

PMB 1395/17

Thesis: BACHELOR OF DIVINITY 2001

**Title: THE CONGREGATIONAL CHRISTIAN CHURCH AND
PENTECOSTALISM IN SAMOA,
A CALL FOR DIALOGUE.**

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**THE CONGREGATIONAL CHRISTIAN CHURCH
AND PENTECOSTALISM IN SAMOA:
A CALL FOR DIALOGUE**

**A thesis submitted to the faculty of
Malua Theological College
for the degree
Bachelor of Divinity**

by

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October 2001

ACKNOWLEDGEMENT

I would like to take this opportunity to thank a number of people who contributed to the completion of this work. Firstly, I would like to thank my supervisor, the Reverend Featuna'i B. Liua'ana for his great assistance and encouragement, which has resulted in the completion of this work. I would also like to acknowledge with gratitude the assistance provided by Perise Liua'ana in typing this paper when I was desperately looking for help.

I wish to express my deepest appreciation to the many other people who expressed freely their views during interviews for this paper. I would like to especially acknowledge the assistance afforded by the Reverend Oka Fauolo of the Congregational Christian Church in Samoa, Father Alapati Mataeliga of the Roman Catholic Church, and Dr. Ioane Afoa of the Methodist Church. I would like to give special thanks to the Sunday school teachers in the C.C.C.S. parish of Vailuutai and Faleatiu. Henry Meredith, the lay preacher, and Afasene Semau, the leader of the Sunday school, are commended. Thank you for your great support and encouragement during the White Sunday preparations while I tried to finish my work.

I would also like to acknowledge the support of my family, especially my sister Rosa, and her husband Maualaivao Alexander Banse, my brother Epati Amosa and his wife May, at Malua Theological College, and my sister in-law Puna and her husband John. Thank you for the prayers and words of encouragement. My greatest and sincerest thanks goes to my mother in-law, Mane Tiupita, for her prayers and support, especially the motherly love that she has always shown to me.

I wish to pay a special tribute to my late mother Senetenari Amosa who passed away on the 17 July 2001. You had encouraged me from your deathbed to continue this work, and I have not forgotten those words. Thank you Mother. My deepest gratitude and special thanks goes to my wife, Meresereisa Tiupita Amosa, for her never-ending support and understanding, especially her words of encouragement as I tried to finish this paper. Thank you.

Lastly, I thank God Almighty for the strength and the wisdom that has enable me to persevere and to finally finish this paper with all my faculties still intact. Thank you Lord. May glory, honour, and praise, be unto you forever. Amen.

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INTRODUCTION

This paper is about Pentecostalism in Samoa. For the past ten years, church members from the mainline churches (Congregational Christian Church in Samoa, Methodist Church, Roman Catholic Church) and other denominations have drifted in numbers across to Pentecostal churches. Many churches face diminishing numbers. It is an issue that has finally been treated seriously by the mainline churches, especially the Congregational Christian Church in Samoa (C.C.C.S.). Many questions are now being asked that require immediate answers and solutions. Questions such as: What is Pentecostalism? What is it doing in Samoa? Why are the Pentecostal churches increasing in numbers? Why are the mainline churches the main victims of members' defecting? What can Pentecostalism offer the other churches? What can the CCCS learn from Pentecostalism? Would the CCCS and Pentecostalism ever find some middle ground for dialogue?

These questions have led me to write this paper. This paper hopes to reassess the impact of Pentecostalism on Samoan churches, especially on the CCCS, since Manfred Ernst published his research in 1994. The paper looks at the attitudes of people and denominations towards Pentecostalism, and it is hoped that answers maybe found not only to satisfy the CCCS's dilemma of losing members, but also to provide some suggestions that would induce dialogue between the CCCS and Pentecostal members.

The research for this paper was done entirely in Samoa. Therefore, little resources were available, but they were sufficient enough to complete the task at hand. The Malua Theological Library provided the bulk of the written sources, and although limited, it was of excellent quality. Some sources, especially

newspapers, were found at the Nelson Library, Apia, and on the Internet. The written sources were mainly for chapter one. The rest of the paper relied solely on interviews. The aim was to obtain further information on Pentecostalism and its relationship with other churches, especially CCCS. It is hoped that the information from interviews would not only provide a sound foundation for the paper's aim, but it is hoped that it would also enrich the paper itself. It is hoped that the interviews would also act as a yardstick to measure the development of Pentecostalism in Samoa, and the impact on other Samoan churches, since the publication of Ernst's research. Therefore, this paper rely mainly on original materials, especially for chapters two and three.

The title of this paper is **The Congregational Christian Church and Pentecostalism in Samoa: A Call for Dialogue**. The title reflects the intention of this paper, that is, to discuss Pentecostalism in Samoa, its relationship with the CCCS, and how Pentecostalism is perceived in Samoa as a whole. It also emphasizes the vision and hope of this paper for CCCS and the Pentecostal churches to dialogue, and help each other to find common grounds for a collective spirituality.

This paper is divided into three chapters. Chapter One, entitled **The Origins and Nature of Pentecostalism**, looks at the beginning and character of Pentecostalism, especially in its modern form. The origin of modern Pentecostalism has its roots in the United States. This chapter also traces both the 'White' and 'Black' roots of Pentecostalism. The chapter also highlights examples of Pentecostalism outside of the United States. The nature and character of Pentecostalism would be examined, as well as the various concepts,

which had become icons of Pentecostalism, such as Baptism of the Holy Spirit, speaking in tongues, and tithing.

Chapter Two, entitled **Samoa Pentecostalism**, examines the growth and development of Pentecostalism in Samoa itself. Through interviews, the views of different people regarding their perception and understanding of Pentecostalism are discussed. This chapter also looks at how the Pentecostals themselves view Pentecostalism, and how Pentecostalism, in their opinions, have influenced Samoan spirituality

Chapter Three, entitled **Pentecostalism and the Congregational Christian Church in Samoa (CCCS)**, takes a closer look at the relationship between Pentecostalism and the CCCS. Different opinions from the various leaders of the C.C.C.S. are expressed regarding Pentecostalism. It highlights some of the major concerns of the CCCS, and its struggle to understand and deal with the rapid growth of the Pentecostal churches.

This chapter also includes a **Conclusion**, which offers a summary of the preceding chapters. It also contain some of the author's own point of view on how the CCCS should deal and respond to Pentecostalism, and how Pentecostalism should assist in creating a more conducive environment for both group to dialogue and to fulfill their spiritual goals.

CHAPTER ONE

THE ORIGINS AND NATURE OF PENTECOSTALISM

Pentecostalism comes from the word Pentecost. Pentecost is derived from the Greek word ΠΕΝΤΗΚΟΣΤΗ (fifty). It is a popular biblical concept found both in the Old Testament and the New Testament. The meaning of the word Pentecost is found and explained in the Old Testament:

From the day, after the Sabbath, the day you brought the sheaf of the wave offering, count off seven weeks. Count off fifty days up of the day after the seven Sabbath, and then present an offering of new grain to the Lord. (Lev. 23:15-16)

This is the count down of seven weeks and one day after the Sabbath. The fiftieth day is the day of Pentecost and it marks the beginning of the Feast of Pentecost¹ or Feast of Weeks. Pentecost was therefore identified with the Feast of Weeks. It was a festival to celebrate the first fruits and grains of the harvest, which were offered to the Lord. Besides the Feast of Passover and Tabernacle, Pentecost was the third annual pilgrimage feast the Jews celebrated.²

In the New Testament, the countdown to the day of Pentecost began from the day after Jesus' victorious Resurrection. After forty days, Jesus ascended to heaven with the promise to his disciples that the Helper and Counselor would soon be with them. The disciples were told to be in Jerusalem and wait for this phenomenon. "I am going to send you what my Father has promised, but stay in the city until you have been clothed with the power from on high" (Luke 24:49).

¹ Stanley M. Burgess and Gary B. McGee, *Dictionary of Pentecostal and Charismatic Movement*, Grand Rapids: Zondervan House, 1986, 688.

² The Feast of Passover was celebrated to remember the deliverance of the Jews from bondage in Egypt, and the Feast of Tabernacle was to remember the forty years wandering of the Israelites in the Wilderness where they lived in booths. See Henry Snyder Gerham ed, *The New Westminster Dictionary of the Bible*, Philadelphia: Westminster Press, 1970, 296, 705 and 921.

Ten days later, as the Jews were gathered from every known parts of the world to celebrate the Feast of Weeks, the Holy Spirit descended upon the disciples. Fifty days after Jesus' Resurrection, a new significance of Pentecost day took place. On the fiftieth day, a sound likened to the blowing of a violent wind marked the entrance of the Holy Spirit into the world for mankind. Thus, this much-awaited event was finally fulfilled as Jesus Christ had promised (Acts 2:1-11).³

Every time the terms 'Pentecostalism' or 'Pentecostal' are mentioned, the Day of Pentecost and the empowerment of the disciples with the Holy Spirit comes to mind. Furthermore, to think of the Holy Spirit is to highlight the gifts of the Holy Spirit such as glossolalia, wisdom, Knowledge, faith, healing, miracles, prophesying, discernment of Spirit, and interpretation of glossolalia (1 Cor 12:7-11). Glossolalia rates highly in Pentecostalism. According to Dick Howard, glossolalia was one of the most significant religious phenomena of the twentieth century. Its rapid and widespread growth around the world, and also to the Romans Catholic ranks in Rome, was not only amazing but surprising. The joyful singing in St. Peter's Basilica in Rome, and the explicit blessing by Pope, marked a new era in Roman Catholic worship.⁴

The term glossolalia (to speak in tongue) is the combination of two Greek words; γλωσσα (tongues) and λαλεω (to speak). The coming of the Holy Spirit was marked by a startling and awesome supernatural display of tongues described by the writer of Acts as 'of fire' (Acts 2:3). The presence of these tongue-shaped flame-like appearances on top of the disciples' heads were visible symbols of the burning energy of the Holy Spirit descending upon His people and His church,

³ The Christian Church, prior to the modern Pentecostal movement, celebrated this day of Pentecost as Whitsunday. See F. L. Cross and E. A. Livingstone, eds., *The Oxford Dictionary of the Christian Church*, Oxford: Oxford Press, 1997.

⁴ Dick Howard, *Tongues Speaking*, Massachusetts; Dick Howard, 1980, viii.

and was ready to pour itself out through every tongue (language), and over every tribe on earth. A tongue is essential for speaking and in Acts speaking in tongues witnessed to the presence of the Holy Spirit and to the preaching of the Gospel. On the Day of Pentecost, people of different races and ethnic groups heard the disciples speaking and preaching the good news about Jesus Christ's victorious Resurrection and of God's salvation for all people. Thus, glossolalia proclaimed this good news to all who were present in their own vernacular.

According to the book of Acts, glossolalia was speaking in a language foreign to the speakers. In this case, the disciples spoke in foreign languages unfamiliar to them. Perhaps most extraordinary the multitude gathered from neighboring Parthia, Media, Elam, Mesopotamia, Judea, Cappadocia, Pontus, Asia, and Phrygia understood what was said and believed the disciples spoke their languages.

