

O LE EKALEZIA MA LE POLOKIKI

Rev. Elder Isa'ako Viki Tupai

EFKS LEVI SALEIMOA

*“Ua ou lē iloa ma ua atili le ma'utinoa po o le a le
Tusi Paia o faitau e i latou o taofi, e le feaiāa'i Ekalesia
(Religion) ma le Polokiki (politics).”*

O le uiga o le upu “Polokiki”

O le uiga o le upu “*polokiki*” (**politics**) ma le upu “*fa'apolokiki*” (**political**), e mafai ona lautele pe pumo'omo'o foi lona fa'auigaina. I le uiga lautele, e fa'atatau i tulafono ma ta'iala, e lima ta'ita'iina ai le soifua o tagata o se atunu'u (*polis*), fa'atasi ai ma o latou tiute tauave (*polites*). E aofia ai i lea uiga, vaega 'ese'ese o le soifuaga i totonu o se fa'alapotopotoga o tagata o se atunu'u. I lona uiga pumo'omo'o, o faiga fa'avae a se faigamalo. E aga'i le uiga lea i ta'iala ua fa'atulagaina ma fa'amautū ma le fa'amoemoe ia fai ma tulafono. O le avea ai la ma tulafono o ta'iala ia, e i ai i le faigāmalō le malosiaga e fa'atino ai suiga i agafeso'otai ma le vanonofo o tagata o se atunu'u. A manino loa i le 'ese'esega o uiga ia o le upu “*polokiki*”, ona mafai lea ona tatou fesili i le fesili lea;

Pe na a'afia Iesu i Polokiki?

I le uiga pumo'omo'o, e le'i a'afia ai Iesu. E le'i fa'atuina e Iesu se vaega fa'apolokiki, pe na ia fa'asalalauina foi ni ta'iala po'o ni polokalame fa'apolokiki. E le'i fa'ama'iteina foi e Iesu se solotete'e fa'apolokiki. Ma o lo'o mautinoa lava, lona lē taliaina o le galuega fa'apolokiki, o ia o le tupu o tagata Iutaia, na te fa'ato'ilaloina le malosi o le Malō o Roma.

Ae, i le uiga lautele, o le upu "*polokiki*", o le galuega tala'i atoa o le Tala Lelei ma le Fa'aolatagata a Iesu, o le galuega fa'apolokiki. Na afio mai Iesu i le lalolagi e mafuta ma ola fa'asoa fa'atasi ma tagata. O le ta'iala foi lea na tu'uina i ona so'o e lima ta'ita'iina ai la latou tala'iga. I le ma lea, o le Malō o le Atua na molio'o mai ma fa'avae e Iesu, e matuā tulaga'ese lava ona ta'iala ma ona aiaiga. O ta'iala ma aiaiga fou ia na fai ma lu'itau i ta'iala so'ona fai ma tulafono le alofa ma le sauā a le Malō o Roma i lenā taimi. O le ala lea, e iai le fa'apolokiki i le galuega a Iesu. O le galuega fa'apolokiki, e tulaga tutusa uma ai tagata. A fa'aopoopo i ai ma le taofiga fa'avae o Iesu o le Tupu, ona atili malosi ai lea o le fa'amata'u i le Kaisara i lona foi tulaga tupu. O le ala lea o le mapuna a'e o le tu'uaiga, o Iesu ua fouvale i le faigamalō.

E mafai ona sa'o se manatu, e le'i auai Iesu ma ona so'o i faiga fa'apolokiki, auā e lē o iai ni fa'maumauga maumaututū na auai pe lagolagoina faiga fa'apolokiki o lenā taimi. E ui lava la o le "*polokiki*", e fitoi tonu i pulega a faigamalō, peita'i o ta'iala e fa'ataoto, e maua ai le malosi'aga latou te pulea ai tagata ma lo latou soifuaga. E 'ese'ese mamao lava fo'i ta'iala ma faiga fa'avae a pulega o

faigāmalō i na ona po ma le finagalo o Iesu. O le ala foi lenā o lo latou lē fiafia ia Iesu ma ona so’o ma tu’ua’iina ai i le fa’asaga tau ane i le faigāmālo. E le’i fai fua upu a Maria i lana **“Pese o Vi’iga”**. **“Ua tulei ifo e ia o alii nai o latou nofoalii, a ua fa’aeaina e ia o e fa’amaulalo” (Luka 1:52).**

