

PMB 1395/5

**USE THEM OR LOOSE THEM:  
CCCS YOUTH EXODUS UNDER  
SCRUTINY**

Thesis submitted for the Degree of  
Bachelor of Divinity  
of the Malua Theological College

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October 2002



## ABSTRACT

This thesis looks at the dilemma of the CCCS regarding the exodus of its youths to other denominations. Based on research and field work the paper puts across some reasons that has contributed to the dilemma, and also some answers to deal with the dilemma. Many conflicts between youths and the well established institution of the church and fairly new religious groups to Samoa, makes this research intriguing as I consider the many facet of society that motivates, promotes, and enhance youth conception up against older generation conservatism.

## ACKNOWLEDGEMENT

I would like to acknowledge the following people that have made this paper possible. First of all, thanks and praise be to God for His love and ever lasting blessings while this paper was in motion.

I would like to acknowledge and give a big thank you to my supervisor, Rev. Dr. Featuna'i Liua'ana and his wife Perise for their time, wisdom, guidance and support throughout the course of this dissertation.

Thank you, also to Rev. Prof. Otele Perelini, Principal of Malua Theological College, for the opportunity in doing Gods ministry, by allowing me to take up further study. I would also like to thank the Malua Theological College staff and students for their prayers.

Thank you also to my Pastor Rev. Alosina Vavae and his wife Otaota, and the many Pastors from different denominations, New Religious Groups, and church members for their contributions during interviews and survey.

Finally, I would like to dedicate this dissertation to my wife, Maressa, for her words of encouragement and prayers throughout the course of this paper. Thank you for your support and dedication in making this possible.

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## INTRODUCTION

The Youths of Samoa are vulnerable to the many social, economic and political changes in society. With such changes in society many New Religious Groups (NRG) have influenced youths of the mainline Churches, Congregational Christian Church of Samoa (CCCS), Roman Catholic (RC), and Methodists. These NRG have adopted an approach, which suits the needs of the young people. They have injected into Youth new ways and beliefs, which are more interesting and exciting in every youths pilgrimage to become better Christians.

This thesis looks at the youth of the Congregational Christian Church of Samoa (CCCS) and their movement to other denominations. I am deeply concerned that many CCCS youths are moving to other denominations. In the past ten years the introduction of New Religious Groups (NRG) in Samoa has rocked the mainline churches, and they have been the impetus for some of the most significant and profound changes in CCCS church life.

People say that, 'at least they are moving to other denominations and still going to Church,' but there are still a lot of questions to be asked as to why youths are moving to NRG. There are deeper and genuine reasons why youths are moving and this thesis endeavors to at least pinpoint some of the problems which are motivating the movement of CCCS youths to NRG. This thesis will focus on youths between the ages of 15 to 24 years, within the context of Samoan society.

Field research was conducted among various CCCS <sup>congregations</sup> Parishes and other denominations in Samoa. Interviews were also conducted, with members of various mainline churches and NRG. Information on CCCS organization, operation, ministry and theological perspectives was gathered from literature and studies done at the Malua Theological College (MTC) and materials found in the MTC library. Information was also obtained from the National University of Samoa library (NUS), and Statistics were obtained from the Statistics Department of the Government of Samoa.

All personal interviews were conducted in the Samoan language and they were taken from forty four interviewees. Many of the interviews were informal, with only twenty one interviews taking on a formal format. The interviews were tape recorded and the



tapes and transcripts of the interviews are in the possession of the author. I asked the same questions, apart from informal personal interviews where questions varied. Parishioners of different ages and genders were interviewed. Five hundred questionnaires were also distributed amongst the various denominations and NRG. There were only two hundred and sixty three responses.

There were problems encountered during the research. There were interviewees who suspected that the research would reflect negatively on CCCS achievements in Samoa and responded with biases. I suspect some of the responses were not genuine. There were also cases of interviewees who did not want to be mention<sup>ed</sup> in this paper with respect to their responses. These interviewees were not comfortable because members of their denomination might take a negative view of their thoughts. There were also difficulties in trying to relate to interviewees. As Church members, many lack the basic understanding of CCCS as a church, while others gained knowledge from observing CCCS worship from an outsider's perspective.

This thesis contains three chapters and a conclusion. Chapter One will focus on an overview of the CCCS General Assembly and its relationship to the CCCS Christian Education Department. An interpretative overview of CCCS in terms of church operation, and types of ministries administered for youth, is also provided. Chapter Two deals with field research highlighting the problems as to why youth may be leaving the CCCS. Chapter Three endeavors to provide solutions and approaches, on improving CCCS operations for its youth, as determined by interviews and questionnaire responses.

The conclusion brings together in a nutshell the main points of the research. The conclusion will also reflect my own personal suggestions as to how the CCCS could best utilize the outcome of the research, and personal thoughts on ways and means to develop youth programs in CCCS.



## CHAPTER ONE

### STRUCTURE OF THE CONGREGATIONAL CHRISTIAN CHURCH <sup>in</sup> OF SAMOA AND YOUTH PROGRAMS

The Congregational Christian Church of Samoa (CCCS) is a prodigy of the former London Missionary Society (LMS) that arrived in Samoa in 1830. In 1961, the LMS Samoan Church became independent and in its General Assembly changed its name to The Congregational Christian of Samoa.<sup>1</sup> The CCCS is practically in every village in Samoa and has also firmly established itself overseas. The CCCS believes that Jesus Christ is the Lord who rules over his people, and the shepherd who cares for them.<sup>2</sup> The overseeing of the Church by its officers is an endeavor to manifest that rule and care.

The General Assembly is made up of committees, which involve CCCS members. [See Figure 1:1] Each committee has its own agenda for the organizing and developing of the CCCS. The implementation of ideas and ways of improving the working matters of the church are raised in the committee meetings, which are held at different times throughout the year. There are six main committees, and there are Emergency Committees for most <sup>Subs</sup> of these main committees. Each committee assigns its own Chairman, Secretary and Treasurer who conducts meetings. Committee meetings are attended by the CCCS Chairman, General Secretary, and the Treasurer if available. The General Assembly is held annually in May. This gathering is to dialogue over each district's ideas and ways in improving the development of the church.

The Christian Education Department, which is an important component of CCCS Youth welfare, comes under the umbrella of the Ministerial Sub-committee. The Christian Education Department is not in the constitution of the CCCS, but it has been instituted to organize and implement activities for CCCS youth. In order to appreciate the working of the Christian Education Department, it is important to understand how the various committees work. The overall structure of the CCCS can affect the thinking by which many CCCS programs are carried out, including youth programs.

(new version of constitution)

<sup>1</sup> John Garrett, To Live Among the Stars, Geneva/Suva: WCC/USP, 1982.

<sup>2</sup> The Constitution of the Congregational Christian Church of Samoa, Apia: Malua Press, 2001.

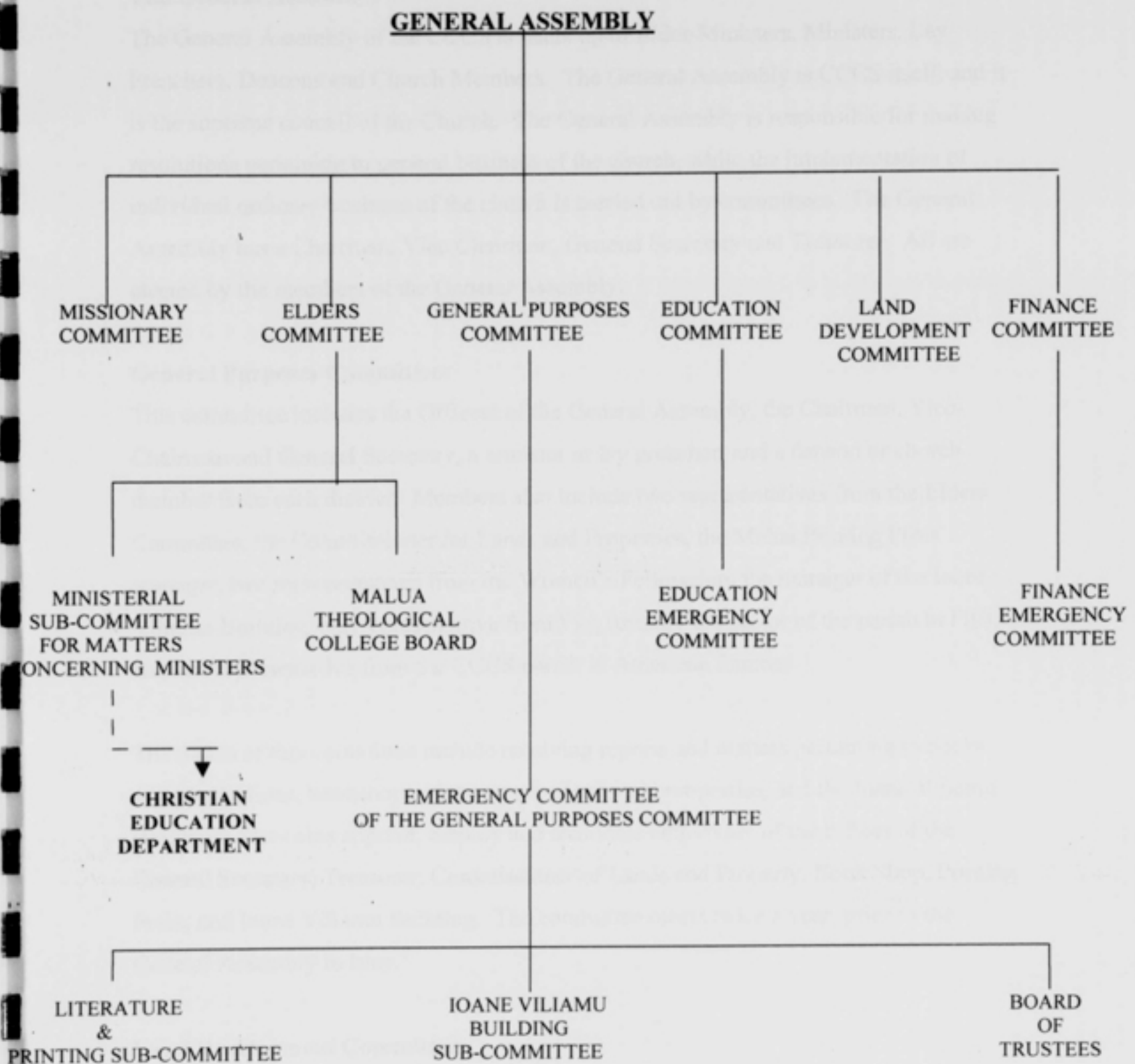


FIGURE 1:1

THE GENERAL ASSEMBLY AND IT'S COMMITTEES<sup>3</sup><sup>3</sup> CCCS Constitution, 2001.

### **The General Assembly:**

The General Assembly of the CCCS is made up of Elder-Ministers, Ministers, Lay Preachers, Deacons and Church Members. The General Assembly is CCCS itself, and it is the supreme council of the Church. The General Assembly is responsible for making resolutions pertaining to general business of the church, while the implementation of individual ordinary business of the church is carried out by committees. The General Assembly has a Chairman, Vice Chairman, General Secretary and Treasurer. All are elected by the members of the General Assembly.

### **General Purposes Committee:**

This committee includes the Officers of the General Assembly, the Chairman, Vice-Chairman and General Secretary, a minister or lay preacher, and a deacon or church member from each district. Members also include two representatives from the Elders Committee, the Commissioner for Lands and Properties, the Malua Printing Press manager, two representatives from the Women's Fellowship, the manager of the Ioane Viliamu Building, one representative from Fiji, (usually the pastor of the parish in Fiji), and one representative from the CCCS parish in American Samoa.

The duties of this committee include receiving reports and matters pertaining to books and publications, bookshop, printing press, lands and properties, and the Ioane Viliamu Building. They also appoint, employ and terminate employees of the offices of the General Secretary, Treasurer, Commissioner of Lands and Property, Book Shop, Printing Press, and Ioane Viliamu Building. The committee meets twice a year, prior to the General Assembly in May.<sup>4</sup>

### **Land Development Committee:**

The main objective of this committee is to develop the church lands to generate finances for the church. The committee also has the authority to control and manage the operation of land development in all aspects. A chairman and a secretary are appointed annually by the committee and approved by the General Assembly.<sup>5</sup>

<sup>4</sup> CCCS Constitution 2001, 24.

<sup>5</sup> CCCS Constitution 2001, 29

### **Finance Committee:**

The Finance Committee personnel include Officers of the General Assembly, two district representatives ( a minister or lay preacher, and a deacon or church member), assistant treasurers of overseas districts, representative of the Education Committee, and Fiji and American Samoa congregations' delegates. The Finance Committee appoints a chairman and secretary for one year, which is confirmed by the General Assembly.

The Finance Committee brings to the notice of the General Assembly all financial matters which affect the work of the church, present before the General Assembly each year the annual budget and estimates, and arrange for the auditing of the statements of accounts of the church, Schools, the Printing Press, Youth, Boys and Girls Brigades, Christian Endeavour, Watchers Prayer Union, Finances concerning Lands and Development, Bookshop, Women's Fellowship, Ioane Viliamu Building, and other CCCS agencies. It also deals with annual increase, reduction, or suspension of salaries for all church employees.

The Finance Committee meets annually during the month of February. There is also a Finance Emergency Committee, which deals with matters, which necessitate the granting of money in addition to that already recorded in the estimates. The monies of the church is administered by the Treasurer, and with the General Secretary or Chairman of the General Assembly, sign all the cheques. When either one is not available, the Chairman of the Finance Committee acts as a replacement signatory.<sup>6</sup>

### **Education Committee:**

The Education Committee consists of the officers of the General Assembly, two representatives from each district (a minister or lay preacher, and a deacon or church member), one representative from the office of the Finance Committee, the Director of Education, a representative from Fiji and American Samoa CCCS delegates. The committee appoints a chairman and secretary annually and are confirmed by the General Assembly. The Education Committee has control over the Church's schools and all related matters. It liase with the Government's Department of Education concerning

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<sup>6</sup> CCCS Constitution 2001, 31



various educational matters and issues. The committee meets twice annually in January and May.<sup>7</sup>

#### **Missionary Committee:**

The Missionary Committee deals with Missionary work overseas. The membership for this committee include the Officers of the General Assembly, Officers of the Elders Committee, the Principal of Malua Theological College, one Pastor representative from each districts, and one representative from Fiji and American Samoa CCCS members.

The committee's duties involve administering financial contributions towards Missionary work abroad, deals with CCCS scholarships, and disperse funds from overseas donors.<sup>8</sup> The Missionary Committee also deals with sending missionaries overseas. The CCCS in conjunction with the CWM prepare graduated theological students for missionary work overseas.<sup>9</sup>

#### **Elders Committee:**

The CCCS believes that it is the Will of God to give to the Apostles the oversight of the Churches and their congregations.<sup>10</sup> The CCCS also believes that they have used and are still using people who have succeeded the apostles in the oversight of Churches, and that God has blessed His whole church through them. Paul's letters to Timothy and Titus reflect the notion that those who oversee Churches must be exemplary in their conduct through watchfulness and prudence.<sup>11</sup> In the CCCS the *Toeaina* (Elder pastors) are seen as the successors to the apostles. They are called to be upright, have patience and love, and able to instruct others.

The CCCS is divided into districts and each district is further divided into sub-districts. The sub-districts are further divided into village parishes, under the care of a pastor or

<sup>7</sup> CCCS Constitution 2001, 37

<sup>8</sup> Donations from Council for World Mission (CWM) or Fono mo le Galuega Faamisionare i le lalolagi (FGFL) is distributed throughout CCCS parishes in Samoa and overseas (New Zealand, Australia, Hawaii, USA, American Samoa and Fiji) who had applied for financial assistance.

<sup>9</sup> CCCS presently has two missionary pastors in Zambia, and also a pastor and his wife will start missionary work in England in 2003. Many of these opportunities give theological students and Samoan youth opportunities for missionary work.

<sup>10</sup> CCCS Constitution 2001, 8

<sup>11</sup> CCCS Constitution 2001, 9

minister. Just as several village parishes make up a sub-district, likewise several sub-districts combine to make up a district. In a sub-district, one of the pastors from the village parishes is elected by his peers to be the *Toeaina* (Elder). So in a district with several sub-districts there would be several pastors with the designation of *Toeaina*.

From the *Toeaina* of a district, one would be elected as the *Toeaina Faatonu* (Elder Director). The *Toeaina* are balloted by ordained ministers, and Malua graduates who serve congregations within the sub-districts involved. When new *Toeaina* are elected, their new status is confirmed by the Elders Committee and the General Assembly. The *Toeaina* oversees his sub-district. He is the spiritual advisor to lay preachers and village parish pastors within his district. The *Toeaina* make up the Elders Committee.

Since 1991, the Elders Committee has been the overseer of the CCCS Christian Education Department. They supervise, receive and confirm reports of work of the Christian Education Department. It is understood that since Christian Education deals with the spiritual life of the Church, it should, therefore, be under the direction of the Church Elders. The Elders Committee appoints a Director for the Christian Education Department for a term of three years.<sup>12</sup>

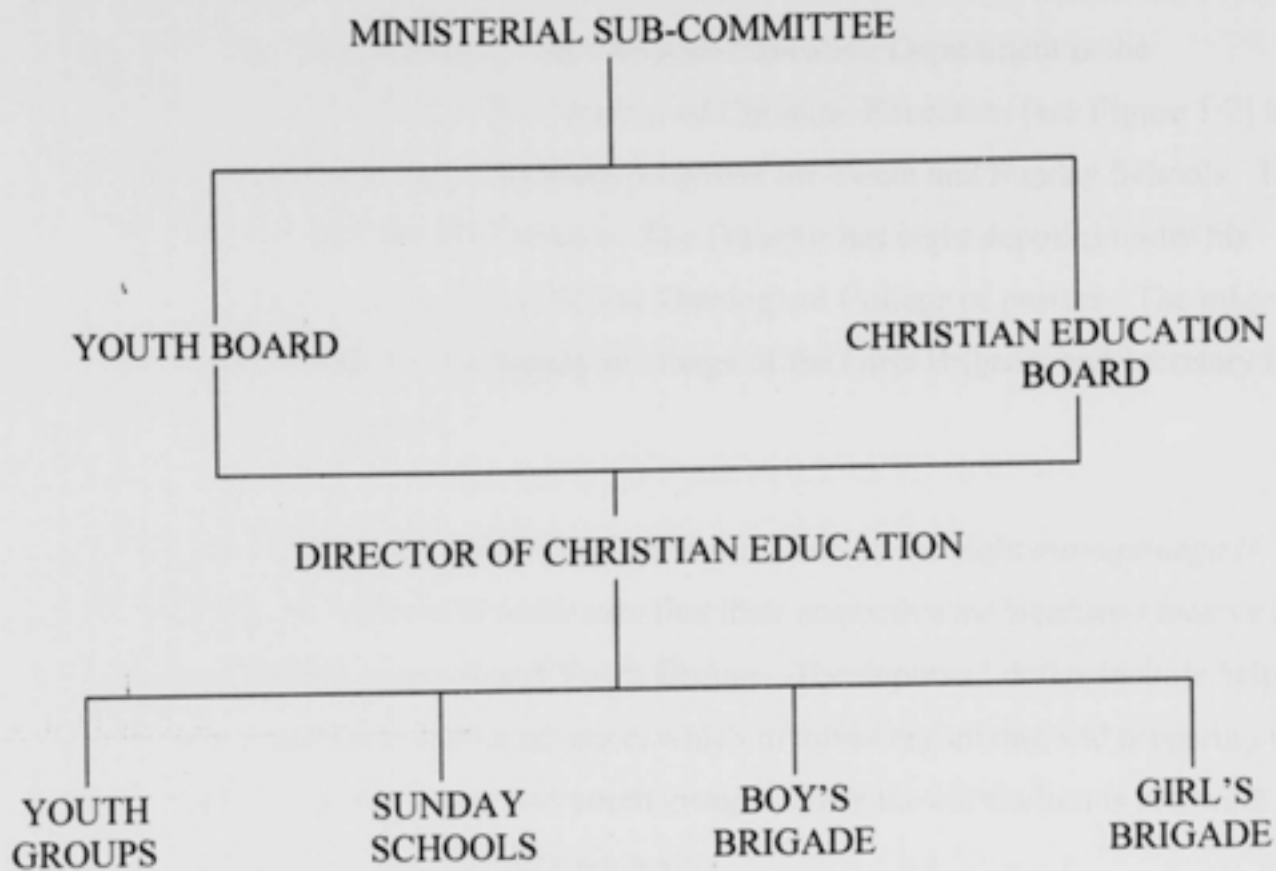
There is a Ministerial Sub-Committee or Ministry Committee made up of the Chairman and Secretary of the Elders Committee and *Toeaina Faatonu* from each district. The Ministry Committee has become an elite group, dealing with matters of conduct and discipline of ministers, and acting as the Board of Studies for the Malua Theological College. The Ministry Committee is not in the constitution but has been given special powers over the years, and seems to have become dominant over the Elders Committee and the General Assembly.<sup>13</sup>

<sup>12</sup> CCCS Constitution 2001, 39

<sup>13</sup> CCCS Constitution 2001, 42



**Youth Programs Within CCCS:**



**FIGURE 1:2**  
**CHRISTIAN EDUCATION DEPARTMENT STRUCTURE**

**Youth Board and Christian Education Board:**

Youth Board [See Figure 1:2], which is also known as Youth Executive Council, is involved in implementing youth activities and workshops in building leadership skills for the CCCS youths. The Youth Board has a Chairman, Vice Chairman, a Secretary and a Treasurer who is the Director of Christian Education. The Christian Education Board [see Figure 1:2] deals with issues regarding Sunday School programs, the yearly program for Christian Education, sports, and gatherings at the CCCS General Assembly each year. The Youth Board and Christian Education Board assist in implementing youth programs and workshops. These workshops cater for Youths and Sunday School, and financial assistance are given by New Zealand and the Australian High Commissions on request. The rest of the finances are provided by CCCS.<sup>14</sup>

<sup>14</sup> Youth Board Report on Leadership Workshops, April and May, 2000.

### **Christian Education Department:**

The Christian Education Department comes under the control of the Ministerial Sub Committee. The daily running of the Christian Education Department is the responsibility of the Director. The Director of Christian Education [see Figure 1:2] is also responsible for Christian Education programs for Youth and Sunday Schools. The Elders Committee appoints the Director. The Director has eight deputies under his control who are either graduates of Malua Theological College or pastors. The other worker in the department is the deputy in charge of the Girls Brigade, and secretary to the director, who is a lay person.

There are eight *matagaluega* (districts) in Samoa. Each of the eight *matagaluega* is appointed deputies or officer to make sure that their respective *matagaluega* receive the curriculum for Sunday Schools and Youth Groups. The deputies' duties include helping to set up the curriculum a year in advance, which involves organizing and preparing text books for use in Sunday schools and youth groups. Once the curriculum is set, work begins on the curriculum for the following year.

The Christian Education Department prepares the curriculum and is written in the Samoan language. They are distributed to all CCCS parishes throughout Samoa, New Zealand, Australia, Hawaii and the United States of America. The curriculum highlight Bible stories, and social issues and their relevance to today's society.

The curriculum ends with a suggestion given to all youth groups to prepare their own respective Christmas programs, to reflect the spirit of Christmas or to reflect a theme that coincides with the Christmas celebrations. The theme must focus on a message of hope for all young people at that particular stage of their lives.

In relation to programs and activities, the Christian Education Department prepares a calendar of events each year. A typical calendar for 2002 is outlined below.

**JANUARY:** Distribution of text books. Programs (courses and workshops) carried out to prepare youth leaders for the year's work.

**FEBRUARY:** "*Aso tupulaga*" (Youth Day). A special day on Sunday set aside for district youths to combine to sing, worship and praise God. The youths conduct

various parts of the service including reading of the bible, prayers and preaching. It is held in the second week of February each year.

**MARCH:** Various youth groups are selected to perform traditional Samoan items and skits as well as singing of hymns at the CCCS General Assembly held in May.

**APRIL:** Easter. A very important period for youths. It includes Palm Sunday, Good Friday and Easter Sunday, and culminating with cricket competition involving sub-districts with the finals held at Malua Theological College in August.

**MAY:** Program for youth during the General Assembly. Singing of hymns and evangelism.

**AUGUST:** Sub-Districts cricket competitions to select teams to represent their districts in the finals to be held at Malua Theological College.

**SEPTEMBER:** This month is allocated for each Sub-district to implement their own programs which includes choir competitions, Bible drama competitions, fellowships between parishes and sports. Preparations for White Sunday.

**OCTOBER:** White Sunday. A special day for children where they conduct church services which includes skits, singing, creative dances, and memorizing Bible verses. This service provides children with the freedom to use their talents and also to emphasize the Christian message and Gospel. Many youths take part in these programs.

**DECEMBER:** Christmas preparations. Youth groups prepare dramas and skits to commemorate this special day.

### **YOUTH GROUPS:**

The Samoan word for youth is *autalavou*. It means "a team or group of young people."<sup>15</sup> However in the CCCS, the term *autalavou* refers to a group of people from the age of

<sup>15</sup> Auatama Esera, "Christian Education through Autalavou in the Ministry of the Congregational Christian Church in Samoa. A Critical Evaluation of the Curriculum." B.D. Thesis, Pacific Theological College, Suva, 1993.

fourteen upward and either married or single.<sup>16</sup> It is therefore a mixture of young and old people. The *autalavou* motto is "Ia Ola Ia Keriso." Literally means 'Live in Christ'.

From our own life experiences, when we are born we experience the love and the comfort of our parents who care for us. The Book of Proverbs, (Prov, 22:6 ) states if you teach your child in the right way, and when old, they will not stray.<sup>17</sup> The teaching roots for any Samoan child is their parents. Samoans are taught by parents to walk, how to sit, talk, behave and even think in a respectful fashion.<sup>18</sup> This is the foundation for any Samoan child in the care of their parents. Samoans are taught to walk, to sit, talk, behave, and think and show respect. Parents contribute to the child's nurturing from the very beginning. The church, through Sunday schools and youth activities, is vital to the further development of Samoans both physically and spiritually. 'Ia ola ia Keriso' is the ultimate goal of all the CCCS Christian Education programs for youth.

#### **Sunday School:**

Sunday Schools are very important in the nurturing of CCCS children. The children are divided into five classes according to age groups:

- (i) Class for beginners ( vasega amata ) - 3-5yrs
- (ii) Class for primary ( vasega laiti ) - 5-7yrs
- (iii) Class for elementary ( vasega feololo ) - 8-11yrs
- (iv) Class for young teenagers ( vasega matutua ) - 9-13yrs
- (v) The fifth class is the age group 14yrs and above, who are either in the Junior youth or the *autalavou*.

The Sunday Schools' curriculum is the responsibility of the Christian Education Board and CCCS Christian Education Department [see Figure 1:2].

The aim of the Sunday Schools is to nurture the children not only in bible stories, but to teach children and young people to write, read, and to understand CCCS beliefs and teachings. Many of the teachers that are selected have teaching experiences. They work

<sup>16</sup> The *autalavou* consists of young men and women who are either married or single between the ages of 14yrs and above. CCCS Constitution for Youth, Apia: Malua Press, 1997, 6.

<sup>17</sup> NRSV Bible, Proverbs 2:6.



together with the pastor and his wife to prepare lessons each week. The pastors provide assistance and give recommendations to the teachers to assist with their Sunday lessons. It is important that teachers are well prepared before they confront the children. Usually, Sunday schools are held between 7am and 8am in the morning, but pastors are free to find times more suitable to their needs. Sunday School exams are held according to each parish's time. Sunday schools are seen as a molding ground for better Christian youths in the future.

### **Boy's and Girl's Brigades:**

According to K.T. Faletoese,<sup>19</sup> the Boy's Brigade (BB.) originated in Scotland with Sir William Alexander Smith in October 1883. The Boy's Brigade was introduced to Samoa on the 3<sup>rd</sup> March 1940 by the Reverend Reginald Bartlett, the Principal of Malua Theological College at the time, and was officially launched on the 4<sup>th</sup> August 1940, at the Jubilee Hall, Malua.

The Boy's Brigade has its own structure which consists of two groups, 'The boys' (*tama*), and 'The Officers' (*ofisa*). The 'boys' are split into three levels:

- (i) Vaega laiti - (small class) - 6 and 7yrs.
- (ii) Vaega feololo - (moderate class) - 8 to 13yrs.
- (iii) Vaega matutua - (older class) - 14 to 23yrs.

The Officers include adults above the age of 23, and includes married men. These are men who want to maintain their allegiance to the Boy's Brigade, and their character have been approved by the Elders Committee.

The Boy's Brigade promotes self-confidence and self-reliance, and can help nurture boys to achieve skills and a quality lifestyle of discipline, and to learn to respect others. The boys set their own goals and aims, and they learn to bear responsibility and to stand on their own two feet. It is a chance for the boys to express and to show their ability to achieve what is good for the church, community and, especially, for themselves.

<sup>18</sup> Paulo Koria, "Moving Toward a Pacific Theology: Theologizing with Concepts," *The Pacific Journal of Theology*, series II no, 22, 1999.

<sup>19</sup> CCCS Constitution for Boys' & Girls' Brigades, Apia: Malua Press, 1988, 5.

The Boy's Brigade motto, 'Obedience and Humbleness,' reflects the kind of lifestyle require of them. From a very young age, boys start to focus on discipline and although Sunday Schools and *autalavou* seek the same lifestyle, the Boy's Brigade set up is more discipline and there is more chance of young people becoming well discipline than in *autalavou* and Sunday Schools' more casual environment.

The Girl's Brigade (GB) started in 1951 at Malua Theological College by the Reverend J. Edward, who was also a mentor for the Boy's Brigade.<sup>20</sup> In 1953 the two Brigades came together for the first time during the CCCS General Assembly and performed before the assembly delegates.

The set up of the Girl's Brigade takes a similar line to the Boy's Brigade. The Girl's Brigade is a chance for girls to radiate self-esteem and create and initiate activities they once thought were beyond their capabilities. They also expand their visions towards a brighter and better future. The Girl's Brigade gives the girls opportunity to establish a firm grounding, and to consolidate, their own rights in relation to the opposite sex. It also helps to promote their status and give the girls the chance to contribute to the development of their church and community. The Girl's Brigade emphasizes moral behavior at its highest level and works towards improving the physical dimensions of youths so that they may become dedicated and committed to God.

