minister) but not a cross over. I have also outlined above how the Samoan woman aspires to be of support of their husband leaders and to continue to their duties at a national level to continue to look after the health and well-being of the communities as per the establishment of the Women's Mau Movement and the Samoa National Council of Women respectively.

The theological and educational implication of Jesus' humble act of service per his foot washing demonstration is portraying a humble service in honour of his father or the master in heaven which he wants his disciples and all his believers to adopt and follow. Its a service of humility to humble the proud as were the Pharisees and the Sadusees and any others who view themselves as being better than others.

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<sup>7</sup> SAMOA STATEMENT by Mrs. PALANITINA TOELUPE Assistant Secretary Ministry of Women Affairs New York, 9 June, 2000. 23rd Special Session of the United Nations General Assembly Women 2000: Gender Equality, Development and Peace for the 21<sup>st</sup> Century. <https://www.un.org/womenwatch/daw/followup/beijing+5stat/statments/samoa9.htm#:~:text=The%20establishment%20of%20the%20Ministry,%2C%20socially%2C%20politically%20and%20spiritually.>

The foot washing act was traditionally performed only by slaves or bond servants<sup>8</sup> which Christ alluded to, that the greatest in God's kingdom would have to become "the servant of all" (Mark 9:35). It's one of the prerequisites or our ticket of entering the kingdom, being humble and being humble servants.

The bondservants to their masters of old, can be freed after a contract of normally seven years when completed. However bondservants can volunteer to remain with their masters forever.<sup>9</sup>

Believers of Christ are in the same manner can choose per John 3:16 to join the household of God. We are in other words slaves of the world but are now being freed and adopted as per the metaphor used in the Bible to explain how Christians are brought into the family of God. Jesus came "that we might receive adoption to sonship" (Galatians 4:5). We are heirs into his kingdom through Christ, God's son.

In the fassamoa though, we don't have slaves or bondservants (pologa po o ni auauna), every person including men and women of a family is an heir to their family *matai* title, the leadership roles. "...e tumuai tutusa (tagata Samoa) ona e sul i uma i le suafa *matai*", Le Tagaloa, 1986:27.

However, Samoans still subscribe to the act of servanthood in providing a prescribed service as pathway to leadership, per the saying, 'o le ala i le pule o le *tautua*',

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<sup>8</sup> [www.gotquestions.org](http://www.gotquestions.org). A bondservant is a slave. In some Bibles the word bondservant is the translation of the Greek word *doulos*, which means "one who is subservient to, and entirely at the disposal of, his master; a slave." Other translations use the word slave or servant. In Roman times, the term bondservant or slave could refer to someone who voluntarily served others. But it usually referred to one who was held in a permanent position of servitude. Under 8. [www.gotquestions.org](http://www.gotquestions.org) Under Roman law, a bondservant was considered the owner's personal property. Slaves essentially had no rights and could even be killed with impunity by their owners.

<sup>9</sup> [www.gotquestions.org](http://www.gotquestions.org). The Hebrew word for "bondservant," 'ebed, had a similar connotation. However, the Mosaic Law allowed an indentured servant to become a bondservant voluntarily: "If the servant declares, 'I love my master and my wife and children and do not want to go free,' then his master must take him before the judges. He shall take him to the door or the doorpost and pierce his ear with an awl. Then he will be his servant for life" (Exodus 21:5-6).

to serve their *matai* or leader in their various roles and capacities until they assume leadership when selected to lead an extended family as the main or the head *matai*.

### 3.3 Samoan Women as Church Ministers or Faifeau

*Faasamoa* runs parallel to the current EFKS church structure in that its all about serving a headship or *matai*, in the *faasamoa*-the family chief and in christianity, the heavenly father, also addressed in Samoa as the *Matai* through various roles and functions in the *faasamoa* and the church. Therefore, these two entities are serving harmoniously though it can be seen as a double act and duty for the Samoan people to serve both the *faamatai* or the *faasamoa* and the heavenly father through the church.

Although the Samoan women have achieved so much in their own right especially as an equal heir as their male counterparts to *matai* titles, having their own described roles and responsibilities and being such reliable supporters to their brothers and husbands starting from their families to the village, district and national levels and now assuming traditional roles that were once held only by men such as mechanics, engineers, pilots and even Members of Parliament and now a Prime Minister, it is interesting to note though that there have not been any contentions amongst women since the bible times to aspire to or assume roles of discipleship as in becoming church leaders as in church ministers of our day as there is in other churches or denominations in other parts of the world.

Perhaps it is the uprising of the feminist movement in July 1848 with a first attempt to organize a national movement for women's rights occurring in Seneca Falls, New York, (fig 6) that probably gave rise to the issue of gender equality as it is in the secular world to recognise women's voices in decision making which traditionally rested within the men's circles only. Those ideas have probably crept into the church circles

though it could be argued that it started right from the beginning when Eve was tempted by the serpent to challenge God's authority hence the start of the women's uprising?

Fig 6. “When Anthony Met Stanton” Sculpture (2018). National Women's History Museum.



In this secular model however, a woman wants to have a voice and to be treated and remunerated equally as their counterparts. A move to be able to perform jobs that traditionally only men held, to be elected to parliament representing communities, to earn their own incomes as well not being dependent on their husbands and not to be restricted to the kitchen and just raising children traditionally know as just housewives.

Furthermore, it is evident from this women movement a parallel to the early Israelites' (children of Israel) story of them wanting to adopt systems of the pagan countries and world whereby they wanted to have kings to rule over them therefore adopting secular governments that are democratic and not theocratic.

In 1 Samuel 8:4-22, the Israelites declared that they wanted to have a king because all of the surrounding people groups had their own kings. The people of Israel declared to Samuel, “You are old, and your sons do not follow your ways; now appoint a king to lead us, such as all the other nations have” (1 Samuel 8:5). Isn't this the voice of a chosen people who no longer want to serve their Master and their King, the creator of the

universe? Yet if Israel were to return to and acknowledge their King of kings and therefore readopt his systems and precepts following his commandments then Christs' second coming be realised sooner than later per Mathew 23:37-39. "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!'"

Similarly, from my perspective if the Samoan woman continues to serve humbly alongside their male counterparts and husbands in their various roles such as being the deacons, *a'oa'o fesoasoani* (lay preachers), and *faiifeau* (church ministers), as that of their traditional roles as they currently are providing such an outstanding *tautua* per the samoan discipleship context, would they not be content to continue their innate role and function in various settings as a Samoan woman and would be richly blessed by God as per his will rather than following the systems of other nations to avoid confusion in serving two masters or two systems?