E ui lava la e lei aga’i tu’usa’o a’oa’oga a Iesu i pulega ma faiga fa’apolokiki a le mālo, a o ana a’oa’oga na afifi ane ai ma taiala lelei e suia ai faiga fa’apolokiki leaga a le Malo, o lo’o saisaitia ma olopalaina ai tagata. O ta’iala e fa’avae i le amiotonu, tusa ai ma a’oa’oga a Iesu i le Malo o le Atua, e maua ai e tagata uma le ola sa’oloto, ‘ae le o folafolaga le taunu’u a pulega fa’apolokiki. O le tautonu o a’oa’oga a Iesu i ta’iala lelei ma le tāua mo le pulega o tagata ma agafeso’ota’i, ua alagata ai ona tatou fa’apea – **“O Polokiki a Iesu”**

O le fa’atinoga o a’oa’oga a Iesu i ta’iala ma tulafono fa’apolokiki e fa’avae i le amiotonu, e tele aso ma taimi e tapu’e ai ia tino mai. Ia manatua fo’i, o i latou na mulimuli ia Iesu, e to’aitiiti, pe a fua i le faitau aofa’i o tagata sa i lalo o le pulega a le Malō o Roma. O so’o se itumalō lava o Roma i na taimi, sa tofua lava ma le vaega fitafita latou te fa’ataunu’u le ta’iala a le faigamalo, ina ia saisai le ‘au fa’atu’i’ese ma taofia ni solo tete’e, a ia usita’ia ta’iala ma tulafono ua fa’ataoto mai e pulea ai tagata.

O le fesili; Fa’amata ana silafia e tagata lautele, e amana’ia o latou finagalo ma mana’oga ua fa’aleo ma fa’ailoa, ina ia tula’i mai ni suiga lelei i ta’iala ma tulafono a le faigāmalo, e tumau le fiafia i faiga fa’apolokiki?

O la’u tali, o le **IOE!** Auā, a leai faiga fa’apolokiki, e lē tula’i mai ni suiga lelei i le ola ma mana’oga o tagata. E ui

lava e le'i finau malosi le 'au Aposetolo e soloia le fa'apologaina o tagata i o latou taimi, 'ae pe le tatau ona tatou fiafia na soloia e le 'au Kerisiano i le Seneturi e 19? O le finauga na tau'ave mai i le tele o tausaga e fa'avae i a'oa'oga a le Tusi Paia, ua fa'ataua ma aloa'ia tagata soifua uma. E le'i fausia foi i le taimi o Aposetolo ni falema'i, a o falema'i na fausia mulimuli ane ai e le 'au Kerisiano, e mafua mai i a'oa'oga ma le finagalo alofa o Iesu i tagata mama'i.

O lona uiga la, o aga fa'apolokiki e taumafai e suia ma toe autalu ta'iala ma tulafono o iai, ina ia manino ai le amiotonu mo e o taotaomia le ola, e mafua mai i a'oa'oga ma le galuega fa'aola a Iesu.

O LE TIUTE FA'APOLOKIKI O LE AU – KERISIANO

I le matau i le gasologa o le soifuaga i nei aso, peisea'i a feagai loa le tagata Kerisiano ma lavelave o le soifuaga, ona fa'aosoosoina lea o le mafaufau e aga'i i se tasi o vaega ia e lua. Muamua, o le aga'i i le fa'avaivai ona ua nofofale le lagona, ua leai se fa'amoemoe ma ua siliga tali i seu ni suiga. Ua le gata ina aumai mau i feeseesea'iga a le Au Kerisiano i le Tala Fa'asolopito o le Lotu, a ua latou aumai foi fa'auigaga sesē a nisi ua manatu ua lē toe aogā a'oa'oga a le Tusi Paia i nei aso, e fa'amautū ai lo latou taofi, ua le o toe i ai lava se fa'amoemoe i ni suiga lelei. Ua sola le talitonu i le Atua, ma ua leai foi se manatu ola, o lo'o fetalai mai pea le Atua i le Tusi Paia i ta'iala ma tulafono amiotonu e ta'ita'iina ai i le mea moni.

O lona lua, o nisi ua leai le mafaufau lelei po'o ua le iloa fa'avasega le sa'o ma le sesē. Ua avea le tofā ma le

fa'autaga. Ua tausili i fa'ai'uga sesē e fa'amalie ai mana'oga o le loto. Ua lē iloa le lanu uliuli mai le lanu pa'epa'e, ma ua fai ma ala ua ufitia ai le tofā loloto, e fetu'una'i ai mafaufauga ua lautua i a'oa'oga a le Tusi Paia. A o'o loa le mafaufau i le pogisā lea, ona musuā lea e silasila i le ogaoga o le fa'afitauli, a ua saili ni mau e mimilo le fa'auigaga, ina ia tutusa ma lana finauga sesē, ua lē toe fa'alogo lava i ni fautuaga, auā e sesē uma isi tagata i lona finagalo.