The popularity of the Brigades reached its climax in the mid-1990s. Since then there has been a decline in number of Brigades being maintained or established. Many of the CCCS parishes do not have Boy's or Girl's Brigade today. It is not compulsory and its implementation depends on the pastors of the parishes and the needs of the youths. The pastors would gauge the interest of the boys and girls and would consider together with them whether it would be appropriate and advantageous to have a Brigade. At the moment, there are only a handful of parish that have either a Boy's Brigade or Girl's Brigade, or both.<sup>21</sup>

<sup>20</sup> CCCS Constitution for Boys Brigade, 1988.

<sup>21</sup> According to a Deputy of the CCCS Christian Education Department, villages with Boy's and/or Girl's Brigades include: Iva, Sapapali'i in Savaii; In Upolu: Vaiala, Faatoia, Toamua, Taugamanono and Vaimoso. These are some examples of the villages where Boys & Girls Brigades exist or have exists in the past. Galuefa Leilua, personal interview 22 April 2002.



The lack of interest in the Brigade movement at the moment seems to reflect the strong support for Youth and Sunday School programs. The Sunday Schools and *autalavou* offer more freedom and less pressures in attendance, while the Boy's and Girl's Brigades are more strict in their approach. The lack of funds has also contributed to the lack of interest in the Brigades. A few years ago the Brigades were popular as funds were readily available from contributors like the Canadian Fund and the World Council of Churches (WCC). But these funds soon dried up or were no longer made available.

The persistency of CCCS *Toeaina* and pastors to promote Youth and Sunday School programs have also contributed to the demise of the Brigades. The Brigades began to deteriorate due to the lack of support and it did not help to keep interest in the Brigades at a successful level. Despite the lack of interest, the Christian Education Department still has hope of developing the Brigade to its former glory. The key to a successful re-development of the Brigades lies with the CCCS and its members. Not only to provide support, human resources and to facilitate its re-implementation, but also in providing much needed financial support. The availability of finances would see the Brigades back in popularity.

The success of the Boy's Brigade in the village of Vaimoso gives hope that the Brigade movement can be revived successfully. It started within the CCCS of Vaimoso, but now embrace the whole village. The village has taken over the responsibilities from the CCCS of Vaimoso, and has been successful in bringing in youths from other denominations. The village of Vaimoso has used the Boy's Brigade to bring together its young people to work together, contribute, and help the village in its programs. If other pastors and villages follow Vaimoso's example, the Christian Education Department believes the Brigades will be revived.

#### **The Vision of CCCS Christian Education Department:**

Christian Education Department is still developing to cater for the CCCS youth, in order to develop their spiritual lives through relationship with God in Jesus Christ. During youth, many young people make important spiritual decisions and they need the Church to help in their decision making process. The youths are the future of the church, (future pastors, deacons and lay members of the church), and will make decisions regarding the development and progress of their church in the future.

The Christian Education Department wants to develop youths for the future. In order to do this, they hope the current Youth programs will result in realizing the following visions.

- To encourage effective coordination of youth work through the four sections of the department (Youth, Sunday School, Boy's Brigade, Girl's Brigade)
- To design more comprehensive responses to the major problems and needs of young people.
- To ensure that the young people are aware of their rights and responsibilities as young and useful members of the community.
- To develop effective and influential programs according to the age and education level whether socially, physically and economically.
- To promote healthy lifestyles amongst young people, with special focus on the dangers of alcoholism, unwanted pregnancy, HIV/Aids, drug abuse and other social problems.
- To train youth leaders and upcoming youth workers of their important and usefulness to the lives of other young people.
- To enable the department to relate the Christian teachings/principles to young peoples everyday life and to encourage their achievements and potentials.<sup>22</sup>

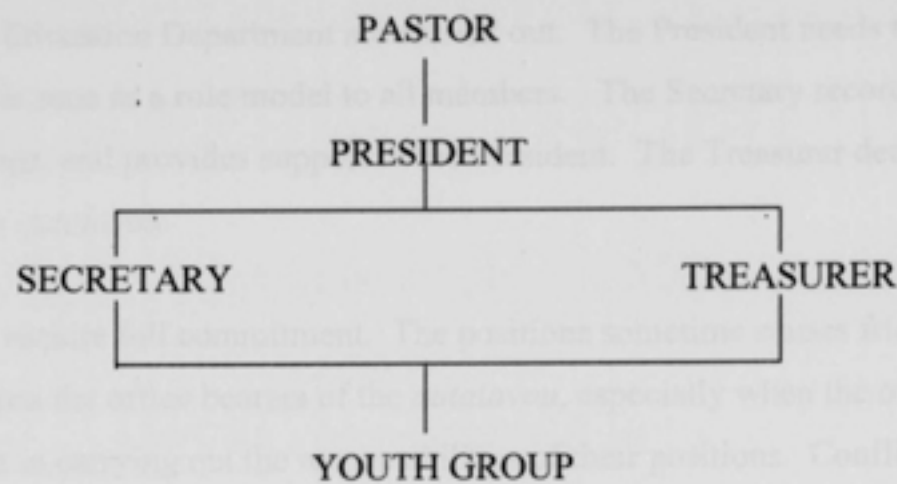
The Christian Education Department can realize its vision if it works together with CCCS pastors in utilizing the resources they have available.

### **Youth Programs in the Villages [See Figure 1:3]:**

#### **The Role of the Pastor:**

The pastors play a vital role in nurturing youths spiritually and physically, through counseling, bible studies, drama, skit and sport. The pastors does not only use the curriculum set out by the Christian Education Department, but is also given flexibility to be creative when using the set curriculum. The pastors primarily become involved in youth ministry through the preached word from the pulpit and in youth activities. The pastors' influence is an asset and they are seen as the ideal role model for all youths. The

pastors are considered to be representatives of God, and their presence, therefore, encourages youths to live a life of faith.



**FIGURE 1:3**

### **YOUTH STRUCTURE IN VILLAGE PARISHES**

The pastors must have some intimate knowledge of the youths in their parish. Thus, pastors' visitation programs become a very important aspect of their youth ministry. Some pastors are not aware of their youths movements because personal contacts are far and few in between. Some youths have interpreted this lack of contact as 'non caring' and, consequently, youths look for recognition and care elsewhere, especially among NRG.<sup>23</sup> The pastors must not confine their ministry to one particular section of parishioners and neglect others. They should nurture all Church members, including youths.

The structure of the *autalavou* gives youths the opportunity to hold executive positions of President, Secretary and Treasurer [see Figure 1:3]. All positions are filled through an election process. The elected President is usually a person who has the right qualities, such as leadership skills, knowledge of the CCCS constitution, and able to work together with youths. The person has to be a Communicant or Confirmed Church member.<sup>24</sup>

<sup>22</sup> Rev. Galuefa Leilua, Deputy of CCCS Christian Education Department, personal interview 22<sup>nd</sup> April 2002. Leilua formulated a program policy for the department and its vision for the future.

<sup>23</sup> New Religious Groups; Mormons (LDS), Seventh Day Adventists (SDA), Youth for Christ (YFC), Worship Center, Assembly of God (AOG).

<sup>24</sup> CCCS Constitution 2001, These people have offered their lives to the Will of God, have been baptized in the name of the Father, and the Son and of the Holy Spirit, and have gone through Confirmation classes and been confirmed to participate in the Sacrament of the Holy Communion..

The President, although he or she works closely with the pastor, generally runs everything. He or she leads the *autalavou* and ensures that the set programs prepared by the Christian Education Department are carried out. The President needs to lead by example and is seen as a role model to all members. The Secretary records proceedings during meetings, and provides support to the President. The Treasurer deals with the finance of the *autalavou*.

All positions require full commitment. The positions sometime causes friction and tension between the office bearers of the *autalavou*, especially when the office bearers are not consistent in carrying out the responsibilities of their positions. Conflicting views and frictions can have a negative affect on other youths. In such situations the pastor must be alert as not everyone called to such duties are perfect. It is vital therefore for the *autalavou* to select the right people for its office bearers.

#### **Junior Youth:**

*Autalavou laiti*, literary means 'small youths' or 'junior youths.' Junior Youth is a recent development in the CCCS. It is a by-product of the *autalavou*. There is a strong development of these groups in New Zealand and has also grown in numbers within CCCS parishes in Samoa. The pastor not only plays a guiding role, but is also responsible for implementing programs for the Junior Youth. The main core of the work is carried out by youth leaders elected by the Junior Youth and approved by the pastor [see Figure 1:4]. Junior Youth is restricted to young people between the ages of 12 to 24yrs old.

The pastor selects a person or persons that have leadership qualities, matured and older in years or youth leaders. Those selected help with supervision and to build up fellowship and relationship through participation in various activities. There is a strong emphasis on strengthening young people to deal with various problems they may encounter in life. The relationships and fellowships, which are created, help to strengthen the spiritual life of the group. The Junior Youth also provide opportunities to express the views of the members which otherwise could not have been expressed openly within the *autalavou* due to the suppressive atmosphere and, at times, oppressive attitude of the older *autalavou* members.



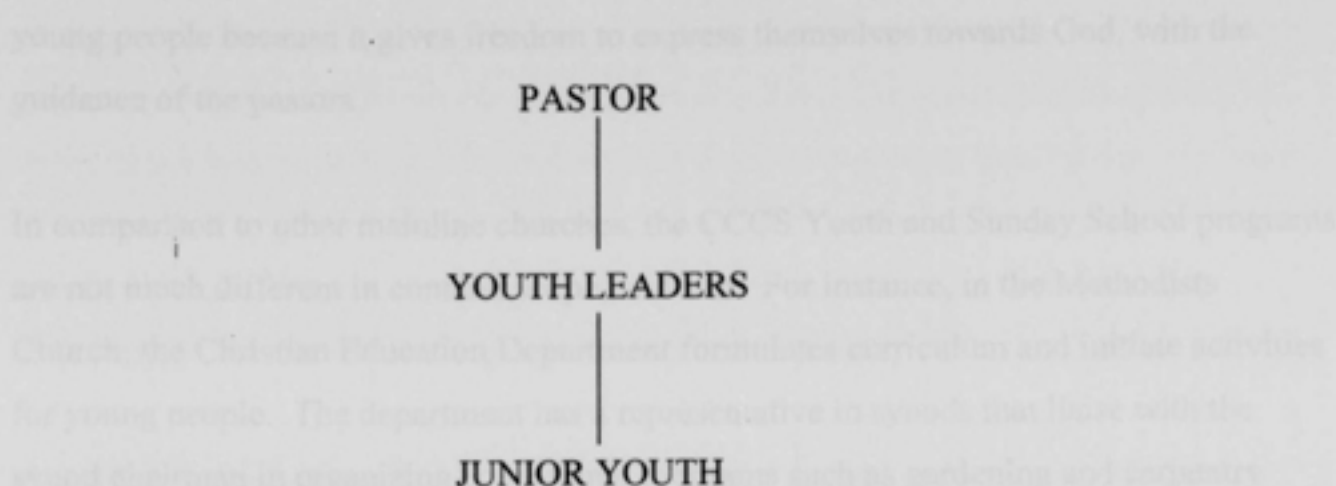


Figure 1:4

### JUNIOR YOUTH STRUCTURE

According to Reverend Elder Hini Stanley, "my junior youth were not attending church and *autalavou* programs because they were overshadowed by the older members. So I started up the Junior Youth to bring back the young people before they affiliate with another denomination."<sup>25</sup> Stanley's comments highlight a problem in which the adoption of Junior Youth seems a logical solution. In such groups, young people's voice has been heard and their talents have been utilized more often. Junior youths are able to talk freely and casually about the word of God, an avenue the *autalavou* fails to provide because the Junior youths respected the older members of the *autalavou* and preferred to listen than to dialogue.

Junior Youth is also a chance for youths to dialogue deeply and concretely among themselves regarding social issues which affect their lives. As a result, they create their own programs and outreach activities that help build fellowship and sharing.<sup>26</sup>

Many CCCS parishes in Samoa have adopted the Junior Youth concept and many young people have become more active in singing hymns, performing dramas and skits and reading scriptures during church services. Junior Youth answers some of the needs of the

<sup>25</sup> Rev. Elder Hini Stanley, Pastor of Saleimoa CCCS, Chairman of the Elders Committee 2002. Interview 21<sup>st</sup> March 2002.

<sup>26</sup> In the context of my own Church back in New Zealand, Papatoetoe Congregational Christian Church of Samoa, our Junior Youth originated because many youths attended sports and singing competitions, but were too lazy to attend Bible Studies and other Church activities.

young people because it gives freedom to express themselves towards God, with the guidance of the pastors.

In comparison to other mainline churches, the CCCS Youth and Sunday School programs are not much different in content, scope, and aim. For instance, in the Methodists Church, the Christian Education Department formulates curriculum and initiate activities for young people. The department has a representative in synods that liaise with the synod chairman in organizing educational programs such as gardening and carpentry work, and organizes retreat camps throughout the year. He or she liases with the Government and Ministry of Youth in planning and implementing national youth ecumenical fellowships, agricultural programs, sporting activities, and vocational training for youths. These provide opportunities for unemployed youths to develop their skills.

The Methodists Youth Fellowship (MYF) motto is "*Keriso le tumutumu o mea uma*" (Christ is above all). The statement summarizes the objectives of the fellowship in its religious education. Unlike the Sunday Schools, the Youth Fellowship does not have classes. According to the Director of Education Department, age may range from eight to fifty years.<sup>27</sup> The MYF also celebrates Youth Day in February each year.

The set up of Methodists Sunday Schools is more expanded than CCCS. There are ten stages or classes. The Elementary class (*faitau pi*) - 1 to 5 year olds, up to class 10 - 15 to 18 year olds. The learning process is guided by a curriculum designed by the Christian Education department according to ages and psychological development of children. As children progress from the elementary class to class 4, they learn the alphabet (Samoan & English), the Lord's prayer, lists of books in the Bible and recite specific biblical texts. From class 5 to class 10 children must recite the Apostle's creed, Methodists Church in Samoa Statement of Faith, John Wesley's rules, and basic beliefs of the Methodists Church.<sup>28</sup>

In relation to NRG such as Assembly of God (AOG), Sunday Schools are the real backbone of their worldwide evangelism. This is true for all NRG. It is compulsory for all ages. The notion that Sunday Schools are for children only is not true in AOG.

<sup>27</sup> Rev Iosefa Papali'i. Methodists Director of Christian Education. Personal interview 25th March 2002.

<sup>28</sup> Ekalesia Metotisi Samoa, "Ripoti Aoaoga Kerisiano", Apia, Methodists Printing Press, 2000,



Parents and children are all eligible to attend either as teachers or pupils. There are also separate classes for different age groups. Sunday School teachers go through special training programs. Sunday School runs on a three months term basis like government schools. After each term the program breaks for at least two weeks.

The Sunday School curriculum offers a thorough grounding for participants in understanding the Bible. There are also sixteen fundamental truths, which all AOG members, including youths are required to learn.<sup>29</sup> These Fundamental Truths gives young AOG people proper orientation in its basic beliefs and teachings about faith. At the same time, adults are continually updated on details of AOG theology as they grow in faith.

By reflecting on these two examples, each Church have programs for youth and Sunday schools which reflects each Churches beliefs and doctrines. The Methodists Church outreach to its youth is reflected in its ability to conduct youth programs, which involve organized retreat camps, carpentry work, and other educational programs. The AOG emphasize their Fundamental Truths to guide their young people to a better life.

<sup>29</sup> A summary of the sixteen AOG Fundamental Truths: 1) The Scriptures Inspired: 2) The One True God: 3) The Deity of Lord Jesus Christ: 6) The Ordinances of the Church: 8) Evidence of the Baptism in the Holy Spirit: 10) The Church and it's Mission: 11) The Ministry: 14) The Millennial Reign of Christ: 15) The Final Judgement: 16) The New Heavens and New Earth.

## CHAPTER TWO

### YOUTH EXODUS FROM CCCS: FABRICATION OR REALITY

The most common belief among CCCS members is that CCCS youths are leaving their church for other denominations and institutions. Many reasons have been speculated for the exodus, but have not been substantiated or confirmed. According to Manfred Ernst, the attraction of the NRG, in terms of worship and fellowship is the most likely reason for youth exodus from CCCS and other mainline churches in Samoa.<sup>1</sup> While Ernst research has shown some light on this dilemma for the CCCS, his findings are very much a general assumption for the Pacific as a whole. As far as the CCCS is concerned, very little has been implemented in terms of research to determine the real reasons and motivations for youth exodus from CCCS.

This chapter tries to fill that void and attempts to answer and, perhaps, offer some solutions to the dilemma. The outcome of my research has confirmed some of the speculated reasons, but has also highlighted other factors for CCCS youth exodus. The scope and seriousness of the problem can only be measured by taking into consideration factors such as population, denominational adherence, migration figures, and so forth. By looking at such data, we can determine, though not conclusive, whether youth exodus from CCCS is real or just pure fabrication.

The census of 2001 indicated that the total population of Samoa was at 176,848 compared with the total population of 161,298 in the 1991 census. This is an increase of more than ten thousand people in the past ten years.<sup>2</sup>

Between 1971 and 2001, statistics show that religious affiliation in Samoa was growing among different groups and denominations, especially among new religious groups compared to the mainline churches (CCCS, Catholics, and Methodists). The table [see Figure 2:1] reflects the comparisons in church growth and decline. The drop in CCCS members between 1991 and 2001 is very significant compare to the other two mainline churches. The CCCS had the biggest dropped at 34.7%, while the Methodists had a small

<sup>1</sup> Manfred Ernst, *Winds of Change*. Suva: Pacific Conference of Churches, 1994.

drop, and the Catholics showed a slight increase. The table also reflects an increase in NRG over the past decade; a likely major factor in the decline of CCCS members.

RELIGION	CENSUS 1971		CENSUS 1981		CENSUS 1991		CENSUS 2001	
	adh	%	adh	%	adh	%	adh	%
CCCS	74,814	51.0	74,481	47.6	68,651	42.6	61,444	34.7
Catholic	31,961	21.8	33,997	21.7	33,548	20.8	34,754	19.7
Methodists	23,013	15.7	25,292	16.2	27,190	16.9	26,460	15.0
LDS	11,380	7.8	12,469	8.0	16,394	10.2	22,535	12.7
SDA	2,556	1.7	3,618	2.3	4,685	2.9	6,198	3.5
AOG	-	-	-	-	5,500	3.4	11,751	6.6
Jehovah's W.	-	-	-	-	500	0.3	1,362	0.8
CCCJS	-	-	-	-	200	0.1	1,793	1.0
Nazarene	-	-	-	-	600	0.4	744	0.4
Protestants	-	-	-	-	-	-	392	0.2
Baptists	-	-	-	-	-	-	436	0.2
Full Gospel	-	-	-	-	300	0.2	1,440	0.8
Voice of Christ	-	-	-	-	-	-	629	0.4
Worship Centre	-	-	-	-	-	-	2,356	1.3
Peace Chapel	-	-	-	-	-	-	380	0.2
Anglican Church	-	-	-	-	250	0.15	335	0.2
Com'nity Church	-	-	-	-	-	-	563	0.3
Elim Church	-	-	-	-	-	-	132	0.1
Samoa Evan'lism	-	-	-	-	-	-	226	0.1
Aoga Tusi paia	-	-	-	-	-	-	653	0.4
Bahai	-	-	-	-	1,490	0.9	902	0.5
Muslem	-	-	-	-	-	-	48	0.0
Others	1,834	1.3	5,726	3.7	-	-	1,102	0.6
Not Stated	508	0.3	480	0.3	-	-	213	0.1

FIGURE 2:1<sup>3</sup>

### POPULATION BY RELIGIOUS AFFILIATION (1971 – 2001)

<sup>2</sup> Government of Samoa, Department of Statistics, *Census of Population and Housing, 2001*, Apia: Department of Statistics, 2002.

<sup>3</sup> Department of Statistics, 2002.

NRG such as LDS, SDA, AOG, Jehovah's Witness, Full Gospel have improved on its numbers in the past ten years. There are also NRG that have just been established in the past five years such as Samoa Evangelism, Aoga Tusi Paia (Bible study group), Voice of Christ, and Peace Chapel, which is believed to be an AOG offshoots. The number of NRG maybe more as the table shows 'others' with 1,102 people. The fastest growing NRG is the Worship Center with 2,356 people gained over the last four years. The increase in NRG churches comes at a time when CCCS youths are crying out for reforms in their own church.

The comparison in the number of youths in the top ten churches (by membership) in the area of this study (15 – 24 years) also makes interesting reading [see Figure 2:2].

DENOMINATION	CENSUS 1991 15 to 24 YRS	CENSUS 2001 15 to 24 YRS
CCCS	15,403	11,018 (-4385)
CATHOLIC	7,415	6,510 (- 905)
METHODISTS	5,977	4,637 (-1340)
LDS	3,829	4,083 (+ 254)
AOG	-	2,152 (+2152)
SDA	1,026	1,082 (+ 56)
Worship Center	-	437 (+ 437)
CCCJS	-	344 (+ 344)
Full Gospel	-	264 (+ 264)
Jehovah's Witness	-	258 (+ 258)

FIGURE 2:2<sup>4</sup>

**RELIGIOUS AFFILIATION BY AGE GROUP  
(15 – 24 YEARS OLD)**

The table shows that CCCS youths between the ages of 15 and 24 years dropped significantly in numbers. Over four thousand CCCS youths (28%) have either moved to other churches, or have stop attending CCCS or have migrated overseas. The Catholics

<sup>4</sup> Figures were obtained from the Department of Statistics, and put together in the above table by the author. These are the ten religious denominations and new religious groups in the age group 15-24yrs.



have lost 12.2% of their youths since 1991, while the Methodists are in the area of 22%, a very high decline as well. But the percentages of youths in relation to the total number of members for the ten mentioned denominations are almost identical.<sup>5</sup> Nevertheless, CCCS youths over the last 30 years have decreased significantly just as the numerical number of members have decreased by 3.4% (1981), 4.0% (1991), and 7.9% (2001) respectively. Between 1991 and 2001 the difference in CCCS membership was 3.9% compared to the lost in CCCS youth membership of 4.5% between the same period.

My own research involved a smaller percentage of the total youth population and CCCS members, but it was enough to highlight some much needed inferences as to why CCCS youths were leaving their Church [see Figures 2:3, 2:4, 2:5, 2:6, and 2:7]. The research emphasized several reasons, of which I will attempt to discuss under six categories.

Reasons for CCCS Youths' Exodus	Male	Female	Total
Peers	67	55	122
Freedom	3	1	4
Finance Problems	18	17	35
Abuse	1	1	2
No Activities	39	32	71
Worship	11	6	17
No Response	6	6	12

**FIGURE 2:3**

### **REASONS FOR CCCS YOUTH EXODUS**

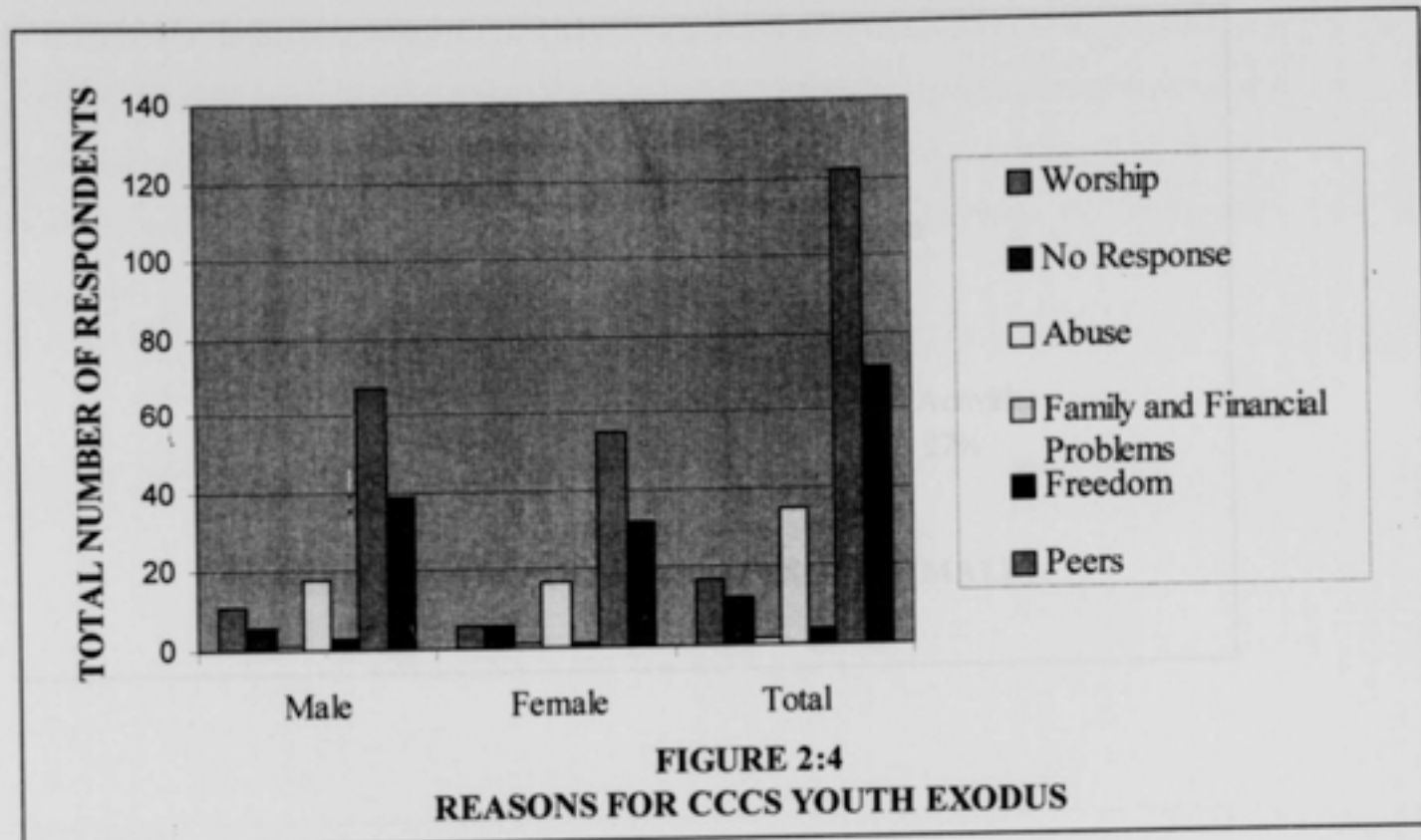
#### **Peers:**

The word 'peers' according to the Oxford Dictionary is defined in three ways. First, peers means 'equal in civil standing or rank, equal in every aspect or those of the same status'. Secondly, it means 'cause to rank equally with,' and thirdly, it means 'look searchingly or with difficulty.'<sup>6</sup>

<sup>5</sup> The number of youths out of the total numbers of members are as follow: CCCS = 17.9%, RC = 18.7%, Methodist = 17.5, LDS = 18.1%, AOG = 18.3%, SDA = 17.5%, Worship Center = 18.5%, CCJS = 19.1%, Full Gospel = 18.3%, Jehovah's Witness = 18.9%.

<sup>6</sup> Joyce M Hawkins, *The Oxford Dictionary*, New York: Oxford University, 1991, 375.



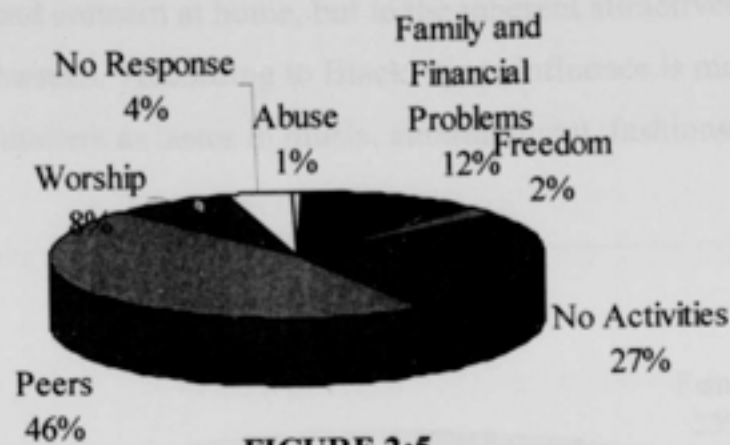


For this paper, 'peers' reflect the first two definitions above. Peers are friends whom people associate with because they believe in, and relate to, the same things. Peers form groups and this initiates peer pressure, which influences young people to unite and become a peer group. According to Wesley Black, a retired pastor and professor of youth education, "choosing one's associates is very important, because in seeking popularity and social acceptance, one conforms to peer ideologies, loyalties and standards."<sup>7</sup>

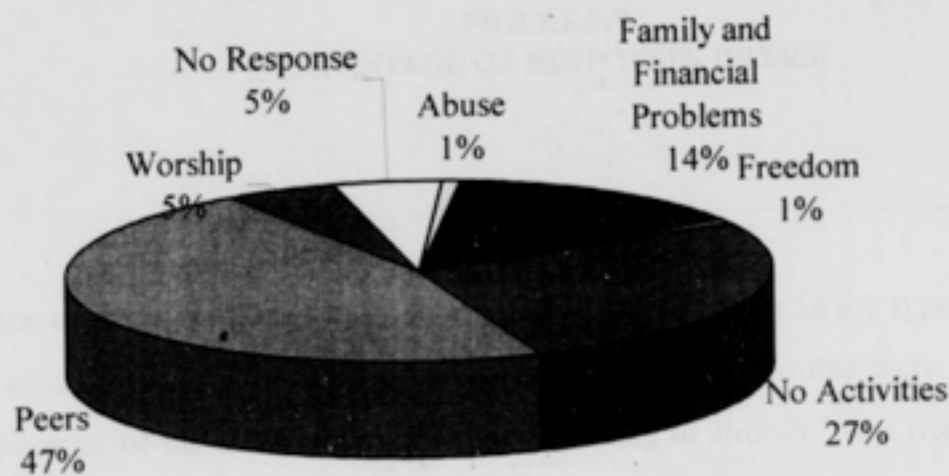
During early childhood, children become sensitive and are easily aware of the influences of their friends. According to Anne Smith, a youth worker, "children become attracted to their peers because they can share their view of the world."<sup>8</sup> Smith suggests that peer interaction allows children to learn from their friends because they can inter-relate and share experiences within their age group. Adults or parents are sometimes unable to share the same views as their children, because their views always dominate while their children's views are suppressed.

