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THE RELEVANCY OF EFKS WORSHIP TODAY.

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ABSTRACT

The main aim of this thesis is to examine and ascertain the attitudes of EFKS pastors and lay-people, and ex-EFKS members, towards EFKS worship. It explores whether worship has anything to do with EFKS people leaving its ranks. It looks at the awareness of EFKS members of their own worship guidebooks book, and attitudes of the EFKS pastors to the worship guide books as an instrument for Worship. It offers some perspectives from EFKS pastors and lay-people regarding changes taking place within EFKS worship, as well as ascertaining views on changes that could be further implemented.

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INTRODUCTION

This thesis will focus on a subject which has long fascinated me, the worship of the *Ekalesia Fa'apotopotoga Kerisiano i Samoa* (EFKS), [Congregational Christian Church of Samoa- CCCS].

The church has played a major part in my existence. My parent's faith in God, and my strict upbringing in my family, has played a major role in my life, influencing me to serve in all aspects of church life and its numerous activities. So for me, it is a great privilege, as well as a blessing in my calling, to do research and answer the question: Is EFKS Worship still relevant today ? It is an opportunity to record the responses of pastors, and lay-people, regarding the EFKS worship. It looks at the issue of fostering participation of members in Sunday worship services, and also explores the attitudes of lay-people regarding EFKS worship, as well as the responses of the worship leaders, the EFKS pastors.

The English word "Worship", in the Samoan language, means : "*ifo, tapuai, lotu, fai le tatalo*."[1] The word *ifo* means, "to bow down, as do those conquered in war, in token submission."[2] The word, *tapuai* means 1."to abstain from all work, games &c., and to sit waiting for success in war or in sickness." 2. "applied to passengers in a canoe (or any modern mode of transportation / vehicle) thanking the pulles or driver/ chauffeur / pilot, who answer, *"Faafetai le tapua'i !"* (Thank you …for praying for a successful trip). 3. To give something to bring success, as 'ava. (kava) *"O lo ma 'ava e tapua'i ai ou faiva, e manuia ai."* 4. To offer religious worship.[3] The word *"lotu"* means 1. religion. 2. Religious persuasion, a sect. 3. A religious service. The word "worship," as a noun is defined as

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[1] George Pratt, *George Pratt's Grammar & Dictionary of the Samoan Language,* Apia : Malua Press, 1911, 157.
[2] Pratt, 49.
[3] Pratt, 322.

"Homage or service to deity ; acts, rites, or ceremonies of this ; adoration, devotion." The word "worship" as a verb is defined as, "adore as divine, honour with religious rites; idolize, attend public worship; be full of adoration."[4] With these definitions in mind, I will explore the relevancy of worship used by the EFKS.

The first chapter looks at the origin, and the development of Congregational worship and the content of its worship. The chapter also looks at the worship of the Samoan Church under the guidance of the London Missionary Society (LMS). The development and implementation of *Ia Viia Lou Suafa* (Hallowed be Thy Name), for Sunday worship, is also explored.

Chapter Two deals with EFKS worship today. It explores how the EFKS has developed its worship since becoming independent from the LMS. It looks at what has become a 'conservative' form of worship, and also at what the EFKS has made redundant. It looks at the usage, and lack of usage, of the Worship guidebooks at hand.

Chapter Three is entitled, "A Critique of EFKS Worship Today." It deals with the views expressed by EFKS pastors and lay-people. They give their insights on the relevancy of the current content of EFKS worship, and how much it had contributed to the development, or lack thereof, of retaining EFKS worship. They offer opinions on whether it is in need of an overhaul, or retain as relevant to the needs of the EFKS.

It has been rewarding to say the least, and I acknowledge that without their input and time, I might not be able to furnish this chapter with some of the findings, which I have been able to ascertain. The first half of this chapter will feature mainly the EFKS pastors' respective perspectives regarding the issue of EFKS worship. The latter half of this chapter will deal with the individual viewpoints and reflections from the EFKS faithful lay-people,

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[4] Maurice Waite, (ed, *The Little Oxford Dictionary,* Oxford : University Press, 1998. 766.

who reside and attend the local village parishes that are found throughout the eight districts in Samoa. This chapter highlights the strengths and weaknesses of EFKS liturgies used in its worship service. It will also include a theological reflection on the various issues relating to the content of EFKS worship.

Research for this paper was carried out in Samoa, through personal interviews with lay-people, and pastors from the eight districts of the EFKS in Samoa. Some informal discussions with youth groups, university students and some non-EFKS adherents are also recorded in this research. Also included are my personal observations and experiences as a church member of the EFKS. This project, hopefully will be an invaluable tool, for the development of EFKS worship in the future.

CHAPTER ONE

THE ORIGIN OF EFKS[5] WORSHIP

The Reformation started by Martin Luther in Germany in 1517 spread to England, and became the catalyst, which led to King Henry VIII overthrowing the sovereignty of the Roman Catholic Church in England in 1534. Henry VIII proclaimed the Church of England as the new state church, and proclaimed himself the Head of the Church of England.[6]

Henry VIII's actions led to his ex-communication by the Pope. The newly formed Church of England was passed through the English Parliament and confirmed the monarchy as its Supreme Head. The church, however, still remained very much Catholic in its liturgies and worship. The lack of reform was in line with Henry VIII's wishes, as he only wanted to upset the Pope for refusing to grant him a divorce from his wife, Catherine of Aragon, who had failed to give him a male heir.

The lack of reform for the newly formed state church received much criticism from many churchmen who felt the changes should have reflected a complete separation from the Roman Catholic Church. Consequently, those who felt the reforms had not gone far enough, formed their own breakaway groups. One of the most dominant and influential of the new groups, were the English Puritans. Puritanism arose in England in the 16th century under Elizabeth I's reign, as part of the more radical trend in Protestantism supported by Calvin and Knox. Puritans were particularly zealous in their desire to simplify the church, wanting to make it more strictly Bible-based and give the individual a more direct relationship with God.

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[5] EFKS is the abbreviated form of Ekalesia Fa'apotopotoga Kerisiano i Samoa (Congregational Christian Church of Samoa), which was established as an independent church, after gaining independence from the Samoan LMS Church in 1962.

[6] Oscar Hardman, *A History of Christian Worship,* London : University of London, 1937, 158.

They believed in the constant struggle between God and Satan for dominion over the world. They believed that humans were fallen beings but could be redeemed through Jesus. Most importantly (and this was the thing which threatened the Catholic church the most), they believed the Bible was the final authority and believers therefore had direct access to the Word of God. They rejected both the hierarchy and temporal powers of the Church altogether.

The Puritans, felt the Church of England was too elaborately ornamented, too formal, ceremonial and still too stately. There was still pomp and ceremony within its worship. Nothing disgusted the Puritans more than a showy or flashy, posh, eloquent form of worship, the kind that was used by the Church of England. The Puritans felt it was too Catholic and did not have the simplicity of the new Protestant worship. The Puritans, therefore, wanted to purify the Church of England and make it truer in its connections to Christian teachings.[7]

However, not everyone who wanted more reforms to the Church of England supported the Puritans. This led to the formation of other smaller groups, which included the Separatists, who wanted not only to purify the State Church, but also to separate from it completely, because they believed the Church of England was hopelessly corrupt. The Separatists gave up trying to reform the Church of England, they just wanted separation from it.

They believed they were the chosen of God and they wanted to set up an environment where they could worship as they wished. They held that any convenient number of believers might form a church and make or unmake their officers as they saw fit; that over the spiritual affairs of the church no bishop, council, synod, court, or

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[7] James F. White, *A Brief history of Christian Worship*, Nashville: Abingdon Press, 1993, 108.

sovereign had authority. The first Independent church in England, which was formed from those who had Separatist views, opened in Long, in 1616.

The Separatist movement also influenced the formation of Congregationalism. Separatists who had left England to seek freedom to worship God the way they wanted to express themselves, travelled to the Netherlands and to the New World (America). But during the English Civil War, many Congregationalists who had left England returned to an environment of religious toleration. Congregationalists sat in a large gathering of ministers called the Westminster Assembly of Divines, as advisors to parliament on ways to reform the English Churches.

The drawing up of the new Westminster Directory in 1645, superseded the Book of Common Prayer for fifteen years, which had been originally formulated in 1549, (by its chief architect, the Archbishop of the Chruch of England, Thomas Cranmer)[8] and revised in 1552. The Westminster Directory was based on Puritan views and it was a guide on worship for all the churches of England, Scotland and Ireland. Thus, national uniformity was enforced on the basis of the Westminster Directory.

The Westminster Directory also provided an order for churches to use in public worship. For instance[9]:

The minister calls the congregation to worship

- Begins prayer reminding the people of "their own vileness and unworthiness to approach so near him [God]; with their utter inability of themselves, to so great a work."
- Reading of the Word follows ("ordinarily one chapter of each testament" on a *lectio continua* basis)

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[8] James F. White, *Introduction to Christian Worship, Revised Edition,* Nashville :Abingdon Press, 1990, 133.
[9] White, (1990), 151.

- Singing of a psalm.
- Intercession, a very long pastoral prayer of confession and intercession.
- Preaching of the word
- A prayer of thanksgiving.
- The Lord's Prayer.
- A sung psalm.
- A blessing.

Congregational Churches were founded in many places and some of its ministers, such as John Owen, became advisors to and close friends of the Lord Protector, Oliver Cromwell, who held power in the 1650s. In 1662, Owen reiterated the Congregationalist stance on worship and asked its members to maintain properly appointed public worship, which should definitely include: "preaching of the word, administration of the sacraments, and the exercise of discipline; all to be performed with prayer and thanksgiving."[10] Thus according to Owen Congregational worship highlights preaching good sermons, Holy Communion and prayers.

The London Missionary Society (LMS) was formed in England in 1795, it was initially called the Missionary Society, and was formed by a group of people from different Calvinist Evangelical Churches. They comprised of Calvinist Methodists, Wesleyan Methodists, Scottish Presbyterians, Congregationalists, Independents, and Anglicans.[11] But the formation of other mission societies later, left the LMS predominantly Congregational. The LMS form of worship was, therefore, influenced by Congregational liturgies and forms of worship. The LMS was a very well organised and

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[10] Paul F. Bradshaw. (ed.), *The New SCM Dictionary of Liturgy and Worship,* London : SCM Press, 2000, 130.

[11] John Garrett, *To Live Among the Stars; Christian Origin in Oceania, Geneva: WCC, 1982, 9.*

committed group of Christians who came together, to send missionaries abroad, to save the souls of the unbelievers. [12]

The Samoan people were very receptive of the LMS missionaries when they arrived in Sapapalii, Savaii, in August 1830. The LMS did not bring with them any particular church denomination, or any particular form of worship. The LMS in its Fundamental Principles, issued in 1796, suggest that its "priority was to send the 'Glorious Gospel of the blessed God to the heathens.' The non-denominational attitude of the society was stressed. The 'Fundamental Principle' also left it to the converted 'heathens' to decide for themselves what kind of church government would be adopted."[13]

George Turner, an LMS missionary, noted that the Samoans of the 1830s took the worship of the new Christian God very seriously. He wrote,

> On the reception of Christianity, temples were destroyed, the sacred groves left to be overrun by the bush, the shells and divining cups were thrown away, and the fish and fowls which they had previously regarded as incarnations of their gods were eaten without suspicion or alarm.[14]

The worship of the LMS in Samoa from 1830 revolved around the word of God preached by pastors. The pastors supervised and conducted weekly worship on Sunday and also ensured daily family prayers and devotions were conducted in each household.[15] The Samoan people took on board Christianity with a lot of zeal. Grattan described Samoans as " punctilious in their recognition of the Sabbath and all unnecessary activities are suspended. The day is devoted to church observances, congregations arraying themselves in their best, including hats in the case of the ladies."[16]

By the 1860s, a typical Samoa Sunday worship is alluded to by George Turner,

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[12] K. R. Howe, *Where the Waves Fall*. Sydney, Allen and Urwin, 1988, 111.
[13] Featuna'i B. Liuaana, *"Tali j le lagi sou malo - Samoan Christians and Samoan Politics, 1830-1899,"* M.Th. thesis, Pacific Theological College, Suva, 1993, 33-34.
[14] George Turner, *A Hundred Years Ago and Long Before,* London : LMS, 1884, 139.
[15] Garrett, 124.
[16] F.J.H. Grattan, *An Introduction to Samoan Custom*, Papakura : R.Mc Millan Publisher, 1985, (139).

> The Sabbath is ushered in by a prayer-meeting at six o'clock. At half-past eight there is the morning service, which is attended by church members, and others from neighbouring villages, forming a congregation of about 400. At ten all the members of the institution meet in family groups, for prayer and conversation about the sermon. At eleven the children are assembled for Sunday school. At two, there is an adult Bible-class. At half-past three an afternoon service, after which all again meet in family groups for family prayer and conversation about the sermon. The evening is also spent in religious conversation, Scripture reading, and prayer. On Sabbath evenings, I allowed any of the students to attend a service which I had with our servants, and every evening the room was crowded. I found this a useful service, not only as a duty to our domestics, but as a pattern to the teachers how to improve their Sabbath evenings. A question of the catechism, with Scripture proofs, or a section of Bunyan, and a chapter of the Bible, read verse about, and simply explained and applied, together with singing and prayer, well and happily occupied our Sabbath evening hour. On the first Sabbath of the month we have the ordinance of the Lord's supper, and on the first Monday of the month a missionary prayer-meeting.[17]

From Turner's observation, the most important aspects of worship included prayers, scriptures, sermon and Holy Communion. Sunday worship was an all day affair.

The content of the Samoan worship is confirmed by John Williams' observation of a typical Sunday in Rarotonga, Cook Islands.

> Indeed, the manner in which they spent their Sabbaths was deeply interesting. At sunrise they held a prayer-meeting to implore the Divine blessing on the engagements of the day. This they conducted entirely themselves. At nine o'clock, the congregation assembled again, when the Missionary performed Divine service, just as it is conducted in England, - prayer being offered, the sacred Scriptures read, and hymns sung in their own beautiful language; after which, a sermon is preached to them. Prior, however, to the commencement of the service, they met in classes, of ten or twelve families each, and distributed among themselves the respective portions of the sermon which each individual should bring away.[18]

The turn of the century saw the LMS trying to produce worship materials that would standardise all worship among the Parishes. In 1909, the LMS Samoan Church

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[17] George Turner, *Nineteen Years in Polynesia - Missionary Life, Travels, and Research in the islands of the Pacific,* John Snow, 1861, republished by R.Mc Millan, Papakura,1984, 131-132.
[18] John Williams, *A Narrative of Missionary Enterprises in the South Sea Islands*, London : LMS, 1837, 33.

produced the hymnal *Pese ma Viiga*, to guide the Samoan Church in their worship. It also provided the guidelines for the worship services on Sundays, including the contents of such worship.[19]

The LMS handed the supervision and running of the Samoan Church to the Samoans in 1962. The newly independent EFKS immediately looked at further unifying the content of its worship services, so that a single standard could be attained for worship in all EFKS congregations. In 1963, the Council of Elders of the EFKS approved the production, publishing, and use of its Worship book, *Ia Viia Lou Suafa* (Hallowed Be Thy Name). This book also has an explanatory sub-title, *Sauniga Lotu ma Tatalo o le EFKS*, (Services and Prayers of the Congregational Christian in Samoa). It is offered for the enriching of Christian Worship. It was produced in commemoration of The Book of Common Prayer of 1662, and contains guidelines for the leading of worship on Sundays amongst its important features.

According to Bradshaw,

> *Ia viia lou suafa*, contains two orders for Holy Communion, which is held on Sundays. They are basically the same, consisting of Preparation, The Reading and Declaring of the Word, and The Breaking of Bread. The first order is simpler and leaves all but the eucharistic prayer to be composed by the Minister, while the second is richer, gives the wording of all prayers and includes also the kiss of peace.[20]

He further explains that,

> There is also two orders for the public worship of God on Sundays on which the bread is not broken; the former follows the pattern of the first and second parts of the liturgy for Holy Communion; The Bible Readings, Sermon and Prayers of Thanksgiving and Intercession being in that sequence. The second order for public worship corresponds to the prevalent usage of the church in Samoa, with sermon late in the service.[21]

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[19] Samoan (LMS) Church, *Pese ma Viiga,*, Malua: Malua Priniting Press, 1909, 441 - 471.
[20] Samoan (LMS) Church, *Ia Viia Lou Suafa*, Malua: Malua Printing Press, 1962, 2.
[21] Samoan (LMS) Church, (1962), 2.

The EFKS also produced in 1967, the Worship book, *Tapua'i atu i le Agaga ma le Fa'amaoni : O le tusi mo e o le a ta'ita'i i sauniga lotu,*[22] (Worship Him in spirit and truth). A companion to *Ia Viia Lou Suafa,* it was published as an aid in the training of lay preachers and as a help to students and pastors who are responsible for understanding and guiding the worship of the Church. These worship guidelines are still available as guidelines for EFKS Worship today.

The development of EFKS Worship today, has its roots in the English Reformation and, especially, in Congregationalism. The LMS brought their own way of Christian worship, and in time was adapted into the Samoan Christian experience. Despite the availability of Worship guidelines, the EFKS has fallen into a narrow and more simple pattern of worship, which has been, over the years deemed to be, by many pastors and EFKS members as the only true EFKS form of worship.

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[22] Samoan (LMS) Church, *Tapua'i atu i le Agaga ma le Fa'amaoni : O le tusi mo e o le a ta'ita'i i sauniga lotu :* which translates, Worship in Spirit and Truth : A book for all those who lead worship services, Apia: Malua Printing Press, 1967, iii.

CHAPTER TWO

THE WORSHIP OF THE EFKS TODAY

The EFKS worship today, has been standardised and partly reflect the worship guidelines specified by the three booklets - *Pese ma Viiga, Ia Viia Lou Suafa, and Tapuai atu i le agaga ma le fa'amaoni.*

Despite the variety of worship services available within these EFKS worship books, the worship of the EFKS seems to be very conservative, and has taken a narrow vision of worship. The EFKS has taken on board one particular form of EFKS worship, and seems to have adopted it, as the norm for all EFKS congregations to follow. In doing so, the EFKS has become very conservative in its approach to Christian worship, and many pastors and members of EFKS congregations, have gone out of their way to protect this one particular approach to worship, as if it was EFKS doctrine.

However, despite this narrow vision and conservative approach by a large majority of EFKS, there are still people who are trying to re-ignite the worship spirit of the EFKS by revitalising some of the existing forms of worship contained in EFKS worship books.

In the EFKS today, the conservative form of worship takes the form of a very simple short form of worship guidelines. It seems to be a miniature version of the forms found in the EFKS worship books. Throughout the eight districts of the EFKS, there is a uniformity regarding worship. The EFKS worship has been described as *mamalu* (having dignity/majesty/ honour) by most people of the EFKS. There is a sense of pride amongst EFKS church members that its worship is unique, and is different when compared with the worship services of other churches, such as the AOG (Assemblies of God), SDA (Seventh Day Adventists), and other New Religious Groups. The

conservative form of worship adopted by the EFKS takes the form of order of worship which has been adopted by the whole EFKS.

- Call to worship.
- Bible verse -God's Word.
- Prayer of Invocation.
- 1st Hymn: Praise and Adoration.
- Bible Reading: Usually from the Old And New Testaments.
- 2nd Hymn.
- Children's story (optional)
- Prayers of Thanksgiving & Adoration, Confession and Intercession (sometimes concludes with the Lord's Prayer depending on the worship leader or person praying).
- 3rd Hymn.
- Sermon.
- 4th Hymn.
- Offerings & Prayers to bless offerings and Benediction.
- Announcements by church secretary, and communities, and pastor's announcements.

The EFKS lay-people, are very much used to the way EFKS worship is conducted. The leader is generally an ordained pastor or minister, or a lay preacher, of the EFKS.

During worship services, there are no unexpected interventions. The order of worship has been set and everybody in the congregation knows it well. The Bible Readings during the morning service, includes a text each from the Old and New Testaments. But, sometimes the pastor, or worship leader, may decide to give a short

Children's story, which the Sunday school children enjoy listening to. The story is normally told after the second hymn, or before it, and follows the Bible Readings. The prayers can be divided by the pastor, and it is his prerogative to which part of the service he wants it done.

Sermons are generally between eight to twenty minutes in duration, depending on the message the preacher is trying to convey to the congregation. There is a consensus that a preacher of the Word must not use the pulpit to condemn his flock or certain people. He must preach the Word and not use it to get personal with parishioners who may be proving to be a handful to deal with, or have been troublemakers in the church.

The parish members expect to listen to a good sermon that feeds their spiritual needs. That usually means a sermon that is simple and easy to understand, instead of the philosophical and very hard exegetical sermons.

Sometimes sermons are too academic, especially for the normal average church member living in rural villages, who may not have had a good education, and can not understand the terminology and theological jargons used in sermons. The sermons must be plain and easy for all age groups to understand. People need to go home feeling they have received something useful from their pastor's sermon. They need to feel uplifted and energised by the preacher's message.

Today, the evening services are mostly used by pastors for Christian Endeavour services, or Bible Studies for their youth, because the attendance of evening services are not very high compared to the morning services. Maybe people are getting tired of attending two services during Sunday.

EFKS Churches have a guideline for music. Some of the churches are incorporating English Hymns from the Congregational Praise Hymnbook, which has hymns composed from 16^{th} - 19^{th} century. The organs are the dominant instrument used

during worship. Pianos are the second most popular instruments used. However, there has been a trend lately by musicians to use secular popular music. The choir musicians have been influenced by popular bands, and solo artists, and have transposed their music onto traditional EFKS hymns. The use of any modern music to accompany old hymns (the lyrics) from *Pese ma Viiga*, is usually frowned upon.