The experiences of the day of Pentecost have been linked to the birth of the Christian Church. The first three thousands (3000) converts were baptized after Peter's sermon (Acts 10: 34-37, 44-47), and the barrier between the Jews and the Gentiles was destroyed by this act of the Holy Spirit. In Acts 10:44, while Peter was preaching the Good News to Cornelius and his household, the Holy Spirit came upon all who heard the message. The Jews were surprised to hear the Gentiles speaking in tongues and praising God. In Acts 19: 6, Paul laid his hands on those who had been disciples of John the Baptist and baptized them. The Holy Spirit came upon them and they spoke in tongues and prophesied. The pagan worship of Artemis was also challenged when, through Paul's preaching, the Holy Spirit descended upon the God-fearing people of Ephesus. Many, who had earlier spoken in tongues, edified many others to accept Jesus Christ and

the Holy Spirit. It encouraged many to reject their pagan gods for the One True God (Acts 19: 1-41).⁵

In the apostle Paul's letter to the church in Corinth, he mentioned nine gifts of the Holy Spirit (1 Cor. 12: 8-10). The gifts included glossolalia as well as the interpretation of tongues and healing. Miraculous healing or Faith healing have been part of the church's experience since New Testament times, and such healing was both spiritual and physical. For instance, the healing of deformed limbs, deafness, and paralyses. According to Pentecostals, such healings have continued to this present day, and many people have discarded crutches and wheel chairs after being healed by the Holy Spirit. Such healing has convinced many people to believe in the Power of the Holy Spirit at work.

During the early church period, several church fathers such as Irenaeus and Tertullian⁶ spoke favorably about the work of the Holy Spirit. Montanus of Phrygia⁷ claimed that he was the chosen instrument of the Holy Spirit to prepare the church for the second coming of Christ. Such prophetic proclamation led to the formation of the Montanist movement with their emphasis on the Spirit of God. Montanus claimed that history had progressed from an age of the Father, to an age of the Son, to the age of the Holy Spirit of whom he was its manifestation.⁸ But as the church became more institutionalized in the latter centuries, and its theology and doctrines were developed further, many gifts of the Holy Spirit, including glossolalia, gradually diminished.⁹

⁵ Howard, 18.

⁶ Walter A. Elwell, *Evangelical Dictionary of Theology*, Grand Rapids: Baker Book House, 1984, 1102.

⁷ Montanus was a heretical Christian prophet of the early 2nd century. He was known as the priest of Cybele. In the company of two companions, Pricilla and Maximilla, he announced that the Second Coming of Jesus (the parousia) would take place near the village of Tymion. People abandoned their homes and sold their possessions in anticipation of this phenomenon. See W. H. C. Frend, *The Early Church*, Minneapolis: Fortress Press, 1991, 172.

⁸ See *Encyclopaedia Britannica*. Vol. 4. Chicago: Chicago University, 1974.

⁹ Elwell, 1102

The beginning of Modern Pentecostalism developed out of revivalist movements of the nineteenth century. In 1900, Reverend Charles Fox Parham of Topeka, Kansas, in America, began preaching the gifts of the Holy Spirit (1 Cor. 12: 8-10). Parham has been acknowledged as the pioneer of modern Pentecostalism. He taught that glossolalia was the initial evidence of being baptized by the Holy Spirit. He preached that such phenomena should be an integral part of Christian worship rather than a curious by-product of religious enthusiasm.¹⁰ Parham founded the Bethel Bible Institute near Topeka. He conducted bible studies and taught many students the important doctrines and ethics of the holiness movement,¹¹ which include sanctification and divine healing. Parham studied the events that happened on the day of Pentecost, and also instructed his students to study their bibles and look for scriptural references regarding baptism of the Holy Spirit.¹² The students concluded that glossolalia was the best external evidence of being baptized by the Holy Spirit. The students pointed to references in the book of Acts (Acts 2:4, 10:46, 19:6) and in Paul's letter to the Corinthians (1 Cor 14:1-33) as the foundation of their conviction.¹³ Convinced that the students' conclusion was the proper interpretation of the selected Scriptures, Parham and his students conducted a watch night service on December 31, 1900, which lasted well into the New Year. During the service, a student named Agnes Ozman requested Parham to lay hands on her and pray so that she may receive baptism by the Holy Spirit. Sometimes after midnight

¹⁰ Vinson Synan, *The Holiness Pentecostal Tradition*, Cambridge: Wm B. Eerdmans, 1997, 89.

¹¹ The Holiness movement originated in America in the 1840s. It was an endeavor to maintain John Wesley's teachings on Sanctification and Christian Perfection. See Elwell, 516.

¹² Synan, 90-91.

¹³ Synan, 90-91.

Ozman started to speak in Chinese while a halo seemed to surround her head and face.¹⁴

Ozman's experience triggered a spiritual revival which saw many students praying and receiving baptism by the Holy Spirit, and each evident by the phenomenon of glossolalia. Parham also received the gift of tongues and he immediately began to emphasize its importance in his preaching. The so-called 'White Root' of Pentecostalism in North America was firmly established through the experience of glossolalia – as a result of being baptized by the Holy Spirit. Many who had attended the December – New Year Service returned to their own churches (for instance, the Methodist and Baptist), and tried to convince and influence their pastors and ministers to initiate services to invoke baptism by the Holy Spirit and to experience glossolalia. The reaction from the established churches was negative and many who had experienced baptism by the Spirit in Missouri were either expelled or left their congregations. They were charged with blasphemy. These people started small assemblies, which gain popularity and eventually developed into a worldwide church, namely the Assembly of God.¹⁵

After the great experience in Missouri, Parham closed the Bible Institute in Topeka and undertook a tour of the country, and for four years, Parham's Pentecostal doctrine was spread throughout Missouri in Kansas, Lawrence, Galena, Melrose, Kwelville, and Baxter Springs. In 1905, he preached in Houston, Texas, and later opened a Bible school called The Bible Training School. It was at this Bible School that William Joseph Seymour, known as the apostle of Azusa Street, received his theological training.¹⁶

¹⁴ Allan Richardson and John Bowden, *A New Dictionary of Christian Theology*, London: SCM Press, 1983, 437.

¹⁵ Richardson, 92.

¹⁶ Synan 93

William Joseph Seymour (1870-1922), a black American, was born in Louisiana but moved to Texas early in his life where he was raised as a Baptist. After moving to Indianapolis in 1895, he joined a local Black Methodist Episcopal Church. However, it was in Texas that he came into contact with Pentecostalism. From 1900 to 1902, Seymour moved to Cincinnati where he attended classes in Martin Wells Knapp's God's Bible School.¹⁷ He wanted to learn more about holiness theology. In Cincinnati, he joined the Reformation Church of God, which was also known as the Evening Light Saints. The church did not have membership rolls, while the pastors dispersed with the wearing of neckties. The church was also opened to people of all races and Seymour was welcomed with open arms. In 1903, he returned to Houston, Texas. In 1905, he heard about Parham's new Bible School and decided to take the opportunity to enrich and to improve his theology and knowledge of the bible. However, he was not accepted into the Parham's school due to the strict racial regulations at the time.¹⁸ Parham however, saw in Seymour an earnest desire and passion to learn, and he allowed Seymour to listen to the lectures from outside the classroom during the daytime classes.¹⁹ Seymour accepted Parham's teachings especially on glossolalia.

In February 1906, Seymour arrived in Los Angeles under the auspices of the Holiness Church. But a difference in opinion between Seymour and the order of the Holiness Church led to Seymour's dismissal from the church. Seymour's first sermon emphasized heavily the experiences of the Holy Spirit and speaking in tongues. This was contrary to the Holiness Church teaching on Sanctification and as a result Julie Hutchinson, the pastor of the church, dismissed Seymour.²⁰

¹⁷ Synan, 93.

¹⁸ Synan, 93.

¹⁹ Hollenweger, 19

²⁰ Synan, 94-95

Poor and nowhere to stay, Seymour was invited by Richard Asbery to stay at his home. Although Asbery did not accept Seymour's teachings on baptism by the Holy Spirit, he allowed Seymour the usage of his home for sharing and small gatherings. For several days, prayer services were conducted, and on the night of April 9, 1906, Seymour and seven others fell to the floor in ecstasy and experiencing glossolalia. The event terrified Asbery's daughter and caused her to flee through the kitchen door.²¹ The news of this phenomenon spread, and more people started to gather at Asbery's home to listen to Seymour. In the services that followed, many people experienced glossolalia. Huge crowds gathered in the street, as people from various ethnic groups were eager to witness and participate in any ensuing phenomenon. White and black communities began to mingle closely around Seymour as he addressed them from a make shift pulpit on the front porch of the house. Eventually the pressure and weight of the crowd caused the floor panels of the porch to cave in. Despite this little incident, Seymour's preaching reached a multiracial audience that became the backbone of not only Pentecostalism, but the 'Black roots' of Pentecostalism.²²

To accommodate the huge crowds, Seymour had to acquire a larger center. Seymour secured an old abandoned Methodist Episcopal Church building on Azusa Street. The windows and the doors were broken and debris littered the floor. The Azusa Stable (as the old church was later called), was accessible to many of his followers. Seymour soon began to preach and a spiritual revival took place as many people experienced baptism by the Holy Spirit, and began to speak in tongues. Many more people continued to arrive at

²¹ Synan, 96

²² Hollenweger, 19.

Azusa Stable to witness and to experience the power of the Holy Spirit. The revival continued for three and a half years, and many witnessed extraordinary scenes. Men and women shouted, wept, danced, fell into trances and spoke in tongues.²³ People of different races and nationalities in the Los Angeles area came together, and if there were any signs of racial discrimination, they were either pushed aside or forgotten. Blacks, Whites, Chinese, all gathered together to hear Seymour preach. What had started, as a local revival in a black church became the meeting place for all different people.

During the 1920s, Pentecostalism went into a decline. However, by the end of the Second World War, not only was glossolalia re-emphasized but there was also a renewed interest on faith healing. Evangelists such as A. A. Allen and William Branham²⁴ began the new trend, while Oral Roberts expanded Pentecostalism and its emphasis into radio and television. The creation of the first Pentecostal University pointed to a more promising future for Pentecostalism. Two Pentecostal preachers, R.O. Corvin and Oral Roberts founded the Oral Roberts University in Tulsa, Oklahoma, in 1965. The new university cost one hundred million dollars with the view of eventually offering doctoral programs in several fields of study. In April 1967, the university was completed. The graduate school of theology, headed by Corvin, became the first Pentecostal Seminary to offer postgraduate degrees. Billy Graham assisted in the dedication of the university and the vision of Roberts and Corvin was finally realized. But Oral Roberts' shocked resignation in March, 1968 from Pentecostalism surprised

²³ A woman by the name of Anna Hall went to a Russian speaking church in Los Angeles and preached to them in Russian. Although she did not understand what she said, those who listened were so glad to hear the gospel in their own language that they wept and even kissed her hands. See Synan, 100.