Coming back to discipleship though within the church circles, it is similarly the case in Samoa as was in bible times where there is currently no known current issue or concern of women to aspire or assume roles such as church ministers for discipleship as they already are faithful disciples in the roles they are already playing both in the Samoan social structure as I have outlined above and have successfully adapted that in the church structure as a parallel function to the modern context of church discipleship. These roles are mainly as a *faletua* (the supportive wife) to the church minister, the deaconess being supportive of their deacon husbands and are responsible for decorating the church with flowers and table cloths for the pulpit each Sunday and various other roles in the '*mafutaga a tina* - ' women's group whereby they oversee the annual '*faamati*' (occasion



for supplying the general welfare and other physical needs of the minister and his family such as a well and properly furnished home, well equipped with a functional kitchen and utensils, possibly a vehicle for some and so forth). The *mafutaga a tina* roles would normally require elected officials as the executive namely a leader usually called a president, secretary and treasurer. These are a few examples of the Samoan women's *tautua* or discipleship continued into the church structure as adapted from their cultural roles and responsibilities in light of John 13:1-15. It is a further harmonious fulfillment of the common Samoan saying, "*E sui faiga ae le suia faavae.*" Methods change but the founding principles don't."

There is therefore no current need for the cross over of roles and responsibilities so far as in other churches and denominations and the secular world which is now aspiring to per gender equality in almost any role that were traditionally fulfilled mainly by men to be attained by women as well, ranging from engineers and pilots to heads of government departments, prime ministers and heads of states although that is widely achieved nowadays the world over, such as Samoa electing her first ever women prime minister recently in 2021, the right honourable Fiame Naomi Mataaafa Mulinu II. She is the daughter of Samoa's first Prime Minister the late Right Honorable Mataaafa Mulinu II when Samoa became independent in 1962. Her late mother Lauulu Fetauimalemau Mataaafa was also a Samoa diplomat being a former Samoa's High Commissioner and Consul General to Wellington and Auckland New Zealand respectively. Fiame Naomi has broken a lot of class ceilings in the Samoan Parliament so far being the first women cabinet minister and the first women deputy prime minister amongst her other achievements though being a women, she is also a *matai* title holder serving and offering her *tautua* to her church, families, villages, district and now the government of Samoa

interacting with the international community in various capacities on behalf of the Samoan people.

It is worth noting also along the Samoan women achievements many who have been appointed as deputy or heads of departments in the past and at the moment honouring their service and *tautua* to government such as Luagalau Foisaga Eteuati Shon as C.E.O of Women Affairs, Palanitina Toelupe as C.E.O of the Ministry of Health and Papalii Monalisa Tiai Ketu as current deputy Commissioner of Police.

A few women have also been members of parliament in the past and present such as the late Tuala Falenaoti Tiresa-Malietoa, late Aiono Dr. Fanaafi Le Tagaloa, late Matatumua Maimoaga, Faimalotoa Kika Stowers, Nuualofa Tuuau and

In support of the view that I have learnt so far amongst church circles that there is no need of a cross over of roles for the Samoan women to assume the roles of church ministers or faifeau, I conducted a sample of two interviews from the following ladies I hold high regard for and so is their communities to gauge their view on this topic:

1. Afegaitinooti Mauga Faavae Vaitogi of Fagafau Village. 71 years of age.
2. Afegaitinooti is a Tamaitai matua (respected aualuma or local village girl). She had lead the aualuma for many years and a former member of the EFKS and now a member of the Mormon Church (Church of the Latter Day Saints), where she once held the role of president of the aualofa for three and a half years. Aualofa is a women's group like the village women committee or women's group in the EFKS (Mafutaga a Tina). They look after the spiritual welfare of the young girls in the church such as encouraging them back to the faith if they are backsliding.



3. According to Afegaitinooti Mauga, the leadership roles of their mormon church namely presidents and bishops and others are not given to ladies except for men, as per their belief that the priesthood keys were only given to the men<sup>10</sup>.
4. Upon reflection on her previous EFKS church and now the mormon church, she is happy and content with the current two church structures and doesn't see the need for women to aspire to church leadership such as presidents or bishops as believes and accepts the church teachings that the priesthood keys were given to the men and she is happy with that as the women have their own suitable roles as in the faasamoa to fulfill as well. As far as discipleship goes, she also believes in humility to lure back souls into the fold, just as in the faasamoa act of service that its to be done with humilty.
5. 2. Sina Tuimauga. 84 years old of Vaitele fou. Sina was once a tausialii to her late husband who was a known orator in his village of Fagafau, Savaii. Sina held several roles in the village committee, heavily involved in church affairs such as the annual faamati where she would accompany church ministers and become their spokesperson. She and her late husband had also became deacon and deaconess within the EFKS church in Fagafau. Sina believes and accepts that the discipleship work was given to the men and therefore only men are accorded the ministerial and preaching role in the church and does not see the need for the women to assume that role now.
6. Ron to possibly conduct more interviews from women from various sectors of society including faletuas and probably some men (and faifeaus) as well to see

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<sup>10</sup> <https://www.churchofjesuschrist.org/study/new-era/2012/05/priesthood-keys?lang=eng>. Priesthood keys are the right to preside over and direct the Church within a jurisdiction. Keys usually apply to a geographic area, like a ward, stake, or mission. They also usually include authority over specific ordinances and activities (for instance, baptism, the sacrament, missionary work, and temple work). The stake president has the keys to direct missionary work in his stake. The mission president has the keys for the work of the missionaries in teaching and preparing investigators to be baptized.

what their view is about having women ministers in the EFKS if necessary or not and if theres a need for it.

## **CHAPTER 4**

### **RECOMMENDATIONS AND APPLICATION TO THE CCCAS**

#### **4.1 Pastoral Ministry**

The call to Pastoral Ministry<sup>1</sup> is the call of God to salvation and his call to service issues to all Christians. It is a call to selected men to serve as leader in the church. To serve in which leadership in different kind of serving. The call of God to vocational ministry have serial different dimension First there is the call to salvation, was an individual calling. This must be the starting point of any calling to ministry. The one has call must field the meaning of the work and then process. He really understood the who call him or her is Jesus. 2 Cor 13;5. A Ministry of the gospel of grace, to Gods people until he has experienced God's grace in his own life through using faith to Jesus Christ.