The hymns are usually well rehearsed by the choir during the week prior to Sunday service. The singing of hymns are very important. The pastor relies on hymns to create an atmosphere by which the church congregation can feel they are part of worship.

The Reverend Kaleve Leifi, pastor of EFKS Saipipi explains that the EFKS hymns, sung using the old tunes by the whole parish during worship, are absolutely wonderful. The people fully participate in worship, when they read the bible, pray together the Lord's prayer, and recite the Apostles Creed. Church people need to take part in worship, and become involved, not just the pastor and the choir. They are not passengers riding on a bus.[23]

Another important factor, is the clothes worn by the pastors during worship. They usually wear all white or cream *peleue* (jackets) and matching *ie faitaga* or *ie sulu* (sewn male skirt / or male skirt held up by a leather belt). Not many pastors favour wearing robes when leading services.[24] Some pastors prefer to wear a neck tie, yet some prefer pastor's collars made fashionable by the Catholic priests. EFKS members like to see their pastors look presentable and smart during worship. It turns people off if they see their worship leader looking shabby, wearing wrinkly clothes, long hair and an unshaven chin. These may all become distractions during worship. The same can be said of the decorations inside the church itself, the pulpit, flower arrangements, large clock, a large

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[23] Rev. Kaleve Leifi, pastor of EFKS Saipipi, Amoa sub-district, Fa'asaleleaga district, Personal Interview, 4 May 2004.

[24] The Reverend Lotu Uele, Pastor of EFKS Vaiala, wears a robe when he leads Holy Communion

painting depicting Christ or biblical theme. If it is too flashy, posh looking, or glittery, the people again will be distracted from worship.

Other EFKS congregations are using other forms of worship today. Some use programmes during services. Others utilise responsive prayers from *Ia viia Lou Suafa*, or the Apostolic Creed, found in the *Pese ma Viiga* Hymnal.

Some of the worship use *fa'a-evagelia* (spiritual dances/ dramas) during services. Evening worship services are used by some pastors to have *Au Taumafai (*Christian Endeavour); Youth services etc. In other churches, some pastors allow their Sunday Schools, Youth groups to do *fa'a-evagelia* and skits, which are definitely not part of the guidelines for worship outlined in *Ia viia Lou Suafa.* They did so, to try and rekindle the spirit of worship within the EFKS, influenced from the Pentecostal and Evangelical type of worship. These have been warmly received by younger people, although there is only a luke-warm response from the older conservative members. Some pastors have allowed the Mafutaga Tina (Women's Fellowship) group to perform dramas or spiritual dances during Mother's Day.

Many conservative pastors do not want to rush into making any major changes to EFKS worship, even though many pastors, have made small changes, like introducing secular popular tunes, into their worship services. These pastors do not see the little changes they are making as changes to the EFKS Conservative form of worship. Even colourful choir uniforms and women's hats have subtle changes which have gone relatively unnoticed by most pastors. The establishment also of Sunday School and / or Youth Choirs are some changes which may not seem like a change, but it is a significant change, as there is in most churches just a single choir. The main church choir with mainly adult members, have now absorbed youth members, youth organists, and youth pianists to be part of the choir. Even standing up during the singing of church hymns have

changed. Normally, EFKS members do not stand up at all, except for the singing of the Call to worship hymn, at the beginning of the service. The Holy Communion service has also changed in some parishes with the usage of taro, yam, breadfruit, and coconut juice in lieu of bread and wine. EFKS Worship today is dominated by a conservative form of worship, although some EFKS pastors have tried adding new ideas to worship services. To implement changes to the present acceptable "conservative form" of worship is causing friction in the EFKS Churches, and have been the subject of intense debates over the last ten years.

The subtle small changes that pastors have implemented seem insignificant to be called "changes" at the time the changes took place. However, when taken together over the last four to five years, the changes have been significantly large and the worship service the EFKS has, likewise, undergone very significant changes as well. But due to the slower pace of change, many EFKS pastors and members treat the present worship of the EFKS as the same conservative form of worship instituted back in 1962, and has undergone no changes over the years.

CHAPTER THREE

A CRITIQUE OF EFKS WORSHIP TODAY

After travelling through the Samoan isles, and speaking to many pastors of the EFKS, I have become duly enriched by their individual approaches to conducting Sunday church worship services. Most of them confirmed an assumption I had before I started my research, that the present EFKS pastors follow the traditions of generations of previous EFKS pastors. Most pastors did not want to break traditions and be labelled as people who did new things, or being too charismatic a leader in worship. They would rather take the more conservative or take the traditional approach so as not to ruffle too many feathers and upset the majority of parishioners, especially the older generation, who tend to be more conservative in matters of worship. Pastors wanting to introduce changes to worship may be frowned upon as being *fiapoto* (someone who is being too smart/ clever and think they know everything). The Reverend Niulala Kupa, the pastor of Tafua-tai parish, states that,

> Pastors, especially new pastors who introduces some changes to their worship, may come into conflict with his parish members…not all parishes are the same, some may have well educated people, some may not, and may be full of people who are either uneducated and illiterate, or had limited education, and have become ignorant, and therefore may challenge any changes initiated by the pastor... pastors must be careful not to cause such friction amongst their parish, for worship is a delicate issue. The pastor, for all his trouble may find himself flat out on his back. [25]

He also offers the following advice to pastors,

> ...to be humble, and to never under estimate his lay people and deacons opinions and wishes. We must listen to their concerns whether it be regarding worship or any matter regarding church affairs. The Lord's

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[25] Pastor Niulala Kupa, EFKS Parish Tafua-tai, Palauli sub-district, Fa'asaleleaga. Personal Interview, 4 May 2004.

> ministry, requires pastors to rely on Gods guidance and wisdom, and not their own strength and limited wisdom.[26]

Kupa stresses that he likes the present form of EFKS worship. He believes it is still relevant, and it reflects holiness and silence, and the Samoan way to worship God. It is not done in a way that is too loud like other churches, referring to the Assemblies of God. But having said that, he did mention that he has made changes in the worship to cater for the youth in the church; and the youths are very receptive to the changes. For example, in the Sunday morning worship service he has allowed his Sunday School, and Youth members to participate. He has a roster of all the children and youths offering prayers of Thanksgiving, Confession and Intercession. Kupa mentions that,

> It is important that his spiritual children, his flock, knew how to pray, and that this was a way he felt could address that, as he said that he learnt at the beginning of his time at his parish, that not many elder and senior parishioners knew how to pray, so he decided that he would help his congregation learn how to pray, in order for them to grow spiritually.[27]

This is a pastor who is very much aware of the importance of his role as worship leader and spiritual caregiver. He feels that it is important for his parishioners to participate actively during the worship service.

This point is further highlighted by The Reverend Elder Oikirisi Tuia at the Vaisala Parish in Savaii. Tuia endorses the use of at least one Sunday afternoon worship of each month, for the use of Au Taumafai, (Christian Endeavour) service. Here he allows participation by the individual groups to make use of *fa'a-evagelia*, (an evangelisitic approach) such as the performance of a short drama or a *siva fa'a-le-agaga* (spritual action song). These are performed with utter most reverence and whole hearted

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[26] Pastor Niulala Kupa, EFKS Parish Tafua-tai; Palauli sub-district; Fa'asaleleaga. Personal Interview, 4 May 2004.
[27] Pastor Niulala Kupa, EFKS Parish Tafua-tai; Palauli sub-district; Fa'asaleleaga. Personal Interview, 4 May 2004.

sincerity.[28] Elder pastor Tuia, is concern that some EFKS pastors, who have gone away as missionaries, to places like Jamaica, have come back and tried to Jamaicanise the EFKS worship. They are Rasta pastors/ reverends![29] He points out that laypeople must uphold the EFKS conservative form of worship. Tuia says that EFKS worship is done in an orderly, reverently and silent manner. Not loud like some new churches, who blast loud music by stereo or by using bands, like the AOG. He explains that, the AOG are free to express their own faith, and can do so in their way, but that should not be brought in to be part of the EFKS form of worship.

The Reverend Falefa Savea, like Tuia, does not like the AOG form of worship, which he terms "*fia show*" (show offs). He believes, the AOG do it for attention seeking purposes. He does not use a band like most AOG churches during worship - they are too loud, and would make you just want to dance like in a social dance at the dance hall. [30]

The Reverend Kaleve Leifi, of the EFKS Saipipi parish, stated that he does not allow any type of *fa'a-evagelia* during his Sunday worship service. He only permits his Sunday School and Youth club to employ *fa'a-evagelia* to conclude and wrap up a session of bible classes, or after a certain activity or a discussion, but never duringSunday worship. He does not condone this type of evangelising to be part of worship. He therefore sees nothing wrong with the current way EFKS conservative form of worship.[31]

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[28] Elder Pastor, Rev. Oikirisi Tuia, EFKS Vaisala parish, Itu Asau, Itu o Tane. Personal Interview. 3 May 2004.
[29] Elder Pastor, Rev. Oikirisi Tuia, EFKS Vaisala parish, Itu Asau, Itu o Tane. Personal Interview. 3 May 2004.
[30] Rev. Falefa Savea, pastor EFKS parish Tufutafoe, Itu-Asau subdistrict, Itu-o-Tane district;Personal Interview, 3 May 2004.
[31] Rev. Kaleve Leifi, pastor EFKS Saipipi, Amoa sub-district, Fa'asaleleaga district, Personal Interview, 4 May 2004.

The Reverend Auva'a Peseta, does not object to the usage of *fa'a-evagelia* during EFKS worship, as he felt it was a Congregational thing. [32]

The Reverend Falefa Savea, pastor of EFKS Tufutafoe, feels the pastor is the key to keeping worship alive and relevant. He said his parish enjoys watching and listening to a short drama performed by the children of the Sunday School to enable the parishioners, both young and old alike to understand the message of his sermon. He usually has these organised especially during worship services on Palm Sunday, Good Friday, and Easter Sunday. These items were performed following his sermon.[33]

A young lady from EFKS Toomatagi, Apia Sasa'e sub-district says that:

> I am a strong supporter of our form of worship. I do not want to see any changes in our service. We are not loud and rowdy like the A.O.G. form of worship. We are more spiritual, and rely on the Holy Spirit. We do not jump up and down in worship like them. The pastor should be the only one to lead the service, and preach the word, as they have the wisdom and training, not like the new lotu, (referring to the New Religious Groups), whose leaders have no formal pastoral or theological training. There should never be any changes to our worship.[34]

This young person has spoken openly about the need for the pastor to be an ordained minister, and to have been trained at a seminary or a theological college, and must be the spiritual and worship leader of the church. Lauano does not like the idea of the EFKS adopting foreign elements like AOG worship style introduced into its current worship or liturgy. She is a single lady, who is very involved with church activities like Sunday School and *Autalavou* (Youth group).

Another young lady from the same parish states:

> I do not know why people jump and fall down suddenly during AOG worship. I do not feel any impact when attending their worship. Their sermons are not very deep theologically, and are very literal in their

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[32] Rev. Auva'a Peseta, Pastor EFKS Leufisa, Apia i Sisifo district, Personal Interview 27 April, 2004.
[33] Rev. Falefa Savea, Pastor EFKS Tufutafoe, Itu o Tane district, Personal Interview, 3 May, 2004.
[34] To'aiva Lauano, Sunday School Teacher, EFKS To'omatagi, Personal Interview, 9 May, 2004.

> interpretation of the bible. Everything is on face value when they preach. Not deep like our Malua trained pastors. The EFKS must adjust though to its youths needs during worship - either through the hymns - why not use modern music like hip hop and rap ? There are not many changes or influences from overseas in our worship, things are pretty much the same...if there are any changes, either good or not in the eyes of the EFKS leaders, they must still consider their youths spiritual needs.[35]

Imo does not enjoy AOG worship. She believes our EFKS pastors are more theologically trained, and preach deeper and more meaningful sermons. However, she would like the EFKS to use modern music that the youth seem to enjoy like hip-hop and rap. She sees the need for EFKS leaders like the Elders Committee to effect changes for the sake of the youth's spiritual needs. Imo is another educated youth, who says that a lot of her EFKS friends enjoy their respective minister's sermons and the hymns sung in church, but they wish there was a special choir or a group who would perform a skit or a drama to liven up the service for the sake of the youth or children who may find the worship too boring.

Referring to his own parish Tuia states:

> We always tell our restless and rowdy children during worship *"aua le pisa"* meaning "*don't make a noise"* - to try and stop them from becoming a nuisance and a distraction during the service. So we should not make loud noises when worshipping the Lord. Our people must learn to have a good attitude to our way of worship, and respect that.[36]

Tuia believes the exodus of EFKS members to other churches is due to people not understanding the true meaning of EFKS worship. Furthermore, people cannot afford to give offerings or monetary donations to the church, which is all part of EFKS worship.

Tuia also warns the EFKS that:

> ...if there are any need for changes, then we must be very careful and prepare a thorough research. We must look far ahead with the possible implications of these changes - we must have vision - whether these

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[35] Foketi Imo, 24, Autalavou leader & Choir member, EFKS To'omatagi, Personal Interview, 9 May, 2004.
[36] Elder Pastor, Rev. Oikirisi Tuia, EFKS Vaisala parish, Itu Asau, Itu o Tane. Personal Interview. 3 May 2004.

> changes are for the better. We must also look to our past, and learn from it. We can change things in our worship, if it will help develop the church and its worship; we must be cautious and walk hand in hand with God. No one can be bored during EFKS worship if they reaslise the importance of our form and liturgy of worship. The main emphasis being our fellowship with God in church worship - silence is the key element of our worship, the Samoan way to pay homage and respect to God. People must talk and communicate with God.[37]

Another pastor who is currently working in Savaii quotes a visiting Professor from New Zealand, whilst he was a student in Malua, to illustrate what he feels goes on in EFKS worship.

> There are three *ups* when we Congregationalists go to church : Firstly, we must turn *up* to church. Secondly, we must sit *up* in church. Thirdly, when worshipping, we must then just shut *up*. This pastor then added, a fourth *up*, in context of the Samoan worshipper in EFKS, we must pay *up* our *taulaga* (our offerings).[38]

Punivalu focuses on what is perceive by EFKS members, and that includes the monotous nature of EFKS worship, which some people say is boring, and has become a normal routine.

Like Punivalu, Reverend Leauma Faletoese, the pastor at Falealupo-uta parish, defends the present worship of the EFKS.

> People who say that EFKS worship is boring - have totally missed the point. Worship is not entertainment. We must go with humility in front of God during worship. Pastors must fully prepare themselves for leading all aspects of worship - to motivate the people. His sermon must be well prepared, he had the whole week to prepare two sermons for Sunday morning and afternoon worship. [39]

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[37] Elder Pastor, Rev. Oikirisi Tuia, EFKS Vaisala parish, Itu Asau, Itu o Tane. Personal Interview. 3 May 2004.

[38] Pastor Samuelu Punivalu, EFKS Matavai, Itu o Tane district, Personal Interview, 3 May 2004.

[39] Rev. Leauma Faletoese, pastor EFKS Falealupo-uta, Itu Asau subdsitrict, Itu-o-Tane district, Personal Interview, 3 May 2004.

Savea warns that worship leaders should not "take lightly or be casual" when leading worship. He told a story of a preacher who delivered a thoughtless and ill-prepared story for his Sunday School during worship. According to Savea, a joke was told, which did not go down too well with him. Savea also wants preachers at his church to simplify their sermons as the theology used in some sermons were too difficult for the church congregation to grasp and understand. Some parishioners walk home afterwards still not able to understand the content of the sermon preached.[40]

The Reverend Pulemau Seve shares the same view as his peers in the ministry, "not to rush into making changes." The only changes he says that he has made since taking up his parish has been on Mothers Day. Seve involves his Womens Fellowship group during the worship service in the morning. They perform a short play base on a story about any mother in the Bible. They also perform a *siva fa'a-lea-agaga*, (spiritual dance) and two women take turns in leading the Bible reading section of worship.[41] Seve also pointed out that on important Christian days, such as Palm Sunday, Good Friday, Easter Sunday, he allows his Sunday School or/and Youth group to perform a *fa'aevagelia* pertaining to the relevant theme of the day.[42]

The Reverend Elekosi Viliamu, a pastor at EFKS Aleisa Sisifo parish, believes the EFKS can not move away from its Congregational foundation and background. For him, worship is a joyful occasion. He enjoys the freedom of EFKS worship. He does not believe in mixing the aggressive approach to worship that is evident in the churches

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[40] Rev. Falefa Savea, pastor EFKS parish Tufutafoe, Itu-Asau subdistrict, Itu-o-Tane district;Personal Interview, 3 May 2004.
[41] Rev. Pulemau Seve, pastor EFKS parish Foalalo, Salega sub-district, Fa'asaleleaga district. Personal Interview, 3 May 2004.
[42] Rev. Pulemau Seve, pastor EFKS parish Foalalo, Salega sub-district, Fa'asaleleaga district. Personal Interview, 3 May 2004.

founded in the Evangelical Tradition and Pentecostal Movement, and the silent type of worship which, has been adopted by the EFKS. He mentions that the EFKS worshippers do not have a noisy style of worship, raising their arms and crying, and falling to the ground and shake their bodies; the EFKS worship is silence. If people say they move away from the EFKS because of its style of worship, then the EFKS must look at this issue, it must be researched.[43]

He further comments on the fate of any pastor who introduces this type of worship into the EFKS. He will be summoned by the Elders Committee to explain his actions. He will most probably be penalised and be stripped of his office as pastor, as well as his right to perform the sacraments, bury the dead, and conduct weddings up to five years. Some Elders consider any form of worship borrowed from other tradition a sin. In their view, such an act must not be encouraged amongst the EFKS clergy community.[44]

Viliamu explains that another consequence which may occur, is for the conservative parishioners to leave the parish and go to another EFKS parish, or worst still, leave the EFKS church altogether. Viliamu further states with passion,

> We must prepare ourselves well for leading worship, and deliver good Inspirational messages for our congregations, not preach from outer space, to his flock who are in the coconut plantations - there is a huge gap there. We must clean, plant and weed out the wild grass growing in the plantations; we must care for our people - and not leave your parish behind, and go to the golf course the whole week, or fly off overseas too often.[45]

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[43] Reverend Elekosi Viliamu, pastor EFKS Aleisa Sisifo, Faleata i Sasa'e sub-district, Apia i Sisifo District. Personal Interview, 5 May 2004.
[44] Reverend Elekosi Viliamu, pastor EFKS Aleisa Sisifo, Faleata i Sasa'e sub-district, Apia i Sisifo District. Personal Interview, 5 May 2004.
[45] Reverend Elekosi Viliamu, pastor EFKS Aleisa Sisifo, Faleata i Sasa'e sub-district, Apia i Sisifo District. Personal Interview, 5 May 2004.

During his time in his role as the Pacific Island Delegate of the Pacific Island Council of Churches (PICC) to the World Alliance of Reformed Churches (WARC), he has been fortunate to experience and participate in Christian worship services lead by various delegates from around the world. Many were done in their own language and cultural costumes. Some wore casual clothes for worship, others formal attire and some just wore a Tee-shirt. The importance some European delegates placed on the "Kiss of Peace" was an experience, especially the Hungarian delegate who used three kisses alternately on his fellow delegates' cheeks, and expected everybody to do the same.[46]

This part of the service took ten minutes, and could be done at the beginning, middle or end of the service, depending on the person leading the worship. Viliamu felt these were very good, and made him feel good. He felt the warmth of worship being created by the usage of the "Kiss of Peace." It was a joyful multi-cultural worship experience. Viliamu laughs as he contemplates the consequences if he came back with this foreign style of worship and adopts it in his church. He would most probably be summoned before the Elders Committee.[47] The Elders keep a close watch on erring EFKS pastors. They are the *watchdogs* of the EFKS worship and spiritual development. They provide fatherly advice, and pass judgement on those pastors who have are found to have committed such acts of sin.

One EFKS elder pastor from Savaii[48], who wanted to remain anonymous, says he would make changes during worship, but he could not do so because he has been made an Elder pastor for his sub-district. He has to remain conservative. The wife of an elder pastor in Upolu, says she wants the Sunday Afternoon or Evening service at their parish

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[46] Reverend Elekosi Viliamu, pastor EFKS Aleisa Sisifo, Faleata i Sasa'e sub-district, Apia i Sisifo District. Personal Interview, 5 May 2004.

[47] Reverend Elekosi Viliamu, pastor EFKS Aleisa Sisifo, Faleata i Sasa'e sub-district, Apia i Sisifo District. Personal Interview, 5 May 2004.

