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A HISTORY OF THE CONGREGATIONAL CHRISTIAN CHURCH SAMOA (CCCS) IN THE STATE OF QUEENSLAND, AUSTRALIA, FROM 1983 TO 2010

A Thesis

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BACHELOR OF DIVINITY

By

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Declaration

I declare that this work has not without due acknowledgment of any material that has been previously submitted for a degree or diploma in another institution. I also declare that the work has not used any material, heard or read, without proper acknowledgment of the source.

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Name: IOANE ALOALII

Date: 5 October, 2010

This Thesis is dedicated to my wife **Silaumua Aloalii**
and our children, **Mamele, Romoula, Eteuati**
and Taiaopo

In loving memory of

my parents, **Faasisila and Faasoa Aloalii**
and my aunty, the late **Vaito'a Senara Tofaeono Senara**

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May God Bless You All !!!.

ABSTRACT

This thesis was born out of my interest in the growth of the Congregational Christian Church of Samoa or CCCS in Queensland. As a member of this CCCS District, I was intrigued with its growth since its inception in 1983. Within the last 27 years from 1983 to 2010, 22 parishes have been established at an average rate, of 1.0 parish per year. Thus, it is one of the fastest growing Districts of the CCCS not only in Australia but New Zealand and America. Unfortunately there has been no previous study of this branch of the CCCS. Hence the thesis is an attempt not only to investigate the growth of the CCCS in this state of Australia but also to construct an inaugural history of the CCCS in Queensland.

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INTRODUCTION

This thesis sets out to explore the history of the CCCS in Queensland focusing on its origin, growth and spread. The approach used is thematic and chronological.

Chapter 1 focuses on the making of the Samoan migrant, the carrier and founder of the CCCS in foreign places like Queensland, Australia. The chapter begins with the arrival of Christianity and its acceptance in Samoa. It analyses the impact of Christianity on Samoan culture and society that created a Samoan worldview that prioritizes the Church. This is the worldview that Samoan migrants took with them as they migrated to foreign countries. It then looks at the migration of Samoans to Australia in the latter half of the 20th century and the main factors that instigated this migration. The chapter concludes with the establishment of the CCCS in Australia, in Sydney, New South Wales.

Chapter 2 focuses on the origin and development of the CCCS in Queensland. It begins by describing the movement of Samoan migrants to Queensland. It then focuses on the founding of the CCCS in Queensland detailing the establishment of the original church in 1983. The chapter then outlines the growth of the CCCS in Queensland by explaining the beginning of subsequent parishes up until 2010. The overall aim of the chapter is to observe the growth of the CCCS in Queensland since its inception in 1983.

Chapter 3 is an analysis of the overall growth of the CCCS in Queensland. It begins by analyzing the growth patterns of the CCCS. It then highlights reasons that gave rise to the proliferation of CCCS parishes. Then it discusses and analyses the main issues,

views and problems incurred with the growth of the Church. Finally the chapter ends with a look at the current situation of the Church and its future outlook.

The thesis ends with a conclusion, which sums up the main points of each chapter culminating in an overall conclusion of the thesis.

Some of the key primary sources used in this research include personal interviews and unpublished written accounts by Samoan migrants and members of the CCCS in Queensland. These materials are in the Samoan language and my own translations have been used throughout this work.

CHAPTER ONE: SAMOAN MIGRANTS IN THE MAKING AND ORIGIN OF CCCS IN AUSTRALIA

This chapter highlights the background of Samoan migrants in Samoa. It looks at the arrival of Christianity and its impact on Samoan society. It analyses the mergence of the Samoan Culture and Christianity creating a new Samoan worldview that Samoan migrants took with them as they migrated to foreign places such as Queensland Australia. It then looks at Samoan migration in the latter half of the 20th century and the main factors that led to this migration to New Zealand, America and in particular Australia. The chapter ends by focusing on the origin of the CCCS in Australia.

1.1. THE ARRIVAL OF CHRISTIANITY

The introduction of Christianity to Samoa in 1830 is well documented. Samoa should continue to pay much respect and tribute to John Williams who led the London Missionary Society (LMS) mission to her shores.[1] The LMS first arrived in the Pacific in Tahiti in 1797.[2] Twenty years later, Williams and wife Maria arrived and soon pioneered the LMS mission from Tahiti to Samoa via Tonga on his ship, the *Messenger of Peace.*[3]

The arrival of Christianity in Samoa was a peaceful and a remarkably successful event. Although there was concern about Tamafaiga who was a ruthless warrior in Samoa at the time, things turned out well for the LMS. During the journey from Tonga, Williams

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[1] John Williams, *Missionary Enterprises,* (London: John Snow, 1840),85-93; Kenape T.Faletoese, *The History of the Samoan Church (LMS),* (Apia: Malua Printing Press, 1959), 8; Malama Meleisea, *Lagaga: A Short History of Western Samoa,* (Suva: USP Institute of Pacific Studies, 1987), 56; Oka Fauolo, *O Vavega O le Alofa Lavea'i: Ole Tala Faasolopito ole Ekalesia Faapotopotoga Kerisiano Samoa,*(Apia : Malua Printing Press, 2005), 15.

[2] Oka Fauolo, *O Vavega O le Alofa Lavea'i: Ole Tala Faasolopito ole Ekalesia Faapotopotoga Kerisiano Samoa,*(Apia : Malua Printing Press, 2005), 7.

[3] Oka Fauolo, *O Vavega O le Alofa Lavea'i: Ole Tala Faasolopito ole Ekalesia Faapotopotoga Kerisiano Samoa,*(Apia : Malua Printing Press, 2005), 7; Malama Meleisea, *Lagaga: A Short History of Western Samoa,* (Suva: USP Institute of Pacific Studies, 1987), 55-56.

was informed by Fauea,[4] a Samoan who accompanied them, about his fear of Tamafaiga, a man in Samoa whom dwelt the spirits of the gods that would have affected the purpose of the mission.[5] However, upon approaching the shores of Savaii, Fauea was informed by the Samoans about Tamafaiga's assassination at the village of Fasitootai.[6] The good news caused Fauea to leap and shout with joy;

> "*Ua mate le Tevolo, ua mate le Tevolo*: The devil is dead, the devil is dead…our work is done: the devil is dead. The obstacle we dreaded is removed: Tamafaiga is dead, they have killed him; the people now will all receive the *lotu* (church)."[7]

On 24 August 1830, the *Messenger of Peace* finally arrived at Sapapalii the village and home of Malietoa Vaiinupo, the most powerful chief in Samoa at the time.[8] At Sapapalii, Malietoa's brother Taimalelagi was present while Malietoa Vaiinuupo was at war at the district of Aana in the island of Upolu avenging the assassination of his relative Tamafaiga.[9] Malietoa Vaiinupo, once informed about the mission, left the war and returned to Sapapalii. He met with Williams and gave his official consent for the

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[4] A Samoan who lived in Tonga with his wife Puaseisei for 11 years. On their way to Samoa from Tahiti, the Messenger of Peace stopped in Tonga for a month. In Tonga, Fauea asked John Williams if they could go with them to Samoa for they haven't been to their homeland for a long time. Fauea is believed to be from the same village,(Sapapalii) with Malietoa Vaiinupo.

[5] John Williams, *Missionary Enterprises,* (London: John Snow, 1840), 85.

[6] Malama Meleisea, *Lagaga: A Short History of Western Samoa,* (Suva: USP Institute of Pacific Studies, 1987) 56; Oka Fauolo, *O Vavega O le Alofa Lavea'i: Ole Tala Faasolopito ole Ekalesia Faapotopotoga Kerisiano Samoa,*(Apia : Malua Printing Press, 2005), 21.

[7] John Williams, *Missionary Enterprises,* (London: John Snow, 1840), 85.

[8] John Williams, *Missionary Enterprises,* (London: John Snow, 1840),86; Kenape T. Faletoese, *The History of the Samoan Church (LMS),* (Apia: Malua Printing Press, 1959),11; John Williams, *Missionary Enterprises,* (London: John Snow, 1840),86; Kenape T.Faletoese, *The History of the Samoan Church (LMS),* (Apia: Malua Printing Press, 1959), 9; Oka Fauolo, *O Vavega O le Alofa Lavea'i: Ole Tala Faasolopito ole Ekalesia Faapotopotoga Kerisiano Samoa,*(Apia : Malua Printing Press, 2005), 15. Despite the damaging impact of two storms that affected the ship's sails and the health of the teachers and their families, the crew managed to continue and anchored the ship at a bay at the village of Safune where they were kindly received by the high chief Tagaloa and his people. There, for the food they received, Puaseisei, the first Samoan Christian, said the first prayer to bless it on land of Samoa, before they continued to Sapapalii.

[9] Oka Fauolo, *O Vavega O le Alofa Lavea'i: Ole Tala Faasolopito ole Ekalesia Faapotopotoga Kerisiano Samoa,*(Apia : Malua Printing Press, 2005), 24; Also refer to Kenape T. Faletoese, *The History of the Samoan Church (LMS),*(Apia: Malua Printing Press, 1959), 10.

teachers and missionaries to instruct his people about Christianity. Malietoa accepted the *lotu* on behalf of all people of Samoa as he said,

> "This is the happiest day of my life, and I rejoice that I have lived to see it. In future I shall consider ourselves and you as *aiga tasi* (one family) and hope you will do the same".[10]

After this initial meeting, Williams left, leaving behind eight Tahitian teachers to start the work. When he returned in 1832, he was even more impressed and joyful with the good news about the embracement of Christianity by Malietoa Vaiinupo and his brother, the principal chiefs and nearly all the inhabitants of their settlement.[11] He was also told that during his absence, they built a chapel that accommodated six to seven hundred people, along with the introduction of the Gospel to more than thirty villages of the large islands of Savaii and Upolu.[12] Having heard of the great news, Williams wrote, "This was most delightful information, and drew forth tears and gratitude to God, for having so short a time granted us such a rich reward." [13] Impressed with the progress of the mission, he sincerely thanked Malietoa Vaiinupo for the embracement of Christianity by so many people.

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[10] John Williams, *Missionary Enterprise,*(London: John Snow, 1840), 90. The missionaries were now assured of Malietoa's full support and acceptance of their mission. John Williams encouraged the teachers to remain in unity with each other and with the local people when they were left alone. He also advised Malietoa to spread teachers to reside in various districts of Samoa.Before they departed Samoa, Matetau, the chief of the neighboring island of Manono visited the missionaries and often spent a day and night with them. John Williams promised Matetau a teacher for them on his next visit. He was also being given some gifts when they visited Manono on their way from Samoa to the Savage Island for which Matetau, in return, gave the missionaries food for their long voyage. Two years later, John Williams returned to Samoa via Rarotonga on October 11, 1832. They stopped at Manu'a and were saluted by natives shouting : "we are Christians, we are Christians; we are waiting for a *folau lotu,* a religious ship, to bring us some people whom they call Missionaries to tell us about Jesus Christ. Is yours the ship we are waiting for!".This is a delightful indication of the Gospel already being received as a new life entity. They were informed of their Missionary to be supplied on a later day for the only Missionary at hand was intended for Matetau of Manono. When John Williams arrived at Manono, he introduced to Matetau his promised Missionary, Te-ava and his wife whom Matetau was extremely excited with that immediately, he went to inform his people with joy. Matetau's delightful reaction indicated that people of Manono were looking forward for the new religion.

[11] John Williams, *Missionary Enterprises*, (London: John Snow, 1840), 110.

[12] John Williams, *Missionary Enterprises,* (London: John Snow, 1840), 110.

[13] John Williams, *Missionary Enterprises*, (London: John Snow, 1840), 110.

As shown, the arrival of Christianity was a successful event. Compared to the LMS mission in Tahiti and Tonga, Samoa was exceptionally unique. In the ensuing years, the Samoans quickly embraced Christianity as they let go of their old gods and worship Jehovah the new God brought by the Europeans.

1.2. FACTORS FOR THE RAPID ACCEPTANCE AND SPREAD OF CHRISTIANITY

The rapid acceptance of Christianity is a remarkable achievement which is attributive to several factors. Firstly, there was a great awareness amongst the Samoans of the new religion before the LMS missionaries arrived in Samoa. Crude forms of Christianity had already been introduced to the Samoans in the 1820s such as the 'Sailors Sect'[14] by the beachcombers and the Samoan Christian cult, known as the 'Sio Vili Movement'.[15] There was also a strong Methodist presence at Savaii and Manono. This was due to Samoans who traveled to Tonga and were introduced to the Methodist Church there. Although these forms of Christianity were unsuccessful they were indicative of Samoans' desire for a new religion. When the LMS mission arrived, Samoans accepted Christianity favorably over the ones introduced earlier. Also with the success of LMS

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[14] The name for the beachcombers who arrived by the 1820s to Samoa and began to teach the Samoans about Christianity. These early missionary attempts were not very successful and were not approved of by the 'real missionaries who had been trained in theology who came to Samoa after 1828.

[15] Lalomilo Kamu, *The Samoan Culture and the Christian Gospel,*(Suva: Methodist Printing Press, 1996), 71. An early Christian cult which was began by a Samoan from the village of Eva who had traveled to other pacific islands and New South Wales, Australia while he was working on a whaling ship. In New South Wales, he attended some Anglican and Roman Catholic Churches.The movement started in the early 1830's in Samoa and was rejected as a heretical and blasphemous by the missionaries. Despite that, its importance with the 'Sailors Sect' or 'Sailors Lotu'was that it showed that Samoan people were seeking new religious.

missions in other Pacific Islands such as Tahiti, Hawaii, Tonga and Rarotonga, Samoans when they became aware of that, must have been anxious to receive Christianity.[16]

Secondly, there was the attractiveness of the new wealth and technology brought by the Europeans. Trading ships carrying material goods were regularly visiting Pacific Islands. The material goods brought by these and eventually the mission ships attracted the Samoans who might have thought that all were from the God of the *papalagi* or Europeans. So in order to possess the same goods, they had to accept Christianity.[17]

Thirdly, it is also important to consider Fauea's contribution in which he showed his extreme concern about the religion for his country people. As a great asset to John Williams, his promising performance reflected his earnest willingness to save his people from the danger of old beliefs and traditions.[18] As John William writes;

> "No doubt, much of this success was attributable, under God, to Fauea, with whom we met so providentially, and who was so admirably adapted to further our important embassy. His relationship to the principal chiefs was a circumstance of no small moment, for it was almost certain that had we not met with him, we should not have gone to the place we did, and of course should not have known Malietoa…"[19]

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[16] Malama Meleisea, *Lagaga: A Short History of Western Samoa,* (Suva: USP Institute of Pacific Studies, 1987), 53; John Williams, *Missionary Enterprises,* (London: John Snow, 1840), 10.

[17] Latu Latai, *Samoan Enlightenment: An Interpretation of Modern Samoa,* B.D. Thesis, Malua Theological College, October 2003, 32.

[18] John Williams, *Missionary Enterprises,* (London: John Snow, 1840), 92-93.

[19] John Williams, *Missionary Enterprises,* (London: John Snow, 1840), 92.Fauea and Malietoa were from the same village of Sapapalii. An intimacy between the two might have occurred enhancing the acceptance of Christianity. Such a relationship of villagers (*faale-nuu*) commonly practiced today might have stemmed from there with something they had in common to achieve Christianity. It was probably another avenue through which Christianity had been carried along by the Samoan converts as a natural identity influencing many. Such religious influence may also explain the effective contribution of a village or family chief in achieving many converts demonstratively of the rapid acceptance and growth of Christianity in both family and village levels. Hence the acceptance of Christianity in a Samoan village community with a unique traditional culture was an easy endeavor, and as a result, ten years after the arrival of Christianity, most Samoans became Christians. Refer to K.R.Howe, *Where the Waves Fall,* (London: Allen & Unwin,1984),238-240. John Williams further wrote, "In all our conversation with that individual, we were impressed with his intelligence, shrewdness, and good sense…thus we were constrained to admire the goodness of God, in providentially bringing to us an individual whose character and connexions so admirably fitted him to advance the objects we had in view"

Finally, one of the most important factors for the acceptance of Christianity was Malietoa Vaiinuupo's favorable stance. The rapid acceptance of Christianity by many people of Samoa could not have been achieved if the Samoan leader Malietoa Vaiinupo refused or delayed his decision. He probably believed that Christianity was the fulfillment of the prophecy by the war goddess Nafanua, *E tali i lagi se ao o lou malo*,[20] which translates, "The Head of your government will come from the heavens." Hence it is likely that Malietoa saw the arrival of Christianity as the realization of this prophesy. A new age has come, an age of peace and prosperity for Samoa. With the timely death of Tamafaiga, the rule of the old gods was coming to an end, to be replaced with a new age and a new God.[21] This conviction is affirmed when Malietoa Vaiinupo dispersed of the *Tafaifa*[22] titles in his death wish, in his willingness to end wars and usher in a new age of peace.[23]

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[20] Latu Latai, *Samoan Enlightenment: An Interpretation of Modern Samoa,* B.D.Thesis, Malua Theological College, October 2003, 33. Also refer to Malama Meleisea, *A Short History of Western Samoa,* (Suva: USP Institute of Pacific Studies, 1987), 56-57.According to Samoa legend, before the arrival of Christianity to Samoa in 1830, Samoa had a goddess whose name was Nafanua. She won the war between Western Savaii for which she fought and Eastern Savaii. She became so popular and envied by Samoa because of her godly-power that people from all Samoa went to ask her for a share in governing Samoa. So representatives of Leulumoega of the district Aana went to see Nafanua to whom she gave a share when they completed Nafanua's request of shifting her house Ana Lega at Western Savaii to Fili-ma-Puletuu at Falealupo. Following that, they played a game called Magamagaloloa (see who can stay in the water longest). Nafanua won this game. She congratulated Leulumoega's chiefs and said, " Leulumoega, you will be the head of the Malo which literally means 'winning side' or 'ruling party' or 'conquerers' which is translated here as 'government' but refers to the conquerers given power by Nafanua. Nafanua then told Leulumoega that one day, she would come to establish the new government there. And one day when Malietoa Fitisemanu arrived at Falealupo to ask Nafanua for his share of the government, Nafanua apologized that the 'head' of the governmenr had been given to Leulumoega and only the 'tail' was left. Nafanua urged Malietoa to accept it and wait for the 'head' to come from the heavens. That is Nafanua's prophesy. Malietoa Fitisemanu accepted it He was succeeded by Malietos Gatuitasine, who was succeeded by Malietoa Vaiinupo, who accepted the arrival of John Williams as the fulfilment of Nafanua's prophesy.

[21] Malama Meleisea, *Lagaga: A Short History of Western Samoa,* (Suva: USP Institute of Pacific Studies, 1987), 52.

[22] *Tafaifa* refers to the holder of the four paramount titles of Samoa; Tui Atua, Tui Aana, Gatoaitele and Vaetamasoalii. Once a person holds all these titles he becomes a *Tafaifa*.

[23]Malama Meleisea, *Lagaga : A Short History of Western Samoa,* (Suva: USP Institute of Pacific Studies, 1987), 74.

These factors were therefore instrumental in Samoa's openness to the new religion. Moreover, this openness explains the immediate prioritizing of Christianity in Samoan society. A phenomenon that is unique to Samoan society, in which the Church has become an integral part.

1.3. THE MERGING OF CHRISTIANITY AND THE SAMOAN CULTURE.

As a new religion, Christianity quickly became a significant part of Samoan society. The people of Samoa appreciated and began to gratefully enjoy Christianity as they accepted it as an integral part of Samoa's cultural identity.[24] Perhaps one of the most significant expressions of this is shown in the Samoan language of oratory that is used in a *lauga* or oratory speech. A significant part of a Samoan *lauga* is the mentioning of *taeao*[25] or important historical events in Samoa. After the acknowledgement of all the important *taeao* of Samoa, then an orator usually sums it up by saying, *"Ao le taeao sili, o le taeao na ao ai Samoa, le taeao o le Talalelei"* which translates, "But the most important *taeao*, is the *taeao* when Samoa was enlightened, the *taeao* of the Good News." Hence the *taeao* of the arrival of Christianity is the most important one for all Samoans. Here we see the acknowledgment of Christianity as a central part of Samoan society.