What is Pastoral Ministry, The calling to salvation also entailed a call to serve, Eph 2;10 God not only predestined us to salvation, but he also predestined us for a life of a service. Any kind of people Gods select to serve as a Pastor Ministry. The privileged for the one who call to proclaim the excellencies of him who has call us out in the darkness into His marvelous light. Thus all believers should engage in the ministry of service as priests of God. To each one of us grace was given according to the measure Christ's gifts. Eph 4:7. Beyond the call of all Christians to use their spiritual gifts, God extends a call to the vocational ministry of leadership.

The sharing of any kind of gifts, among others. Realizing that every believer should be involved in ministry, we will use the term the ministry in the present context to refer to a specific type of service rendered to the church by a particular group of leaders.

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<sup>1</sup> John MCARHUR, *Rediscovering Pastoral Minister*, (Dallas, TX: Word Publishing), 1995.

The opportunity for all was inspired by the Holy Spirit. To be a minister for today, like prophets of the Old Testament are under constant attack and pressure as they speak of the things of God. An active servant for the ministry stand firm and depends in the power of God. A pastor servant be characterized by the humility and greatness of a servant.

The mission<sup>2</sup> of God the Bible presents to us a God with a mission. Even in his opening pages we meet God setting about his work of creation as a dynamic mission to be accomplished. Creation is the opening mission statement of our biblical God. When human beings appear in the story, a clear mission is also expressed. God's purpose for the human creatures should rule the earth, Gen 1;26-28. God's plan for everyone must do and exercise that role through care and service.

This was God intended pattern for life on earth. The responsibility for all human to protect and care the creation to maintain the relationship with God. The first mission the man can do for serving God. The creation still have life because of the human. We shall look at the Mission of God, the mission of Israel. And the mission of the servant. At the beginning of the world the servant begins in the way of to maintain the relationship with God of creation. We rebelled against God, authority distrusted God's word and disobey God's command Gen 3.

But God decided not to abandon or to destroy his creation but rather to redeem it. Now this is a lot to grasp at once, even though as Christians we know leads ultimately to Jesus Christ, our servant king but before we look at Jesus we need to put this entire prophet picture that points to him in its wider context. Leaders<sup>3</sup> are teachers, No matter what enterprise, a family, school, church or business, The way for how to lead or show

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<sup>2</sup> Christopher J. H. Wright, *Knowing The Holy Spirit through the Old Testament*, (Downers Grove, IL: InterVarsity Press, 2006).

<sup>3</sup> Bob Briner and Ray Prichard, *Leadership Lessons of Jesus: Timeless Wisdom for Leaders in Today's World*, (New York: Grammarly Books, 1998).

the way in a good effort of teaching. A leadership is to lead by examples for the guidelines of the followers. a personal experience was needed to bridge the caps between the Pastor and the church. To the ministry, all depends by the leadership or the way that the minister apply in a right time of his work. By the calling of Abraham in Genesis 12 records Gods call command and promise to Abraham, leave your country, your people and your fathers' household and go to the land I will show you, I will make you into a great nation and i will bless you. I will make your name great, and you will be a blessing, I will bless those who bless you. The blessings for all nations was depend to the leadership by Abraham, and the fulfillment of Gods calling.

Karl Barth<sup>4</sup> said as stated; since theology is called to serve, It must not rule. It must serve both God in his word as the Lord of the world, and of the community, and the man loved by God and addressed by Gods word. It may rule neither in relation to God nor in relation to men. Since the word of God lays claim to the service. Of the Theologians, the core of their study and their research.

In my opinion in our class or the reflections according to the pastor ministry, a pastor must serve in two ways, God, and the people a vertical service and the horizontal. A pastor must know all about his people or the church. It two ways vice-versa of the exercising the ministry. Jesus was addressed as Rabbi, or Teacher, more often than any other title, primary by his disciples and the multitudes he taught. Jesus trying to come down in the level or the situation where the people live. Paul Borden<sup>5</sup> shows this new paradigm must present several challenges the preacher's responsibility to communicate vision, the second challenge is the leader responsibility for the overall recruitment of lay people. Pastor is the point person when it comes to motivating encouraging and making

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<sup>4</sup> Karl Barth, *Evangelical Theological*, (Grand Rapids, MI: Holt Rinehart and Winston, 1988).

<sup>5</sup> Paul Borden, *Leading Preaching*, (Peabody, MA, Hendrick Publisher, 2012), 156.

the vision exciting enough that people want to participate. Many areas the leaders face the constant to finding the needed resources for the people, but how can we deal with this kind of problems in the mission. The good leader or as a minister is to fulfill all needy resources for the people for the people, like money, time, or talent. The best idea for the growth of the mission in all regions is to care giving and teaching for the role of the ministers completely.

Jay Kesler<sup>6</sup> said being holy, being human. One of the most prominent contemporary expectations is that the pastor will be a leader that is a person who gets things done. We mention in our class, we were not affording all needs of the people of the church. The service of the minister does not depend on their abilities to counter some expectations in the church. Sometimes we can be forever falling short of our own standards or we can become afraid to act for fear or failure. That was the weaknesses of the ministry; we leave out the real meaning of spiritually and intellectually able to accomplish task. The effective leadership the church facilities all have to be coordinated, directed, and administration. Serving as a Pastor was not the work of his or her own, but the God who call them for his will. Working together and sharing with some difficulties, or problems in the church, was most effect for the solution.

Paul Kittlaus<sup>7</sup> mentioned the conflict in the church, about where it to begins. There is sufficient awareness of the problem can be managed. Without an open recognition of the problem, whether it is an official recognition. Some problem church members. Become worse in this kind of stage for a right way of discussion, either to the Pastor nor the church counsel. Where it begins is one of the hardest decisions confronting a person

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<sup>6</sup> Jay Kesler, *Being Holy Being Human: Being Dealing with the Expectations of Ministry*, (Waco, TX, Word Book, 1988), 66.

<sup>7</sup> Paul Kittlus, *Church Fights: Managing Conflict in the Local Church*, (Philadelphia, PA: Westminster Press, 1973), 51.

who senses trouble in the church. To give chance or open mind for concern of everyone in the church. And their problems. It really is not so important where the initiation of the concern develop. A leader has an idea to put the problem in a right way to fill comfort for the good decision making. It is not the Pastor has a perfect answer for all or the church, but it is needed to use two kinds of our responsibilities to exercise for the answers of troubles. It is need to awareness of the problem can be managed we want to know the opinions of the one who faced the problem, but at the same time we understand the way how to solve. Christ who is also the truth and the life is the center of the conversation between the church and the Pastor. Ministers are therefore call upon to bear witness through concrete actions, for a solid decision.

