

**A HISTORY OF THE EFKS KINGSLAND,
AUCKLAND, NEW ZEALAND
FROM 1969 - 2019**

A Thesis Presented to the
Faculty of the Malua Theological College

In Partial Fulfilment of the
Requirements for the Degree
Bachelor of Theology

by

Mauola Taito

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ABSTRACT

This thesis documents a history of the Ekalesia Faapotopotoga Kerisiano Samoa (EFKS) Kingsland in Auckland, New Zealand, from 1969 to 2019. The primary aim to create a record of the first fifty years of the EFKS Kingsland ministry is fulfilled in this document which is the first of its kind.

The thesis begins with an exploration of the origins and establishment of the EFKS Kingsland. It highlights events, reasons, and the people involved in the formation of the church. This thesis also continues with a description of the growth and development of the church throughout its first fifty years. The description and subsequent discussion will focus on the ministries of the four *Faifeau* and *Faletua* who have served in the EFKS Kingsland during this 50-year period.

The conclusion of the thesis will include an analysis of the history of the EFKS Kingsland in its first 50 years. This will provide a basis for some recommendations for the church and its journey into the future.

O le Falesa EFKS Kingsland.



Figure 1

DECLARATION

I, the undersigned, hereby declare that this thesis, which is about 18000 words in length, excluding the bibliography, has been written by me, that it is the result of work carried out by me, and that it has not been submitted, either in whole or in part, in any previous written work for an academic award at this or any other academic institution.

I also declare that this thesis has not used any material, heard or read, without academically appropriate acknowledgment of the source.

Signed: _____

Date: _____

DEDICATION

I dedicate this work to all my families:

To my aunties and uncles, brothers and sisters, brother in law and sister in law and children who tirelessly prayed day and night for our journey to end successfully.

To my parents, the late Kome and Lili Taito, also my brothers Semo and Sooula Kome and my late grandparents Leumuava and Vaalele Elisala Leumuava who are with me in spirit.

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May God bless you all! *Malo le Tapuai ma le Tatalo!*

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List of Abbreviations

AM	Aoao Malua
BOT	Board of Trustees
CCCS	Congregational Christian Church Samoa
EFKAS	Ekalesia Faapotopotoga Kerisiano Amerika Samoa
EFKS	Ekalesia Faapotopotoga Kerisiano Samoa
FS	<i>Faifeau</i> Samoa
FT	<i>Faifeau</i> Toeaina
MTC	Malua Theological College
P.I.C.C	Pacific Islanders Congregational Church
P.I.P.C	Pacific Islanders Presbyterian Church

Introduction

The common understanding within the EFKS¹ Kingsland community is that the church was founded by eleven families. At the time, Rev. Siaosi Ieriko (FT), the church minister of EFKS Aukilani (now the EFKS Grey Lynn), officially established the EFKS Kingsland with a few former members from his EFKS Aukilani congregation, together with some families (whose denominational origins were not documented). These members formed the eleven individual families who established the EFKS Kingsland church in 1969.

According to Matafeo Matafeo one of the elders of the church, worship services were originally conducted at a member's house.² Eventually, church services and meetings were carried out at the Auckland Methodist Central Parish church building in Kingsland. From the outset, the development of the church was difficult because of the low number of members. This is probably due to the fact that there were not many Samoan people living around this area at the time. However, this changed when an increasing number of Samoans started to move in and around the area. Word spread amongst these new settlers that there was an EFKS church nearby; their attendance at the EFKS Kingsland led to more registered families or *matafale* for the church.

Today, the EFKS Kingsland is one of the oldest established EFKS churches in Auckland and in New Zealand. The number of registered *matafale* or families currently sits at 35, not including the church minister and his family.

¹ The formal name of the Mother Church is Ekalesia Faapotopotoga Kerisiano Samoa (EFKS) which is also known by its English name as Congregational Christian Church Samoa (CCCS). These two names are synonymously used by the Church.

² Matafeo Matafeo, personal communication 4th January, 2020 at EFKS Kingsland Hall. Matafeo Matafeo is one of the older members of the church who is still attending EFKS Kingsland but is not an original member of the church when it was established in 1969. He joined the church not long after its establishment.

1. Why this Thesis

My desire to write this thesis about the history of the EFKS Kingsland is based mainly on my personal connection to the church. I have been a member of the EFKS Kingsland since 13th November, 1988; thus, being a part of this church for over thirty years, I can say that the EFKS Kingsland has played a significant role in nurturing my spiritual life. This church has witnessed some pinnacle moments in my life, such as my wedding day, the baptism of our children, and our children's church confirmation (*faaekalesiaina*). In other words, it is fair to say that our spiritual life (me, my wife and children) was nurtured and developed in and through the EFKS Kingsland church.

Another contributing factor which has inspired this thesis is the fact that last year the EFKS Kingsland celebrated fifty years since its establishment in 1969. This is a major milestone for the church, a milestone which deserves to be memorialized with a documented history of its development over its first 50 years.

With the above in mind, this research sets out to describe and acknowledge the hard work of all who have contributed to the development of the church since its establishment and those who have, in more than one way, impacted upon my spiritual and personal journey. These include the church ministers and their wives (*Faifeau ma Faletua*), the original members who started this church, and those who joined the church throughout the years. In acknowledging the contributions of everyone, it is also my wish to research the beginnings of the church and to verify the validity of the oral tradition of its beginnings as mentioned above. In this way, the origins of the EFKS Kingsland will not only be an oral tradition but an historical document as well.

My research is further inspired by the fact that there have been no prior attempts to write a formal history of the EFKS Kingsland. To my knowledge, there are only two written works that briefly mention the establishment of the EFKS church in Kingsland

and a few aspects about the church during the time of the works' compilation. The first written work was an unpublished PhD thesis written by Rev. Dr. Danny Ioka in 1996.³ The second, was a published book, *O le Vavega o le Alofa Lavea'i* by Rev. Elder Oka Fauolo which documented a history of the EFKS in Samoa and overseas.⁴ Due to the wide and general scope of both works which try to cover certain aspects of the history of the EFKS church as a whole, their attention to issues surrounding the establishment and the development of the individual churches, I believe, need more detailed discussion.

2. Aims and Objectives

The primary aim of this thesis is to provide an historical account of the establishment of the EFKS Kingsland and its development throughout its first fifty (50) years of existence. The history will describe developments and events through the different ministries of the four *Faifeau* and *Faletua* who served the EFKS Kingsland. A brief analysis of the changes and developments will conclude the thesis. Also, the analysis will serve as a platform from which recommendations for EFKS Kingsland can be projected and utilized in moving forward.

Finally, on a more personal level, this thesis seeks to remind the present and future generations of the EFKS Kingsland, of the contributions and hard work of their forefathers and foremothers in establishing and developing this significant Godly institution, which has been and will always be, the best part of our spiritual journey.