Oka Fauolo supports this as he believed that the arrival of Christianity is a significant day for all Samoans, a day that is always remembered in their hearts. He wrote,

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[24] Leulu Felise Vaa, *Saili Matagi:Samoan Migrants in Australia,* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001),106.
[25] literally-*morning*, but it means *new day*

"The importance of this day remains in the hearts and minds from generation to generation. Whether or not it is published in a book, verbally passed from the father to ears of a son and daughter, or recorded in a cassette and kept safely, it will not affect its status at all as it remains highly respected by each Samoan individual, especially the members of the Congregational Christian Church of Samoa…".[26]

Therefore there is no doubt of the importance of Christianity in Samoan society. It resulted in its mergence into Samoan Culture. This is exemplified by some of the most commonly used saying in the Samoa language. For example, *Na vaavaalua mai lava le Talalelei ma le Aganuu talu mai le amataga;* which translates, "The Gospel and Samoan Culture have always been 'two boats in mutual operation' since the beginning." Another commonly uttered saying; *E mamalu le Talalelei ona ole Aganuu,* which translates, "The Gospel is honored because of the support of Culture." In the mind set of a Samoan, these Samoan cultural expressions reflect what they hold dear, that is their Culture and Christianity. These sayings also reflect the historical evolution of Modern Samoa identified by the mergence of Culture and Christianity. Danny Ioka refers to this mergence as a dualism.

According to Ioka, the impact of Christianity made Samoa a Modern Samoa by the way it merged into a dualistic relationship with Samoa's traditional culture.[27] A dualism was therefore formed with both Samoan Culture and Christianity becoming inseparable supporting each other.[28] As Ioka writes,

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[26] Oka Fauolo, *O Vavega O le Alofa Lavea'i: Ole Tala Faasolopito ole Ekalesia Faapotopotoga Kerisiano Samoa,*(Apia : Malua Printing Press, 2005), 15.

[27] Danny Ioka, *Origin and Beginning of the Congregational Christian Church of Samoa(C.C.C.S.) in Aotearoa New Zealand,* PhD Thesis, University of Otago, 1996, 7.

[28] Featunai B.Liuaana, *Samoa Tulai: Ecclesiastical and Political Face of Samoa's Independence, 1900-1962,* PhD Thesis, Australian National University, March 2001, 224. Also refer to Leulu Felise Vaa, *Saili Matagi: Samoan Migrants in Australia,* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001), 296, and Danny Ioka, *Origin and Beginning of the Congregational Christian Church of Samoa(C.C.C.S.) in Aotearoa New Zealand,* PhD Thesis, University of Otago, 1996, 4-5.

> "Gospel and Church reflect Samoan understanding of the contemporary roles of the Church and Culture, and the Gospel is respected because of the support of Culture and its rootedness in Culture, with the understanding that there is Gospel and Grace in a Culture when Culture is baptized into work of the Church for the Kingdom of God on Earth". [29]

This shows the contextualization of the Bible and Christianity which according to Ioka, forms mutual interpenetration between the Biblical world and the Samoan cultural world achieved by the combined work of the Samoan Church and Culture largely in the spirit of cooperation.[30] This is basically due to the Samoans' firm belief that their culture is of divine origin. So from that belief, Samoan people see Christianity as a vital part of their life which without it, their participation as human beings in life aspects is meaningless.[31]

Lalomilo Kamu also supports this when he talks about the similarities between Samoa's religion and Culture and Christianity. To him this is another viable explanation for the successful mergence of Christianity into Samoan Culture. Biblical concepts such as love, forgiveness and respect were not without similar examples in Samoan religion and culture. Lalomilo Kamu refers to these as 'pre-Christian concepts' of God which fitted the Christian concepts of God brought by the missionaries. According to Kamu,

> "The more I understand the pre-Christian concept of God as revealed by the creation myths…the firmer I am convinced that essentially we are talking about the same God in whom the Christians believed."[32]

Hence the mergence of Christianity into Samoan society is a remarkable transition that has created a new worldview for Samoans. This worldview has both Samoan Culture

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[29] Danny Ioka, *Origin and Beginning of the Congregational Christian Church of Samoa(C.C.C.S.) in Aotearoa New Zealand,* PhD Thesis, University of Otago, 1996, 13.
[30] Danny Ioka, *Origin and Beginning of the Congregational Christian Church of Samoa(C.C.C.S.) in Aotearoa New Zealand,* PhD Thesis, University of Otago, 1996, 9.
[31] Lalomilo Kamu, *The Samoan Culture and the Christian Gospel,*(Suva: Methodist Printing Press, 1996), 36-37.
[32] Lalomilo Kamu, *The Samoan Culture and the Christian Gospel,*(Suva: Methodist Printing Press, 1996), 31.

and Christianity at its centre. When Samoa finally became independent in 1962, these two vital aspects became the very pillars which founded the constitution of a newly independent nation.

1.4. SAMOA'S INDEPENDENCE

The importance of both Culture and Christianity to the Samoans is perhaps best illustrated when Samoa gained her independence in 1962. On this memorable event in the history of Samoa, Christianity was gratefully appreciated and highly respected by the newly independent nation, that in commemoration of its introduction, an emblem symbolizing God's time for Samoa was set, *Ia Faavae i le Atua Samoa* which translates, "Samoa is Founded on God." This emblem expresses the deep felt message about Samoa's independence which was not only achieved through political means but that God himself had given it. So as a new foundation for Samoa, its people were convinced in God and His Word as the basis and center of her politics and well being. So God's influence deeply touched the Samoans that up to its independence in 1962, they formulated a foundation that recognizes what they valued most, their culture and their faith in God. In the preamble of Samoa's Constitution it clearly states that,

> "…whereas the leaders of Western Samoa have declared that Western Samoa should be an independent state based on Christian principles and Samoan custom and tradition"

This therefore is a clear indication of the importance of Christianity and the Church in the very heart of Samoan society. It is an expression of Samoa's conviction in their Culture and their faith in God. This embodies the identity of any Samoan. Hence wherever, a Samoan goes, he or she carries this identity.

1.5. SAMOAN MIGRATION IN THE 20th CENTURY

The time of independence was also a time of increasing contact and exposure of Samoans to the outside world. The latter half of the 20th century saw the beginning of Samoans migrating in large numbers to foreign countries like New Zealand, America and Australia. And as these Samoan migrants migrated to these foreign soils they took with them their valuable possessions and their identity as Samoans; which included at the heart of it, their Culture and Christianity. Hence Samoan migrants began to establish churches in foreign land as part of their natural belonging and culture identity.

The post World War II period in the latter half of the 20th century saw the increasing migration of Samoans to foreign countries. One of the main reasons for this migration was the impact and influence of World War II. The war prompted America to protect all her territories in the Pacific including American Samoa, the main Pacific base for the American Navy.[33] In Western Samoa, America chose Magia in the Upolu Island as the main American camp. Magia is located at the western side of Upolu close to the Faleolo Airport.

According to Leulu Felise Vaa, during the entire period of the war, Samoans earned income from employment by America as translators, supervisors, laborers for constructing gun emplacements, roads, airports, docks, and medical facilities. Others earned big income from entertainment by playing for the orchestra hired mainly to entertain the US troops.[34]

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[33] Featuna B. Liuaana, *Samoa Tulai: Ecclesiastical and Political Face of Samoa's Independence, 1900-1962,*(Apia: Malua Printing Press, 2004), 274.

[34] Leulu Felise Vaa, *Saili Matagi: Samoan Migrants in Australia,* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001), 57. Also refer to Filo Tauaivale, *To sing the Lord's song in a Foreign Land: A brief History of the Samoan (LMS) Church in Hawaii, (1950-1970),*B.D. Thesis, Malua Theological College, September 2005, 8-12; Leitualasa Malietulua, *A History*

Apart from monetary income, Samoan employees were also given material goods such as pocket knives, screwdrivers and hammers, torches, hurricane lamps, canned food, American singlet, cigarettes, alcohol, and other goods.[35] These goods were considered by the Samoans as luxuries. Samoans were also very impressed by the big change in the infrastructure of the Apia town set by America with the establishment of new restaurants, stores, laundry outlets, dance halls, movie houses and motels. These developments, material goods, employment and wealth made Samoans envy European lifestyle.[36]

The war definitely changed Samoan life style because of money and the material goods they earned which led them to earnestly desire imported goods. Furthermore, the value of money tempted the young men and women to crave for it thus declining their morality as they started seeking opportunities to make money through work and gambling.[37]

When the war ended, such earnings were no longer available. As a result, Samoans started to migrate to other countries for economic and social reasons.[38] In the early 1950s, American Samoans began to migrate to Hawaii and the United States mainland, and Western Samoans began to migrate to New Zealand.[39] This is an obvious aftermath of simultaneous colonization, exploitation and domination by Western nations such as New Zealand, Germany, Britain and the United States of America, as a root cause

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of Samoan Congregational Christian Church Migrant Churches in Long Beach, California from 1965-2002, Master of Theology Thesis, Pacific Theological College, 2009, 41-52.

[35] Featunai B. Liuaana, *Samoa Tulai: Ecclesiastical and Political Face of Samoa's Independence, 1900-1962,* (Apia: Malua Printing Press, 2004), 274-275.

[36] Featunai B. Liuaana, *Samoa Tulai: Ecclesiastical and Political Face of Samoa's Independence, 1900-1962,*(Apia: Malua Printing Press, 2004), 275.

[37] Featunai B. Liuaana, *Samoa Tulai: Ecclesiastical and Political Face of Samoa's Independence, 1900-1962,*(Apia: Malua Printing Press, 2004), 275.

[38] Leulu Felise Vaa, *Saili Matagi: Samoan Migrants in Australia,* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001), 46.

[39] Leulu Felise Vaa, *Saili Matagi: Samoan Migrants in Australia,* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001), 31.

of migration that led Samoan individuals to depend on imports thus neglecting agricultural production and their subsistence livelihood. Between 1972 and 1976, the price of imported goods increased by more than 100 percent, a financial situation that urged many Samoans to emigrate for wage employment shown by a substantial increase of migrants to New Zealand in the early 1970s.[40]

Moreover, another root cause of migration pertaining to economy is believed to be the financial pressures exerted by too much *faa-Samoa* or Samoan way of doing things[41] that led to increased demands for money to cater for various Samoan *faalavelave* or ceremonial occasions that are linked with the *matai* system or chiefly system, families, villages and religion.[42]

Therefore, the main reason for the migration of Samoans to New Zealand and America was economic as they seek for a better future for themselves and for their families, villages, Church and their country.[43] This is the same reason for the migration of most Pacific Islanders seeking wage employment in other countries where suitable opportunities were not available in their country of origin.[44]

1.6. SAMOAN MIGRATION TO AUSTRALIA

Economic motives were also the main reason for migration of Samoans to Australia. Most Samoans migrated to Australia via New Zealand. They left New Zealand after residing there for a certain period of time. A sample survey conducted in 1992 to

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[40] Nove S. Vailaau, *Theology of Migration,*B.D.Thesis, Pacific Theological College, Suva, Fiji, 1988,14-21.
[41] It is everything that makes up the identity of a Samoan, such as culture, traditions, customs, and so forth.
[42] Nove S. Vailaau, *Theology of Migration,*B.D.Thesis, Pacific Theological College, Suva, Fiji, 1988, 22-27.
[43] Danny Ioka,, *Origin and Beginning of the Congregational Christian Church of Samoa(C.C.C.S.) in Aotearoa New Zealand,* PhD Thesis, University of Otago, 1996, 218.
[44] John Connell, *Migration, Employment and Development in the South Pacific* (SPC: Noumea, New Caledonia,1987), 21.

1993 by Vaa shows that the three main economic reasons why Samoans migrated from New Zealand to Australia were the scarcity of jobs in New Zealand, the high cost of living and the recession of New Zealand's economy.[45]

Moreover, migration to Australia was the result of peoples' curiosity due to good reports of Australia being a country with plenty of jobs and better wages. Other Samoans who migrated to Australia were initiated by family reunion, holiday and personal reasons associated with health, better education for children and avoidance of too much *faa-Samoa.*[46] These motives for migration coincided with the establishment of the Trans Tasman Agreement of 1975[47] that allowed New Zealand citizens to travel freely to and from Australia. This led to a large number of Pacific Islanders who moved to Australia at the time. According to Manfred Ernst about 164,000 Pacific Islanders migrated to Australia and the majority of them were Samoans.[48] Most of them were New Zealand citizens. A large number of them entered Australia in the 1980s, and their previous experience of social life in New Zealand helped them with their new settlement. As a result, they were well adapted to the new environment and soon a new Samoan community was created united by its cultural, ethnic and religious bonds.[49]

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[45] Leulu Felise Vaa, *Saili Matagi: Samoan Migrants in Australia,* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001), 85.

[46] It is a Samoan way of doing things. It is everything that makes up the identity of a Samoan, such as culture, traditions, customs, and so forth.

[47] The Australian government policy declared in early 1973 by Whitlam government for future admissions into Australia to be universal in the sense of ignoring race, ethnicity, religion or cultural background and later moved against racial discrimination in setting up a Commissioner for Community Relations and passing the Racial Discrimination Act 1975.

[48] Manfred Ernst, *Globalization and the Reshaping of Christianity in the Pacific islands,* (Suva: Pacific Theological College, 2006), 72-73.Also refer to Leulu Felise Vaa, *Saili Matagi: Samoan Migrants in Australia,* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001), 66.

[49] Leulu Felise Vaa, *Saili Matagi: Samoan Migrants in Australia,* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001), 97.

Since the Church is an integral part of the Samoan way of life, Samoan migrants who first entered Australia had a great desire to establish a Samoan Church.[50] The Samoan migrants in Australia, while pursuing economic and other reasons for migrating to Australia, were inclined to keep their religion and culture, preferring to worship God in a Samoan church. This was evident by their desire to establish Samoan churches where they resided. Many of these migrants were members of the Congregational Christian Church of Samoa or CCCS. Hence when they arrived in Australia it was inevitable that they would establish the CCCS there.

1.7. THE ESTABLISHMENT OF THE CCCS IN AUSTRALIA

The establishment of the CCCS in Australia was initiated in 1976 by a small group of Samoan migrants who gathered in Sydney to form a religious group. According to Vaa,[51] the group included Ilimaleota, a couple of families, children of Samoan pastors who did missionary work in Papua New Guinea,[52] and Samoan scholarship students. Apart from having frequent 'big family'[53] fellowships, they attended European services at the Anglican Church at Marrickville on Sundays. The reason was because of the absence of a Samoan pastor. When Rev. Pouesi and wife Mataileupu finally arrived, they led the group and conducted services in the Samoan language on Sunday evenings.[54]

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[50] Leulu Felise Vaa, *Saili Matagi: Samoan Migrants in Australia,* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001), 108.

[51] Leulu Felise Vaa, *Saili Matagi*: *Samoan Migrants in Australia,* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001), 109.

[52] These students were in PNG with their parents doing missionary work and their Australian citizenship must have been granted already making them eligible to stay in Australia. Thus they must be some of the first Samoans to migrate to Australia to live in Queensland.

[53] As cited by Vaa, according to Ilimaleota-"we used to meet at the home of Sava and Luisa and in time we began to see ourselves as one big family"

[54] Leulu Felise Vaa, *Saili Matagi*: *Samoan Migrants in Australia,* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001), 109.

Despite this early attempt to establish a Samoan church, the official start of the first formal CCCS church began when Rev Tepa Faletoese[55] and wife Mei arrived from New Zealand in 1980. Their migration is a good example of chain migration that led to the establishment of the first CCCS church. It was initiated by their eldest daughter who first migrated to Australia in 1979 for wage employment. She was later accompanied by her sisters who assisted her with the distribution of Faletoese's business cards to inform Samoans about a religious service to be held at the Uniting Church in Strathfield. Faletoese joined his children in Sydney in 1980 where he conducted the first service on 27 July 1980. The service was attended by Samoans, who finally agreed to his proposal to officially establish a Samoan church.[56] This led to the establishment of the first formal Samoan church in Sydney, CCCS Balmain, on 3 August, 1980.[57]

There were fifteen church members from nine families who started the church including a visiting pastor Rev Keti Magalo, Faletoese's daughters Faapi'o, Faalu and Soo, Isaako, children of Samoan pastors who did missionary work in Papua New Guinea, and Sagato who became the Chairman. According to Vaa, in the same year, Faletoese and Mei left to attend the 150th anniversary of the arrival of the first LMS missionaries in

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[55] Rev Tepa Faletoese is usually identified as the founder of EFKS church in Australia. He was borned on 3 March 1926, and was educated at Misi Uaita School, Leififi Primary, Avele and Maluafou Colleges in Samoa. He then attended Malua Theological College, the Congregationalist institution that had since 1845, provided graduates for village churches in Samoa and for missionary work in New Caledonia, Vanuatu and Papua New Guinea. Upon graduation in 1955, they were assigned as pastor of a village at Fagaloa. In 1959, the EFKS appointed him as director of the boys' brigade, a position he held for 10 years. In 1970, he became the pastor of a Pacific Islands Church (PIC) congregation in Christchurch, New Zealand. During 1974 he did a refresher course at a theological college at Dunedin and on his return to Christchurch in 1975, he became the faifeau of a Samoan church, remaining there until he moved to Australia in 1980.

[56] Leulu Felise Vaa, *Saili Matagi: Samoan Migrants in Australia,* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001),110.

[57] Rev. Peleti Toailoa, Personal written account, Sydney, 2010. Also refer to his *Tala o le Faavaeina ole EFKS i Ausetalia,* in-Oka Fauolo, *O Vavega o le Alofa Lavea'i*: *Ole Tala Faasolopito ole Ekalesia Faapotopotoga Kerisiano Samoa,*(Apia : Malua Printing Press, 2005), 680.

Samoa. During Faletoese and Mei's absence, Rev. Talalelei Te'o was assigned to lead the church.

CCCS Balmain however was not officially recognized at the time. This was due to the disapproval of the CCCS mother church in Samoa. This was caused by the Uniting Church of Australia demanding CCCS in Samoa to have Samoan Congregational churches under its jurisdiction. Apart from that the CCCS was also concerned with Faletoese's failure to comply with official church procedures in appointing church deacons and taking up new pastoral appointment.[58] These were possible reasons for the disapproval by CCCS in Samoa of the new church in Australia.[59]

Despite this setback, Faletoese resumed his pastoral duties with CCCS Balmain when he returned with Mei from Samoa. In 1985 at the *Fono Tele* or General Assembly, the CCCS in Samoa finally approved the establishment of the *Matagaluega Ausetalia* or District Australia.[60] In 1986, Faletoese and Mei left for American Samoa to take up a ministerial appointment at the Congregational Christian Church of American Samoa or CCCAS at Aloau in American Samoa. Faletoese was replaced by Rev. Luteru Vaifale [61] as CCCS Balmain's new pastor.

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[58] A third explanation offered by another respondent, was that the Samoan church was displeased with Tepa's alleged failure to first resign his post as pastor of a CCCS church in Christchurch before assuming pastoral duties in Australia

[59] Leulu F. Vaa, *Saili Matagi: Samoan Migrants in Australia,* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001),111.

[60] Rev. Kerita Reupena, Personal written account, Queensland, 2010.