<sup>7</sup> Wesley Black, *An Introduction to Youth Ministry*, Nashville: Broadman Press, 1991, 127.

<sup>8</sup> Anne B. Smith, *Understanding Children's Development*, Wellington: Bridget Williams Books, Year ????, 123.



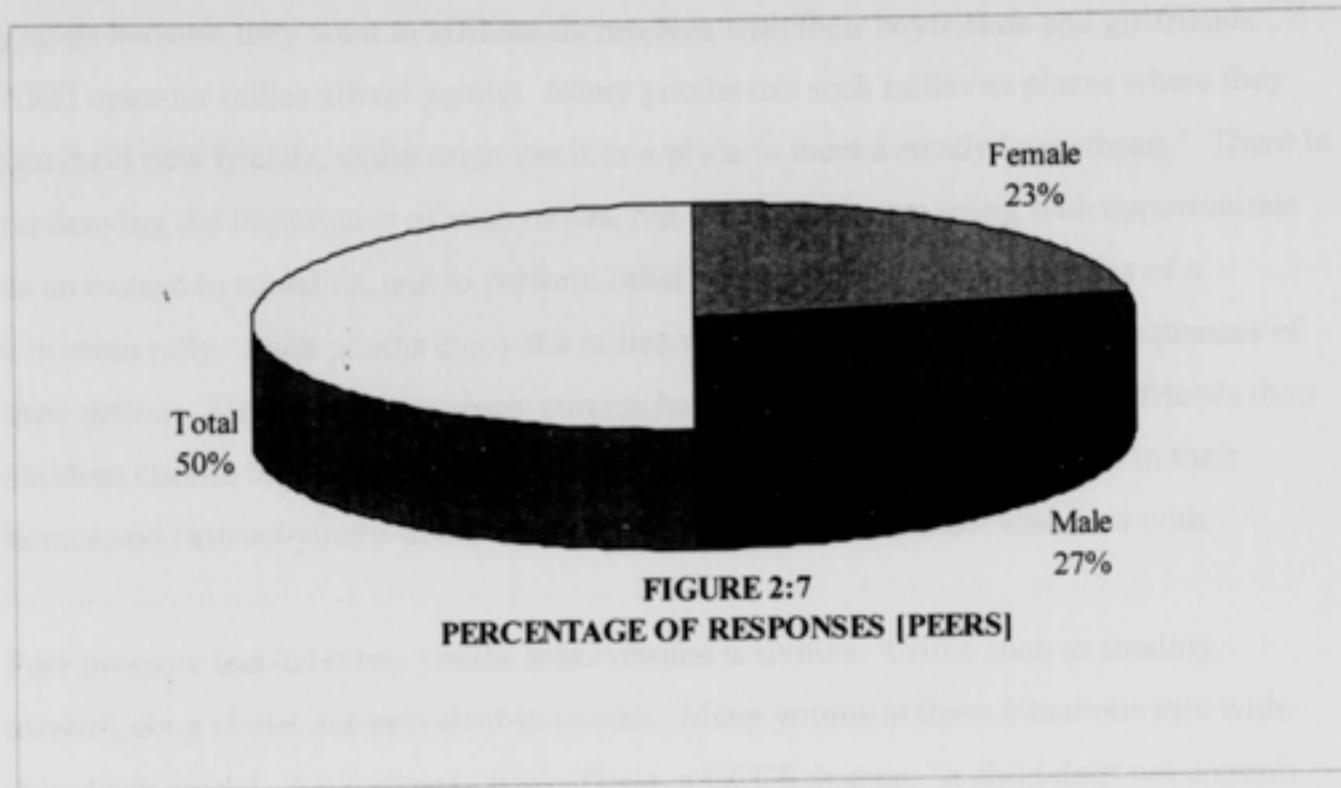
**FIGURE 2:5**  
**REASONS FOR CCCS YOUTH EXODUS [MALE]**



**FIGURE 2:6**  
**REASONS FOR CCCS YOUTH EXODUS [FEMALE]**

Peers are the closest companions to any youth apart from their parents, brothers and sisters. Youths are not only exposed to their peers in Church, Sunday Schools and Youth Groups, but also in schools, sports teams, camps, work, and social outings. Therefore, youths will have many peers in their lifetime and they will influence their lifestyle considerably in many ways.

When peers assume a dominant role in the lives of youths, often it is not so much due to the lack of attention and concern at home, but to the inherent attractiveness of peers and dominance of peer pressure. According to Black, "peer influence is more likely to be predominant in such matters as tastes in music, entertainment, fashions in clothing and language."<sup>9</sup>



This influence of peers is already noticeable in Samoa, especially in the type of clothes worn to Church. Sinapati Lilomaiaava, a youth, observed that "youths were influenced by their peers because of the clothes that they were wearing to church."<sup>10</sup> Lilomaiaava points out that CCCS youths are confine to wearing black and white clothes every Sunday, where as in other churches, especially NRG, this was not the case.

The Reverend Ionatana Tupolo believes that youths want to reflect today's trends in what ever they do, whether at home or school. Youths, especially, were influenced by what their peers or friends were wearing. Tupolo believes not all youths agree with the black and white scenario on Sunday. But despite this, Tupolo still believes some youths felt comfortable wearing black and white clothes because they were the best clothes they

<sup>9</sup> Black, 95.

<sup>10</sup> Sinapati Lilomaiaava, 26yrs male, Village of Faleula.(survey)

have. Even the freedom to wear colored clothes in afternoon CCCS services, is still unsatisfactory to many youths.<sup>11</sup>

Relationships and fellowships between youths is a strong factor in peer pressure influence. According to Tupolo, "there are too many youths adopting other religious groups because they want to affiliate themselves with their boyfriends and girlfriends".<sup>12</sup> NRG open-air rallies attract youths. Many youths use such rallies as places where they can meet new friends, while some use it as a place to meet a steady 'sweetheart.' There is no denying the importance of such rallies, but many youths are using such opportunities as an excuse to socialize, and to perform other acts not within the boundaries of a Christian rally. Such youths enjoy the rallies with little concern for the consequences of their actions. Tupolo believes many parents have little or no control over the friends their children choose to associate with. All they can do is control who is allowed in their homes and instruct youths about whom they should and should not associate with.

Peer pressure has led many youths into criminal activities. Crime such as stealing, alcohol, drug abuse, are prevalent in youths. Many youths in these situations mix with the wrong crowd. According to Elele Tiatia, a CCCS deacon, "a child does not commit crime unless he or she is influenced by his or her friend or companion."<sup>13</sup> Tiatia express his concern that many youths become criminals because they are ~~force~~<sup>d</sup> to do things they know is not right. Tiatia believes that peer influence is responsible for much youth crime, and it is up to the youths to choose the right crowd, the right associates, and caring peers.

Unemployment is a problem in any country. School failures, dropouts from school, and unskilled and unqualified, are major factors in failing to secure a job, and this contributes to the crime rate. Tiatia believes there is a lot of potential in some youths for better education and brighter futures, but are undermined by negative unproductive peers. They fail to perform in schools and become vulnerable to unemployment and, worse still, crime.

<sup>11</sup> Rev. Ionatana Tupolo, Vaipu'a CCCS, interviewed 15 April, 2002.

<sup>12</sup> This statement was also echoed by Rev. K.F. Tuuau, Vaipuna CCCS, Rev. Utufua Naseri, Apia CCCS, Rev. Aila Patea, Luatuanu'u CCCS, Rev. Fuamai Samuelu (Director of Education CCCS), Niu Petelo, deacon, Roman Catholic, Levi, Saleimoa.

<sup>13</sup> Elele Tiatia, Deputy Commissioner Samoa Police, Deacon, Taga CCCS, interviewed 27 August, 2002.



Peer pressure also influences CCCS youths to move to other denominations. Charity Manase, a CCCS youth, expresses the view, "I believe that some CCCS youths leave because they just want to have fun with their peers from other denominations. Also they do not have the commitment when attending church and when they get bored they change denominations. This shows that some people are gullible enough to leave their church because they make religion an excuse for having fun."<sup>14</sup>

Another youth, Shania Betham, believes that CCCS youths move to other denominations because of peers being instrumental in enhancing their talents, such as playing musical instruments, singing, acting, and choir.<sup>15</sup> Invitations to NRG worship and activities such as camps, sports and fellowships further influence youths in becoming involved, and leads to affiliation with a different church or denomination.

#### **Freedom [see Figure 2:8]:**

The word 'freedom' can be defined in three ways. First, it means 'autonomy, independence, liberty, self-determination, self-government and sovereignty'. Secondly, it means 'deliverance, emancipation, exemption, immunity, liberation and release'. Thirdly, it has the connotation of 'freedom to choose, ability, discretion, free hand, latitude, leeway, leisure, license, opportunity, permission, power, privilege, right, and scope.'<sup>16</sup> The best definitions which describe the meaning of 'freedom' for Samoan youths are 'freedom to choose, right, independence, liberty, and free-hand.'

In the Samoan context, parents rely on their children for all aspects of Samoan way of life. For instance, cooking, gardening, church activities, village activities, and earning money. If there is freedom within this context, then it is freedom served within the boundaries of the family and the community. But when youths marry, an opportunity is presented to youths to become individuals and to build up and implement lifestyles suited to their taste. Marriage is a stepping stone from youth to adulthood, and it provides an opportunity to be more involved in the running of family matters and to participate in community decision making process.

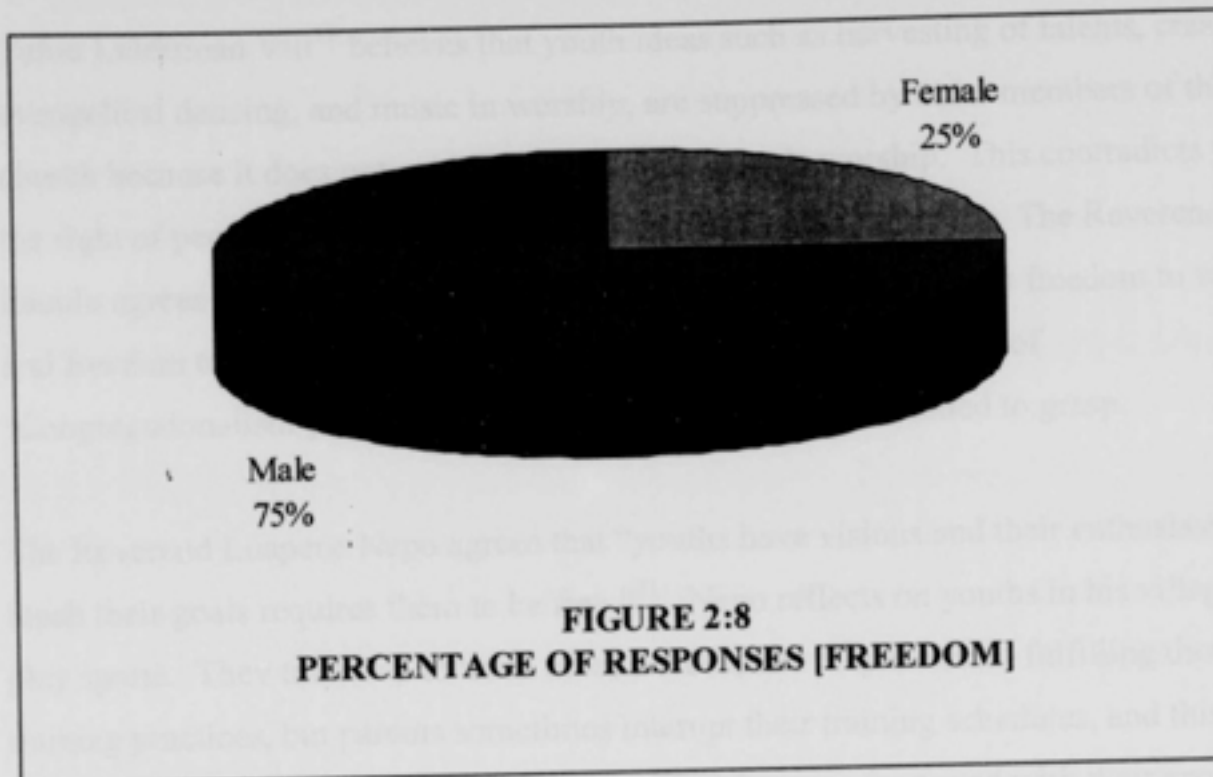
the  
simplicity  
an assumption

<sup>14</sup> Charity Manase, 18yrs Female of Vaitele-Uta CCCS, survey.

<sup>15</sup> Shania Betham, 19yrs Female of Vaitele-Uta CCCS, survey.

<sup>16</sup> Alan Spooner, *The Concise Thesaurus Dictionary*, Victoria: Hinkler Book, 1995, 194-95.





In 1962, the Independent State of Western Samoa embraced two cultural systems or lifestyles. One confessed 'Human Rights' and the other 'Samoan Customs.' According to Ulrich Duchrow, "one is urban and champions the right of an individual, while the other is rural and is based on the ancient right of family groups of Samoan customs. Most Samoans live within these two extreme limits."<sup>17</sup> The many changes in society have contributed to changes of lifestyle for many youths, and it has caused problems for youths living in a community influenced by media, wealth and status. Many youths are becoming more aware of their individual rights. But in doing so, many youths are confused as to the relationship between individual rights and freedom

According to Fuatino Tua, a CCCS youth, "youths want to hold their own money, have freedom to participate in services, to be heard in church meetings, and freedom to express themselves."<sup>18</sup> Tua believe youths are being neglected from expressing their ideas and talents, some of which can be very useful in Church programs and activities. According to Tua, many youths were leaving the CCCS because many parents in the church do not support youth ideas, because it conflicts with their 'conservative' views.

<sup>17</sup>Ulrich Duchrow, *Colloquium 2000: Faith Communities and Social Movements Facing Globalization*, Geneva: World Alliance of Reformed Churches, 2002.

<sup>18</sup> Fuatino Tua 22yrs female, Luatuanu'u CCCS, interviewed 8 April, 2002.

Tafou Leleisiuao Vili<sup>19</sup> believes that youth ideas such as harvesting of talents, creative evangelical dancing, and music in worship, are suppressed by older members of the church because it does not suit the way Samoan people worship. This contradicts with the right of people to freely express their faith in any form or action. The Reverend Oka Fauolo agrees and points out that the CCCS is a free church.<sup>20</sup> It has freedom to worship and freedom to express itself. Fauolo states that this is the meaning of 'Congregationalism'; something many CCCS members have failed to grasp.

The Reverend Luapene Nepo agrees that "youths have visions and their enthusiasm to reach their goals requires them to be free."<sup>21</sup> Nepo reflects on youths in his village who play sports. They train two to three times a week, and they focus on fulfilling these training practices, but parents sometimes interrupt their training schedules, and this lead to youths losing confidence and enthusiasm. They become frustrated with their sports and they carry this frustration into their other activities. Consequently, they neglect church programs and prefer to stay home to ponder over their frustrations.

#### Family Problems & Financial Difficulties:



FIGURE 2:9

PERCENTAGE OF RESPONSES [FINANCIAL PROBLEMS]

<sup>19</sup> Tafou Leleisiuao Vili, 19yrs Female, Afega CCCS, survey.

<sup>20</sup> Rev. Oka Fauolo, CCCS Pastor, Chairman of National Council of Churches (NCC), interviewed 25 March, 2002.

<sup>21</sup> Rev. Luapene Nepo, Afega CCCS, interviewed 26 February, 2002.

The CCCS is financially independent and rely on two major offerings<sup>22</sup> every year, and for this the CCCS has come under criticism. The survey [see Figure 2:9] indicated that people blamed the financial difficulties faced by families on unnecessary CCCS offerings. According to the CCCS's financial report for the year ending 31 December 2001, the CCCS received money from annual offerings, donations from the Government of Australia, Council for World Mission (CWM), Canadian Fund, Samoan Government, and the National Council of Churches (NCC). It also received revenue from the leasing of CCCS buildings for Public and Government use (such as the CCCS Youth Hall) CCCS School fees, the selling and lease of CCCS land, Tuasivi Bus operating at Church School in Savaii, and money received from interests. The CCCS's annual income in 2001 reached \$22,288,909 Tala, and its total expenditure for the same period totaled \$6,058,941 Tala.<sup>23</sup> *(Check - I do not think this is quite right)*

Family problems and financial difficulties are seen by many youths as the main root of problems within families. One criticism points to many families struggling to finance CCCS activities. Many rely on financial assistance from relatives in New Zealand, Australia, Hawaii and USA, but sometimes this assistance is not maintained because overseas families have their own commitments. The criticism is aimed at the two offerings or monetary contributions held in September (Talalelei) and in November (Me). Criticisms were also expressed regarding other developments such as new Church buildings and new pastors' houses. These have also caused hardship for many CCCS families.

An Apia CCCS youth stated that "the Church has too many offerings, our parents are committed to Church in any situation and when it comes to the financial side, Church is first priority, then the family."<sup>24</sup> He goes on to say that he understood his parents spirit of commitment and was also committed to it because he loves his parents. Nevertheless, many families were hurting and struggling and many youths are force<sup>d</sup> to look for part-time work to help their parents. However, he understood that the Church is not the only problem. The villages also have programs and fundraising, which the families were committed to fulfill.

<sup>22</sup> CCCS Church offerings held every year. 1) Taulaga Nuuese (offering for Missionary work) held in September, 2) Taulaga Samoa (offerings for the Church's developments) held in November.

<sup>23</sup> Tusi Iugafono, Fonotele 2002, Apia: Malua Press, 2002.

One Methodist youth, Lorita Apelu, suggests there were two kinds of family in Samoa: modern and ancient. A modern family live in luxurious homes, drove fancy cars, wore expensive clothes and had quality jobs. An ancient family, on the other hand, is confined to inexpensive homes, wore secondhand clothes, had no car, work as babysitters, housemaid, part-time cleaners, drivers, or unemployed.<sup>25</sup>

This was Apelu's way of distinguishing the rich and the poor in her village. She felt there is a gap between the rich and the poor but people pretend there was no such distinction. According to Apelu, this distinction is also evident in her church. Samoan people like to compete, especially when it is something relating to the church. Samoans pride in giving their best for God. Apelu stated that his family had financial support from his two brothers and a sister who lived in New Zealand. Apelu also works part-time and helps out with her father's plantation.

Semisi Tuiloma, a CCCS youth, believes that the rich are getting richer and the poor are getting poorer. Tuiloma expresses his concern about poor families in rural areas trying to make a living, but are burden<sup>ed</sup> by church commitments. Some families want to send their children to schools in town but find it much more convenient to send them to village schools. Financial hardships is one main reason.<sup>26</sup>

Financial problems not only affect parents but also young people in the family. This issue can alienate youths from their family and their church because they are forced to live elsewhere to work. If young people are staying away from home and living with other relatives because of work, then there is every chance that these young people will turn to other means, such as crime, to support their families. ?

The above views show that this dilemma is not confined to CCCS youths, but also to Methodists youths. It reflects the commitment of Samoan people to their churches. It also highlights the burden that is breaking up families, and forcing young people to find ways to help their parents. Even if it means sacrificing education and a better future.

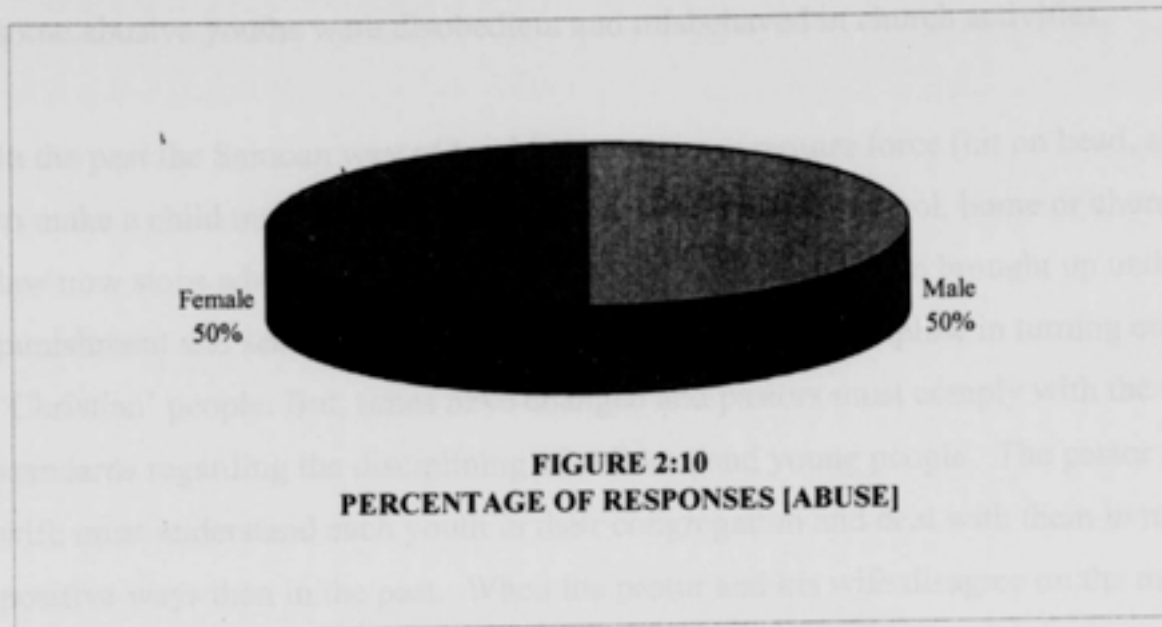
<sup>24</sup> Viane F. 18yrs Male, Apia CCCS, survey.

<sup>25</sup> Lorita Apelu. 24yrs female. Levi Saleimoa. Methodists Church.

<sup>26</sup> Semisi Tuiloma, male 23yrs, Piu CCCS, survey.



**Abusive Pastors [ see Figure 2:10]:**



**FIGURE 2:10**  
**PERCENTAGE OF RESPONSES [ABUSE]**

Abuse is not tolerated in any society or community. Abuse has a wide range of meanings and many connotations. For my purpose, I will focus on the following definition from the Oxford Dictionary; "Abuse, attack with abusive language, using harsh words"<sup>27</sup> For the purpose of this paper, abuse also include physical attack. This is a problem many parishioners, including youths prefer not to talk about it nor mention it in the open. This explains the low response in the survey. Many do not wish to offend anyone, nor their Church.

But those who did respond showed concern with the lack of respect shown by some pastors and their wives toward youths. Two youths in particular pointed out that pastors are meant to respect their views and consider their thoughts in relation to the changes of today.<sup>28</sup> Such views on pastors have surfaced because abusive pastors have become more common. For instance, two years ago, there was an incident between a CCCS pastor and his youth group in a parish in Australia. The pastor was punched by a youth. This unfortunate incident was published in various Samoan newspapers, and aired on national radio. People who heard about it were alarmed that a youth would act in such a way. But others criticized the pastor for being abusive; a characteristic many believed was the major catalyst in the incident that had occurred. Parishioners of CCCS do not wish to

<sup>27</sup> Joyuce M. Hawkins, *The New Edition of the Oxford Dictionary*, New York: Oxford University, 1981, 3.

<sup>28</sup> The two youths are a 19yr old male and 21yr old female. Both were active members of their youth groups in their respected churches.

believe that such incidents happen in the CCCS. But, there are youths that are rejected and mistreated by their pastors. According to a pastor who did not wish to be named, some abusive youths were disobedient and misbehaved in church activities.

In the past the Samoan way of teaching sometimes require force (hit on head, slap, etc...) to make a child understand the teachings whether it be in school, home or church. But the law now stops adults abusing children. Many pastors had been brought up under corporal punishment and seem to think it is a positive method of discipline in turning out good 'Christian' people. But, times have changed and pastors must comply with the new standards regarding the disciplining of children and young people. The pastor and his wife must understand each youth in their congregation and deal with them in more positive ways than in the past. When the pastor and his wife disagree on the merits of a particular youth it can cause tension and lead to abusive remarks. It is unfortunate that many youths show aggression due to the negative environment they are exposed to, but pastors should be more tolerant and help guide such youths to better things.

#### No Activities: (Youth Activities)

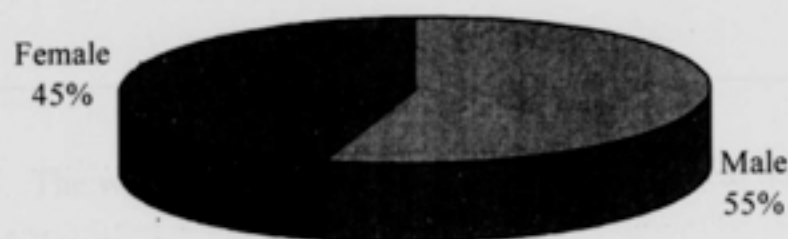
The survey [see Figure 2:11] indicated that there is a need for more youth activities. The present curriculum and programs for CCCS youths does not <sup>fully</sup> reflect the current need of youths. <sup>There is a</sup> ~~It also reflects~~ the need to re-evaluate the structure of the CCCS youth Christian Education program <sup>and</sup> its vision for the future. The other concern is the lack <sup>priority</sup> of time <sup>give to</sup> the pastors have for youth activities and programs.

One youth expressed that the CCCS <sup>may</sup> programs <sup>will</sup> for youth <sup>was</sup> not adequate and needed re-vamping. Practical youth activities <sup>may</sup> ~~will~~ keep youth from committing crimes and ~~falling~~ <sup>may</sup> other unethical and immoral practices.<sup>29</sup> Lesa Lopesi, a youth, suggests the need for activities in bringing youths together, such as youth rallies. It <sup>provides</sup> ~~not only creates~~ fellowship, <sup>and</sup> ~~but~~ help youths <sup>share</sup> ~~to dialogue~~ on the gospel. Today many youths want to participate in spreading the gospel, and some CCCS youths have moved to ~~other denominations~~, <sup>The</sup> especially the NRG, <sup>for opportunities</sup> ~~because they want~~ to be involved in mission. According to Lopesi, "we can't be involved if there are no activities."<sup>30</sup>

<sup>29</sup> Osotonu M Sofia, 18yrs male Apia CCCS, survey.

<sup>30</sup> Lesa Aleki Lopesi, male Apia Protestant Church, survey.

The Reverend Auatama Esera concurs and express his concern regarding the CCCS Christian Education program. He feels that the CCCS Christian Education program needs to relate to the wider aspect of youths' perception of life. The program must promote workshops where problems can be discussed and solutions found to solve them. A much wider curriculum is also needed to cover all Christian values that young people of today find beneficial. For instance, programs that encourages young people to hold prayer meetings and spiritual fellowships.<sup>31</sup>



**FIGURE 2:11**  
**PERCENTAGE OF RESPONSES**  
**[NO ACTIVITIES]**

The Reverend Fuamai Samuelu suggests that too many pastors are not committed to their calling. The Christian Education programs are set out to guide pastors in dealing with youth ministry. They also have the freedom to be creative and to add to the set program. But according to Samuelu, a lot of pastors have not used the set programs, but rely solely on their own experiences.<sup>32</sup>

**Worship see Figure 2:12]:**

Worship is central for any denomination. It nurture's faith and spirituality of every believer in a congregation. The worship of the CCCS still adopts the traditions of old

<sup>31</sup> Rev. Auatama Esera Sapapali'i CCCS, interviewed, 24 May, 2002.

<sup>32</sup> Rev. Samuelu Fuamai, Director of Christian Education Department, interviewed 22 April, 2002.

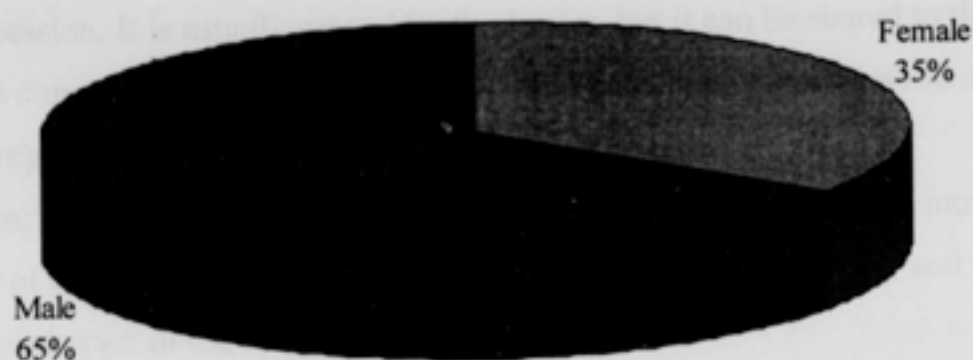


FIGURE 2:12  
PERCENTAGE OF RESPONSES [WORSHIP]

Samoan LMS. The worship is conducted in silence.<sup>35</sup> A typical Samoan worship is conducted as follows;

- 1) **Call to Worship:** Verses from the bible is read to capture the spirit of the audience. It evokes the spirit of worship and sets the tone and mood for worship. The Bible verses are usually taken from the Book of Psalms.
- 2) **Prayer of Invocation:** This is the prayer to the Holy Spirit. It invokes the spirit of God to uplift and nurture the worshipper throughout the service. It is a short prayer.
- 3) **Hymn:** Usually one of Praise and Thanksgiving. The hymns are sung by a four part harmony choir. Normally it is sung by a choir with some participation from the rest of the congregation.
- 4) **Scripture Readings:** The readings are taken from the Old Testament and New Testament. The readings are based on the theme of the day, which is suggested by the IBRA lexicon. The Bible readings are usually read responsively between the leader of the service and the congregation.
- 5) **Children's Story:** This is a unique time for the pastor or leader of the service, or someone else appointed by the leader of the service, to tell a story to the children (and the congregation). The stories told depends on the storyteller, but usually reflects the theme of the day.