³ Danny Ioka, "Origin and beginning of the Congregational Christian Church of Samoa (CCCS) in Aotearoa New Zealand." (PhD Thesis, Otago University 1996)

⁴ Oka Fauolo, *O Vavega o le Alofa Lavea'i: O le Tala Faasolopito o le Ekalesia Faapotopotoga Kerisiano Samoa*. (Apia Samoa: Malua Printing Press, 2005), 674.

3. Methodology and Limitations of the Thesis

The chosen method involves qualitative fieldwork, namely personal interviews. These interviews will include but will not be limited to the current *Faifeau* and *Faletua*, retired clergy and their wives who have served in the EFKS Kingsland since its establishment, and former and current members of the church.

Other important sources which will be evaluated are the *Api o le Galuega*⁵ and any written minutes of church meetings since 1969. I will also consult the EFKS archives (MTC Library and EFKS Headquarters Tamaligi), and old publications of the EFKS Newsletter, *Sulu Samoa*⁶ for any information relevant to the establishment and history of the EFKS Kingsland.

Due consideration must be given to the fact that this is a novel topic with minimal written documents available for analysis. So, the work will depend mainly on the personal interviews of those aforementioned.

The writing and presentation of the thesis will be thematic and chronological as in conventional history writing. Chapters 1, 2, and 3 will be mainly descriptive. The final chapter will give an analysis of the developments and changes through the fifty years of the church. Finally, I will use the analysis to give a future projection for the church.

4. Thesis Structure

This thesis is structured as follows; after the introduction, the body consisting of four chapters will follow, and then the conclusion. The first three chapters of the body

⁵ *Api o le Galuega* – This is basically a record book for the church parish. It is the responsibility of the *Faifeau* of the parish or village during his term in the parish to record all the developments and church issues, and people involved in these issues. Every EFKS parish is expected to have one and it must be at the *Faifeau*'s residence regardless of any changes to the clergies who look after the parish from time to time.

⁶ *Sulu Samoa* is a monthly newsletter of the EFKS Church published at the Malua Printing Press at Tamaligi. It was first published in 1839.

will tell the story of the EFKS Kingsland; this will mainly be descriptive. The final chapter will be an analysis of the history given in the previous chapters, and some projections for the future of the church.

Chapter One discusses the historical background of the EFKS Kingsland. It gives an historical account of how the new parish came into existence. This will include specific dates, places, and people involved in its establishment. However, in order to understand certain elements of EFKS Kingsland's origins, this chapter will also give a brief history of the arrival of the EFKS in Auckland, New Zealand. EFKS Kingsland's establishment was part of the first wave of developing EFKS churches in New Zealand in the 1960s and the early 1970s.

Chapter Two discusses the developments and changes within the Church in its first twenty years. This period coincides with the ministry of Rev. Talalelei and Malia Poasa (1970-1978), and Rev. Samuelu and Tima Tuiai (1978-1987). This discussion will include leadership, finance, church assets, groups within the church, and the determining factors of change (if any) within the church.

Chapter Three continues the story of the EFKS Kingsland for the next thirty years (1988 to 2019). It will follow the same structure as in Chapter Two. This period is dominated by the ministry of Rev. Elder. Maligi and Faauuga Evile (1988-2012) whose service covers twenty-four years of this period. The final six years of the researched period coincides with the current *Faifeau* and *Faletua*, Rev. Fetu and Fusi Pama (2013-present).

Chapter Four is a summary and a brief analysis of the first three chapters. It will also provide some recommendations for the church's journey forward. Highlighted in this chapter will be areas of the church that need sustaining or improving for the church

to prosper and survive culturally, economically, and religiously in the changing context of Auckland, New Zealand.

Chapter 1

The Beginning of the EFKS Kingsland: A Historical Background

Introduction

The main focus of this chapter is to give an historical account of the origins and beginnings of the EFKS Kingsland. It will describe the reasons behind its establishment, the people involved, places of meetings and church services, and the formal establishment of the church.

I will, however, firstly give a brief account of the arrival and beginning of the EFKS Church in Auckland, New Zealand, since it has a significant relation to the spread of the EFKS Church in the Auckland region. I will also describe the geographical location of Kingsland within the Auckland region to further highlight this connection.

The bulk of the chapter will include detailed discussions of the establishment of the EFKS Kingsland from the start, especially the dates, places, and people involved and the reason(s) why there was a need to establish a new Samoan parish in the Kingsland area. A brief summary of the whole discussion concludes this chapter.

1.1 A brief history of the origins of the EFKS (CCCS) Church in New Zealand¹

The origin of the EFKS (CCCS) Church in New Zealand is attributed to a group of Samoans mostly belonging to the Fuimaono family. This group was led by Fuimaono Ta'ala, a *matai* and a *Tiakono*, with his wife Faititilipatasi. They resigned as members

¹ For a detailed history of the beginning of the EFKS Church in New Zealand see Danny Ioka, "Origin and beginning of the Congregational Christian Church of Samoa (CCCS) in Aotearoa New Zealand." (PhD Thesis Otago University, 1996)

from the Newton P.I.C.C.² in Edinburgh Street, Auckland, in December 1962 for the sole purpose of establishing a *Lotu Fa'asamoa* [A pure Samoan Church] of the same status as the Samoan Churches in Hawaii and in the United States of America.³ U. P. Taimalelagi claims that the Samoan people from P.I.C.C. Newton left to establish the Samoan Church because of the importance of the socio-cultural aspect of the Samoan Church to migrants; this was a major factor behind the establishment of the C.C.C.S. in Auckland. Other reasons included:

- (a) P.I.C.C. had become too Europeanized so there was a need for a Church to be totally Samoan, so that the Samoan identity and cultural values were preserved.
- (b) The Samoan people wanted to handle their own church organization and ministration.⁴

The establishment of the first EFKS (CCCS) Church in New Zealand was formalized on the 30th December 1962. According to Rev. Siaosi Ieriko, the group which was led by Fuimaono Taala asked Rev. Ekepati Leilua to conduct their Sunday services every Sunday. They also requested to the EFKS Church in Samoa for representatives to travel to New Zealand to formalize this new church as part of the mother church in Samoa. The EFKS Church in Samoa sent two representatives who were Rev. Elder Poasa Talalelei (FT) and Etene Saaga the General Secretary of the Church.⁵ After consultations and discussions between the members of the new church

² P.I.C.C stands for Pacific Islanders Congregational Church. This was the Mother Church where most Island people from the Pacific who settled in New Zealand joined since there were no Island Churches then. This Church was part of the New Zealand Presbyterian Church.

³ Ioka, "Origin and beginning of the Congregational Christian Church of Samoa (CCCS) in Aotearoa New Zealand", 352.

⁴ Taimalelagi, U.P. "Migration: The Study of Western Samoan Migration and the Roles of the Congregational Christian Church of Samoa." (B.D. Project, Pacific Theological College, 1980).