The pastor ministry in my own context or the context of the CCCAS was more likely the same issues or problems affected as well as noticing before. The time was changed and the new generation, with high standard of knowledge in and influences of technology today. In our CCCAS was facing the problems because of the decision making by exercising the authority or the power of the leadership or the Faifeau pastor, in the other hand, the influence of the culture or Faa Samoa. The *Tautua* in the church or the Pastors ministry was needed to reevaluate or to reform the structure of the church.

The pastors have pressures in all the time because of the church. They believe that the pastor knows everything about the life. In our church and the ministry, lack of communication in both way the Pastor to the church or the people to the Pastor. The overall problem in the church was the pride. And that is why the cause of troubles in our church. When we focus to Jesus who had call us for his ministry, in John 13;5 he poured water into a basin and to begin to wash the disciple's feet and to wipe with a towel that was tied around.

This is the missing point of how to serve in the church, the humility and love was not found in our serving or the minister's action. The service as a Faifeau or Pastor is not in the service of self-glorification but is to be given for the glory of God as Jesus did. This is the ultimate meaning of the Pastors commitment to lead people to the Father. Sometimes Pastor in our church did not put Jesus and his commandments in practice; they lose their identity and betray their mission. This is a lot of problems facing today in our church, because we put us as a center of the mission. Our *Tautua* as a Faifeau or the Pastor of the church, clearly understanding we are servants of the Lord, in humility and to acknowledge the primacy of God's love to adhere to his will and to be faithful to his plan for the human race.

## 4.2 Making Disciples – Necessary Teaching for the Ministry

### The Ultimate Calling to Teach – Becoming a Disciple

The importance of teaching in the process of making disciples is highlighted in the Matthean version of the Great Commission.. It reads. “Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Sprit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age” (Matthew 28:19-20). Within these words lies the core mission of the *Ekalesia Fa’alatpotopotoga Kerisiano Amerika Samoa (EFKAS)*. The *EFKAS* Website referenced under its mission statement the following; *EFKAS Website*<sup>8</sup> The Great Commission in the Gospel of Matthew lies at the core of our mission. But as outlined in our Constitution (6<sup>th</sup> rev, 2010), the mission of the

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<sup>8</sup> CCCAS Website, Who We Are: Our Mission, [efkasonline.com](http://efkasonline.com), [Our Mission – Ekalesia Faapotopotoga Kerisiano Amerika Samoa \(efkasonline.org\)](http://efkasonline.com/Our-Mission-Ekalesia-Faapotopotoga-Kerisiano-Amerika-Samoa)



Congregational Christian Church of American Samoa (CCCAS) is also expressed, but not limited to, the following theological mandates:

- To further the cause of Jesus Christ in the world by revealing to humanity the glorious redemptive power of God that is manifested in the Resurrected Christ must be shown in their words and lives;
- To faithfully represent God in our testimony and service towards humanity and all of creation;
- To worship God in truth and Spirit and to lead others to do the same;
- To work wholeheartedly for the welfare of others to bring out justice and peace, and to encourage them to live Christ-like lives so they too may be redeemed and enjoy the blessings of salvation received through Jesus Christ;
- To inspire in all persons a love for Christ, a passion for righteousness, and a consciousness of their duties to God and their fellow human beings;
- To collaboratively join with fellow Christians in charitable work and render assistance to the downcast, the poor, the weak, sick and neglected;
- To bear witness to the love of God, so that all of humanity and creation may share in the benefits and blessings that God's love provides in abundance.

The theological mandates by the CCCAS encourages the act of service through practical action and a heart willingly to proclaim the word of God. Although spiritually dependable, practice must be done diligently for it to be effective. The process of making disciples is referred to as discipleship. It is the <sup>9</sup> “relational process of helping someone grow spiritually from childhood to maturity. It is done by building the principles of God's Word into that person's life, so they are equipped to understand and follow the prompting

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<sup>9</sup> International Leadership Institute, *National Conference: Eight Core Values for Christian Leadership* (Carrolton: International Leadership Institute, 2015), 113

of the Holy Spirit in knowing how to respond to any situation with Christ-like attitudes and actions.”

Teaching is how the principles of God’s Word are built into people’s lives. Declining of enrolment has been noted at the CCCAS Kanana Fou Theological College in the recent years. This could mean many things and for different reasons. However, it shouldn’t be taken lightly in promoting good and effective discipleship. Especially when the mandate of disciple making applies to all believers. It means teaching must happen at every level and every cost even outside of theological colleges and seminaries.

Sharing knowledge with others with the goal of fostering their intellectual and psychological development is the process of teaching. You can either direct or facilitate learning. The teacher is seen as someone with expertise in a certain topic in the directed method, and it is expected that they will share that expertise with their students using a number of methods. In this way, a teacher guides a class of students toward acquiring new skills, acquaintances, or knowledge. As a result, students are less valuable than the teacher's knowledge. To facilitate, teachers act as facilitators, building on the collective knowledge of the class as a whole to help everyone find solutions to problems. Schwarz describes,<sup>10</sup> a facilitator as a “substantively neutral third party, acceptable to all members of the group, who has no substantive decision-making authority.” A facilitator's job is to make a group more effective by getting everyone involved in developing, discovering, and applying new information so that everyone contributes something to one another's development. These two methods of teaching “directive & facilitative” pushes the learning process to a higher level of understanding. During the 2023 Oceania Biblical

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<sup>10</sup> Roger Schwarz, “Using facilitative skills in different roles,” in *The Skilled Facilitator Field Book: Tips, Tools, and Tested Methods for Consultants, Facilitators, Managers, Trainers, and Coaches*, eds., Roger Schwarz, Sue McKinney, Peg Carlson & Anne Davidson (San Francisco: Jossey-Bass, 2005), 27.

Studies Association (OBSA) that held at the Kanana Fou Compound in American Samoa. These two methods of teaching played a big role in making it a very successful event.