[61] Rev.Luteru Vaifale graduated from Teachers' Training College, Malifa in 1957 and from Malua Theological College in 1970. He served as a pastor at Salelologa village, Western Samoa for six years and at Wainuiomata, New Zealand also for six years. He was on a holiday in Australia when he was approached by the Balmain congregation to be their pastor, Luteru found it easy to accept the invitation because he already decided to settle in Australia to further his teenage children's education

After the establishment of CCCS Balmain in 1980 other CCCS parishes were founded in the States of New South Wales (NSW) then subsequently in Queensland in 1983 and Victoria in 1986.[62] (Refer to Appendix A)

In view of the early growth of the CCCS in Australia,[63] three main reasons appear to have caused Samoan migrants to establish these churches. Firstly, was the desire of migrants to have a Samoan church for Samoans to worship God fulfilling their spiritual and cultural aspirations.[64] Secondly, it also coincided with the mass migration of Samoan migrants in the 1980s, which saw the need to establish new parishes to cater for this influx. Hence more and more parishes were established. Furthermore, it is evident from the early period that church schism was another major reason for the growth of CCCS in Australia. Members departed due to disagreements on matters causing conflicts among themselves or between themselves and the pastor. Troubles as such led to the establishment of several parishes in the early stage.[65] According to Vaa, splits were caused by a range of reasons from disagreement amongst members over church loans, fine mats and corruptions, to new groups wanting to form their own parishes.[66]

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[62] Rev. Peleti Toese Toailoa, *Tala o l e Faavaeina o le EFKS i Ausetalia,* in-Oka Fauolo, *O Vavega O le Alofa Laveai: Ole Tala Faasolopito ole Ekalesia Faapotopotoga Kerisiano Samoa,*(Apia : Malua Printing Press, 2005), 680.

[63] Leulu Felise Vaa, *Saili Matagi*: *Samoan Migrants in Australia,* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001), 109-113.

[64] This was the main reason for establishing CCCS Balmain and both CCCS Brisbane and Melbourne respectively under the leadership of Rev. Tepa Faletoese and Rev. Urika Saifoloi.

[65] For example:CCCS Sydney from CCCS Marrickville and CCCS Campsie from CCCS Balmain

[66] The CCCS Marrickville under Rev. Keti Magalo's leadership was split in 1985. The split was caused by a disagreement amongst members over a church loan to pay off some church debts in Samoa. It involved the pastor as it was a private loan for which he allegedly requested for that purpose. As a result, one faction split and formed their own church at Carlton and invited Rev. Fosi Palaamo as their pastor. Rev.Keti Magalo and the rest of the congregation moved their church to Bexley then to Ashfield and it was named CCCS Sydney. Another example regarding conflicts amongst members and the pastor leading to a new church is the establishment of CCCS Campsie from CCCS Balmain. According to Vaa, splits were caused by a range of reasons from disagreement amongst members over church loans, fine mats, corruptions to new groups wanting to form their own parishes hurch, had close ties with the parent church. Two years later, they had disagreement over fine mats that the wife of CCCS Balmain pastor allegedly redistributed.

In hindsight, the CCCS was established by Samoan migrants in Australia who entered Australia via New Zealand as New Zealand citizens. They took with them cultural norms associated with religion which is an integral part of the Samoan way of life and cultural identity. One of the first things Samoan migrants look for upon arrival in Australia was a church; an indication that when a typical Samoan migrates to any place offshore, he departs with an un–localized omnipresent God, symbolized by the Church, who according to Nove S. Vailaau, "…is a God who not only calls people to migrate and move, but he also makes himself involved in these movements."[67] Hence despite migration for economic, cultural, social, and other reasons, religion was carried along as an inherited part of their lives in a foreign place. As we have seen, this mind set of Samoan migrants was inherited from their roots in Samoa. And when they migrated to Australia, it led to the successful start and growth of the CCCS there. This was also the mindset of the Samoan migrants who established the CCCS in the State of Queensland, which is now one of the fastest growing districts of the CCCS worldwide.

The fine mats were given to them as a gift by CCCS Henderson, New Zealand whom they visited in 1982 in a combined visiting trip. There may be other reasons, but what ever they are, as a result, Campsie formed their own church, and had Rev. Litala Tuimaualuga as their first pastor in 1986. Another split from CCCS Sydney resulted in the establishment of CCCS Ashbury only by Samoan migrants from Wellington, New Zealand who wanted to build their own church. The good thing about their intention to do so was that they wanted to establish another CCCS church to fulfill their common interest but not that they were dissatisfied with the parent church.

[67] Nove Fualaau, *Theology of Migration,* B.D.Thesis, Pacific Theological College, Suva, Fiji,1988, 2.

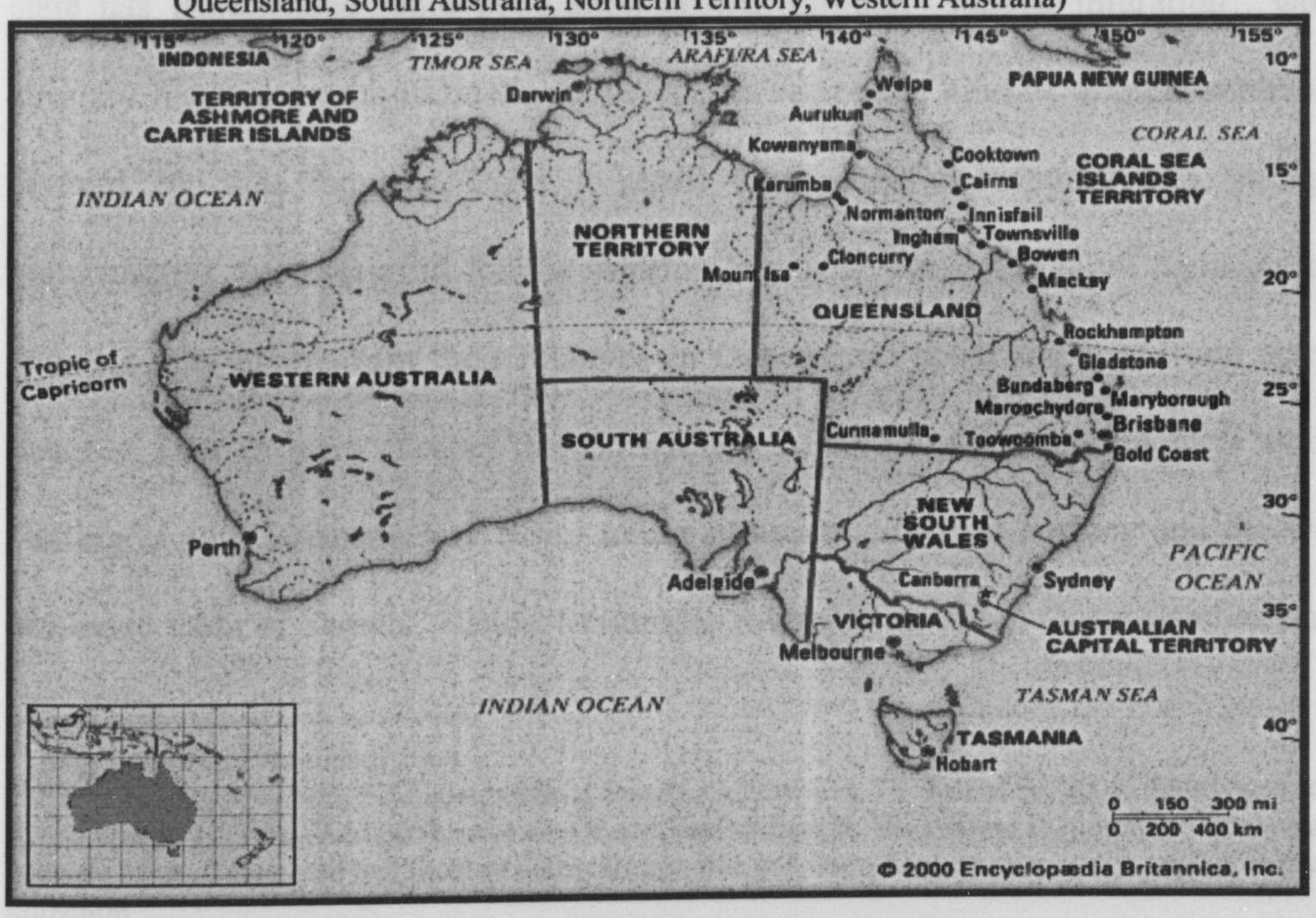
CHAPTER TWO: ORIGIN AND GROWTH OF THE CCCS IN QUEENSLAND

This chapter relates the origin and growth of the CCCS in Queensland. It begins by looking at the State of Queensland and the reasons for the movement of Samoan migrants to this State of Australia. It then focuses on the origin of the CCCS there. It explains in detail the establishment of parishes in the first twenty years from 1983 to 2003, and ends with a brief look at the establishment of new parishes from 2003 to 2010. The overall aim is to highlight the growth and development of the CCCS in Queensland.

2.1. THE STATE OF QUEENSLAND

The State of Queensland is the second largest state of Australia as shown by the map below.

Figure 1: Map of Australia showing 6 States (New South Wales, Victoria, Queensland, South Australia, Northern Territory, Western Australia)



As an Australian northeastern state, it occupies the wettest and most tropical part of the

continent. Bounded on the north and east by the Pacific Ocean, on the south by New South Wales, on the southwest by South Australia, and on the west by the Northern Territory, Queensland has a tropical and sub-tropical climate with high summer temperatures. A State with plenty of sunlight depicted by its self-proclaimed title "Sunshine State".[68] Hence since Queensland's climate is quite similar to the climate of Samoa, the earliest Samoan migrants who settled in Sydney in the State of New South Wales soon made Queensland a popular destination for them because of its favorable climate suitable for tropical agriculture in which Samoan stable food crops such as taro and banana can easily grow. The climatic attraction of Queensland urged many Samoans to migrate to Queensland. Queensland's warm climate like Samoa was favorable to them as it suited them well.[69]

Queensland also benefited greatly from rapid growth in tourism. Since 1970, the state has experienced rapid population growth through "sunbelt migration", which is strongly focused on the more attractive coastal regions, a kind of tropical settlement so favored by the Samoans.[70] As a result Queensland's economy was strong and opportunities were plentiful for the aspiring Samoans. More and more Samoans moved there as they heard from their relatives in Queensland about the social and economic benefits. Houses were cheaper than in Sydney. Many job opportunities were available. Getting around Brisbane was easier being a smaller city than Sydney and the weather reminded them of Samoa. Hence, as Samoan migrants moved to Queensland either from

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[68] *Encyclopeadia Britannica*, 2000.

[69] Personal Interview with Falefaoaiga Nanai Seturo, Queensland, 21 December, 2009. Seturo was advised by his doctor. He was given preference for Queensland or Samoa. They chose to migrate to Queensland because of its climate and that most of their children live in Queensland because of the same climatic attraction

[70] This was the same reason why Toleafoa Melila of CCCS Ipswich used to live in Sydney before they moved to Queensland. He wanted to live in Queensland because of its tropical climate.

NSW or direct from New Zealand, the need to establish Samoan Churches was inevitable.

2.2. THE ORIGIN OF THE CCCS IN QUEENSLAND

The establishment of the CCCS in Queensland took place only a few years after the official establishment of the CCCS in Australia in Sydney in 1980. It was initiated by Rev. Urika Saifoloi and Rev. Tepa Faletoese's meeting in Sydney in 1982, where they talked about a church to be established in Queensland. This could have been the plan of Faletoese who was the founder of the CCCS in Australia.[71] Faletoese was at the forefront of the movement to attain official recognition of CCCS Australia from the Samoan mother Church which was finally approved in 1985.[72] Saifoloi was a lecturer at the Pacific Theological College in Fiji.[73] He left Fiji with his family to seek medical treatment for one of his sons who was suffering from an illness that required blood dialyses.[74] Instead of residing in Sydney, Saifoloi and his family went to Queensland. Saifoloi thus became the prominent figure in the establishment of the CCCS there.

According to Saifoloi, when they arrived in Queensland, he and his family attended the Samoan Methodist Church which was already established at Logan City. They attended this church for a short time before they started looking for a Congregational Christian Church. They found an English Congregational Church towards the end of 1982 at a suburb called Bardon in Brisbane. Saifoloi requested the church

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[71] Leulu Felise Vaa, *Saili Matagi: Samoan Migrants in Australia,* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001), 109.
[72] Rev. Kerita Reupena, Personal written account, Queensland, 2010..
[73] Personal Interview with Rev.Urika Saifoloi, Queensland, 2 January, 2010. Also found in Interview with Rev.Milo Faaleava, Malua Theological College, Malua, Samoa, 17 May, 2010.
[74] Personal Interview with Rev.Milo Faaleava, Malua, Samoa, 17 May, 2010.

officials there to use their church for their services and other activities. According to Saifoloi, their first congregation included three Samoan ladies with *palagi* or European husbands, few unmarried Samoan girls; one was from the village of Vaiala, and him and his family.[75]

According to the Record Book of the Church, those who were at the founding service of the church were Miss Tina Salter (Secretary), Laiafi Patu (Treasurer), Mr Aimuamua, Mrs Teuila Van-Touvier, Mrs Ofu Feagai, Mrs Sulia Watson, Mrs Luisa Molloy, Mrs Sulu Ulter, Miss Eseta Aso, Miss Siliana Saifoloi, Mr. Saifoloi Saifoloi (Organist), and Mr Nouata Saifoloi. The book also recorded the names of children which included Rex John Saifoloi, Falelua Saifoloi, Aiga Saifoloi, Maranata Saifoloi, Lisa Van-Touvier, Christina Van-Touvier, Mathew Molloy, Rosalia Molloy, James Feagai, Glenda Watson, Lisa Watson, Justin Watson. All in all, a total number of 28 people began the church.[76]

The new church was officially opened on 13 November 1983 with twenty one people at the time,[77] and was registered as a CCCS parish of the *Pulega* Brisbane or Sub-District Brisbane of the *Matagaluega Ausetalia* or District Australia. This was officially approved by the CCCS *Fono Tele* in 1985.[78] This first CCCS parish in Queensland

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[75] Personal .Interview with Rev.Urika Saifoloi, Queensland, 2 January, 2010.

[76] From the *Record book of the church*, Queensland Australia. The pages in which details of the founding of the church in the Record book of the church were photocopied and presented by Rev. Milo Faaleava of CCCS Brisbane.

[77] Tina Salter, Personal written account, Mt. Albert, New Zealand. Also found in Interview with Rev.Milo. Faaleava, Malua, Samoa, 17 May, 2010; Also found in Saifoloi's Record book of the church pages presented by Rev. Milo Faaleava. Tina Salter was the secretary of the church at its early stage at Bardon and Saifoloi and wife Oomi was the first minister. Salter mentioned many names of members listed in the Parish record book.

[78] Rev. Kerita Reupena, Personal written account, Queensland, 2010. This is after an early attempt by Tepa Faletoese in 1980. The CCCS parent body in Samoa told him regarding his request of recognition of the Australia church with CCCS Samoa, to wait a little which led to a feasibility study by CCCS Samoa in 1982 to Australia. The delegation were Rev. Filemoni Tuigamala, chairman of the Elders' Committee; Rev. Sili Perelini, the secretary of the Elders' Committee; Galuefa Aseta, secretary of the CCCS Samoa; and

became known as CCCS Brisbane. On the same day of its opening, Saifoloi with his wife Oomi was officially appointed as the church minister.[79]

The opening was attended by members of three CCCS parishes in Sydney including Faletoese who was now the *Toeaina Faatonu* or Director Elder of District Australia, Rev. Keti Magalo who was the Secretary, other Samoan CCCS ministers and Rev. John and Anne Wheeler of the English Congregational Church at Bardon with several members of his parish.[80]

According to Salter, the opening service was conducted by Faletoese. Saifoloi gave a brief address to the audience about the beginning of the church and the difficulties they will face. He then encouraged the members to support the church in its early stage. Wheeler in his address acknowledged the effort of the Samoans to establish the Church which was the first Samoan CCCS in Brisbane, Queensland. He was especially happy that the historical Church was established in Bardon. Salter spoke on behalf of Saifoloi to greet everyone and farewell those from Sydney. Faletoese in his speech said "*Ua moni ai le upu faa-Samoa, e au le inailau a tamaita'i*" which translates; "The Samoan proverb comes true today that the women's row of thatch is complete."[81] Faletoese's statement

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Rev. Siaosi, a New Zealand-Based representative of the CCCS Executive Committee. As a result, a provisional approval by CCCS in Samoa was given subject to the condition that Australian church had to apply formally for membership to the 1984 *Fono Tele* in Samoa. The *Fono Tele* approved Australia's *Matagaluega* under one condition, that Australia begin to participate formally in the 1986 *Fono Tele*. By 1986, Tepa and Mei resigned to go to take up their pastoral appointment at the village of Aloau, American Samoa.

[79] Personal Interview with Rev. Milo Faaleava,Malua, Samoa, 17 May, 2010.

[80] Personal Interview with Rev.Urika Saifoloi, Queensland, 2 Jan.2010. Also found in Personal Interview with Rev. Milo Faaleava, Malua Theological College, Samoa, 17 May, 2010. Also found in Tina Salter, Personal written account, Mt. Albert, New Zealand, 2010.

[81] This proverb is derived from a well known Samoan legend about the *Fale o Sina* (House of Sina) at the village of Vaotupua, Falealupo, in the island of Savaii. Sina, the village chosen *taupou* (virgin) who was known for her exceptional beauty, was served by her village maidens. Likewise, Tigilau, a village *manaia* (fair one), had his men find a suitable wife for him. So both Sina and maidens and Tigilau and his men got together to build Sina's house. They had to put thatches on which was incompleted as they rested and were feasting and dancing that men got into a deep sleep. Sina's maiden got up early in the morning and

was made because he noticed that most of the church members were ladies. This also reflects the important contribution of Samoan women in the early stage of the CCCS in Queensland. Magalo then spoke to motivate and encourage members with the early development of the church. Since then, the church slowly developed with Sunday services being held at Bardon in the afternoon following the church service of the English Bardon Church.[82]

CCCS Brisbane however soon shifted to Goodna sometime later that year, when Saifoloi found a Commission house at Riverview, Ipswich at the southern side.[83] A commission house was often cheaper as it was government funded, hence it shows the reason why parishes often shifted due to cheaper accommodation.

In 1984, Saifoloi and his family moved to Melbourne, in the State of Victoria to seek further medical treatment for his son.[84] Before Saifoloi left, the church was handed over to the two lay preachers Laititimanu Ropati Fuimaono and Aunoa Tuala.[85] As will be noted, Fuimaono became a paramount figure in the establishment of other parishes in Queensland.

According to Saifoloi, the church in Goodna continued well without him as the minister. However Saifoloi traveled from Melbourne every month to conduct their Holy

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completed the rows of thatch that had been unfinished the night before. The women's cry of joy awoke Tigilau and his men who found out that the womens' row of thatches was completed. That brought disgrace to the men of Samoa, in that women had completed work while they had slept.

[82] Tina Salter, Personal written account, Mt. Albert, New Zealand, 2010.

[83] Tina Salter, Personal written account, Mt. Albert, New Zealand, 2010

[84] Personal Interview with Rev.Urika Saifoloi, Queensland, 2 January, 2010. Also found in Interview with Rev.Milo Faaleava, Malua, Samoa, 17 May, 2010.

[85] Personal Interview with Rev.Urika Saifoloi, Queensland, 2 January, 2010. Also found in Interview with Toleafoa Melila, Queensland, 27 December, 2009; Rev. Kerita Reupena, who was in Sydney at that time, was asked to become the minister. Kerita Reupena refused because he was not sure if it was an official invitation

Communion service.[86] Soon Saifoloi felt that a new minister was needed. Finally in 1986, Rev. Sami Lemalu was appointed by CCCS Brisbane to replace Saifoloi.[87] Unfortunately Lemalu's appointment lasted only five months. There seems to be no clear reason as to the quick departure of Lemalu except for suggestion that he and his wife could not handle the church as members began to leave.[88] During Urika and Oomi's time, there were sixteen registered families. And by Sami and Lila's time, there were only three.