[48] This Elder pastor has been in his post less than two years.

to be set aside for the Autalavou. She says their usual afternoon service fails to attract many parishioners so it would be better to leave it open for a Youth service. [49]

A lay-preacher of the EFKS, Le Tagaloa Pita, mentions that we must preserve EFKS Worship, and ensure that Samoan language is used as it was called the *Ekalesia Samoa* (the Samoan Church). It is a Samoan church so we must continue to use the Samoan language; and the EFKS Church must not make any changes. He also states that:

> I believe EFKS pastors, and students of Malua Theological College, must not preach using esoteric academic sermons, but use simple language because people need to be fed spiritual food. People have problems in their lives which, need solving. The whole service should be able to help and heal people who need help. The pastor must not gear or preach to only the academic types in their parish - not to impress people. Malua educated and trained pastors and students should not use their academic style of preaching out in the field, or in a parish, whether it is their parish or whether he is a visiting preacher there. The point is that 90 percent of the people who came to worship, will not be able to understand this Malua academic type sermon. [50]

A noted Samoan academic, and a staunch EFKS member, Aiono Dr. Fanaafi Le Tagaloa agrees on this matter and states,

> ...We must preserve our Samoan way of worship which is evident in EFKS worship, in a peaceful and silent way, respectfully and reverently, We are Samoan and must worship God as a true Samoan. Look at the early LMS Missionaries, they came and learnt the Samoan language, and produced a dictionary, and published it and the Bible. Nowadays the Peace Corps are doing the same thing, they live amongst Samoans and learn our language and culture. [51]

The EFKS Parish at To'omatagi, under The Reverend Fa'avae Saena, desires to create a worship atmosphere which is appealing to the youth and Sunday School children. During morning or afternoon worship services, he has quite regularly uses his *fanau fa'ale-agaga* (spiritual children), either the individual classes of his Sunday School, or his

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[49] Elder pastor's wife from EFKS Faleasiu.
[50] Le Tagaloa Pita, Lay preacher EFKS Fasitoo-uta, Malua district, Personal Interview, 22 June 2004.
[51] Aiono Dr. Fanaafi Le Tagaloa Pita, Scholar and academic, Personal Interview, 22 June 2004.

Youth group, to perform a drama, skit, or an action song, to assist with the theme of his sermon. This is done almost every Sunday.[52]

Saena believes he is able to do this because his parish is not a *nu'u mavae* (traditional Samoan village). His parish is situated in a suburb of Apia township, and people from villages all over Samoa own freehold land. His parishioners are mostly retired or semi-retired, and are well established, well educated, and are open minded to things like worship. [53]

This is in stark contrast to the traditional villages, which have a village council, that tend to frown upon changes like this in worship. The people are generally very conservative, and are not as supportive and as open-minded. Saena knows that he has the support of his parish, and that includes the senior citizens, who are the much respected *fa'aulululuga o aiga* (heads of families).

Most lay people felt EFKS worship is enjoyable the way it is now, while some youth wish they could participate more in the worship service; taking part in a drama, singing a gospel song or perform a spiritual dance. It is a way to respond to God, and also a way to become more involved during worship. Just participation in the church choir is not enough, or even reading the Word of God, does not satisfy the hunger some people have for participation in worship. Those who suggest EFKS worship is dull and boring, are entitled to their opinions.[54]

But one lay preacher, Seve Imo, from the Apia i Sasa'e sub-district, claims that EFKS worship is very boring, and is not feeding him enough spiritual food. Thus, he has

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[52] Rev. Fa'avae Saena, Pastor EFKS Toomatagi, Apia i Sisifo district, Personal Interview, 9 May 2004.
[53] Rev. Fa'avae Saena, Pastor EFKS Toomatagi, Apia i Sisifo district, Personal Interview, 9 May 2004.
[54] Manu Taputoa, young lady, 27 years, Fasito'o-uta, Ex-EFKS, now at Worship Centre, Personal Interview, 17 July 2004; Sulu Faletui, 18 years, male youth, Faiaai & Toomatagi, NUS student; Lauina Nofoa, 19 years, male youth, EFKS Afega, Personal Interview, 17 July 2004.

been attending The Rhema Bible School in Taufusi, Apia, for the last three years. He has just graduated, but still attends worship every Sunday at his local EFKS parish. He is involve in church affairs, and contributes his weekly offerings each Sunday, and preaches on Sunday afternoons when asked to by his pastor; and when he is included in the *aoao fesoasoani felaugaiga* (lay preacher's district preaching visitation / circuit).[55]

Imo is frustrated and is saddened by the EFKS way of worship. He wishes the EFKS adopt the style of worship seen daily on GBN (Graceland Broadcasting Network). He admires people like Pastor Benny Hinn, Pastor T.D. Jakes, and other Tele-evangelists. Nevertheless he attends his EFKS Church, and he has never voiced his opinions to his pastor nor anybody else in his church, except his wife. [56] Imo could hardly be called a conservative person when it comes to worship. Imo breaks the mould, and stands on his own regarding his opinions on EFKS worship. He believes EFKS worship should be more lively. Imo's case is refreshing, and no one would ever expect him to have views like this as he was always attending church on Sundays, making his offerings, and being loyal to the EFKS.

The content of worship, seems to be a stumbling block for many EFKS adherents. For instance, many people complain about mixing the worship to God with other church matters during the worship services. It is a distraction that some worshippers would like to avoid.

> Half the service is taken up by *folafolaga a komiti* (by announcements by the various church committees). We came to worship God, not listen to all these announcements. It distracts me when I am in church focussing on worship. Sometimes if an announcement upsets me, I switch off during the whole service, before the pastor gives his sermon. [57]

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[55] Seve Imo, Laypreacher, EFKS Toomatagi, Apia i Sisifo district, Personal Interview, 1 June 2004.
[56] Seve Imo, Laypreacher, EFKS Toomatagi, Apia i Sisifo district, Personal Interview, 1 June 2004.
[57] Taputoa Siaosi, Deacon EFKS Fasitoo-uta, Personal Interview 1 June 2004.

Some pastors agree that there should be some changes made to the EFKS of worship. The Reverend Elder Oka Fauolo states,

> ...we are from the Congregational church tradition. The clergy have freedom to change or alter any part of worship as he sees fit. That i great part about Congregationalism, we as pastors, are free to expr whatever we want in our worship, depending on the context of the as no village setting is exactly the same. [58]

The Reverend Ailetupe Leasi says that his wife plays her guitar to accomp church choir during worship. She also plays guitar during White Sunday for the S School Choir, and provides music for the various dramas which the children parti in. He encourages his wife to use her God given talent for worship.[59]

The Reverend Palemia Tauiliili, explains that his *Autaumafai* (Christian Endeavour) service is used as a Bible study session, where presentations are given each family of his congregation. They present their study regarding the different t given in the Christian Endeavour worship lectionary. The opportunity is given to members of the congregation, to ask questions. Tauiliili only speaks when he feels certain matter regarding the presentation needs clarification, or to assist the presen giving a theological and biblical explanation to the congregation. He, however, po that he has had one deacon and his family leave his parish due to one such worship programme.[60] According to Tauiliili, the Christian Endeavour worship service is supposed to promote the gospel, and give people the opportunity to grow in their f

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[58] Rev. Elder Oka Fauolo, Chairman Samoan Council of Churches, Persoanl Interview, 30 March 2
[59] Rev. Ailetupe Leasi, pastor of E.F.K.S. parish Samauga, Gagaifomauga sub-district, Itu-o-Tane c Personal interview 1 May 2004.
[60] Rev. Palemia Tauiliili, pastor E.F.K.S. Samalaeulu parish, Gagaemauga sub-district, Itu-o-Tane c Personal Interview, 1 May 2004. Three parishioners are asked by pastor Tauiliili to prepare to lead congregation in prayer. These important roles of course, requires the person leading their groups/co or kamupani, to have a good degree of literacy, and a good knowledge of the Bible, and have a go education; as well as a person who leads a prayerful life, and leads their family devotional services own homes. But the pastor was shocked to find out, that this deacon decided to leave the church alt because he and his family had felt that he had been intentionally targeted by the pastor, in order to e his illiteracy and therefore ridicule him during the service in front of the whole congregation.

been attending The Rhema Bible School in Taufusi, Apia, for the last three years. He has just graduated, but still attends worship every Sunday at his local EFKS parish. He is involve in church affairs, and contributes his weekly offerings each Sunday, and preaches on Sunday afternoons when asked to by his pastor; and when he is included in the *aoao fesoasoani felaugaiga* (lay preacher's district preaching visitation / circuit).[55]

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> Half the service is taken up by *folafolaga a komiti* (by announcements by the various church committees). We came to worship God, not listen to all these announcements. It distracts me when I am in church focussing on worship. Sometimes if an announcement upsets me, I switch off during the whole service, before the pastor gives his sermon. [57]

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[55] Seve Imo, Laypreacher, EFKS Toomatagi, Apia i Sisifo district, Personal Interview, 1 June 2004.
[56] Seve Imo, Laypreacher, EFKS Toomatagi, Apia i Sisifo district, Personal Interview, 1 June 2004.
[57] Taputoa Siaosi, Deacon EFKS Fasitoo-uta, Personal Interview 1 June 2004.

Some pastors agree that there should be some changes made to the EFKS content of worship. The Reverend Elder Oka Fauolo states,

> ...we are from the Congregational church tradition. The clergy have the freedom to change or alter any part of worship as he sees fit. That is the great part about Congregationalism, we as pastors, are free to express whatever we want in our worship, depending on the context of the village, as no village setting is exactly the same. [58]

The Reverend Ailetupe Leasi says that his wife plays her guitar to accompany the church choir during worship. She also plays guitar during White Sunday for the Sunday School Choir, and provides music for the various dramas which the children participates in. He encourages his wife to use her God given talent for worship.[59]

The Reverend Palemia Tauiliili, explains that his *Autaumafai* (Christian Endeavour) service is used as a Bible study session, where presentations are given by each family of his congregation. They present their study regarding the different themes given in the Christian Endeavour worship lectionary. The opportunity is given to members of the congregation, to ask questions. Tauiliili only speaks when he feels that a certain matter regarding the presentation needs clarification, or to assist the presenters in giving a theological and biblical explanation to the congregation. He, however, points out that he has had one deacon and his family leave his parish due to one such worship programme.[60] According to Tauiliili, the Christian Endeavour worship service is supposed to promote the gospel, and give people the opportunity to grow in their faith.

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[58] Rev. Elder Oka Fauolo, Chairman Samoan Council of Churches, Persoanl Interview, 30 March 2004.
[59] Rev. Ailetupe Leasi, pastor of E.F.K.S. parish Samauga, Gagaifomauga sub-district, Itu-o-Tane district; Personal interview 1 May 2004.
[60] Rev. Palemia Tauiliili, pastor E.F.K.S. Samalaeulu parish, Gagaemauga sub-district, Itu-o-Tane district. Personal Interview, 1 May 2004. Three parishioners are asked by pastor Tauiliili to prepare to lead the congregation in prayer. These important roles of course, requires the person leading their groups/company or kamupani, to have a good degree of literacy, and a good knowledge of the Bible, and have a good level education; as well as a person who leads a prayerful life, and leads their family devotional services in their own homes. But the pastor was shocked to find out, that this deacon decided to leave the church altogether, because he and his family had felt that he had been intentionally targeted by the pastor, in order to expose his illiteracy and therefore ridicule him during the service in front of the whole congregation.

The quality of sermons are also important in EFKS worship. The sermons of the EFKS is Bible Centred - when it comes to the preaching of the Word of God. The emphasis is delivering quality exegetical and esoteric sermons. The sermons are not meant to be too hard or difficult so that the preached word is not heard and understood by the congregation. Some pastors are gifted in Samoan oratory and prefer to speak in chiefly language which can be hard to comprehend even for the elderly, and the titled men and women of a parish. It means the young people would also find it difficult to understand the sermon material. The sermon should be short, and give adequate illustrations to back up the main theme and text of the sermon. It must encourage and inspire the listeners - God's children.

EFKS Pastors know never to use the pulpit, to *ote i lau au lotu* (to tell off your church members; get personal; let off steam or get even with somebody).[61] The Reverend Elder Manu agrees and states that the people of his parish *ua masani i lo'u leo, ma o'u lauga* (his parish are very much used to hearing his voice, and they understand his sermons very well) and e *fua lava le lauga i le situation o le aulotu, aua ne'i lauga i tagata ua tiga, o loo i ai sala mamafa, ne'i atili tiga ai i latou, ae ave fa'a-fautuaga* (You must deliver your sermon based on the context of your congregations' normal everyday life, don't preach to hurt people who are already hurt, and therefore make their burden heavy). He added, that we must never ever use strong language because that would upset the church congregation. He also mentioned that pastors must look at the book, *"O le*

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[61] Rev. Auva'a Peseta, pastor E.F.K.S. Leufisa, Apia i Sisifo sub-district, Apia i Sisifo district, Personal Interview, 27 April 2004; Rev. Tunupopo Patu, pastor E.F.K.S. Leulumoega, Alofi Sub-district, Aana district. Personal Interview, 28 April 2004; Rev. Lotu Uele, pastor E.F.K..S. Vaiala, Vaimauga Sisifo Sub-district, Apia i Sasa'e. Personal Interview; Rev. Elder Aliimau Manu, pastor E.F.K.S. parish Asaga, Amoa sub-district, Fa'asaleleaga district. Personal Interview, 30 April 2004.

galuega a le auauna a Iesu" (The work of the servant Jesus) which has many great pastoral advice for preachers.[62]

A young lady, aged 23 years old, from EFKS Lepea, Agape Petaia Ualesi shares her views regarding EFKS worship,

> I enjoy EFKS worship...and am uplifted during it...if the hymns are sung well, the pastor's sermon has a good and direct message, that not only I can understand, but the church people, especially...the youth. But if the pastor's sermon is not good, and the choirs singing is off, then I will not enjoy worship. The order of worship of the EFKS is good...I believe...there should be only one service on Sundays...because the morning service is always full...and whereas in the afternoon service...there is hardly anyone there. So it would be better to have the one service in the morning. [63]

Ualesi makes a valid point, because that is the case in every village parish. Another youth states he enjoys the EFKS way of worship too. This twenty year old male youth from the same EFKS parish at Lepea, Tutuila Tia'i, states,

> I declare honestly that I do enjoy EFKS worship, especially when we have Autalavou worship service (Youth group), where we were given the opportunity to do spiritual dances, and songs and some dramas/plays. We were guided and spoken to by the Spirit of God, who changed me, and made me a person who has been saved. My parents always told me to go to the church youth group to get fed spiritual food. [64]

Another point of view is from a 65 years old deacon of EFKS Lepea who states,

> I am uplifted by the Holy Spirit after any EFKS worship service...I wholly enjoy the order of worship of the EFKS. It is the way it was in the beginning right up until now. There is only one reason I know that people would leave the EFKS...it is because of all the church donations and offerings...these people forget that these are part of God's blessings for them.[65]

EFKS worship is not 100 percent Samoan; as it is based on LMS tradition, and Congregationalist background. But the Reverend Saena warns,

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[62] Rev. Elder Aliimau Manu, pastor E.F.K.S. parish Asaga, Amoa sub-district, Fa'asaleleaga district. Personal Interview, 30 April 2004.
[63] Agape Petaia Ualesi, EFKS Lepea, 23, Young single lady (daughter of the late EFKS, Questionanaire
[64] Tutuila Tia'i, EFKS Lepea, Male youth, Questionnaire.
[65] This gentleman wishes to remain anonymous.

> ...just because a certain part of worship is from overseas, it does not mean it is 100 percent right and correct. That is their culture e.g. Jamaican, African style of worship. That is their culture and their way of worship, and part of that has been taken up by the AOG. We should not let their culture become part of our worship. We are Samoans not Jamaicans or Africans. We (the EFKS) need people with criticizing minds, to openly question things like this. For example, Le Mamea Ropati, Tiakono Toeaina (Elder deacon), and leader of the opposition party, SNDP, he is tough, he analyses what is right and wrong in parliament, and challenges and questions the government on many issues. He does his homework. In the U.S.A. there are many churches and religions, which are growing rapidly. We need educated missionaries and pastors who can meet these sorts of challenges. [66]

Saena strongly defends the EFKS from people who say that EFKS worship is boring.

> They do not understand our worship. They are Samoans who do not want to worship in Samoan language, our own culture. We are slowly losing our Samoan values, which were adopted by the L.M.S., for instance showing respect, when walking in front of someone you say *tulou* meaning excuse me; that's Samoan, and we can not lose that. The people who leave the E.F.K.S. and go to other churches are lazy, and enjoy a lazy life. They do not contribute any donations and go away and say they are burdened by the E.F.K.S. Church; giving all their wealth. [67]

The Reverend Siaosi Leleimalefaga, a pastor of an EFKS parish in Savaii, also defends the EFKS from people who say EFKS worship is boring and irrelevant. He states,

> ...these people are drunk, and like sleeping in church during worship. They are stupid to say that, they are the ones who party hard all night on Saturday, and come to church to sleep. Very Stupid people indeed. They then say things like we are boring, and are easily enticed by churches like the AOG. This is where they turn around and say, "We have gained salvation." This is where they find their future partners, where they meet at functions like dances/socials. The people are awake at AOG worship - and are participating because it is lively, and so they think it is the right type of worship after all. Their worship is not *mamalu* it is not respectful, in his view. We the EFKS do not clap our hands like the AOG or charismatic

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[66] Rev. Fa'avae Saena, pastor at E.F.K.S. To'omatagi, Apia Sasa'e sub-district, Apia i Sisifo district. Personal interview, 9 May 2004.
[67] Rev. Fa'avae Saena, pastor at E.F.K.S. To'omatagi, Apia Sasa'e sub-district, Apia i Sisifo district. Personal interview, 9 May 2004.

> type worship. We conduct our worship in a holy way, we are not noisy like them.[68]

Leleimalefaga admonishes EFKS adherents to be strong and not to leave their church.

> It is important for the EFKS and its parishioners to stay firm to our form of worship, and not be influenced by the imported styles of worship which has been adopted by some churches. There are no members of my church that have left to attend another church denomination. In fact there have been people from the AOG who have joined my church, during our six years as pastor here.[69]

The pastor at the EFKS Parish of Falese'ela-tai,[70] Lefaga, informed me that he has made a small change just recently in his worship service. He welcomes the congregation and the worshippers immediately after the first song. This he was encouraged to do, after returning from abroad from their sabbatical leave. It is a normal thing to do in some churches abroad. He announces the birthdays of parish members, and asks his congregation to sing the Happy Birthday song to those celebrating their birthdays. This is done usually after the first hymn. He has a complete list of his congregations' birthdays, so he is aware of everyone's birthdays.

According to a very experienced EFKS pastor of thirty-eight years, EFKS worship is still relevant today. His observation is based on his participating in worship of the EFKS in Samoa, and in foreign lands such as American Samoa, Hawaii, USA, New Zealand or Australia. He explains further,

> ...using dramas and plays in worship is good, as long as the pastor explains its usage to his parish and congregation, this is relevant to EFKS churches here in Samoa, New Zealand, Australia, U.S.A. or any other country. Not all people accept changes to the order of worship. The pastor must explain clearly the reasons for altering worship. Some people may become

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[68] Rev. Siaosi Leleimalefaga, pastor E.F.K.S. Vailoa parish, Palauli sub-district, Fa'asaleleaga district, Savaii. Personal interview, 4 May 2004.
[69] Rev. Siaosi Leleimalefaga, Pastor EFKS parish Vailoa, Palauli, Fa'asaleleaga district, Personal Interview, 4 May 2004.
[70] Rev. Tuitoga Leota, pastor E.F.K.S. Falese'ela-tai, Lefaga sub-district, Aana district. Personal Interview, 7 May 2004.

> confused by sudden changes so things must be introduced slowly, but pastors must make sure that the church people are informed clearly. He must also be present to oversee and supervise any such drama production to ensure it is theologically correct according to the EFKS. There is also nothing wrong with deacons and lay-people who have been initiated into the *ekalesia (*accepted into the Body of Christ/Church) to participate in important parts of worship like leading bible readings, and offering prayers; even on a weekly basis, this is up to the pastor. It is even better if he had a notice-board, so that a list of people participating in Sunday worship was made available to the congregation, and so they may spiritually prepare themselves for their appointed roles. They would then have time to speak to the pastor regarding their roles to be played in worship. I believe that the pastors are the *ositaulaga* who are responsible for offering prayers to God on behalf of the congregation. Some pastors have even been known to come down to stand amongst the congregation and offer prayers, therefore facing the front together with the entire congregation. This shows what is important to that particular pastor and I accept that too. Samoans, must however, stay true to the essence of its worship, silence and respect when worshipping God. People may leave and return back to the EFKS, because they are still hungry spiritually. They are fed better spiritual food at the EFKS. [71]

That is important for the EFKS pastors. Despite a few who feels there is a need for EFKS worship to change, the EFKS needs to keep its present "contemporary form" of worship intact. It is its identifying factor, and it sets its members apart as the EFKS church. The consensus seems to embrace and cherish EFKS tradition, because it is unique and different from Pentecostal and Evangelical traditions. However, there are voices, little and may seem insignificant, from the research, which suggests the EFKS leaders may think people are comfortable with EFKS worship, but brewing underground is a movement by lay-people of the EFKS who seek significant changes.

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[71] Rev. Elder Seuga T. Pula, pastor of EFKS Sandringham, Maungakiekie sub-district, Auckland North district, Personal Interview, 24 May 2004.

CONCLUSION

THE RELEVANCY OF EFKS WORSHIP TODAY

After perusing and pondering over the opinions of EFKS members regarding, "The Relevancy of EFKS Worship Today," there is a consensus that the EFKS worship is still relevant today, although there are room for changes to the EFKS way of worship. I agree with the consensus shown by pastors of the EFKS that we do not need any major changes to be made to the present EFKS form of worship. But, if there are to be any changes, they must be warranted. The changes should cater for the spiritual needs of the current generations, who are the future of the EFKS.

Many of the changes have been suggested by church members in the research. For instance, prior to the start of EFKS Sunday worship service, the singing of Contemporary Praise and Worship songs as done at some Pentecostal or Evangelical churches could be included. This may be done for ten minutes at least, with no standing and clapping, just singing songs as a prelude and a warm-up prior to the beginning of the service. The singing ends when the pastor enters to begin worship. This allows a brief period of silence, as the whole congregation prepare themselves spiritually for the start of the worship service.