⁵ See Oka Fauolo, *Vavega o le Alofa Lavea'i: O le Tala Faasolopito o le Ekalesia Faapotopotoga Kerisiano Samoa*. (Apia Samoa: Malua Printing Press, 2005), 675.

and representatives from Samoa, the acceptance and confirmation of the new church as part of the EFKS church was formalized. On December 14, 1963, the first *Faifeau* was ordained and appointed to look after the new church.

Since then, the EFKS Church began to spread in New Zealand especially to parts where the Samoan people began to settle in numbers. Also, in 1963, the second EFKS church was established in Palmerston North, an area not far from Wellington, the capital city of New Zealand. Two new churches were established in 1964, one in Otara, Auckland, and the other in Newtown, Wellington. During the following years, 1965 and 1966, four more churches were formed, three in the Auckland area, EFKS Onehunga, EFKS Blockhouse Bay, and EFKS Otahuhu, and one in Christchurch, EFKS Karaiesetete. One more was established in 1968 in Mangere, Auckland, EFKS Mangere. In 1969, Kingsland was established and that took the number of EFKS churches in New Zealand to ten in total, with seven (7) of those in the Auckland region.⁶

The geographical location of Kingsland is not far from Grey Lynn where the first EFKS church was established. In fact, the Grey Lynn area is adjacent to the Kingsland area in Central Auckland. The following map of Grey Lynn and Kingsland, Auckland, New Zealand, illustrates this closeness; approximately, a five-minute drive between the two churches. During this time however (1970s), the population of Samoans settling in these areas was rapidly increasing. Therefore, even though the two areas are in close proximity, the establishment of a new EFKS church in the Kingsland area was still a logical development.

⁶ Ibid., 674-675.



Figure 2

1.2 EFKS Kingsland, Auckland New Zealand: Origin and Beginning

The EFKS Kingsland was formally established and accepted as a part of the EFKS Church on the 17th of August, 1969. It was the tenth EFKS parish established in New Zealand and the seventh in the Auckland region.⁷ Since its establishment in New Zealand in 1962, the EFKS Church had set up seven parishes in the Auckland region by 1969, a period of seven years.

1.2.1 The pre-establishment of the EFKS Kingsland: A casual conversation and humble beginnings

The beginning of this new parish, as remembered and stated by Matafeo Matafeo was perhaps triggered during a casual conversation between Tofilau Tevaga and Lokeni

⁷ The only three churches outside Auckland at the time were EFKS Palmerston North in the Palmerston North area, EFKS Ueligitone in the Wellington region, and EFKS Karaiesetete in the Christchurch region on the South Island. The seven EFKS churches in Auckland were EFKS Aukilani (Grey Lynn), EFKS Otara, EFKS Onehunga, EFKS Blockhouse Bay, EFKS Otahuhu, and EFKS Mangere. See the full list on Oka Fauolo, *O Vavega o le Alofa Lavea* 'i, 674.

Leleisiuao in mid-1969.⁸ Tofilau Tevaga was a member, and a *Tiakono* (deacon) of the EFKS Aukilani (now known as EFKS Grey Lynn).⁹ Lokeni Leleisiuao was also an EFKS member and owned a barber shop and a fruit shop in the Morningside Shopping Centre.¹⁰ The two main reasons they started to talk about setting up a new church parish was: firstly, the men realized the need for more church parishes to cater for the growing number of graduates from the Malua Theological College (MTC); graduates who had now migrated to New Zealand, especially to Auckland.¹¹ Secondly, Tevaga and Leleisiuao also had a vision of expanding and spreading the EFKS church within the Auckland region since the Samoan people were increasingly migrating from Samoa to New Zealand.

In their attempt to make their casual conversation into a reality, they decided to establish a new parish in the Kingsland area; this was where the two men resided. Then, they started to approach Samoans in and around the area, especially their close relatives and friends, who had migrated from Samoa; they encouraged them to join in their proposed new parish.

According to Tofilau Tevaga,

⁸ Matafeo Matafeo, personal communication 4th January, 2020 at EFKS Kingsland Hall. Also see Danny Ioka, "Origin and beginning of the Congregational Christian Church of Samoa (CCCS) in Aotearoa New Zealand." 352.

⁹ EFKS Aukilani was the first EFKS church parish established in New Zealand. It is in the Grey Lynn area in the Auckland city. As the numbers of EFKS parishes increased in the Auckland area, the church's name was then changed to EFKS Grey Lynn instead of EFKS Aukilani. Aukilani is the Samoan word for Auckland and that was why it was not logical anymore to name one church as Aukilani since Aukilani or Auckland has now posted several EFKS parishes.

¹⁰ There are no more records about Lokeni Leleisiuao other than he was an EFKS member back in Samoa. His wife is Methodist. Danny Ioka in his thesis refers to Lokeni as Lokesi. I believe he is the same person but I will use Lokeni as recorded in the *Api o le Galuega*. It was Lokeni's food stall at the Morningside Shopping Centre where the two men met and became friends.

¹¹ Malua Theological College was established in 1844 by the London Missionary Society to train Samoans to become teachers (aoao) who were later called *faiifeau* or church ministers when they become ordained to serve the growing number of LMS (later EFKS) parishes in Samoa and later overseas.

“[W]e would go in our cars every day and every night to inform and attract Samoans to the parish. Lokeni had a barber shop and a fruit shop. And that was another way we were able to meet Samoans and attract them. I was able to attract Samoans of our village in Samoa and a lot of my relatives and friends Lokeni did the same.”¹²

Some of the people they approached were from different church denominations. They were Catholics and Methodists back home in Samoa but they joined nevertheless. Also, some members of the Newton P.I.C.C joined as well.¹³ Perhaps people did not hesitate to join because they identified first and foremost to Tevaga and Leleisiuao as Samoans, and in most cases as relatives, rather than religious background.

Tofilau Tevaga had also informed Rev. Siaosi Ieriko (FT), the Reverend Elder or *Faifeau Toeaina* overseeing the *Pulega a Aukilani*, regarding their plan for a new parish within the *Pulega*. Fortunately, their new proposal was fully embraced by the *Faifeau Toeaina* since it was also his vision for the EFKS church to expand within the Auckland area. This would cater for the growing numbers of Samoans, especially of EFKS background. In fact, Rev. Ieriko in his support for the new parish brought three families from his church congregation to join Tevaga in the new church.¹⁴

Within the newly formed group, there was no ordained or trained clergy or even an *Aoao Fesoasoani* (lay preacher). The only member with a church appointment was Tofilau Tevaga, who was a deacon of EFKS Aukilani at the time, but he could not conduct Sunday services.

¹² Danny Ioka, “Origin and beginning of the Congregational Christian Church of Samoa (CCCS) in Aotearoa New Zealand”, 352.