- 6) **Hymn:** This hymn reflects the reading of the scriptures.
- 7) **The Long (Major) Prayer:** These are the prayers of thanksgiving, confession and intercession. It is usually prayed by the leader, but it can be shared to the members of the congregation. It reflects the many things that goes on in the life of the congregation and the world.
- 8) **Hymn:** Usually it continues the mood of prayer or it is a hymn that introduces the word of God to be preached. The offering is collected at this time, and blessed at the conclusion of the hymn.
- 9) **Sermon:** A major part of the service. Usually ranged between 15 – 30 minutes. Preached by the leader of the service. It is very rare that two sermons are preached during a service.
- 10) **Hymn:** This hymn reflects the theme of the sermon or it also reflects the fact the service is about to end.
- 11) **Benediction:** Final prayer of blessings. And the people leave soon after. In some CCCS churches, notices and other important announcements are taken before the Benediction. The reading out of contributions may also be done at this time.

CCCS worship has come under criticism as being too boring, too conservative, youths do not understand, its monotonous, static, no youth participation, and its liturgy too old.<sup>34</sup> One youth, Epa Tuoti, stated that "much of the blame for youth changing churches must lie with the worship and the way it is conducted. Ministers now think that Sunday services are sufficient and are often not well prepared to deliver God's message. Most sermons are irrelevant to the spiritual needs of the people, especially the youths. Youths also observe that ministers don't walk the talk."<sup>35</sup> This opinion is also echoed by other youths, such as Phillip Togi, who suggests that "ministers are preaching, but not practicing the word of God. They are preaching about the life of Christ, but are not living as examples of His life."<sup>36</sup>

rewrite  
in better  
English.

<sup>33</sup> Silence, not in its literal meaning 'no sound or no noise', but silence as in showing awe during worship. It is also a sign of respect to God.

<sup>34</sup> Featuna'i Liuaana, "Charismatic Worship," Seminar paper presented at CCCS General Assembly, Malua Theological College, May 2002.

<sup>35</sup> Epa Tuoti, 24yrs male Apia Protestant Church, survey.

<sup>36</sup> Philip Togi, male 44yrs Apia Protestant Church, survey.

At the CCCS General Assembly held in May 2002, a seminar paper was presented concerning Charismatic worship.<sup>37</sup> It referred to CCCS worship as being four ups, that is 'to turn up, pay up, sit up, and shut up.' It was not music to the ears of many CCCS pastors who were present, but the comment reflects the increasing dissatisfaction among people, especially youths, regarding CCCS worship.

For the past decade, youths have been calling for youth participation in worship. According to Fualaga Pemitā, a CCCS youth, "youths want to express themselves in worship, read the bible, pray and praise God with their emotions. We as youths don't want to sit and watch, but contribute to the worship to God."<sup>38</sup> For Pemitā, participation does not mean taking over the worship, but participation in order to enjoy the spirit of worshipping together, and participating in reflecting on God's love and mercy, and participating to helping youths understand the Gospel in their own ways.

CCCS worship has also been described as being too long and the sermons being too hard to understand by youths. CCCS youth Isaia Melvin agrees, "we as youths want to understand more about God. The sermons should be simple for all the congregation, it's better for a sermon to be short and sweet than long and boring."<sup>39</sup> Melvin believes that the CCCS way of worship is still stuck in the old traditions and is static. Worship should be updated and conducted in accordance to today's context. This is why youths prefer the kind of worship offered by NRG, because they cater for the kind of spirituality youths need. They have the freedom to worship with all their emotions to God, and the sermons are simple. The Reverend Utufua Naseri believes this is a legitimate reason why CCCS youths leave their Church. The sermons are not only long, but youths lose interest because they can not understand some of the biblical jargons used in interpretation.<sup>40</sup>

Elisepeta Matauaina, a CCCS youth, suggests that the CCCS look closely at its Holy Communion practice. According to Matauaina, "when it comes to this part of the service, the non-communicants just leave and usually it's half of the Church. Many of these are youths. I believe that this should be conducted in the beginning of each worship and also

<sup>37</sup> Liuaana, Seminar paper, 2002.

<sup>38</sup> Fualaga Pemitā, 18yrs male Afega CCCS, interviewed 28 March, 2002.

<sup>39</sup> Isaia Melvin, 19yrs male, CCCS Vaipuna, interviewed 6 April, 2002.

every Sunday of every month."<sup>41</sup> Matauaina believe youths interpret the exodus of non-communicants from Holy Communion as the separation of the good and the bad.

According to the survey, the worship of the CCCS needs reforming. If people criticize CCCS way of worship, then there must be a reason behind the criticisms. The problem facing CCCS worship is not the liturgy itself, but the way it is conducted. There are pastors who have realized the need for change and have added variations to the existing liturgy. But most Pastors are reluctant or are too lazy to do anything about their worship. CCCS needs to be more sensitive to the needs of its youths in relation to changes today.

Workshops	24	13	15
Pastor's input	14	8	8
Youth Counseling	14	34	10
Worship	10	4	6
Financial problems	10	3	2
Not stated	10	4	7
Total	126	128	57

FIGURE 1

#### REASONS TO CCCS WITH EXODUS

In the survey (see Figure 1 and 2) and interviews conducted among CCCS members and pastors from other denominations, a wide range of views were expressed as to why the exodus of CCCS youths. In the survey and interviews one of the questions asked: What do you think the CCCS should do to keep their youths in the Church? Several possible solutions were found according to the survey and interviews (see Figure 1, 2, 3, 4 and 5). The 'Not Stated' item (4.2% of the responses) indicates that some people gave other responses at all, or some of the solutions reported were not 'childish' or the respondents were not in the best disposition.

<sup>40</sup> Rev. Utufua Naseri, Apia CCCS, interviewed 22 March, 2002. This is also supported by Rev. Siutaia Nu'uausala, Apia Protestant Church, interviewed 12 March, 2002; Rev. Fiti Aloalii, CCCJS, interviewed 22 March 2002; Kiasi Elisana, 24yrs, female, CCCS Vaitele, interviewed 2 April, 2002.

<sup>41</sup> Elispetia Matauina, 20yrs female, CCCS Vaipuna, interviewed 9 April, 2002.

### CHAPTER THREE

#### Solutions and Answers to Dilemma.

According to one experienced CCCS pastor, too many pastors today are losing track of their parishioners and when one leaves, there is a tendency to just sit back and say 'don't worry, he'll come back.' It is an attitude which has been interpreted by those who leave as 'lets go they don't care about us.' Faauuga believes that the church, especially the pastors, must acknowledge the needs of youths because they are the future of the church.<sup>1</sup>

	Total	Female	Male
More Youth Activities	163	78	87
Work Centre	24	13	11
Pastor's Input	14	6	8
Youth Counseling	24	14	10
Worship	10	4	6
Financial problems	17	9	8
Not Stated	11	4	7
Total	263	126	137

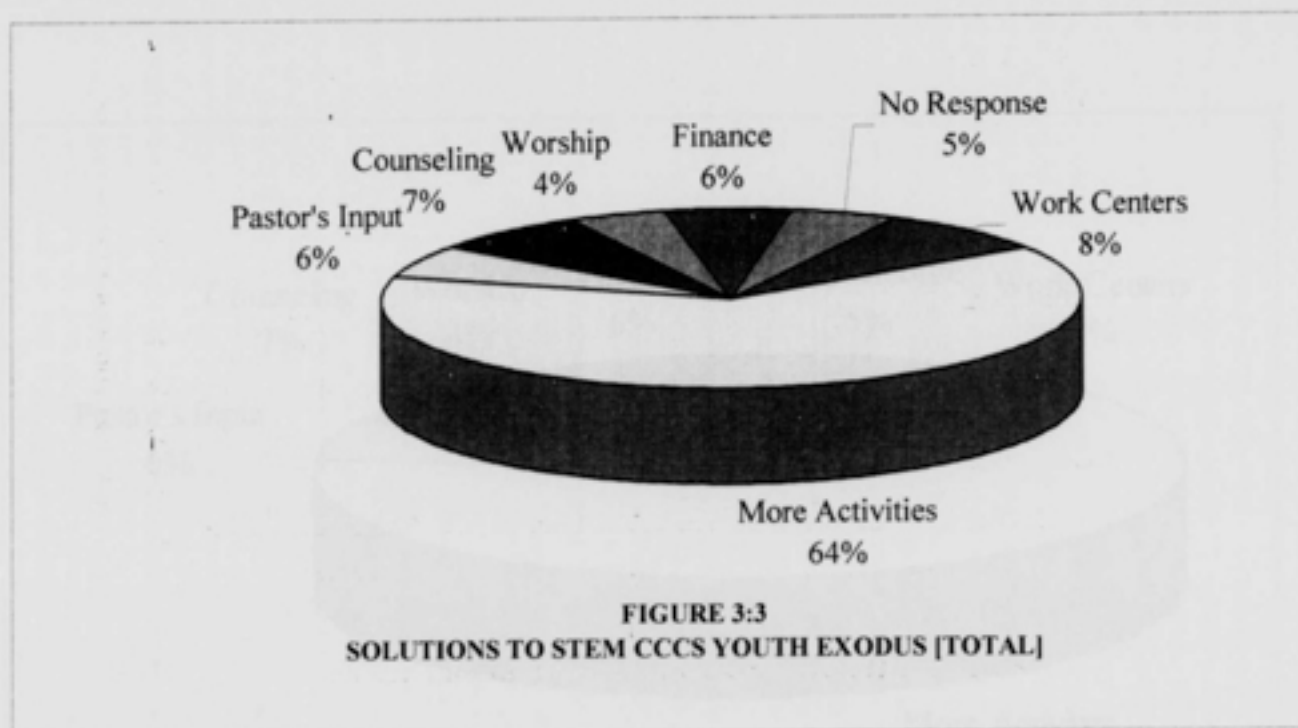
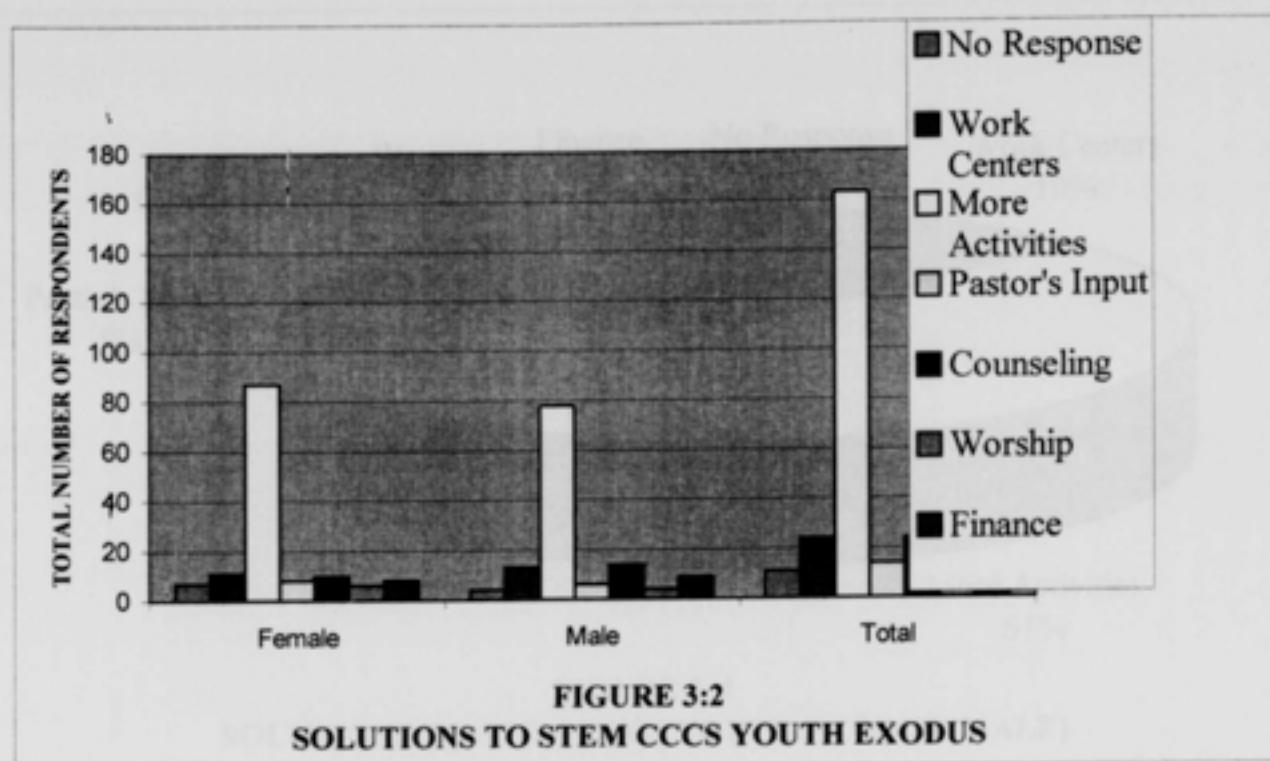
FIGURE 3:1

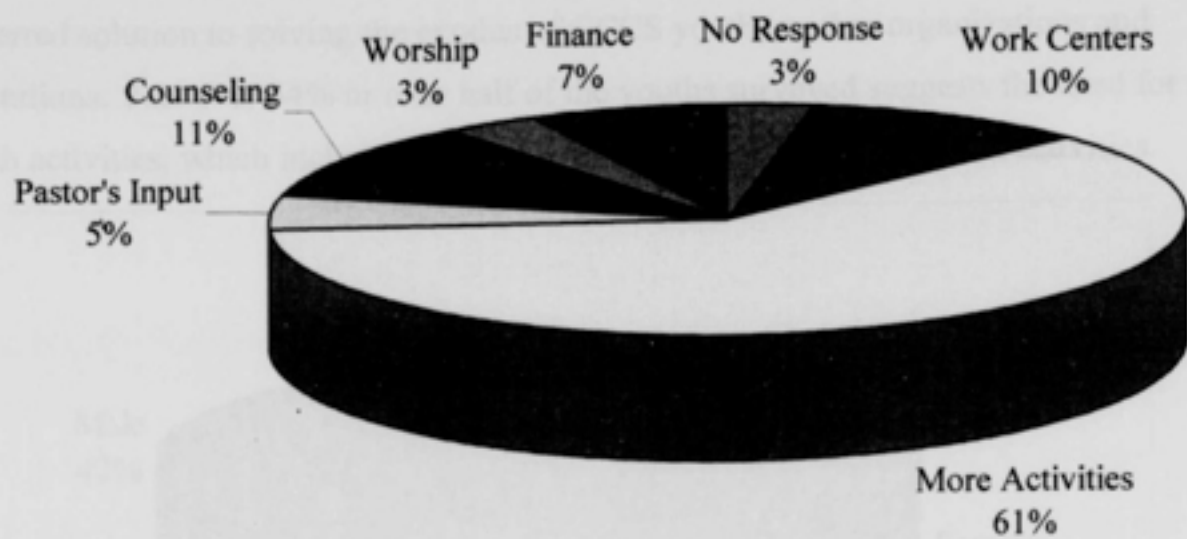
#### SOLUTIONS TO CCCS YOUTH EXODUS

In the survey [see Figure 3:1 and 3:2] and interviews conducted among CCCS members and members from other denominations, a wide range of views were expressed to enhance the spiritual needs of CCCS youths. In the survey and interviews one of the questions asked: **What do you think the CCCS should do to keep their youths in the Church?** Seven possible solutions were found according to the survey and field study [see Figure 3:3, 3:4 and 3:5]. The 'Not Stated' item (4.2% of the responses) indicates that some people gave either no reasons at all, or some of the solutions voiced were too 'childish', or the responses was not fit for this paper.

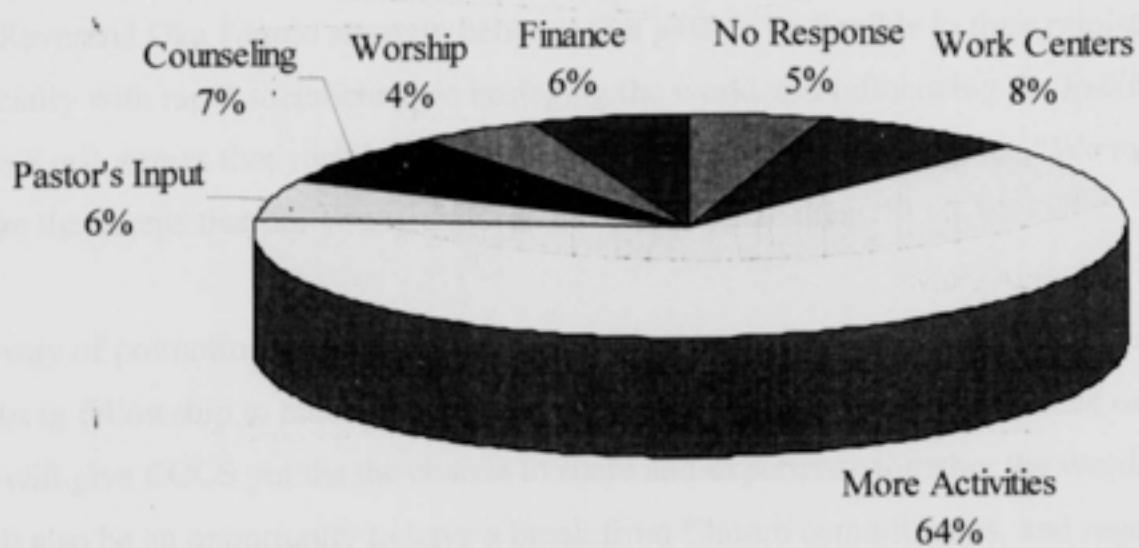
<sup>1</sup> Rev. I'a Faauuga, Ulutogia CCCS, interviewed 22 May, 2002.







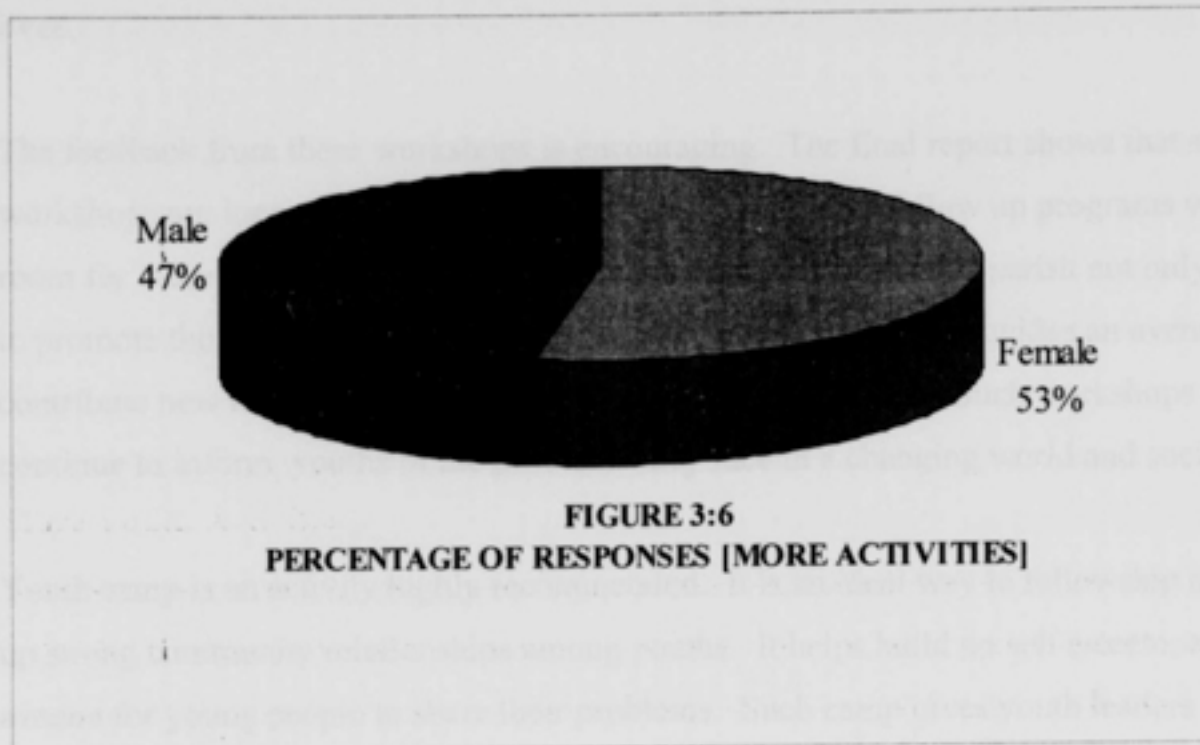
**FIGURE 3:4**  
**SOLUTIONS TO STEM CCCS YOUTH EXODUS [MALE]**



**FIGURE 3:5**  
**SOLUTIONS TO STEM CCCS YOUTH EXODUS [FEMALE]**

### More Youth Activities:

According to the survey [see Figure 3:6], the need for more youth activities was the most preferred solution to solving the exodus of CCCS youth to other organizations and institutions. Just over 54% or over half of the youths surveyed suggests the need for more youth activities, which includes physical and, most importantly, spiritual activities.



The Reverend Oka Fauolo strongly believes that pastors be flexible in their ministry especially with rapid social changes besieging the world and influencing the Pacific.<sup>2</sup> Paulo Koria agrees that youth activities need improvements, and suggests: "We must realize the talents that our young children have and utilize them."<sup>3</sup>

One way of promoting youth activities is to organise youth rallies to bring together CCCS youths in fellowship to meet other youths within the CCCS. Youth rallies once or twice a year will give CCCS youths the chance to share and experience together the word of God. It will also be an opportunity to have a break from Church commitments, and regular worship, parish youth programs and Sunday school, and be exposed to worship and praise in open-air rallies.<sup>4</sup> This style of evangelism is often called 'mass evangelism', where youth revivals and youth choirs are also encouraged.<sup>5</sup>

<sup>2</sup> Rev. Oka Fauolo, CCCS Pastor, Chairman of National Council of Churches (NCC), interviewed 25 March, 2002.

<sup>3</sup> Rev. Dr. Paulo Koria, CCCS General Secretary, interviewed 3 April, 2002.

<sup>4</sup> Nicole Fanua Douglas, 18yr female, CCCS in Leauva'a, survey.

<sup>5</sup> Wesley Black, 167.

'Workshop' is one suggestion, but it is a suggestion that is not new. In fact the CCCS Christian Education Department for the past two years (2000-2002) have held workshops to prepare young people for the many task that lies ahead in life. The idea is to train leaders from parishes who will in turn conduct workshops for their own parish members. It is useful in preparing the young people of Samoa to make informed decisions in their lives.

The feedback from these workshops is encouraging. The final report shows that such workshops are long overdue. There is a demand for similar follow up programs with room for more participants. To increase representatives from each parish not only helps to promote the ideas and programs back into the parish, but also provides an avenue to contribute new ideas and visions to benefit individual parishes. Such workshops will continue to inform youths of the problems they face in a changing world and society.<sup>6</sup>

Youth camp is an activity highly recommended. It is an ideal way to fellowship and build up strong community relationships among youths. It helps build up self esteem, and avenue for young people to share their problems. Such camp gives youth leaders and pastors the opportunity to share and put their talents into practice.<sup>7</sup>

Bible studies are suggested as an important activity. Bible studies can be a fun time for learning. Pastors should not only have Bible studies on Sundays, but also on other days throughout the week. Pastors can implement ways in making Bible studies more interesting, such as debates about issues in the Bible or utilizing the young people's talents by performing short skits which reflect moral and ethical teachings for youths.<sup>8</sup>

It is also suggested that pastors hold seminars about social issues. Seminars should utilize different people in the parish who work in departments such as the Police, Health, Sports, and Education. Such seminars will provide knowledge and skills for everyone, especially for the youths. The pastor can contribute further to these issues by explaining the theological and ethical side of such issues.

<sup>6</sup> CCCS, Report of the Youth Executive Council of Leadership Workshops, April and May 2000.

<sup>7</sup> Charity Manase, 18yr female, Vaitele CCCS. Survey,

<sup>8</sup> Fatutolo Aveau Tuisuga, 19yr male, Junior Youth Malua Theological College, survey.



Music also provides a context for learning to share and develop musical gifts through involvement in church and youth activities. Activities such as music education, music skills and consultation about music equipment are all activities that enhances not only youths but also the church.<sup>9</sup>

Sports activities are a must for any *autalavou*. Angelina Milo believes that sport activities must cater for all, and not just those who are active sports people.<sup>10</sup> About 8% of the respondents emphasized more sports between districts. It creates fellowship and provides opportunities for youths to excel and become professional in their selected sport.

CCCS should create opportunities for talented youths worthy of higher honours. The Reverend Auva'a Peseta, believes that the youth sports programs that ~~are~~ catered for *autalavou*, for instance cricket competitions, are usually conducted on working days. Many youths are at school, or at work and only the unemployed youths are utilized. Peseta suggest a change of dates of such competitions should be looked at, such as Saturdays and public holidays when all members of the *autalavou* are more likely to be available.<sup>11</sup>

Junior Tavita, a CCCS youth, points to the CCCS athletics competition held at Apia Park annually, as the sporting highlight for many youths. Tavita suggests that athletics should be implemented by pastors within their own parishes or villages. There are so many talented youths out in the villages, working in farms and unemployed who have not been given the opportunity to be discovered.<sup>12</sup>

Sport programs are already included in CCCS youth <sup>activities</sup> ~~programs~~. But it is the implementation and the utilizing of resources that needs improvement. CCCS must form a sports committee, which can concentrate on planning a program that targets talented youths for higher honors. The success of such a program depends on sponsorship by the CCCS. The Christian Education Department at present implements such sports programs, according to its Director, but lack support from pastors and church members.<sup>13</sup>

<sup>9</sup> Atina'e Mana, 37yr female, Afega CCCS, survey.

<sup>10</sup> Angelina Milo, 18yrs female, Junior Youth Malua Theological College. survey.

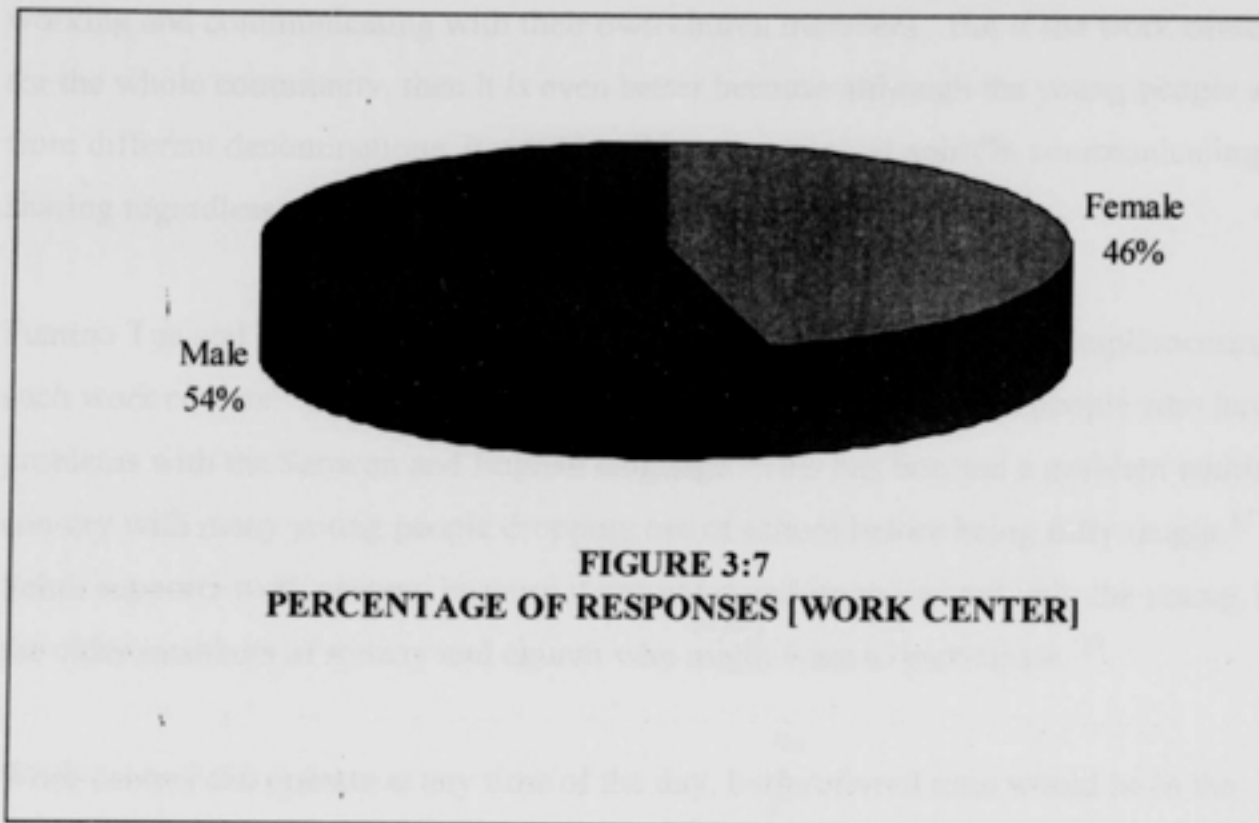
<sup>11</sup> Rev. Auva'a Peseta, CCCS Leufisa, survey.

<sup>12</sup> Junior Tavita, 22yrs male, Luatuanu'u CCCS, survey.

<sup>13</sup> Rev Fuamai Samuelu, CCCS Director of Christian Education, interviewed 22 April, 2002.

### Work Centers [see Figure 3:7]:

The set up of work centers is put forth as a solution to stem the flow of youths from CCCS. It is suggested that graduate theological students with teaching backgrounds run such centers.<sup>14</sup> The aim of such work centers is to assist youths with their school work.



Work centers could be set up within various Parishes. According to Lupe Laulu, a CCCS deacon, some youths cannot study at home individually because they require assistance with their work. Laulu believes that such work centers will not only help youths, but give youths the opportunity to participate and communicate with their peers. Laulu points out, "my own daughter just gives up when she can't do her homework, and therefore she does something else." Laulu thinks that the atmosphere at home is sometimes not conducive for study. There are too many interruptions at home, especially irregular uninvited guests. Youths are kept busy helping to host such guests and not doing their studies.<sup>15</sup>

Work centers can be a private time for youths to catch up on school work and to share and work with other youths within the community. It also helps to build a successful foundation for youths of the future not only for the Church and villages but also for

<sup>14</sup> Malua Theological College provides this service to its young people in the college who are children of the theological students. The work centers are carried out twice a week and four students with teaching experience rotate to accommodate the children. The numbers are usually between 9 to 10, and sessions are only held for one hour.