One of the issues raised relates to youth participation in worship. I definitely support the Youth and Sunday School groups performing dramas, creative dances and music during EFKS worship, as long as it is done with respect and humility for the sole purpose of honouring and glorifying God.

The other issue is the dominance of New Religious Groups worship on Television and other media sources. The Samoan AOG and the Worship Centre, and now the Seventh Day Adventists, are using television programmes and media publicity to their advantage. People see the healing ministry of these churches and believe in them, so they

go to these new churches to experience what they see on television and read in the newspapers first hand. The EFKS in order to highlight its worship styles and forms, needs to look closely at the media. Many young people, are attracted to the worship of these New Religious Groups because of the availability and usage of new technology.

These opinions, offered by the pastors and members of the EFKS parishes, are hard to evaluate, as pastors' views can influence the views of their members. It is hard to decipher what their true feelings are, about EFKS worship. Pride in ones' church, and respect for ones' pastor can inhibit members from expressing their true feelings. However, I need to consider that the final analysis of the data is also a true indicator of the true feelings of EFKS members.

The final data analysis of the present study, which mostly reflect the views of lay-people, shows that at least 39% of all people surveyed made references to worship or things connected to worship as reasons for EFKS members leaving their church. These reasons includes being influenced by New Religious Groups, new ways of worship, not committed to a life of worship, not enough faith in God, poor leadership, and a dislike of the pastor.[72]

These issues are raised by EFKS pastors in the content of this study, as being points needing improvements in the worship life in many EFKS parishes. Although many pastors do not believe, it was causing any real problems to the worship life of EFKS members. Furthermore, the EFKS members surveyed on the uplifting power of the EFKS worship tell a very different story. The survey shows 92% of the people believe that they are empowered by the Spirit of God after attending EFKS worship services. This is a very significant number. It suggests that, while EFKS members are dissatisfied with some

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[72] See Appendix C. Figure 1 and Tables 1-1 (h)Reasons that have led to people leaving the EFKS by persons 18+,2004.

aspects of EFKS worship, such dissatisfaction are not enough to douse the spirit and the support of EFKS members for its own worship.[73]

The high percentage of lay-people who felt this way, only helps to support the belief already held by many EFKS pastors that EFKS worship was still relevant today. Still even more significant, was the reply by EFKS members to the question relating to the 'contemporary order' or the present order of worship in the EFKS. The percentage of the EFKS members who supported its retention was a staggering 92%.[74]

However when the responses to the survey were broken down to three age group categories, 18-35 years, 36-55 years, and 56 years and over, it highlighted the difference in preferences of the younger generation and those more older within the EFKS. It revealed that only about 45 % of all people surveyed, who felt the present EFKS form of worship was still relevant, were in the first group – the more younger age group. The larger number who supported the idea, about 93 %, belonged to the next age group. In relation to the rural and urban areas, there was no real difference in opinions. But, again, the opinions expressed by EFKS members supports EFKS pastors' contention that the current worship of the EFKS is still relevant.

In relation to the EFKS worship book, *Ia Viia Lou Suafa,* there seems to be a lack of knowledge as to its existence, especially when it is readily available to all EFKS members. This is the recommended worship book for all EFKS pastors, and there is no doubt that every EFKS pastor would have one or two copies in his study. However, it seems the pastors were not very familiar with the contents of the *Ia Viia Lou Suafa.*

When pastors were asked to comment on changes to be made to the worship orders in the book, all of the pastors surveyed, commented on changes to be made to the orders

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[73] See Appendix C. Figure 2(a) and2(b) and Tables 2-2(g):Are you uplifted or empowered by the Spirit of God after attending EFKS worship service, by persons 18+,2004

[74] See Appendix C. Figure 3 and 3(b) and Tables 3-3(h):Do you like the order of worship of the EFKS/our form of worship, by persons18+ 2004.

referring to Funeral Services, Marriages Services, Ordinations of new Deacons, Baptismal Services, and the Holy Communion Service.[75]

There is strong ignorance as to the content of the worship orders or liturgies within the worship guide book. It shows the negative attitude of the EFKS pastor towards the more rich and complicated worships orders contained in the book. It also highlights the strong commitment of the EFKS pastors to the present 'so called contemporary form' of worship, which is simpler to implement.

The research also shows that 66 % of lay-people surveyed, had no knowledge of the existence of the EFKS worship guidebook, *Ia Viia Lou Suafa.* The results were evenly distributed throughout the eight districts of the EFKS in Samoa.[76] I wonder how different the EFKS members' response would be to the question regarding the relevancy of EFKS worship today, if lay-people knew of the existence of the *Ia Viia Lou Suafa.* I believe that it would influence greatly the way many perceive EFKS worship, because much of what is in the *Ia Viia Lou Suafa*, caters for much of what many young people of Samoa are asking for in EFKS worship. The responsive acts of worship, the freedom of expressions, and participation in worship, are some of the suggestions included in *Ia Viia Lou Suafa.*

There is much to decipher from the given data, which may affect other issues in the EFKS. But as for the question at hand, on the relevancy of the EFKS worship today, it is very difficult to safely make any concrete conclusion from the data itself. We can only make interpretations based on the data, and assumptions based on the views and opinions of pastors and lay-people who took part in this research and, offer my personal views based on my own experiences as a member of the EFKS. The research does not provide

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[75] See Appendix C. Figure 5 and Tables 5 and 5(a):Do we need to modify the worship book"Ia Viia Lou Suafa" by church pastors.

[76] See Appendix C. Figure 4 and 4(b) and Tables 4-4(h):Do you know the EFKS service book "Ia Viia Lou Suafa" , by persons 18+2004.

all the answers, and while the data available is useful, there is still a lot more research to be done to get a full picture of the worship of the EFKS. For instance, while this research initially targetted over 1100 people, the responses were only 50%, and I believe time was a factor - not enough of it. The EFKS needs to spend time to re-survey all its members as well as those EFKS members who have left to join other churches. When all the views of EFKS members are gathered then a much more conclusive appraisal of its worship can be made.

I also believe a survey of all pastors should be made without being pressured by some of the traditional views regarding changes and the fear of being reprimanded. I believe much of the responses of the pastors to the questions posed in this survey revealed their fear of not revealing too much of their own personal views. For the moment, as far as this survey shows, there is a consensus among the pastors at least, and to some extent, among the lay-people of the EFKS, that EFKS worship is still relevant.

It is clear from the data and opinions expressed in this research, the EFKS pastors are open to little changes in the forms of worship. But, there is a strong feeling that many would like to make more than just little changes, but are restricted by fear of being reprimanded by the Elders Committee. There are no quick solutions but it is hoped that the present open-minded EFKS pastors who seek changes would still have the same charismatic enthusiasm when they become Elders.

After all, many pastors believe the EFKS heritage is part of the Congregational tradition, where there is an assumption that pastors are free to express changes depending on their context. The problem is that, there are no set criteria to guide pastors as to how far they can implement changes. There seems to be a consensus among pastors that knowing their congregational heritage is one thing, putting it into practice is a difficult task. Nevertheless, as discussed in the thesis, the pastors have made little changes to their

worship services without being reprimanded. The pastors feel these changes are minor and does not upset the 'conservative nature' of the EFKS worship. The changes that worries many pastors are those that have links or are being practiced by Pentecostals and Charismatic churches - the rivals who are draining EFKS of its members.

EFKS pastors should be open to making changes in worship services. Pastors should have the courage to discuss changes with their wives, congregations, fellow pastors, and with the Elder pastors. It is better to get some useful feedback from the more experienced clergy, though they may be more conservative or may be discouraging. The main thing is, that we, as pastors of the Word and Sacraments of the EFKS are open, to initiating and making changes wherever possible, not for changes sake, but for the spiritual nourishment of our flocks, and for the praise and glory of God.

I believe the EFKS has a goldmine of worship materials in its published worship guidelines. We should try and incorporate the many forms of worship already specified by the EFKS worship book, *Ia Viia Lou Suafa*, where there is an abundance of spiritual wealth available to enable the worship leader or the pastor to work with. The pastors must incorporate what is available to them in the *Ia viia lou suafa.* They must become enthusiastic about their work, and their role as worship leader. They are responsible for the spiritual welfare of their church congregation and must be inspirational and become open to new ideas regarding worship. I am not suggesting they become a charismatic pastor or preacher in the same vein as American Tele-Evangelists.

The pastors must be well prepared when they are leading worship and rely on the Spirit of God to deliver their sermon effectively, to gain souls for the Lord. Pastors must not leave sermon preparation until Saturday night or early Sunday morning. Pastors can not expect a miracle to happen or depend on the Holy Spirit to speak on their behalf. EFKS pastors would be mocking God, if they had this kind of attitude, leaving everything

to God and asking for His Divine assistance at the last possible moment. This view finds support among many of the lay people.

Pastors should keep in mind that EFKS congregations are not full of silly people. They eagerly await the proclamation of God's Word, which must be delivered without any bias. It must touch, inspire, and educate hearts and minds of church members. The members are in a position to evaluate how the sermon went; whether it was relevant to them or not. They know whether their pastor was well prepared or not, and whether he tried to bluff them.[77]

These are just some issues I feel the EFKS should address and reflect upon in order to satisfy the EFKS masses who are awaiting the intervention of its leaders, the people they look up to for guidance. We all must play our roles to achieve the praising, honouring and glorification of God. Whether we are pastors, deacons, lay-preachers, choir members, musicians, choir masters/leaders, Sunday school teachers or children, or Elders, we must all contribute and work together to ensure that God is praised through our acts of worship. A well planned and prepared service is one that touches the souls of the participants.

Let us seek the Lord for His counsel and wisdom, and may His Spirit guide us in this new millennium, and may we continue to be the most influential and successful church denomination in Samoa. Hopefully, the EFKS Elders Committee will be able to give us their collective perspectives, and hope they may be more caring, and fatherly to its spiritual children, who are in need of their wisdom, and guidance.

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[77] For example, Amituana'i Fa'imanu says, Amituana'i Fa'imanu; Laypreacher / Chairperson EFKS To'omatagi. Personal Interview, 17 April 2004.

GLOSSARY OF TERMS

afiafi	family evening devotions
a'oa'o fesoasoani	lay preacher
au aiga	pastoral family
au kamupani	group / company
autalavou	youth group
fa'aaloalo	respect / to show respect
fa'aevagelia	using an evangelistic approach / methods
faifeau Samoa	Samoan pastor/ Ordained minister of EFKS
faifeau	pastor /minister of religion
fanau fa'ale-agaga	spiritual children of the pastor
fia poto	someone who thinks they know everything/ smarty pants/ cheeky / too smart
fia show	show offs / skites
ifo	to bow down, as do those conquered in war, in token submission
lotu Au-leoleo	Watchman's service
lotu Au-Taumafai	Christian Endeavour
lotu	1.religion 2. religious persuasion, a sect, 3.a religious service
mamalu	dignity, honour, majesty
nu'u mavae	traditional villages of Samoa
siva faa'e-agaga	spiritual dances
tala	dramas / plays /skits

tapua'i	1. to abstain from all work, games - to sit waiting for success in war or in sickness. 2. applied to passengers in a canoe (or any modern vehicle of transportation) thanking the pulles / driver / pilot, who answer, Fa'afetai le tapua'i - Thanks for waiting for a successful journey. 3. to offer religious worship
tofi	title

APPENDIX A: QUESTIONAIRE

This appendix contains copies of the Questionnaires used; and the questions asked by the researcher during the interviews, and the interviewees responses.

A.1.1: QUESTIONAIRE FOR EFKS PASTORS

Here is the English translation of the first questionnaire, which was prepared for the EFKS Pastors, as it was regarding the usage of the EFKS worship service book, *Ia viia lou suafa* (Hallowed be Thy Name).

Questionnaire for EFKS Pastors : The relevancy of EFKS Worship today.

Name of pastor :

EFKS Parish :

Sub-district :

District :

1. Do you know or are aware of the EFKS worship service book, *Ia viia lou suafa ?*

2. Is there any specific changes or ammendments you wish to make to Ia viia lou suafa ?

A.1.2. QUESTIONAIRE FOR EFKS LAY-PEOPLE

This questionnaire has been prepared for the responses of EFKSlaypeople regarding the various questions outlined therein ; your responses and views will be greatly appreciated and will be documented by Hemi Fa'aeafaleupolu, who is researching and compiling information regarding the paper his thesis study entitled, **The relevancy of EFKS worship today.**

Your Name :

Gender : Male / Female

Your age : ..... years

EFKS village parish :

Your post held in the EFKS : .....

Please continue your answers on another sheet of paper, if there is not enough space provided on this questionnaire.

1. What are any reasons you may know of, that have led to people leaving the EFKS ?

2. Are you uplifted or empowered by the Spirit of God, after attending EFKS worship service ?

3. Do you like the order of worship of the EFKS / our form of worship ?

4. Do you know the EFKS service book, *Ia viia lou suafa ?*

APPENDIX B: THE INTERVIEWS

The interviews conducted for this paper were done in an informal way. While I acknowledge that discussions covered many areas and facets of EFKS worship with those interviewed, I focussed on four aspects EFKS worship, which I considered were relevant to our study.

There were forty EFKS pastors whom I interviewed, as well as twenty lay-people of the EFKS and six people who have since left the EFKS. The majority of the responses of the EFKS pastors interviewed were taken down in note form, in a notebook, most were recorded on audio-tape. Interviews with EFKS lay-people, and the former EFKS adherents, were also conducted in the same manner.

I have included 10 sample responses from EFKS pastors and laypeople in this appendix. Most of the views provided are those not mentioned in the thesis, but offered similar points of view. The audiotape recorded interviews are in the author's possession and are available for research upon request.

B. 1.1. SOME OF THE QUESTIONS FORMED BASIS OF INTERVIEWS

1. What do you feel about EFKS worship ; Is it still relevant ; Do we need any changes ?
2. Do you feel it is appropriate to adopt *fa'a-evagelia* (spiritual dances, plays) during regular EFKS worship on Sundays ?
3. What do you think about Pentecostal /AOG worship ? Should the EFKS adopt this type of worship ? Your view on the use of bands during worship?
4. Explain your view on preaching the Word of God ; How long are your sermons and how do you prepare them; Is is good to use the sermon/ pulpit to scold your church members ?

B.1.2.1 Interviewee : Rev. Tuitoga Leota, FKS Falese'ela-tai, A'ana District, 7 May 2004 - Length of service: 15 years

1. I accept our form of worship, it is what we were taught at Malua by our lecturers...it is congregational. We are used to our form of worship. We should not Have any changes...it is not boring

2. We do not use those fa'aevagelia methods, in regular Sunday worship, except for *Lotu Tamaiti* (White Sunday). Participation of church people...on the last Sunday of every month, this day is set aside for families...the afternoon service is for families - parents and their children. Emphasis is on strong families…matai (chief) and his family… ..lay-people are asked to pray e.g. Thanksgiving - three fathers, Confession - three mothers, Youth ….Prayers of Intercession……

2. I used to attend an AOG church in New Zealand between 1978 – 81...it was useful for me, now I understand their style of worship and therefore, I accept that A.O.G. worship is good. It is worshipping God in their own way. It is not part of EFKS form of worship. The use of bands in EFKS worship is okay, as long as it is not overdone, and abuse the worship...don't show off...over the top...piano and organ too...do not play them to distract people during worship.

4. You should not use the sermon and pulpit to *sasa* (smack) your parish. You must always preach the Word of God and not try and hit people.

B.1.2.2 Interviewee : Rev. Auva'a Peseta, EFKS Leufisa , District : Apia Sisifo, on 27 April 2004

1. I believe the order of worship of the EFKS for both morning and evening worship is good…I suggest that both services must still continue…there are many new religions now in Samoa especially in Apia…so people must spend most of their time at our church services…we should still continue with our way of doing our worship…maybe we might have some small changes like Sunday School to sing a hymn…some church people can participate in prayers…church people like to participate in saying the Lords Prayer.

2. I like faa-evagalia..it its not just an AOG stlyle…it is a christian way and it is a congregational way of participating in worship…children sing action songs eg;Mothers Day the children perform to deliver an important message for mothers….this is done either before the church service begins…before the call to worship…you can also include faa-evagalia every Sunday…you can have a worship team to organise faa-evagalia…it inspires people to come to church and it helps people to focus on woship…other EFKS pastors do this as well…In regards to participation in worship people are involved in lotu autaumafai on the first Sunday which is Holy Communion Service in the evening….people are in au kamupani(groups or aiga-families) ad children are invoved in presenting their mau-bibler study research…this help people grow as christians…there is also Lotu Auleoleo service (watchman's service) it takes place on the third Sunday of each month in the evening…this an opportunity for people to pray…on the last Sunday of every month in the evening service I organise for two guest speakers to attend to give presentations eg; a medical doctor had a talk on health issues…and EPC

electrician gives a talk regarding his work…there is a question and answer time for the people…another time we had a court judge and the village mayor…they discussed topics regarding the laws to protect children illegal drugs…after each of these sessions I then give a short sermon/spiritual application regarding these matters.

3. I accept the AOG style of worship only because it is what helps some people to be closer to God…but I definitely do not accept this sort of worship…shouting praising aloud in EFKS church services.

4. People who say that the EFKS worship/pastors sermon is boring….they say this …if the pastors preparation is not good or the choir is not good…people will not fall asleep if these aspects are not well prepared….sermons should be short 8-9 minutes…I myself have not preached longer than 12 minutes…I question those people that say the pastors use their sermons to scold people…but hey no wait it is merely a general application of the word…pastors should not use the pulpit as a way to tell people off…matters such as these can be addressed after church 'E i ai se mea lea ou te fia talanoa ai' (There is something I would like to discuss with you) or at church meetings -'Ua foia soalaupule'(I want to share something with you) …if you scold your parishioners they will eventually disperse. I do not use the Ia Viia Lau Suafa (IVLS) on Sundays…I use the Malua style of liturgy or order of worship sometimes I give the sermon first and leave the prayers to last or vice versa.

B.1.2.3 Interviewee : Rev. Lotu Uele , EFKS Vaiala, Apia Sasa'e District, on 28 April 2004

1. EFKS worship is still good and will always continue to be good…when people say lets make changes to our worship on the grounds that they think it is boring compared to other types of worship services…EFKS worship is based on Christian traditions…only the pastor preaches the word of God and you may appoint people to take part in the service…sermons should be used to teach positively but not to be used in a negative way…we should still follow the current form of EFKS worship which was passed down by many generations of the EFKS pastors…we must have 2 worship services every Sunday…if you have 1 service that will eventually lead to no sevices…we should still continue with the morning and evening services as well as Lotu Autaumafai service which is also good because it involves the village matai (village chiefs) pitonu'u (local district), mafutaga tina (women fellowship) aufaipese (choir)these are various groups of the congregation…people should not think that one to one and half hour is long…people thirst for spiritual water from the pastor.

2. Question not asked.

3. If that is how they like to worship… so be it…I do not want AOG style of worship to be adopted in the EFKS worship…in my view they do not worship in spirit but through showy display…they are like the Pharisees raising of hands and fia show…they put down the main line churches especially the EFKS…they like using bands during worship…they are noisy and loud when they worship… when they sing

they shout…I do not want to see AOG worship accepted into EFKS worship…there worship style is not relevant in the EFKS context of worship.

5. Sermons should be short and sweet…they are inspired by the spirit of God…my sermons are 10-12 minutes but can be as long as 14 minutes…if there are non speaking Samoan people attending the services I do try to include a brief english commentary…we should not use sermons to scold people…this is what we learnt at Malua because it is not good thing…pastors should follow the themes set in the IBRA that way you the pastor are preparing yourself weekly…we are mouth pieces of God…preach from your soul and rely on God.

B.1.2.4 Interviewee : Pastor's wife, Mrs. Sefulu T. Patu , EFKS Leulumoega, Aana District, on 28 April 2004

1. EFKS worship is good …e mamalu ma filemu… a well prepared service…you feel the worship it is different from the whole week…God deserves that.

2. I accept the use of faa-evagelia…we use it on various occasions eg Easter, mother's Day and youth services…but they have to be done with respect and reverence…I do not accept the Youth for Christ style(YFC) they hold hands jump up and down and say that you are hit by the spirit… I believe that this does not praise the Lord.

3. AOG makes me uncomfortable…people are too noisy and rowdy… I don't like it …I am pro EFKS.

B.1.2.5 Interviewee : Rev. Tunupopo Patu , EFKS Leulumoega, A'ana District, on 28 April 2004, Length of service : 9 years

1. There is something wrong with our way of worship … our way of we worship is congregational is based on freedom of worship, but yet we worship in a conservative manner due to the elders and past generations of pastors who upheld this tradition…it is not easy…there are advantages and disadvantages…the Samoan culture and the gospel have become intertwined …if there are any changes to our way of worship…we should put some spirit into it…yet the village chiefs(church goers) would not accept any changes to the worship…I try to implement variations into the worship…I am open to new ideas…for instance during the evening service lead the worship but the youth partake in prayers and also have faa-evagelia dramas and dances...they have many youth programmes during the week eg;Bible studies to develop their leadership skills.

2 We do have faa-evagalia programmes during the services eg;Easter, Mother's Day…and special youth services.

3. AOG worship is acceptable to those people who attend the AOG services but the EFKS will not tolerate that kind of worship…they rely on the |Holy Spirit…healing ministry…they have a surface value of the Bible not the case and context…YFC and the new Worship Centre(WC) attract and recruit from the EFKS ranks…they then appoint the youth as leaders in their organisation…they endured a sense of responsibility and belonging …these 2 organisations

clashed…Viliamu Mafoe emerged victorious in this battle between the YFC and the WC and the youth took care of his needs as their new pastor…he was using them.