¹³ See footnote 7 above for information about P.I.C.C.

¹⁴ Line Tauti Pulou, personal communication 5th January, 2020 at 9 Allison Street Mt Roskill. Line Pulou is the wife of Tauti Pulou, an original member of the EFKS Kingsland. She married Pulou not long after the official establishment of the parish. Her family is the only one out of the original families who are still with the EFKS Kingsland at the present.

So, after the new parish was officially established and accepted into the *Pulega*, it received a temporary *faiifeau*.¹⁵ Rev. Siaso Ieriko (FT) and the *Pulega a Aukilani* appointed Talalelei Poasa, a graduate from MTC, to conduct church services and look after the new parish. Poasa was still single and had not yet been ordained as a *Faiifeau Samoa* (FS) or an ordained minister of the EFKS; he was also a member of Rev. Ieriko's EFKS Aukilani when he was temporarily appointed on the 13th of September 1969.

Within just a few months of the initial conversation between Tevaga and Leleisiuao, a church in Kingsland was established and the number of members had increased to ten families. Rev. Siaso Ieriko (FT) then decided that it was time to register the new church into the EFKS Church via the *Pulega a Niu Sila*; all the members agreed and the day for the formal event was set.

1.2.2 Faatuina aloaia o le EFKS Kingsland: The official establishment of EFKS Kingsland

On Sunday, the 17th of August 1969, Rev. Elder Siaso Ieriko, the *Faiifeau Toeaina* of the only EFKS Pulega (Sub - District) in New Zealand led the church service to officially recognize the EFKS Kingsland as part of the EFKS Church in the *Pulega Niu Sila*. It was held at the Kowhai Intermediate School Hall in Kingsland. All the *faiifeau* (church ministers) from churches around Auckland were present; they were Rev. Fareti Timaloa (FS) of EFKS Onehunga, Rev. Manase Manase (FS) of EFKS Mangere, Rev. Tone Tuiai (FS) of EFKS Blockhouse Bay, and Rev. Ekepati Leilua (FS) of EFKS Otahuhu. The total number of members of the EFKS Kingsland congregation at the *Osiga Feagaiga* was more than eighty people. They all attended and witnessed

¹⁵ Temporary appointment here means that the *faiifeau* for a parish could be official only when the parish selected him and his wife through a vote officiated and confirmed by a *Faiifeau Toeaina* and a *Osiga Feagaiga* has been completed.

this significant event, for they were now an official part of the larger EFKS Church family in New Zealand.

1.2.3 Matafale (Registered Church Families)

There were eleven *matafale* or families recorded at the time of the official establishment of the EFKS Kingsland. They were registered under Leleisiuao Lokeni, Tofilau Tevaga, Levaula Kalepo, Verna Williams, Afa Papalii, Manuele AhYek, Sili Tuala, Lafaele Faimaloitumua, and Gafa Tauti Pulou. There were two others registered *matafale* but the names are not known from any records even the *Api o le Galuega*. From the eleven registered *matafale*, Leleisiuao Lokeni and Tofilau Tevaga were the only ones with *matai* or chiefly titles.

1.2.4. Place of Meeting and Church services

The original place of meeting for the group was Tofilau Tevaga's home in Kingsland. All their meetings and church services were originally conducted there. Afa Papalii, later joined them, and offered his house also in the Kingsland area as another meeting place for the new congregation.¹⁶

After the formal establishment of the church, other places were used. On some Sundays, the church services were held at the Kowhai Intermediate School, Kingsland Hall. On other Sundays, services were held at the Mount Eden War Memorial Hall on Dominion Road, Mt Eden. The reason of the changes in venues was due to the

¹⁶ See *Api o le Galuega*.

availability of the halls. On some occasions, when both halls were not available, Sunday services returned to Afa Papalii's home residence.¹⁷

1.2.5 Parish Structure: Leadership and Groups

The EFKS Kingsland followed the EFKS process closely since the start of their parish. They also adopted the EFKS structure for every EFKS parish even though they were established in a different country. However, some other parts of the structure especially the normal church groups were added later as the church developed through time. The following discussion of leaders and groups follows the timeline when they were confirmed and appointed.

1.2.5.1 Tiakono (Deacons)

The first *Tiakono* or Deacons of the EFKS Kingsland were confirmed on the 11th of October 1969. They were, Leleisiuao Lokeni, Levaula Kalepo, Verna Williams, Afa Papalii, Manuele AhYek and Sili Tuala. Tofilau Tevaga, as mentioned above, was already a *Tiakono*. Therefore, EFKS Kingsland started with seven *Tiakono* who were heads of the eleven *matafale*. The other four families were not ready at the time to be *Tiakono*. These confirmations were made by the temporary *Faifeau* and the *Faifeau Toeaina* since the parish members had yet to elect their new *Faifeau* and *Faletua*.

1.2.5.2 Failautusi ma le Teutupe a le Aulotu (Ekalesia) (Church Secretary and Church Treasurer)

The *Failautusi* and *Teutupe* are commonly known as the *Laulau a le Ekalesia* (church office bearers). They are, in a way, the executive of the church together with the

¹⁷ Line Tauti Pulou, personal communication 5th January, 2020 at 9 Allison Street Mt Roskill. Also see *Api o le Galuega*.

Faifeau as chairman. At the EFKS Kingsland's first meeting on November 1969, the first church Secretary and church Treasurer were elected. These church office bearers were to start their duties the following year in January 1970. Afa Papalii became the first *Failautusi* and Verna Williams was the first *Teutupe*; they were both newly confirmed *Tiakono*. Like the confirmation of new *Tiakono*, the *Laulau a le Ekalesia* was also elected before the call of the new *Faifeau* and *Faletua*.

1.2.5.3 *Faifeau ma le Faletua (Church Minister and wife)*

As generally known in the EFKS community, the highest office of an EFKS parish or congregation resides with the *Faifeau* or minister who has been officially accepted by the congregation through an *Osiga Feagaiga*.

According to the congregation's records or *Api o le Galuega*, not long after the formal establishment of the EFKS Kingsland in August 1969, the members then selected their new *Faifeau* and *Faletua* with the advice of Rev. Siaso Ieriko (FT). They decided to call upon Talalelei Poasa (AM), who was now married to Malia.¹⁸ At the time, Talalelei Poasa was not an ordained minister; he was still referred to as a graduate of MTC (*Aoao i'u mai Malua*). The *Osiga Feagaiga* with Talalelei (AM) and Malia Poasa was held on the 3rd of May, 1970. This was about eight months after the formal establishment of the EFKS Kingsland.