Despite the loss of church members in 1986, the church still operated without a minister until June 1987, when Rev. Samuelu Tuiai and wife Tima was appointed to be the church's third minister.[89] Their *osiga-feagaiga* [90] or covenantal agreement with Tuiai and Tima was held on 21 August 1988.[91] Tuiai and family were in New Zealand when he received the call to be the church minister.

CCCS Brisbane continued to grow and soon other parishes were established. Some of them were as a result of those who departed from CCCS Brisbane. Because of this growth it became obvious that the parishes in Queensland needed to be independent from NSW. Hence in 1989, the CCCS General Assembly in May approved Queensland

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[86] Personal Interview with Rev.Urika Saifoloi, Queensland, 2 January, 2010.

[87] Personal Interview with Rev.Urika Saifoloi, Queensland, 2 January, 2010. According to Rev. Milo Faaleava, the current minister of the church, after five months, church members told Sami and his wife that they were not able to look after them." He continued,"There were 16 registered families of the church during Urika and Oomi's time, and by Sami and Lila's time with the church, there were only three. According to one of the remaining three families, Aunoa Tuala, who was a relative of Sami, they could not handle the church any longer. So by the time Sami was officially finished from the church, the church had only six registered families."

[88] According to Rev. Milo Faaleava, the current minister of the church, " after five months, church members told Sami and his wife that they were not able to look after them." Rev.Faaleava is the fourth and the present minister of the church, appointed (*osiga-feagaiga*) on 29 October, 1997. According to one of the remaining three families, Aunoa Tuala, who was a relative of Sami, they could not handle the church any longer. So by the time Sami was officially finished from the church, the church had only six registered families.

[89] Personal Interview with Rev.Milo Faaleava, Malua, Samoa, 17 May, 2010

[90] Feagaiga refers to the covenant between the pastor and the congregation. It is done when the new minister and wife arrive on the first day of their appointment. Samoan tradition is normally done on this day between the church and families of the newly appointed minister and his wife to mark the convenant now firmly set between the two for the pastor and the wife to work as minister of the parish.

[91] Personal Interview with Rev.Samuelu Tuiai, Queensland, 4 January, 2010

as a separate Sub-District of District Australia. In the same year on 24 August, the *Tofiga* or meeting of the Sub-District appointed Tuiai as the first Elder of Sub-District Queensland.[92].

In 1997, Elder Tuai reached retirement and after the *Fono Tele*, CCCS Brisbane farewell him and Tima. At a meeting on 3 January the same year Sub-District Queensland appointed Rev. Kerita Reupena as the next Elder. These appointments were approved in the CCCS General Assembly in Samoa in May 1997.[93] Elder Kerita Reupena was the minister of the CCCS Ipswich. At this stage, Queensland has grown to six parishes.[94]

At the Queensland Sub-District Meeting of July 1997, Rev. Milo Faaleava was elected as the CCCS Brisbane's next minister. His appointment was supported by the

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[92] Rev. Kerita Reupena , Personal written account, Queensland, 2010. According to Rev. Kerita Reupena, in the *Tofiga* of the *Matagaluega* Australia held at NSW on 4 February 1989, the establishment of *Pulegas* (Sub-Districts) of NSW, Victoria and Queensland was discussed. The *Tofiga* approved the proposal to be submitted to the *Fono Tele* in May of the same year (1989). Therefore, the *Fono Tele* approved the proposal and Rev. Keti Magalo to continue his role as the Elder leading NSW's *Pulega*, and to conduct the election of Elders for Sub-Districts of Victoria and Queensland. The election of Elders for the Sub-Districts Victoria and New South Wales was held sometimes before the 1990s, where Rev. Urika Saifoloi was appointed as the *Faife'au Toeaina* for Victoria and Rev. Keti Magalo for New South Wales. In December 1993, Rev. Peleti T. Toailoa was appointed as the Elder for the NSW's Sub-District replacing Rev. Keti Magalo who reached retiring age, and. Rev. Urika Saifoloi to take over Rev. Magalo's other role as the Director Elder for the District CCCS Australia. The election of the Elder for Queensland Sub-District was held at the Uniting Church at Darra used by CCCS Brisbane for their Sunday services. At the time, only 3 parishes were established already; CCCS Brisbane, CCCS Goodna and CCCS Logan City. The election was conducted by Rev. Keti Magalo and witnessed by the Elder from Samoa, Rev. Iupeli Poloie. The election resulted in the appointment of Rev. Samuelu Tuiai as the first Elder for Queensland's Sub-District and Rev. Kerita Reupena as the Secretary. The event was attended also by Rev. Luteru Vaifale, the Secretary of CCCS District Australia and Rev. Anetelea Polataivao from New Zealand. Rev. Tuiai reached retiring age in 1997, and in the District*'s Tofiga* held in Victoria on 3 January, Rev.Tuiai's retirement was announced to be due on the *Fono Tele* of the same year. In the same *Tofiga*, Rev. Kerita Reupena was appointed as the next Elder for the Queensland's Sub-DIstrict, and Rev. Tauaaga Mataafa as the Secretary. At the time, two new parishes were added (CCCS Sunnybank & CCCS Northside) thus making a total of five parishes of QueenslandSub-District under the leadership of its new Elder, Rev. Kerita Reupena.

[93] Rev. Kerita Reupena, Personal written account, Queensland, 2010.

[94] 1983 CCCS Brisbane, 1988 CCCS Ipswich, 1988 CCCS Logan City, 1993 CCCS Southwest Brisbane, 1995 CCCS Northside, 1998 CCCS Caboolture.

recommendation of the outgoing Elder Tuiai.[95] Faaleava was assigned by Elder Kerita Reupena to look after the parish when Tuiai retired. According to Faaleava, they arrived in Australia from New Zealand in 1996, and they attended the CCCS Brisbane since then.

Faaleava and wife Talamasinei's *osiga-feagaiga* was held on 29 October 1997 and they are still with CCCS Brisbane to the present day. Faaleava is the longest serving pastor with his wife Talamasinei of the CCCS Brisbane in Queensland. By the time of their *osiga-feagaiga*, their services were held at the Anglican Church in Oxley, and they were paying a church hiring fee of $300 per month. At the time, the church had about $385,000 out of which, they bought the land at Inala on 24 February, 1998 for $145,000. The church continued to hire the church at Oxley until they decided to discontinue such arrangement and had their services in big tents set at their purchased land at Inala. This was because they could not afford to pay the increased hiring fee authorized by the Anglican Church. Their first Holy Communion service of July 2001 was the first one held at Inala since the land was bought in 1998. Since then, they worked on their project of constructing the church at Inala until its completion in 2005. It was officially opened on 31 December 2005.

In hindsight, the origin of CCCS in Queensland was by the initiative of prominent figures such as Saifoloi and Faletoese. Their initial effort especially Saifoloi successfully resulted in the gradual emergence of CCCS Brisbane. Saifoloi migrated to Australia because of his son's health problem which subsequently led him to establish the first CCCS church in Queensland. He then moved to Melbourne where he became the first pastor of the first church established in Victoria. Meanwhile the CCCS Brisbane opened

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[95] Personal Interview with Toleafoa Melila, Queensland, 27 December, 2009.

the door to many other CCCS parishes that followed as the number of Samoan migrants increased in Queensland.

2.3. THE GROWTH OF THE CCCS IN QUEENSLAND

Since the first founding of the CCCS in Queensland with its first ever parish CCCS Brisbane in 1983, the CCCS began to grow as seen in the Table below.

Figure 2: Table showing CCCS Parishes of District Queensland and Years of establishment.

Year	Name of Parish
1983	CCCS Brisbane
1988	CCCS Ipswich
	CCCS Logan City
1993	CCCS Southwest Brisbane
1995	CCCS Northside
1998	CCCS Caboolture
1999	CCCS Southside
	CCCS Logan East
	CCCS Le Lamepa o le Ola
	CCCS Pine Rivers
	CCCS Westside
2002	CCCS Centenary
2003	CCCS Acacia Ridge
	CCCS Le Petesa Fou
2005	CCCS Chermside
	CCCS Ola Fou
2006	CCCS Ipswich Central
	CCCS Papa o le Olataga
2007	CCCS Townsville
2008	CCCS Cairns
	CCCS Loganholme
2010	CCCS Sulu o le Tala Lelei

As shown the growth of CCCS began steadily. However, by the end of the 20th century, growth began to increase rapidly. This was due mainly to the increasing populations of Samoan migrants. The majority of them have moved from New Zealand and initially settled in Sydney NSW. Later they shifted permanently to Queensland where they began to establish new parishes.

2.3.1. CCCS Ipswich

CCCS Ipswich is the second CCCS parish to be established in Queensland. It was

officially founded on 27 February 1988.[96] This parish was born out of the original CCCS Brisbane when some members of the church during Tuiai's time as pastor left the parish in 1988.[97] They were Moilo Ava, Timaloa Timaloa and Fiu Polataivao.[98] These people left CCCS Brisbane because of disagreement among members on church funds.[99] When they left, they asked a Methodist lay preacher, Falefia Faleata to join them in starting the new parish. Faleata agreed and the church began with five families.[100] In that same year, they informed Elder Keti Magalo who was the Director Elder of District Australia in Sydney about the church that they have started.

On 27 February 1988, the new parish was officially opened by Elder Keti Magalo with five families. Rev Kerita Reupena was appointed as the minister. At the time, he was a fresh graduate of Malua Theological College and was acting as the Christian Education Officer for District Australia and was based in Sydney. He attended the official opening of CCCS Ipswich with others from Sydney. After the official opening of the parish, Kerita and wife Binary were appointed by the parish members to be their minister.[101]

Their *osiga-feagaiga* with CCCS Ipswich was held on 24 September 1988 with seven *matafale* or registered families. They were Moilo and Momoi Timaloa, Misa and Losivale Timaloa, Toleafoa (Okesene) and Tepatasi Melila, Moevao Tafili, Lolo Timaloa, Fiu Polataivao and Faleata Falefia the Methodist lay preacher who left the parish after the *osiga- feagaiga*. All of them lived in New Zealand before they migrated

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[96]The initial name of the church was CCCS Goodna as it was initially established there. Personal Interview with Rev. Kerita Reupena, Queensland, 7 Janaury, 2010.

[97] Personal Interview with Rev.Kerita Reupena, Queensland, 7 January, 2010.

[98] Personal Interview with Rev.Kerita Reupena, Queensland, 7 January, 2010. Also found in Interview with Toleafoa Melila, Queensland, 29 December, 2009.

[99] Personal Interview with Toleafoa Melila, Queensland, 2010.

[100] Toleafoa used to attend the Samoan Methodist Church at a place in the city of Brisbane called Valley with Rev. Lalomilo Kamu as their pastor.

[101]Personal Interview with Toleafoa Melila, Queensland, 29 December, 2009.

to Queensland. [102] The parish's name, for some reason, was subsequently changed to CCCS Ipswich. It was still at Goodna and was growing well considering the increase of members from seventeen to fifty when some departing members of the CCCS Brisbane joined them.

Due to the increase in members, Kerita said, "From that time, I began to encourage the establishment of CCCS parishes by telling people who lived far away to establish some parishes at their suburbs. [103] This was the real spiritual desire of Kerita for the growth of the CCCS in Queensland. He encouraged the establishment of more CCCS parishes to ensure sufficient parishes were available for Samoan worshippers at places convenient to them, regardless of the number of members.[104] Kerita's advice resulted in the emergence of more parishes.

Today, there are currently nineteen *matafale* of CCCS Ipswich left, an indication of a reduction due to members taking Reupena's advice to join or establish parishes at places convenient to them.

2.3.2. CCCS Logan City

This is the third CCCS church to be established in Queensland. The parish was established on 3 July 1988 by people who broke away from CCCS Ipswich. The main reason being that they found the parish quite far from their residential places.[105] This as mentioned was encouraged by Kerita. It started when the lay preacher Afoa Tuuga traveled from New Zealand to visit his children in Brisbane. He was contacted by Sapapa Inivale about a church to be established, and wanted Tuuga to be their parish minister. It

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[102] Personal Interview with Rev. Kerita Reupena, Queensland, 7 January, 2010.
[103] Personal Interview with Rev.Kerita Reupena, Queensland, 7 January. 2010.
[104] Personal Interview with Rev.Kerita Reupena, Queensland, 7 January, 2010.
[105] Rev. Ionatana Faaiuaso, Personal written account, Queensland, 2010.

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was not easy for Tuuga to accept the request because his family resided in New Zealand. Tuuga returned to New Zealand but members of the new parish still contacted him about the parish. Tuuga returned to Queensland on 16 October 1996 and because of constant persistence, agreed to meet some of them and renegotiated terms of the parish. Tuuga returned to New Zealand and hoped to return to Queensland to begin the parish when more people were interested.[106]

On 8 June 1988, Tuuga was once again informed. He arrived in Brisbane on 27 June 1988 and all interested families met on 29 June. Finally the first service was held on 3 July 1988 at the Uniting Church, in Logan Central. Ten people attended the service conducted by Tuuga. On 28 August, seven families were officially registered. On the same day, the parish was officially named CCCS Logan City, and the day for its official opening was set to be on 29 October 1988.[107]

The opening ceremony was held at the Citizen Hall in Woodridge. The service was conducted by Elder Magalo.[108] After the opening, the parish was left to Tuuga and wife Sarai. By 1989 the parish had twelve families.[109] Finally on 8 December 1990, they held a *osiga-feagaiga* with their first ever ordained minister, Rev. Isamaeli Liaina and wife Kuinivia. At the time, the parish had fourteen registered *matafale*, two lay preachers, nine deacons and three other families. Overall, a total of fifty children and the parish total of seventy eight people recorded.[110]

Liaina looked after the parish until 16 October 1994, when their *osiga-feagaiga* or

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[106] Rev. Ionatana Faaiuaso, Personal written account, Queensland, 2010.
[107] Rev. Ionatana Faaiuaso, Personal written account, Queensland, 2010.
[108] He was assisted by Kerita, Rev. Luteru Vaifale and Rev. Samuelu Tuiai.
[109] Rev. Ionatana Faaiuaso, Personal written account, Queensland, 2010
[110] Rev. Ionatana Faaiuaso, Personal written account, Queensland, 2010

covenant with the parish was terminated due to moral reasons.[111] Again lay preacher Tuuga looked after the parish. They resigned on 6 August 1995 from the parish which was then looked after by lay preacher Leituala and wife Matele Malaitai. Four months later on 23 December 1995, the parish had a *osiga-feagaiga* with Rev. Ionatana Faaiuaso and wife Alapeta. By 2009, the parish had grown to twenty *matafale* and three non-*matafale* families, three lay preachers and sixteen deacons.

2.3.3. CCCS Southwest Brisbane

This is the fourth CCCS parish to be established. The parish was established on 1 July 1993, ten years since the establishment of the first CCCS parish in Queensland in 1983. Their *osiga-feagaiga* with their first minister Rev. Tauaaga Mataafa and wife Senerita was held on 3 July 1994.[112]

The parish began with eighty three members with original members from New Zealand such as Mapu Pulou, Faamanu T, Elisala Apinelu and Sapapa Inivale from CCCS Logan City. The reason why it was established was because it was closer to peoples' residential places. Another reason was because of the growing number of Samoans coming from New Zealand at this time. Hence there was a need for more parishes.[113]

The parish started slowly with financial contributions being non-compulsory. The usual monetary offerings like the *Sene* or Sunday Service Collection, *Atiina'e* or Development Offering and *Foai ole Loto-malie* or Free-will Offering were not compulsory. Members of the parish were satisfied with this arrangement which lessened financial burden on them. Mataafa and his family also lived in their own house. This was

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[111] Rev.Tapenaga Reupena Personal written account, Queensland, 2010
[112] Rev.Tauaaga Mataafa, Personal written account, Queensland, 2010.
[113] Rev. Tauaaga Mataafa, Personal written Contract, Queensland, 2010.

usually the case with pastors in the early stage as it was designed to put less financial strain on families as they tried to settle in their new home. Without a church building of their own, their church services were conducted using the Council Hall although the time allowed for them was limited. From such humble beginnings, the parish has now grown tremendously. CCCS Southwest Brisbane is one of the biggest parishes in the CCCS Queensland District.[114]

2.3.4. CCCS Northside

This parish was officially founded on 11 March 1995 by the lay preacher Laititimanu Fuimaono and his wife Etiseri and five families. As previously mentioned Fuimaono was one of the lay preachers of the first ever parish in Queensland. Now he was also at the forefront in the establishment of CCCS Northside which became the first CCCS parish to be established in North Brisbane.[115]

The church however began with Fuimaono and five families before 1993. Their services were held at the Baptist Church at Nundah. However by 1994, five families have left except Fuimaono and a woman by the name of Tasi Lili'o.[116] Everyone else has left to attend the Catholic Church.[117] Hence, the parish that was started by Fuimaono looked doomed to fail. Reverend Kerita Reupena knew about the situation and then encouraged Fauao and Fitu who were members of his congregation to continue the parish at Nundah. So on 30 October 1994 while Kerita and his wife Binary were on leave, they and Fauao

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[114] During Malua Theological College's long Christmas and New Year break in November last year, I was invited by Rev. Mataafa to preach at their church and conducted their Sunday service. I noticed it being one of the biggest churches in the Queensland District considering the number of people who attended the service on that day. They are currently working on a project of constructing their church building at a place not far from where they presently hold their Sunday services, which is very gratifying for such an enormous achievement.

[115] Rev. Lauie Lupematasila, Personal written account, Queensland, 2010.

[116] Personal Interview with Tagaloa Fauao, Queensland, 11 January, 2010.

[117] Tasi Lili'o is the name of Fitu's aunty. She must have migrated to Queensland earlier than Fauao and Fitu.

and family got together to revive the parish.[118] According to Fauao, "It was Kerita and Binary and me and my wife who started the parish. Others who were there were Momoi and children and Fitu's aunty Tasi Lili'o".[119]

Unfortunately on the third Sunday since their first meeting, Kerita announced the discontinuation of the church due to Elder Tuiai's advice to cease its operation because Kerita was not eligible to lead a church while on leave. The problem with establishing this church was not to do with people but with Elder Tuiai who discouraged the establishment of a new parish unless it had sufficient members.[120] Nevertheless, Fuimaono continued to look after the parish with three *matafale* until 18 December 1994, when Tagiilima and his wife and Lilomaiava joined in making five parish *matafale*.[121]

The parish developed slowly without an ordained minister. On 11 March 1995, it was officially accepted as a registered parish of the Sub-District Queensland. Since that time, new members were added. They were Leaana and Fuarosa on 11 June 1995, Tupu and Tepora on 6 August 1995, Talo and Pine on 10 September 1995, and Leituala and Sala; a total of nine *matafale* were now with the parish.

On 1 October 1995, Elder Tuiai finally advised members to get an ordained minister for the parish. Fuimaono and parish members suggested to wait until the parish had sufficient members. On 5 November 1995, the church was again advised by Tuiai to have an ordained minister. On the same day, they elected Rev. Lauie and Autalaga

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[118] Personal Interview with Tagaloa Fauao, Queensland, 11 January, 2010.
[119] Personal Interview with Tagaloa Fauao, Queensland, 11 January, 2010. Regardless of Tuiai's view, Kerita Reupena insisted that parishes had to be established, and during his three months leave in 1994, he started CCCS Northside. Here we see a conflict in strategy with Elder Tuiai being conservative about the establishment of new parishes against Kerita Reupena's view to quickly establish new parishes.
[120] Personal Interview with Rev. Kerita Reupena, Queensland, 7 January 2010.
[121] They were Laititimanu Fuimaono, Lilomaiava, Tagaloa Fauao, Tagiilima Isaraelu and Tasi Lili'o.

and family got together to revive the parish.[118] According to Fauao, "It was Kerita and Binary and me and my wife who started the parish. Others who were there were Momoi and children and Fitu's aunty Tasi Lili'o".[119]

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[120] Personal Interview with Rev. Kerita Reupena, Queensland, 7 January 2010.
[121] They were Laititimanu Fuimaono, Lilomaiava, Tagaloa Fauao, Tagiilima Isaraelu and Tasi Lili'o.