4. My sermons are 10 minutes max anything over that is too long…Never use the pulpit to shoot arrows at people of your congregation…never show your anger to your church people..if you use your IBRA you will never scold people…keep the sermons simple …don't make it hard for people to understand…I tend not to use too much background and commentary information(Malua style)…it's too hard some people to understand you can tell by facial expressions on how well the people received the word…it is good to use illustrations and sub-themes in your sermons to emphasise a point and connect these to the Bible readings and the application of the sermon…the main thing is that for a person to leave the service with one point in their mind.

B.1.2.5 Interviewee : Rev. Esaroma Fa'amausili, EFKS Salelavalu, Fa'asaleleaga District, on 30 April 2004

1. EFKS worship is still good and we are use to it…we can implement changes to the worship depending on the context of the parish.

2. The youth and Sunday school on some Sundays partake in faa-evagelia programmes usually on important occasions observed by the Christian calendar.

3. I do not like the AOG style of worship these people like to use bands in their worship …this attracts the youth from his church who don't like singing the old style EFKS hymns…we should not accept this style of worship in EFKS at all.

4. My sermons are not long at all…the main thing is that the message is straight forward and in general…not targeting anyone…pastors must rely on the power of the Holy spirit…you will feel joyous when you rely on the Holy spirit…when you are preparing your Sunday morning service for the upcoming week , you meditate the whole week…and by Saturday night you should be ready the Holy Spirit will help you…planning sermons for the morning and evening services are difficult because they don't want to be ill prepared and not preach the message…I enjoy preparing my sermons…but I see some pastors especially during the Christmas and New Year season seem to have a break from their duties as a preacher they neglect the preaching of the word….they invite visiting preachers who are on holiday to preach at their church…sometimes the local pastor will not be preaching for up to 2 months.

B.1.2.6 Interviewee : Rev. Elder Aliimau Manu (FT), EFKS Asaga, Fa'asaleleaga District, on 30 April 2004
Length of Service: 18 Years

1. EFKS worship is good and beautiful and I embrace it open arms..i accept it…EFKS is Holy,worship in silence and it is mamalu…you feel the presence of God with the people…especially those who serve him according to His will. Yes I do allow the Sunday School, womens fellowship and the youth to do faa-evagalia but it is still done in a respectful manner.

2. I do not like the noisy and loud worship which is part of the AOG worship…God is not deaf…are they trying to wake God up?…These people seem to only have the Spirit of the Lord when they sing and when they play their music…it is only during their worship where they shout and speak different languages…the question is what happens after their worship is there no more Holy Spirit?…is it all for a show?…I would be very careful for I believe there is no reason for people of the EFKS to be attracted to this type of worship…we should not let this type of worship win us over and therefore see the EFKS losing members.

4. My parish members are very much used to hearing my voice, and they understand my sermons very well. You must deliver your sermon based on the context of your congregations' normal everyday life, don't preach to hurt people who are already hurt, and therefore make their burden heavy …..we must never ever use strong language because that would upset the church congregation. He also mentioned that pastors must look at the book, "O le galuega a le auauna a Iesu" (The work of the servant Jesus) which has many great pastoral advice for preachers.

B.1.2.7 Interview : Rev. Tupuse Tupuola EFKS Parish :Pu'apu'a, District : Faasaleleaga Date : 30 April,2004

1. I enjoy the usual liturgy of the EFKS… I conduct all morning services and the evening services are used for Lotu Autaumafai …our EFKS worship is still relevant today.

2. Faa-evagelia is good for the spiritual and worship life for the church people…and is used for such occasions like dramas for White Sunday, Easter..some people do not accept having faa-evagalia in there services…. but it is done with utmost respect during the worship- it is mamalu.

3. I accept some of the things that the AOG use in their worship … it is like a device to motivate church members but in other aspects it is like a night club where people dance. People should worship with reverence and silence (with Holiness).

4. If people are restless that's a sign that they are not listening.
It means you must end your sermon right there.

B.1.2.8 Rev. Mafi Taveuni, EFKS Parish: Fusi District : Fa'asaleleaga Date : 30 April 2004

1. I personally like the EFKS worship..it is mamalu and is done with the utmost reverence… people must worship with their whole heart…when you sing you sing from the heart and that is good…the pastor works together with the different branches f the congregation during worship including choir and Sunday school.

2. Faa-evagalia was founded by the LMS ie White Sunday children performed dramas and they clapped because they were happy… this was done to go hand and hand with the message but the AOG have taken it to another extreme…the LMS used dramas as

a tool to preach the Word to parents and children and that is what I am doing as well particularly on Easter,Christmas and White Sunday.

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3. AOG worship is alright….they move their bodies…. they feel happy…they seem to rely on emotions when worshipping God…that is wrong…even if an AOG church congregation is small they still use and blast their sound system very loud….it seems that that is the way they get the Holy Spirit them during worship….they are just too loud and rowdy.

4. My sermons are usually 10 -15 minutes…you should not get personal…it is not the right way..the biblical prophets were known as people who spoke God's Word and delivered it without holding back eg Amos and John so therefore if a pastors ministry is going through a crisis…he must preach the message to the people straight…pastors must also give advice to his church people…the aim is to receive God's grace ,love and mercy…it is alright to use personal experiences if it is true rather than using fictional events that are not true…people who say that EFKS worship and pastors sermons are boring..well that is their opinion…they forget that wherever there is God there is no boredom.

B.1.2.9 Interview : Manu Taputoa Age : 25 years old.
Date :17 July 2004. Ex-EFKS member from Fasito'o-uta, A'ana district.
Now member of Worship Centre Church, Apia.

1. I really believe that EFKS worship is very boring. I would rather be worshipping in the AOG and Worship Centre. It is more alive and makes me feel good. Now I know Jesus, and am saved. The EFKS has to look at ways to stop people from leaving it. People need to have more participation in worship. EFKS faifeau should look at making changes which make worship more lively.

2. Definitely so, I would like all EFKS Faifeau try and do more fa'a-evagelia in worship. It is a good way to draw the attention of people especially the kids.

3. The AOG way of worship is the way I like to worship. I know that God loves us all, no matter what church we go to. Using bands is another way to make people feel good during singing songs, and praising God.

4. (View on sermons)
I think some pastors sermons are too long and that can make people fall asleep. Some faifeau like to shout out aloud when delivering sermons like Rev.Uta Muaulu at our church (EFKS Fasitoo-uta)

B.1.2.10 Interview : Siaosi Taputoa Deacon of EFKS Parish at Fasito'o-uta.
District : Aana Date : 1 June 2004

1. If the faifeau is not well prepared to lead the service then he is wasting his time. Our pastor is very good, and is doing a good job. I enjoy going to worship at our church. Sometimes I do not enjoy the service, when I do not understand the

sermon, or if the committee announcements are too long, and the church is planning many more projects and things to do.

2. Fa'a-evagelia is good, and should be adopted if the faifeau thinks it is a good. Only do it if it is done well.

3. I have been to the Worship Center and their AOG type of worship is alright with me. As long as the band is not too loud. They must be good musicians and not play by fluke.

4. The pastors sermons must be short and sweet and esy to understand
He should not try and impress us with his language - oratory in Samoan.

APPENDIX C: STATISTICS AND GRAPHS

Figure 1:

Reasons that had led to people leaving the EFKS by persons 18+, 2004

Tables 1, 1 (a) – 2 (h):

Reasons that had led to people leaving the EFKS by persons 18+, 2004

Figure 2:

Are you uplifted or empowered by the spirit of God after attending EFKS worship service, by persons 18+, 2004

Tables 2 (a) – 2 (g):

Are you uplifted or empowered by the spirit of God after attending EFKS worship service, by persons 18+, 2004

Figure 3:

Do you like the order of worship of the EFKS – our form of worship – by persons 18+, 2004

Tables 3 (a) – 3 (h):

Do you like the order of worship of the EFKS – our form of worship – by persons 18+, 2004

Figure 4:

Do you know the EFKS service Book *Ia Viia Lou Suafa*, by persons 18+, 2004

Tables 4 (a0 – 4 (h);

Do you know the EFKS service Book *Ia Viia Lou Suafa*, by persons 18+, 2004

Figure 5:

Do we need to modify the worship Book *Ia Viia Lou Suafa* - by church pastors?

Tables 5 and 5 (a):

Do we need to modify the worship Book *Ia Viia Lou Suafa* - by church pastors?

Figure 1: Reasons that have led to people leaving the EFKS by persons 18+ , 2004

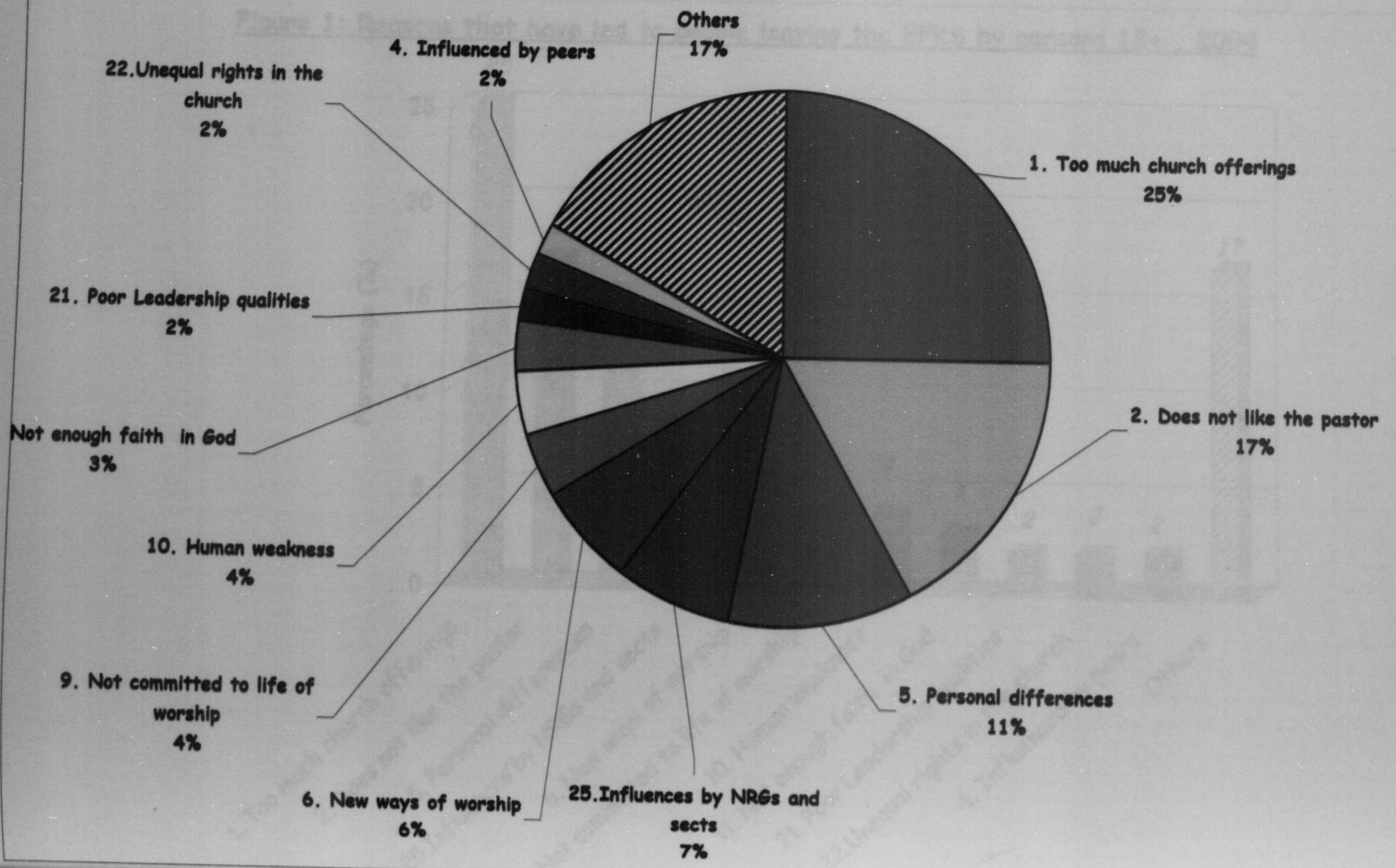

Figure 1: Reasons that have led to people leaving the EFKS by persons 18+ , 2004

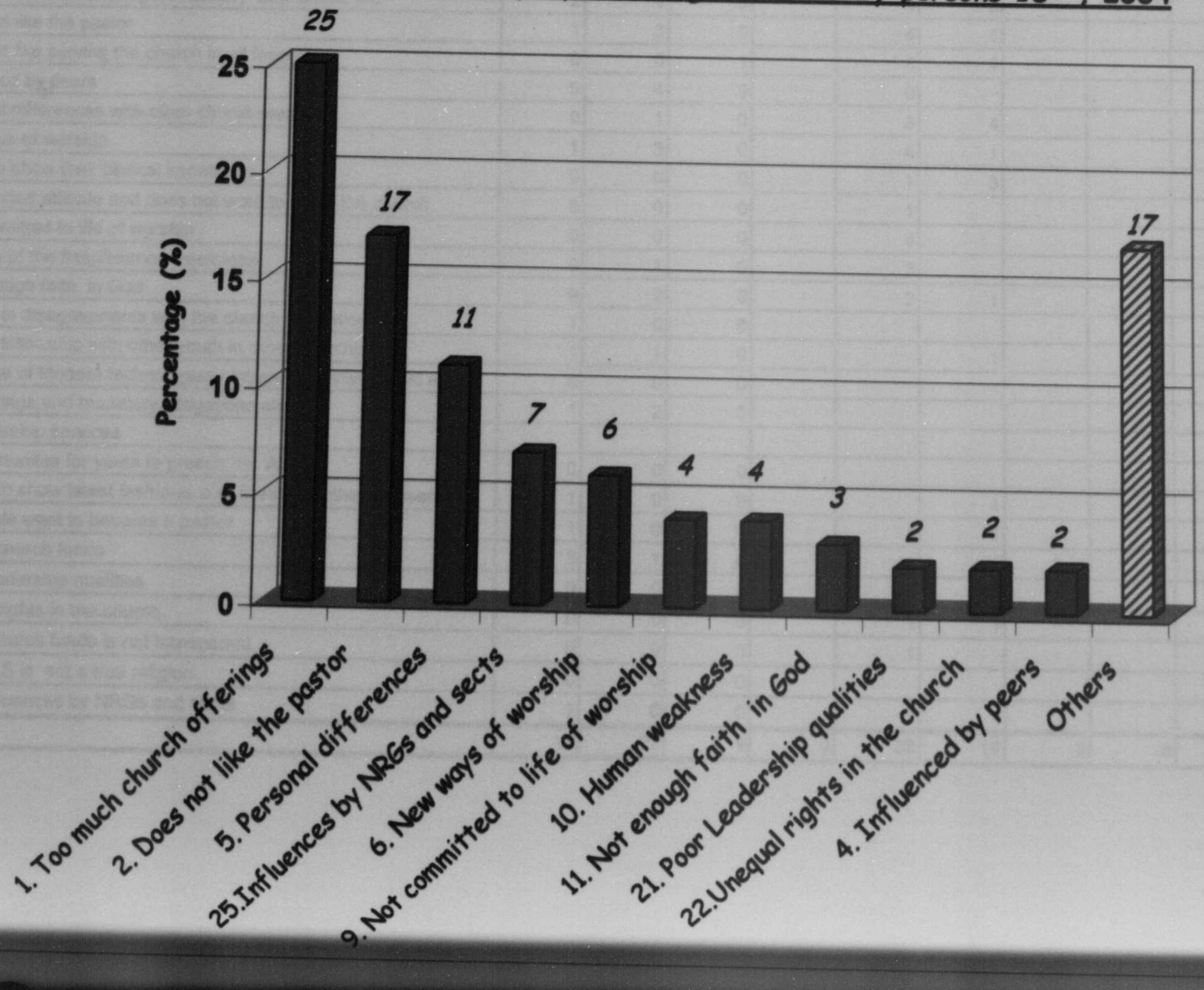

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Table 1a: Reasons why EFKS members leave for other churches by age and gender

DISTRICT: APIA I SISIFO

SUB-DISTRICT: FALEATA I SISIFO

	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
1. Too much church offerings, monetary and in kind etc.	2	4	0		4	3			1		7	7	14
2. Does not like the pastor	1	3	0		4	1			1		6	4	10
3. Does not like serving the church in all facets	0	0	1		4	1					5	1	6
4. Influenced by peers	0	4	0		0						0	4	4
5. Personal differences with other church members	0	1	0		3	4					3	5	8
6. New ways of worship	1	3	0		4	1					5	4	9
7. Wants to show their biblical knowledge	0	0	0		1	3					1	3	4
8. High minded attitude and does not want to serve the church	0	0	0		1				2		3	0	3
9. Not committed to life of worship	0	0	0		4						4	0	4
10. Desires of the flesh/Human weakness	0	1	0		3				1		4	1	5
11. Not enough faith in God	0	2	0		2	1					2	3	5
12. Always in disagreements with the church regulations	1	0	0						1		2	0	2
13. Able to fellowship with other youth in other churches	1	1	0			1					1	2	3
14. Influence of Modern technologies / internet, movies,music etc.	0	0	0								0	0	0
15. No offerings and monetary obligations etc.	1	2	0								1	2	3
16. Long worship services												0	
17.No opportunites for youth to preach the Word	0	0	0								0	0	0
18. Wants to show latest fashions, e.g. lipstick, clothes trousers	1	0	0			1					1	1	2
19. Laypeople want to become a pastor	1	0	0		1	1					2	1	3
20. Misuse church funds	3	1	0		0				1		4	1	5
21. Poor Leadership qualities	0	0	0		3	1			1		4	1	5
22.Unequal rights in the church	0	0	0		1	1					1	1	2
23. Use of church funds is not transparent	0	0	0		1				1		2	0	2
24. The EFKS is not a true religion	0	0	0								0	0	0
25. Many influences by NRGs and sects	1	0	0		2						3	0	3
	13	**22**	**1**	**0**	**38**	**19**	**0**	**0**	**9**	**0**	**61**	**41**	**102**

Table 1b: Reasons why EFKS members leave for other churches by age and gender

DISTRICT: APIA I SISIFO

SUB-DISTRICT: FALEATA I SASAE

	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
1. Too much church offerings, monetary and in kind etc.					1	3					1	3	4
2. Does not like the pastor											0	0	0
3. Does not like serving the church in all facets						1					0	1	1
4. Influenced by peers											0	0	0
5. Personal differences with other church members											0	0	0
6. New ways of worship						1					0	1	1
7. Wants to show their biblical knowledge											0	0	0
8. High minded attitude and does not want to serve the church											0	0	0
9. Not committed to life of worship											0	0	0
10. Desires of the flesh/Human weakness											0	0	0
11. Not enough faith in God					1	1					0	0	0
12. Always in disagreements with the church regulations											1	1	2
13. Able to fellowship with other youth in other churches											0	0	0
14. Influence of Modern technologies / internet, movies,music etc.											0	0	0
15. No offerings and monetary obligations etc.											0	0	0
16. Long worship services											0	0	0
17.No opportunites for youth to preach the Word						1					0	1	1
18. Wants to show latest fashions, e.g. lipstick, clothes trousers											0	0	0
19. Laypeople want to become a pastor											0	0	0
20. Misuse church funds											0	0	0
21. Poor Leadership qualities											0	0	0
22.Unequal rights in the church											0	0	0
23. Use of church funds is not transparent											0	0	0
24. The EFKS is not a true religion											0	0	0
25. Many influences by NRGs and sects						1					0	1	1
	0	0	0	0	2	8	0	0	0	0	2	8	10

Table 1c: Reasons why EFKS members leave for other churches by age and gender
DISTRICT: APIA I SISIFO
SUB-DISTRICT: APIA I SISIFO

	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
1. Too much church offerings, monetary and in kind etc.	3	15	1		2	1	1		2	1	9	17	26
2. Does not like the pastor	4	10			1	1	1	1	2		8	12	20
3. Does not like serving the church in all facets	1	5							1		2	5	7
4. Influenced by peers	2	1									2	1	3
5. Personal differences with other church members	3	1			1			1	2		6	2	8
6. New ways of worship	3	2	1		1	1		1	1	1	6	5	11
7. Wants to show their biblical knowledge	1										1	0	1
8. High minded attitude and does not want to serve the church											0	0	0
9. Not committed to life of worship											0	0	0
10. Desires of the flesh/Human weakness		1						1			0	2	2
11. Not enough faith in God											0	0	0
12. Always in disagreements with the church regulations											0	0	0
13. Able to fellowship with other youth in other churches			1								1	0	1
14. Influence of Modern technologies / internet, movies,music etc.											0	0	0
15. No offerings and monetary obligations etc.										1	0	1	1
16. Long worship services											0	0	0
17.No opportunites for youth to preach the Word											0	0	0
18. Wants to show latest fashions, e.g. lipstick, clothes trousers											0	0	0
19. Laypeople want to become a pastor											0	0	0
20. Misuse church funds		1					1				1	1	2
21. Poor Leadership qualities		1					1		1		2	1	3
22.Unequal rights in the church							1				1	0	1
23. Use of church funds is not transparent		1					1				1	1	2
24. The EFKS is not a true religion											0	0	0
25. Many influences by NRGs and sects			1								1	0	1
	17	**38**	**4**	**0**	**5**	**3**	**6**	**4**	**9**	**3**	**41**	**48**	**89**