Contextually, there is a need of attention to build and create better ways in the efforts of making disciples. We must first understand what a disciple is in order to make disciples. Serious issues in the church are being caused by the fact that many individuals today are unclear about what it means to be a disciple of Jesus. Some people feel that a disciple is someone who practices full-time vocational ministry, such as a pastor, priest, or missionary, rather than an everyday Christian. Others consider someone to be a disciple if they have completed a "discipleship program," which entails studying the fundamentals of the Christian life for a few weeks or months. Others still feel that a disciple is a Christian who has chosen to commit themselves to Christ at a deeper level than the common believer. The world we live in and its high demand through innovation based on new technologies should only encourage for a deeper understanding of the key principles of making effective discipleship. But even though the nature of innovation is taking much of our world when it comes to learning and teaching, it still requires humanly efforts to be able to make learning and teaching more meaningful. Learning and teaching go hand in hand. As a result, the church's teaching ministry is an educational endeavor since it entails both teaching and learning. There have been numerous educational models and techniques employed. Some church leaders have used educational models to make Christ-followers. As an illustration, consider how John Wesley, the founder of the Methodist Church, created a church that thrives on education and includes laypeople in the eighteenth century. The class system, bible bands, and other small organizations that make up a society's core were intended to serve as a platform for education where participants might increase their knowledge. The purpose of the class gathering was to discuss behavioral change, and the class leader helped people share their personal stories

in order to promote change. Each week, ten to twelve individuals, from both sexes, gathered to discuss testimony, "interpersonal dynamics," and "the alteration of behavior." According to D.M. Henderson,<sup>11</sup> The function of Band was also affective. It was a smaller group, separated by sex, age, and marital status, aimed at "ruthless honesty" frank honesty openness, in which its members sought to improve their attitudes, emotions, feelings, intentions, and affection were also platforms to educate learners. Such models of teaching are models of Christian Education.

Throughout the Pacific region in regard to its endeavour of making discipleship shows strong efforts to move forward and be caught up with theological views worldwide. However, losing spiritual momentum can deviate the fundamental course of becoming great in discipleship education. Holistic instruction is required in the church. Physical, mental, emotional, social, and spiritual dimensions all exist in every person. The goal of authentic Christian education is the development of the whole person. Kungumaraj David asserts that,<sup>12</sup> "Christian education is a discipline which helps to mould the mental, physical, spiritual attitude of children and thereby paves a path to their best living as the most promising citizens and Christian leaders of our country." Hence, Christian Education helps the believer to pursue Christlike for the sake of social and cultural engagement.

Kanan Fou Theological College (KFTC) together with Malua Theological College (MTC) does a great effort in making sure their theological education promote their students to be advanced in theological studies. Focusing on biblical attachments that leads to a much more and broader knowledge that can span and creates a much higher

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<sup>11</sup> D.M. Henderson, *Model for Making Disciples: John Wesley's Class Meeting* (Nappanee, IN: Francis Asbury Press, 1997), 96.

<sup>12</sup> Kungumaraj David, "Christian Education in the Context of Secular Education" in *India Looking Ahead in Christian Education* edited Lal Rinmawia (Delhi: ISPCK, 1984), 43.

understanding which can lead to making good disciples. However, assuring great knowledge through educational studies does not provide any promises in becoming good effective discipleship. When the learner can start discipling others, discipleship has succeeded. Action, not words, is what that is. Christianity is worthless if you don't live like Christ. Bonhoeffer explains that: <sup>13</sup> Christianity without the living Christ is inevitably Christianity without discipleship, and Christianity without discipleship is always Christianity without Christ. It remains an abstract idea, a myth which has a place for the Fatherhood of God but omits Christ as the living Son. And a Christianity of that kind is nothing more or less than the end of discipleship.

Bonhoeffer further insist that <sup>14</sup> Christians are called to a life of radical discipleship in Christ. It is radical because disciple is called to a life of devotion to the Word of God. <sup>15</sup> The teacher of the work or the disciple does not come with his or her own words or concepts but focuses on the Word of God. When left to our own ideas and reasoning, we cannot engage in true theology; we can only engage in mythology because our thoughts and language are inadequate and distorted.

Speaking from my own experience, with all due respect to its great effort as mentioned above, KFTC in my own opinion, can and should revisit its curriculum to add and cater to making more disciple. This goes beyond the typical theological study. It is the student's and the teacher's first and greatest commitment. The determination to acknowledge and concur with the ministry's ultimate aim as it lay in front of us. Making disciples requires committed individuals who have encountered Christ to engage in a

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<sup>13</sup> Dietrich Bonhoeffer, *The Cost of Discipleship*. A Touchstone Book (New York: Simon and Schuster, 1995), 59.

<sup>14</sup> Dietrich Bonhoeffer, *Life Together* (New York: HarperOne, 2009), 84,85.

<sup>15</sup> O. Chambers, "Psychology of Redemption," in *Complete Works of Oswald Chambers*, eds., B. Chambers & D. Lambert (Grand Rapids, MI: Discovery House, 2000), 1061.

teaching ministry. It is not a vocation for volunteers, for the hired laborer will feed on the sheep rather than feeding the sheep (Ezekiel 34:1-6). Attempting to select anyone to teach in any respectable institution focusing on the word or churches may disturb the teaching ministry and result in negative results. It must be carried out by people who are dedicated to becoming authentic disciples of Christ. It is not only the learner who ought to live out in practical life what is learnt but more importantly the teacher. If the teacher's life is consistent with what they teach the learner can identify with it. As a result, the student is able to see with their eyes, touch with their hands, feel with their hearts, and bear witness because what they are learning has become "flesh," or practical in the teacher's life. A Christian educator is a member of holy leadership since God has called them to this profession. The challenge for sacred leadership is to persuade the followers of God's vision through the leader's example. It is leadership by example not the usual idiom "do not look at what I do but what I say – *aua e te faia mea ia oute faia, ae fai mea ia oute fai atu ai.*"

### **Discipleship is Biblical Grounded**

A person who is studying from the master in order to imitate the master is referred to as a disciple. From a Christian view, a disciple of Jesus is someone who learns from the example of Jesus in order to become like him. Bill Hull argues that <sup>16</sup> the concept of discipleship came out of the rabbinical schools. He argues thus, "Every Jewish boy by age thirteen had studied and memorized much of the Pentateuch and the prophets. If he was among the best and the brightest, he would be accepted into a rabbinical school. There he will study under the authority of his teacher." There were five characteristics of the rabbinical school: <sup>17</sup> (1) The disciple chose to submit to his teacher; (2) The disciple would

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<sup>16</sup> Bill Hull, *Jesus Christ Disciplemaker*, 2<sup>nd</sup> Edition (Grand Rapids: Baker Books, 2004), 13.

<sup>17</sup> Ibid., 13.

memorize his teacher's words; (3) The disciple would learn his teacher's way of ministry; (4) The disciple would imitate his teacher's life; and (5) The disciple would be expected to find his own disciples.