Lupematasila, to be their minister.[122] Lupematasila, a graduate of Malua Theological College and his wife used to work as active members of the CCCS Massey in New Zealand.[123]

Before Lupematasila started at CCCS Northside, more members joined. They were Vaitogi and Maria on 1 January 1996, Isaia and Siava on 25 February 1996 and two single ladies Elisapeta and Lia'i on 21 April 1996.[124] On 21 June 1996, the parish had their *osiga-feagaiga* with Lupematasila and Autalaga. Lupematasila and family first lived in the Baptist's house at Nundah near the parish, and by the time of their appointment there were about twelve *matafale* of the parish.[125]

2.3.5. CCCS Caboolture

This parish was established on 10 October 1998 by the lay preacher Nanai Seturo and wife Falefaoaiga.[126] Seturo left New Zealand for Australia in 1996 as advised by his doctor, to reside in a country with a warm climate like Samoa or Australia. In the end, they decided to live in Australia where most of their children and relatives were also residing. In 1997, they returned to New Zealand to settle few things with their family before they returned to live permanently in Australia in 1998.

Before they left New Zealand in 1998, Rev. Aliinuu Apisaloma, minister of CCCS Napier New Zealand asked them if they could look for a parish in Australia for his *atalii faaleagaga* or spiritual son Osa Nanai. Osa Nanai was also Seturo's nephew and

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[122] Other candidates of the election were Rev. Soti Enari, Rev. Tapenaga Reupena and Rev. Sitivi Tilialo.
[123] Rev. Lauie Lupematasila, Personal written account, Queensland, 2010. Also found in Rev.Tapenaga Reupena Personal written account, Queensland, 2010.
[124] Personal Interview with Tagaloa Fauao, Queensland, 11 January 2010.
[125] Rev. Lauie Lupematasila, Personal written account, Queensland, 2010. Also found in Personal Interview with Tagaloa Fauao, Queensland, 11 January, 2010.
[126] Rev.Osa Nanai, Personal written account, Queensland, 2010. Also found in Interview with Falefaoaiga Nanai, Queensland, 21 December, 2009. It was initially named CCCS Deception Bay as it was first established at Deception Bay, before it was changed to CCCS Caboolture

had recently graduated from Malua Theological College in 1997, and was looking for work as a parish minister. According to Falefaoaiga Seturo, "…that was why we wanted to establish the church, mainly for Osa Nanai, to work as a church minister" [127]

Once moved to Queensland, Seturo and his family stayed with their daughter Sapini and husband Tagaloa Hunt. The first person they met was Mosololo Vaai. They talked to him about their desire to start a CCCS church at Deception Bay. Vaai supported it and suggested that they had to see his nephew, Tuigamala. Two months later Tuigamala gave his moral support for a church but the problem was the difficulty of finding a place to operate it.[128]

Seturo and his wife found a house with a big garage at Deception Bay. They chose this house because of its big garage that they thought would be good to hold church services and other activities. On 3 July 1998, interested members held their first gathering at Seturo's garage, attended by Seturo and family, Tuigamala and wife Fofoga, Lupematasila Asotasi and wife Tapualii, Nanai Tafi and wife Feleni Nanai, Sila and Feauai, Tooa Nanai, and children.[129]. In the garage, they held their first choir practice on 25 July 1998, and their first Sunday service was held at the Uniting Church on 26 July 1998, at Deception Bay. This service was conducted by Seturo. Hence with eight *matafale*, and many other people who attended the first service, the church was now on its way.[130]

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[127] Personal Interview with Falefaoaiga Nanai, Queensland, 21 December, 2009.
[128] Personal Interview with Falefaoaiga Nanai, Queensland, 21 December,.2009.
[129] Personal Interview with Falefaoaiga, Queensland, 21 December, 2009. In this first gathering, they discussed a place to operate the church, and agreed to have it still at Seturo's garage until they find another suitable place
[130] The first *matafale* of the church were Nanai Seturo and Falefaoaiga, Tuigamala Vaisilika and Fofoga Tuigamala, Lupematasila Asotasi and Tapualii Talana'i, Mosololo Onosa'i and Fagu Vaai, Tiumalu Toloa and Mimita Toloa, and Galo and Mareta Mane. On 15 August of the same year, a meeting was held to elect the Officers of the Church. The Secretary was Tuigamala Vaisilika, the Treasurer Lupematasila Asotasi

. On 10 October 1998, the church was officially opened and registered in the Sub-District Queensland. The opening service was attended by the now Elder Kerita Reupena and wife Binary, and all ministers of the Sub-District.[131]

Since its inception, the parish operated well under Seturo's leadership and people were enthusiastic,[132] cooperative and willing to accomplish what the parish needed in its early stage.[133] On 22 November 1998, two *matafale* were added; Ele Saolotoga and Tuigaula Vialau, and Uesili Lata and his sister Taufanua, and non-registered *matafale;* Nanai Aialii and Emeline Nanai, Gaseata Tovio and Talosaga, and Tagaloa Ian and Sapini Hunt.[134] The church continued well and soon members wanted Seturo to be their minister but he refused because of health reasons. On 30 January 1999, the parish members finally met to discuss the election of a minister. In the meeting, Seturo finally put forward his request for his nephew Rev. Osa Nanai who lived in New Zealand to be their minister. Despite different opinions voiced, members finally accepted Seturo's

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Talana'i, the Choir Master Galo Mane and Offering Committee Mosololo Vaai. On 21 September, another meeting was held to discuss the day for the church to be officially recognized as one of the churches of the Sub-District Queensland. At that time Queensland was still a Sub-District of District Australia together with New South Wales and Victoria since 1989. It became a District in 2001 also with New South Wales and Victoria

[131] Rev.Osa Nanai, Personal written account, Queensland, 2010. Those attended included Rev. Tauaaga Mataafa the Secretary, Rev. Ionatana Faaiuaso the Treasurer, Rev. Lauie and Autalaga Lupematasila, Rev. Milo Faaleava; and the retired Samuelu and Tima Tuiai. The service was also attended by Methodist ministers. Rev. Soti and Uputaua Soti of Logan City, Rev. Pasili and Faapio Farani of Redcliffe, and Rev. Toalima Moefaauo of the Assembly of God, Deception Bay. Also found in Interview with Falefaoaiga Nanai, Queensland, 21 December, 2009.

[132] Rev.Osa Nanai, Personal written account, Queensland, 2010. For instance, they had their first organist Uesili Lata on 25 October 1998, ordained deacons and newly baptized Christians on 1 November 1998 in a service conducted by Elder Reupena; as well as the election of the Choir Master Ele Saolotoga and Treasurer Fofoga Tuigamala. The ordained deacons were Tuigamala and Fofoga, Mosololo and Fagu Vaai, and Nanai Tafi and Feleni Nanai, and Tiumalu and Mimita Toloa.

[133] Personal Interview with Falefaoaiga Nanai, Queensland, 21 December, 2009

[134] Rev.Osa Nanai, Personal written account, Queensland, 2010. Also found in Interview with Falefaoaiga Nanai, Queensland, 21 December, 2009. According to Seturo and his wife, there was no significant problem in the beginning of the parish. People were excited with the church and were enjoying it especially since it started with no compulsory donations. They tried very hard to attract people into the church with that idea in mind. Hence members were asking Seturo to be the church's minister but Seturo refused because of his health problem.

requestr. Seturo expressed his sincere gratitude for the parish's decision.

Osa Nanai and Leiofi and family arrived from New Zealand and their *osiga-feagaiga* was held on 17 April 1999. However, soon after problems began to arise, people began leaving the parish. In their first meeting on 25 April 1999, only a week after the *osiga-feagaiga,* the Secretary and the Treasurer announced their resignations due to differences on the use of parish funds. The Treasurer withdrew his resignation on the same day, the Secretary did not and never return.[135]

Despite these internal problems, the parish developed well with about twelve *matafale* at the present time. There are new people from New Zealand who have joined the parish and some have departed within the last three to four years, due to various reasons associated with family, finance, and personal reasons.

2.3.6. CCCS Southside

This is the seventh parish to be established in Queensland on 16 January 1999. It is another one established by the lay preacher Laititimanu Fuimaono and wife Etiseri Fuimaono had previously founded CCCS Northside in 1995. Now he was establishing CCCS Southside with Ioane Leleua and wife Sui and Sailimalo and wife.[136]

Fuimaono's interest in establishing CCCS Southside was due to his awareness of many Samoan migrants arriving in Queensland. He noted that most of them that he met were CCCS members. So his main concern was the lack of CCCS parishes to cater for this new influx. He saw that these Samoans were beginning to worship in other denominations, hence his effort to establish CCCS parishes was to counter CCCS members joining other denominations. He also felt that a new parish would encourage

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[135] Rev.Osa Nanai, Personal written account, Queensland, 2010. After a number of years since he left the church, he left his wife and family and remarried a widow whom he now lives with in Samoa.
[136] Rev. Tapenaga Reupena, Personal written account, Queensland, 2010.

Samoans who hardly attended church because of distance to attend one.[137].

CCCS Southside's first minister was Rev. Petaia Tuifao and wife Sarai. Their *osiga-feagaiga* was held on 3 July 1999. At the time there were 4 registered *matafale*..[138] The parish started well and the number of members increased to 16 new *matafale* in the same year.[139] The number of registered *matafale* increased at one time to 29 with 10 non-registered *matafale.* The parish grew and it did encounter some problems such as people departing due to differences among members and with the minister. The current number of members is 22 registered and 5 non-registered *matafale.*[140]

2.3.7. CCCS Logan East

This parish was established at Springwood on 27 February 1999 by the lay preacher Gafa Leilua and wife Lualima who left CCCS Logan City with six other families.[141] The parish's first minister was Rev. Sasa Sala and Siona. Their *osiga - feagaiga* was held on 13 December 1999.[142] Sala was in Melbourne before they moved with his family to Queensland. Sala's term however, was short-lived as CCCS Logan East dissolved their *osiga-feagaiga* on 22 February 2002 due to differences between him

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[137] Rev. Petaia Tuifao, Personal written account, Queensland, 2010.

[138] Rev. Petaia Tuifao, Personal written account, Queensland, 2010. The service was conducted by Elder Reupena Kerita, Rev. Tauaaga Mataafa and Rev. Lauie Lupematasila

[139] They were Toleafoa and Tepatasi Melila and children (deacon), Peka Petaia (female deacon), Tino and Toafa Vei and children (deacon), Lance and Satelite Tautiepa and children (Faifeau nofo aiga-literally family based pastor), Leleiga and Taalolo Tuifao and children, Galuemalemana and Sina Tuimalealiifano, Poagai and Aati and children, Atoaga and Fetaui and children, Panama and Valuese and children, Taimalie and Lanu and children (lay preacher), Nanai Leituatua and Lieni Nanai and children (deacon), Sapoitu Ulusele and Ruta Nanai, Vagi and Lui Leaupepe and children (deacon), Teine Maeli and children, and Simona.

[140] Saosili Fiti Motu (lay preacher) as the Secretary, Ailao Tuivati (lay preacher) as Secretary, and Nanai Tino Sio as Acting Secretary. Most members were church-goers in Samoa and entered Australia via New Zealand where some were with CCCS Otara (Rev. Uala & Savala Evagalia), CCCS Henderson (Rev. Faamalua & Ruta Peteru), CCCS Massey (Rev. Aliinuu & Ailini Apisaloma). Others were with the PIPC Newton (Rev. Leua & wife), Methodist Otara and some from Sydney of CCCS New Castle (Rev. Elama and wife Taeario).

[141] Rev.Tapenaga Reupena Personal written account, Queensland, 2010.

[142] Personal Interview with Rev.Kerita Reupena, Queensland, 7 January, 2010.

and members of the parish.[143] The parish had another *osiga-feagaiga* with their next minister, Rev. Isamaeli Liaina and Kuinivia on 28 September 2002.[144] On 8 December 2002, the parish's name was changed to CCCS Logan East.

The six families that established the parish were Isamaeli and Kuinivia Liaina, Gafa and Lualima Leilua, Laufili and Neta Laufili, Marevina and Setefano Ene, Leo and Olive Leo, Tariu and Maria Aiiloilo. Since its early establishment, the parish progressed well despite some common problems including people departing due to personal reasons. The Church started with nine *matafale* since Rev. Sala left and currently, the number of members has gone up to seventeen.[145].

2.3.8. CCCS Le Lamepa O Le Ola

This parish was started by the lay preacher Mautu Amiga and wife Leta on 5 June 1999 at Browns Plain. Amiga and family used to attend CCCS Logan City. Rev. Perelini Tauilomalo and wife Toelagi who attended CCCS Logan City was invited to be the parish minister. Their *osiga-feagaiga* was held on 7 August 1999.

Tauilomalo was a parish minister of one of the CCCS parishes in New Zealand before they resigned and migrated to Australia.[146] In October 2005, the parish bought a 3 acre land with a house at Parkridge. The project was achieved by the great effort of the few members of the parish at the time. The house was for the minister and family, and since then, the parish members have been paying their mortgage.

Tauilomalo's wife Toelagi passed away in July 2007, and he remained working alone for 17 months until February 2009 when he remarried to his present wife, Tiliilagi

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[143]Personal Interview with Rev.Isamaeli Liaina, Malua Theological College, Samoa, 19 May, 2010.
[144] Liaina was a *faife'au nofoaiga* (literally, a pastor who stays home awaiting a call to work for a village parish as church minister). Also found in Rev.Tapenaga Reupena Personal written account, Queensland, 2010.
[145] Personal Interview with Rev. Isamaeli Liaina, Malua, Samoa, 19 May, 2010.
[146] Rev.Tapenaga Reupena Personal written account, Queensland, 2010.

Olomanu Fata Meafou. The parish currently has 9 families. They all migrated from Samoa via New Zealand.

Around May 2010, the original founder of the parish Amiga and his wife and family left. Amiga as will be shown was also an important figure in the establishment of other parishes in Queensland. Though he was criticized for splitting parishes, his actions contributed to the growth of the CCCS in Queensland.

The current situation of CCCS Le Lamepa o le Ola is stable. There are 7 families since Amiga and family left the parish, of which six are still with the parish as the other family left because the father studied at Malua Theological College, and is now the parish minister of CCCS Acacia Ridge.[147]

2.3.9. CCCS Pine Rivers

This parish was officially established on 4 September, 1999. However, it existed previously at Redcliffe under Rev. Timoe Vaafusuaga and Steve Tilialo's leadership. Unfortunately, everyone left except for one family which still wanted to revive the church. They asked Elder Kerita Reupena for someone to conduct their Sunday services, and Rev. Tapenaga Reupena was assigned as requested. Tapenaga and his family were members of CCCS Ipswich at the time of this assignment. Services were held at Deception Bay which was roughly an hour's drive from Goodna where Tapenaga resided.[148]

Their first meeting was conducted on 23 January 1998. The family was a couple named Tupu Tafili and wife Tepora. Tafili loves alcohol and cigarette. They had two

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[147] Personal Interview with Rev. Perelini Tauilomalo, Malua, Samoa, 19 May,2010. The parish received financial assistance, and the pastor also contributed in lessening expenses by living in a government commission house which was far cheaper than renting a house. This arrangement helped the church saved up funds

[148] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.

children and two grandchildren. Tapenaga said,

> "Our services on Sundays were held in the big room downstairs of their house. My wife suggested to look for another place to have services. So we had our services at the Anglican Church at Scarborough, a suburb close to Deception Bay. There, new members joined the church which was very gratifying and thankful to God for help in this challenge.[149]

In 1999 they moved to a rental house. They paid their own rent because of the small number of members at the time. On 4 September 1999, the parish was approved as a parish of Sub-District Queensland.[150]

On 15 January 2000, the parish held its *osiga-feagaiga* with Tapenaga and wife Olita. After two years it still had two families, quite discouraging. They began to question the reason why the parish was not growing.[151] However Tapenaga and wife had patience enough to struggle hard.[152] The parish then shifted from Redcliffe to Petrie, a suburb that Tapenaga thought more Samoans lived. In 2009, the parish was still using Petrie Community hall for services and other activities. The number of families now stands at 10 with over 100 people including children.[153]

2.3.10. CCCS Westside

This parish was established by people who left CCCS Brisbane. They started this parish on 18 December 1999 at the Hall of Camira Secondary School.[154] These people left CCCS Brisbane during the leadership of Rev. Milo and Talamasinei Faaleava in

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[149] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.
[150] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.
[151] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.
[152] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.
[153] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.
[154] Personal Interview with Rev. Milo.Faaleava, Malua, Samoa, 17 May, 2010. The opening service was attended by Elder Kerita Reupena and wife, and ministers of the Sub-District Queensland. Rev. Tauaaga and Senerita Mataafa, Rev. Ionatana and Alapeta Faaiuaso, Rev. Lauie and Autalaga Lupematasila, Rev. Milo and Talamasinei Faaleava, Rev. Petaia and Sarai Tuifao, Rev Perelini and Toelagi Tauilo, Rev. Tapenaga and Olita Reupena, Rev. Sasa and Siona Sala, Rev. Osa and Leofi Nanai

1999.[155] This was due to differences between them and the minister.[156] The conflict was caused by a family argument over issues concerning chiefly title.[157] Some of them officially resigned such as Tuifaasisina and Saosili and their families. Other members voiced their permanent departure on the same day. Others like Tafili Solofa said that he and his family were only temporarily abandoning the church with an intention to return. But since other departed members wanted to establish a new parish, he was motivated spiritually to join.[158]

Hence the founding members included Solofa and Suilolo (lay preacher) and their children and grandchildren, Fonoimoana and Palepa Tupua (deacon), Seutatia Saipala from New Lynn, New Zealand, Tuifaasisina and Tuimalumatua Solofa and their children and grandchildren, Saosili and Sala Motu and children, Ioakima and Tuliamoevaa Kalolo and children, Isaako and Sele Tanuaaulilo and their children and grandchildren, Talimua and Sele Tanuaaolilo and children.

In March 2000, the members of the parish finally elected Rev. Lance Tautiepa and Satelite to be their minister. Their *osiga-feagaiga* was held in April, the following month.[159]

Since its early establishment, the parish has progressed well. It is one of the fast growing parishes in Queensland. By 2006, the number of *matafale* increased to 30. This

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[155] Personal Interview with Rev. Milo Faaleava, Malua, Samoa, 17 May, 2010.
[156] Rev. Lance Tautiepa, Personal written account, Queensland, 2010..
[157] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010. Also found in Interview with Rev. Milo.Faaleava, Malua, Samoa, 17 May, 2010. Rev. Faaleava commented as a parish minister that family issues should not be discussed in parish meetings.
[158] Rev. Lance Tautiepa, Personal written account, Queensland, 2010. The opening service was attended by Elder Kerita Reupena and wife, and ministers of the Sub-District Queensland. Rev. Tauaaga and Senerita Mataafa, Rev. Ionatana and Alapeta Faaiuaso, Rev. Lauie and Autalaga Lupematasila, Rev. Milo and Talamasinei Faaleava, Rev. Petaia and Sarai Tuifao, Rev Perelini and Toelagi Tauilo, Rev. Tapenaga and Olita Reupena, Rev. Sasa and Siona Sala, Rev. Osa and Leofi Nanai
[159] Rev. Lance Tautiepa, Personal written account, Queensland, 21 April, 2010. Also found in Rev.Tapenaga Reupena, Personal written account, Queensland, 2010. Probably March 25. The service was conducted by Elder Reupena, prayer by Rev Tauaaga Mataafa, and the sermon by Rev Lauie Lupematasila

is perhaps one reason why financially, they managed to purchase a church in 2004 and the minister's house in 2005, and paid off all church loans in 2009.[160]

2.3.11. CCCS Centenary

This is the twelfth parish to be established in Queensland in 2002. By now, Queensland was no longer a Sub-District but a District with Elder Kerita Reupena as the new Director Elder. This was approved in the *Fono Tele* of 2001. Furthermore, District Queensland was divided into two Sub-Districts; Northwest Brisbane and South Brisbane. Hence CCCS Centenary joined at a significant time.