²⁴ Jonathan Z. Smith, *The Harper Collins Dictionary of Religion*, 1st Edition, San Francisco, Harper Collins, 1995, 835.

and shocked the Pentecostals. Roberts took up a pastoralship with the United Methodist Church.²⁵ Nevertheless, Roberts left behind a legacy such as the Prayer Tower and the City of Faith Medical Complex, and concrete guidance to help maintain, develop, and promote Pentecostalism. These things testified to Roberts' ability and personal charisma to touch people's lives through his preaching and witnessing.²⁶

In the 1970s, Pentecostalism again reached new heights and, as a result, more Bible Schools and Colleges came into existence. For instance, the Church of God in Cleveland and Tennessee, were the first of the new generation of Pentecostal Churches to start their own Bible Colleges in 1978,²⁷ a move that prompted other Pentecostal churches within the other states in America to follow suit. Such development resulted in membership gain for many Pentecostal groups. For instance, in 1982, the Assemblies of God's membership in America rose dramatically from half a million in 1960 to 1.1 million members. Evangelists such as Jim and Tammy Baker, Jimmy Swaggart, and Pat Robinson, had flourishing television ministries along Pentecostal traditions. But despite such success, there were also some major setbacks. For example, Swaggart and Baker lost credibility as ministers in the Assemblies of God. Swaggart committed sexual transgression and Baker was sentenced to prison for financial fraud.²⁸

However, such setbacks failed to stem the growth and development of Pentecostalism worldwide. Dr Willis Hoover, a Methodist physician from Chicago, founded Pentecostalism in Chile. Hoover's experience of the Holy Spirit

²⁵ Synan, 214-215.

²⁶ Jonathan Z. Smith, ed., *The Harper Collins Dictionary of religion*, San Francisco: Harper Collins, 1995, 835.

²⁷ Hollenweger, 124

²⁸ Smith, 835.

was boosted after reading *The Baptism of the Holy Ghost and Fire*, a monograph written by a Pentecostal missionary to India.²⁹ After a several prayer meetings, Hoover's group began to experience Baptism by the Holy Spirit. People started to experience glossolalia, danced in the Spirit, and experienced spiritual visions. Under Hoover's supervision, the Methodist Church experienced a spectacular growth in membership. The ruling body of the Methodist Church in New York sent a delegation to investigate the phenomenon in Chile and concluded that what had taken place was unscriptural, irrational, and anti-Methodist. Hoover was asked to leave the Methodist church, but the church members in turn asked Hoover to stay. Hoover decided to stay at the expense of losing his status and income from the Methodist Church, while members of his congregation lost the Church building they had helped financed. Despite these setbacks, members were happy they had founded their own Pentecostal church. Hoover dedicated the rest of his life to the development of Pentecostalism in Chile.

The Elim Church of New Zealand is one of the fastest growing Pentecostal denominations. According to Joyce Fortuin,³⁰ one has to completely change their way of thinking in order to understand Pentecostalism, which was, for her, the warmth and nourishing nature of the Holy Spirit. To change means having conviction and to be totally committed to the Holy Spirit, self-abandonment to Jesus Christ, and having confidence in him because he is ever present through the Holy Spirit. Fortuin believes Pentecostalism should be encouraged throughout the whole world. She believes that the Holy Spirit and the purpose of

²⁹ Synan, 136.

³⁰ Joyce Fortuin, personal interview, 12 July, 2001. **Note:** Joyce Fortuin, of the Elim Church of New Zealand (Porirua, Wellington), visited Samoa recently. On her first day in the Elim Church, she felt a sudden change in her whole life. The warmth of the singing in the praise and worship program was inspiring and made her feel welcome. It was on that day that she felt the Holy Spirit filling up the emptiness that was inside of her for many years. She enjoyed listening to the word of God, and has accepted the Elim Church as her church.

the Holy Spirit's presence in the church was still not understood by many. The church should make it her duty to explain to the people the purpose of the manifestation of the Holy Spirit, and that the Holy Spirit is the Power and the Mannah for the Church and believers alike. The parting words of Jesus to his disciples ended with an assurance of his presence through the Holy Spirit. "And surely I am with you always, to the very end of the age" (Matt 28:20).

Pentecostalism did not arise out of any plan devised to bring about Christian renewal. Pentecostalism is a movement of Christian renewal typified by the first Christians on Pentecost day when the Holy Spirit descended upon the apostle and transformed them into bold evangelists. Pentecostalism is not a doctrine, neither a method, nor a strategy. Pentecostalism is an experience. It is a personal experience concerning the inner working of the Holy Spirit, whereby glossolalia is the initial evidence of such baptism by the Holy Spirit. David du Plessis³¹ strongly affirmed this belief and added that all Christians should receive the baptism in the Holy Spirit as the disciples did on the Day of Pentecost. Laurence Christenson, a Lutheran charismatic leader also shared the same belief. He wrote: "Many people have received the baptism with the Holy Spirit as a definite experience and reality. In their life and ministry there has been the unmistakable evidence of increased power and effectiveness. Yet they have not spoken in tongues."³² Christenson believes that believers would have more power when they experience glossolalia.

³¹ Robert Gromacki, *The Holy Spirit, Who He Is, What he Does*, Nashville: Word Publishing 1999, 232.

³² Gromacki, 232.

Harvey Cox³³ acknowledged the breathtaking growth of Pentecostalism. He estimated in 1998 that its membership had reached half a billion people and was still growing. Cox, in his time, predicted that by the new millennium, Pentecostalism in all its variegated manifestations would out number both the Roman Catholic and other Protestant denominations. Cox also predicted that the third world countries would be the most successful areas for Pentecostalism. According to Cox, "Its real growth area is not in America, not on television and not among white people, but in the third world because it represents a certain down-to-earth this-worldliness Christian secularity."³⁴

While Pentecostalism emphasized Baptism by the Holy Spirit more than any other beliefs, it has been noticed in recent years that tithing has also become an important practice for the movement. Pentecostals believe that tithing was an Christian duty, because it symbolizes obedience to God, which results in many blessings. Donations from tithing contribute to the many expenses of the churches in performing the required functions for their members. Pentecostals strongly believe in God's blessings upon all who donate gifts to the church. The popular biblical reference to tithing is found in the book of Malachi 3:8-12. It is with tithing that many non-Pentecostal groups and churches share common ground. For instance, the Church of Jesus Christ of the Latter Day Saints (LDS), and the Seventh Day Adventist Church (SDA), both execute and promote tithing.

These Pentecostal ideas have reached and have caused some dissension with other churches in Samoa. It has also affected the way other denominations perceive Pentecostals approach to their faith. It has renewed conflict between

³³ Harvey Cox was a Harvard University Professor who had written about the loss of faith in his book *The Secular City*. In the early 1990s he began to offer courses on Pentecostalism, which attracted many students. As a result of intensive self-study, he published his major work in 1994 entitled *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the 21st Century*. See Synan, 219.

the Pentecostalism and other churches. The beliefs of the Pentecostals and the attitude of the other Samoan churches towards Pentecostalism and what they valued, such as baptism by the spirit, tithing, and Pentecostalism on the whole, is our next emphasis of discussion.

³⁴ Hollenweger, 2.

CHAPTER TWO

SAMOAN PENTECOSTALISM

There are different views and opinions regarding Pentecostalism in Samoa. These views and opinion vary according to the various groups that express them. These groups could be divided into categories. The mainline churches and churches in the National Council of Churches (NCC), non-Pentecostal churches who are not in the National Council of Churches, and the churches who consider themselves to be Pentecostal. Of the churches in the NCC, the most established and influential are the Congregational Christian Church in Samoa (CCCS), the Methodist Church and the Roman Catholic Church.¹

During interviews conducted among various members of these mainline churches,² there were various perceptions of what constituted Pentecostalism, and its magnetism to people. According to the Reverend Sione Pula,³ the attraction of the Pentecostal churches was its emotional effect on people. People were always attracted to something new. But, sadly, after their early commitment to these churches, the urge and desire to remain in Pentecostal churches began to fade out, and returning to the mainline churches was always hard due to embarrassment and damaged pride. Pula also highlighted 'sexual emotions' as a factor in the attraction to Pentecostalism. The attraction between the two sexes within these churches has

¹ The Congregational Christian Church of Samoa became independence from the London Missionary Society (LMS) in 1961. The LMS arrived in 1830, the Methodist mission followed in 1835 under Peter Turner and Tongan teachers, and ten years later, the Roman Catholic Church arrived in Samoa. See John Garrett, *To Live Among the Stars: Christian Origins in Oceania*, Suva/Geneva: USP/WCC, 1982, 121-131.

² The views expressed by members of the CCCS will be discussed in Chapter 3.

³ Reverend Sione Pula, pastor Faleatiu Methodist Church, personal interview, 10 August, 2001. **Note:** Pula has worked in various parishes of the Methodist Church for the past thirty years.

led to divorces, and teenage pregnancies. The open-air rallies and night prayer meetings and other similar activities have contributed to these behaviors.

The Reverend Dr. Ioane Afoa⁴ believes that any new movement would eventually come to an end. Afoa agrees with Pula in blaming misguided emotions for the attraction to Pentecostalism. Emotions come and go. When such emotions and feelings disappear, pride prevents people from returning to their original churches. Pentecostal singing and speaking in tongues also inspire people to try out Pentecostal churches.

Afoa also believes the Pentecostal churches were a challenge to the mainline churches. Therefore, the mainline churches should not remain arrogant towards Pentecostalism. The mainline churches should learn from the Pentecostal churches why their members were attracted to Pentecostalism. Furthermore, the mainline churches should look more closely at their spirituality and methodologies. Perhaps, group Bible study classes should be encouraged, as well as prayer meetings. Fellowship in the church should also be encouraged, in order for everyone to know each other intimately. Everyone should be equal. In relation to tithing, Afoa suggests it should not be encouraged. The mainline churches shares the view that tithing was only an illustration of the kind of giving to be offered to God, not a limit of what one can offer God.

The Reverend Ioane Saa'iga⁵ suggested that the mainline churches should accommodate Pentecostalism, and that the Pentecostal churches should work together with the mainline churches. He believes that combined Bible study classes

⁴ Reverend Dr. Ioane Afoa, pastor Satapuala Methodist Church, personal interview, 11 August, 2001.

⁵ Reverend Ioane Saa'iga, pastor Fasitootai Roman Catholic Church, personal interview, 4 August, 2001.

in the villages between church groups would enhance the spirit of fellowship. Father Alapati Mataeliga⁶ shares the same view, and points out that many leaders of the Roman Catholic Church in Samoa have accepted Pentecostalism, although there was still some objection to it. According to Father Mataeliga, the Roman Catholic Church has been acknowledging the 'Holy Spirit movement' since 1960. He felt the Catholic theologians in the past were too busy inventing doctrines to defend the Lordship of Jesus Christ, and promote the importance of Mary, that they did not have the time to experience and promote the work of the Holy Spirit, the third person of the Trinity. Mataeliga suggests that the mainline churches should listen to what the Holy Spirit is saying in our time. He emphasized the work of the Spirit as mentioned in Old Testament prophecies such as those recorded in the book of the prophet Joel. (Joel 2: 28 – 29).

Father Mataeliga believes Pentecostalism expresses itself in various ways. For instance, standing up and the clapping of hands, spontaneous praises, shouting, and emotional praising. However, Mataeliga observed with concern the Pentecostals trying to monopolize the presence of the Holy Spirit to Pentecostals alone. According to Mataeliga, it is a reflection of a lack of theological training, and taking biblical teachings too literally. Mataeliga believes the mainline churches should help the Pentecostals rectify this weakness. At the same time, the Pentecostals should look to the mainline churches for theological insights. In relation to tithing, Mataeliga believes that whoever loves God must acknowledge that love with an offering not restricted to ten percent, because God owns everything.