Although the rabbinical school is where the idea of discipleship in Christianity originated, Jesus had a different conception of discipleship. He had warned the disciples that they were not to be called rabbi or teacher, because there was only one teacher, the Christ (Matthew 23:1-10). By this, he meant that none of his followers' lives were to serve as a model for imitation, in contrast to rabbinical schools where the rabbi's life becomes the model to be followed. To Hull,<sup>18</sup> adopting the five characteristics of a first century disciple, as modified by Jesus, is the secret to personal transformation that will lead to church transformation that will result in cultural transformation. The modified characteristics are:<sup>19</sup> (1) A disciple submits to a leader who teaches him to follow Jesus; (2) A disciple learns Jesus' words (3) A disciple learns Jesus' way of doing ministry (4) A disciple imitates Jesus' life and character; and (5) A disciple finds and teaches disciples to follow Jesus.

The distinction between Christian discipleship and the Rabbinical school is that, whereas the Rabbi is the emphasis of the rabbinical school, Jesus Christ is the goal of Christian discipleship. The Christian disciple not only learns Jesus' words and ministry style, but also imitates Jesus' life and character. If a person is discipled, he or she gradually evolves into Christlikeness and begins to live the life of Jesus Christ. Apostle Paul indicated in Colossians 1:28 that the means by which he could help present people as perfect in Christ Jesus was through teaching. This is in consonance with Jesus' own command in the Great Commission where that authority is given to teach people to obey

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<sup>18</sup> Bill Hull, *Jesus Christ Disciplemaker*, 2<sup>nd</sup> Edition (Grand Rapids: Baker Books, 2004), 15.

<sup>19</sup> Ibid., 15-22.

everything that Jesus had commanded (Matthew 28: 18-20). There are three important actions called for by the Matthean text. These are: going, baptizing and teaching. Going is an aorist passive participle that could be understood to mean, “as you are going.” According to Bill Hull,<sup>20</sup> the command of the text is not to go. While going is circumstantial, baptizing and teaching qualify the main commanded action of the text. Baptizing converts require that believers make a public profession of faith. Teaching others to obey is the most important ongoing ingredient for a meaningful Christian life. Paul puts the idea of discipling people to become like Jesus Christ in these words in Colossians 1:28-29, “We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me. The Greek word Paul uses which is translated ‘perfect’ or ‘mature’ is *Teleios*.<sup>21</sup> Three meanings come out of the Bible’s use of this word. These are conformity to the highest standard; maturity to the fullest degree; and ethical completeness. Persons attain *teleios* through the activity of teaching.

The critical role of teaching in the work of the church as she seeks to fulfil the great commission has well been noted. Donald Griggs emphasizes that,<sup>22</sup> Teaching is not just one of the ministries of the church; it is a high priority of the church’s life and work.”<sup>23</sup> He argues that even though worship, evangelism, and social action are all important aspects of Christian ministry, without teaching these are not done well. Without teaching, worship may become mostly a habitual religious ritual. Without teaching, evangelism

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<sup>20</sup> Bill Hull, *The Disciple Making Pastor: Leading Others on the Journey of Faith*, 2<sup>nd</sup> Edition (Grand Rapids: Baker Books, 2007), 69.

<sup>21</sup> Disciple-Making Ministries International, “Go and Make Disciples of all Nations” (A Conference Manual for the 112<sup>th</sup> CAL Discipleship Seminar held from October 29 to November 2, 2019, Seoul, Korea, 48.

<sup>22</sup> Donald L. Griggs, *Teaching Today’s Teachers to Teach* (Nashville: Abingdon Press, 2003), 18.

<sup>23</sup> *Ibid.*, 19.



may become shallow or just a marketing of the church. Without teaching, our service may become just good works. Karen B. Tye also quotes Thomas Groome,<sup>24</sup> “I will avoid saying that education is the most important ministry in the Christian community. But I do claim that it is second to none.” Such statements have not been made out of the blue. They are based on biblical facts. As a result, it is vital to highlight the biblical realities on the role of teaching in Christian ministry.

The apostles whom Jesus send were devoted to teaching. By demonstrating to their very Jewish community how the Old Testament prophets demonstrated that Jesus was the Messiah, they started to communicate the major truths about him. They taught Jesus about life, death, and eternity. We can tell that the apostles were involved in a constant and organized teaching ministry from the book of Acts of the Apostles. The book of Acts of the Apostles helps us to appreciate how the apostles took the command of Jesus to “teach them” seriously. The syntax of Acts 2:42 gives a sense of teaching that was consistent and intentional. It explicitly uses the active participle to give an impression of steadfastness and perseverance. Effective formation and development of community through teaching must be a continuous activity with some consistency.<sup>25</sup> In the Jerusalem church, the apostles’ prioritized teaching; they made the believers intensely devote themselves to teaching: it became a way of life (Acts 6:4). This means that true spiritual formation requires such commitment to consistency of practice and that the first priority that the apostles were committed to was a commitment to the scriptures.

The ministry of teaching did not finish with the disciples gathering in the Upper Room. The story of Philip and the Ethiopian Eunuch who was travelling on the road

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<sup>24</sup> Karen B. Tye, *Christian Education in the Small Membership Church* (Nashville: Abingdon Press, 2008), 85.

<sup>25</sup> Hull, *The Disciple-Making Church*, 68.

between Jerusalem and Gaza, found in Acts 8: 26-40 also underscores the importance of teaching. The Eunuch was reading the prophet Isaiah and Philip asked him if he understood what he was reading. According to Tye, the answer of the Eunuch,<sup>26</sup> “How can I, unless someone guides me” (vs 31) underscores the vital necessity for education in the church. If people are to understand and apply biblical principles to every situation they meet in life, they need to be taught. It is for this reason that the early apostles made teaching a priority in their ministry.

The writer of Acts also refers to the teaching ministry of Barnabas and Saul: “So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch”. Barnabas and Saul did not teach alone. They had others to help in teaching at Antioch: “But Paul and Barnabas remained in Antioch, where they and many others taught and preached the word of the Lord” (Acts 15:35). The believers were called Christian in Antioch because having been taught they began to live like Jesus Christ.

In addition, Acts 19: 8–10 makes it easier to understand how far the apostles would go for teaching people. For three months, Paul preached loudly and persuading about the kingdom of God. When Paul left the doubters, “He brought the disciples with him and discusses daily in the Tyrannus lecture hall. This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard that word of the Lord” (Acts 19:9-10). From all these scriptures, one can recognize the apostles giving priority to teaching and making all the effort, even in the midst of opposition, to ensure the disciples were taught. We also recognize the consistency with which they engaged in this important task of teaching.