<sup>15</sup> Lupe Laulu, Deacon of Saleimoa CCCS, interviewed 14 March, 2002.

families. This is realized when youths become successful at school, achieving good results and qualifications, and gain employment in the workforce.

The work centers can also stop CCCS youths leaving the church because they will be working and communicating with their own church members. But if the work centers are for the whole community, then it is even better because although the young people are from different denominations, it would build an ecumenical spirit in communicating and sharing regardless of which denomination they are from.

Fuatino Tua and Peleseuma Seiuli who are both youths, also agreed on implementing such work centers. Tua believes that work centers can help improve people who have problems with the Samoan and English language. This has become a problem within our country with many young people dropping out of school before being fully taught.<sup>16</sup> Seiuli supports work centers, because it promotes and improves not only the young, but the older members of society and church who might want to participate.<sup>17</sup>

Work centers can operate at any time of the day, but preferred time would be in the afternoon after school, or during school holidays. Times can be arranged between the youths and the helpers. Work center could also operate out doors where ever there is comfort in carrying out study.

#### **Pastor's Input [see Figure 3:8]:**

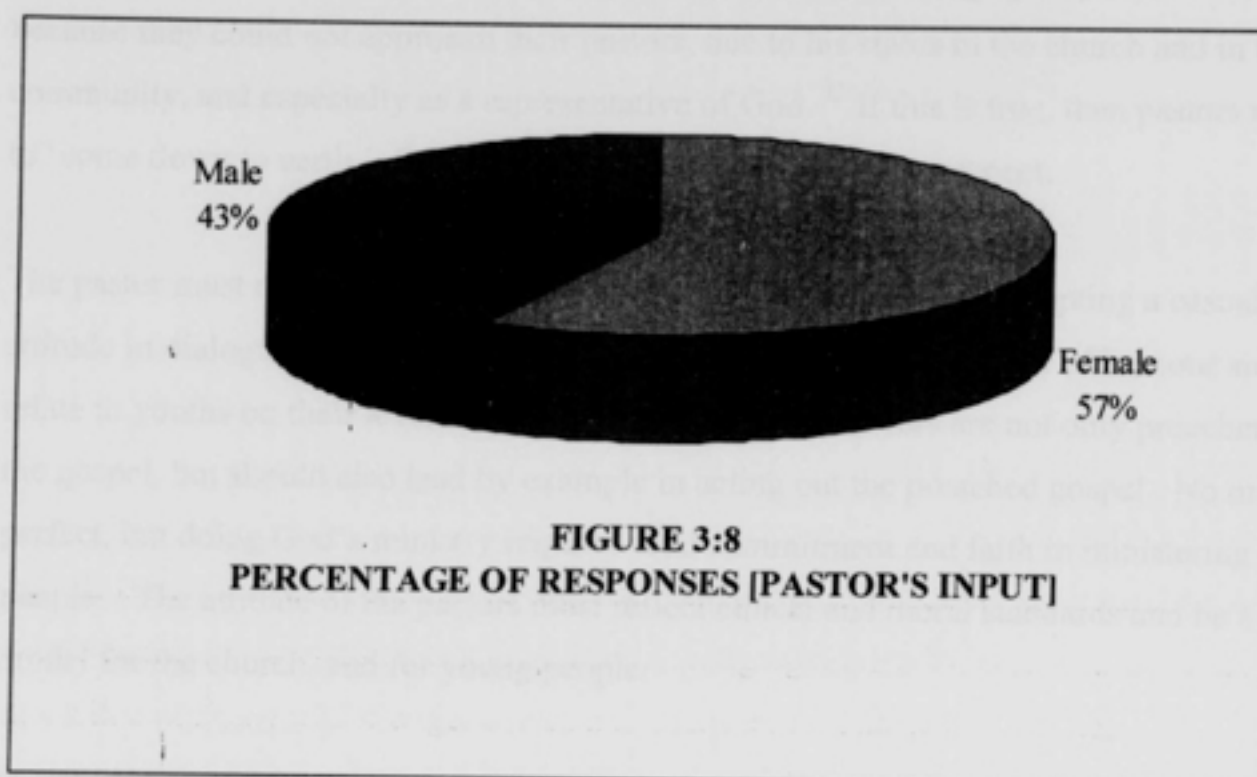
The Reverend K.F Tu'uau<sup>18</sup> believes that CCCS pastors must strengthen and emphasize Bible studies relating to current issues. Youths need to understand issues like suicide, education, unemployment and so forth. Tu'uau believes there are too many pastors who think when Sunday is over, their job is done. Many are not committing value time in implementing other ways in doing God's ministry throughout the week. For instance, pastors must provide Bible studies as well as sports to keep youths occupied, and provide a stable foundation for dialogue between pastors and their youths.

<sup>16</sup> Fuatino Tua, 19yrs female, CCCS Luatuanu'u, survey.

<sup>17</sup> Peleseuma Seiuli, 14yrs male, CCCS Luatuanu'u, survey.

<sup>18</sup> Rev. K.F Tu'uau, CCCS Vaipuna, interviewed 6 April, 2002.

Parishioners must also be involved together with the pastor because the Church is for the whole community. In using the people of the congregation, the Church can benefit and this will contribute to a stronger communal fellowship. This leads to better communication between pastor and his people, especially youths.



Tania Tiedemann, a CCCS youth, recalls Benny Hinn's visit to Samoa. According to Tiedemann, many youths wanted to go and watch, but "we first asked our parents and then our pastor for some advice, the pastor did not mind us going but he made sure we understood what we were going to."<sup>19</sup> Tiedemann believes that communication with the pastor is vital because it helps the two parties understand each other better. It also seeks advice for matters beyond the youths knowledge and understanding.

The pastor must not criticize youths but encourage them by hearing their views and concerns. Many youths only intend to help their Church grow. Thus, pastors should not neglect any one in the Church but should encourage communication either in private or in an open environment within the context of the Church or family.<sup>20</sup>

Pastors must not be too formal. Many youths are reluctant to speak to their pastors because they are seen as 'mediators of God.' They fear their pastors because they might say something wrong, or become disrespectful. The concept of *fa'aaloalo*, (respect) is

<sup>19</sup> Tania Tiedemann, 22yrs female, Apia CCCS, interviewed 22 March, 2002.



very important within the Samoan way of life. At every phase of human growth, children are nurtured to value *fa'aaloalo* as a principle of social behaviour.<sup>21</sup> Youths become hesitant or are sometimes shy to associate with their pastors because of this custom. According to Reverend Aila Patea, many youths were not turning up to youth activities, because they could not approach their pastors, due to his status in the church and in the community, and especially as a representative of God.<sup>22</sup> If this is true, then pastors need to 'come down to earth.' Sometimes, fear is misinterpreted as respect.

The pastor must make youths feel comfortable in their presence by adopting a casual attitude in dialogue and interaction. There is a need to display a sense of humour and to relate to youths on their level of maturity and thinking. Pastors are not only preachers of the gospel, but should also lead by example in acting out the preached gospel. No one is perfect, but doing God's ministry requires total commitment and faith in ministering to all people. The attitude of the pastors must reflect ethical and moral standards and be a role model for the church, and for young people.

#### **Youth Counseling [see Figure 3:9]:**

Counseling in recent years has been a job for a qualified counselor. But counseling has always been part of the pastor's ministry. CCCS need to help counsel many youths in prison, victims of marriage breakups, people with financial burdens and youths who are victims of break-up families. The CCCS should have an outreach not only for CCCS members, but for other members of society who need help. Pastors should address the mind, soul and emotions of people including youths, within the whole community. CCCS pastors should not sit back and wait for others to do the job. They should feel free to help not only those in need of spiritual nourishment, but also physical and emotional needs.<sup>23</sup>

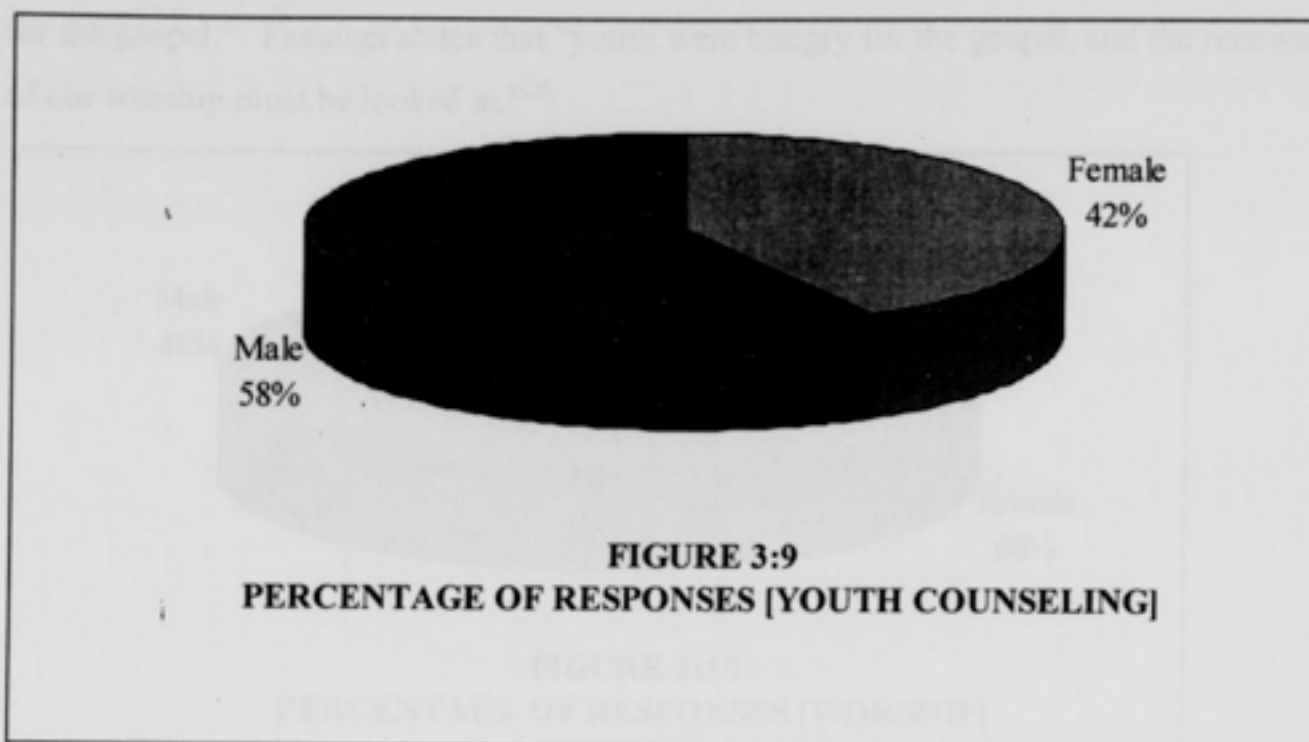
According to Maiava Loi, counseling does not have to be mere words spoken in a soft encouraging voice, but it also involves action. As the saying goes, "actions speak louder than words." This is where counseling to young people can start. The way pastors and members of the church act and live out their Christian lives, and also helping those in

<sup>20</sup> John Fruean, 19yrs male, Tulale CCCS, survey.

<sup>21</sup> Paulo Koria, "Moving Towards a Pacific Theology: Theologising With Concepts," *The Pacific Journal of Theology*, series 2, no. 22, 1999.

<sup>22</sup> Rev. Aila Patea, Luatuanu'u CCCS, interviewed 8 April, 2002.

<sup>23</sup> Maiava Loi, 40 yrs male, Piu CCCS, survey.



distress, provides more effective counseling than mere words. Youth counseling can be facilitated by people within the congregation with such counseling skills. The ideal counselor is, of course, is Jesus Christ. (say more to qualify your statement)

#### **Worship [see Figure 3:10]:**

The CCCS can improve its worship if pastors are flexible in their approach. There is a Samoan saying that goes '*tumau faavae ae sui faiga*' (literally it means foundation remains but change the approach.) According to the Reverend Oka Fauolo,<sup>24</sup> pastors should preach and teach according to the relevant issues besieging the youths of today.

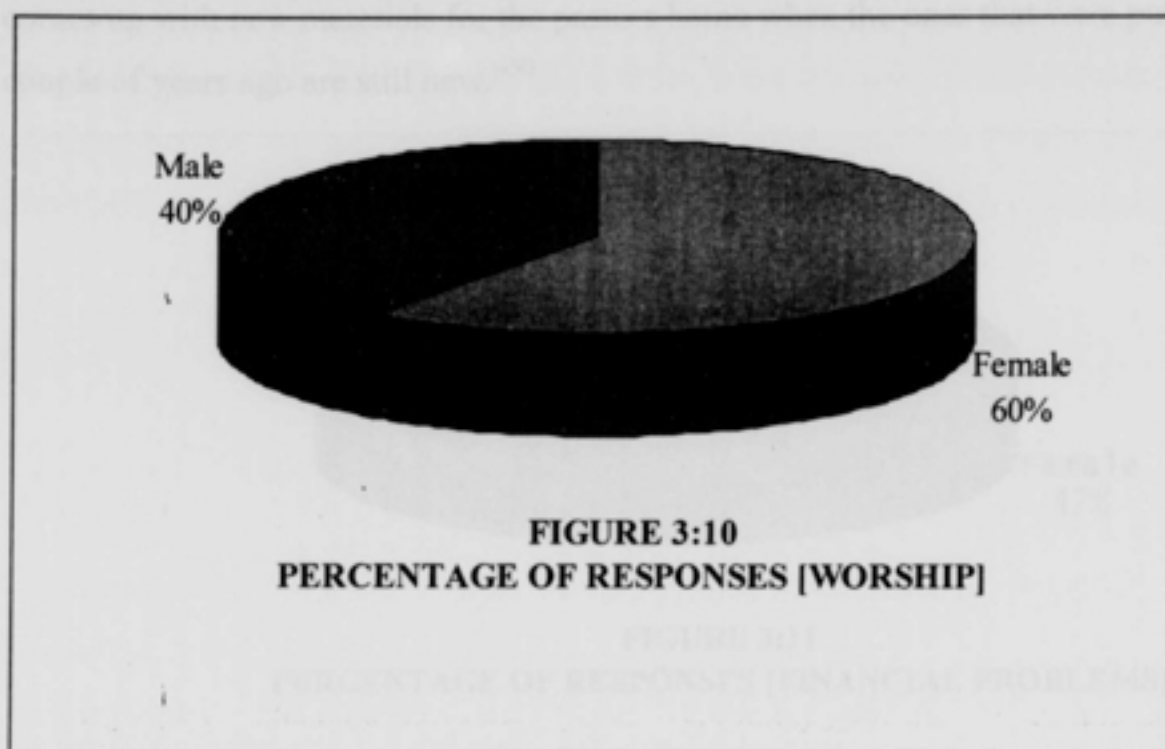
Fauolo suggests the need for flexibility to include youths in worship services either one or two Sundays a month. It will enhance their spirituality. Fauolo's view is best highlighted by the pastor of Saleimoa CCCS, Reverend Elder Hini Stanley usage of youths in his evening service for Bible readings and prayers. Stanley prepares the youths a week prior to the service for their parts.<sup>25</sup>

The Reverend I'a Faauuga strongly supports Stanley, and suggests that such participation is a respond to the need to renew worship and to cater for the cry, 'the youths are hungry

<sup>24</sup>Rev. Oka Fauolo, interviewed 25 March, 2002.

<sup>25</sup>Rev. Elder Hini Stanley, Saleimoa CCCS, interviewed 21 March, 2002.

for the gospel.' Faauga states that "youth were hungry for the gospel, and the renewal of our worship must be looked at."<sup>26</sup>



One thing that attracts CCCS youths to NRG worship is its simplicity. Everyday simple language is used in preaching and singing. The atmosphere is also charged with emotions and the flexibility in worship is inspiring. The CCCS worship in terms of sacredness, solemnity and sombriety has resulted in creating a type of worship that is characterised by "silence."<sup>27</sup> This spirit of worship is not only emphasized in church, but also in family devotions. It reflects Samoan relationship, understanding, and image of God. While CCCS worship reflects awe and sacredness, it is far from being simple in its language and protocol.<sup>28</sup>

#### **CCCS Finance [see Figure 3:11]:**

Finding solutions to financial problems in families must be a priority for the CCCS. Although the CCCS are losing adherents, its finances remain healthy. The CCCS should abolish some of its financial commitments such as 'fa'a mati.'<sup>29</sup>

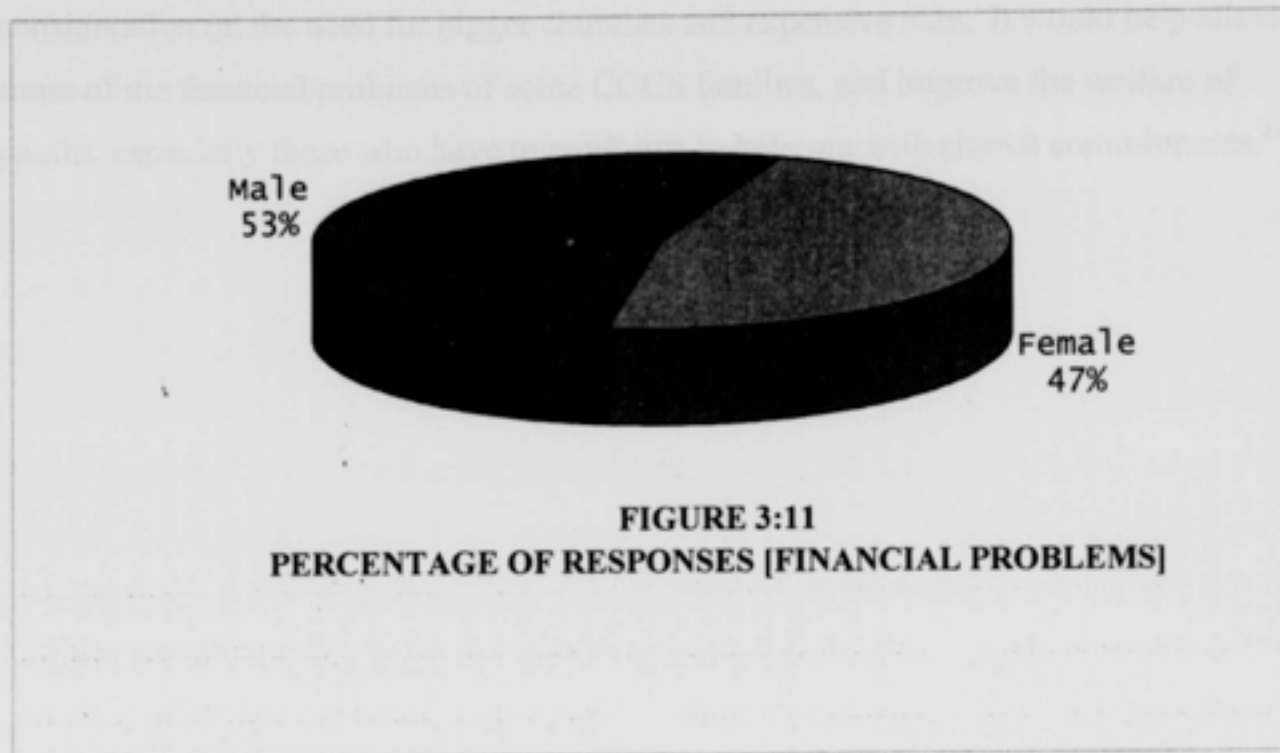
<sup>26</sup> Rev. I'a Faauga, Ulutogia CCCS, interviewed 22 May, 2002.

<sup>27</sup> Peletisala Lima, "Silent Worship", BD Thesis, Malua Theological College, 1999.

<sup>28</sup> Lima, 6.

<sup>29</sup> Faamati: a CCCS obligation towards looking after Pastors and household by way of household contents, which are needed for the Pastors' home.

Isaia Samuelu, a CCCS youth, believes that "*faamati* is one of the reasons that CCCS families are in hardship. '*Faamati*' has become part of their lives, and the Church always comes up with new materials for the pastors home when the ones that were purchased a couple of years ago are still new."<sup>30</sup>



**FIGURE 3:11**  
**PERCENTAGE OF RESPONSES [FINANCIAL PROBLEMS]**

Samuelu understands that financial contributions to the church needs to continue as its the only means it has to finance the many commitments it has to the church members and to the community. He believes the pastors should get to know the well established families and the marginalised families, and look for alternative ways to help those who are poor by either implementing low contributions, or no contributions at all.

The Reverend Reupena Leau<sup>31</sup> suggests, people give a small sum of money each week, (for example five tala,) and allow it to accumulate to a larger sum. But, Leau also acknowledged that not all families receive an income. For Leau, this is where the problem begins for many families who believe they must fulfill their task for CCCS through contributions.

The spirit of competition in Church offerings does not help solve the problem of giving beyond one's means. The pride of the family and the pride of the *matai* (chief), takes precedent in all matters of contributions. But it has led to debt, poverty and friction

<sup>30</sup> Isaia Samuelu, 22yrs male, CCCS Vaipuna, interviewed 6 April, 2002.



between family members. But most of all, it has provided an 'excuse' for many CCCS members to sever ties with their church.

The CCCS should look at limiting some of its financial needs. Some Pastors should take consideration on the need for bigger churches and expensive cars. It would help alleviate some of the financial problems of some CCCS families, and improve the welfare of youths, especially those who have to work just to help out with church commitments.<sup>32</sup>

<sup>31</sup> Rev. Reupena Leau, Piu CCCS, interviewed 28 Feb, 2002.

<sup>32</sup> Rev. Reupena Leau, Piu CCCS, interviewed 28 Feb, 2002.

### CONCLUSION:

This paper has attempted to identify issues prevalent to the movement of Youth members from CCCS to other religious and denominational groups. Statistics have shown that the mainline Churches are losing adherents, and the attraction to NRG has contributed to the decline in numbers. Rapid social changes continue to change people's lives and this has also affected the lack of physical and spiritual growth in the CCCS.

Samoan parents like many parents, are concerned with their children's welfare and their future. They go out of their way to ensure their Children reach the goals which had been set for them. Sometimes, the demands of the parents become burdensome and result in youths seeking isolation and opting to affiliate with people who share their visions and dreams, usually their peers. They demand privileges, freedom and individual rights and be treated as adults. According to Rodney Hunter, a retired pastor, it is normal for youths to "demand privileges associated with adulthood while failing to accept responsibilities that accompany them."<sup>1</sup> Many adults see youths in this light and it has created a gap between youths and the older generations.

But times have changed, the youths of the twenty first century are more interested in Freedom. Youth value freedom highly. Youths' concept of freedom is related to their emancipation from parental restrictions. Youths' struggle to become adults, start with their efforts to free themselves from their parents to pursue their right as an individual.<sup>2</sup>

Several explanations have been offered as to why CCCS youths are leaving their Church. The cry for more youth activities such as sports, camps, fellowships, youth rallies, and Bible Studies, can only suggest that CCCS youths have either lost interest in the existing youth programs, or the present youth programs are no longer applicable to the needs of CCCS youths in today's changing world. It may also reflect the speed at which outside influence have dominated CCCS and Samoan youths today.

<sup>1</sup> Rodney J Hunter, *Dictionary of Pastoral Care and Counseling*, Nashville: Abingdon Press, 1995, 11.

<sup>2</sup> Ainslie Meares, *Dialogue With Youth*. London: Fontana Books, 1973, 40.

There is no doubt that the present CCCS youth programs cater for many of the activities suggested. Despite this, dissatisfaction still besets many CCCS youths. I believe it is not the lack of activities that has led to youth dissatisfaction. I believe three things may be lacking. The activities outlined in the CCCS youth programs have not been implemented; there is a shortage of methodologies and skills required to implement many youth activities; or the present youth programs and activities lacked focus and "look like a collection of unrelated activities with no purpose other than keeping youth too busy too sin."<sup>3</sup>

The Director of the Christian Education Department, the Reverend Fuamai Samuelu, has no doubts where the problem lies. He blames the pastors for youth dissatisfaction with CCCS youth programs and activities. Many pastors lack commitment to implement the programs and activities, but perhaps the most disappointing factor is that many pastors do not even have youth groups.<sup>4</sup> According to Samuelu, just over 50% of the CCCS parishes have officially registered youth groups. It means, many village have either no youth activities at all, or the activities provided are only implemented as the pastor sees fit.

I believe Samuelu is right and his comments goes a long way to explain why many youths in the survey suggested activities already on the agenda of CCCS youth programs. I believe the lack of youth groups may reflect the pastors inability and lack of experience and skills to implement and develop such youth groups. It may also reflect the inability of the pastors to fully understand the focus of the CCCS youth programs.

Many youths are not aware of the Youth programs and the content of its curriculum. They are not well informed on youth events and activities, especially the changes made to the calendar of events during the year. Youths need to know such basic information. It keeps them 'in tune' with CCCS activities. The unavailability of such basic information to youths is either a reflection on the pastors' lack of commitment to CCCS Youth programs, or an indication that the pastors have no youth groups at all. There is a need for CCCS pastors to communicate with youths at all times. Youths are influenced by social changes constantly and it is a must, therefore, for pastors to organize programs and activities to keep youths occupied.

<sup>3</sup> Wesley Black, *An Introduction to Youth Ministry*, Nashville: Broadman Press, 1996.

<sup>4</sup> Rev. Fuamai Samuelu, Director of Christian Education Department, interviewed 22 April, 2002.

In either cases, there is a great need for the Christian Education Department to provide training for pastors and youth leaders in youth leadership and youth development skills. The opportunity should also be used to clarify the aims and content of the youth programs and curriculum. The debate over who is responsible for youth dissatisfaction needs to cease and replace by a concerted effort on both sides to find ways to meet the needs of CCCS youths.

The pastors need to form youth groups and implement program provided by the Christian Education Department. In doing so, the vision that seems to have lacked in the past, but already stated by the Christian Education department, could be re-ignited and provide new meaning and impetus for growth and well being of CCCS youths. It is a vision that ensures young people are made aware of their rights and responsibilities as young people, to respond to the needs of other young people, promote healthy lifestyles, know the dangers of alcohol, and be informed of unwanted pregnancy, drug abuse, and other social problems. It is a vision that relates Christian teachings and principles to the daily lives of young people. I believe that if CCCS pastors encourage this vision, it would help youths realize the importance of not only their church, and living a good Christian lifestyle, but also be more informed of things which are happening around them. The vision requires dedication, and commitment to implement CCCS programs and all other relevant activities.

The CCCS also needs to focus on making youths understand more about CCCS doctrines and beliefs. The Sunday School teachers should be knowledgeable about CCCS beliefs so they can nurture younger children to become good Christian youths later. The task of the pastors is to enhance youths biblical knowledge and help them to understand more about God. Many youths only read the Bible during morning and afternoon services, or at family evening devotions. But reading the Bible is a meaningless task unless its message is explained and related to everyday experiences.

Conducting Bible studies and lessons in villages and communities is a priority for any youth ministry. It is vital to nurture young people early so they can be fully filled with God's wisdom through the Bible. This is where Malua graduates can be utilized. They can also work together with pastors in implementing other activities, and can be of great



assistance if the pastor is not available. The *faletua* (pastor's wife) also plays a vital role in youth programs. The *faletua* can use her skills in activities such as embroidery and crafts, sewing, cooking, gardening, and so forth, to help develop the talents of young women of the church and villages.

I believe, financial obligations should be encouraged for church development, but it should not be a burden on struggling families who are trying to make ends meet. Although the CCCS are losing adherents, the CCCS financial situation looks healthy due to increases in CCCS offerings each year. Looking at the CCCS incomes and expenditures to the end of 2001, suggests a surplus in the vicinity of \$16,229,968 Tala. This money, saved over the years from the CCCS members' contributions, is earmarked for future church projects. Such huge savings maybe construe<sup>d</sup> by critics of CCCS as evidence of excessive contributions. It is, however, an indication that CCCS contributions are at its highest level. Therefore, it is probably a good time to provide some relief to CCCS members. I believe the CCCS must prioritize the needs of the families. The pastor should survey the economic situations of its church members, especially when big developments such as new buildings are required. The pastors must not desire or demand luxurious lifestyles at the expense of making church members poorer.

While I agree that many youths leave CCCS for 'greener pastures' and 'financial havens,' I do not agree that the financial burdens suffered by youths and their families are due mainly to CCCS financial obligations. The CCCS promote free-will offering and giving but does not encourage competitions among members; neither does it discourage it. The most important thing for CCCS is giving. The reasons, motivations, and forces behind the offerings are personal and private. The CCCS does not deny some members do overstep their limitations and members end up in debt. Personally, I believe, most CCCS members get into debts for many other reasons such as gambling, alcohol abuse, smoking, drugs, family *faalavelave* (family matters or affairs) and other village activities. Having said this, the CCCS has a Christian responsibility to make sure that members do not point to the CCCS as being responsible for all their financial burdens, and that youths do not blame their exodus from CCCS on the same.

Youth condemned CCCS worship as uninspiring and lacked spiritual uplifting. It is a criticism that has echoed in the ears of CCCS leaders for the last few years, with very little reaction to it. Only a few of the 'older generation' respond to the criticism with confusion and much anxiety, especially when they agree that it maybe responsible for CCCS youths' exodus to NRG. Musical instruments, evangelical and charismatic skits, dramas, and creative dancing, are just a few of the NRG armory that has fired up the spirit of worship of many CCCS youths. The usage of modern musical instruments (a band), and creative dancing and skits during worship has not found favor among CCCS members.