E tusa lava foi pe tatou te sailiili ma fetufaa'i, finau ma fefa'aalia'i finagalo ma tatalo fa'atasi, e ao lava ona tatou fesili ifo, ***“O tau'au 'ea o ai e mapu i ai tiute fa'apolokiki?”*** O lo tatou nofoa'i mai le fesili lea ma sa'ili se tali, ua fai lava lea ma se tasi o mafua'aga ua lē manino lelei ai le tulaga o le fa'akerisiano ma le fa'apolokiki i nei aso.

E ao lava i tagata Kerisiano uma ona 'auai i tu ma aga fa'apolokiki, auā o lā tatou matafaioi tumau lea fa'atagata soifua. Ia 'auai i faigā palota, ia silafia ta'iala ma matāupu tāua e alia'e i lea taimi ma lea taimi, fa'ailoa finagalo i finauga e fefa'aalia'i ai mafaufauga i se matā'upu, po'o se tusiga i se nusipepa, fa'ailoa i lau sui faipule ta'iala fetau ma suiga tatau, ma 'auai foi i solo filemu e fa'ailoa ai lagona ma manatu i le faigāmalo.

Pe tatau ona 'auai Ekalesia i le fa'apolokiki a faigāmalo?

E tatau lava i Ekalesia ona a'oa'o Tulafono ma le Tala Lelei a le Atua. Afai e a'e se tofā i Ekalesia, ua o'o i le taimi tatau e fa'ailoa fa'alaua'itele se finagalo 'autasi, ua fa'avae i luga o le Fa'atuatuga Fa'a-kerisiano ma le amiotonu, i se matā'upu e a'afia ai le soifua manuia o tagata, e tatau lava ona fa'ataunu'u Afioaga a le Atua, ma ia le taofia ona o nisi

tafa. ‘Ae a feutaga’i foi Ta’ita’i o Ekalesia ma soālaupule lelei se matā’upu ina ia maua le ‘autasi ma loto tasi i le aga fa’apolokiki e fa’atino, o iinā e malosi ai le ta’iala a le Tala Lelei o fa’amoemoe e momoli i le faigāmalō.

E fa’aiu lagona ma mafaufauga, pe a lē fa’ate’ite’i manatu, i le fa’auigaga o le upu misasā (*mass*) a le Lotu Katoliko Roma. O le upu misasa e fa’aiu le fuaiupu i le gagana Latina. **It e missa est.** I le gagana Peretania, e fetau lelei le fa’aliliuga, “*O lenei, ina o atu ia.*” Ae i le gagana lē afeifeia, e mafai ona fa’aliliu, “*O ‘ese atu loa*” – o atu loa i le lalolagi na faia e le Atua, o iai ona tagata – atua. Le lalolagi na afio mai i ai Iesu Keriso, lea foi ua ia ‘auina i ai tatou. O iinā lo tatou fa’asinomaga. O le lalolagi, o le foafoaga paia na faia tatou te ola ai i le alofa, molimau atu ma auauna atu ai, puapuagatia ma oti ai mo Keriso.

Acknowledgement:

1. Issues Facing Christians Today (by John Stott)
2. Interpreters Bible Commentary
3. Greek English Lexicon of the New Testament (by Walter Bauer)

THE CHURCH AND POLITICS

by Rev. Elder Isaako Viki Tupai, EFKS Levi Saleimoa.

“I do not know and extremely puzzled which Bible people are reading when they say that religion and politics don’t mix”

The Definition of “POLITICS”

The words “Politics” and “Political” maybe given either a broad or a narrow definition. Broadly speaking, “politics” denotes the life of the city (*polis*) and the responsibilities of the citizens (*polites*). It is concerned therefore with the whole of our life in human society. Politic is the art of living together in a community. According to its narrow definition, “Politics” is the science of government. It is concerned with the development and adoption of specific policies with a view to their being enshrined in legislation. It is about gaining power for social change.

Once this distinction is clear we may then ask the following question: Was Jesus involved in “Politics?”

In the narrow definition, Jesus clearly was not. He never formed a political party, adopted a political programme or organised a political protest. He took no steps to influence

the policies of Caesar, Pilate or Herod. On the contrary, Jesus renounced a political career.