1.2.5.4 *Aoga Aso Sa, Autalavou, Aufaipese (Sunday School, Youth, Church Choir)*

There are no written records of the existence of an *Aoga Aso Sa* and *Autalavou* in the early days of the church, that is, during its pre-establishment and the first few

¹⁸ Only a married *faifeau* or *A'oa'o Malua* can enter a *feagaiga* with an EFKS church they have been called; only a married AM can be ordained in the EFKS.

months of the EFKS Kingsland. According to those interviewed as well as records of the church, they have no recollection of these groups at that time. However, when Talalelei (AM) and Malia Poasa officially began their ministry, the *Aoga Aso Sa* and *Autalavou* were also set up.¹⁹

The church had an *Aufaipese* (Church Choir) but there was no *Ta'ita'i Pese* (Choir Leader); the *Aufaipese* was overseen by the *Tiakono*. Tiute, a church member, was the *faipese* (music instructor) and he also played the organ and piano as well. Lafaele Faimaloitumua and Faatu Mataafa gifted a new organ for the *Aufaipese* on the 20th of November, 1969.

1.2.5.5 *Mafutaga Tina (Women's Fellowship)*

As with the *Aoga Aso Sa* and *Autalavou*, the *Mafutaga Tina* (Women's Fellowship) was only formed when the *Faifeau* and *Faletua* started their ministry.²⁰

Summary

From humble beginnings and casual conversations, a new church parish emerged. The gathering of people depended mostly on connections. These connections were mainly through family and village ties, as well as contacts through friends; the denominational background of those connected to was of little to no significance, the main aim was to connect and invite.

The set-up of the new parish was given an abundance of support by the *Faifeau Toeaina*, Rev. Siaosi Ieriko (FT); the new parish was in line with his own vision of spreading the EFKS church in Auckland. The process of gathering members and the

¹⁹ Line Tauti Pulou, personal communication 5th January, 2020 at 9 Allison Street Mt Roskill.

²⁰ Fausa Inosia, personal communication (via phone) 14th June, 2020. Inosia was one of the leaders of the *Mafutaga a Tina* for several years.

use of family homes as meeting venues by the early members was a normal progression faced by a lot of new parishes. As the EFKS Kingsland numbers increased, larger venues were required for meetings and church services.

EFKS Kingsland, in the early stages of its establishment, closely followed the EFKS processes. This was visible from the start where the original members constantly informed and sought the advice of the *Faifeau Toeaina*. Perhaps this was the main reason the EFKS Kingsland parish was embraced by the *Faifeau Toeaina* and neighboring EFKS parishes already in existence in Auckland.

The calling of a new *Faifeau* and *Faletua*, the confirmation of new *Tiakono*, and the establishment of church offices in the beginning showed that the church aligned itself as closely as possible with the processes and structure of the EFKS Constitution. Other groups such as *Aoga Aso Sa*, *Autalavou*, *Aufaipese*, *Mafutaga Tina*, also part of the EFKS identity, were established in due time and with due process.

Although the establishment of the EFKS Kingsland started from humble beginnings, its sails had now been raised, and the journey in God's ministry had begun. The journey of the EFKS Kingsland from its early days until the present will be discussed in the following chapters.

Chapter 2

EFKS Kingsland through the years (Part 1):

The first twenty years (1969 – 1988)

Introduction

This chapter will tell the story of the EFKS Kingsland through its first twenty years, i.e., from 1969, just after its formal establishment (discussed in Chapter 1), to 1988. This period of twenty years coincided with the ministries of the first two *faiфеau*. It will be discussed using the chronological and thematic approach as in conventional history writing. The story will focus on the ministry of the *Aufaigaluega Faiфеau ma Faletua* (clergy and their wives) who had served in the EFKS Kingsland since its inception. It is my assumption that they were leaders of the congregation and most, if not all, initial developments and changes within the church came from them. This assumption is based on the fact that *faiфеau* are supposed to be at the forefront of the church and thus the driving force of moving forward with the implementation of church projects. With this in mind, a description of the developments and changes within the church will be a dominant feature during the discussion of the respective ministry of the *Aufaigaluega*.

2.1 *Aufaigaluega Faiфеau ma Faletua* (Church ministers and Wives)

The following is a list of the *Faiфеau* and *Faletua* who had served at the EFKS Kingsland since its formal establishment in 1969 until the present time.¹

¹ *Api o le Galuega*

1. Rev. Talalelei and Malia Poasa (03.05.70 - 06.08.78) [8 years]
2. Rev. Samuelu and Tima Tuiai (26.12.78 - 04.06.1987) [9 years]
3. Rev. Elder Maligi and Faauga Evile (06.02.88 – 25.08.12) [24 years]
4. Rev. Fetu and Fusi Pama (27.07.13 – present) [7 years to the present]

Since its establishment in 1969, only four *Faifeau* and their *Faletua* have served at the EFKS Kingsland. Of the first three *faifeau*, only Rev. Elder Maligi and Faauga Evile reached their pension age while serving the parish. The first two couples left the parish after no more than two terms of service.² Rev. Elder. Maligi Evile was also the only one who had achieved the office of *Faifeau Toeaina* during his ministry at EFKS Kingsland. Rev. Talalelei Poasa and Rev. Samuelu Tuiai were also elevated to the office of *Faifeau Toeaina* but with congregations and *Pulega* they served later in their ministry.³

The first two clergy couples (Rev. Talalelei and Malia Poasa, and Rev. Samuelu and Tima Tuiai) were released from their *feagaiga* on good terms. This is evident from the *Api o le Galuega*, which shows that both the *faifeau* nor the parish received any backlash from the *Faifeau Toeaina* or the *Pulega*.

² A 'term of service' stipulated in the EFKS constitution is six (6) consecutive years of service in the same congregation. The clergy and his wife are entitled to a *faamalologa* or sabbatical leave of three (3) months when they have fulfilled this requirement. The continuation or discontinuation of the *feagaiga* between the congregation and the *Faifeau* and *Faletua* depends on a mutual agreement when the three months leave for the clergy and wife concludes. The *Faifeau* and *Faletua* have the right to end the *feagaiga* if they decide to. Likewise, the congregation can void the *feagaiga* as well. However, the two parties should present valid and substantial evidences that warrant the ending of the *feagaiga*. This will avoid unnecessary consequences on both the clergy and wife as well as on the congregation from the *Pulega* and the Mother Church.

³ Rev. Talalelei Poasa was the *Faifeau Toeaina* of *Pulega Waitakere, Matagaluega a Aukilani*, New Zealand while serving the EFKS Blockhouse Bay. Rev. Samuelu Tuiai was the *Faifeau Toeaina Pulega Purisipeni i Saute, Matagaluega Kuiniselani i Saute* while serving the EFKS South West Brisbane, Australia.

The rest of this chapter will focus on the first two *faifeau* and their terms in the EFKS Kingsland. Their respective ministries coincided with the first twenty years of the church.

2.2 Rev. Talalelei and Malia Poasa (03.05.70 - 06.08.78) [about 8 years of service]

Rev. Elder Talalelei ma Maria Poasa.