For CCCS members, these new elements in worship are disruptive and fail to enhance the spirit of worship require to be given to God. I believe CCCS have come a long way in fulfilling some of the wishes of the youths. While some CCCS pastors continue to implement charismatic and evangelical programs, their non-acceptance of such programs as part of the normal Sunday services remain. I truly believe, it is not too much the act of worship, nor the content of liturgy that has invited criticisms to CCCS worship, but the lack of participation by youth and lack of simplicity in expressing the contents of the liturgy. The call by many youths CCCS worship to be more simpler is, therefore, not fabrication!<sup>5</sup>

Social changes have influence the way we worship today. Since we cannot control these changes, the CCCS must initiate strategies to proclaim the word of God in relation to today's context. Changes can be made to CCCS worship and liturgies without adopting the style of worship that other NRG are using. I believe if all parishioners participate in worship, it will encourage and enhance the faith of the people. The youths are willing to participate in Church services and help spread the gospel. CCCS ministers should utilize his youths and their ideas. I would recommend Youth groups participation and contribution in terms of action songs, Bible skits or drama, that relates to the text of the

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<sup>5</sup> The Malua Theological College Extension Program was in Wellington during December 2001. In the discussion regarding worship in the CCCS the youths pointed that it was not so much the worship and liturgy that put youths off, but the difficulty in understanding the sermons and prayers. The youths felt the Samoan pastor's spoke a very hard language to understand and called for simplicity.

day. Musical instruments are part of many youth's lives and their talents should be used by the church. Parishes should have their own youth group bands that cater not only for church functions, but also for fundraising and other church activities.

There should also be emphasis on the pastor's ministry to its people. The pastors must emphasize visitations on a weekly basis to improve communication between church members and the pastor. CCCS pastors ignore the significance of visitations because they do not want parishioners to offer them monetary gifts. If pastoral visitations are restricted because of monetary gifts, then this is not an excuse to stop visitations. There are other ways of using these gifts. These gifts can be put to a savings account for end of the year activities. Pastoral visitations also impart pastoral care to those who are lonely, homeless, and also those who live in poverty.

The physical presence of the pastor means a lot to parishioners. Youths can utilize the opportunity to ask pastors about social issues and matters relating to the Bible. It is also an opportunity for pastors to motivate and inspire young people to achieve their goals through private conversation and sharing. Jesus associated Himself with a variety of people, the sick, the poor, the rich and, even, sinners. Jesus is the role model for all pastors and people of all ages. The pastors could also utilize the opportunity avail to introduce youths into visitation programs and make youths become more aware of a holistic ministry.

As a CCCS member, the one other thing I would like to see improve is the attitude of the pastors. I am sure I am speaking on behalf of CCCS youths who want to improve the CCCS but are not heard. Pastors go through the CCCS theological institution and are trained to fulfill their role as 'servants of God.' This training must be reflected in their work in their parishes. There are too many pastors who leave the theological institution with selfish motivations and an oppressive attitude. It is vital for all CCCS pastors to be humble and courteous to all his fellow Christians, especially during difficult times in the ministry. Pastors must be transparent, patience and honest and be "an example in speech and conduct, in love, in faith, and in purity."<sup>6</sup>

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<sup>6</sup> NRSV Bible, 1 Timothy 4:12.

As a model to all youths, CCCS pastors must be devoted to God. To be a servant of God, pastors must be selfless and take direction from God. He must 'walk the talk' and be available to his parishioners. It requires full commitment and dedication to serve God wholeheartedly. Edward Kruser Ziegler, describes the work of a pastor; "In his work, the pastor carries on all the traditional functions of the ministry – preaching, leading the worshipping, community, administering the sacraments, caring for souls, presiding over the church. His function is that of building, or edifying the church, he is concerned in everything that he does to bring into being a people of God, who as a church will serve the purpose of the church in the church, in the local community and the world."<sup>7</sup> Ziegler demands that pastors be committed and demonstrate knowledge and real concern for God's ministry.

Pastoral counseling is also part of a pastor's job, because counseling provides encouragement and guidance for those who are facing losses, decisions, or disappointments. Issues such as anxiety, loneliness, depression, anger, and guilt are all personal issues that youths experience. They also experience violence, abuse, family frictions, and spiritual problems. Counseling is not merely the handing out of advice, but it requires listening, accepting, and guiding people to find their own solutions to their problems. The pastors regardless of their training do not have the privilege of electing whether or not they will perform counseling. People, including youths should be comfortable to look to pastors for the best guidance and wisest care.

In the Samoan context, counseling is just not a task <sup>only</sup> for the pastors, but it is also a responsibility for the whole community and village. If there is a death in the family, relatives, friends, and ~~the church~~ <sup>through</sup> should ~~automatically~~ become involved in providing comfort and counseling. Even within ~~the~~ family circle, parents are the first counselors for the many problems faced by their children, spouses, and other family members. However, in any counseling, confidentiality is an important virtue. Any lack of confidence shown towards any pastors and their wives by church members and youths suggests a lack of trust in their ministry. When this happens, many youths will turn to other people, agencies, other denominations, or peers. Failing to find solutions through these avenues will automatically place the victims in dire strait. The CCCS and its

<sup>7</sup> Krusen E. Ziegler, *The Village Pastor*/ New York: Agricultural Mission, 1959.



pastors must be trustworthy and be more approachable in order to provide avenues for the preservation of life and motivations to value life.

The CCCS should also practice tolerance, and allow youths to express their views within church meetings and the church activities dominated by adults. According to Samoan protocol, each family has a *matai* that attends village meetings, and he expresses the views of their family. This attitude or methodology has found its way into the church and it has restricted the voice of youth within the church. But church has no boundaries to distinguish one member from the other. All are equal. I believe there is so much wealth of knowledge beneficial to the church bottled up within youths. Pastors should encourage youths to express their ideas and contribution to the overall welfare of the CCCS. It may just be the catalyst to stop the exodus of CCCS youth to other institutions and denominations.

I have tried to express my own personal views regarding the reasons for CCCS youth exodus and the solution put forth by those interviewed and surveyed. I support and hear the plight of the youths. I also believe that the reasons outlined are definitely responsible for CCCS youth exodus. But I am not convinced that the number of CCCS youths who have left the church, have done so purely because of the reasons and motivations already stated. There are other factors, I believe that have contributed to the decrease of CCCS numbers, and youth members over the past decade. These factors must be taken into consideration before making any conclusion regarding the state of youth in the CCCS.

Firstly, migration needs consideration. Migration statistics reveal that many Samoan citizens are migrating and must be considered a legitimate reason for the CCCS losing numbers. According to statistics [see Figure 4:1 and 4:2], the top three reasons for migration are employment, education, and a better way of life. The CCCS in a changing society is also growing in character and growing in numbers to become a Diaspora Church.<sup>8</sup> The growing numbers of CCCS churches in New Zealand, Australia, Hawaii and USA, not only reflect the resilience of CCCS members to maintain their religion within foreign lands, but it also provides impeccable proof that CCCS members are leaving Samoa in large numbers.

<sup>8</sup> Levesi Afutiti, "Samoan Church and Church Diaspora." *The Pacific Journal of Theology*, series II no. 16, 1996.

The two tables indicate the number of youths that leave Samoa for various reasons. Figure 4:1 and Figure 4:2, points to an increase in migration for people under the age of 15 years, and those over the age of 25 years. It shows that many parents leave Samoa and take their children with them. The age group between 14 and 25 years tend to stay in Samoa and are less likely to leave. Perhaps, many people in this group have no children to consider their future until later years, and maybe holding on to jobs for future security.

AGE	TOTAL	MALE	FEMALE
0-4	139	72	67
5-9	63	28	35
10-14	32	15	17
15-19	124	59	65
20-24	293	165	128
25-29	324	178	146
TOTAL	975	517	458

**FIGURE 4:1<sup>9</sup>**  
**DEPARTURES BY AGE AND GENDER - MARCH 2002**  
 (Samoa citizenship only)

AGES	Under 15		15-19		20-24		25-29	
	M	F	M	F	M	F	M	F
1996	3,047	2,487	1,517	1,615	3,088	2,710	3746	2691
1997	2,526	2,466	1,540	1,603	3,107	2,534	3612	2449
1998	2,854	2,816	1,643	1,784	3,168	2,702	3943	2848
1999	2,632	2,561	1,486	1,686	3,113	2,565	3764	2560
2000	3,047	2,978	1,658	1,646	3,369	2,719	3857	2736
Total	14106	13308	7844	8334	15845	13230	18922	13284

**FIGURE 4:2<sup>10</sup>**  
**DEPARTURE BY AGE AND GENDER, 1996-2000**  
 (Samoa Citizens only).

<sup>9</sup> Government of Western Samoa, Department of Statistics, *Census of Population and Housing, 2001*. Apia: Department of Statistics, 2002.

<sup>10</sup> Government of Samoa, Department of Statistics. *Annual Statistical Abstract 1999-2000*, Apia: Department of Statistics, 2001.

But perhaps the most significant table (see Figure 4:2] is the total number of migrants over a five year period (1996 – 2000) by age and gender grouping.

Since 1996, some 45,253 youths (15 – 24 years) have migrated overseas. The average number of youths that migrate each year stands at 9,051, with an average of 3,771 people travelling overseas<sup>10</sup> month. However, it is not known how many among this figure migrate permanently. The CCCS loses on average (since 1991) approximately 440 youths a year from its fold. It is possible, that migration overseas permanently for employment, attending scholarships, visiting relatives, taking holidays, traveling with sports team, and business trips, may account for some of the loses. Death (including suicide), low birth (0.15%) rate among CCCS members due to commitment to occupations, controlled family growth, urbanization, and shifting to other areas for employment and education, are also contributing factors.

I have tried to offer alternative insights to explain CCCS youths' exodus. Many of the reasons may seem fickle and lack merit, but many of the suggested explanations and alternatives echoes very much some of the concerns and excuses, silently uttered by CCCS members. Statistics shows CCCS is losing members (including youths) at a high rate, and must be concerned that 57% (35,241) of its present members are either 24 years or under. Since 1971, CCCS has lost 13,370 members, which is equivalent to 45.9% of the total increase in population over the same period. CCCS Youths accounted for 9.5% of the total population in 1991, and only 6.2% of the total population in 2001. CCCS Youths made up 22.4% of the total CCCS membership in 1991 and only 17.9% of the total CCCS membership in 2001.

It is not good news for CCCS. The rate of CCCS youth exodus is at 4.5% of members every ten years (compare to 3.9% fall for total CCCS membership at the same period). CCCS is losing 3.4% of its youth out of the total population every ten years (compare to 7.9% drop in CCCS members out of the total population in the same period).<sup>11</sup> It means, therefore, if the current trend continues until the next census (2011), the CCCS will only have approximately 28.6% (56,360) of the total population estimated at 197,065. The estimated number of CCCS youths will be 7,214 (12.8%) of CCCS members, and the

<sup>11</sup> Department of Statistics, 2002.

estimated number of CCCS under the age of 24 years is approximately 27,616 (approx. 49%). These are all speculations, but one thing is for sure; the decline in members of Mainline Churches and the growth of NRG are signs that if one is not satisfied with his or her own church, they would either move to another church or start a new one.

There is no doubt that CCCS youths are moving away from their church and finding other denominations, religions, institutions, and agencies to satisfy their expectations. This is the trend for the new millennium and CCCS must find new ways to counter the exodus of its youths or accept slow, but ultimate 'youthanasia.'

It is no longer about numbers leaving but about CCCS churches not having the numbers to do something about the problem. Overseas churches waited for years and fooled themselves that there was no problem with youths in their churches. The churches are now empty of youths and people are still wondering why their churches have become 'old men and women's' retreats. It is too late; there are no youths to do anything to. The CCCS should not allow history to repeat itself or, even worse, the CCCS should not allow itself to be history.



## APPENDIX A:

## QUESTIONNAIRE

YOUTH MOVEMENT IN EFKS  
(BD RESEARCH PAPER)  
MALUA THEOLOGICAL COLLEGE

Name: \_\_\_\_\_  
(Optional)

Age: \_\_\_\_\_

Village: \_\_\_\_\_

Gender: \_\_\_\_\_  
(Male/Female)

Denomination/Religion: \_\_\_\_\_

- 1) In your opinion, why are CCCS Youth leaving their Church for other denominations and religion?  
O le a sou finagalo i le mafuaage o le o ese atu o Tupulaga Talavou o le EFKS, ae o i isi Ekalesia?

- 2) How many Youths do you know have left CCCS?  
E toafia ni tupulaga talavou o e silafia ua o ese mai i le EFKS?

Numbers (aofaiga): \_\_\_\_\_

Male (tama): \_\_\_\_\_

Female (teine): \_\_\_\_\_

- 3) Which denomination or religion did they go to?  
O le fea o ekalesia o loo agai i ai?

- 4) Which youth are leaving the Church, rich, poor or sick?  
O le fea o tupulaga talavou, o loo o ese mai i le lotu, o i latou e mau mea? Au matitiva? Poo i latou o maua i gasegase?

- 5) What do you think the CCCS should do to keep their youths in the Church?  
O le a sou finagalo i le mea e ao ona fai e le EFKS e puipui mai ai ona tupulaga talavou mai le tuua o le tatou Ekalesia?
  
- 6) Is CCCS doing anything to stop the flow to other churches now?  
O fai se galuega e taofia mai ai le o ese atu i isi lotu i le taimi nei?
  
- 7) Are more youths changing churches coming from villages or urban areas (eg: Vaitele, Lotopa, Alafua) etc Why ?  
Faamata o le toatele o tupulaga talavou e tuua le EFKS e mai nuu i tua, po o nuu e lata i le taulaga? Aisea?
  
- 8) Do you know of any youth who have change other churches to CCCS ?  
Pe e te silafia ni tupulaga takavou ua suia a latou i le EKFS?
  
- 9) How many? And from which church?  
Pe toafia a'oa'o lea?
  
- 10) How much contribution by the Pastor towards Youths leaving the Church?  
O tele se sao o le Faifeau i mafuaaga ua tuua ai e tupulaga le EFKS?

APPENDIX B: SAMPLE DATA FROM SUYVEY (BASED ON QUESTIONNAIRE)																	
Name	Age	Village	Gender	Religion	Q1	Q2a	Q2b	Q2c	Q3	Q4	Q5	Q6	Q7	Q8	Q9a	Q9b	Q10
Grete	16	Malua	F	EFKS	1, 3, 5	3	1	2	1	poor	1,3,4	yes	urban	yes	2	4,8	yes
Aldora	17	Malua	F	EFKS	4,11	20	10	10	1,7	rich	1	no	urban	no	no	no	yes
Seipua	16	Malua	F	EFKS	4,8	13	8	4	9	poor	3	no	urban	yes	10	?	yes
	15	Malua	M	EFKS	1,7	0	0	0	?	any	8	yes	urban	no	?	?	yes
Roy	30	Malua	M	EFKS	1,4,9	N.A	N.A	N.A	2,6	any	1,4	no	N.A	yes	2	5	yes
Lagilelei	15	Malua	F	EFKS	8	20	11	9	10	poor	1,	no	urban	yes	9	10	yes
Tusi pepa	18	Malua	F	EFKS	4,6,7	47	28	19	2	poor	1,3,4	yes	urban	yes	5	2	yes
	22	Malua	F	EFKS	1	4	1	3	2	rich	3	no	both	yes	2	4,5	?
Agimalu	18	Malua	M	EFKS	1,4,11	7	5	2	2,3,5	poor	1	N.A	both	yes	9	3,5,12	?
Fatutolo	19	Malua	M	EFKS	1,2	N.A	N.A	N.A	2,11	any	3,8	N.A	rural	no	?	?	yes
Angelina	17	Malua	F	EFKS	3,	3	2	1	1,2	rich	1,3	?	urban	?	?	?	?
Sean	14	Malua	M	EFKS	3,4	N.A	N.A	N.A	0	rich	1	?	?	?	?	?	?
Iefata	18	Vaipua	M	EFKS	8,11	20	10	10	2,4,5	poor	1	yes	both	yes	20	5	yes
Samalaulu	46	Vaipua	F	EFKS	8	N.A	N.A	N.A	2,5	any	1,2	no	both	N.A	N.A	N.A	N.A
Sili	33	Vaipua	F	EFKS	1,3,4	0	0	0	0	poor	1,6	yes	N.A	N.A	N.A	N.A	N.A
Loli	60	Vaipua	M	EFKS	1,12	50	25	25	2,4,9	poor	11	no	both	yes	2	2	yes
Faatau	50	Vaipua	F	EFKS	4,12	10	9	1	2,4,5	poor	1	yes	urban	no	N.A	N.A	no
Miriam	22	Vaipua	F	EFKS	1	7	5	2	9	any	1,7	yes	urban	yes	3	5	yes
Elisapeta	53	Vaipua	F	EFKS	1,3,9	105	13	92	2,4,9	any	1,9	yes	urban	no	no	no	yes
Peleitata	56	Vaipua	F	EFKS	1	100	50	50	2,5,9	any	1,5	yes	both	no	10	2,4	yes
Neru	18	Vaipua	M	EFKS	1	13	8	5	5	poor	12	yes	rural	yes	2	5	?
Ioapo	60	Vailele	M	EFKS	1,12	3	2	1	2	rich	1	yes	urban	yes		2,3	no
Malua	26	Vailele	F	EFKS	11,2,8	3	3	0	11	any	1,4,7	yes	rural	yes	2	3,11	yes
	24	Vailele	M	EFKS	1,12	20	18	12	2,11	any	1	yes	both	no	N.A	N.A	no
	21	Vailele	M	EFKS	1,5	40	20	20	2,3,5	p/s	3,5	yes	both	no	N.A	N.A	yes
Taumate	15	Afega	M	EFKS	3	3	3	N.A	3,9	p/s	1	yes	rural	yes	?	1	N.A
Joe	22	Afega	M	EFKS	5	15	8	7	11	poor	1,3	no	urban	N.A	1	3	no
Muga	38	Afega	M	EFKS	8	19	10	9	2,9	p/s	1,5	yes	rural	yes	?	3,10	yes
Tusiga	24	Afega	F	EFKS	1	15	8	7	2,3,9	sick	1,7	yes	rural	yes	?	?	yes
Tafou	19	Afega	F	EFKS	12	?	N.A	N.A	2,11	poor	1,2,3	yes	rural	yes	?	?	yes
Poutu	44	Afega	M	EFKS	N.A	11	6	5	9,11	any	1,3	yes	both	yes	9	9	?
Sheena	15	Afega	F	EFKS	?	14	7	7	5	p/s	7	yes	both	yes	?	?	yes
Faletoi	36	Afega	M	EFKS	1,5	50	25	25	2,5	any	1,5,9	yes	both	?	?	?	yes

Name	Age	Village	Gender	Religion	Q1	Q2a	Q2b	Q2c	Q3	Q4	Q5	Q6	Q7	Q8	Q9a	Q9b	Q10
Faaoso	27	Vaitele	M	EFKS	9	N.A	N.A	N.A	N.A	10	4,9	yes	N.A	N.A	N.A	N.A	N.A
Charity	18	Vaitele	F	EFKS	1,4,5	N.A	N.A	N.A	2,11	sick	1	yes	?	no	no	no	yes
Popi	26	Vaitele	M	EFKS	10	?	?	?	?	sick							
Monique	14	Vaitele	F	EFKS	5	?	?	?	No	sick	6	11	?	?	?	?	?
Malolo	29	Vaitele	M	EFKS	10	?	?	?	?	any	11	no	?	?	?	?	no
Sinatata	20	Vaitele	F	EFKS	5,11	n.a	n.a	n.a	2,4	sick	1,2	yes	urban	no	?	?	no
Teine	18	Vaitele	F	EFKS	1,6	?	?	?	?	p/s	1,3	yes	n.a	no	n.a	n.a	no
Tigilau	28	Vaitele	M	EFKS	12	?	?	?	?	sick	?	yes	?	?	no	no	no
Alofai	19	Vaitele	F	EFKS	8,10	n.a	n.a	n.a	?	sick	1,3	yes	?	?	?	?	no
Soo	18	Vaitele	F	EFKS	?	?	?	?	?	?	1	yes	?	?	?	?	?
Sime	23	Vaitele	M	EFKS	10	?	?	?	?	any	1	no	no	3	3	5	?
Julie	18	Vaitele	F	EFKS	1,6	?	?	?	2,11	any	1,5	yes	both	no	no	no	no
Kiasi	25	Vaitele	M	EFKS	12	?	?	?	no	poor	1,3	no	both	?	?	?	?
Siaremai	18	Vaitele	F	EFKS	8,12	n.a	n.a	n.a	?	sick	8,3	yes	urban	yes	1	5	yes
Tuitaupe	30	Vaitele	M	EFKS	1,12	no	no	no	?	poor	?	no	urban	?	?	?	no
Shania	19	Vaitele	F	EFKS	1,8	no	no	no	2,11	sick	1	yes	urban	yes	3	5	yes
Fuatino	69	Leauvaa	F	EFKS	1,10	?	?	?	2,4,11	p/s	1,2,3	yes	both	?	?	?	no
Lagi	20	Leauvaa	F	EFKS	1,8	n.a	n.a	n.a	2	rich	1,5,9	yes	n.a	no	n.a	n.a	no
Saolotoga	23	Leauvaa	M	EFKS	1,8,11	100	60	40	11	any	3,8	yes	urban	no	?	9	yes
Koleta	13	Leauvaa	F	EFKS	1,8	36	16	20	3,4	rich	1	no	both	yes	12	3	yes
Simoa	29	Leauvaa	F	EFKS	n.a	?	?	?	3,5,4	any	1	n.a	both	no	?	3,5	no
Luaipou	58	Leauvaa	F	EFKS	1,3,11	?	?	?	2,4,6	any	1	no	urban	no	?	?	yes
Telesia	13	Leauvaa	F	EFKS	2,5	n.a	n.a	n.a	n.a	rich	1,8	no	urban	no	n.a	n.a	no
Pii	32	Leauvaa	M	EFKS	1,3,9	?	?	?	7	any	1,9	yes	urban	n.a	n.a	n.a	no
Meaole	22	Leauvaa	M	EFKS	1,2,	20	15	5	4,13	rich	3,8	yes	urban	yes	?	2,4,13	no
Hemi	29	Leauvaa	M	EFKS	6,8,11	50	15	35	2,4,13	any	11	no	rural	no	no	no	yes
Michael	17	Leauvaa	M	EFKS	10	10	6	4	3,4,7	any	1	yes	both	yes	10	3,4,9	no
Seu	45	Leauvaa	M	EFKS	4	?	?	?	7,11	any	1,3	yes	both	yes	?	3,5	yes
Nicole	18	Leauvaa	F	EFKS	10	15	9	6	2,3	p/r	n.a	no	both	yes	15	3,9,13	no
Taavili	22	Leauvaa	M	EFKS	3,4	6	4	2	2,3,9	r/s	1	yes	urban	yes	12	5	yes
Sa	46	Leauvaa	F	EFKS	10	50	22	28	3,4,9	p/r	3,8	yes	both	8	18	3,4,5	yes
Ufiufi	27	Leauvaa	F	EFKS	5,8,11	?	?	?	2,4,11	any	3,9	no	rural	no	?	?	yes
Senafi	32	Leauvaa	F	EFKS	8	n.a	n.a	n.a	all		1,2,3	yes	rural	yes	?	?	no



Name	Age	Village	Gender	Religion	Q1	Q2a	Q2b	Q2c	Q3	Q4	Q5	Q6	Q7	Q8	Q9a	Q9b	Q10
Chris	16	Apia	M	EFKS	1	4	3	1	5	sick	1,4	yes	urban	yes	1	3	yes
		Apia	F	EFKS	1,6,11	11	7	4	2,4,12	w/e	3,12	no	urban	yes	1	?	no
John	14	Apia	M	EFKS	12	20	10	10	4	poor	n.a	no	rural	yes	20	14	yes
Santonia	15	Apia	F	EFKS	1	3	2	1	14	any	7	no	urban	yes	?	3,14	no
	19	Apia	F	EFKS	1,10,12	10	4	6	5,9,13	any	4,7	yes	n.a	yes	?	?	n.a
Viane	18	Apia	M	EFKS	8	?	n.a	n.a	?	any	1	yes	urban	no	?	?	no
		Apia		EFKS	1,10	5	3	2	5	rich	3,8	yes	urban	yes	3	13	n.a
		Apia	F	EFKS	1,4	4	3	1	4,11,13	n.a	2,7	no	?	yes	1	4	no
Raymond	25	Apia	M	EFKS	6,8	5	3	2	4,9	p/s	6,8	yes	urban	no	?	?	no
		Apia		EFKS	10	50	25	25	?	any	9	yes	n.a	n.a	n.a	n.a	n.a
Tania	16	Apia	F	EFKS	8	7	4	3	9,11	poor	?	no	rural	yes	?	3,14	no
		Apia	F	EFKS	1,10,8	?	?	?	4,11	poor	1,6	no	both	yes	1	4	no
	21	Apia	F	EFKS	3,8	?	?	?	4	poor	1	yes	both	no	?	?	no
		Apia		EFKS	1,12	10	5	5	2,4,9	any	n.a	n.a	both	no	n.a	n.a	n.a
Uipati	16	Apia	M	EFKS	6	30	28	2	2	sick	4	no	urban	yes	10	2	n.a
Hanipale	31	Apia	M	EFKS	8	60	30	30	11	poor	3	no	urban	?	?	?	no
Melvin	22	Apia	M	EFKS	10,12	10	5	5	4,5,14	any	6	yes	n.a	yes	?	?	n.a
	18	Apia	F	EFKS	8	?	?	?	11	rich	1,2	no	rural	no	?	?	yes
	19	Apia	M	EFKS	10	10	?	?	4,11	any	?	no	n.a	yes	1	2	yes
	25	Apia	F	EFKS	1,10	10	4	6	4,14	poor	6	yes	n.a	yes	?	?	n.a
Osotonu	18	Apia	M	EFKS	1	?	20	10	?	any	1	yes	urban	?	?	?	?
	20	Apia	F	EFKS	6,9	28	16	12	4	poor	1,3	no	rural	?	?	?	no
Semisi	23	Piu	M	EFKS	1,10	?	?	?	4,10	any	1,11	no	urban	?	3	?	?
Daniel	22	Piu	M	EFKS	1	6	2	4	2	any	11,3	yes	rural	yes	?	?	yes
Faulalo	35	Piu	M	EFKS	1	24	16	8	2,4,10	poor	?	yes	urban	yes	10	2,4,10	no
Maiava	40	Piu	M	EFKS	1,8	?	?	?	2,4	rich	1,5,11	yes	both	yes	?	2,4	no
Italia	47	Piu	F	EFKS	1,3	8	6	2	2,4,10	any	1	yes	?	yes	6	2,4	no
Aila	36	L/tuanuu	M	EFKS	1,8,10	2	2	n.a	2	poor	1	no	urban	no	?	?	yes
Fuatino	19	L/tuanuu	F	EFKS	8	?	?	?	2	poor	1	no	?	no	?	?	no
Pelese	14	L/tuanuu	M	EFKS	1,6	?	?	?	2	any	1,6	no	rural	?	n.a	n.a	?
Ifo	40	L/tuanuu	F	EFKS	1	10	7	3	2,4	any	3,8	yes	urban	yes	4	3	yes
Fanua	40	L/tuanuu	M	EFKS	1,8,12	5	2	3	2,4	any	1	no	both	yes	7	13	yes
la	51	Ulutogia	M	EFKS	1,10,12	2	2	0	2	poor	1,10	no	urban	no	1	2	yes
Faletoese	38	Ulutogia	M	EFKS	1,3,10	5	3	2	2,3,5	p/s	1,11	yes	both	?	?	?	yes

Name	Age	Village	Gender	Religion	Q1	Q2a	Q2b	Q2c	Q3	Q4	Q5	Q6	Q7	Q8	Q9a	Q9b	Q10
K.F.E	40	Vaipuna	M	EFKS	1,10	n.a	n.a	n.a	2,11	any	1,7,11	yes	urban	yes	8	3,6	no
Junior	21	Saleimoa	M	EFKS	1,3	2	2	2	5	poor	1,6	yes	urban	yes	6	2	yes
Talalelei	50	Vaimoso	M	Methodist	1,4,6	n.a	n.a	n.a	2,4,11	any	1,2	yes	both	no	?	?	?
Seuao	20	Vaimoso	M	Methodist	8,9	3	n.a	n.a	12	p/s	1	?	urban	no	?	?	yes
	40	Vaimoso	M	Methodist	5,10	100	60	40	7,12	any	1,2,3	?	both	yes	7	2,4,11	yes
Faleoo	27	Vaimoso	M	Methodist	1,10	?	?	?	?	?	1,8	?	?	?	?	?	?
Leatasina	22	Vaimoso	F	Methodist	1	?	?	?	12	?	1,3	?	?	no	n.a	n.a	?
Lupefotu	31	Vaimoso	F	Methodist	1	?	?	?	1,11	r/s	1	?	urban	?	?	?	no
Faalasia	45	Vaimoso	F	Methodist	1,3	n.a	n.a	n.a	2,4	p/s	1,11	yes	urban	no	no	no	no
Iosefa	42	Vaimoso	M	Methodist	1,3,8	?	n/a	n/a	n/a	n/a	1,2	?	both	?	?	?	?
Ioane	47	Vaimoso	M	Methodist	1,10	4	2	2	?	poor	1,2	no	both	?	?	?	?
Alaimoana	37	Vaimoso	F	Methodist	1,8	?	?	?	2,9	p/s	5,11	n.a	both	n.a	n.a	n.a	n.a
Ikisone	34	Vaimoso	M	Methodist	1,10	80	60	20	11	any	1,8,11	yes	urban	no	n.a	n.a	yes
Ventura	20	Vaimoso	M	Methodist	1,12	?	?	?	n.a	poor	1,5	yes	?	yes	?	?	?
Meki	39	Vaimoso	M	Methodist	1,8	n.a	n.a	n.a	2,4,11	any	1,7	n.a	rural	n.a	n.a	n.a	n.a
Kevin	17	Vaimoso	M	Methodist	1	13	6	7	2,4,5	poor	1	?	both	no	n.a	n.a	yes
Matai	57	Vaimoso	F	Methodist	11,12	257	150	107	?	poor	1,7	?	rural	?	?	?	yes
Leute	46	Vaimoso	F	Methodist	10	13	9	4	11	any	11	yes	urban	yes	3	5	no
Litia	63	Levi	F	Methodist	1,12	n.a	n.a	n.a	n.a	rich	1	yes	urban	n.a	n.a	n.a	yes
Eetui	71	Levi	F	Methodist	8	n.a	n.a	n.a	n.a	poor	1	yes	urban	n.a	n.a	n.a	yes
Leata	14	Levi	F	Methodist	8,11	25	11	14	3,11	poor	1	no	urban	yes	3	?	?
Malosi	24	Levi	M	Methodist	1,3	?	?	?	2,4	any	1	yes	rural	no	n.a	n.a	yes
Saulo	52	Levi	M	Methodist	1	13	7	6	4,9,11	poor	1	yes	both	yes	6	2,3	yes
Mele	46	Levi	F	Methodist	1,5	8	5	3	4,9,11	rich	1,5	yes	both	?	?	?	yes
Lorita	24	Levi	F	Methodist	1,3	55	35	20	11	any	1,5	yes	urban	?	?	?	no
Esau	20	Levi	M	Methodist	1,8	3	3	0	11	poor	1	no	urban	no	2	3	yes
Iosefa	20	Levi	M	Methodist	1,3	10	5	5	11	any	1	yes	rural	0	n.a	n.a	yes
Imo	35	Levi	M	Methodist	1	4	0	4	?	any	1	no	urban	no	n.a	n.a	yes
Efu	47	Levi	M	Methodist	3	3	3	0	2,11	poor	1	yes	urban	no	no	n.a	yes
Vaiala	35	Levi	M	Methodist	3	50	?	?	4,11	any	1	?	rural	?	?	?	?
Apelu	26	Levi	M	Methodist	1,10	70	50	20	2,11	any	1,5	yes	rural	?	n.a	n.a	?
Michel	22	Palisi	M	AOG	4	?	n.a	n.a	2	any	5	?	both	no	?	?	no
Telesi	25	Lotopa	M	AOG	4	75	40	35	2	any	11	yes	both	no	?	?	yes
Chester	21	Lotopa	M	AOG	4	?	n.a	n.a	11	any	?	yes	both	no	?	?	yes