In the broader definition, however, his whole ministry was political. For he had himself come into the world in order to share in the life of the human community, and he sent his followers into the world to do the same. Moreover, the Kingdom of God he proclaimed and inaugurated was a radically new and different social organisation, whose values and standards challenge those of the old and fallen community. In this way, his teaching had political implications. It offered an alternative to the status quo. His Kingship, moreover, was perceived as a challenge to Caesar's, and he was therefore accused of sedition.

It is irrelevant to state that Jesus and his disciples were not interested in "politics", and that they neither required, nor even commended political action, let alone engaged in it themselves. This is true. They did not. Yet, although "politics" is about the business of the state, it is also about the gaining of power and the exercise of power. The fact that Jesus had a very different view of power was one of the reasons why he was feared by the politicians of his day, and why political leaders saw him as attacking their government. It is for nothing that Mary in the Magnificat said, "He has brought down rulers from their thrones but has lifted up the humble" (Luke 1 : 52).

Although the teachings of Jesus was not overtly political, it subverted unjust political structures, challenged oppression and promised people that there was a new kingdom, characterised by justice, in which truth rather than political promises set people free. The impact of this on

social and political life was so profound that it is quite legitimate to talk of the “Politics of Jesus”.

The outworking of this teaching took some time to have an impact. We have to remember that Christ’s followers were a tiny, insignificant minority under the totalitarian regime of Rome. The legions were everywhere and were under orders to suppress dissent, crush opposition, and preserve the status quo.

The question is: *Would they have been politically active if they had had the opportunity and the likelihood of success?* I believe they would. For without political action some social needs simply cannot be met. The apostles did not demand the abolition of slavery, but are we not glad and proud that the nineteenth – century Christians did? Their campaign was based on biblical teaching regarding human dignity and was a legitimate extrapolation from it.

The apostles did not build hospitals either, but Christian hospitals are a legitimate extrapolation from Jesus’ compassionate concern for the sick. Just so, political action (which is love seeking justice for the oppressed) is a legitimate extrapolation from the teaching and ministry of Jesus.

Our Christian Political Responsibility

When faced with the complexities of modern life, Christians can be tempted to move to one of two extremes. Firstly, they can succumb to despair and even cynicism. They cite disagreements between Christians, a Bible which is out of date and issues which can be understood by experts as the reasons why things are

hopeless. They do not trust God to speak to us through the Scriptures and to lead us into the truth. Secondly, others can be naïve and simplistic. They want quick solutions and often see the issues in black and white rather than reflecting wisely on them in the light of Scripture. They may deny the problems, cite proof texts, rubbish those who disagree with them and do anything rather than grapple with the issues that face us in the light of Scripture.

However, even when we have done our homework and discussed, debated and prayed together, we need to ask, “On whose shoulders does political responsibility rest?” Failure to ask and answer this question is one of the main reasons for the current confusion over Christian political involvement.

All individual Christians should be politically active in the sense that, as conscientious citizens, they will vote in elections, inform themselves about contemporary issues, share in the public debate, and perhaps write to a newspaper, lobby their member of parliament or take part in a demonstration. Further, some individuals are called by God to give their lives to political service, in either local or national government. Christians who share particular moral and social concern should be encouraged to form or join groups which will study issues at a deeper level and take appropriate action.

Should the Church as a whole involve itself in politics?

Certainly, the Church must teach the law and gospel of God. This is the duty of the Church’s pastors, teachers and other leaders. And when the Church concludes that biblical faith or righteousness requires it to take a public stand on

some issues, then it must obey God's Word and trust him with the consequences. At least we can agree that the Church should not enter this field without the necessary expertise. But when Church leaders do their homework thoroughly and take time and trouble to study a topic together in order to reach a common action, their informed and united stand is extremely influential.

I end this opinion with what maybe a rather surprising reference to the Roman Catholic mass. The word "mass" is said to be derived from the final sentence of the old Latin rite, *It e missa est*. In polite English, it might be rendered, "Now you are dismissed". In more blunt language it could be just, "Get out!" – out in the world which God made and godlike beings inhabit, the World in which Christ came and into which he now sends us. For that is where we belong. The world is the arena in which we are to live and love, witness and serve, suffer and die for Christ.

Acknowledgement:

- 1. Issues Facing Christians Today (by John Stott)**
- 2. Interpreters Bible Commentary**
- 3. Greek English Lexicon of the New Testament (by Walter Bauer)**