The parish however was initially affiliated with the Congregational Christian Church of American Samoa (CCCAS). It was led by Rev. Makesua Reupena and Nima. However, they wanted to change affiliation to CCCS. This was approved by District Queensland in a meeting on 5 July 2002.[161] However, it was not officially acknowledged until 27 March 2005.

The parish was started by four families; Aso and Sulu Fata, Seve and Ruta Moamoa, Aokuso and Emi Onosa'i, who approached Makesua and Nima Reupena to be their leader. Makesua had just graduated from Kanana Fou Theological Seminary, American Samoa.[162] Their first service was held on 2 February 1997 at Sunnybank in a hall of the State High School and was conducted by Makesua.[163]

On 1 June 1997, the parish was officially opened as a parish of the CCCAS, Sub-District of New Zealand in a service conducted by the CCCAS New Zealand Sub-District

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[160] Rev. Lance Tautiepa, Personal written account, Queensland, 2010.
[161] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.
[162] These people were with the Uniting Church and LMS Toefuataina.
[163] Rev. Makesua Reupena, Personal written account, Queensland, 2010.

Elder Tipeni Saelua.[164] The parish operated well as it had twenty *matafale* at the time. However, the roll kept changing when people moved to live in other States of Australia, or due to differences among parish members.[165] On 13 March 2005, Makesua and parish members met to discuss the change of the parish's affiliation; a topic that Makesua did not expect to be raised for discussion. He was so sad considering the time and status of his service for CCCAS. However, at this meeting, ten families wanted to change the parish's affiliation to CCCS as approved by District Queensland in a meeting on 5 July 2002[166].

A service to officially recognize it as a CCCS parish was conducted by Elder Kerita Reupena on 27 March, 2005. The parish was re-named CCCS Centenary. Not everyone was happy with this change which led to some departing and establishing CCCS Acacia Ridge. However people who were left behind were satisfied when the parish came under the CCCS. They saw it as a great opportunity to be together again with people whom they have been working with before in New Zealand and other parts of Australia.[167] Today, the current roll of the parish is 12 *matafale*, 1 non-registered *matafale*, 6 deacons, 3 lay preachers, 36 confirmed members and 43 non-confirmed members.

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[164] Rev. Makesua Reupena, Personal written account,Queensland, 2010. Prayer was led by Rev. Tipeni Saelua and the sermon by Elder Minister Faamamafa Papalii of CCCAS Masefau, American Samoa. Makesua and Nima were ordained as Samoan church minister on 8 August 1997, the same day they had a *osiga-feagaiga* with the parish members. The service was held at the Uniting Church, Sherwood. It was conducted by Elder Minister Panama Mutu, the Chairperson of the Elders Committee. In the same service, the church was named, the Congregation Christian Church American Samoa in Brisbane (CCCAS Brisbane). On the same day, Makesua was appointed as the parish minister by an election held after the official opening service.

[165] Rev. Makesua Reupena, Personal written account, Queensland, 2010. Makesua and Nima continued with the parish until Makesua was appointed an Elder Minister of the CCCAS for three and a half years when the parish changed its affiliation to CCCS

[166] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.

[167] Rev. Makesua Reupena, Personal written account, Queensland, 2010.

2.3.12 CCCS Acacia Ridge

This parish was established on 21 March 2003 by people who left CCCS Centenary. They were unhappy with the change of affiliation from CCCAS to CCCS when approved in 2002. Hence, was their desire to build another parish affiliated to CCCAS.[168] However, they changed their minds and established their parish under the CCCS. Rev. Tauaaga Mataafa, who was now the Elder of Sub-District Southwest Brisbane, accepted the parish under his Sub-District and assigned Rev. Leituala Faamatala and wife Sala to look after the new parish. Their *osiga- feagaiga* was held on 21 June 2003.[169] The parish began with 11 *matafale.* Eight of these were with the CCCAS. The other three were CCCS members previously. They were the ones who fought strongly to have their parish registered under the CCCS. These people were with CCCS churches in New Zealand before they migrated to Australia.[170]

Faamatala's term was soon terminated. This was due to the decline in membership as the parish was left with only one family. Attempt was made by the District Elders to revive the church by assigning a graduate of Malua Theological College, Pevise Leo and Shirley.

On 29 October 2005, Michael and Fuli Hunkin, the sole family left held its *osiga-feagaiga* with Pevise and Shirley. The Elders of the District strongly proposed and supported the revival of the church and they did not want to lose its affiliation to the

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[168] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.
[169] Rev. Pevise Leo, Personal written account, Queensland, 2010. The 11 founding *matafale* of the parish included Tama and Gasetotolela (lay preacher), Tuiloma and Ema Puletiuatoa (lay preacher), Aumatagi and Tavai Misa (deacon), Papalii and Joice Misa (deacon), Faumuina and Tafaoga Ikenasio (deacon), Puletiu and Soteria Seuala (deacon), Faumui and Lotovale Lavea (deacon), Segi and Puipuitoto Tuigamala (deacon), Muaava and Tuaitaoa Togia (deacon), Michael and Fuli Hunkin (deacon), and Fau Samuleu and Faagoto Aiono (deacon)
[170] Rev. Pevise Leo, Personal written account, Queensland, 2010.

CCCS.[171] Note that Amiga who founded CCCS the Lamepa o le Ola and then left and founded CCCS Le Petesa Fou also now joined CCCS Acacia Ridge.

2.3.13 CCCS Le Petesa Fou

This parish was established on 20 September 2003 by the lay preacher Mautu and Leta Amiga who left CCCS Lamepa ole Ola because of differences with the minister. Their first minister was Rev Steve Tilialo and Sylvia. The *osiga-feagaiga* was held on 20 December 2003 at Mt Gravatt. However, Tilialo and Sylvia resigned due to difficulties they encountered in leading the parish. They were replaced by Rev. Peniamina Tuifaasisina and Lesa on 16 December 2005.[172]

The parish had 15 members when it started; 2 deacons, 1 widow and 11 children. A conflict occurred between members causing 4 families to leave the parish. Once again the founder Amiga left and moved to CCCS Acacia Ridge as previously mentioned.[173] Two families who remained with the minister and his wife also decided to leave and found a worship place at Middlepark, Centennary in December 2006.

In April 2007, the parish shifted to Forest Lake as more families started attending it. Then the name of the parish was changed from CCCS Mt. Gravatt to CCCS Le Petesa Fou. In July 2009, the parish shifted again to a church at a suburb called Creastmead. At the time, the parish had 40 members which included families of the minister and his wife

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[171] Rev. Pevise Leo, Personal written account, Queensland, 2010. The 11 founding *matafale* of the parish included Tama and Gasetotolela (lay preacher), Tuiloma and Ema Puletiuatoa (lay preacher), Aumatagi and Tavai Misa (deacon), Papalii and Joice Misa (deacon), Faumuina and Tafaoga Ikenasio (deacon), Puletiu and Soteria Seuala (deacon), Faumui and Lotovale Lavea (deacon), Segi and Puipuitoto Tuigamala (deacon), Muaava and Tuaitaoa Togia (deacon), Michael and Fuli Hunkin (deacon), and Fau Samuleu and Faagoto Aiono (deacon) The current roll is ten *matafale* with Rev. Pevise and Shirley (minister), Nanai Livigisitone and Alaisa Nanai (lay preacher), Mautu and Leta Amiga (lay preacher), Lemalu and Alosina Perelini (deacon), Vaafusuaga and Losivale kaino (deacon), Auapaau Stuart and Faamanatulelotu Wong (deacon), Michael and Fuli Hunkin (deacon), Jonathan and Tagitamalii Maufoe (deacon), Mika and Naomi Loli (deacon), and Paula Mckee

[172] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.

[173] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.

and children, a lay preacher and wife, 4 deacons and families, 2 married couples and 24 children; a sign of a growing church. [174]

2.4. THE CONTINUAL GROWTH OF QUEENSLAND DISTRICT (2004-2010)

After twenty years since the founding of the CCCS in Queensland, the CCCS has grown to a large District with two Sub-Districts and a total number of fourteen parishes, a considerable growth considering the timeframe. However, as we will see more parishes were established as the CCCS continued to be consolidated from 2004 to 2010.

2.4.1. CCCS Chermside

This is the 15th parish of the District and was established by a deacon, Tupu Tafili and family who left CCCS Pine Rivers partly because he wanted to establish a parish for his relative Aliota and Upulasi Tiatia to work as parish minister. Aliota and Upulasi were with CCCS Wellington, New Zealand after they graduated from Malua Theological College, before they migrated to Queensland Australia. The parish was established on January 10, 2005, and their *osiga-feagaiga* with Aliota and Upulasi was on 1 October 2005.[175]

2.4.2. CCCS Ola Fou

This parish was born from the CCCS Caboolture.[176] It was established by five *matafale* of CCCS Caboolture who left in 2005 because they wanted to build a new parish.[177] They were joined by Afoa Siaosi, a *matafale* of the CCCS Pine Rivers who

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[174] Rev.Peni Tuifaasisina, Personal written account, Queensland, 2010.
[175] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.
[176] Rev.Tapenaga Reupena, Personal written account., Queensland, 2010. Also found in Personal Interview with Mosololo Vaai, Queensland, 2 January, 2010.
[177] Personal Interview with Mosololo Vaai, Queensland, 2 January, 2010. The five *matafale* of CCCS Caboolture were Mosololo and Fagu Vaai, Taelefusi and Aiolupo Ah Toon, Taliu and Maria Aiiloilo, Nanai Tafi and Feleni Nanai and Mataitaua and Faaumu Evile

already resigned due to some internal differences amongst members or between him and the minister.[178] Hence CCCS Ola Fou started with 7 *matafale.*[179] The official opening was on 16 December 2005 and was registered under Sub-District North Brisbane. The minister of this parish is Rev. Sabu Samoa and wife Sueileata Samoa. Their *osiga-feagaiga* with the parish was held on August 5, 2006.[180]

2.4.3. CCCS Ipswich Central

This parish was established by Rev. Aofaiga and Lolo'u Levi in 2006. Levi and family were with CCCS Ipswich until Director Elder Kerita Reupena advised Levi to establish a parish for him to lead at a favorable location of his choice.[181] So he and family left CCCS Ipswich and established this parish with his children and their families. Twenty four people started this parish. Most of them were from CCCS Ipswich with a few from New Zealand.[182] CCCS Ipswich was formed at a time when District

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[178] Personal Interview with Rev. Sabu Samoa, Queensland, 4 January, 2010. In the Tofiga, again, Mosololo mentioned the reason for establishing the parish being due only to their desire to establish a new parish. Rev Osa Nanai was asked to give an address for members who started it as they were from his parish. In the same Tofiga, Elder Kerita Reupena asked Rev Lauie Lupematasila to assign one of his parish's lay preacher to look after the parish while awaiting the appointment yet to be made of the minister. Lay preacher Nuuese Mo'emo'e Pese of CCCS Northside started his assignment with the parish on December 12, 2005 to the time of their *osiga- feagaiga* with the appointed minister. In 2007 two new *matafale* joined the parish; Iunivesite and wife, Nanai Tafi and wife Feleni, and one non-registered *matafale*. Rev. Sabu and Sueileata and four children, all lived in a house rented by the parish at 27 Libscombe Rd, Deception Bay before they moved to the parish new house and land last year. The property was bought at the end of the year 2008, and is located at Deception Bay

[179] Personal Interview with Rev. Sabu Samoa, Queensland, 4 January, 2010. Also found in Personal Interview with Nuuese Pese, Queensland, 7 Januaty 2010. CCCS Ola Fou started with 7 *matafale.*They were Nuuese M. Pese and Peone (lay preacher), Mosololo and Fagu Vaai (Secretary), Afoa and Rasela Siaosi; Taelefusi and Aiolupo Ah Toon (Treasurer), Tupa'i Taliu and Maria Aiiloilo; Mataitaua and Faaumu Evile, and Ilianini Faleni. Nuuese Pese was a lay preacher of CCCS Northside who was assigned by Elder Lupematasila of North Brisbane Sub-District to look after the parish until they find a minister.

[180] It was attended by Elders Tavita Tauialo from NZ and Apelu Lelevaga from Samoa.

[181] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.

[182] Rev. Aofaiga Levi, Personal written account, Queensland, 2010. They were Aofaiga and Lolo'u Levi and two children, Tele and Faleupolu Salesa and two children, John Williams and Sose Levi and one child, Fredrick and Charis Feaua'i and three children, Leiataua and Akenese and six children, and Sepulona and Koleta Taavale. Rev.Levi wrote giving his general opinion about the growth of the church, "the number of churches continues to grow, but people are not stable with church preference especially when so many of them are in one church. The first reason of departure is the church minister, second is differences among

Queensland was further divided into three Sub-Districts; West Brisbane, North Brisbane and South Brisbane.

2.4.4. CCCS Papa ole Olataga

This parish was founded on 9 December 2006 by Rev. Neti Seruka and Faauu and six families. Seruka worked in Samoa as church minister of the CCCS Aufaga, Aleipata. For some reasons, they left Aufaga for Queensland to live in Brisbane and first attended CCCS Southwest. Their *osiga-feagaiga* with the church was on 31 March 2007.[183]

The parish began with 6 families including Seruka and Faauu and 6 children. One of its original members Mike Hunkin previously attended CCCS Acacia Ridge. The founding of this parish, according to Seruka was the initiative of Tino Mose and especially Mike Hunkin who often convinced him about the establishment of this parish. Apart from that, Tino encouraged him and his wife to make use of God's gift in ordaining them for His ministry. More convincing of all is the fact that Seruka believed he had seen a revelation from God which he did not explain. Therefore, Seruka's desire to establish the parish was through the encouragement of people he was close to, plus the spiritual touch of God's revelation, as he wrote, "They strongly advised me about joining the ministry, and especially of the revelation that I saw, hence the establishment of the parish."[184]

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members. The other reason is being the difficulty over handling church financial commitments especially those churches with 50% of members live on Government scheme of beneficial allowance". Rev. Levi continues, "my personal opinion regarding peoples' spirituality is below average. Seventy percent of members' instability is caused by the church minister, and 30% of it is caused by people themselves. The longer you are with a church, the more you know about it, both physically and spiritually. If a church minister does not compete to attract people for his reputation, the spiritual side is strengthened thus motivating people spiritually to develop properties for the church because it is God's work, not mine from home

[183] Rev. Tapenaga Reupena, Presonal written account, Queensland, 2010.

[184] Rev. Neti Seruka, Personal written account, Queensland, 2010. Rev.Seruka continues, Despite few minor problems, so far, according to Seruka, people have shown their enthusiasm and cooperative efforts in

2.4.5. Mission Churches

These parishes were established to ensure Samoans who reside in other parts of Australia have parishes for their worship life; an endeavor to expand CCCS ministry beyond places already occupied by many Samoans. These places include Townsville and Cairns located further up north of Queensland. By 2005, Samoan churches of other denominations were established in Cairns, like the Samoan Methodist Church, the Presbyterian Island Church, Seventh Day Adventist and the Assembly of God Church. Hence the establishment of CCCS Townsville and CCCS Cairns was to provide churches for CCCS members who might be residing there.[185]

Furthermore, these mission churches are the fulfillment of the dream of the late Alama Atapana Alama 1V during his time as Chairperson of CCCS General Assembly, and Director Elder Kerita Reupena.[186] This was a new initiative of the CCCS whereby, ministers were sent out as missionaries to set up mission churches and paid for by the mother church. This was different to the norm where parishes were established by CCCS members themselves before they invited a minister. Hence the Elder Kerita set up two missionary appointments in 2007; one at Townsville led by Rev. Poloaiga Imo and the one at Cairns led by Rev. Aminatapu Taua Faafeu. Both churches are attached to the Sub-District of North Brisbane, under the leadership of Elder Lauie Lupematasila of CCCS Northside.

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the church as it grows reflecting God's great help. The current roll of the parish is 16 *matafales* who closely work together as one family. It has one lay preacher (Faavaemalo A'emalo Sipili) and 6 deacons.

[185] Rev. Aminatapu T. Faafeu, Personal written account, Queensland, 2010.

[186] Rev. Poloaiga Imo, Personal written account, Queensland, 2010.

According to Imo, the missionary parish in Townsville was founded on November 25, 2007, in an opening service conducted by Director Elder Kerita Reupena.[187] Imo is a graduate of Malua Theological College. He and wife Lauao were with CCCS Wellington, New Zealand before they moved to Queensland. In Brisbane they attended CCCS Southwest Brisbane before their missionary appointment to Townsville. [188] CCCS Cairns on the other hand was founded on 18 January 2008 by Rev. Aminatapu and Elena Taua Faafeu and three families.[189]

2.4.6. New Churches: CCCS Loganholme, CCCS Sulu o le Talalelei

These are the latest parishes in the District Queensland. CCCS Loganholme is another example of a parish established by people who departed other parishes. It was established by Matualotu Umutaua who was with CCCS Logan City. He left CCCS Logan City and attended CCCS Logan East. Umutaua left CCCS Logan East and established this parish on 5 April 2008. Before the parish had a minister, the lay preacher Gafa Leilua was assigned by Elder Tauaaga Mataafa to look after it. On 21 February 2008, the church held a *osiga-feagaiga* with Rev. Parataiso Afaaso and wife Shalom.[190] So far, there are 40

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[187] Rev. Poloaiga Imo, Personal written account,Queensland, 2010. According to Rev. Poloaiga, he found it hard to start the church when he went to Townsville blinded of the place and consequences of his effort. But he depended entirely on God's guidance for him and his mission. He first looked for a place to settle, a job and a place to start the church all at one time until he found the Uniting Church at the suburb called Aitkenvale. According to Rev. Imo, "*God made things easier for me to find a place for the church through the help of an old pastor who offered it to me before their church annual meeting in December of the same year*". The pastor was reaching his retiring age on the following year. After settling the place for the church, Poloaiga started looking for people by doing a telephone book search for Samoan names and addresses. He contacted them by visitation to inform about the church and its address should they wished to attend as he tried to start the church even with one family as advised by the Director Elder Kerita Reupena..

[188] Rev. Tapenaga Reupenal, Personal written account, Queensland, 2010.

[189] Rev. Aminatapu T. Faafeu, Personal written account, Queensland, 2010. Lay preacher Nanai Leitutua and Liueni and five children, Lupe Suaniu and two children, and Saina Suaniu. The first service was conducted by Elder-Minister Rev. Kerita Reupena. The immediate reaction of people to the church was not pleasing as some were happy where as some were not until later on, their attitude was changed

[190] Rev. Tapenaga Reupena, Personal written account, Queensland, 2010.

members of the parish including children.[191] The main reason why they established this parish was being their frustration with the pastor and some members of the previous parishes they belonged. This is the usual habit of some of these families. In fact two of these families who were founding members of this parish have left it already.[192]

CCCS Sulu o le Talalelei is a new parish founded on April 17, 2010 of the Sub-District South Brisbane. Their *osiga-feagaiga* with Rev. Safiti Milo Liupati and wife was held on 4 September, 2010.[193] The parish was established by two couples who were with CCCS Lamepa ole Ola. They left CCCS Lamepa ole Ola because of differences amongst parish members. They are Mulipola and wife Fuamatala Isaraelu (lay preacher) and Nanai Saoaumaga and Laalai Nanai (deacon). The church service for the opening ceremony was held on 17 April, 2010 at Barrowes State Primary School, Mardsen Avenue.[194] CCCS Sulu o le Talalelei is the last and latest parish to be established in Queensland amounting to a total of 22 parishes.