Name	Age	Village	Gender	Religion	Q1	Q2a	Q2b	Q2c	Q3	Q4	Q5	Q6	Q7	Q8	Q9a	Q9b	Q10
Tom	28	Vaiala	M	AOG	?	80	45	35	1	any	?	no	both	no	?	?	yes
Joe	26	Vaiala	M	AOG	1,6	70	40	30	2,7	any	11	yes	both	no	?	?	yes
King	44	Lotopa	M	AOG	?	75	35	40	2,7	any	?	yes	both	yes	8	4	yes
Lyn	17	Alafua	F	AOG	1,4	?	?	?	2,7	any	9	yes	both	no	n.a	n.a	yes
Sam	25	Lotopa	M	AOG	4,6	?	?	?	2,7	any	1	?	both	yes	2	4,10	no
Sam	24	Lotopa	M	AOG	4,5	?	?	?	2,7	any	3	no	both	yes	?	4,10	yes
Selina	25	Lotopa	F	AOG	4,5	?	200	200	2,7	any	?	yes	both	no	?	?	no
Bati	18	Lotopa	M	AOG	6	?	n.a	n.a	2	any	?	yes	both	no	?	?	yes
Solomona	20	Lotopa	M	AOG	3,6	?	n.a	n.a	2	any	4	no	urban	n.a	n.a	n.a	yes
Charles	25	Lotopa	M	AOG	4,5	?	n.a	n.a	2,7,11	any	10	no	urban	no	n.a	n.a	?
Rina	20	P/pauta	F	AOG	3,6	?	n.a	n.a	2,7	any	10	yes	both	no	?	?	yes
Fred		Lotopa	M	AOG	?	?	n.a	n.a	2,7,11	any	10	?	both	no	?	?	yes
Saafa	24	V/Vase	M	AOG	3	?	n.a	n.a	2	any	10	yes	both	yes	?	?	no
Amaze	19	Malifa	F	AOG	6	?	n.a	n.a	11	any	10	yes	both	?	?	?	no
Joshua	15	Seesee	M	AOG	1,4	?	n.a	n.a	2,7,11	any	4	yes	both	no	?	?	?
Mari	18	T/mato	F	AOG	4,5	?	n.a	n.a	7,11	any	4	yes	both	no	?	?	yes
Marimase	21	Lepea	F	AOG	4,5	?	n.a	n.a	2,7	any	12	yes	both	?	10	?	no
Etera	28	Saleimoa	F	AOG	5	20	20	30	?	any	?	no	both	yes	?	?	no
Palagi	63	Saleimoa	F	AOG	5	n.a	n.a	n.a	?	any	1	yes	both	yes	?	?	no
Malu	19	Saleimoa	F	AOG	1	23	23	24	2	any	1,3	yes	rural	?	?	?	no
Faafetai	30	Saleimoa	M	AOG	3,5	20	20	40	n.a	n.a	n.a	n.a	urban	?	40	2	no
Taofiga	27	Saleimoa	F	AOG	1	4	4	7	2	sick	4	no	both	40	n.a	n.a	no
	31	Saleimoa	M	AOG	1	50	50	40	2	any	?	no	rural	n.a	n.a	n.a	n.a
Sivaitoa	28	Saleimoa	F	AOG	1,9	n.a	n.a	n.a	2,4,11	any	9	n.a	both	n.a	n.a	n.a	n.a
Palepa	53	Saleimoa	F	AOG	6,11	100	100	100	2	any	2,8	yes	rural	?	4,5	100	yes
	34	Saleimoa	?	AOG	5	?	?	?	2,7	any	?	yes	both	?	?	?	no
Adeline	19	Saleimoa	F	AOG	1,5	n.a	n.a	n.a	2	n.a	1,3,8	yes	rural	yes	1	2	n.a
	72		F		1	n.a	n.a	n.a	13	any	13	no	both	yes	?	?	no
VLN	54	Saleimoa	?	AOG	1	?	?	?	2	any	1,11	yes	both	no	n.a	n.a	no
Sylvia	43	Saleimoa	F	AOG	1,5	?	?	?	2	any	1,11	yes	both	no	n.a	n.a	no
	32		F		1,11	n.a	n.a	n.a	2,3,4	any	13	n.a	both	no	n.a	n.a	n.a
Don	17	Saleimoa	M	AOG	1,11	n.a	n.a	n.a	2	any	3,4	?	n.a	n.a	n.a	n.a	n.a
	52		M		5	?	?	?	2	any	?	no	?	yes	?	?	no
Elia	28	Faleula	M	AOG	5	100	?	?	2,7	any	13	?	both	no	na	na	?
Sinapati	26	Faleula	M	AOG	6,7,11	70	50	20	?	sick	13	yes	urban	no	?	?	?



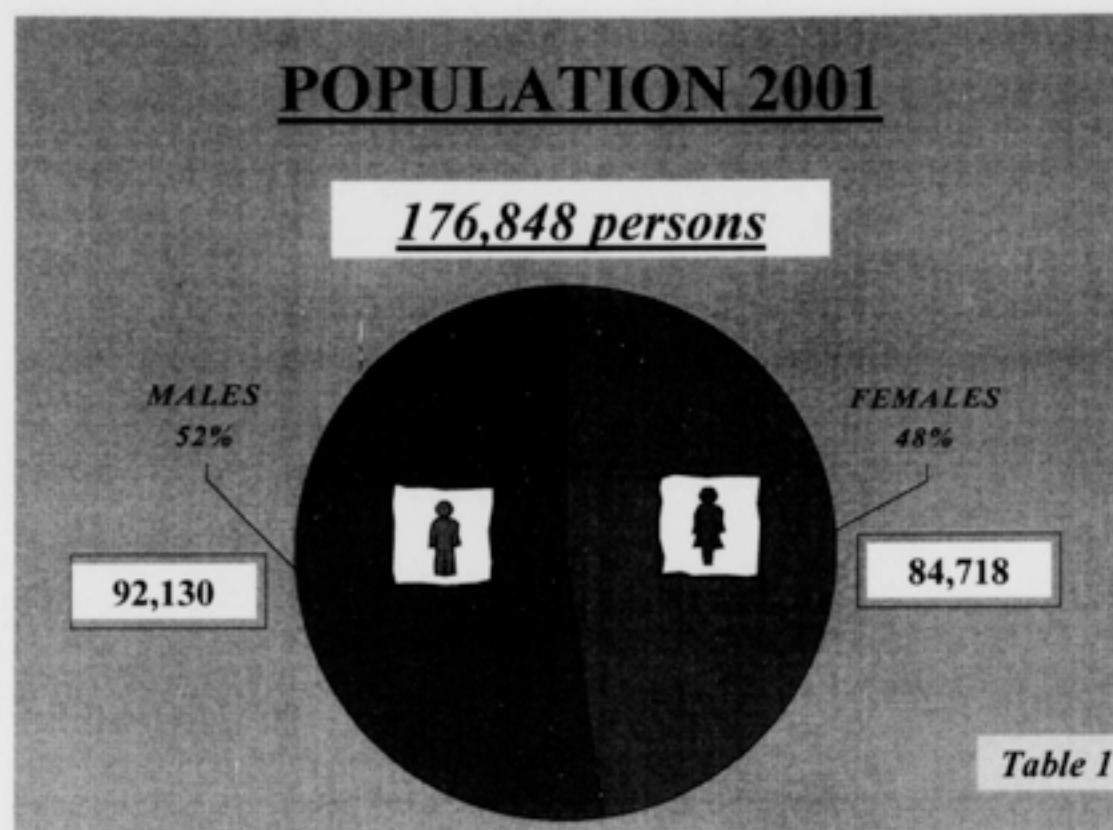
Name	Age	Village	Gender	Religion	Q1	Q2a	Q2b	Q2c	Q3	Q4	Q5	Q6	Q7	Q8	Q9a	Q9b	Q10
Peka	26	Faleula	F	AOG	5	200	120	100	7	any	?	yes	both	no	na	na	no
Shree	14	Faleula	F	AOG	1	42	31	11	3	poor	1,11	yes	both	no	?	?	no
	18	Faleula	F	AOG	3,11	n,a	n,a	n,a	2,7	any	2,8	?	both	n,a	na	na	y
	20	Faleula	M	AOG	3	n,a	n,a	n,a	2	any	5	yes	both	no	na	na	no
	14	Faleula	M	AOG	3	?	n,a	n,a	7	any	13	?	both	?	?	?	no
Viiga	19	Faleula	F	AOG	9	90	50	40	2,11	any	3,5	no	urban	no	?	?	no
	24	Faleula	F	AOG	1,3	200	100	100	2	any	1,3,9	yes	urban	yes	?	?	no
Asalemo	24	Faleula	M	AOG	1	30	n,a	n,a	3,12	sick	10,13	n,a	n,a	no	na	na	na
Leitupo	39	Faleula	M	AOG	1,3	25	10	15	2,4,11	r/p	5	yes	both	no	no	no	yes
Aimotole	27	Manono	F	AOG	1	7	4	3	2,5,7	any	5	yes	rural	?	no	na	no
Senetenari	31	Manono	M	AOG	6	?	?	?	2	any	13	yes	both	no	?	?	no
Aimoto	27	Manono	F	AOG	3	100	50	50	2,9	any	5	yes	rural	no	?	?	no
Liily	11	Manono	F	AOG	na	20	10	10	2	p/s	?	na	rural	no	?	?	?
Aliitasi	53	Tufulele	F	AOG	?	?	?	?	2,5,7	any	1,5	yes	both	?	?	?	yes
Ono	41	Mulivai	M	R.C	4,5,6	?	na	na	2,4,11	r/p	13	yes	urban	yes	2	3	yes
Iese	20	Taufusi	M	R.C	1,4	50	32	18	?	sick	1,13	no	urban	yes	?	3,9	no
	16	Matautu	M	R.C	5,6,9	7	4	3	3,11	poor	1,7	no	both	no	?	?	yes
Moli	18	Taufusi	M	R.C	8	50	20	30	4,11	poor	13	y	both	?	?	?	?
	17	Letogo	F	R.C	4,5	3	1	2	3,2	any	1,7	no	both	no	?	?	yes
	22	Taufusi	M	R.C	3,6,8	7	4	3	3,11	p/s	1,4	no	rural	?	na	na	yes
Vise	19	Taufusi	M	R.C	8	90	30	60	3,11	p/s	13	?	urban	no	?	3	yes
Maota	17	Taufusi	M	R.C	?	200	180	20	4,5,11	poor	13	y	both	?	?	?	?
Peter	18	Taufusi	M	R.C	8	4	3	1	3,4,11	p/s	1,2	no	both	yes	4	11	yes
Matiasi	21	Lalovaea	M	R.C	8	44	20	24	?	poor	6	?	urban	yes	?	?	no
	25	Saleufi	F	R.C	3,4,5	5	2	3	3,11	p/r	7	no	both	no	?	?	yes
Jason		Matautu	M	R.C	6,8	70	36	34	3	sick	1,4	no	urban	no	?	?	yes
Ameto	42	Leauvaa	M	R.C	3,5,7	3	2	1	2,11	?	2,8	yes	urban	?	3	?	yes
James	70	Leauvaa	M	R.C	9,15	10	6	4	2,11	any	1,10	?	?	yes	6	3,5	yes
Susitina	44	Leauvaa	F	R.C	5	200	100	100	2,11	rich	1,5	no	urban	yes	?	3	yes
Tevaga	55	Leauvaa	M	R.C	1	?	?	?	2,11	any	10	yes	both	?	?	3,5	yes
Niko	16	Faala	M	R.C	1,3	22	12	10	2	poor	1	?	both	?	10	3	no
Jacinta	32	Leauvaa	F	R.C	1,13	9	5	4	4,7	poor	1,13	no	rural	yes	1	?	yes
Puletini	38	Leauvaa	M	R.C	1,3,6	18	7	11	2,7	poor	3,14	yes	urban	yes	6	3,5	yes



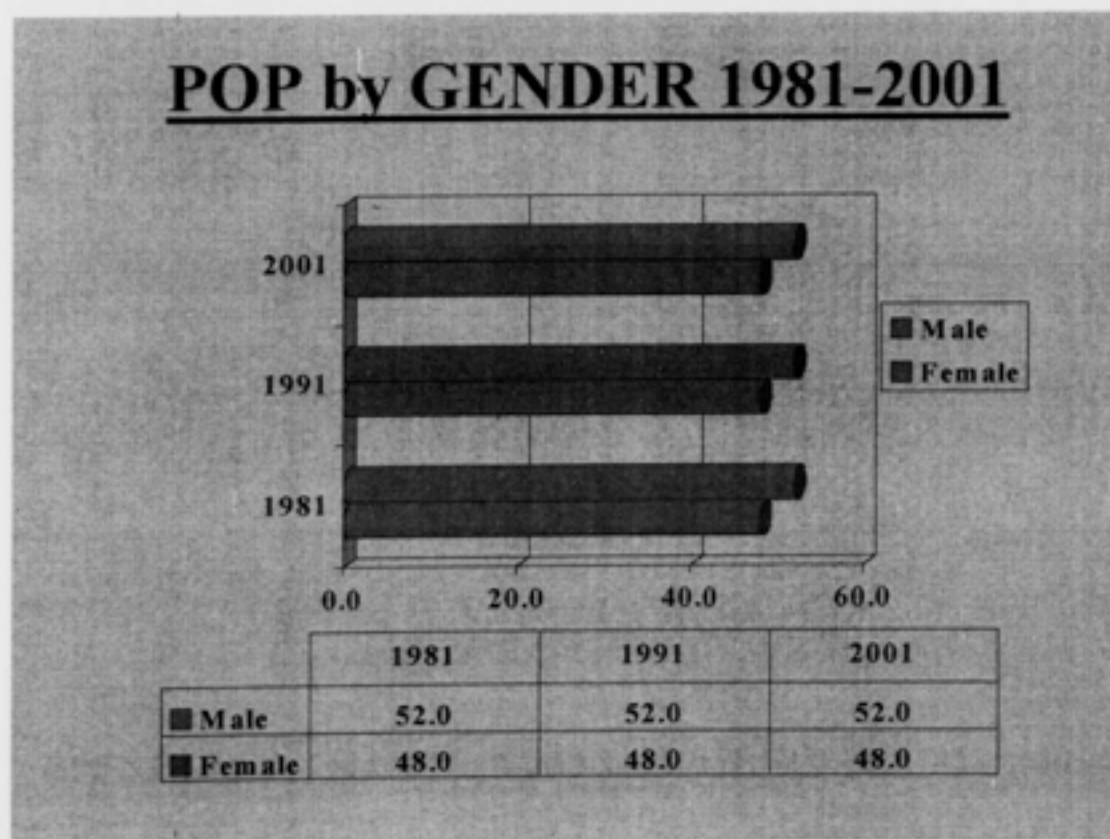
Name	Age	Village	Gender	Religion	Q1	Q2a	Q2b	Q2c	Q3	Q4	Q5	Q6	Q7	Q8	Q9a	Q9b	Q10
Iuko	24	Vaisaulu	M	L.D.S	1	70	25	45	?	p/r	1	yes	rural	yes	20	?	yes
Salape	23	Vaisaulu	F	L.D.S	1	95	60	35	2	p/r	1,5	?	rural	yes	10	2	?
Upuia	23	Vaiafau	F	L.D.S	6	?	?	?	2	rich	8	yes	urban	yes	3	?	no
Faleulu	26	Vaisaulu	F	L.D.S	14	105	85	20	?	p/r	1	?	urban	yes	70	2,5	yes
Lauasa	20	Sapapalii	F	L.D.S	1	30	20	10	?	any	1	no	rural	yes	30	?	?
Lautifa	22	Vaisaulu	F	L.D.S	1	20	15	5	2	p/r	3	?	rural	yes	10	?	?
Maota	21	Vaiafau	F	L.D.S	1	?	?	?	2,9	p/r	1,5	yes	urban	yes	10	3	?
Ino	21	Vaiafau	M	L.D.S	1	30	20	10	2	any	3	yes	rural	no	?	?	?
	24	L/malava	F	L.D.S	1	6	4	2	2	sick	1	yes	urban	yes	2	2	yes
Tauani	25	Vaisaulu	M	L.D.S	13	19	9	10	2	any	1	yes	both	no	?	?	no
Toga	22	L/malava	F	L.D.S	?	75	40	35	2,3,9	p/r	1	yes	rural	yes	47	2	?
Mark	27	Vaiala	M	AOG	1,3	100	50	50	2,6	sick	13	yes	rural	yes	?	?	yes
Alaivae	22	Sapapalii	M	EFKS	1,8	80	?	?	2	any	1,5,13	yes	rural	?	?	n.a	yes
Tua	45	Sapapalii	F	EFKS	1,13	?	?	?	2	any	5	yes	both	yes	?	3	no
Toatele	31	Sapapalii	M	EFKS	1,12	22	13	9	2,4,11	any	1,2,5	yes	urban	yes	?	3	no
Tua	50	Sapapalii	F	EFKS	1,3	40	20	20	2,6	any		yes	both	no	n.a	n.a	yes
Saiaiga	24	Safua	F	EFKS	8	7	4	3	3	poor	6	yes	rural	no	?	?	yes
Tevaga	57	Safua	M	EFKS	1	16	7	9	15	rich	1,3	yes	both	yes	4	4	yes
Faasala	24	Safua	F	EFKS	8	6	4	2	4	poor	6	no	rural	yes	2	2	no
Lave	25	L/malava	M	EFKS	1,6,13	?	?	?	2	p/r	1	yes	urban	yes	2	2	yes
Jeff	37	Vaisigano	M	Protestant	3,7	?	na	na	?	s/r	1,2	no	rural	no	na	na	no
Philip	44	Tiapapata	M	Protestant	4,10	30	na	na	11	any	1,13	?	rural	na	1	3	yes
	22		M	Protestant	4,8	na	na	na	na	na	1,8,13	na	na	na	na	na	no
Niko	47	Vailima	M	Protestant	1,6,10	?	na	na	?	?	1,4	no	?	?	?	?	?
Naomi	23	Fagalii	F	Protestant	1,9,10	11	?	4	2,6,7	p/r	1,3	yes	urban	no	na	na	yes
Lesa			M	Protestant	1,5	150	?	?	2	any	1	yes	urban	no	?	11	yes
Jason	28	Fagalii	M	Protestant	4	44	25	19	2,7	any	1,10	yes	both	yes	?	5,10	yes
Daniella	15	Alamagoto	F	Protestant	4	2	0	2	?	s/r	13	?	urban	yes	1	3	yes
Taoa	20	Vaiala	F	Protestant	6,9	?	?	?	2,7	poor	1	?	?	yes	20	5	?
Savava	17	Vaivase	F	Protestant	4,5	3	3	0	2	na	13	no	urban	no	na	na	na
Levaai	29	Fagalii	F	Protestant	13	na	na	na	na	any	3	no	both	no	na	na	no
Dawn	57	Malifa	F	Protestant	1,5	?	na	na	1,2,7	s/r	1,7,8	?	?	no	na	na	yes

Name	Age	Village	Gender	Religion	Q1	Q2a	Q2b	Q2c	Q3	Q4	Q5	Q6	Q7	Q8	Q9a	Q9b	Q10
Vai	25	Vaiala	M	Protestant	1,5	100	70	30	2	any	1,4	?	both	no	na	na	?
Micheal	14	Maagiagi	M	Protestant	3,4,5	na	na	na	?	?	1,4	yes	?	?	?	?	?
Epa	24	Tulaele	M	Protestant	4,5,6	?	?	?	2,7	p/r	12,13	no	both	no	na	na	yes
	35	Maagiagi	M	Protestant	1	?	na	na	4	any	1,5	no	urban	no	na	na	?
Roy	35	Alafua	M	Protestant	10	?	?	?	2,7	?	13	no	?	no	na	na	yes
Lina	36	Alafua	F	Protestant	1,5	?	?	?	?	any	1	?	?	no	?	?	no
Wesley	25	Lotopa	M	Nazarene	?	?	?	?	2,4,11	any	1,12	yes	both	no	na	na	yes
Junoior	36	Papauta	M	Nazarene	6	?	?	?	2,4,11	any	1,13	yes	rural	no	na	na	yes
Feni	27	Lotopa	M	Nazarene	3	208	110	98	2,4	any	1,13	yes	urban	no	na	na	no
	38	Lotopa	M	Nazarene	3,4,13	?	?	?	2,7,11	any	1	yes	urban	yes	?	3,5	no
Paulo	20		M	Nazarene	7,13	na	na	na	2,11	any	4	yes	urban	no	na	na	yes
Lene	40	Leauvaa	M	Evangelism	1,2,3	5	2	3	6	any	1	?	both	no	?	?	yes
Atinae	37	Afega	M	Evangelism	1	?	?	?	2,6	any	?	no	both	?	?	?	yes
Faasee	52	Leauvaa	M	Evangelism	13	20	11	9	6	any	5	yes	rural	yes	12	3	yes
Maluseu	45	Leauvaa	M	Evangelism	1	10	5	5	2	any	13	no	both	no	na	na	no
Tunai	32	Leauvaa	M	Evangelism	8	4	2	2	2,6	p/s	1,8	?	urban	no	na	na	?
Pati	31	Saleimoa	M	Evangelism	2,3	?	na	na	2,7	p/s	13	no	both	no	na	na	yes
Peter	32	Faleula	M	Evangelism	3,4,6	20	10	10	2,6,7	any	13	yes	both	no	?	3,5	yes
Keiana	31	Leauvaa	F	Evangelism	13	11	6	5	2,6,7	any	1	no	urban	?	na	na	no
Vili	23	Saleimoa	M	Evangelism	1,3,5	?	?	?	2,6,7	any	1,13	yes	both	yes	?	2,3	no
Malia	35	Leauvaa	F	Evangelism	11,12	12	6	6	2,6	p/s	13	no	both	yes	?	?	yes
Annie	17	Afega	F	Evangelism	3,4,5	125	75	50	2,6,7	any	1,13	?	both	no	na	na	no
Poliko	20	Leauvaa	M	Evangelism	11,12	?	?	?	2,7	any	13	?	both	no	na	na	no
Siaunuu	24	Leauvaa	F	Evangelism	na	na	na	na	2,7	any	na	na	na	na	na	na	na
Siaumani	24	Saleimoa	M	Evangelism	5,6	70	50	20	2,11	any	13	no	urban	no	na	na	no
Mamoe	29	Leauvaa	M	Evangelism	5	?	?	?	2,7	any	13	no	both	no	?	?	no
Paulo	24	Leauvaa	M	Evangelism	1,3,10	8	5	3	7,11	any	1	?	both	yes	5	3	yes
Rosa	23	Leauvaa	M	Evangelism	6	90	50	40	2,7	any	13	?	both	yes	10	3,5	yes
Mary	17	Faleula	F	Evangelism	4,6	?	?	?	2,7	any	?	?	both	no	?	?	no
Fomai	26	Leauvaa	M	Evangelism	4	?	?	?	2,7	any	13	?	both	no	no	no	?
Fiapule	25	Siumu	F	Evangelism	4,5	3	2	1	2,7	any	9,13	?	rural	?	?	?	no

## APPENDIX C: POPULATION 2001



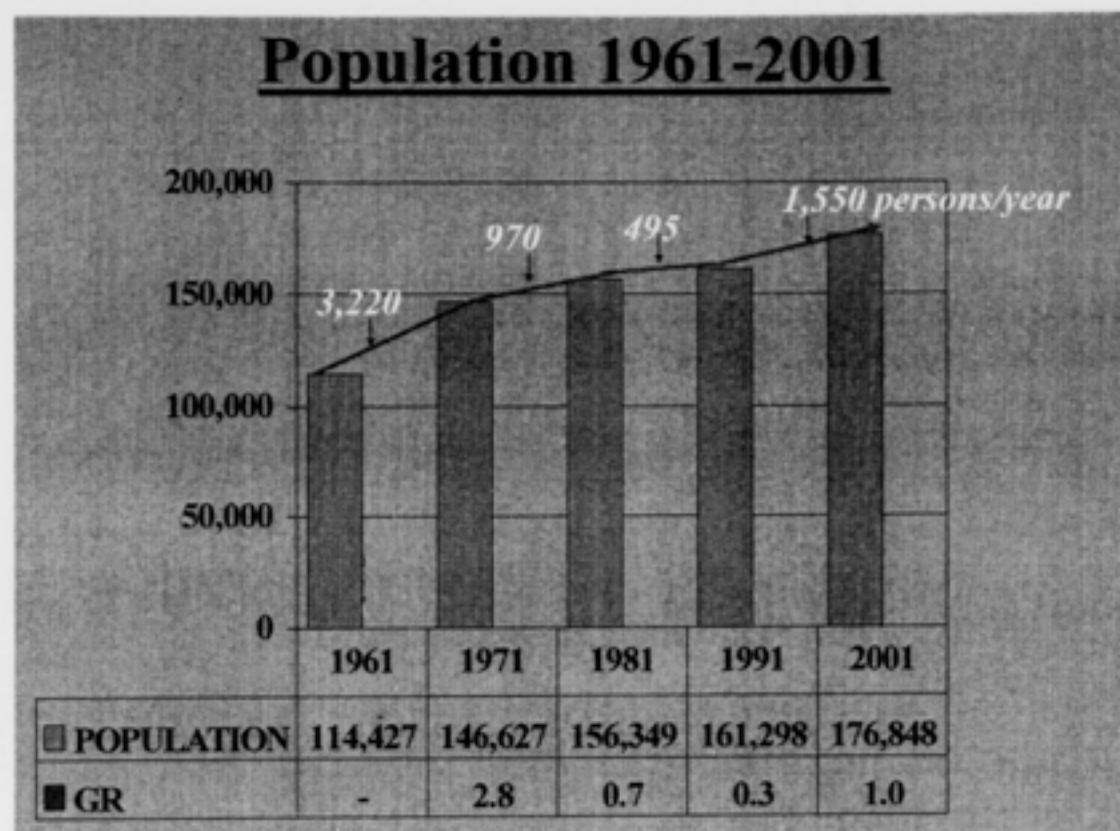
## APPENDIX D: POPULATION BY GENDER 1981 - 2001