Figure 3

The first EFKS Kingsland *faifeau* and *faletua* were Rev. Talalelei and Malia Poasa. According to the *Api o le Galuega*, after the parish had officially selected Talalelei Poasa and his wife Malia, the *Osiga Feagaiga* took place on the 3rd of May, 1970. Talalelei was from the village of Vaiusu and Malia was born and raised in Afega. At the time of the *Osiga Feagaiga*, the total number of church members had increased to more than eighty (80) from just more than ten (10) *matafale*.

The good relationship between the congregation and their new *faifeau* and *faletua* did not last, especially after their first major conflict just five months after the *Osiga Feagaiga*. On the 1st of September, 1970, a disagreement between the *faifeau* and a lay

preacher occurred which started to show cracks in the relationship between the parish and their new *faifeau*. According to Danny Ioka, the core of this disagreement was “a clash of authority between a pastor wielding an authoritative pastoral approach in the parish ministry, and a prominent lay leader or parish founder who was equally authority-conscious.”⁴

The hostile relationship had apparently started from the very beginning according to Leleisiuao. For Leleisiuao, Rev. Elder. Siaosi Ieriko had too much influence in the selection of Talalelei and his wife. Even though Talalelei and Malia won the vote; Leleisiuao blamed Rev. Ieriko for influencing the members’ decisions.⁵ Furthermore, Leleisiuao also claimed that Talalelei was authoritative in his approach to the ministry, hence, his ignorance to the wishes and advice of the congregation. This was seen in Talalelei’s rushed approach to developments and changes within the church.⁶

Leleisiuao, on the other hand, “was widely known for his dominating assertion of his leadership abilities and his status as a parish founder which was many times seen as intruding into the domain and prerogatives of the pastor, according to the traditions and conventions in the C.C.C.S parish ministry.”⁷

This unfavorable relationship reached its boiling point on the Sunday 1st November, 1970. The following is Malia’s recollection of the events of this day,

The Pulega Youth Sports Committee had prepared the sports schedule for the Christmas Holiday period which would be held at Grey Lynn Park. After the morning service, Rev. Poasa then announced for the congregation to stay behind after the evening service for a meeting. This is to inform them of the Pulega Sports programmed. At the time,

⁴ Danny Ioka, “Origin and beginning of the Congregational Christian Church of Samoa (CCCS) in Aotearoa New Zealand” (PhD Thesis, Otago University 1996), 354.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid., 355.

we were living at 16 New Bond Street, not far from the hall we were using for *lotu* and meetings. This is why we always timed ourselves to get to the hall just in time to start the church service. However, when we got to the hall, the *lotu* had already started, and was led by a *tiakono*. So, we just turned up and joined the service until it was finished. Poasa stood up after the service and addressed the *tiakono* who led the service. He told the *tiakono* that he should not have done the *lotu*. If he wanted to be a *faiifeau* then he should sit the Malua Entrance Exam. Poasa also advised the *tiakono*, what he had done would bring a curse upon him, his wife, and children. These were holy things and were not to be treated as a laughing matter.⁸

After this and on the same day, seven families left the church no longer wanting to be members; they alluded to the authoritative and harsh words by the *faiifeau* as the main reason for their departure. It was clearly an issue based on leadership roles within the church. These seven families included, Finau Lokeni Leleisuiua and other founding members of the church. This left only four families and the *Faiifeau* and his family.⁹

There was a bitter feud between the people who left and the *Faiifeau* and those who remained. The ones who left claimed to be the real EFKS Kingsland because most of the founding members were in their group. However, the resolution from the *Faiifeau* *Toeaina* Siaosi Ieriko and the *Pulega a Aukilani*, stated that the group who was with the *Faiifeau* was the church and those who left were a breakaway group. This breakaway group went on to establish the EFKS Sandringham in Sandringham, a neighbor suburb, a five-minute drive up the road from Kingsland.¹⁰

Rev. Talalelei and Malia Poasa and those who remained continued with the development of their parish. However, due to their decreased numbers, they decided to

⁸ Malia Poasa, personal story given during the 50th anniversary of the EFKS Kingsland, 17th August, 2019.

⁹ *Api o le Galuega*. Also see Danny Ioka, “Origin and beginning of the Congregational Christian Church of Samoa (CCCS) in Aotearoa New Zealand”, 353

¹⁰ Ibid. Also see Siaosi Ieriko, “O le ulua’i Ekalesia Faapotopotoga Kerisiano Samoa i Niu Sila” in Oka Fauolo, *Vavega o le Alofa Lavea’i: O le Talafaasolopito o le Ekalesia Faapotopotoga Kerisiano Samoa* (Apia: Malua Printing Press, 2005), 675.

use the *faifeau*'s house for meetings and services. The numbers decreased further with some members opting not to take sides in the conflict and stopped going to church altogether. At one point there was only one *matafale* left with the *faifeau* and *faletua*. Malia recalls that the Sunday *lotu* (church service) seemed funny to her; there was only three of them at *lotu*, but Poasa still conducted the service as he once did for Sunday services in a *falesa* full of people. She even asked her husband to give up and to return to their families but Poasa said,

“E le mafai ona la o ona o loo iai le mamoe e tasi o loo totoe mai.”

“They cannot leave because there is still one sheep left.”

Malia in her address, during the 50th anniversary of EFKS Kingsland in 2019, jokingly said, “if it wasn’t for Gafa Tauti Pulou there would probably be no EFKS Kingsland right now.”¹¹

However, Malia was grateful to her husband and especially his determination in performing his duties in the ministry regardless of the number of people in the church. The lone *matafale*, Gafa Tauti Pulou, later decided to move into the *Faifeau*'s house so they could continue to revive the church. They also reached out to their relatives close by to join the church. Soon, the numbers increased again with relatives of the *faifeau* and *faletua*, as well as Gafa's joining their church. As more and more Samoans settled into this area, more members increased the numbers in the church. Members who decided to stay home after the conflict started also returned to the church.

On the 13th of May, 1972, during the *EFKS Fonotele* (General Assembly), Talalelei Poasa was finally ordained as a *Faifeau Samoa*.¹² This also helped the church

¹¹ Malia Poasa. ‘Personal Story’

¹² *Api o le Galuega*. *Faifeau Samoa* is the formal title given to an ordained EFKS clergy. In most cases, people still addressed their church minister as *faifeau* even though they are not yet being ordained.

because there was no longer a need for the *Faifeau Toeaina* or any of the *Pulega Faifeau* to come on Sundays to lead their monthly Holy Communion.¹³

Rev. Talalelei and Malia Poasa continued their ministry as the number of the parishioners grew. This led to the requirement of a lay preacher to assist the *faifeau* in other parts of the parish ministry. Rev. Talalelei selected three members of the church to sit the annual *A'oa'o Fesoasoani* exam; they were Tuilaepa Tauiai, Gafa Pulou Tauti, and one other whose name is not known. Gafa Pulou Tauti was the only successful candidate and he became the first *A'oa'o Fesoasoani* for the EFKS Kingsland. This was probably a testament to his own persistence to stay and help Rev. Poasa revive the church.