⁶ Alapati Mataeliga, head of the Roman Catholic centre, Leauva'a. Personal interview, 4 August, 2001.

But despite these views, the mainline churches and other non-Pentecostal denominations face losing members to Pentecostalism. According to a study by Manfred Ernst,⁷ Pentecostal churches were and will continue to gain members at the expense of other churches, especially the mainline churches.

Religion	Census	1961	Census	1971	Census	1981	Census	1991
	No.	%	No.	%	No.	%	No.	%
CCCS	61,218	53.5	74,814	51.0	74,481	47.6	68,651	42.6
Roman Cath.	24,716	21.6	31,961	21.8	33,997	21.7	33,548	20.8
Methodist	18,194	15.9	23,013	15.7	25,292	16.2	27,190	16.9
LDS	7,209	6.3	11,380	7.8	12,469	8.0	16,394	10.2
SDA	1,488	1.3	2,556	1.7	3,618	2.3	4,685	2.9
AOG							5,500	3.4
Jeh. Witness							500	0.3
Anglican							250	0.15
CCJS							200	0.1
Nazarene							600	0.4
Full Gospel							300	0.2
SDA Samoa							350	0.2
Apia Xtn							150	0.1
Fellowship								
Bahai							1,490	0.9
Other	1,490	1.3	1,834	1.3	5,726	3.7		
Not Stated			508	0.3	480	0.3		
No Religion	112	0.1	252	0.2	286	0.2	1,370	0.8
Total Pop.	114,427		146,318		156,349		161,178	

Table 1: Religious Affiliation in Samoa 1961 - 1991⁸

⁷ Manfred Ernst, *Winds of Change*, Suva: Pacific Conferences of Churches, 1994.

⁸ This table has been reproduced from Ernst, 164.

	Total	Percentage	Average per Year
Total Population	46,821	41.0	1.4%
CCCS	7,433	12.1	0.4%
Roman Catholic Church	8,832	35.7	1.2%
Methodist Church	8,996	49.4	1.6%
LDS	9,185	127.4	4.2%
SDA	3,197	214.8	7.2%
All Other Religion	7,920	534.9	17.8%
No Religion	1,258	1123.0	37.4%

Table 2: Growth Rate of Different Religious Groups in Samoa 1961-1991⁹

The two tables clearly indicate the declining number of members (Table 1), and the slow growth rate of members of the mainline churches (Table 2), compared to the Pentecostal churches. The CCCS and the Roman Catholic Church are well under the average growth rate percentage per year (Table 2), and both denominations have shown a decline in membership since 1961. There is no doubt, if the trend continues to the census of 2001,¹⁰ the CCCS would only have approximately 35% of the religious affiliation with the Roman Catholic Church lingering below the 20% mark. The mainline churches (and other non-Pentecostal churches), should take some measures to counter these trends, or the Pentecostal churches would eventually match mainline churches (and other churches) in numbers.

⁹ This table has been reproduced from Ernst, 165. **Note:** Ernst's study took place between 1991 and 1994 as part of a request by the Pacific Churches over concerns relating to the growth of New Religious Groups in the Pacific. The German churches funded the study. Dr. Ernst is currently lecturing at the Pacific Theological College, Suva.

¹⁰ The Samoa Census is scheduled for November, 2001.

The Seventh Day Adventist Church (SDA) is not a Pentecostal church *per se*, but reflect much of Pentecostalism in its doctrine and worship. The SDA emphasize the work of the Holy Spirit within the church. They support the view that the gifts of the Holy Spirit are for the whole church. However, according to pastor Moleni Moleni,¹¹ many in the Pentecostal movement have lost their way by claiming that they alone were saved because of Pentecostalism's exclusive claim on the Holy Spirit. Moleni believes that the adherents of the non-Pentecostal churches, especially the mainline churches, were outside of salvation because of their wrong and false doctrines. It was due to a lack of emphasis and belief in the Holy Spirit. Moleni, however, believes Pentecostalism plays a central role in the second coming of Christ and, therefore, Pentecostalism was encouraged within the SDA.¹²

The Pentecostal churches in Samoa all agree that Pentecostalism is the new way of expressing Samoan spirituality. At the first Samoan Full Gospel Pentecostal Church at Vaitele, three of their pastors¹³ touched many issues, problems, and solutions, to explain the drift of people from other churches to Pentecostalism. They believe that the Holy Spirit is the power and foundation of the church. This power is realized through faith, which is the bridge between God almighty and ordinary people. The Holy Spirit baptized those who have faith, and to be baptized by the Holy Spirit is to have new life. That is, to be born again into a new life of faith. The three pastors believe that the words of Jesus reflect this central truth. "I tell you the

¹¹ Pastor Moleni Moleni, SDA administrator, personal interview, 14 August, 2001.

¹² An Assembly of God pastor, Tupou Salapo, was very active in his predictions prior to the end of the year 2000. He predicted again the coming of Christ, and for people to repent and receive salvation. Pastor Tupou Salapo, minister Vaitele Assembly of God, personal interview, 16 July, 2001.

¹³ Pastor To'a Tuga, minister Vaitele First Samoan Full Gospel Pentecostal Church, personal interview, 10 July, 2001, Pastor Viliamu Eneliko, minister Nu'u First Samoan Full Gospel Pentecostal Church, personal interview, 10 July, 2001, Pastor Elder Peni Mauga, minister Satupaitea First Samoan Full Gospel Pentecostal Church, personal interview, 10 July, 2001.

truth, no one can enter the Kingdom of God, unless he is born of water and of the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to the Spirit" (John 3: 3-6).

According to Mauga, Pentecostalism changes people to lead a holy life; a life separated from the sinful world. It is a life that is sanctified for the Lord through faith that has being empowered by the Holy Spirit. Leading a holy life is the will of the Lord for everyone. Mauga outlined some of the things that had led people to live an unholy life. For instance, Mauga strongly objected to 'bingo' games carried out by the mainline churches.¹⁴ It was gambling. It represented a life opposite to God's will. According to Eneliko, to be a Pentecostal is to lead a life absent of worldly pleasures. Eneliko believes that the Holy Spirit is in the center of all activities of this life. To abstain from worldly pleasures is to keep oneself clean, physically and spiritually, and holy for the Lord. A person who is born again has been given the power to lead a holy life.

As to the question of tithing, all three pastors believe in the necessity of tithing and free-will offering. According to Tuga, tithing is the key to the treasures in heaven, while Mauga believes that all the churches should be practicing tithing. In relation to the issue of glossolalia, all three pastors agree that it is a gift of the Holy Spirit, and it is the outward expression of being baptized by the Holy Spirit. Tuga rejected Parham's teaching that glossolalia alone was the initial evidence of being baptized by the Holy Spirit. He believes that all gifts were evidence of being baptized by the Holy Spirit.

¹⁴ Many churches (especially the mainline churches) have sanctioned the bingo games as a way of raising funds to finance much needed church activities.

The Assembly of God (AOG) is by far the largest Pentecostal denomination, and the fastest growing, in Samoa today. It was first established in 1967, and by 1992 there were approximately sixty congregations and their numbers continue to grow today.¹⁵ People who drift away from their traditional churches to Pentecostal churches proudly state: "I have found the Lord in the Assembly of God." Such a statement not only reflects a declaration of faith but a commitment to Pentecostalism. According to Tu'ulafoa'i Siala,¹⁶ he 'found the Lord' through the simplicity of explaining the Bible. He also enjoys the AOG congregation's response to prayers, singing, and the sermons, which keeps the people interested and alive. Siala switched to the AOG from the CCCS. Many other lay people like Siala have had similar experiences.¹⁷

According to pastor Sale Uelese¹⁸ people were attracted to AOG because Pentecostalism provides salvation through faith, a faith that can only be achieved by believing in the cross and the resurrection. The heart must accept the victorious Christ as the source of salvation. Pentecostalism emphasizes the movement of the Holy Spirit. When the Spirit of God moves as it did on the day of Pentecost, it moves the hearts of the people to hear the message of salvation and to repent. Repentance in the heart leads to salvation through faith. According to Uelese, Pentecostalism gives people the opportunity to believe the gospel. That is, to believe literally the whole Bible from the book of Genesis to the book of Revelation.

¹⁵ Ernst, 174.

¹⁶ Tu'ulafoa'i Siala, Deacon Vailuutai and Faleatiu CCCS, personal interview, 25 July, 2001. **Note:** Siala spoke from experience when he was a member of the AOG Satapuala. He is again a very active deacon in the CCCS at Vailuutai and Faleatiu.

¹⁷ For instance, Aleki Tuiga, personal interviewed, 30 August, 2001. **Note:** I asked Tuiga why he had joined the AOG, but could only say he was saved there, but he did not how and why he was saved.

¹⁸ Pastor Sale Uelese, minister Satapuala Assembly of God, personal interview, 7 July, 2001.

Pastor Te'o Mafutaga¹⁹ shared the same views of his other colleagues and he reiterate the power of the Holy Spirit at work in the church, while glossolalia and healing were gifts of the Holy Spirit to be emphasized. In relation to tithing both Uelese and Mafutaga supported its usage as a necessary way to earn revenue to maintain the churches. They believe that there is a relationship between tithing and salvation.

The Youth For Christ (YFC) is a para-church²⁰ movement for young people. It started in Samoa in 1973 through the establishment of so-called cell groups in Upolu and Savai'i. These small study groups gave introductory training to young people about the Bible's message for young people today. Many YFC members took the view that Samoa maybe a religious country, but it was not a Christian country.²¹ The YFC was the only para-church organization established and active in Samoa. Pentecostal beliefs flourished in the teachings of the YFC. Youth were attracted to it and many congregate for Bible classes at Apia every Friday night. As numbers increased, YFC moved outdoors to the government complex in Apia and began open-air rallies. From small indoor Bible study groups to crowded outdoor rallies, people took notice of a dramatic increase in YFC membership. Overseas evangelists, such as Bill Zabrisky, were invited by the YFC to further motivate youth participation. YFC emphasize the gifts of the Holy Spirit, especially healing and glossolalia. Many youths were attracted to the openness of the YFC rallies and the

¹⁹ Pastor Te'o Mafutaga, minister Faleatiu Assembly of God, personal interview, 7 July, 2001.

²⁰ A para-church functions very much like a church, but they declared themselves not a church but only work alongside or parallel to the mainline churches in carrying out activities to enhance the faith of those involved. Those in YFC are suppose to return to their own churches after YFC activities.

²¹ Ernst, 177.

chance to learn more about the Bible. Viliamu Mafoe,²² the director YFC in Samoa from 1990, began to teach and exploit the weaknesses of the mainline churches, especially their doctrines and worship practices. Within a few years, Mafoe commanded a large following of youths, and eventually he formed a new church called The Worship Centre. Mafoe resigned from the YFC to become a full-time pastor of another new addition to the Pentecostal family.