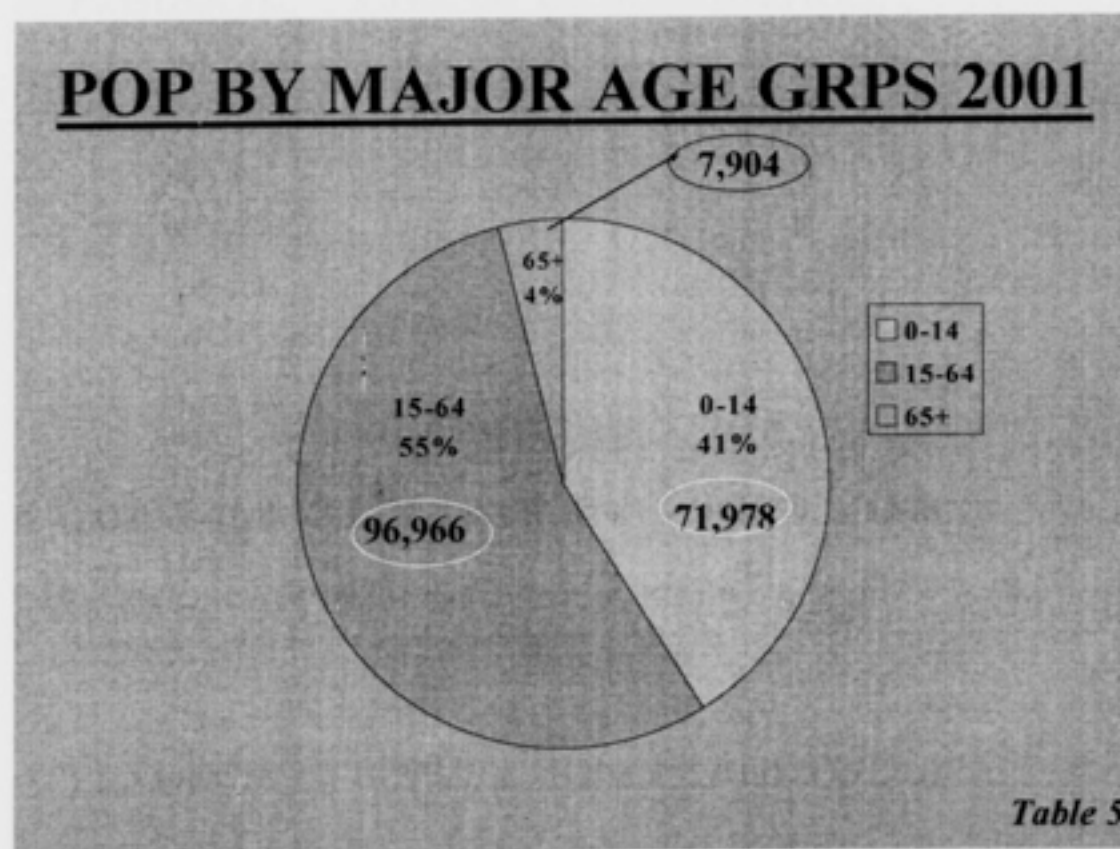
Source: Department of Statistics, Apia



## APPENDIX E: POPULATION 1961 - 2001



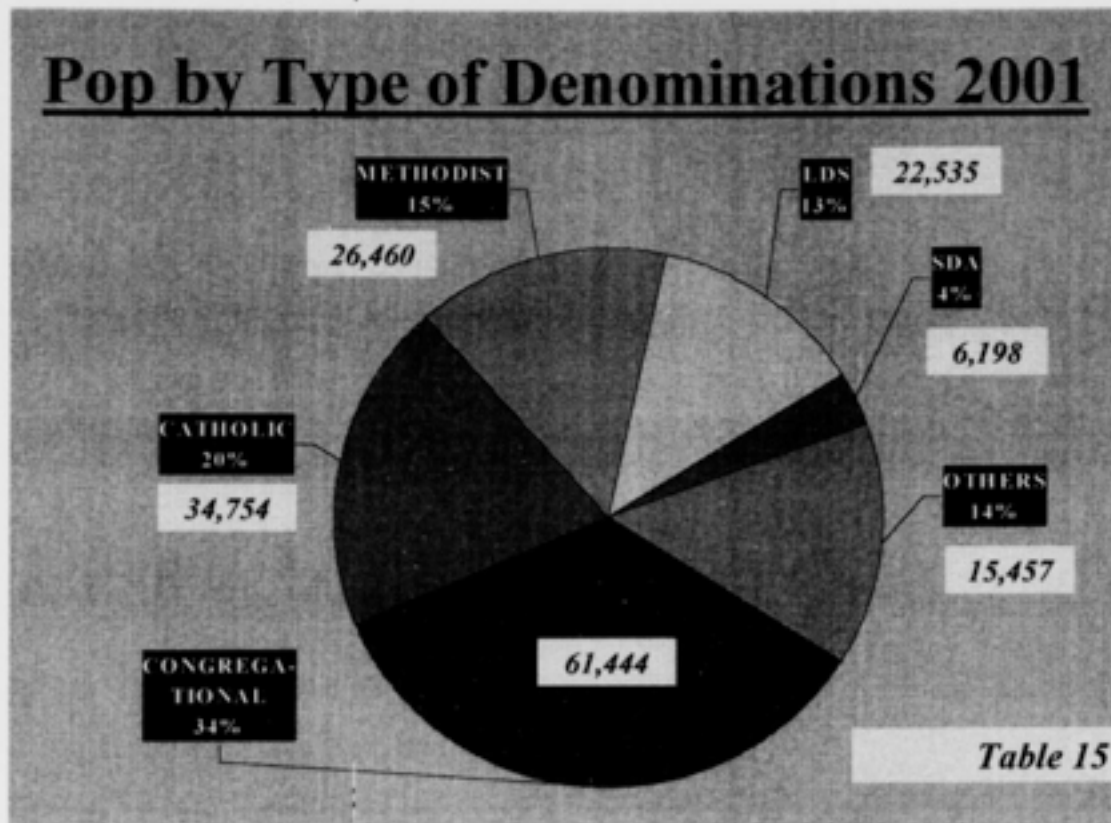
## APPENDIX F: POPULATION BY AGE GROUPS



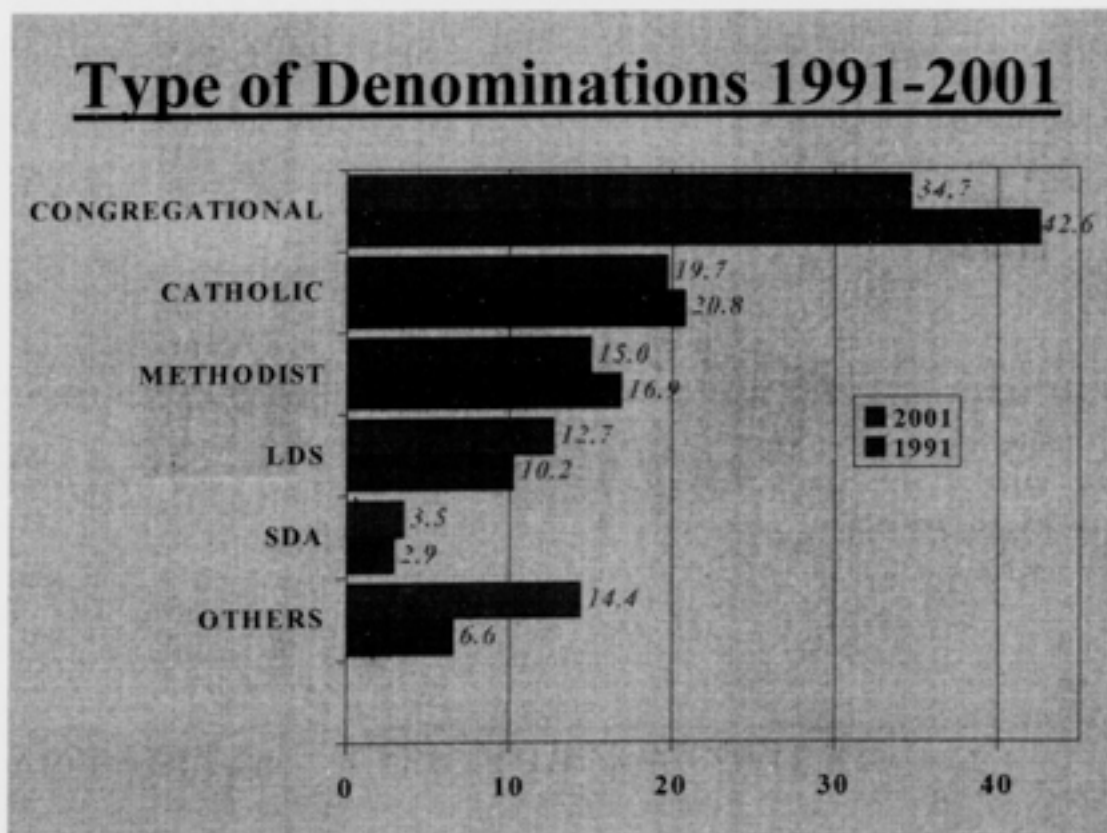
Source: Department of Statistics, Apia



## APPENDIX G: POPULATION BY TYPE OF DENOMINATION 2001



## APPENDIX H: TYPE OF DENOMINATION



Source: Department of Statistics, Apia

## APPENDIX I: POPULATION 15+ BY LEVEL OF EDUCATION 2001

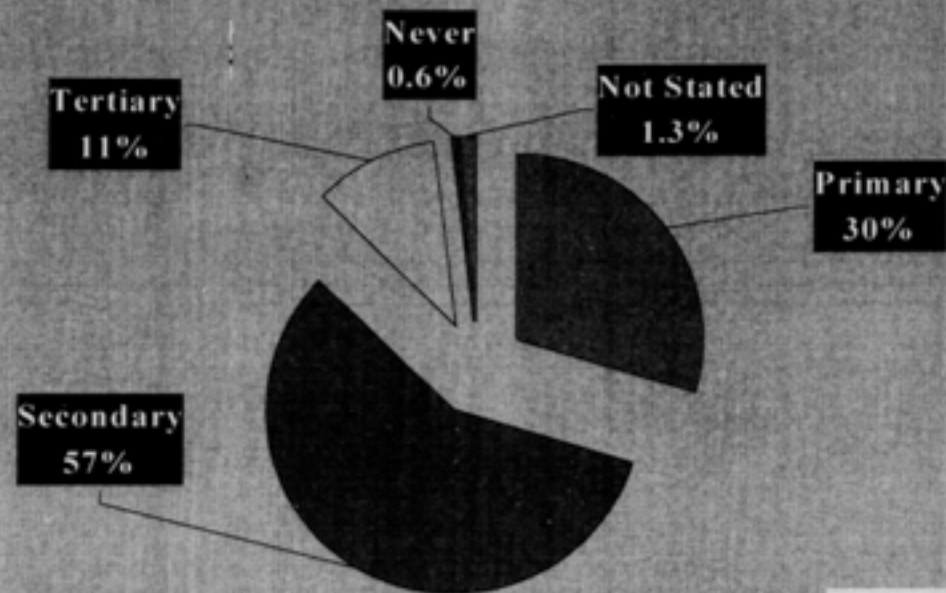
**Pop 15+ by Level of Education, 2001**

Table 21

## APPENDIX J: ECONOMICALLY ACTIVE 15+ EMPLOYED 2001

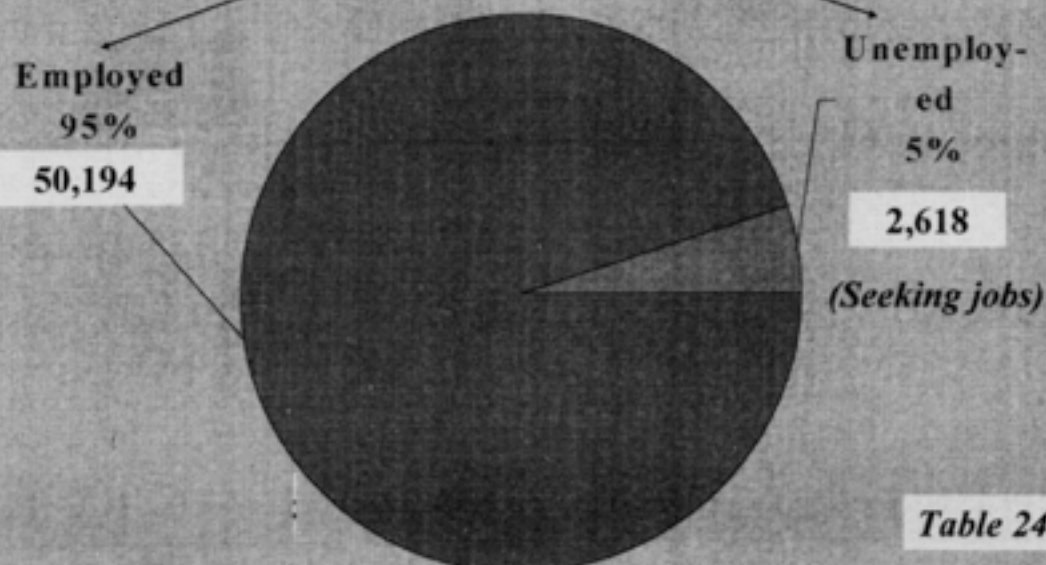
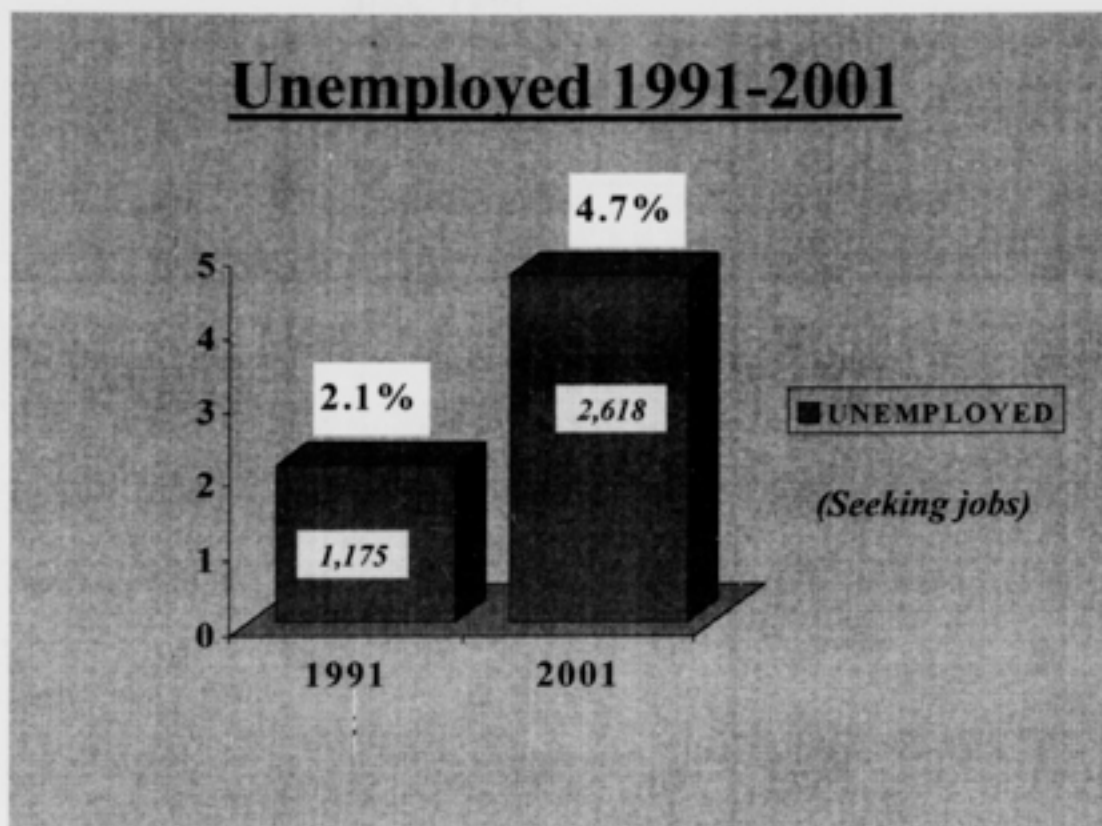
**Economically Active 15+ by Type of Employment 2001**

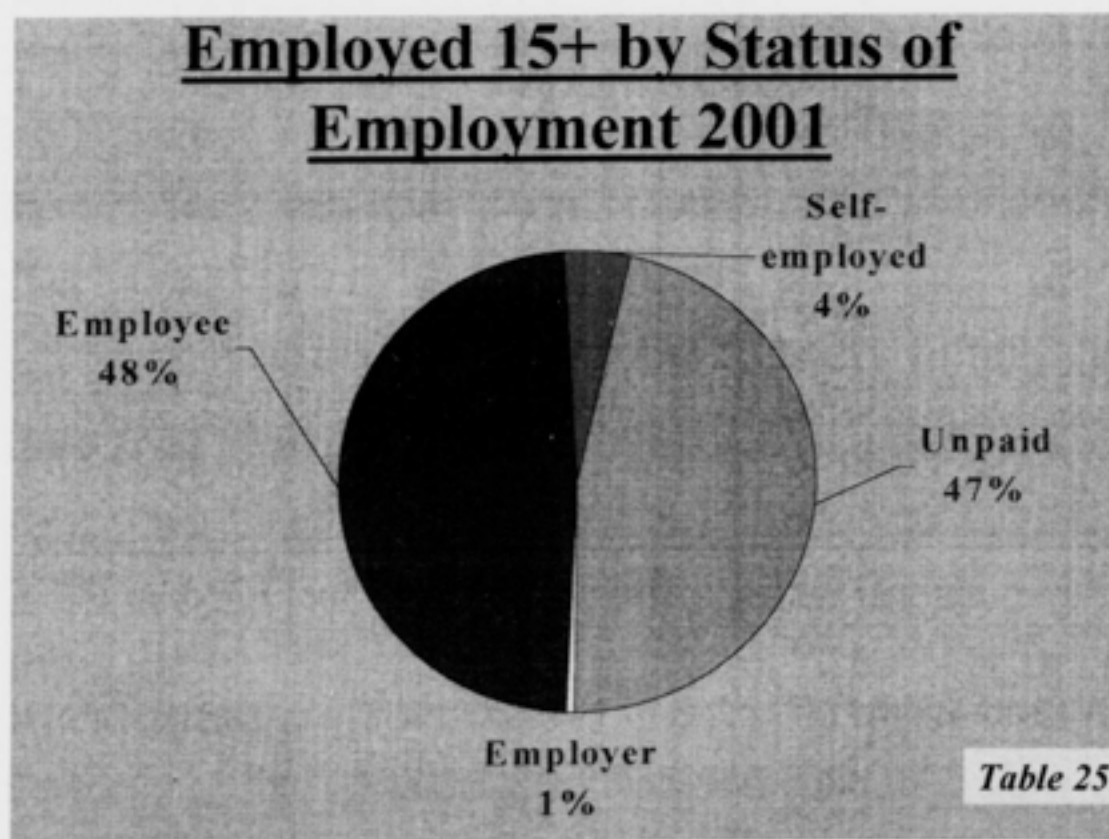
Table 24

Source: Department of Statistics, Apia

## APPENDIX K: UNEMPLOYED 1991 - 2001



## APPENDIX L: EMPLOYED 15+ BY STATUS OF EMPLOYMENT 2001



Source: Department of Statistics, Apia

APPENDIX M: POPULATION BY RELIGION, AGE GROUP AND  
SEX, 1991

MALE	0-4	5-14	15-24	25-34	35-44	45-54	55-64	65-74	75+	Total
CCCS	5003	9358	8541	4999	2881	2101	1677	1125	376	36061
R.C.	2475	4630	4049	2377	1376	1059	847	466	147	17426
Meths.	2058	3829	3283	2029	1176	838	641	385	121	14360
LDS	1321	2285	2029	1113	685	519	324	203	60	8539
SDA	349	700	537	327	227	139	90	44	15	2428
Others	770	1284	1135	751	429	301	197	102	23	4992
No Relig.	100	169	132	145	115	65	50	13	6	795
Total	12076	22255	19706	11741	6889	5022	3826	2338	748	84601

FE- MALE	0-4	5-14	15-24	25-34	35-44	45-54	55-64	65-74	75+	Total
CCCS	4557	8434	6862	4476	2783	2145	1746	1131	456	32590
R.C.	2329	4177	3366	2237	1446	1082	802	466	217	16122
Meths.	1946	3306	2694	1749	1176	813	590	390	166	12830
LDS	1186	2145	1800	1032	667	493	290	182	60	7855
SDA	371	608	489	324	205	131	72	45	12	2257
Others	696	1171	916	637	419	325	183	84	37	4468
No Relig.	84	128	94	106	67	48	32	12	4	575
Total	11169	19969	16221	10561	6763	5037	3715	2310	952	76697

Source: Department of Statistics, Apia



## APPENDIX N: POPULATION BY RELIGIOUS AFFILIATION 2001

	0-4 Male	0-4 Female	5-9 Male	5-9 Female	10-14 Male	10-14 Female	15-19 Male	15-19 Female	20-24 Male
CCCS	4532	4096	4306	4090	3797	3402	3303	2773	2671
RC	2641	2352	2458	2228	2131	1980	1963	1615	1577
Metha	2061	1816	1995	1760	1622	1525	1379	1176	1101
LDS	1927	1775	1836	1557	1445	1316	1223	1077	916
SDA	484	477	498	456	384	338	320	279	254
AOG	959	887	905	862	761	703	600	562	507
J.Wit	97	88	100	80	95	76	77	73	49
CCJS	136	135	133	124	108	91	110	94	70
Nazar.	49	64	60	50	43	52	32	32	31
APC	22	25	27	27	18	19	12	8	12
Baptist	39	21	45	31	27	24	21	17	25
Full G.	114	107	120	96	84	86	81	76	61
V.O.C	61	47	45	55	47	47	39	28	17
W.Cent	170	199	189	151	141	153	117	113	92
P.Chap	31	21	26	25	20	26	16	21	8
Anglican	17	19	14	20	19	10	11	14	9
Com. Ch	45	38	30	50	27	22	25	24	28
Elim	15	12	10	10	6	7	12	6	7
Sam. Ev	17	16	18	18	17	8	9	16	9
ATP	64	49	50	57	42	43	24	34	16
Bahai	73	60	60	65	58	55	41	46	27
Muslem	4	2	4	1	4	0	2	0	0
Others	74	86	90	64	56	56	52	41	67
No State	11	10	16	8	9	3	25	5	7
Total	13643	12402	13035	11895	10961	10042	9494	8130	7561

Source: Department of Statistics, Apia

## APPENDIX N: POPULATION BY RELIGIOUS AFFILIATION 2001

	20-24 Female	25-29 Male	25-29 Female	30-34 Male	30-34 Female	35-39 Male	35-39 Female	40-44 Male	40-44 Female
CCCS	2271	2362	2184	2338	1971	1960	1792	1606	1503
RC	1355	1425	1176	1235	1113	1002	955	901	849
Metha	981	1030	943	992	837	840	748	687	596
LDS	867	864	834	807	720	599	558	541	495
SDA	229	230	223	249	225	178	179	189	163
AOG	483	461	419	451	365	367	323	319	291
J.Wit	59	54	49	62	52	39	45	47	29
CCJS	70	71	55	60	61	56	56	46	43
Nazar.	34	25	28	35	20	22	24	16	18
APC	13	23	21	16	16	9	11	10	10
Baptist	16	19	18	18	11	10	12	6	10
Full G.	46	60	57	43	49	43	38	45	32
V.O.C	21	19	24	17	13	15	28	18	18
W.Cent	115	100	92	78	92	77	79	55	63
P.Chap	14	13	11	11	16	17	19	15	14
Anglican	7	10	15	8	15	15	17	13	9
Com. Ch	17	24	28	22	21	13	21	17	9
Elim	7	3	0	1	3	7	6	2	1
Sam. Ev	9	12	8	7	7	10	6	6	6
ATP	27	18	23	22	27	22	20	27	17
Bahai	24	35	27	26	30	30	27	25	23
Muslem	2	3	0	1	3	1	2	3	1
Others	56	43	50	41	46	49	34	28	28
No State	11	13	7	12	6	9	9	9	2
Total	6744	6917	6292	6552	5719	5380	5009	4631	4230

Source: Department of Statistics, Apia

## APPENDIX N: POPULATION BY RELIGIOUS AFFILIATION 2001

	45-49 Male	45-49 Female	50-54 Male	50-54 Female	55-59 Male	55-59 Female	60-64 Male	60-64 Female	65-69 Male
CCCS	1240	1145	873	858	814	770	657	685	560
RC	676	691	559	518	466	543	388	369	293
Metha	525	501	395	421	312	322	282	291	246
LDS	438	405	309	313	258	278	228	180	151
SDA	136	110	79	82	75	58	43	68	42
AOG	240	309	148	132	112	128	99	99	61
J.Wit	23	21	11	17	16	25	13	20	10
CCJS	38	32	15	30	19	19	18	28	15
Nazar.	18	14	9	12	10	9	7	9	4
APC	9	7	9	11	9	11	10	3	3
Baptist	10	5	8	7	3	6	6	3	4
Full G.	24	33	18	17	12	22	12	15	10
V.O.C	19	9	7	4	6	3	1	2	5
W.Cent	40	40	31	38	26	30	13	20	9
P.Chap	9	4	2	4	6	6	3	5	2
Anglican	7	9	14	13	14	8	7	3	7
Com. Ch	12	8	8	14	7	12	8	6	8
Elim	3	4	3	1	1	2	2	0	0
Sam. Ev	4	6	4	1	0	1	0	2	0
ATP	10	12	7	8	10	2	4	4	2
Bahai	22	17	10	14	15	17	18	8	8
Muslem	1	1	0	2	4	0	4	0	0
Others	31	12	16	19	19	14	9	5	11
No State	7	3	4	9	4	5	3	0	2
Total	3542	3298	2539	2545	2218	2201	1835	1825	1453

Source:

Department of Statistics, Apia

## APPENDIX N: POPULATION BY RELIGIOUS AFFILIATION 2001

	65-69 Female	70-79 Male	70-79 Female	80 + Male	80 + Female	Total Male	Total Female	Total	%
CCCS	671	749	899	259	307	32027	29417	61444	34.7
RC	288	351	479	108	159	18174	16580	34754	19.7
Metha	224	288	341	96	127	13851	12609	26460	15.0
LDS	141	177	179	67	54	11786	10749	22535	12.7
SDA	37	45	40	14	14	3220	2978	6198	3.5
AOG	86	65	99	22	26	6077	5674	11751	6.6
J.Wit	7	11	12	4	1	708	654	1362	0.8
CCJS	11	21	14	7	7	923	870	1793	1.0
Nazar.	2	5	6	2	2	368	376	744	0.4
APC	4	5	8	3	1	197	195	392	0.2
Baptist	5	4	4	0	1	245	191	436	0.2
Full G.	8	10	14	6	1	743	697	1440	0.8
V.O.C	4	3	5	1	1	320	309	629	0.4
W.Cent	6	7	10	5	5	1150	1206	2356	1.3
P.Chap	1	0	3	0	1	179	201	380	0.2
Anglican	3	2	5	0	1	167	168	335	0.2
Com. Ch	4	6	7	0	2	280	283	563	0.3
Elim	0	1	0	0	0	73	59	132	0.1
Sam. Ev	4	2	3	0	0	115	111	226	0.1
ATP	5	3	2	1	1	322	331	653	0.4
Bahai	6	9	7	5	4	462	440	902	0.5
Muslem	0	1	1	1	0	33	15	48	0.0
Others	6	1	4	1	3	578	524	1102	0.6
No State	0	1	2	0	1	132	81	213	0.1
Total	1523	1767	2144	602	719	92130	84718	176848	100.0

Source: Department of Statistics, Apia



## APPENDIX O: SUICIDAL ATTEMPTS AND DEATHS 1998 – 2001

Suicide Attempts	CCCS	R., C.	Meths.	LDS	SDA	AOG	Others	Total
1998 Attempts	4	6	0	3	0	0	10	23
1998 Deaths	4	4	0	1	0	0	8	17
1999 Attempts	14	6	5	2	1	2	8	38
1999 Deaths	5	2	2	1	1	2	6	19
2000 Attempts	15	4	5	4	0	0	7	35
2000 Deaths	8	4	3	1	0	0	4	20
2001 Attempts	4	10	1	2	0	2	5	24
2001 Deaths	3	6	1	0	0	0	2	12

Source: Medical Records Section  
Tupua Tamasese Meaole Hospital,  
Motootua

APPENDIX P: SUICIDAL ATTEMPTS BY SEX, BY RELIGION  
1998 – 2001

Suicide Attempts	CCCS	R., C.	Meths.	LDS	SDA	AOG	Others	Total
1998 Male	2	5	0	3	0	0	5	15
1998 Female	2	1	0	0	0	0	5	8
1999 Male	12	3	4	1	1	1	8	30
1999 Female	2	3	1	1	0	1	0	8
2000 Male	9	3	3	2	0	0	2	19
2000 Female	6	1	2	2	0	0	5	16
2001 Male	3	8	0	1	0	0	5	17
2001 Female	1	2	1	1	0	2	0	7

Source: Medical Records Section  
Tupua Tamasese Meaole Hospital,  
Motootua

APPENDIX Q: SUICIDE ATTEMPTS BY RELIGION BY AGE GROUP, 1998 – 2001

AGE (YRS)	CCCS	R.C.	Meths.	LDS	SDA	AOG	Others	Total
1998 10–19	1	2	0	0	0	0	3	6
1998 20–29	1	2	0	3	0	0	5	11
1998 30–39	2	2	0	0	0	0	0	4
1998 40+	0	0	0	0	0	0	2	2
1999 10–19	2	1	1	0	0	1	0	5
1999 20–29	10	2	2	0	0	1	3	18
1999 30–39	0	1	0	2	0	0	3	6
1999 40+	2	2	2	0	1	0	2	9
2000 10–19	6	1	0	1	0	0	3	11
2000 20–29	5	1	2	2	0	0	1	11
2000 30–39	1	1	1	1	0	0	1	5
2000 40+	3	1	2	0	0	0	2	8
2001 10–19	2	2	1	1	0	0	3	9
2001 20–29	1	4	0	0	0	2	0	7
2001 30–39	1	2	0	0	0	0	1	4
2001 40+	0	2	0	1	0	0	1	4

Source: Medical Records Section  
Tupua Tamasese Meaole Hospital,  
Motoootua

## APPENDIX R: DEPARTURE BY AGE AND GENDER MARCH 2002

AGE	TOTAL	MALE	FEMALE
Total	9158	5216	3942
0 - 4	452	249	203
5 - 9	247	110	137
10 - 14	168	93	75
15 - 19	316	168	148
20 - 24	632	369	263
25 - 29	733	397	336
30 - 34	757	437	320
35 - 39	769	472	297
40 - 44	815	487	328
45 - 49	764	459	305
50 - 54	645	362	283
55 - 59	539	311	228
60 - 64	418	259	159
65 - 69	260	143	117
70 - 74	150	85	65
75 +	110	65	45
Not Stated	1383	750	633

Source: Department of Statistics, Apia



APPENDIX S: DEPARTURE BY AGE AND GENDER (SAMOAN  
CITIZENSHIP) MARCH 2002

AGE	TOTAL	MALE	FEMALE
Total	3630	2007	1623
0 - 4	139	72	67
5 - 9	63	28	35
10 - 14	32	15	17
15 - 19	124	59	65
20 - 24	293	165	128
25 - 29	324	178	146
30 - 34	351	197	154
35 - 39	321	196	125
40 - 44	348	203	145
45 - 49	315	189	126
50 - 54	235	115	120
55 - 59	181	87	94
60 - 64	170	92	78
65 - 69	89	49	40
70 - 74	65	35	30
75 +	40	23	17
Not Stated	540	304	236

Source: Department of Statistics, Apia

APPENDIX T: DEPARTURE BY PURPOSE OF TRAVEL GENDER  
(SAMOAN CITIZENSHIP) MARCH 2002

PURPOSE OF TRAVEL	TOTAL	MALE	FEMALE
Total	3630	2007	1623
Business	225	264	61
Employment	344	249	95
Pleasure	380	221	159
Education	63	37	26
Sporting Activities	94	64	30
Visit Relatives	1767	877	890
Other	381	200	181
Not Stated	376	195	181

APPENDIX U: DEPARTURE BY LEVEL OF EDUCATION AND  
GENDER (SAMOAN CITIZENSHIP) MARCH 2002

EDUCATION	Total	Male	Female
Total	3630	2007	1623
Primary	409	243	166
Secondary	1210	660	550
Third	718	410	308
Not Stated	1293	694	599

Source: Department of Statistics, Apia

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