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[191] They are Matualoto and Puni Umutaua, Elisara and Afiafi Tuvale, Pauga and Suia Leuea, Tupuala and Toaiva Ropati, Leilua and Lualima Gafa, Faimalo and Uriana Faimalo Faleiva, Sagatea and Faavae Sagatea, Fiu Ieremia and Leaga Tyrell.

[192] Parataiso Afaaso, Personal written account, Queensland, 2010. Founding members of the parish were Matualoto and Puni Umutaua, Elisara and Afiafi Tuvale, Pauga and Suia Leuea, Tupuala and Toaiva Ropati, Leilua and Lualima Gafa, Faimalo and Uriana Faimalo Faleiva, Sagatea and Faavae Sagatea, Fiu Ieremia and Leaga Tyrell.

[193] Rev. Petaia Tuifao, Personal written account, Queensland, 2010.

[194] The service was attended by all parish pastors of the Sub-District and the Director Elder Kerita Reupena, 5 *matafales* of the parish; Mulipola and Fuamatala Isaraelu, Nanai Saoaumaga and Laalaai Nanai, Fata Peteli and Rosa Fata, Letunu and Fanuaula Vaitolo, and Seumanu and Situanai Titi. Other attendees were some members of the CCCS District who witnessed the ceremony. On the same day, Rev. Mataafa announced the appointment of MTC graduate Faasoi and wife Taleta Maua to lead the church until they have an officially chosen pastor. The church was officially registered as a church of the Southside Sub-District on Friday 25 June 2010 in the *Tofiga* of the Sub-District's church ministers and lay preachers. The same was done for its registration as a church of the Sub-District on Saturday 26 June 2010 in the *Tofiga* of the Sub-District's ministers, lay preachers and deacons. In the same *Tofiga,* three members, Fata Peteli and Rosa Fata, Letunu and Fanuaula Vaitolo and Seumanu and Situanai Titi were anointed as deacons. Also in the same *Tofiga,* Rev Mataafa announced the churche's *osiga-feagaiga* with their first pastor, Safiti Milo Liupati and wife to be held on 4 September 2010. Safiti and wife have been working for the CCCS Kingsland, Auckland New Zealand. According to Rev.Tuifao, arrangements probably were already being made by the church founders before the church was officially opened, hence difficulty incurred with appointing Faasoi who was leading the church already. The church might have been established by the

In summary, we have seen that after 27 years since its beginning in 1983, the CCCS in Queensland has grown tremendously. It began as a Sub-District of District Australia. In 2001, it was approved as a District by the *Fono Tele* of that year.[195] By then, there were already 11 parishes established of the District Queensland. In the same *Fono Tele* of 2001, District Queensland was divided into two Sub-Districts; Northwest Brisbane and South Brisbane.[196] In 2006, due to further growth of the CCCS, the *Fono Tele* once again approved the further division of Northwest Brisbane into two Sub-Districts; North Brisbane and West Brisbane.[197] This growth begs the question as to the factors that led to the proliferation of CCCS parishes in Queensland. This question and more will be answered as we analyzed the growth of the CCCS in the ensuing chapter.

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founders mainly for employing Safiti who might be a relative of one or all of the founders. On Friday July 2, 2010, was the District's *Tofiga* in which the church Sulu O Le Tala Lelei was officially registered as a new church of the District. Also in the same *Tofiga,* its deacons were officially ordained. The *Osiga-feagaiga* was officially announced in the same *Tofiga* to be on September 4, 2010.The church founders (Mulipola and Nanai) who established the church were interviewed by Rev. Tuifao about their opinions on whether or not establishing many churches a good achievement, and the growth of CCCS in Queensland. They responded that they did not resign from the Lamepa ole Ola in order to iniate a split of the church. They officially left with a desire to establish a new church not for their recognition but to increase the number of churches for those who are in need of a church to worship God. If they were to attend another CCCS church or a different denomination, it is not good to Rev. Perelini Tauilomalo, CCCS Lamepa ole Ola's minister, and they did not have any intention to attract members of other churches, nor afraid to establish a new church. Further they said they were very optimistic about the future of CCCS in Queensland as a growing church with endurance. They believe that if we establish new churches only to fulfil our need of personal recognition and not for the glory of God, it will not grow and vice versa.

[195] Minutes of the *Fono Tele* (General Assembly) CCCS, Malua, 21-25 May, 2001, 4; Minutes of the *Fono Tele* (General Assembly) CCCS, Malua, 21-25 May, 2002, 3.

[196] Rev. Kerita Reupena, Personal written account, Queensland, 2010.

[197] Rev. Kerita Reupena, Personal written account, Queensland, 2010. This new Sub-District is currently led by Lauie Lupematasila whose eldership was also approved by the same *Fono Tele* of 2006.

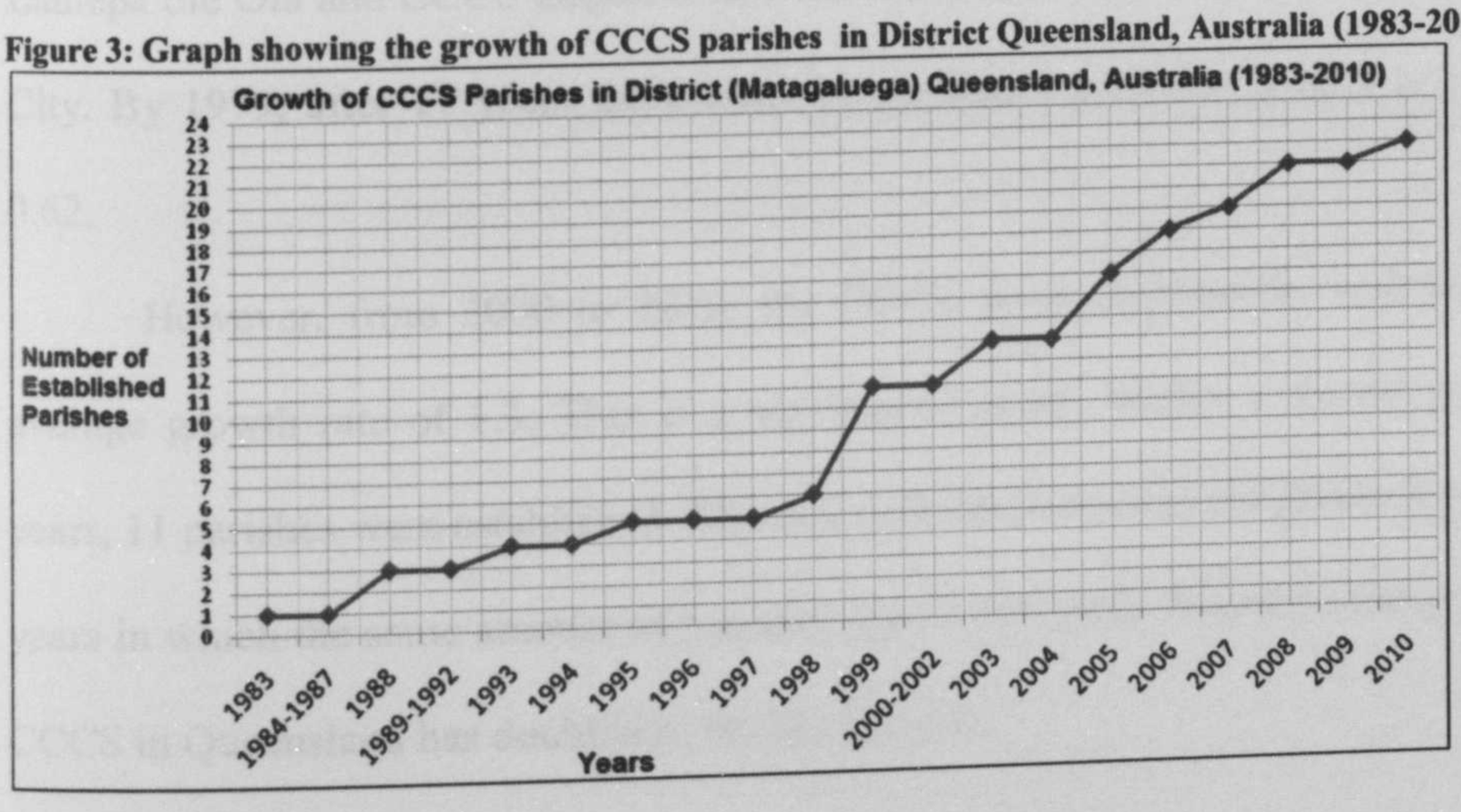
CHAPTER THREE: ANALYSES OF THE GROWTH OF THE CCCS IN QUEENSLAND

This chapter attempts to analyze the growth of the CCCS in Queensland. It looks at the growth of the CCCS from its inception in 1983 to 2010. It then discusses and analyzes the main factors associated with the establishment of parishes and the rate in which they were established during the period covered. It also looks at the problems and challenges faced by the CCCS in Queensland in its development. Finally the chapter ends with a look at the current state of the CCCS in Queensland and its future.

3.1. ANALYSIS OF THE GROWTH OF THE CCCS IN QUEENSLAND

As previously alluded to, the growth of the CCCS in Queensland has been rapid during the period of 27 years from 1983 to 2010. This is shown by the steady increase of parishes shown by the graph below. However in closer observation, slow growth is evident from the beginning especially from the year 1983 to 1998. Nonetheless towards the end of the 1990s, things began to pick up as shown by the sharp increase during this period.

Figure 3: Graph showing the growth of CCCS parishes in District Queensland, Australia (1983-2010)



As shown, the highest number of parishes was established between 1995 and 1999. Before that, only four parishes were established from 1983 to 1998. A low figure considering that the CCCS had existed for 15 years. This is due to the lack of parishes established for four years in a row from 1984 to 1988, and from 1989 to 1992. This may suggest that probably there was low number of Samoan migrants in Queensland because mass migration of Samoans in the 1980s occurred only in New South Wales.

Parishes however began to pile up in the late 1990s with a particular high number of parishes between 1995 and 1999. This was probably due to an increase in the number of Samoan migrants that might have started moving into Queensland from New South Wales or direct from New Zealand. A reasonable argument is that nearly all five parishes that were established during this period were founded by CCCS members who left other parishes due to various reasons. Therefore this period may mark a peak of 'internal migration' of CCCS members among existing parishes in Queensland. These people departed and moved on to establish new ones. For example, the birth of CCCS Ipswich, CCCS Northside and CCCS Westside was due to members from CCCS Brisbane, CCCS Lamepa ole Ola and CCCS Logan East were established from members of CCCS Logan City. By 1999, after 17 years there were 11 parishes established with a growth rate of 0.62.

However, from 2000 to 2010, the CCCS grew consistently with an increased average growth rate of 1.3. This is a big improvement. Within a shorter period of 10 years, 11 parishes were established. This is a striking contrast to the previous period of 17 years in which the same amount of parishes was established. Therefore the growth of the CCCS in Queensland has doubled in the last decade.

In summary, the overall growth trend of the CCCS in Queensland is that it began slowly, and then it grew consistently. This suggests that the population of Samoan migrants was low at the start then later increased at a constant rate, with more and more migrants entering Queensland necessitating the establishing of new parishes. Although this was true, as we will discover, this was not always the case. The proliferation of CCCS parishes was due to various reasons and most important of these, was 'internal migration' due to church schisms, where members of existing parishes broke off and establish new ones.

3.2. COMMON REASONS FOR ESTABLISHING CHURCHES

The main reason for the establishment of the CCCS in Queensland was because there was a need for a Samoan church that would cater for the spiritual needs of Samoan migrants. This initiative began by such pioneers as Rev. Tepa Faletoese and Rev. Urika Saifoloi who foresaw a rising presence of Samoans in Queensland. The first ever CCCS parish in Queensland, was established by Rev. Urika Saifoloi because he knew the necessity of having one for CCCS Samoans. He learned when he arrived in Brisbane of the absence of a CCCS church, while already a Samoan Methodist Church was established. Hence was his eagerness to establish a CCCS parish. Consequently, from this humble beginning the CCCS began to gather momentum and soon more and more parishes were founded. These parishes were established due to a variety of factors as discuss below.

3.2.1 Pioneering Individuals

This is a notable factor for the growth of the CCCS in Queensland. It was due to

the efforts of people like Laititimanu Fuimaono, Mautu Amiga and several others. It is important to note that most founders of CCCS parishes were lay preachers and not necessarily ministers. Fuimaono was one those lay preachers who was involved in the establishment of CCCS Northside and CCCS Southside. He was also a founding member of the first parish, CCCS Brisbane. This suggests that a good effort of a man like Fuimaono shows his potentiality to do good for the sake of Samoans living in Queensland. According to Rev. Petaia Tuifao, Fuimaono established their parish with three other families. Further, he has been a great man of the church as he established parishes for a good purpose. Tuifao said that he does not know if he wanted to do that because of materialism or any other reasons. All he knows is that when Laititimanu was with them, he was a committed man who left the parish when he knew that it was well established.[198]

Mautu Amiga who was also a lay preacher, was instrumental in the establishment of several parishes, namely CCCS Lamepa o le Ola and Le Petesa Fou. Amiga was also involved in other parishes like Acacia Ridge where he is now a member. Although there was a strong criticism of Amiga for his role in church schisms, he was nevertheless influential in founding new parishes.

Such pioneering individuals are typical of Samoans who value their cultural identity as both Samoan and Christian. To them the planting of Samoan churches is necessary. Hence although they break away from parishes, it does not mean that they are no longer members of the CCCS or that they revert to another denomination or religion. Rather as have shown in the previous chapters, these individuals either move to other parishes or create new ones. Hence to some, their departing can be seen as a blessing in

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[198] Rev. Petaia Tuifao, Personal written account, Queensland, 2010.

that it led to the creation of more parishes. Nonetheless, these pioneering individuals have shown the strong conviction of Samoans about the importance of the Church in their lives as migrants in a foreign land.

3.2.2. Family Interests

This refers to one's desire to establish a parish for the benefit of a family member. For instance, with the establishment of CCCS Caboolture, Nanai Seturo admitted that the church was for his nephew Osa Nanai who was in New Zealand. This was also part of the reason Tupu Tafili of CCCS Chermside left CCCS Pine Rivers, mainly to establish a parish for his relative Rev. Aliota and Upulasi Tiatia.[199] Hence although it reflects bias in the operation of these parishes, they nevertheless had an impact in the growth of the CCCS in Queensland.

This is a common trend in the CCCS especially in foreign countries. Ministers often get elected to parishes because they have connections or relatives within these parishes. In Samoa this is not the case as the CCCS has a policy against having a minister who has a family connection within a village. This is why no minister can be appointed to his own village or villages. The situation however changes when the CCCS spread to foreign countries, where the setup of a Samoan village no longer exists. Hence, unlike Samoa, people move freely from place to place and therefore from parish to parish. The same goes with ministers, and because parishes are not identified as Samoan villages, any minister is eligible to work in any parish.

Therefore it is not uncommon to find many churches in Queensland whereby the majority of members are related to the minister. Perhaps this is one of the reasons for schisms, when family members conflict with each other.

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[199] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.

3.2.3. The Large Dispersion of Samoans

This is a significant reason for the establishment of CCCS parishes. Queensland is a huge state with a big land mass, and because of this Samoan migrants tended to disperse due to social and economic reasons such as finding job opportunities and cheaper accommodations. (Refer to Appendix B) Hence because of such dispersion, members within a parish often found it difficult to commute and communicate. Distance therefore became a challenge in keeping members of a parish together. The distances from members' residences to places of worship affected peoples' 'worship life' Director Elder Kerita Reupena noted this and then advised his church members who resided in distant areas to establish parishes in their suburbs for their convenience. When Kerita first started his ministry at CCCS Ipswich in 1988, there was only one other parish, the original CCCS Brisbane. By the year 2000, there were eleven parishes. Hence Kerita's strategy seemed to have effected the rapid growth of new parishes. The establishment of new parishes in the 1990s such as CCCS Logan City, CCCS Southside and CCCS Northside coincided with the 50% decline of Kerita's parish during that period.[200] Therefore, these new parishes were established because of members of CCCS Ipswich who established parishes closer to their residential area.

Here we see that schisms were not necessarily caused by conflicts within parishes. And sometimes people did not leave on bad terms as sometimes made out. In this case, it was because of the strategy of the Director Elder Kerita, whereby he encouraged the establishment of more parishes. To him it does not matter whether the parish has a few members. What is important is that CCCS parishes are established. In the beginning when Rev. Samuelu Tuiai was the Elder, he was against Kerita's strategy. However as we

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[200] Personal Interview with Rev. Kerita Reupena, Queensland, 1 January 2010.

have seen, when Kerita succeeded Tuiai, his strategy went into full swing

3.2.4. Members Departing Churches

This is perhaps the most common factor in the creation of new parishes. Differences among members and between members and the parish minister caused church schisms that have led to members resigning from parishes. It is common that when someone is not happy with the parish minister, he leaves and attends another parish or establishes another parish. The departure of members contributed to the establishment of 15 parishes; CCCS Ipswich, CCCS Northside, CCCS Westside, CCCS Ipswich Central, CCCS Logan City, CCCS Logan East, CCCS Lamepa o le Ola, CCCS Southside, CCCS Ola Fou, CCCS Logan Holme, CCCS Petesa Fou, CCCS Sulu ole Tala Lelei, CCCS Chermside, CCCS Papa o le Olataga and CCCS Acacia Ridge. This accounts for 66% of parishes in Queensland.

According to Rev. Ionatana Faaiuaso, the common attitude of people, being dissatisfied at most times, and not agreeing on certain decisions, were the reasons why the number of members kept changing with people moving around from one parish to another. The lay preacher Mautu Amiga is a good example of someone whose departure from several parishes led to the establishment of new ones. According to Rev. Perelini Tauilomalo, one of the reasons for the establishment of several parishes in Queensland was due to people like Amiga who were unable to stay in one parish for long. For example, Amiga and others who invited Tauilomalo to be their minister at CCCS Le Lamepa o le Ola in 1999, left again after three years and started CCCS Mt. Gravatt, and had Rev. Sitivi Tilialo as their pastor. Their *feagaiga* with Tilialo was soon terminated then they invited Rev. Peni Tuifaasisina to be their parish minister. Not even a year since

they were with CCCS Mt. Gravatt, Amiga left again and became registered members of CCCS Acacia Ridge led by Rev. Pevise Leo and wife Shirley. Again their reason for departing Mt. Gravatt was because of their frustration with the minister Tuifaasisina.[201]

Although Amiga contributed to the establishing of new parishes, he was often viewed in a negative way. According to Tauilomalo, these people did not want to establish new parishes in a good spirit for the purpose of spreading the Gospel, but to fulfill their personal desires and satisfaction.

Another notable individual was Tupu Tafili who started CCCS Pine Rivers in 1998. Tafili's family left and started another parish, and part of the reason for his departure was that he was not happy with the minister and some members of the parish due to an internal conflict.[202] Tafili then started the CCCS Chermside on 1 October, 2005. According to Rev. Tapenaga Reupena, that parish consists of only 4 families, and Tafili and family have left the church already.

These examples are a few of many conflicts and problems that led to the breaking off of members. Hence for ministers in Queensland this is one of the biggest challenges they face, trying to keep their flocks together. This is especially harder because in foreign countries, there is freedom for Samoans to move from parish to parish. This is in contrast to Samoa whereby the village setup discourages this. On top of that, the authority of village council of chiefs or the *fono* strongly supports the minister position. This cultural backing is therefore absent in parishes in foreign countries.