One of the newest additions to the Pentecostal family is the Peace Chapel fellowship in Vaimea. According to Pastor Samoa Unoi, Pentecostalism emphasizes the manifestation of the Holy Spirit through the various gifts of the Holy Spirit. The Peace Chapel members believe in fellowship, tithing, and baptism of the Holy Spirit with glossolalia as its outward expression. Another new addition, The New Wine Church, took the same line as The Worship Centre with regard to Pentecostalism. Pastor Don Kruse²³ and his parishioners are mainly non-Samoan speakers.

Pentecostalism is alive and developing rapidly in Samoa, and this has continued to raise concerns with the mainline churches and some of the non-Pentecostal churches. However, the opposition to Pentecostalism has not been harsh over the past few years as many people begin to take a more cautious, but open-minded, approach to Pentecostalism. However, the mainline Protestant churches continue to be Pentecostalism's ardent critics, especially the CCCS.²⁴

²² Viliamu Mafoe, ex Director of YFC, personal interview, 16 June, 2001.

²³ Pastor Don Kruse, minister of The New Wine Church, personal interview, 6 June, 2001.

²⁴ This is from my own personal experience. In recent CCCS services on television, and the attitudes and opinions expressed at the latest Pastor's Fellowship gathering at Malua Theological College reflect this point. It is an opinion shared by many colleagues privately.

CHAPTER THREE

PENTECOSTALISM AND THE CONGREGATIONAL CHRISTIAN CHURCH (CCCS)¹

The Congregational Christian Church in Samoa became an independent church in 1962 from the London Missionary Society (LMS). Christianity reached Samoa under the guidance of the Reverends John Williams and Charles Barff. With six Tahitians and two Aitutakian teachers on board the Messenger of Peace, Williams and Barff landed on the island of Savaii at the village of Sapapalii. Malietoa Vaiinupo greeted the new religion with open arms and after exchanging gifts, Malietoa accepted the LMS mission on behalf of the Samoan people. Malietoa later showed his willingness and commitment to accept Christianity by receiving baptism and taking the biblical name Tavita. It symbolized his putting aside of all pagan aspects of his life. Malietoa's conversion influenced many other people to accept Christianity. The Samoan (LMS) church became the most dominant and prestigious church in Samoa; a status the CCCS still holds today despite loosing many of its members to other Christian denominations.²

The ultimate decision-maker of the CCCS is the General Assembly. This Assembly meets once every year during the month of May. The General Assembly discuss and make decision on matters raised by member churches as well as the six committees of the church, which includes the Elders Committee (Komiti a le Au Toeaina), Missionary Committee (Komiti Faamisionare), General Purposes Committee (Komiti o Feau Eseese), Education Committee (Komiti o A'oga), Land Development Committee (Komiti o le Atina'e) and the Finance

¹ CCCS is also known as the Ekalesia Fa'apotopotoga Kerisiano i Samoa (EFKS).

² John Garrett, *Where the Nets Were Cast*, Suva/Geneva, University of the South Pacific/World Council of Churches, 1997, 406; Charles Forman, *The Island Churches of the South Pacific: Emergence in the Twentieth Century*, Maryknoll: Orbis Books, 127-131.

Committee (Komiti o Tupe).³ The Committee of Elders deal with the spiritual and worship life of CCCS members. All ministers (pastors) and their wives are under the scrutiny of this committee.

The various CCCS congregations elect their own ministers from the graduates of Malua Theological College.⁴ The relationship between the minister and the congregation is a very special one because it is a life long relationship. The minister becomes a member of the parish and the village until retirement or when he passes away.

The worship of the CCCS follows very much the tradition of the old Samoan (LMS) church. There is a well prepared choir to sing hymns in four parts and led by an organ or a piano. The minister leads the service with scripture readings, followed by prayers, and the preaching of a sermon. Everyone needs to be silent and show awe as soon as they enter the church. This silence is a sign of respect and reverence to the Almighty God and Creator.⁵ Many members of the CCCS learn to read the bible at an early age with the help of parents and the parish ministers. There is also a pastor's school where the children learn early about bible stories and the Samoan alphabet. Many learn to sing hymns by listening to church choirs or by participating in evening prayers. During prayers, everyone close their eyes, be quiet, and listen silently to the person leading the prayers. The expected attire for Sunday services are white clothes, although there is freedom to wear any colored clothes especially for the afternoon service.

³ See *Constitution of the Congregational Christian Church in Samoa*, 10th revision, Apia: Malua Press, 1995.

⁴ Once appointed, the minister would start working for a period of six years, before they are entitled to three months leave. During the six years while serving a parish, the minister is entitled to two weeks leave but only one Sunday away from his parish.

⁵ For a study on silence and worship see Peletisara Lima, "Silent Worship," B.D. Thesis, Malua Theological College, Malua, 1999.

While the CCCS, the Roman Catholic Church and the Methodist church, remain dominant in Samoa, the Assembly of God, and other Pentecostal churches and organizations, are growing more quickly in numbers. For instance, the Youth For Christ (YFC) started slowly using tents at Vaimea, Apia, but by 1998, they were conducting open-air rallies in front of the Government Complex in Apia. When Benny Hinn was in Samoa in May 2001, the YFC and other Pentecostal groups were part of a rally at Apia Park Stadium, which attracted thousands of people. The rally indicated that such crusades were popular and Samoans were influenced by it. The youth were more susceptible although people of all ages have moved away from the mainline churches to these more attractive new religious groups. The CCCS at first treated this drift lightly as a spur of the moment. However, over the last four or five years, the Annual General Meeting has highlighted this issue as a concern for the church.⁶

In a survey of the churches in Samoa between 1961 and 1991, Manfred Ernst found several flaws, which were catalysts for loosing members to new religious groups. Firstly, the excessive income and life-style of ministers. Secondly, the contributions, and other activities of the church, were considered a growing burden on the people, and thirdly, the decision-making seems to be a prerogative of the Elders Committee and not the General Assembly.⁷ These were matters that prompted some concern on my part, especially as I did not share Ernst's views. At the same time, they were claims not to be dismissed lightly.

In a survey and interviews conducted among CCCS members for this paper, a wide range of views about Pentecostalism was expressed. In the survey

⁶ During the 2001 General Assembly, there were questions raised regarding the influence of the Benny Hinn Crusade in Samoa. In general there was shared concern with the rapid growth of Pentecostalism in Samoa and its affect on CCCS membership. The CCCS pastors' viewed this issue as a primary concern.

⁷ Ernst, 160-178.

and interviews, three questions were put forth to gauge the views of many CCCS members. The following accounts highlight some of the responses to the questions.⁸

1. What is Pentecostalism? What is the attraction of Pentecostalism?

One of the most profound responses was that Pentecostalism is all about showing off. It is about Pentecostals trying to show-off to the world that they know and understand the Bible and scriptures far better than anyone else, including members of the CCCS.⁹ According to the Reverend Taise Ioapo, Pentecostalism was always against CCCS. He spoke fervently in condemning the YFC movement for misleading the youth of Samoa. He believes teenage pregnancy was one outcome of the many rallies and fellowships conducted by the said group every Friday night. He also believes Pentecostalism was responsible for all the misinterpretations of the bible and wrong theological teachings regarding the 'end of the world' prophecies during the year 2000. He pointed to Mark 13:32, as clearly showing that no one knows the exact time of Jesus return. "No one knows about that day or hour; not even the angels in heaven, nor the Son, but only the Father" (Mark 13:32).

⁸ The differences in opinion reflected the difference in age, and the differences in academic standards could easily be distinguished by the manner in expression of different view points. Standards and positions in the church also contributed to this wide range of views. Some of the well-known ministers of the CCCS contributed their views freely to this paper. Of the views expressed, many wanted to see Pentecostalism eradicated from Samoa altogether. For example, Piliua Siala, church member Vailuutai and Faleatiu CCCS, personal interview, 25 July, 2001; Vaimoa Aliia'ana, church member Leulumoeaga CCCS, personal interview, 15 August, 2001; Fa'avevela Aiono, church member Nofoalii CCCS, personal interview, 18 August, 2001; Tu'ulafoa'i Siala, deacon Vailuutai and Faleatiu CCCS, personal interview, 25 July, 2001.

⁹ Reverend Taise Ioapo, minister Vaialele CCCS, personal interview, 4 August, 2001; Reverend Simona Avaio'a, minister Etena Fou CCCS, personal interview, 1 September, 2001; Litara So'ona'ai, church member Fasitootai CCCS, personal interview, 15 August, 2001; Moamaga Apolo, Deacon Vailuutai and Faleatiu CCCS, personal interview, 15 August, 2001. **Note:** Taise Ioapo claims that not only the YFC executed these teachings, but also the Assembly of God church in Vaialele.

According to the Reverend Niusila Livigisitone,¹⁰ Pentecostalism is a parasitic movement. It feeds off the groundwork already laid down by the CCCS. Pentecostals fish for converts within the CCCS by misleading people with false promises and misquoting biblical phrases to support their arguments. Pentecostalism feed upon disadvantaged and disillusioned members of the CCCS. For example, when CCCS encourages the people to give donations for the running of the church in Samoa and abroad, the Pentecostals advertise freedom from such financial burdens. Many Pentecostal groups can boast of such freedom as many receive financial support from sister organizations abroad. Thus, many CCCS members have the impression that donating to the CCCS was inappropriate and should not be a burden on members. The CCCS management and leaders receive criticism and lose members as a result. The Pentecostal's style of worship is also an attraction to the ordinary person. The powerful singing and testimonies can grab an unsuspected CCCS member who ends up becoming a Pentecostal without thinking about the consequences.

But despite these criticisms, Livigisitone believes the CCCS has ignored one of its main functions – its missionary work.¹¹ The Pentecostals and other churches like the LDS, SDA, and the Bahai Faith, are using this strategy to gain members. Unfortunately, they are doing it at the expense of the CCCS. According to Livigisitone, there are many people in the world in places like China, India, and Africa, who have never heard of the Gospel. He suggests that the Pentecostals should move to these places and look there for new converts in the name of Christ. They should not spend their time trying to convert people to

¹⁰ Reverend Niusila Livigisitone, Director CCCS Schools, personal interview, 2 July, 2001.

¹¹ The missionary work here refers to activities and functions of the church like Bible classes, Prayer Meetings, and Youth programs (both spiritual and physical).

Christianity in Samoa when they were already members of the CCCS or other Christian churches.

The Reverend Lauina Vui¹² believes that people who join Pentecostalism were selfish, lazy and ignorant of what God had done for them. He firmly believes that these people caused trouble and division among Christians. They mainly complain about the validity of contributions to the church. Despite this, he believes that the movement of people to Pentecostalism has not been a stumbling block to the smooth running of the CCCS.¹³

The theological responses to the questions posted, included suggestions that Pentecostalism was a vehicle for the manifestation of the Holy Spirit upon mankind, just as it was on the day of Pentecost.¹⁴ People on that day responded in an ecstatic manner, speaking in tongues and prophesying. The Pentecostal movement depends on the gifts of the Holy Spirit (I Cor. 12: 8-11), and its focus was, therefore, the Holy Spirit, with less emphasis on the bible and its teachings about Jesus. Pentecostals depend entirely upon the Holy Spirit, not faith, to give perfection and knowledge to mankind. Such emphasis encourages many Pentecostal movements to find root.¹⁵ The Reverend Oka Fauolo¹⁶ rejected such teachings and stated that according to the Bible, the Spirit of God did not specifically rest on special persons but on all people. In the book of Joel, the prophecy was that: "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophecy, your old men will dream dreams, and your

¹² Reverend Elder Lauina Vui, minister Leusoali'i CCCS, personal interview, 18 August, 2001; Reverend Eteuati Reupena, Assistant Secretary CCCS, personal interview, 2 July, 2001.