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<sup>26</sup> Tye, Christian Education, 85.

For Paul, the reason for which in the church some were made apostles, prophets, evangelists, pastors and teachers is to equip the saints until they attain the “the whole measure of the fullness of Christ” (Ephesians 4:11-13). We can say that this has to do with nurturing the saints until they become mature and live like Jesus Christ. Teaching must be done in a spirit of profound common sense so that we can bring each person to maturity. To be mature is to be basic. This then is the goal of discipleship. The perfect or mature disciple integrates in their faith and life obedience to God in the areas of their mind, hear, will, relationships and actions after learning who Jesus is. And that is God’s plan and purpose for all members of His body, that they attain the whole measure of the fullness of Christ (Ephesians 4:13). The question then is, what did the apostles teach to make the believers become like Jesus? What should be the focus on fulfilling teaching.

### **Fulfillment of Teaching**

What information will a teacher impart about discipleship? Jesus gave his followers the directive to instruct individuals who believe and are baptized to follow all of His commands in Matthew 28:18–20. This verse implies that teaching must cover everything that Jesus ordered. But what had Jesus given them to do? This author believes that what Jesus had told them has to do with the "Scripture" and must be taught in order to make disciples. Jesus had earlier told them that he had not come to abolish the law but to fulfil them (Matthew 5:17) and in his conversation with the men he met on the road to Emmaus, it is in Luke 24:27 that, “Beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself”. So, what Jesus taught or commanded has to do with what the law and the prophets have said about him. It could be for this reason that on the Sabbath at Pisidian Antioch, after the reading from the law and the Prophets, when Paul and Barnabas were requested by the synagogue rulers to speak, Paul referred to incidents in the law and the prophets as pointing to Jesus, and

ended his message with the fact that the raising of Jesus was what God had promised their forefathers (Acts 13:16-33). Later, Paul would admonish his son in the faith, Timothy, in 2 Timothy 3:16 that, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness”. And the scriptures point to Christ Jesus.

Also, in Colossians 1:26-28, Paul talks about the mystery, that is, “Christ in you the hope of Glory.” It is this mystery which is the substance of discipleship or the curriculum for discipleship. Any message that does not emphasize Christ Jesus cannot help people become like him. And so, the curriculum, or what has to be taught is as Paul puts in Col 1:28, “We preach Christ” (The message). It is the preaching and teaching of Christ Jesus which makes the gospel an offence. The only fight the Sanhedrin had to fight against the early apostles was that they were preaching Christ Jesus. In Samaria, Philip preached Jesus and he began from the scripture. Christ is the inexhaustible subject that must be taught, no more, no less. He is the fulfilling of teaching persons to be disciples. If teachers have not preached and taught Christ Jesus, then they have not preached and taught.

What does teaching Christ Jesus entail? Teaching what the Scriptures say about Jesus and how they relate to him, teaching what he said, and teaching how he lived are the basic requirements. When these are taught, students learn what it means to live a life that is Christlike and how that life should influence every part of their interactions, transforming the church and society as a result. This is why Christ should be the main subject of instruction. Teaching these would make the intended changes in people's lives, the church, and society as a whole evident.. Bryan Chapell avers that: <sup>27</sup>“God fully

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<sup>27</sup> Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon*, 2<sup>nd</sup> Ed. (Grand Rapids: Baker Academics, 2005), 117.

reveals the dynamic power of this Word in the New Testament where he identifies his Son as the divine logos, or Word (John 1:1). By identifying Jesus in his Word, God indicates that his message and his person are inseparable. The Word embodies him. This is not to say that the letters and the paper of the Bible are divine but that the truths Scripture holds are God's means of making his person and his presence real to his people."

Christ is the fulfilment of teaching because in him dwells the fullness of the Godhead (Colossians 1:19) and he is inseparable from God's message to humankind as Chapell notes. Teaching Christ is therefore teaching God's message to humans. Samoan history clearly proclaims Christianity as a transformation movement declaring the Gospel of Jesus Christ. In sharing with Dr. Matavai Tautunu who is a lecturer at the National Samoan University. He reminded that when the missionaries landed on Island with the Gospel, Samoa was at war, far from peace & tranquillity. Therefore, Dr. Tautunu implies that Christianity as a transformation movement, brought Samoa a good deal of compassion amongst its people and the entire Pacific Island Region. There are countless thoughts and discernments regarding the Gospel's before and after of its arrival in Samoa, however, if Dr. Tautunu implies correctly, then teaching of the Gospel should be encouraged at every level.

### **4.3 How this Contextual Theology applies to the Church.**

In our church the CCCAS the place for our calling as a servant. The opportunity for all Christians in the church. In the Samoan way of the *Tautua* or serving was a way of blessings. The good way of life to maintain the relationship among people. In the whole ministry of Jesus from the beginning till the end, was a good example for the life real life in Samoa and the church. The way of commitment to serve others. The offering of our

lives for the good benefits for others. In the church the same way of serving in different works we participate. In the CCCAS church was a group or the community of people following Christ for his will. In the way of the *Tautua* in Samoan mostly appear the way that Jesus done for the people. The core of the mission that Jesus wanted to share to his people to love one another. This is the center of the Samoan life what all we served in many ways in families, villages and also in the church. Jesus was a humble person in the way of his ministry, he gave for not benefits of his life, but the way for the salvation for the whole world. The offering of his life for the way of servant. He was the *Tautua* for the whole world, like the *Tautua* in the Samoan way for different sections of serving. *Tautua* in Samoa was a movement for the unity of the people, and the continuation of blessings in generation by generation for the lifetime. Jesus washing feet was more affected in the Samoan way in the time of having meal or dinner. We use the basin of water and the towel before and after eating. The one who wait after the meal of the family, the active personality of serving the family. The way of the *tautua* and the way of blessing from father and the whole family. In the church what all we do to serve God in the way of worshipping and trust in the Lord. Serving in the church for the long run till the end most likely in the *Tautua* in the Samoan life. Jesus was the key factor for how to serve in the church and also in the Samoan life.