In the year 1974, Rev. Talalelei put forward Uaita Tofilau's name for the Malua Theological College entrance exam to be held in 1975. Uaita was successful and became the first *A'oa'o Malua* to come from the EFKS Kingsland. Uaita and his wife Havana entered Malua Theological College in 1976. However, after their graduation, they did not return to EFKS Kingsland but instead went to P.I.C.C. Newton.¹⁴

For Rev. Talalelei and Malia, one of the most satisfying feelings in the development of the church, especially from a *faifeau* and *faletua*'s perspective, is when a member or members of the church are successful in the *Aoao Fesoasoani* exam and the Malua Theological College entrance exam.¹⁵ It was always their dream, that

¹³ The traditional practice of the EFKS Church is to show their appreciation to the visiting *faifeau* by presenting him a *faaaloaloga*. These include a traditional *sua* and gifts of food and money. It does not matter if the same *faifeau* comes every month to do the Holy Communion, the church would always do their *faaaloaloga*.

¹⁴ Mulipola Isaraelu, personal communication (via phone) 27th May, 2020. Mulipola Isaraelu was disappointed when Uaita and his wife decided not to return to the EFKS Kingsland. Mulipola also said, Uaita did not tell the church any reasons as well. They decided to attend the Newton P.I.P.C.

¹⁵ Malia Poasa. 'Personal Story'

someone from their parish would want to serve God in the EFKS ministry, and enter MTC.

2.2.1 *Developments: Faifeau's Home Residence and Land*

The first major development within the church, especially with regards to owning large fixed assets, was the decision to buy a house as a *faifeau's* residence. On the 21st of December, 1973, the church finally bought a house on 537 New North Road, Kingsland. This was the first step in acquiring large assets for the new growing parish.¹⁶

By the year 1975, the church was ready to add a plot of land to its large fixed assets. On the 16th of December, 1975, the church bought a ¼ acre plot of land at 44 Kingsland Ave at a total cost of \$18,000.

The following year, on the 15th November, 1976 the church decided to clear the land at 44 Kingsland Ave to build a *Falesa* (Church Building). On the 18th of December on this same year 1976, the stone foundation of the *Falesa* was laid.¹⁷

Rev. Talalelei Poasa and Malia had been working in the ministry for eight consecutive years, from the end of 1970 until 1978. This was why Rev. Elder. Siaosi Ieriko advised them to go for their long overdue *faamalologa*. Rev. Poasa was hesitant to leave since the stone foundation for the *Falesa* had just been laid. However, Rev. Ieriko insisted that there would be enough time for the work when they returned. On the 6th of August, 1978, Rev. Poasa and Malia left the EFKS Kingsland for their *faamalologa* or sabbatical leave of three months.

¹⁶ Ibid. Also see *Api o le Galuega*

¹⁷ *Api o le Galuega*

According to the *Api o le Galuega*, Rev. Talalelei Poasa and Malia decided to end the *feagaiga* with the EFKS Kingsland after their *faamalologa*. According to Mulipola Israelu, a former *Failautusi* of the church,

“When Rev. Talalelei and Malia were in Samoa during their *faamalologa*, Talalelei’s father Rev. Poasa had just retired from Vaigaga. The Vaigaga congregation then called Rev. Talalelei and Malia to continue their parent’s ministry and they accepted the call. We later heard from Samoa, that their *Osiga Feagaiga* had already been completed.”¹⁸

Malia gave their reason in her story during the 50th Anniversary of the church saying,

“When we went to Samoa for our *faamalologa*, the old man Rev. Poasa and his wife were not in good health. They had just retired from their ministry at Vaigaga Congregation. She told Talalelei, they should stay and look after the old man and the old woman. We could get another call but we would not get another chance to look after our parents. So, they agreed and decided to stay in Samoa.”¹⁹

¹⁸ Mulipola Israelu, personal communication (via phone) 27th May, 2020.

¹⁹ Malia Poasa, personal story during the 50th anniversary of EFKS Kingsland, 17th August, 2019.

2.3 Rev. Samuelu and Tima Tuiai
(26.12.78 - 04.06.1987)

Rev. Edler Samuelu and Tima Tuiai.



Figure 4

When Rev. Talalelei Poasa and Malia left the ministry at the EFKS Kingsland, the church was not in a rush to seek for a replacement. In fact, it took the church more than a year before they called their second *faifeau* and *faletua*.

On the 26th of December, 1978, the EFKS Kingsland had their second *Osiga Feagaiga*, this time with a new *faifeau* and *faletua*, Rev. Samuelu and Tima Tuiai. The church first voted for Rev. Paulo Ieriko, son of Rev. Elder. Siaosi Ieriko, to be their new *faifeau*, but when they approached him, he apologized and said he had just accepted a call from a Methodist church. So, the congregation voted again and decided on Rev. Samuelu and Tima Tuiai, who were attending the EFKS Grey Lynn.²⁰

²⁰ Mulipola Isaraelu, personal communication (via phone) 27th May, 2020.

2.3.1 *Developments: Faifeau's residence, Land, and Falesa (Church Building)*

When Rev. Talalelei left, the stone foundation for the *Falesa* had already being laid at 44 Kingsland Ave. However, when the congregation met on the 5th of May, 1982, during Rev Samuelu Tuiai's time, they decided not to continue. This was because they realized that the land was not suitable for a church building, so they decided to sell this piece of land and the house at First Ave, Kingsland.²¹ The congregation met again on the 16th December, 1982, and decided to buy the land at 50 Bond Street, Kingsland. Line Gafa Tauti Pulou stated that the piece of land at Bond Street was more suitable for building a church.²² The deposit for this land was paid on the 16th of March, 1983. The total cost of the land was \$85,000. The *Falesa* remains on this land to this day. Looking at the church building today, Matafeo does not think that the church building was excavated as low as it appears today; in fact, he thinks the land has moved or is sinking.²³

On February 1st, 1983, the parish established a Board of Trustees (BOT) within the church. The first members of the BOT were Rev. Samuelu Tuiai, Gafa Tauti Pulou (*Aoao Fesoasoani*), Fotu Tauti, Tofilau Tevaga, Hinemoa Pritchard, Folo Fata, Vaaelua Alesana and Tiute Alesana (all *Tiakono*). These people were selected by the

²¹ The stone foundation for the *Falesa* that was laid on this land by Rev. Talalelei and the congregation is still buried under this land.