Table 1d: Reasons why EFKS members leave for other churches by age and gender

DISTRICT: APIA I SISIFO

SUB-DISTRICT: APIA I SASAE

	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
1. Too much church offerings, monetary and in kind etc.						1			3		3	1	4
2. Does not like the pastor						1			3		3	1	4
3. Does not like serving the church in all facets									1		1	0	1
4. Influenced by peers											0	0	0
5. Personal differences with other church members									1		1	0	1
6. New ways of worship									1		1	0	1
7. Wants to show their biblical knowledge											0	0	0
8. High minded attitude and does not want to serve the church											0	0	0
9. Not committed to life of worship									1		1	0	1
10. Desires of the flesh/Human weakness											0	0	0
11. Not enough faith in God											0	0	0
12. Always in disagreements with the church regulations											0	0	0
13. Able to fellowship with other youth in other churches											0	0	0
14. Influence of Modern technologies / internet, movies,music etc.									1		1	0	1
15. No offerings and monetary obligations etc.											0	0	0
16. Long worship services											0	0	0
17.No opportunites for youth to preach the Word									1		1	0	1
18. Wants to show latest fashions, e.g. lipstick, clothes trousers											0	0	0
19. Laypeople want to become a pastor											0	0	0
20. Misuse church funds											0	0	0
21. Poor Leadership qualities							1		1		2	0	2
22.Unequal rights in the church											0	0	0
23. Use of church funds is not transparent											0	0	0
24. The EFKS is not a true religion											0	0	0
25. Many influences by NRGs and sects											0	0	0
	0	**0**	**0**	**0**	**0**	**2**	**1**	**0**	**13**	**0**	**14**	**2**	**16**

Table 1e: Reasons why EFKS members leave for other churches by age and gender

TOTAL OF APIA I SISIFO DISTRICT	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
1. Too much church offerings, monetary and in kind etc.	5	19	1	0	7	8	1	0	6	1	20	28	48
2. Does not like the pastor	5	13	0	0	5	3	1	1	6	0	17	17	34
3. Does not like serving the church in all facets	1	5	1	0	4	2	0	0	2	0	8	7	15
4. Influenced by peers	2	5	0	0	0	0	0	0	0	0	2	5	7
5. Personal differences with other church members	3	2	0	0	4	4	0	1	3	0	10	7	17
6. New ways of worship	4	5	1	0	5	3	0	1	2	1	12	10	22
7. Wants to show their biblical knowledge	1	0	0	0	1	3	0	0	0	0	2	3	5
8. High minded attitude and does not want to serve the church	0	0	0	0	1	0	0	0	2	0	3	0	3
9. Not committed to life of worship	0	0	0	0	4	0	0	0	1	0	5	0	5
10. Desires of the flesh/Human weakness	0	2	0	0	3	0	0	1	1	0	4	3	7
11. Not enough faith in God	0	2	0	0	3	2	0	0	0	0	3	4	7
12. Always in disagreements with the church regulations	1	0	0	0	0	0	0	0	1	0	2	0	2
13. Able to fellowship with other youth in other churches	1	1	1	0	0	1	0	0	0	0	2	2	4
14. Influence of Modern technologies / internet, movies,music etc.	0	0	0	0	0	0	0	0	1	0	1	0	1
15. No offerings and monetary obligations etc.	1	2	0	0	0	0	0	0	0	1	1	3	4
16. Long worship services	0	0	0	0	0	0	0	0	0	0	0	0	0
17.No opportunites for youth to preach the Word	0	0	0	0	0	1	0	0	1	0	1	1	2
18. Wants to show latest fashions, e.g. lipstick, clothes trousers	1	0	0	0	0	1	0	0	0	0	1	1	2
19. Laypeople want to become a pastor	1	0	0	0	1	1	0	0	0	0	2	1	3
20. Misuse church funds	3	2	0	0	0	0	1	0	1	0	5	2	7
21. Poor Leadership qualities	0	1	0	0	3	1	2	0	3	0	8	2	10
22.Unequal rights in the church	0	0	0	0	1	1	1	0	0	0	2	1	3
23. Use of church funds is not transparent	0	1	0	0	1	0	1	0	1	0	3	1	4
24. The EFKS is not a true religion	0	0	0	0	0	0	0	0	0	0	0	0	0
25. Many influences by NRGs and sects	1	0	1	0	2	1	0	0	0	0	4	1	5
	30	**60**	**5**	**0**	**45**	**32**	**7**	**4**	**31**	**3**	**118**	**99**	**217**

Figure 2a: Are you uplifted or empowered by the Spirit of God after attending EFKS worship service, by persons 18+, 2004 ?

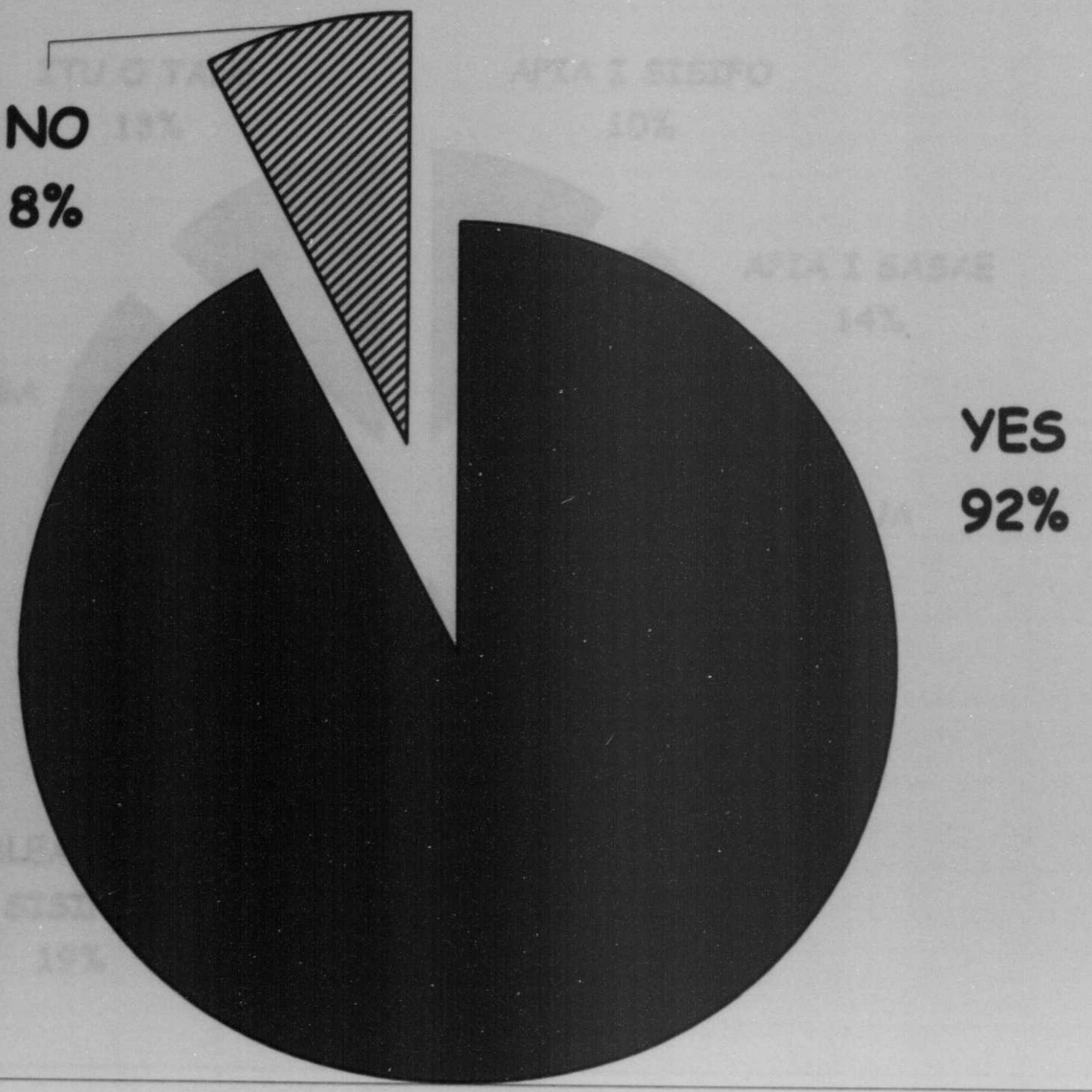


Figure 2b:Percentage distribution of persons 18+, who answered YES in Figure 2a.

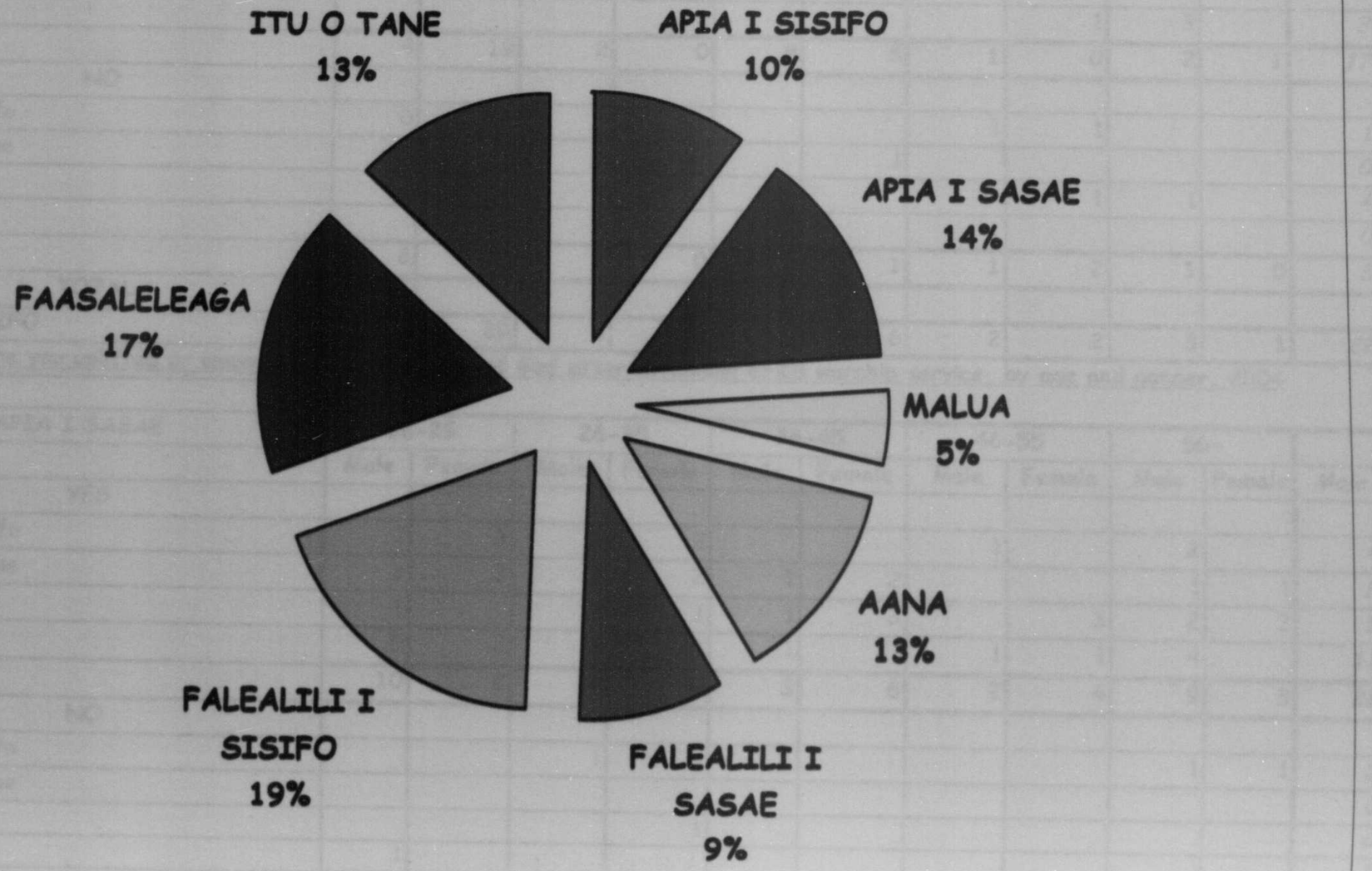


Table 2a: Are you uplifted or empowered by the Spirit of God after attending EFKS worship service, by age and gender, 2004

DISTRICT: APIA I SISIFO	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
YES													
Faleata Sisifo	1	4	1		5	2			1		8	6	14
Faleata Sasae					1	2					1	2	3
Apia Sisifo	3	15	1		2	1	1		1	1	8	17	25
Apia Sasae								1	3		3	1	4
	4	19	2	0	8	5	1	0	2	1	17	25	42
NO													
Faleata Sisifo	0						1	1			1	1	2
Faleata Sasae						1					0	1	1
Apia Sisifo	2	1	1					1	1		4	2	6
Apia Sasae											0	0	0
	2	1	1	0	0	1	1	2	1	0	5	4	9
TOTAL													
APIA I SISIFO	6	20	3	0	8	6	2	2	3	1	22	29	51

Table 2b: Are you uplifted or empowered by the Spirit of God after attending EFKS worship service, by age and gender, 2004

DISTRICT: APIA I SASAE	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
YES													
Vaimauga Sisifo	1	3		3			1		2		4	6	10
Vaimauga Sasae	3	3	3	2	1	2			1	1	8	8	16
Ma'a	1		1	1	1	3		3	2	2	5	9	14
Fagaloa	5	2		3	1	1	1	1	4		11	7	18
	10	8	4	9	3	6	2	4	9	3	28	30	58
NO													
Vaimauga Sisifo			1						1	1	2	1	3
Vaimauga Sasae											0	0	0
Ma'a				1							0	1	1
Fagaloa	1										1	0	1
	1	0	1	1	0	0	0	0	1	1	3	2	5
TOTAL													
	11	8	5	10	3	6	2	4	10	4	31	32	63

Table 2c: Are you uplifted or empowered by the Spirit of God after attending EFKS worship service, by age and gender, 2004

DISTRICT: MALUA	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Malua	4	4	2	3		2	1		3		*10*	*9*	*19*
NO													
Malua	1	2	2		1				1		*5*	*2*	*7*
TOTAL													
Malua	5	6	4	3	1	2	1	0	4	0	*15*	*11*	*26*
	5	6	4	3	1	2	1	0	4	0	*15*	*11*	*26*

Table 2d: Are you uplifted or empowered by the Spirit of God after attending EFKS worship service, by age and gender, 2004

DISTRICT: AANA	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Femaie	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Falelatai	2	2	1	2	2	1	2	2	3	1	*10*	*8*	*18*
Manono	0	1	2	0	1				3	1	*6*	*2*	*8*
Alofi	2	2	1	2	3	3		2	1		*7*	*9*	*16*
Lefaga	1	1	1	2	2	1	2	1		1	*6*	*6*	*12*
	5	6	5	6	8	5	4	5	7	3	*29*	*25*	*54*
NO													
Falelatai									1		*1*	*0*	*1*
Manono											*0*	*0*	*0*
Alofi											*0*	*0*	*0*
Lefaga											*0*	*0*	*0*
	0	0	0	0	0	0	0	0	1	0	*1*	*0*	*1*
TOTAL													
Falelatai	2	2	1	2	2	1	2	2	4	1	*11*	*8*	*19*
Manono	0	1	2	0	1	0	0	0	3	1	*6*	*2*	*8*
Alofi	2	2	1	2	3	3	0	2	1	0	*7*	*9*	*16*
Lefaga	1	1	1	2	2	1	2	1	0	1	*6*	*6*	*12*
	5	6	5	6	8	5	4	5	8	3	*30*	*25*	*55*

Table 2e: Are you uplifted or empowered by the Spirit of God after attending EFKS worship service, by age and gender, 2004

DISTRICT: FALEALILI SASAE	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Aleipata	3	3	3	4	1	3	2	4	4	2	*13*	*16*	*29*
Lepa & Lotofaga	1	1	1	2	1	1	1		1		*5*	*4*	*9*
	4	4	4	6	2	4	3	4	5	2	*18*	*20*	*38*
NO													
Aleipata											*0*	*0*	*0*
Lepa & Lotofaga											*0*	*0*	*0*
	0	0	0	0	0	0	0	0	0	0	*0*	*0*	*0*
TOTAL													
Aleipata	3	3	3	4	1	3	2	4	4	2	*13*	*16*	*29*
Lepa & Lotofaga	1	1	1	2	1	1	1	0	1	0	*5*	*4*	*9*
	4	4	4	6	2	4	3	4	5	2	*18*	*20*	*38*

Table 2f: Are you uplifted or empowered by the Spirit of God after attending EFKS worship service, by age and gender, 2004

DISTRICT: FALEALILI I SISIFO	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Falealili		4	3	4	6	2	2	3	3	2	*14*	*15*	*29*
Safata & Siumu	7	7	5	2	4	4	4	6	6	5	*26*	*24*	*50*
	7	11	8	6	10	6	6	9	9	7	*40*	*39*	*79*
NO													
Falealili			1								*1*	*0*	*1*
Safata & Siumu	1		3	1		1	1	1			*5*	*3*	*8*
	1	0	4	1	0	1	1	1	0	0	*6*	*3*	*9*
TOTAL													
Falealili	0	4	4	4	6	2	2	3	3	2	*15*	*15*	*30*
Safata & Siumu	8	7	8	3	4	5	5	7	6	5	*31*	*27*	*58*
	8	11	12	7	10	7	7	10	9	7	*46*	*42*	*88*

Table 2f: Are you uplifted or empowered by the Spirit of God after attending EFKS worship service, by age and gender, 2004

DISTRICT: FAASALELEAGA	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Palauli	7	2	1		1	1	2	3	1		*12*	*6*	*18*
Salega			1		2	1			1		*4*	*1*	*5*
Safotulafai	3	1	2	2	3	3	1	4	4	1	*13*	*11*	*24*
Amoa	1	9	1	2	2	1	3	3	2	1	*9*	*16*	*25*
	11	12	5	4	8	6	6	10	8	2	*38*	*34*	*72*
NO													
Palauli	2				1						*3*	*0*	*3*
Salega											*0*	*0*	*0*
Safotulafai			1								*1*	*0*	*1*
Amoa											*0*	*0*	*0*
	2	0	1	0	1	0	0	0	0	0	*4*	*0*	*4*
TOTAL													
Palauli	9	2	1	0	2	1	2	3	1	0	*15*	*6*	*21*
Salega	0	0	1	0	2	1	0	0	1	0	*4*	*1*	*5*
Safotulafai	3	1	3	2	3	3	1	4	4	1	*14*	*11*	*25*
Amoa	1	9	1	2	2	1	3	3	2	1	*9*	*16*	*25*
	13	12	6	4	9	6	6	10	8	2	42	34	76

Table 2g: Are you uplifted or empowered by the Spirit of God after attending EFKS worship service, by age and gender, 2004

DISTRICT: ITU O TANE	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Itu Asau	2	1	2	1	1	1	2	1	2	2	*9*	*6*	*15*
Gagaifomauga	3	1	4	1	1	2	1	2	3		*12*	*6*	*18*
Gagaemauga	3	4	4	1	1	2	3	2		2	*11*	*11*	*22*
	8	6	10	3	3	5	6	5	5	4	32	23	55
NO													
Itu Asau													
Gagaifomauga											*0*	*0*	*0*
Gagaemauga											*0*	*0*	*0*
											0	*0*	*0*
	0	0	0	0	0	0	0	0	0	0	0	0	0
TOTAL													
Itu Asau	2	1	2	1	1	1	2	1	2	2	*9*	*6*	*15*
Gagaifomauga	3	1	4	1	1	2	1	2	3	0	*12*	*6*	*18*
Gagaemauga	3	4	4	1	1	2	3	2	0	2	*11*	*11*	*22*
	8	6	10	3	3	5	6	5	5	4	32	23	55

ALL EFKS DISTRICTS	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
APIA I SISIFO	4	19	2	0	8	5	1	0	2	1	*17*	*25*	*42*
APIA I SASAE	10	8	4	9	3	6	2	4	9	3	*28*	*30*	*58*
MALUA	4	4	2	3		2	1		3		*10*	*9*	*19*
AANA	5	6	5	6	8	5	4	5	7	3	*29*	*25*	*54*
FALEALILI I SASAE	4	4	4	6	2	4	3	4	5	2	*18*	*20*	*38*
FALEALILI I SISIFO	7	11	8	6	10	6	6	9	9	7	*40*	*39*	*79*
FAASALELEAGA	11	12	5	4	8	6	6	10	8	2	*38*	*34*	*72*
ITU O TANE	8	6	10	3	3	5	6	5	5	4	*32*	*23*	*55*
	53	70	40	37	42	39	29	37	48	22	*212*	*205*	*417*