Aside from the above reasons discussed there were also other reasons such as the change of affiliation of CCCS Centenary from CCCAS. Such a move also led to the

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[201] Personal Interview with Rev. Perelini Tauilomalo, Malua, Samoa, 19 May, 2010.
[202] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.

formation of CCCS Acacia Ridge. Another important reason is the creation of Mission Churches such as CCCS Townsville and CCCS Cairns. This was initiated by a CCCS policy where ministers are now sent out as missionaries to establish parishes in places where Samoans will soon migrate to. This is a significant move and one that will impact the future of the CCCS in Queensland.

In summary these factors have contributed to the growth of the CCCS in Queensland. As we have seen, this growth was not necessarily due to the increasing migration of Samoans into Queensland. However as we have seen it was more because of internal migration that was caused by church schisms resulting in members departing and establishing new parishes. Although this was positive to the growth the CCCS in terms of increasing parishes, this was also created big challenges for the mission of the CCCS in Queensland.

3.3. THE IMPACT OF CHURCH SCHISMS

While the rapid growth of District Queensland is notable by the increased number of parishes, such a rapid growth is not necessarily a sign of the increase of membership but the splitting of existing parishes. Hence quantity does not equate quality. This common problem occurs when members move around from parish to parish due to reasons discussed already.

The mobility of people however affects the development of parishes in a number of ways. For instance, loss of members affects the parish economy. The reason being the quantity of members is important for a parish because they are the parish assets by the way they offer monetary contributions and raise funds for the development of the parish

financially. Every parish has financial needs and requirements for its development and when a number of members depart, these needs are hardly fulfilled by few remaining members, a discouraging situation that caused further exiting of members. This is a very frustrating situation to the parish minister and the devoted members, and there is nothing much that a minister can do to refrain members from leaving. People have the freedom of worship. As Rev. Petaia Tuifao said,

> "Eventhough the District is growing in terms of the number of parishes and members, the usual problem with people moving around from one parish to another exists. There is nothing much we can do because people have their freedom of worship"[203]

However when a parish does not have a substantial number of members, it would certainly run into financial difficulties. Any parish wishing to build a parish, a house for the minister, a car park, or purchase a land and any other properties, would be hampered by the lack of manpower. As the Samoan saying reminds us, *O le tele o lima e mama ai se avega* which translates, "With many hands a yoke becomes less burdensome." This problem is worsened when a parish with few and unemployed members splits. Hence, Rev. Tapenaga Reupena commented, "…that the problem became a serious one for a small parish especially when people began to resign." He learned from his experience at CCCS Pine Rivers where they struggled to develop the church with only a handful of members.

To some ministers, it is better not to accept a new parish unless it has sufficient registered members.[204] Rev. Perelini Tauilomalo said,

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[203] Rev. Petaia Tuifao, Personal written account, Queensland, 2010. This is the same view of Rev. Osa Nanai as he wrote, "…a church minister does not have a certain power to stop people from moving around from one parish to another. By faith, our belief remains that God does not forsake His church and His servants." Rev. Osa Nanai, Personal written account, Queensland, 2010.

[204] Rev. Tapenaga Reupena, Personal written contact, Queensland, 2010.

> "What is the point of having 10 parishes in our Sub-District but each has only 3 families? Financially speaking, the nature of our people is such that they get discouraged easily as a result of having been pressured by much church expenditure to handle such as the *alofa* of the minister, *taulagas* etc..."

This recalls Elder Samuelu Tuiai's view opposing Director Elder Kerita Reupena's desire to establish more parishes.

While the loss of members is a serious problem to many parishes, the good side effect is that it stops members from joining other denominations. As Rev. Petaia Tuifao said, "Despite these peoples' weakness, they don't abandon CCCS and join other denominations, instead they leave a CCCS parish and 'emerge' at another CCCS parish."[205] Likewise Rev. Neti Seruka of CCCS Papa ole Olataga wrote,

> "People establishing parishes is important if they leave one parish and refrain from attending other denominations. If they leave one CCCS parish and establish new CCCS parishes that shows that their hearts are still with CCCS, hence the growth of the CCCS's District of Queensland."[206]

Likewise Rev. Parataiso Afaaso of CCCS Loganholme commented,

> "The danger of schisms may lead to members joining other denominations or other CCCS-like parishes such as LMS *Toefuataina* or the LMS *Tutoatasi*, while some may join European congregations such as the Uniting Church of Australia and Samoan youths may join Charismatic Churches such as the AOG and other churches."[207]

Although this can be seen in a positive way, schisms in churches is still a big problem. Disagreements have led to deep wounds within members that are often hard to heal. This problem is a big challenge for parish ministers especially when they are blamed for the resignation of members from their parishes. Rev. Perelini Tauilomalo of CCCS Le Lamepa Ole Ola had experienced this with his lay preacher Mautu Amiga who resigned from their parish because Amiga was not happy with him as Tauilomalo said, "I

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[205] Rev. Petaia Tuifao, Personal written account, Queensland, 2010.
[206] Rev. Neti Seruka, Personal written account, Queensland, 2010
[207] Rev. Parataiso Afaaso, Personal written account, Queensland, 2010.

know he was lying to me…...for some reasons, he was not happy with me at all ".[208]

In hindsight, church schisms although helps with the growth of the CCCS, it also creates challenges that can sometimes discourage the spirit of parishes to develop and grow. The most vulnerable are the small parishes which are struggling already. It is important therefore, that such concerns are looked into.

3.4. THE CURRENT SITUATION AND FUTURE OF THE CCCS IN QUEENSLAND

With the rapid growth of the CCCS in Queensland, the current situation is promising. There are now sufficient parishes available for Samoans to worship. This caters for the spiritual needs of Samoan people who are devoted to their religion, as part of their cultural identity. Rev. Petaia Tuifao commented,

> "Some Samoans when they arrived in Australia, the first thing to do was to find out if there was a Samoan church around. The reason being the church is something we have been raised with. Where ever of the world our people dwell, we go and raise the window of Zion and gaze at our nation's foundation- *Samoa is founded on God,* which warrants no questioning at all of our enjoyment of the church and belief because a faithful person believes in God's blessings. So in the beginning of our parish, people were happy to work with much enthusiasm as if they were in Samoa. That is another reason why Samoans are happy with the church. It is a place to meet other Samoans as if they were still in Samoa." [209]

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[208] Personal Interview with Rev. Perelini Tauilomalo, Malua, Samoa, 19 May, 2010. This parish was started by this couple who left the other church and another couple who also left the other church due to the same reason. Mautu and wife had a disagreement with the church minister and convinced the other couple to join them in establishing this church. So according to Perelini, on their first Sunday in Brisbane, they went to church, and that was the day these people left that church (CCCS Logan City), and established CCCS Browns Plains. "*I heard they left because they were not happy with the church minister. Then they invited me to be their minister*". Mautu and others who invited him to be their church minister left again after three years and started CCCS Mt. Gravatt, and had Rev. Sitivi and his *palagi* wife as their pastor. Their *feagaiga* with Rev. Sitivi and wife was terminated, then they invited Rev. Peni Tuifaasisina and wife Lesa to be their church minister. Not even a year since they were with CCCS Mt. Gravatt, they left again and became registered members of CCCS Acacia Ridge led by Rev. Pevise Leo and wife Shirley. Again their reason for departing Mt. Gravatt was being their frustration with the minister Rev. Peni Tuifaasisina and wife.

[209] Rev. Petaia Tuifao, Personal written account, Queensland, 2010

The present state of the CCCS in Queensland is attributed to the philosophy of Director Elder Kerita Reupena. According to him,

> "I know there are those of our own District who are not happy with me for allowing the establishment of new parishes, as there are many parishes already. But I say, it is not our church. All we have to do is spread the Gospel. My belief is founded on Jesus's saying—*where two or three gather in my name, I will be with them.* That is my mere 'motto' by which I do my ministry".[210]

This has been a motivational statement for the spiritual perseverance of ministers that despite problems, they should not be discouraged from developing the church regardless of quantity and quality. It reflects his positive thinking about the growth of CCCS which is solely in the hands of devoted parish ministers. A number of ministers have responded positively like Tauilomalo as he said,

> "Human pride or what ever other reasons they establish parishes, they all vanish. If the parish ministers do have strong faith and believe that the parish grows, it grows. Despite difficulties challenging people, they still establish parishes because our people do have fear of God urging them to do so for the sake of serving Him"[211]

The future of the CCCS in Queensland is therefore one of continual growth. As Tuifao said, "…the future of the church is that it will definitely continue growing. Where God's holy name is mentioned, it never gets perished but grows and continues to grow by the action of God's Holy Spirit."[212] As more and more Samoans migrate to Queensland, more parishes may be needed. This suits well with Queensland, a State with big land mass with a lot of suburbs which have not yet occupied by Samoans. This may lead to the establishment of more Sub-Districts as well.

The future of the Church in Queensland however depends on the acknowledgment of some of the problems currently faced by the Church. Some of these problems affect

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[210] Personal Interview with Rev. Kerita Reupena, Queensland, 7 January, 2010.
[211] Personal Interview with Rev. Perelini Tauilomalo, Malua, Samoa, 19 May 2010.
[212] Rev. Petaia Tuifao, Personal written account, Queensland, 2010

the spirituality of its members. Sometimes the minister finds it hard to convince members with the Gospel to refrain from committing sinful deeds against their moral Christian belief. Addiction to gambling is common problem. This is really demoralizing to their spiritual life, defeating the purpose of establishing a parish. It is the number one problem that Rev. Perelini Tauilomalo is facing. He stated that his members,

> "…play bingo and machine poker even on Sundays. I believe some of them come to church with money in their bags not for the church but to gamble with right after the service. I agree that we are so religious, but as far as true Christianity goes, it is a different story" [213]

Gambling in a way has been accepted by other people as a source of income to meet parish financial needs. However, their excessive desire has incurred problems within families. Apart from gambling, ministers are also confronting other problems with members involving in illegal marriages, adultery, alcoholism and drug abuse that have caused broken families.

Such problems can be alleviated in the future of CCCS with the cooperative work of parish ministers and members, general Samoan public and the State government of Queensland from which the church could get assistance. This cooperation needs strengthening especially between ministers and members. The parish minister will need to work hard with much patience and faith to tolerate challenges and especially for members to be encouraged to cope with faith all problems incurred within the parish.

As CCCS continues to grow, the District will require more skilled servants for the ministry, and that can be provided locally in Australia. Tuifao commented,

> "With many who have successfully completed their theological training at Malua Theological College it surely guarantees the growth of the church in terms of missionary services to reach other Samoans now residing in other parts of

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[213] Personal Interview with Rev. Perelini Tauilomalo, Malua, Samoa, 19 May, 2010.

Australia. A good example is the missionary work at Townsville and Cairns."[214]

Furthermore, the District needs to be aware of the fact that the current ministers cannot be in the ministry forever. To that regard, the District will have to be mindful of the importance of children who are the future of the church. These children should be nurtured well as they would eventually become the breeding ground for future ministers. This is an important issue as many children today seem to dislike church. To that regard, Rev. Tapenaga Reupena stated his concern about the fact that children may lose interest in the church they have been raised in. For instance, many young people today, after marriage, they lose interest in the church, nor want to be registered parish members. So this may lead to a problem of having empty parishes on Sunday in the future. Therefore, Tapenaga emphasizes the importance of developing the spiritual education of children, especially the youths as he wrote,

> "…that despite difficulties we may face, there is no other way we can handle it besides putting much effort into bringing them into close fellowship with God. Let them be fed with the Word of God. But they can't be fed if they don't understand the sermon and its message."

Tapenaga suggested that children spirituality needs to be developed and enhanced. Further he pointed out the importance of bringing them into family and parish fellowship allowing them to voice their opinions. Another idea is to make worship simpler and relevant to the young people. Hence the CCCS order of worship needs to be modified with more participation of children and youth members. This will give the youths who have been raised overseas the opportunity to enjoy the service and become active participants.[215]

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[214] Rev. Petaia Tuifao, Personal written account, Queensland, 2010,
[215] Rev.Tapenaga Reupena, Personal written account, Queensland, 2010.

In summary, the analysis of the CCCS in Queensland has shown that the growth of the Church is due to many factors. Although some of them are considered negative, they nevertheless contributed to the overall growth of the CCCS there. Subsequently this growth has given a brighter future for the Church. However, we have seen that such growth is also attributed to church splits within parishes, an issue that has consequences on the quality of parishes. This, along with other challenges face by the Church in Queensland today, needs to be addressed if the CCCS in Queensland is to consolidate its growth in the future.

CONCLUSION

This thesis has attempted to show the history of the origin and growth of the CCCS in Queensland from 1983 to 2010.

In Chapter one, we looked at Samoan migrants in the making and the origin of the CCCS in Australia. We have learned that the main factor that led to the founding of the CCCS in foreign countries such as Australia is due to the worldview of Samoans that prioritizes Christianity. This is evident with the acceptance and mergence of Christianity into Samoan Society that is expressed in Samoan oratory and is epitomized in its independence whereby Christianity became a founding pillar of its Constitution. Therefore as Samoans migrated overseas in the latter half of the 20th century, they carried with them their religion, a religion that is etched in the Samoan Culture. This has led to the establishment of the CCCS in New Zealand, and as Samoans migrated to Australia, it eventually led to the origin of the CCCS there.

In Chapter two, we focused on the origin and growth of the CCCS in Queensland. Firstly we looked at social and economic factors for the increasing presence of Samoan migrants in Queensland. Some of these factors included the warmer climate that is similar to Samoa, cheaper accommodations and more job opportunities. Secondly we looked at the origin of the CCCS in Queensland in 1983. We learned of the important roles of ministers such as Rev. Urika Saifoloi and Rev. Tepa Faletoese in the establishment of the first CCCS Church in Queensland. Both have forecasted an increasing influx of Samoans there, and therefore saw the need for CCCS churches. From this foundation we then witnessed the growth of the Church with more and more parishes being established. By 2010 the total number of parishes amounts to 22, which are now divided into three Sub-

Districts, a sign of the tremendous growth of the Church there.

In Chapter three we looked at the analysis of the growth of the CCCS in Queensland. Firstly the analysis has shown that the growth of the CCCS in Queensland was slow from the start until the end of the 1990s when it gained momentum. We have learned that this was because mass migration occurred only in Sydney in the 1980s and only picked up in Queensland in the 1990s when more Samoans moved in from both Sydney and New Zealand. Another reasonable argument is due to internal migration, whereby members of existing parishes split and establish new ones. Secondly, we looked at common reasons for establishing new churches. These reasons included the efforts of pioneering individuals who were enthusiastic about the Church, the large dispersion of members making it difficult to commute and communicate, family interests whereby Samoan migrants establish churches for their own relatives and the most significant factor is church schisms leading to the creation of new parishes. Secondly, the chapter discusses the impact of church schisms on the CCCS in Queensland. We have learned that this has led to the creation of many small parishes that could not develop effectively because of financial difficulties. This also calls into question the strategy that more parishes the better as advocated by Director Elder Kerita Reupena. According to Kerita he believes that the spread of the CCCS due to schisms is not to be viewed negatively. Finally, the chapter ends with a look at the current situation of the CCCS in Queensland. We have learned that although the Church faces many challenges the future looks promising. This outlook can be achieved if the Church is able to solve current problems and make sure that its future generation which is its young people are properly nurtured and groomed within the confines of the Church.

From the above findings, I conclude that the origin of the CCCS in Queensland, like other CCCS in other parts of the world, is a result of Samoan migrants planting their own form of Christianity that is rooted in their Samoan cultural identity. Furthermore, the growth of the CCCS in Queensland is a complex one that involves a variety of factors that reflect the complexity of Samoans as human beings. Sometimes parishes were created for purely good intentions and sometimes not. Nevertheless, what is clear is that above all these, the most significant fact is that Samoans wherever they are, and whatever challenges they face they never abandon what they hold dear in their hearts, that is their faith in God and their love of their Church and God-given Culture.

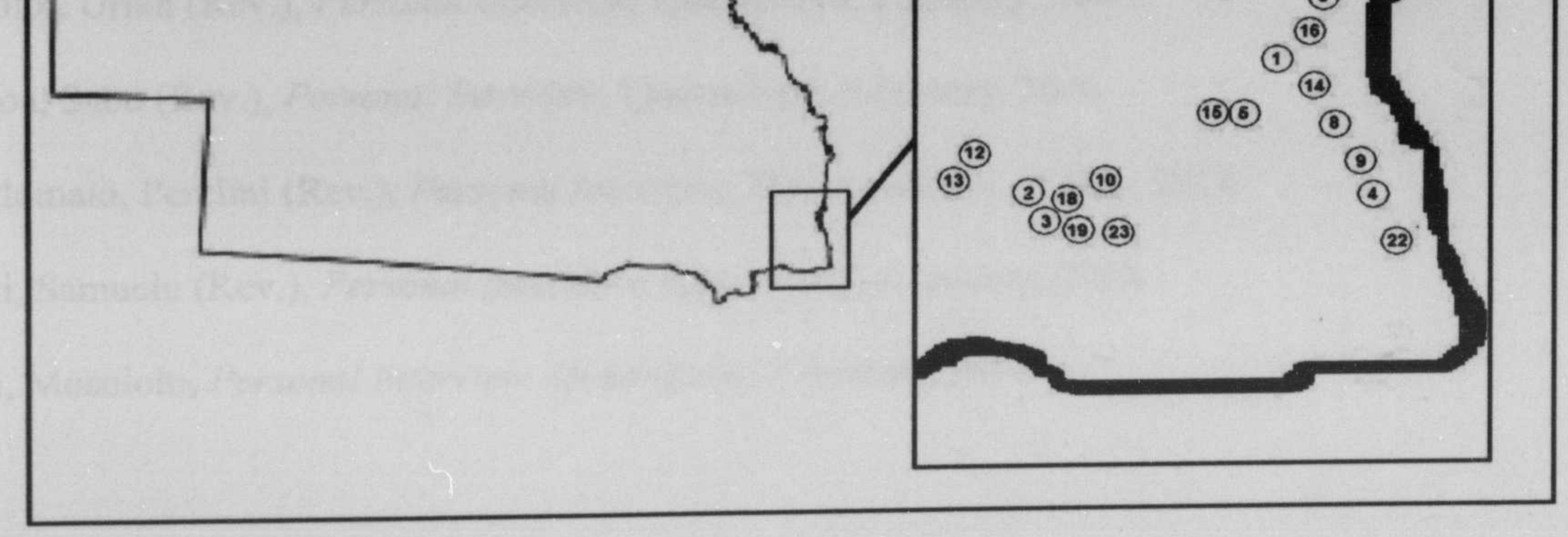
APPENDIX A

Early CCCS Parishes in Australia

1. CCCS Balmain, (NSW). Founded -3 August, 1980: Tepa Faletoese & wife Mei Faletoese
2. CCCS Marrickville, Sydney (NSW). Founded -October 8, 1982; minister: Rev. Keti & wife Moevanu Magalo.
3. CCCS Brisbane (Qld). Founded-13 November 1983; minister: Rev.Urika & Oomi Saifoloi.
4 CCCS Newcastle (NSW). Founded-20 March 1984; minister: Fuafiva & Ruta Leiataua.
5. CCCS Fairfield, Sydney (NSW). Founded-5 May, 1984; minister: Rev. Elder Peleti Toese & Senetenari Toailoa.
6 CCCS Campsie/Morebank (NSW).Founded 16-December 1984; minister: Rev. Litara & Levei Tuimaualuga.
7. CCCS Sydney (NSW). Founded-21 September 1985; 1st minister: Rev.Keti & Moevanu Magalo, present minister: Rev. Taeipo & Sitaua Malifa.
8 CCCS Ashbury (NSW). Founded-in 1986; minister: Rev. Malua Keilani, at the time, a recent graduate of Malua Theological College.
9 CCCS Melbourne (Vic.). Founded-26 January 1986; minister: Rev. Urika & Oomi Saifoloi.
10 CCCS Mt. Druitt (NSW). Minister: Rev. Simeona Taefu.

APPENDIX B

Map showing parish distribution of CCCS District in Queensland



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