¹³ Another minister of the CCCS, who had asked to remain anonymous, was worried about members of his church moving to Pentecostalism in 1997. He put the issue before the CCCS Aana District meeting to seek advice on ways to deal with this problem. He was told by the residing Chairman not to worry, because CCCS was blessed with new born babies everyday. When the babies grow up, they will replace the ones who have moved away from the church.

¹⁴ Pastor Peni Fakaua, Principal Nazarene Theological College, Ululoloa, personal interview, 17 July, 2001.

¹⁵ Pastor Peni Fakaua, Principal Nazarene Theological College, Ululoloa, personal interview, 17 July, 2001.

¹⁶ Reverend Oka Fauolo, ex Chairman CCCS, personal interview, 14 August, 2001.

young men will see visions. Even my servants, both men and women, I will pour out my Spirit in those days" (Joel 3:28-29). According to Fauolo, the prophecy clearly state that the Spirit of God was poured out upon all people, not just a group of special people like pastors, elders and Pentecostals. In relation to glossolalia, Fauolo believe most CCCS members do not understand such teachings because it was not properly explained, and it was not encouraged within the practices of the CCCS.

Fauolo pointed out that a 1975 World Council of Churches (WCC) resolution challenged its member churches to look closely at the Pentecostals movements – their work and their achievements. This initiative by the WCC should be making tremendous impact on the churches in Samoa, but it has not made much progress. The WCC has asked its member churches to consider seriously Pentecostalism and to accommodate some of their spiritual contributions into WCC churches. Since that time many CCCS members, including ministers, have experienced the gifts of the Holy Spirit, especially glossolalia.¹⁷

During the survey and interviews, many CCCS members believe glossolalia was a demonic practice, while others took the phenomenon as a particular doctrine found only in Pentecostalism. However, not all members of the CCCS champion this view. The Reverend Kenape Faletese¹⁸ was disappointed with such a view from fellow ministers and church members. He believes that glossolalia was one of the nine special gifts from the Holy Spirit. The gift of healing and prophesying were on the same level as glossolalia. He

¹⁷ Reverend Oka Fauolo, ex Chairman CCCS, personal interview, 14 August, 2001.

¹⁸ Reverend Kenape Faletese, ex-minister CCCS and Presbyterian Church (NZ), personal interview, 15 August, 2001.

strongly believes that glossolalia should be taught and practiced within the CCCS.

Faletoese also related his experience of glossolalia. In 1990, Faletoese visited his family in San Francisco who were members of an Assembly of God church. During worship, the minister called on everyone to praise God. Faletoese put his mind and soul, and everything he could possibly muster, to praise God. Soon afterwards, Faletoese experienced glossolalia. He began to sing beautiful songs in words he could never comprehend. The ecstatic utterance, in his opinion, was only understood by God. Faletoese believes that many members of the CCCS have experienced similar phenomenon, but through fear of their leaders, and fear of 'rocking the *status quo*,' such experiences remain hidden and has not only failed to edify the CCCS church, but has widened the gap of distrust between Pentecostalism and the CCCS.

2. What do you think about tithing?

This is one of the emphases in Pentecostalism, and in many other non-Pentecostal churches. 'Tithe' means a tenth part or simply ten percent. In Genesis 14:20, Abraham offered God the first tithe from everything he had for the deliverance of Lot and his family from Kedorlaomar. In Leviticus 20:30, God commanded Moses that a tithe or ten percent of everything from the land, whether grain from the soil or fruits, belonged to the Lord; it was holy to the Lord. Other references from the book of Numbers 18:26-32, and the prophet Malachi 3:8, also highlight the meaning of tithing, which is, ten percent of everything belongs to God. Pentecostals believe that tithing is the door to the blessings of heaven.

The other churches like the SDA and the LDS practice tithing. The CCCS, however, do not practice tithing, but practice free-will offering. This has always been the norm in CCCS churches. Without this contribution, the church offices and workers cannot perform the tasks and functions allocated to them. It also keeps educational institutions such as Malua Theological College and various high schools functioning, as well as other essential services. The CCCS depends on its member's contributions to meet all expenses.¹⁹ Pentecostals, through tithing, do the same thing. The issue of offering and contribution, however, continues to be one of the reasons CCCS members leave the church for Pentecostal groups.

Ten years ago, donations to Pentecostal churches were unheard of as overseas donors provided funding.²⁰ However, Pentecostals today are asked to contribute to ensure the survival of their churches. New Pentecostal churches are going up all over Samoa with the same initial financial support from overseas donors, but eventually these churches look inward financially to remain open. Pentecostal members now look upon tithing and gifts from members as the only way to build churches and to keep them going. They have become more like the CCCS in their efforts to remain financially viable.

3. What Solution Can You Offer to Stem the Drift of People from CCCS to Pentecostal Churches?

According to Fauolo, many people were hungry spiritually, and to fill and satisfy this need, they move to these newly established religious groups where they believe their needs are addressed. Fauolo confirmed that he has never

¹⁹ See Financial Statement for contribution to the CCCS for the year 2001. Refer to *Tusi Iugafono Fonotele Ekalesia Fa'apotopotoga Kerisiano i Samoa, Malua 14 – 25 May, 2001*, Apia: Malua Press, 2001.

²⁰ Reverend Tautiaga Senara, minister Matautu, Falelatai CCCS, personal interview, 17 August, 2001.

known anyone who had defected to Pentecostalism and has return back to the mainline churches. Members of his family who have joined Pentecostal churches are quite comfortable within their new churches and enjoy serving their churches. To ask them to come back to their former church would be easy, but to carry it out would be quite a difficult decision on their part.

According to the Reverend Kenape Faletoese, CCCS must survey the usefulness of its activities and programs for its members. Pentecostals are promoting and serving the needs of their people with various programs and activities, and have cemented people's faith in their new churches. The CCCS should also do likewise or watch helplessly while its members keep on drifting away from the church. Henry Meredith,²¹ suggested that there was a need to promote and encourage evangelism. He believes that evangelism not only attract youth and children, but also attracts adolescents and young adults. The Reverend Lale Peteru²² also supports evangelism. He suggests that ministers should create different programs to educate and explain the Bible to people. The CCCS should also consider that different age groups have different views regarding many issues, and all such views must be addressed. Group competitions on Bible knowledge, general knowledge, culture, evangelism and sports, would not only motivate members to learn more about the Bible, but help to apply the Bible to people's everyday lives as part of their theological reflections on God's loving acts. Peteru's vision is for the CCCS Elder's Committee to review existing CCCS worship liturgies²³ to coincide with the many changes in

²¹ Henry Meredith, lay-preacher Vailuutai and Faleatiu CCCS, personal interview, 28 July, 2001; Lealofi Meredith, church member Vailuutai and Faleatiu CCCS, personal interview, 28 July, 2001.

²² Reverend Lale Peteru, minister Tanugamanono CCCS, personal interview, 8 June, 2001.

²³ The CCCS is currently having a five year review of the church. Part of that review is the worship and liturgies of the CCCS. A special committee is currently researching and interviewing various members of the CCCS to ascertain their views. Hopefully some of the issues and concerns raised in this paper would be looked at and, hopefully addressed to benefit its members.

spirituality today. This is a wish shared by many lay people, who are also hoping CCCS make relevant changes to its style of worship.

CONCLUSION

The beginning of the twentieth century saw the birth of Pentecostalism in its modern form. As we begin a new century, Pentecostalism has encircled the globe and has touched people's lives in a way that traditional Christianity had found hard to conceive and accept. The mainline churches and other non-Pentecostal churches are feeling the effect of the growth of Pentecostalism around the world, including the Pacific. The Pacific churches, through the Pacific Conferences of Churches (PCC), have already taken steps to understand Pentecostalism and its impact on the Pacific churches through Dr. Manfred Ernst's thorough and eye-opening research entitled *Winds of Change*.²⁴ Since then, many Pacific churches, including Samoa, are still trying to come to terms with Pentecostalism. It is not that Ernst's study was irrelevant but that many refused (sometimes deliberately) to believe the results in the study, while others failed to act upon Ernst's findings thinking the threat of New Religious Groups, including Pentecostalism, would soon disappear.

There is no doubt that since *Winds of Change*, the Pentecostal churches have not only deepened its roots in Samoa, but have also developed and grown beyond the expectations of the mainline churches and other non-Pentecostal churches. Despite many criticisms still being directed at Pentecostalism and its members, it has not stemmed the enthusiasm of its members, nor has it made much difference to the continuous flow of people from traditional denominations to Pentecostalism.

²⁴ See Manfred Ernst, *Winds of Change*, Suva: Pacific Conference of Churches, 1994.

The survey and interviews carried out for this paper has indicated that in some quarters of the mainline churches, especially the Roman Catholic Church, some efforts have been made to understand and dialogue with members of Pentecostal churches. This is a big step forward in trying to understand Pentecostalism and its contribution to the spiritual life of God's people. It has also been revealed that many people are willing to participate and take on board Pentecostal ideas, but have been restrained from practicing such ideas publicly. Many are aware of peer pressures to remain within the teachings of their traditional churches, while others fear excommunication and possible ejection from their churches and villages.²⁵ Many people who have experienced Pentecostalism would love to be able to do it within their own churches without joining a Pentecostal group.

The CCCS is now at a crossroad. As it tries to keep to its conservative ideas and spiritual dimensions, it had to deal with an increasing number of members, especially young people, leaving its fold. Today, the call seems to be getting louder and stronger for the CCCS leaders to change its way and address its worship life according to modern trends. Many CCCS members believe their church can still keep its foundation and structure while taking on board the latest methodologies in worship.

Many members are aware of the great advantages that can be learnt from Pentecostalism, but leaders responsible for the spiritual life of the church have not responded to the call of its members more quickly than the members would

²⁵ In 2000, a YFC Bible study group in Falealupo declared their intention to become a church. The village council took the group to court citing an earlier ruling by the court that the village's decision not to have any more new denominations or new religion in the village had been violated. The members of the group were jailed for contempt of court and were released after serving a week in prison. The matter has never resolved itself and it has split the Falealupo village ever since. See "60 Bible Study Followers Jailed," *Sunday Observer*, 28 May, 2000; "3 Babies, 54 Bible Study Prisoners back in Jail," *Samoan Observer*, 30 May, 2000.

have wanted. This has caused much friction between members, pastors, and those in authority on the highest echelon of the church – the Elders. But to be fair to the CCCS, many pastors have implemented various Pentecostal ideas (band accompaniment, evangelical action dance and music, etc...) within the programs of their youth groups, Sunday Schools, and other activities outside the main worship services of the church. However, the line has been drawn to exclude traditional Sunday worship. The Elders have kept traditions to edify the spiritual needs of the older generation to the detrimental (to some its beneficial) of the younger generation. Many leaders of CCCS believe the church is accepting the changes, especially in relation to Pentecostalism, but were introducing the changes at a pace conducive to the spiritual life of its members. Many CCCS members believe the arguments and the conflicts between the two sides would continue for a long time. But it is an argument that continues to be fueled by young people's desire for a more free-up-beat worship, as against a more conservative-determinist type of worship upheld by the mainline churches and other non-Pentecostal churches. To allow the conflict to continue for a longer period of time, would be detrimental to both denominations; more so for the CCCS than Pentecostalism. The question is – what can both sides do to stop the rot and provide some common ground for dialogue and eventually find some common ground for unity in Christ?