NO													
APIA I SISIFO	2	1	1	0	0	1	1	2	1	0	5	4	9
APIA I SASAE	1	0	1	1	0	0	0	0	1	1	3	2	5
MALUA	1	2	2		1				1		5	2	7
AANA	0	0	0	0	0	0	0	0	1	0	1	0	1
FALEALILI I SASAE	0	0	0	0	0	0	0	0	0	0	0	0	0
FALEALILI I SISIFO	1	0	4	1	0	1	1	1	0	0	6	3	9
FAASALELEAGA	2	0	1	0	1	0	0	0	0	0	4	0	4
ITU O TANE	0	0	0	0	0	0	0	0	0	0	0	0	0
	7	3	9	2	2	2	2	3	4	1	24	11	35
TOTAL by DISTRICTS													
APIA I SISIFO	6	20	3	0	8	6	2	2	3	1	22	29	51
APIA I SASAE	11	8	5	10	3	6	2	4	10	4	31	32	63
MALUA	5	6	4	3	1	2	1	0	4	0	15	11	26
AANA	5	6	5	6	8	5	4	5	8	3	30	25	55
FALEALILI I SASAE	4	4	4	6	2	4	3	4	5	2	18	20	38
FALEALILI I SISIFO	8	11	12	7	10	7	7	10	9	7	46	42	88
FAASALELEAGA	13	12	6	4	9	6	6	10	8	2	42	34	76
ITU O TANE	8	6	10	3	3	5	6	5	5	4	32	23	55
ALL DISTRICTS	60	73	49	39	44	41	31	40	52	23	236	216	452

Figure 3a: Do you like the order of the worship of the EFKS/our form of worship, by persons 18+, 2004

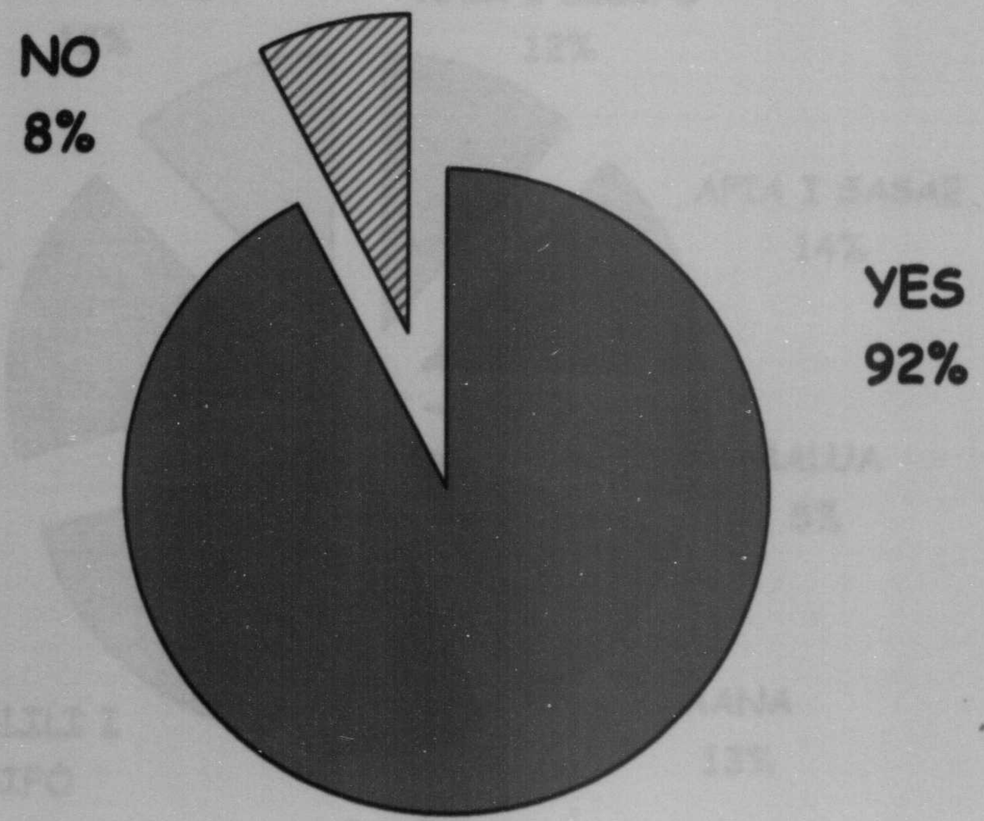


Figure 3b:Percentage distribution of persons 18+, who answered YES in Figure 3a.

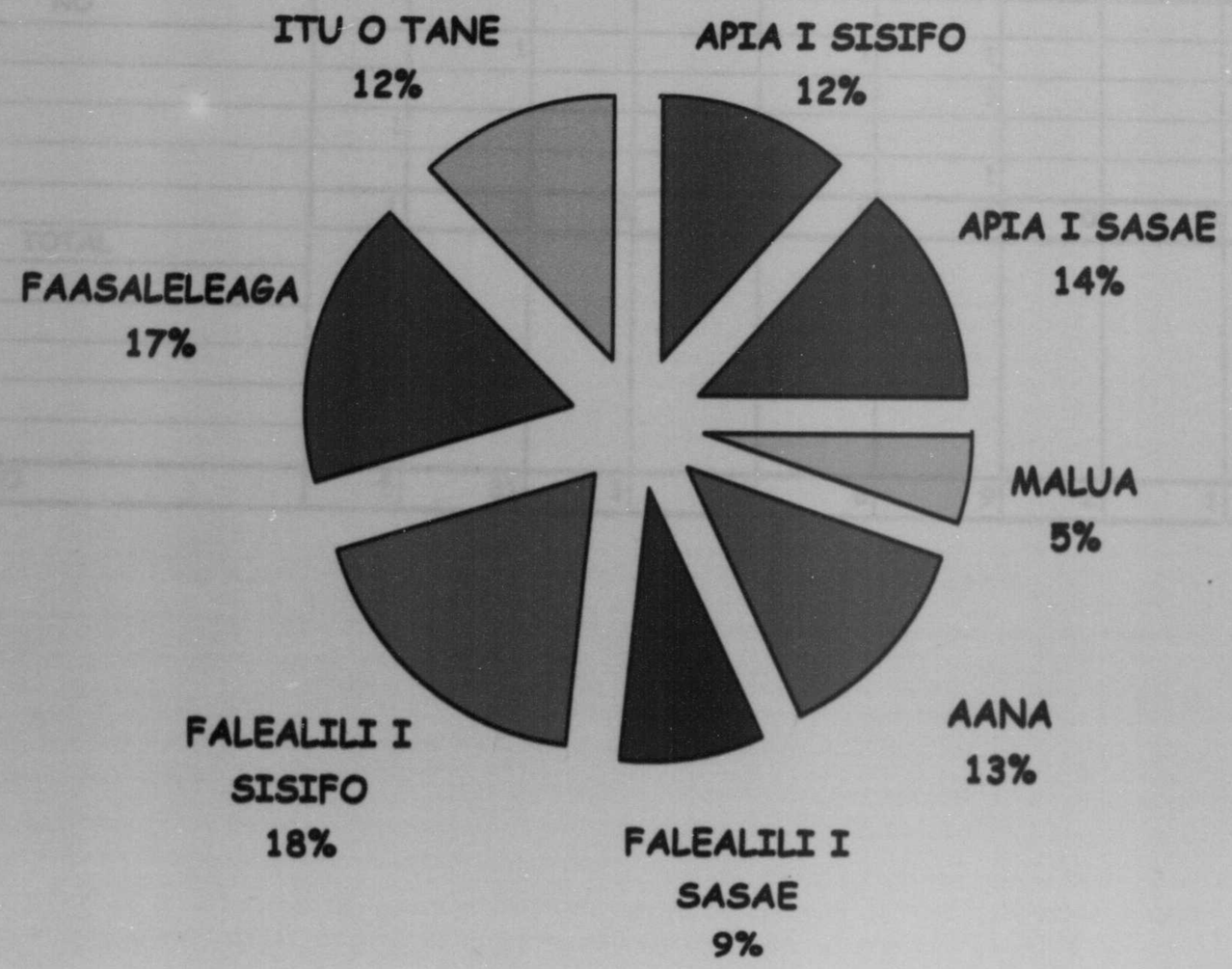


Table 3a: Do you like the order of the EFKS/our form of worship, by age and gender, 2004.

DISTRICT: APIA I SISIFO	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
YES													
Faleata Sisifo	2	4	1		4	2	1		2		10	6	16
Faleata Sasae					1	2					1	2	3
Apia Sisifo	2	16	2		2	1	1	1	2	1	9	19	28
Apia Sasae						1			3		3	1	4
	4	20	3	0	7	6	2	1	4	1	20	28	48
NO													
Faleata Sisifo		1			1	1					1	2	3
Faleata Sasae						1					0	1	1
Apia Sisifo	1										1	0	1
Apia Sasae						1			3		3	1	4
	1	1	0	0	1	3	0	0	3	0	5	4	9
TOTAL													
Faleata Sisifo													
Faleata Sasae													
Apia Sisifo													
Apia Sasae													
APIA I SISIFO	5	21	3	0	8	9	2	1	7	1	25	32	57

Table 3b: Do you like the order of the EFKS/our form of worship, by age and gender, 2004.

DISTRICT: APIA I SASAE	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Vaimauga Sisifo	1	3		3			1		2		*4*	*6*	*10*
Vaimauga Sasae	3	3	3	2	1	2			1		*8*	*7*	*15*
Ma'a	1		1	2		3		3	2	2	*4*	*10*	*14*
Fagaloa	4	1	1	3	1	1	1	1	4		*11*	*6*	*17*
	9	7	5	10	2	6	2	4	9	2	*27*	*29*	*56*
NO													
Vaimauga Sisifo			1								*1*	*0*	*1*
Vaimauga Sasae											*0*	*0*	*0*
Ma'a					1						*1*	*0*	*1*
Fagaloa	2										*2*	*0*	*2*
	2	0	1	0	1	0	0	0	0	0	*4*	*0*	*4*
TOTAL													
Vaimauga Sisifo													
Vaimauga Sasae													
Ma'a													
Fagaloa													
	11	7	6	10	3	6	2	4	9	2	*31*	*29*	*60*

Table 3c: Do you like the order of the EFKS/our form of worship, by age and gender, 2004.

DISTRICT: MALUA	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Malua	4	4	4	3		2	1		3		*12*	*9*	*21*
NO													
Malua					1						*1*	*0*	*1*
TOTAL	4	4	4	3	1	2	1	0	3	0	*13*	*9*	*22*

Table 3d: Do you like the order of the EFKS/our form of worship, by age and gender, 2004.

DISTRICT: AANA	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Falelatai	2	2	1	2	2	1	2	2	3	1	*10*	*8*	*18*
Manono		1	2		1				3	1	*6*	*2*	*8*
Alofi	2	2	1	1	2	3		2	1		*6*	*8*	*14*
Lefaga	1	1	1	2	2	1	2	1	1	1	*7*	*6*	*13*
	5	6	5	5	7	5	4	5	8	3	*29*	*24*	*53*
NO													
Falelatai													
Manono									1		*1*	*0*	*1*
Alofi											*0*	*0*	*0*
Lefaga				1	1						*1*	*1*	*2*
	0	0	0	1	1	0	0	0	1	0	*0*	*0*	*0*
TOTAL											*2*	*1*	*3*
Falelatai	2	2	1	2	2	1	2	2	4	1			
Manono	0	1	2	0	1	0	0	0	3	1	*11*	*8*	*19*
Alofi	2	2	1	2	3	3	0	2	1	0	*6*	*2*	*8*
Lefaga	1	1	1	2	2	1	2	1	1	1	*7*	*9*	*16*
	5	6	5	6	8	5	4	5	9	3	*7*	*6*	*13*
											31	*25*	*56*

Table 3e: Do you like the order of the EFKS/our form of worship, by age and gender, 2004.

DISTRICT: FALEALILI SASAE	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Aleipata	3	3	3	4	1	3	2	4	3	2	*12*	*16*	*28*
Lepa & Lotofaga	1	1	1	1	2	1	1				*5*	*3*	*8*
	4	4	4	5	3	4	3	4	3	2	*17*	*19*	*36*
NO													
Aleipata											*0*	*0*	*0*
Lepa & Lotofaga									1		*1*	*0*	*1*
	0	0	0	0	0	0	0	0	1	0	*1*	*0*	*1*
TOTAL													
Aleipata	3	3	3	4	1	3	2	4	3	2	*12*	*16*	*28*
Lepa & Lotofaga	1	1	1	1	2	1	1	0	1	0	*6*	*3*	*9*
	4	4	4	5	3	4	3	4	4	2	*18*	*19*	*37*

Table 3f: Do you like the order of the EFKS/our form of worship, by age and gender, 2004.

DISTRICT: FALEALILI I SISIFO	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Falealili		4	3	4	6	2	2	3	3	2	*14*	*15*	*29*
Safata & Siumu	5	7	6	2	5	3	5	4	6	5	*27*	*21*	*48*
	5	11	9	6	11	5	7	7	9	7	*41*	*36*	*77*
NO													
Falealili			1				1		1		*3*	*0*	*3*
Safata & Siumu	2		2	1				1			*4*	*2*	*6*
	2	0	3	1	0	0	1	1	1	0	*7*	*2*	*9*
TOTAL													
Falealili	0	4	4	4	6	2	3	3	4	2	*17*	*15*	*32*
Safata & Siumu	7	7	8	3	5	3	5	5	6	5	*31*	*23*	*54*
	7	11	12	7	11	5	8	8	10	7	*48*	*38*	*86*

Table 3g: Do you like the order of the EFKS/our form of worship, by age and gender, 2004.

DISTRICT: FAASALELEAGA	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
YES													
Palauli	8	2	1		1	2	1	3	1		12	7	19
Salega			1		2	1					3	1	4
Safotulafai	3	1	2	2	3	3	1	4	4	1	13	11	24
Amoa	2	8	1	2	2	1	3	3	2	1	10	15	25
	13	11	5	4	8	7	5	10	7	2	38	34	72
NO													
Palauli	1				1						2	0	2
Salega											0	0	0
Safotulafai											0	0	0
Amoa											0	0	0
	1	0	0	0	1	0	0	0	0	0	2	0	2
TOTAL													
Palauli	9	2	1	0	2	2	1	3	1	0	14	7	21
Salega	0	0	1	0	2	1	0	0	0	0	3	1	4
Safotulafai	3	1	2	2	3	3	1	4	4	1	13	11	24
Amoa	2	8	1	2	2	1	3	3	2	1	10	15	25
	14	11	5	4	9	7	5	10	7	2	40	34	74

Table 3h: Do you like the order of the EFKS/our form of worship, by age and gender, 2004.

DISTRICT: ITU O TANE	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Itu Asau	2	1	2	1	1	1	2	1	1	2	*8*	*6*	*14*
Gagaifomauga	3	1	4		1	2	1	2	3		*12*	*5*	*17*
Gagaemauga	3	3	4	1	1	2	3	2		1	*11*	*9*	*20*
	8	5	10	2	3	5	6	5	4	3	31	20	51
NO													
Itu Asau									1		*1*	*0*	*1*
Gagaifomauga				1							*0*	*1*	*1*
Gagaemauga					1					1	*1*	*1*	*2*
	0	0	0	1	1	0	0	0	1	1	2	2	4
TOTAL													
Itu Asau	2	1	2	1	1	1	2	1	2	2	*9*	*6*	*15*
Gagaifomauga	3	1	4	1	1	2	1	2	3	0	*12*	*6*	*18*
Gagaemauga	3	3	4	1	2	2	3	2	0	2	*12*	*10*	*22*
	8	5	10	3	4	5	6	5	5	4	33	22	55

Table 3: Do you like the order of the EFKS/our form of worship, by age and gender, 2004.

Table 3: All EFKS DISTRICTS by Do you like the order of the EFKS/our form of worship, by age and gender, 2004.

ALL EFKS DISTRICTS	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
YES													
APIA I SISIFO	4	20	3	0	7	6	2	1	4	1	20	28	48
APIA I SASAE	9	7	5	10	2	6	2	4	9	2	27	29	56
MALUA	4	4	4	3		2	1		3		12	9	21
AANA	5	6	5	5	7	5	4	5	8	3	29	24	53
FALEALILI I SASAE	4	4	4	5	3	4	3	4	3	2	17	19	36
FALEALILI I SISIFO	5	11	9	6	11	5	7	7	9	7	41	36	77
FAASALELEAGA	13	11	5	4	8	7	5	10	7	2	38	34	72
ITU O TANE	8	5	10	2	3	5	6	5	4	3	31	20	51
	52	68	45	35	41	40	30	36	47	20	215	199	414
NO													
APIA I SISIFO	1	1	0	0	1	3	0	0	3	0	5	4	9
APIA I SASAE	2	0	1	0	1	0	0	0	0	0	4	0	4
MALUA	0	0	0	1	1	0	0	0	1	0	2	1	3
AANA	0	0	0	1	1	0	0	0	1	0	2	1	3
FALEALILI I SASAE	0	0	0	0	0	0	0	0	1	0	1	0	1
FALEALILI I SISIFO	2	0	3	1	0	0	1	1	1	0	7	2	9
FAASALELEAGA	1	0	0	0	1	0	0	0	0	0	2	0	2
ITU O TANE	0	0	0	1	1	0	0	0	1	1	2	2	4
	6	1	4	4	6	3	1	1	8	1	25	10	35
TOTAL by DISTRICTS													
APIA I SISIFO	5	21	3	0	8	9	2	1	7	1	25	32	57
APIA I SASAE	11	7	6	10	3	6	2	4	9	2	31	29	60
MALUA	4	4	4	4	1	2	1	0	4	0	14	10	24
AANA	5	6	5	6	8	5	4	5	9	3	31	25	56
FALEALILI I SASAE	4	4	4	5	3	4	3	4	4	2	18	19	37
FALEALILI I SISIFO	7	11	12	7	11	5	8	8	10	7	48	38	86
FAASALELEAGA	14	11	5	4	9	7	5	10	7	2	40	34	74
ITU O TANE	8	5	10	3	4	5	6	5	5	4	33	22	55

Figure 4a: Do you know the EFKS service book, "Ia viia lou Suafa?" by persons 18+, 2004

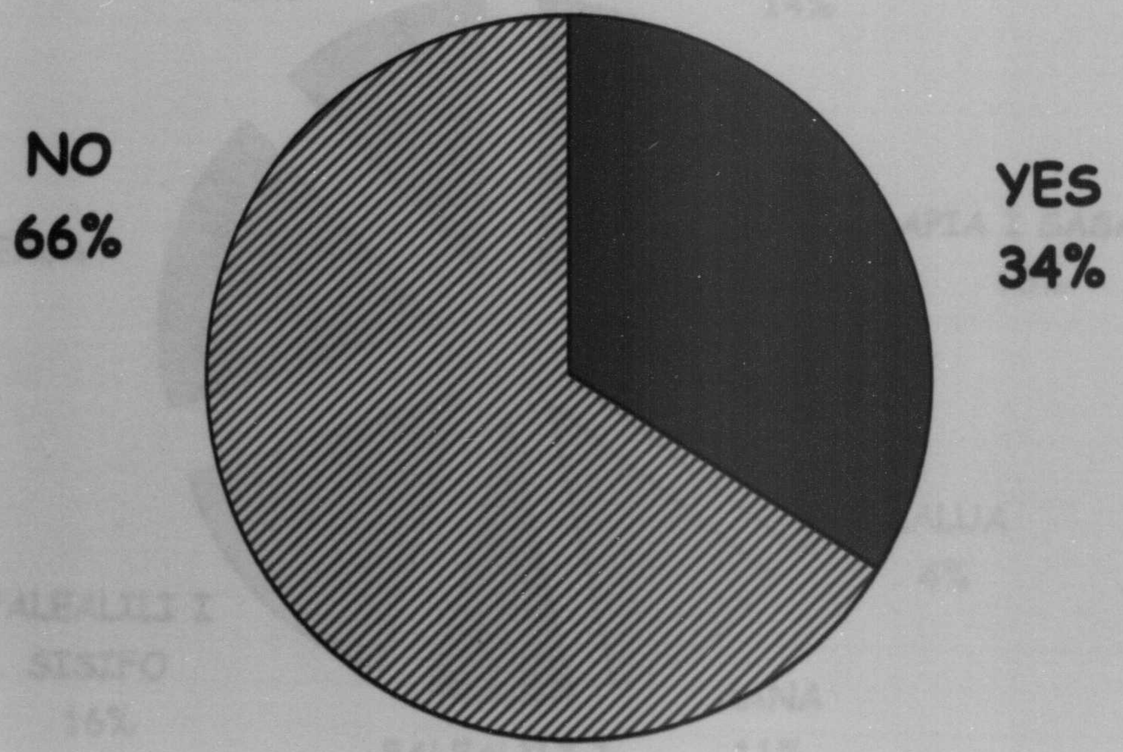


Figure 4b:Percentage distribution of persons 18+, who answered NO in Figure 4a.