When we became as a Christian there was a hope and the format for our lives. Christian is a slave or adherent of Christ. Act 12:26 Servant of the Lord applied to many leaders of God's people. There were many biblical references gives a remarkable picture of the ideal servant of the Lord and the great work that God intends him to accomplish. The Christology is the study of the person who he is, and work what he did of Jesus Christ the son of God. In the reality of the Samoan life really understood where you from in and

who you are in your services. In our church have many leaders in different churches, but not even one have humility for exercising the power of his leadership. Jesus method for became victory was to go low or humble in his ministry. This is the best way for serving God in our church today, was to leads by example. Leaders was a simple way of the church became as a good servant for the future. Some ideas was to maintain the structure before is to bring up our culture for let them know in our new generations today. The basic life for Samoa was more effective when we use today, not all our culture but some basic values in our family lives. Family was the first place of learning skills and ethics for everyday life. When we have practicing learning in homes how to honor and respect, then we became more good servants in the villages and the churches. In our culture the responsibility for all we do for the common good of the people. Stating of love in all we done was more valuable for the people and the will of God. We stated our rank in the Samoan culture and also in the church, but we cannot step down in the low level of others. We can do more than that if we understood we are servants of the Lord. Jesus knew who he are, and that is why the mission fulfill till the end. In our congregation we have equal rights to serve in all purposes, no matter the tittle we have but the way we practice our services for God. In our belief Jesus is the way to enter the Kingdom of heaven, so we must live and follow in the way of serving. Jesus was the suffering servant The life of the people that Gods give to sustain, and proper response is to live life in service to God.

Freed to serve God takes actions. He liberates us and offers the blessings of his fellowship. This is the way that mostly occur in the life of the *Tautua* in the Samoan way. The way to receive blessings when we serve, among others. In the context of the book of John in the first century Jesus met in the high rank of the Roman empire. In that case Jesus came in the way down and humility for his mission. He can go low in the deep valley of his humble heart to serve his people. The right way of how to serve for declared

the truth of the gospel. He was a hero for all he can do till the end of the mission. The way of the *Tautua* in Samoa, you can earn the high rank like the *matai*, or high talking chief in the villages when you begin at the back or to live as a servant. In the church we can do the same manner of life, we accepted the honor and respect, but we miss the point of a real servant for God, was to serve in a humble way. You can understand in your context and that is why is more easily to live together with the people in humility. In the way of serving in Samoa or in the church was the same when you believe and trust in the way of service that Jesus done by washing feet. In the Samoan tradition, when you like to become as a successful person, you must serve in all you can do. Even in the church, we were the servants of the Lord, and then we earn the blessings and honor in the Kingdom of heaven. The spiritual life must compare to balance and marching the gospel and culture. Serving in responsibility to present yourself as servant unto obedience whether of sin unto death, or of obedience unto righteousness, Roman 6;16. The responsibility of believer is to dedicate themselves to God. We strongly believe that all this comes from God, yet we do believe as well, that we are responsible to dedicate ourselves to him voluntarily and in obedience. I urge you, brethren, by the mercies of God, to present your bodies a living and sacrifice, acceptable to God, Romans 12;1. We are also responsible to find the service God appointed for us and avoid appointing self-styling. Christ did not glorify himself so as to become as a high priest, but he who said to him, you are my Son, today, I have begotten you Heb5;5 We serve among people, yet in the sight of God. In earthly settings, yet as citizens of his Kingdom. His service should not be confounded with serving mere human goals. Neither the church, as an institution, should be on the first place in this matter, but God alone.

That is why our serving to God needs to be based on our relationship to Him, being led by his word on a daily basis. However Christians should aware also of Christs



will, which is unity, concordance, mutual obedience, integrity and accountability before God and the people. How do I know I serve God according to his will, the guidance of the Holy Spirit in everyday life and services.

### 4.3 Conclusion

Jesus not only spoke about service, but he also practiced it. One of the most eloquent pictures of this is the movement in which prior to the last supper, he gave an example of humility, abnegation, love, and firmness. He did slave work in a such way that no one could doubt for even one single movement, that he was the host of that supper. He was a servant, yet he ceased not to be Lord.

For the following Jesus or the church CCCAS we should keep in our sight this kind of attitude in the smallest detail of our lives. Perhaps I ask myself Is it of any worth to live a humble and self-sacrificing life? Jesus lived like this and he get to heaven to the Fathers right side. The joy of serving Gods fellow workers have no share in the merit of this service, yet they undoubtedly share its joy. God wants us to serve him joyful.

The perspective of service, just as in all areas of faith the only warrant, that everything will glorify God in one's life, is God himself. We are the servants of the Lord in our family villages and the church, but it is better to submitting to him my own will, personality plans and ideas including love and humility. The encouragement for all Christians when we love Jesus, then we follow Jesus by serving the church in all purposes like we serve as a *Tautua* in the Samoan life.

Chapter One discusses the implication of discipleship or servanthood echoed in Jesus' act of "foot washing" in John 13:5. The theological and educational meaning of foot-washing can therefore be understood as Jesus undertaking this humiliating act to prophesy symbolically that he was to be humiliated in death. The argument stressed in

this chapter is that, if Jesus, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.

Chapter Two discusses the significant of *tautua* or discipleship as an elite responsibility in the Samoan culture. It is discussed in light of Jesus' act of "foot washing." The aim is to highlight esteem implications of servanthood and the value of discipleship, washing one another's feet, as a lowly act of loyalty and respect for everyone. That will help serve as "rules of engagement" in enhancing the purpose and meaning of Samoan *tautua*.

Chapter Three discusses the implication of discipleship reflected in the Samoan *tautua* and Jesus' act of discipleship in John 13:5. Out of this interrelation, a Samoan theology or simply contextual theology of *tautua* or discipleship will emerge. Sincere discipleship is lifestyle that is both thought and created from the fabric of spiritual truths and cultural motifs that has a sensible meaning to the Samoans.

Finally, the Conclusion aims to summarize the argument and thesis of this project to ensure that it is clearly articulated throughout this work. The study have found that Jesus' act of "foot washing" has profound implications of discipleship or *tautua* that are helpful to the nurture and development of discipleship in the CCCAS.

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### **Interviewees:**

Afegaitinooti Mauga Faavae Vaitogi of Fagafau Village

1. Sina Tuimauga of Vaitele fou
2. Informants
3. Deacon Robert Mitchell – Glen Eden Lady of Lourdes Parish-Auckland New Zealand
4. Tulafale (orator). Lua'i Taulua Togaga'e of Fagafau Village, Salega Savaii.
5. Scholar and former Televised Samoa Journalist - Martin Tuimauga of Vaitele now residing in New Zealand

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