I belong to the CCCS and I can only, therefore, speak from the perspective of the CCCS. There is no doubt that the CCCS need some of the spiritual inspiration of Pentecostalism. Many people, like myself, are well aware of this. The CCCS needs to establish close fellowship with Pentecostal churches, and to find ways to edify their respective members. But, such fellowship can only be

achieved through dialogue, and only after both sides accept what each other values in their spirituality. For me, the CCCS needs to look seriously at the impact that Pentecostalism is having on its members. The CCCS, for years, have laid the blame on the weakness and lack of loyalty of members who have left the church. The CCCS itself was always exonerated of any blame for the exodus of its members. However, the CCCS can no longer keep up this charade. It needs to look inward, as well as outward, and self-examine itself, before it can find solutions to its dilemma.

The best way out of this dilemma is to allow God's spirit to touch the CCCS members in the same way the Holy Spirit touched those who were confused, undecided, afraid, and lacked vision, on the day of Pentecost. This was the day the church was born, and for almost 2000 years, we have been celebrating the anniversaries of that birth. We need to re-explore and encounter again the experiences of Pentecost, through prayer meetings, meditation, and awaiting with open hearts the anointment of the spirit. But, sadly, as many people lose the ability to be in touch with God through the working of the Holy Spirit, the CCCS and other churches have been contributing to their own slow death as a church. Without the Holy Spirit to up-lift the Church and to remind the Church of its birth experience, many CCCS members would never experience Pentecost.

The CCCS is not doing anything different from what the Pentecostals are doing. The CCCS is carrying out Bible classes, it continues to sing hymns, it is passionately carrying out prayer meetings, its pastors fervently preach the word of God, its youth and Sunday School programs continue to function, and it is forever finding ways to renew fellowship within their members. Unfortunately, it is not what the CCCS is doing that is drawing criticism from its own members, but

how it is doing it. This is where members point to Pentecostal churches and say 'that's the way it should be done.'

In my opinion, Pentecostalism has so much to offer to the members of CCCS. The members of CCCS should realize that what the Pentecostals are doing and practicing is nothing new. The way the Pentecostals conduct their worship and fellowship in Bible study groups, were once part (and it should still be) of the Congregational tradition. Congregationalism stands for the freedom to worship, the freedom to determine liturgies for worship, and the freedom to express worship in any form and in accordance to the members' agreement. Samoan Congregationalists have forgotten the trademarks of Congregationalism. It is the Pentecostal churches, such as the AOG, who now display the marks of Congregationalism in their worship (such as responsive worship, freedom of worship), while the CCCS reject such acts as being foreign.

In the CCCS guidelines for worship services and other special services found in their service book called *Viia Lou Suafa*,²⁶ the liturgies that have been designed for CCCS worship, and it express within it Pentecostal ideas. There are also other guidelines for worship in the CCCS Samoan Hymn book, namely *Pese ma Viiga*.²⁷ But despite the quantity and richness of these liturgies available to the church, the CCCS has fallen into a trance and have tried to 'railroad' CCCS worship to a single liturgy, which has outlived its usefulness.

The unavailability of worship liturgies with the freedom to improvise is, therefore, not the real problem with CCCS worship services. It seems many congregations have fallen victim to laziness and an unwillingness to implement other worthwhile substitutes for a more revitalized worship service. The liturgies

²⁶ *Ia Viia Lou Suafa*, 3rd edition, Apia: Malua Press, 1986.

²⁷ *Pese ma Viiga*, Apia: Malua Press, 1909, 441-471.

that have been ignored have the capacity to empowered worshipers to experience a more real connection with the Holy Spirit. In doing so, CCCS members will experience what Pentecostals have experienced, without being labeled as Pentecostals. To experience the power of the Holy Spirit without leaving the fold of CCCS is an experience that has been dubbed as 'charismatic.' This is to experience what the Pentecostals experience within the boundaries of ones own denomination. The CCCS no longer has to fear loosing members to Pentecostalism, and it no longer has to fear Pentecostalism infiltrating its ranks and its traditions.

Many people are hungry spiritually and are turning to Pentecostalism. Thus, there is a need to accommodate and acknowledge the contributions of the Pentecostal movement. Pentecostalism points the way to new methods of spirituality that the CCCS and other churches can utilize. What the Pentecostals are preaching is not some new theology or some new doctrine on a theological issue that is foreign to CCCS, but beliefs that the CCCS have allowed to gather dust and has in recent years become skeletons in its cupboard.

In the CCCS, the Elders Committee is responsible for the spiritual edification of its members, and for the worship life of the church. The Elders have the power to revise and modify current worship ideologies in-line with the dynamic spiritual renewals currently challenging CCCS today. Many Elders have had Pentecostal experiences and many are open-minded about it. They just need to take that extra step to make it possible for everyone else to share the same experience.

Many views have been expressed about tithing, because many people in the CCCS regard giving as a major reason for its members drifting across to

Pentecostalism. To keep on emphasizing the importance of tithing in comparison to free-will offering would not benefit either group. Personally, whether it is tithing or free-will offering, the most important thing is giving with all our hearts to God. It is an act of praise not an act to be praised.

Finally the unity of Christ's church on earth is an important matter for the CCCS and Pentecostal churches to consider. The Holy Spirit does not favor one person or one group over the others. This point was very clear in Simon Peter's Sermon on the day of Pentecost when he reiterated the prophet Joel's prophecy: "Even my servants, both men and women, I will pour out my spirit" (Acts 2: 29). God not distinguishing people, nations, and groups, was probably the reason why Jonah was sent to Nineveh (Jonah 1: 1-2), why Ruth was chosen as part of David and the Messiah's genealogy (Ruth 4: 18-22), and why Peter was sent to baptize Cornelius (Acts 10: 1-33). God does not discriminate, even between Pentecostals and CCCS members. Perhaps the prayer of Jesus Christ will one day find meaning in the relationship between the CCCS and the Pentecostal churches.

My prayer is not for them [disciples] alone. I pray also for those who will believe in me through their [disciples] message, that all of them maybe one, Father, just as you are in me, and I am in you (John 17: 20-21).

APPENDIX A

QUESTIONARE

The interviews conducted for this paper were done in a very informal way. While many facets of Pentecostalism were discussed with those interviewed, there were three main areas, which I pursued with some passion, as I believed they were very relevant to my study.

There were 40 interviewees. The majority of the responses from those interviewed were taken down in note form in a notebook. The rest of the interviews (about 19) were taped, and these responses are not included in this appendix, as the author has not transcribed them yet. However, the tape interviews are in the author's possession and are available for research upon request.

All interviews were founded on three basic questions.

- i) What do you think about Pentecostalism?
- ii) Should Pentecostalism be encouraged in Samoa?
- iii) According Pentecostalism, Tithing should be encouraged and exercised in the church. Do you agree?

APPENDIX B. RESPONSES

A. Rev. Sione Pula.

Methodist

1. "We do understand the word Pentecost is related to the Holy Spirit. That is the teachings of these small churches. To me, this is their teachings. They base everything to what happened on Pentecost day."
2. "The knowledge of the Holy Spirit is already with us. That's why I don't accept Pentecostalism as a new teaching. Besides, their methods of fellowship has led into sexual emotions that resulted in eloping; and husbands and wives relationship shattered; Teenage pregnancie, also caused by these fellowships."
3. "They should teach the first fruits of the crops to be offered, like Pentecost in the Old Testament. I don't agree with their knowledge in Tithing. Offering of the Free Will like Cornelius in Acts 10 must be taught."

B. Rev. Dr. Ioane Afoa

Methodist

1. "Pentecostalism is understandable with the events of Acts 2. The way I see it, this new movement is individually affecting the people. As a Movement, people are misguided by Pentecostalism. The Movement is targeting the emotions of the people. I think this method has attracted a lot to Pentecostalism."
2. "I cannot understand why it should be encouraged in Samoa when we already have it. When the gospel reached Samoa, it brought Pentecostalism with it, that is the Holy Spirit of God. What the church should do is to explain it to its members. Also, issues like

Bible Studies, Prayer Meetings and similar events should be taught and encouraged in the church."

3. "Can we say that 10% is enough for God? The answer is a definite NO. I encourage offering of Good-will and pure heart.

C. **Rev. Ioane Saoaiga**

Roman Catholic

1. "Pentecostalism teaches about the Holy Spirit. Pentecostalism and its teachings originates from Pentecost day in Acts 2, despite the meaning of the word Pentecost from the Old Testament."
2. "In my opinion Pentecostalism should be encouraged in the church. The Main Line Churches should accommodate Pentecostalism, and their principles."
3. "Faith produces offering from the heart. I stand by that. Offering from the heart."

D. **Father Alapati Mataeliga**

Roman Catholic

1. "Pentecostalism is the knowledge of the Holy Spirit. This knowledge have just been realized in the Roman Catholic Church in the Vatican II 1960. Pentecostalism teaches us that the Holy Spirit of God is rich with every kind of manifestation. Pentecostalism have different kinds of manifestations. One is clapping and singing Another is saying of the liturgies. Another is silent prayers. All these different manifestations are part of Pentecostalism."
2. "Pentecostalism should be encouraged. Praise and Worship should be exercised in every Christian church. Teachings of the Holy Spirit must be very strong. We must try and learn what the Holy Sprit is trying to tell us. Also, we should help the Pentecostals to understand the theology about the Holy Spirit of God. The

Pentecostals are facing the danger of monopolizing the Holy Spirit of God to them alone that is where we come in, to help them to understand."

3. "A person should and must understand that God own is everything. Does he limit his God offerings to 10%? No Offer from the good heart that Loves and give."

E. Pastor Moleni Moleni

Seventh Days Adventist

1. "Pentecostalism identifies the Work of the Holy Spirit. Its charismatic context has a major role for the unity of the church. It also plays a major role in the advent of our Lord Jesus Christ."
2. "Pentecostalism should be encouraged in the church because of its major role in the parousia or the Second Coming of Christ."
3. Tithing should be encouraged and exercised in the church because the Bible said so. Malachi 3.

F. Pastor Peni Mauga

Full Gospel

- 1.. "Pentecostalism is the power and the mannah for the church. It was shown on Pentecost day. The power and the mannah was shown with the baptism of the Holy Spirit. As a result, speaking in tongues explained the meaning of Salvation through Christ to the different races who were present on Pentecost day. Pentecostalism is leading a holy life. That is a new life baptised by the Holy Spirit."
2. "Pentecostalism is now spreading like fire in the whole world. It is also spreading in Samoa. I wish the main line churches could accommodate it. The answer to this question is a big hope to the main line churches. Pentecostalism must be encouraged."

3. "We believe in Tithing. Everybody contributes."