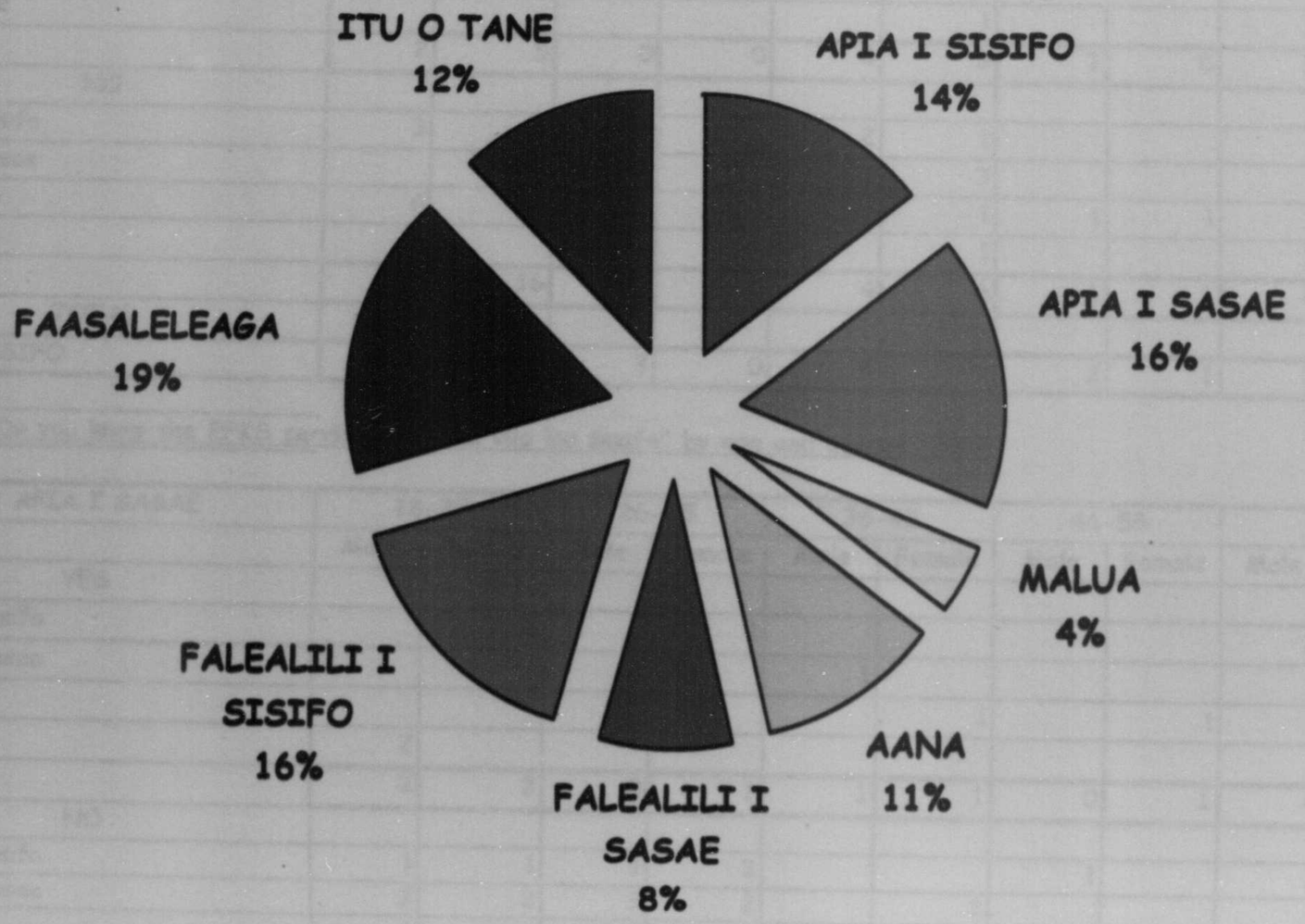


Table 4a: Do you know the EFKS service book "Ia viia lou Suafa" by age and gender, 2004

DISTRICT: APIA I SISIFO	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Faleata Sisifo	1	1			3	2	1		2		*7*	*3*	*10*
Faleata Sasae											*0*	*0*	*0*
Apia Sisifo	1	4			1				1		*3*	*4*	*7*
Apia Sasae						1			3		*3*	*1*	*4*
	2	5	0	0	4	3	1	0	3	0	*10*	*8*	*18*
NO													
Faleata Sisifo	3	3	1		2	1					*6*	*4*	*10*
Faleata Sasae					1	3					*1*	*3*	*4*
Apia Sisifo	4	13	2		1	1	1	1	1	1	*9*	*16*	*25*
Apia Sasae						1			3		*3*	*1*	*4*
	7	16	3	0	4	6	1	1	4	1	*19*	*24*	*43*
TOTAL													
APIA I SISIFO	9	21	3	0	8	9	2	1	7	1	*29*	*32*	*61*

Table 4b: Do you know the EFKS service book "Ia viia lou Suafa" by age and gender, 2004

DISTRICT: APIA I SASAE	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Vaimauga Sisifo		2		1					2	2	*2*	*5*	*7*
Vaimauga Sasae		1			1				1	1	*2*	*2*	*4*
Ma'a						1		1	1		*1*	*2*	*3*
Fagaloa	2										*2*	*0*	*2*
	2	3	0	1	1	1	0	1	4	3	*7*	*9*	*16*
NO													
Vaimauga Sisifo	1	1	1	2			1		1	1	*4*	*4*	*8*
Vaimauga Sasae	3	2	3	2		2					*6*	*6*	*12*
Ma'a	1		1	2	1	2		2	1	2	*4*	*8*	*12*
Fagaloa	4	1	1	3	1	1	1	1	4		*11*	*6*	*17*
	9	4	6	9	2	5	2	3	6	3	*25*	*24*	*49*
TOTAL													

Table 4c: Do you know the EFKS service book "Ia viia lou Suafa" by age and gender, 2004

DISTRICT: MALUA	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Malua		1	1	1	1	2			3		*5*	*4*	*9*
NO													
Malua	4	3	3	2			1				*8*	*5*	*13*
TOTAL													
Malua	4	4	4	3	1	2	1	0	3	0	*13*	*9*	*22*

Table 4d: Do you know the EFKS service book "Ia viia lou Suafa" by age and gender, 2004

DISTRICT: AANA	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	*Male*	*Female*	*Total*
YES													
Falelatai	1	1	1	1		1	1		1	1	*4*	*4*	*8*
Manono		1	2						1		*3*	*1*	*4*
Alofi	1	1							1		*2*	*1*	*3*
Lefaga			1			1	2	1	1	1	*4*	*3*	*7*
	2	3	4	1	0	2	3	1	4	2	*13*	*9*	*22*
NO													
Falelatai	1	1		1	2		1	2	2		*6*	*4*	*10*
Manono					1			2	1		*2*	*2*	*4*
Alofi	1	2	1	1	4	2		2			*6*	*7*	*13*
Lefaga	1	1		2	2						*3*	*3*	*6*
	3	4	1	4	9	2	1	6	3	0	*17*	*16*	*33*
TOTAL													
Falelatai	2	2	1	2	2	1	2	2	3	1	*10*	*8*	*18*
Manono	0	1	2	0	1	0	0	2	2	0	*5*	*3*	*8*
Alofi	2	3	1	1	4	2	0	2	1	0	*8*	*8*	*16*
Lefaga	1	1	1	2	2	1	2	1	1	1	*7*	*6*	*13*
	5	7	5	5	9	4	4	7	7	2	*30*	*25*	*55*

Table 4e: Do you know the EFKS service book "Ia viia lou Suafa" by age and gender, 2004

DISTRICT: FALEALILI SASAE	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
YES													
Aleipata	1		2	1	1	2		2	3	1	7	6	13
Lepa & Lotofaga							1	1			1	1	2
	1	0	2	1	1	2	1	3	3	1	8	7	15
NO													
Aleipata	3	3	1	3	1	2	2	1	1		8	9	17
Lepa & Lotofaga	1	1	1	1	2				1		5	2	7
	4	4	2	4	3	2	2	1	2	0	13	11	24
TOTAL													
Aleipata	4	3	3	4	2	4	2	3	4	1	15	15	30
Lepa & Lotofaga	1	1	1	1	2	0	1	1	1	0	6	3	9
	5	4	4	5	4	4	3	4	5	1	21	18	39

Table 4f: Do you know the EFKS service book "Ia viia lou Suafa" by age and gender, 2004

DISTRICT: FALEALILI I SISIFO	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
YES													
Falealili		1	2	2	3	1		1	3	2	8	7	15
Safata & Siumu	1	2		2	1	1	3	4	4	3	9	12	21
	1	3	2	4	4	2	3	5	7	5	17	19	36
NO													
Falealili		3	2	1	3	1	1	2			6	7	13
Safata & Siumu	7	5	4	1	4	3	3	2	2	3	20	14	34
	7	8	6	2	7	4	4	4	2	3	26	21	47
TOTAL													
Falealili	0	4	4	3	6	2	1	3	3	2	14	14	28
Safata & Siumu	8	7	4	3	5	4	6	6	6	6	29	26	55
	8	11	8	6	11	6	7	9	9	8	43	40	83

Table 4g.

DISTRICT: FAASALELEAGA	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
YES													
Palauli	2	1									2	1	3
Salega					1						1	0	1
Safotulafai		1		1				2	1		1	4	5
Amoa		6		1			3	1	1		4	8	12
	2	8	0	2	1	0	3	3	2	0	8	13	21
NO													
Palauli	6	1	1		1	2	1	3	1		10	6	16
Salega			1		1	1					2	1	3
Safotulafai	3	1	3		2	3		2	4	1	12	7	19
Amoa	1	4	1	1	2	1		2	1	1	5	9	14
	10	6	6	1	6	7	1	7	6	2	29	23	52
TOTAL													
Palauli	8	2	1	0	1	2	1	3	1	0	12	7	19
Salega	0	0	1	0	2	1	0	0	0	0	3	1	4
Safotulafai	3	2	3	1	2	3	0	4	5	1	13	11	24
Amoa	1	10	1	2	2	1	3	3	2	1	9	17	26
	12	14	6	3	7	7	4	10	8	2	37	36	73

Table 4h: Do you know the EFKS service book "Ia viia lou Suafa" by age and gender, 2004

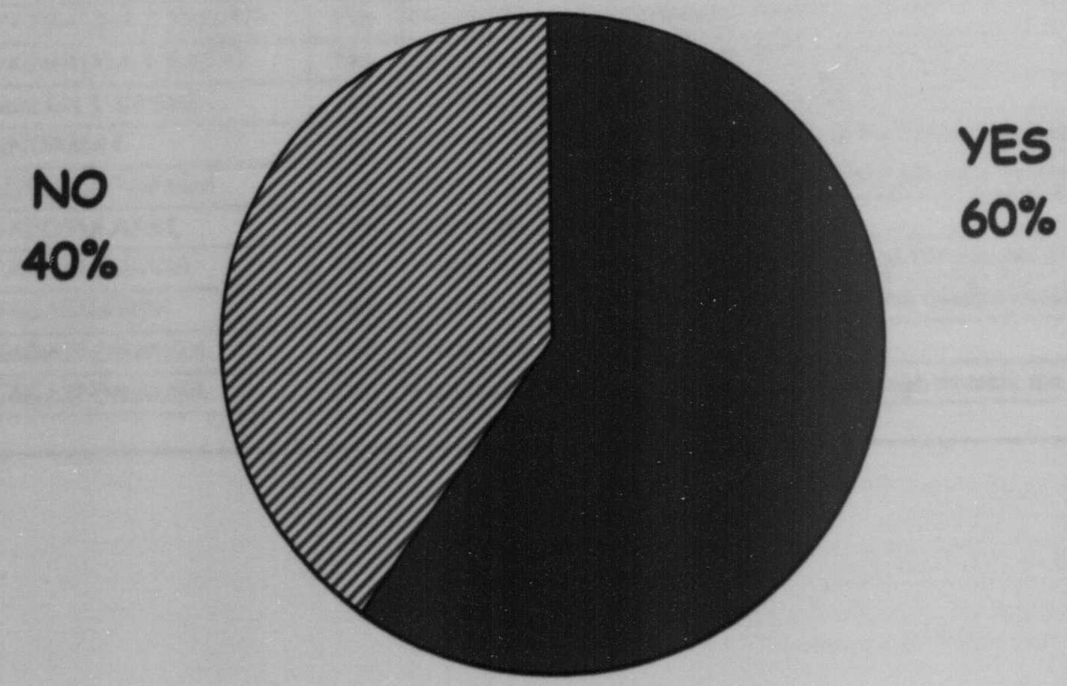
DISTRICT: ITU O TANE	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
YES													
Itu Asau		1	2	1	1		1	1	2	2	6	5	11
Gagaifomauga	1	1							1		2	1	3
Gagaemauga	1	1									1	1	2
	2	3	2	1	1	0	1	1	3	2	9	7	16
NO													
Itu Asau	2					1	1				3	1	4
Gagaifomauga	3		1	1	1	2	1	2	3		9	5	14
Gagaemauga	2	2	4	1	2	1	3	2		1	11	7	18
	7	2	5	2	3	4	5	4	3	1	23	13	36
TOTAL													
Itu Asau	2	1	2	1	1	1	2	1	2	2	9	6	15
Gagaifomauga	4	1	1	1	1	2	1	2	4	0	11	6	17
Gagaemauga	3	3	4	1	2	1	3	2	0	1	12	8	20
	9	5	7	3	4	4	6	5	6	3	32	20	52

Table 4: Do you know the EFKS service book "Ia viia lou Suafa" by age and gender, 2004

Table 4: All EFKS Districts Do you know the EFKS service book "Ia viia lou Suafa" by age and gender, 2004

ALL EFKS DISTRICTS	18-25		26-35		36-45		46-55		56+		ALL		
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
YES													
APIA I SISIFO	2	5	0	0	4	3	1	0	3	0	10	8	18
APIA I SASAE	2	3	0	1	1	1	0	1	4	3	7	9	16
MALUA		1	1	1	1	2			3		5	4	9
AANA	2	3	4	1	0	2	3	1	4	2	13	9	22
FALEALILI I SASAE	1	0	2	1	1	2	1	3	3	1	8	7	15
FALEALILI I SISIFO	7	2	5	2	3	4	5	4	3	1	23	13	36
FAASALELEAGA	2	8	0	2	1	0	3	3	2	0	8	13	21
ITU O TANE	2	3	2	1	1	0	1	1	3	2	9	7	16
	18	25	14	9	12	14	14	13	25	9	83	70	153
NO													
APIA I SISIFO	7	16	3	0	4	6	1	1	4	1	19	24	43
APIA I SASAE	9	4	6	9	2	5	2	3	6	3	25	24	49
MALUA	4	3	3	2			1				8	5	13
AANA	3	4	1	4	9	2	1	6	3	0	17	16	33
FALEALILI I SASAE	4	4	2	4	3	2	2	1	2	0	13	11	24
FALEALILI I SISIFO	7	8	6	2	7	4	4	4	2	3	26	21	47
FAASALELEAGA	10	6	6	1	6	7	1	7	6	2	29	23	52
ITU O TANE	7	2	5	2	3	4	5	4	3	1	23	13	36
	51	47	32	24	34	30	17	26	26	10	160	137	297
TOTAL by DISTRICTS													
APIA I SISIFO	9	21	3	0	8	9	2	1	7	1	29	32	61
APIA I SASAE	11	7	6	10	3	6	2	4	10	6	32	33	65
MALUA	4	4	4	3	1	2	1	0	3	0	13	9	22
AANA	5	7	5	5	9	4	4	7	7	2	30	25	55
FALEALILI I SASAE	5	4	4	5	4	4	3	4	5	1	21	18	39
FALEALILI I SISIFO	14	10	11	4	10	8	9	8	5	4	49	34	83
FAASALELEAGA	12	14	6	3	7	7	4	10	8	2	37	36	73

Figure 5: Do we need to modify the Worship book "Ia viia lou suafa" by Church Pastors, 2004



Interview with Church Pastors

Table 5: Do you ever use the Worship Book " Ia viia lou suafa?", Specify your answer.

		Yes/No	
Pastors	**DISTRICT**	**Yes**	**Specify your answer**
Fugalei	APIA I SISIFO	Yes	Tapasa mo sauniga eseese
Vailoa-tai	FALEATA I SISIFO	Yes	Faasinoga o le faatuatuaga i le faasologa o sauniga eseese
Tulaele	FALEATA I SISIFO	Yes	Talafeagai ma mamalu mo sauniga e le faaumivale ai le sauniga
Aleisa Sisifo	FALEATA I SASAE	Yes	Faasinoga o upu talafeagai i sauniga eseese
Lotopa	FALEATA I SASAE	Yes	Taiala o le faasologa o tapuaiga i sauniga eseeses
Maugafiafia	VAIMAUGA I SISIFO	Yes	Faasinomaga mo le gasologa o sauniga eseese
Luatuanuu	VAIMAUGA I SASAE	Yes	Taiala ma se fesoasoani tele mo le aufaigaluega
Faleula	MALUA I SASAE	Yes	Taiala o sauniga eseese ae nao nai upu o loo sui
Lufilufi	ANOAMAA	Yes	Faavae taua mo sauniga faapitoa ae le tamauina i lea faiga e tasi i taimi uma
Aufaga	LEPA& LOTOFAGA	Yes	Faasinoga taua mo le galuega a le faifeau ma aoao fesoasoani
Fogapoa	SAFOTULAFAI	Yes	Faatonuga taua o sauniga eseese
Lano	FAASALELEAGA	Yes	Taiala ma le auivi o sauniga eseese, e taga tutusa uma ai foi faifeau
Satoalepai	GAGAEMAUGA	Yes	Fesoasoani tele mo le faifeau e faasino ma taiala ai sauniga eseese
Faletagaloa	GAGAIFOMAUGA	Yes	Faasinoga o sauniga eseese
Aopo	GAGAIFOMAUGA	Yes	Faasinoala sili mo sauniga eseese, faasologa mamalu ma faigofie mo le faifeau

Table 5a: Do we need to modify this Worhip Book? Specify your answer.

Pastors	DISTRICT	Yes/No	Specify your answer
Fugalei	APIA I SISIFO	Yes	**Maliu**
			E le'o i ai se faatonuga mo teu fugalaau poo le a le taimi o le sauniga e ave ai
			Faaipoipoga
			1. Taimi o le foai, pe mafai na faaaoga foi le tina e faia le foai
			2. Pe talafeagai i le aganuu le feakisi i luma o tagata, ona o nisi ua faatino
			pei o totonu o le tainamu o loo faatino ai le kisi
			Tiakono
			E tatau ona faataua ma faapaia faatasi le tina ma le tama i le tofi tiakono
			ae le na o le tama
			Faaopoopo ni taiala mo:
			1. Lotu Tamaiti
			2. Lotu Aso Sa o Tina
			Gagana
			Ia faia se faaliliuga faa-peretania
Vailoa-tai	FALEATA I SISIFO	No	
Tulaele	FALEATA I SISIFO	No	
Aleisa Sisifo	FALEATA I SASAE	Yes	**Tatalo**
			Fai fuafua i mea e tutupu i le olaga o aso fai soo ae aua le tamauina
			Maliu
			Manaomia se faasinoala o le taina o logo faailoilo o maliu, taimi e ta ai
			ma le ituaiga ta e ta ai pe feto'i pe leai
			Faaopoopo ni taiala mo:
			1. Lotu o Failele ma pepe fou
			2. Lotu o Aso Fanau

Lotopa	FALEATA I SASAE	Yes	**Faaipoipoga**
			Pei e manaia le fai o le foai pe a maea fesili pei o le faasologa lea :
			1. Fai le fesili: Pe i ai se auala .....le faatasia i laua?
			2. Sosoo ma le foai pe afai ua leai se faalavelave
			3. Fai loa tautinoga ma osi le feagaiga
Maugafiafia	VAIMAUGA I SISIFO	Yes	**Lotu Afiafi o Aso Sa**
			Le talafeagai vasega faapitoa ma ni potu o loo ia i autalavou e fai foi e le
			faifeau pe a uma le lotu afiafi
			Gagana
			Ia faia se faaliliuga faa-peretania
Luatuanuu	VAIMAUGA I SASAE	Yes	**Gagana**
			Ia faia le liliuga faa-peretania
			Faafouina le tusi
			Faafou nisi vaega o le tusi ia o gatasi ma faiga ua i ai le 2004
Faleula	MALUA I SASAE	No	E mafai lava ona faaopopo pe toese nisi mea e faatatau i sauniga
			e leo ile Tusi pei o Saofai
Lufilufi	ANOAMAA	Yes	**Sauniga o le Faamanatuga**
			Manaomia le toe teuteu o upu tomua
			Faaopoopo ni taiala mo:
			1. Kerisimasi
			2. Laupama
			3. Maliu
			4. Toetu
			5. Afio A'e ma le Penetekoso
			6. Aso Sa Talalelei
			7. Aso o le Fanau
			8. Aso Tuugamau
			9. Umusaga o Fale Fou
			10. Saofa'I
			11. Lagi Soifua
			12. Liutofaga
			13. Talaga Faanoanoa
			14. Tatalaga o se Pisinisi Fou
			Faaipoipoga
			O le faaupuga "Faatoanofotane ma le Faatoafaiava" ia suia
			i le " O e ua leva ona nonofo i le Tulafono faale-malo ma ua
			faapaiaina faaleekalesia"

Aufaga	LEPA& LOTOFAGA	Yes	**Faamanatuga**
			Manaomia le toe teuteu o upu tomua
			Tatalo i le faasologa tolu ua umi tele ae tau lava o le faafetai mo le Tino ma Toto
			Faaipoipoga
			E le matagofie le fesili : Pe i ai se auala e le faatasia ai le ulugalii, ona ua uma
			le 2 vaiaso sa tuu ai le avanoa mo ni faasea, a uma loa le avanoa lea ona aveese
			lea o lea fesili aua a tupu se faalavelave ua le paia le sauniga aemaise o le afaina
			o loto o tagata ma aiga ma iu ai ina pule i le ola nisi
Fogapoa	SAFOTULAFAI	No	
Lano	FAASALELEAGA	Yes	**Gagana**
			Aua nei lolomiina upu pei o "latou", ae faaavanoa ina ia talafegai le upu
			e faaaoga e le faifeau ma le aofai o tagata e fai i ai
Satoalepai	GAGAEMAUGA	Yes	**Sauniga o le Faamanatuga**
			Ia suia le faaupuga " Ina tago ia ina aai, o lo'u tino lenei,
			ua tofitofi ma sui o outou" ia faaupu faapea:
			"*O le tino lenei o Keriso ua tofitofi ma sui o outou*" atoa ma isi faaupuga.
Faletagaloa	GAGAIFOMAUGA	No	
Aopo	GAGAIFOMAUGA	No	

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