G. Pastor Eneliko Viliamu

Full Gospel

1. "Pentecostalism is to lead a Holy Life. This new life is guided by the Holy Spirit of God. A life that abstains the pleasures of this life. A life separated for God."
2. "Pentecostalism should be encouraged with prayer meetings, fast, and Bible studies."
3. "Tithing should be encouraged in the church" Abraham started it. The Bible teaches tithing.

H. Pastor To'a Tuga

Full Gospel

1. "Pentecostalism is the Holy Spirit and its principles. On the day of Pentecost in Acts 2, baptism of the Holy Spirit was witnessed by speaking in tongues. Pentecostalism or the presence of the Holy Spirit could be identified by the nine gifts of the Holy Spirit listed in the epistle of 1st Corinthians 12: 8-11." The events of Acts 2 and Acts 10 have identified the term Pentecostalism with the Holy Spirit."
2. "Pentecostalism should be taught and encouraged in every Christian church, especially the main line churches. Its true that every Christian speaks of the Holy Spirit. But speaking does not mean understanding and knowing. That's the main reason why I strongly support the idea of encouraging Pentecostalism.

3. "God can see through mans heart and soul. If by Faith and Love for the Grace of God is the reason why you give Tithe, I'm sure your offering is justified in the eyes of our Lord. I believe that in this manner, tithing is the key to the treasured in heaven."

I. Pastor Sale Uelese

Assembly of God

1. "Pentecostalism is Salvation through Faith in the cross and resurrection. Pentecostalism is the movement of the Holy Spirit to save man. Pentecostalism enables man to understand the gospel from the whole Bible, that is both the old and the New Testament. Faith can only be firm by the Movement of the Holy Spirit.
2. "Certainly; Pentecostalism should be encouraged and expanded in Samoa. Teachings of the Holy Spirit must be promoted and raised in the Christian churches in the country."
3. "Tithing must be practical in all and every Christian churches. It is a good revenue to maintain the churches and help out in other developments for the churches."

J. Pastor Mafutaga Te'o

Assembly of God

1. "Pentecostalism is the Movement of the Holy Spirit. It's a movement that goes with the anointing. The term originates from the events of Acts 2. It goes with the manna of God. Believers in Pentecostalism receives the Baptism of the Holy Spirit. Every Christian should believe in Pentecostalism. We should all be baptized by the Holy Spirit but we could not if we do not have faith and belief in Pentecostalism."

2. "I stand firmly for Pentecostalism. It must be encouraged in every Christian churches, especially the main line churches . Unity of the Christian churches would be a major result if Pentecostalism is practised in every Christian church. I hope this would happen soon."
3. "Tithing must be given with Thanks and praise. It is part of our Faith."

K. Pastor Viliamu Mafo'e

Y.F.C. & Worship Centre

1. "Pentecostalism is the church. The events in Acts 2 speaks of the formation of the church. The first able body of the church of Jesus Christ were the 3000 who were converted and baptized after Peters sermon. Pentecostalism therefore is the church because it was the movement of the Holy Spirit which formed the church. The church therefore I was manifested by the Holy Spirit. Up to now, the church must listen and obey the Holy Spirit. That is all what Pentecostalism is all about."
2. "Pentecostalism must be taught and encouraged in every Christian church. The main line churches do not understand that Pentecostalism stands for the Holy Spirit. The extended knowledge of Baptism of the Holy Spirit as well as the gifts of the Holy Spirit must also be explained and taught speaking in tongues is mocked by the non-Pentecostal churches because they do not know or understand it. Encouragement of Pentecostalism should come in the way of teaching and explaining its principles and doctrines."
3. "Tithing must be exercised in the church. Abraham started it as a token of thanksgiving to his God and Lord. Gen 14:20. When Saul was made the first king, of Israel, the people of Israel were asked to give $\frac{1}{10}$ or 10% of their flocks. We should follow suit Give it with praise and thanksgiving to the Lord."

L. Pastor Samoa UnoiPeace Chapel

1. "Pentecostalism is the manifestation of the Holy Spirit in its various forms. Whenever Pentecostalism is mentioned, the Holy Spirit is also present. That is the mutual understanding of Pentecostalism."
2. "Pentecostalism should be encouraged because it explains the meaning of the role of the Holy Spirit."
3. "Tithing must be encouraged. This provides revenues for the church. We can do Tithing and still make a free will offerings as well. Tithing to me is like a key to the blessings from heaven."

M. Rev. Oka FauoloRetired Chairman of CCCS

1. "Pentecostalism is the manifestation of the Holy Spirit to all mankind. In the prophecy of the prophet Joel 2:28-29 the Spirit of God was poured on all people, even the servants both men and women were included. This is Pentecostalism. It is all people. The Holy Spirit is not for a particular group of people like some of the Pentecostal churches. It is for everyone."
2. "I think Pentecostalism must be taught and explained to the people in the church. People especially of the main line churches should understand what Pentecostalism is all about. Speaking in tongues is rejected by many people because they do not understand what glossolalia is about. If glossolalia is taught and practised in the Congregational Christian Church of Samoa, sooner or later, this practise would be a popular phenomenon with in the C.C.C.S. The point I am trying to bring out is explaining not encouraging. The 1975 World Council of Church resolution was meant for Pentecostalism to be observed and studied by all the W.C.C. members."

3. "Tithing does not make any difference from the usual donations we offer for the church Offering of the free will is more important and better for me. That is offering from the heart."

N. Rev. Kenape Faletose

Retired Elder Minister

1. "Pentecostalism is a term which expresses the manifestation of the Holy Spirit. Manifestation of the Holy Spirit is shown in different ways. Some respond with the clapping of hands and singing in praises while others responded in awe and silent worship to meet the Lord. Pentecostalism always affiliates with the Holy Spirit."
2. "Definitely Pentecostal Movement must be taught and encouraged with every Christian church. Baptism of the Holy Spirit must be explained for the Christians and believers to understand. The knowledge and experience of speaking in tongues was just beyond words. I hope and pray that his understanding of Pentecostalism could be shared by the main line churches. The Main Line church should learn that the Pentecostal churches promote and serve the needs of their people."
3. "Tithing is no difference from the offerings the we give on different purposes. Taulaga of Samoa is the biggest donation which the C.C.C.S. do every year. The usual practise of allocations is carried out for this Taulaga or donation. Despite how high the allocations go, people always meets the challenge ending up in good endings. The best offering is of free will."

O. Rev. Lale Peteru

C.C.C.S Minister

1. "Pentecostalism is a term that explains the Holy Spirit. The term has its roots from Pentecost day as harroted in Acts 2. Manifestation of the Holy Spirit is explained by Pentecostalism. It

also speaks for the gifts of the Holy Spirit as explained by the apostle Paul in his Letter to the Corinthians. 1st Cor. 12:8-11."

2. "Pentecostalism should be taught and explained to the main line churches. At the moment the knowledge of the main line churches about Pentecostalism is very limited. Issues like speaking in tongues and healing should be taught. A wider knowledge of Pentecostalism is needed in the main line churches. This can never be achieved if Pentecostalism is not taught in the church."
3. "Tithing or Free Will Offering are the same. To me it is not that but the manner by which the offering is made. The manner in which the poor widow gave her offerings St. Mark 12:43 is the best way in which offerings are given to God."

P. Rev. Taise Ioapo

C.C.C.S. Minister

1. "Pentecostalism is a new phenomenon that is spreading like a disease amongst the mainline churches. They impress the people with their teachings from the Bible that their biblical knowledge is more superior than the other churches. Their methods especially their musical instruments for their singing is very attractive to the people. Praise and worship as well as Testimonies are all part of Pentecostalism. To me, Pentecostalism is a misleading movement that is misleading the worship life of many of the people in the church."
2. "I think Pentecostalism should be stopped, and terminated from the country. They mislead the teachings from the Bible because they have not been taught the theological knowledge of Bible. Not only that, they do make a lot of noise with their worship. Their fellowships is one main cause of the increasing number in teenage pregnancies. Issues like these should be considered by the

government as a motivation, to rid the country of Pentecostalism and its teachings."

3. "I don't see any reason why Tithing should be introduced Offering from the goodwill of the heart as the church are doing is fully supported by this C.C.C.S. in this parish."

Q. Rev. Niusila Livigisitone

Director C.C.C.S. Education

1. "Pentecostalism is the manifestation of the Holy Spirit. This is how we can explain the presence of the Holy Spirit in any event. The most popular manifestation of the Holy Spirit is Pentecost day as it is in Acts 2. Pentecostalism came to existence from that day."
2. "I do not agree with encouragement of Pentecostalism in Samoa. I use the term parasitic movement to define the present Pentecostals. This is because members of the Pentecostal Movement are fishing for members in the Main Line churches. In my opinion, they should fish in communist and non Christian countries. That is where they should exercise their Faith and Christian faith."
3. "I prefer the present status of offerings for the church. I don't support Tithing. I am sure offerings from good will gives Praises and true thanksgiving to our Lord and God."

R. Rev. Elder Lauina Vui

C.C.C.S. Minister

1. "We all understand what happened on Pentecost day. The Holy Spirit of God is now identified with Pentecostalism. I preach and explain that as the meaning of the word Pentecostalism. However, I am very much against this new Movement called Pentecostalism. Pentecostalism as I see it now is causing trouble and division among the main line churches. Pentecostals are targeting

emotions and feelings of the people to find the truth. This is very wrong. The Truth of Salvation is in the Bible, not in Emotions. This can be seen as a result of lack of theological training."

2. "I am completely against encouraging Pentecostalism. Their teachings misled the people from what we have already taught from the Bible. People turn to their teachings of no large donations for the church. We must stand firm and do Bible studies Prayer Meetings, and Community Fasting. Tell our people that we have Pentecostalism."

3. "Tithing limits our offerings. Offerings of the Good will can tell a persons gratitude to our Lord and God."

S. Henery Meredith

C.C.C.S. Lay-preacher.

1. "Pentecostalism is a new teaching that has attracted a lot of people. The Youth for Christ, the Assembly of God and the Full Gospel Church are all part of Pentecostalism. They put their main emphasis on the work of the Holy Spirit. Their methods of worship creates a lot of noise. Their feelings are always shown when they do their praises. They believed they are saved. One member of the Assembly of God told me that he has been saved. He is in the right church that has been saved. Pentecostalism seems to monopolize salvation to themselves only."
2. "In my point of view, Evangelism should be encouraged because a lot of people like it. Pentecostalism should be extended in the teachings of the church. What the Assembly of God are doing must also be taught in the main line. If the Main Line practise what the Assembly of God are doing. I'm sure the drift of the Main Line Church people to Pentecostalism would stop."

3. "I don't agree with Tithing because God's Love and Grace is not worth 10%. Goodwill offering is number one."

T. Litara Soonaai

C.C.C.S. Lay-person

1. "Pentecostalism is a headache. Their teachings have misled some of my children for quite some time. Their system of teachings and worship attracted the people because their feelings and emotions were touched. Yet, their methods were ridiculous. Their singing are so loud if even the deaf could hear. Even a preacher yells to the top of his voice. They make too much noise which makes the neighbours feel uncomfortable."
2. "I am totally against Pentecostalism. A lot of people are against it I'm glad my children are back to our church and our Youths programmes. As for Pentecostalism and the Y.F.C., I strongly deny their movements."
3. "I don't support Tithing. I don't want to limit offerings to God to a small percent."

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