²² Line Tauti Pulou, personal communication 5th January, 2020 at 9 Allison Street Mt Roskill. Line said that, when her husband Gafa was on his way to work one day, he came across a land that had the "For Sale" sign on it. He then wrote down all the important information on the sign and gave them to Rev. Samuelu Tuiai. The *Faifeau* and congregation were interested and began negotiations for the purchase of the land.

²³ Matafeo Matafeo, personal communication 4th January, 2020 at EFKS Kingsland Hall. Matafeo said that the land where they built the church was full of rubbish and trees. The digging of the earth was very deep to ensure the foundation of the church was strong and steady.

congregation mainly to deal with the construction of the *Falesa*. They were responsible for doing the paper work and communications related to the work.²⁴

2.3.2 *Building of the Falesa*

The congregation now agreed to the building of the *Falesa* at Bond Street. They also agreed upon Basil Hafoka, a Tongan, to be the architecture for \$26,000, and the Allendale Construction Company as the builder.

The laying of the stone foundation of the *Falesa* at Bond Street was carried out on the 3rd of August, 1983. The clearing and preparation of the land by the builder started on the 12th of August, 1983.

The funding of the work was not easy. Some of the church families mortgaged their houses to guarantee a bank loan to build the *Falesa*. They were Fotu and Vaimatagi Pulou, Tofilau and Afi Tevaga, Vaaelua and Niuia, and Rev. Samuelu & Tima Tuiai.

The church members were also committed to more fundraising events to meet the repayments for the loan. They held one at the Grey Lynn Methodist Hall on the 17th of December, 1983, and a church *Po Siva* was held at the Dominion Road Memorial Hall. Moreover, every church group was involved such as the *Aoga Aso Sa*, *Mafutaga Tama*, *Mafutaga Tina*, *Autalavou*, and the *Aufaipese* by doing their own individual fundraising.

The work took about eight months to complete. The *umusaga* was celebrated on the 21st of April, 1984 with a church service. As with most traditional *umusaga*, a *Po Pese* (Night of Singing) preceded the official opening of the project.

The congregation also scheduled a *Po Siva* (literally Night of Dancing) for the parish *matafale* first and then a *Po Pese* for the groups and churches who were invited

²⁴ Line Tauti Pulou, personal communication 5th January, 2020 at 9 Allison Street Mt Roskill.

and wished to participate in the celebrations.²⁵ The main purpose for these events was not only to celebrate the completed work but most importantly to raise funds to pay any remaining debts that had been accrued during the work. The church's *Po Siva* was held on the 19th of April, 1984. The *Po Pese* followed the next night, the 20th of April. Both events were held at the YMCA Hall on Karangahape Road.

The church service to bless and officially open the *Falesa* was led by Rev. Fareti Timaloa of the EFKS Onehunga, on the 21st of April 1984. The *Taitaifono o le Fonotele* (Chairman of the EFKS General Assembly)²⁶ and also the Prime Minister of Samoa, Hon. Tofilau Eti Alesana, was present as representative of the EFKS Church at the official opening.²⁷ The Hon. Tofilau Eti was also an *Aoa Fesoasoani* from the EFKS Lalomalava; he delivered the sermon at the service and was bestowed the honor to officially open the *Falesa*. The completion and dedication of the *Falesa* was perhaps the most significant landmark of Rev. Samuelu Tuiai's ministry.

Rev. Samuelu and Tima Tuiai went for their *faamalologa* on the 25th of September 1984 which was not long after the *umusaga*. The *Ao'a'o Fesoasoani* Gafa Tauti Pulou and his wife Line were assigned to look after the church during their *faifeau's faamalologa*.

²⁵ A *Po Siva* is a form of fundraising where each *matafale* take turns to perform a *siva Samoa* and donate money at the same time. A *Po Pese* is a tradition and part of a *umusaga* especially the openings of huge projects like a church building. A number of church groups are invited and they would perform a *Pese* of the *umusaga*. The song basically tells the story of the work. Also they would present a monetary gift as well. In turn, the church would present them gifts as well such as *ie togas* (fine mats) and food.

²⁶ Oka Fauolo, *O le Vavega o le Alofa Lavea'i*, 778.

²⁷ It is the normal practice of the EFKS Church for one of either the *Taitaifono* (Chairman) or *Sui Taitaifono* (Vice Chairman) of the *Fono Tele* to attend a *umusaga* of a church *Falesa* on behalf of the EFKS Church to present a monetary gift.

2.3.3 Challenges: Finance

The total money collected from the *umusaga* was about \$79,000. This amount also included money collected from the *Po Siva* and *Po Pese*. The total cost of the *Falesa* was \$750,000 which was mainly funded by the bank loan. The repayment for the loan per month was \$7,500 (\$2,500 for the principal and \$5,000 monthly interest).²⁸

Rev. Samuelu and Tima Tuiai returned on the 25th of February, 1985, after their *faamalologa*. When they returned, the status of the church loan was not in a good state. The amount of the arrears was very high because of the lack of repayments made by the church. Paying the arrears and the usual repayments was a huge ask for the church; basically, the church could not afford to finance it. Even with the fundraisings they had organized and the normal fortnightly offerings, the repayments were still too much.

The church then decided to request the Mother Church in Samoa or the EFKS *Aoao* for help in their financial crisis. On the 5th of May, 1985, the church sent an official request to the EFKS *Aoao* for financial assistance to pay their mortgage, but sadly, it was declined. The main reason for the rejection was due to the application not following the EFKS Church procedures of handling such a request. It was noted that Rev Elder Siaosi Ieriko bypassed the *Pulega* and the *Matagaluega* where the request should have been submitted for their deliberations and recommendations. The process for any financial request to the EFKS *Aoao* starts in the church itself, then gets passed on to the *Pulega*. If approved, the request is then passed on to the *Matagaluega*. Requests approved by the *Matagaluega* are then taken to the EFKS *Aoao* for a decision of the *Fonotele* or General Assembly. However, the request was submitted straight to the EFKS *Aoao*, hence, its rejection.

²⁸ Api o le Galuega.

The congregation met on the 7th of May, 1985 with emotions high, especially from the rejection by the *Fonotele* of their request. Feelings of desperation crept in with members to save their *Falesa*, the members therefore proposed to ask the EFKAS²⁹ for financial support. The members were content with the idea that if the EFKAS accepted their request, they would leave the EFKS and join the EFKAS. The church then approved representatives to travel to American Samoa in person to relay their *savali* (request); those who travelled included the *Laulau a le Ekalesia*; the *Faifeau* Rev. Samuelu Tuiai, the *Failautusi* Mulipola Isaraelu, and the *Teutupe* Fata Milo Iupati. Their *savali* was accepted and approved by the EFKAS on the 14th of July, 1985. They agreed to offer a financial assistance of \$30,000 USD. As expected, the church members met and agreed unanimously to officially farewell the *Matagaluega Niu Sila* and the EFKS Church. On the 11th of August, 1985, the Kingsland parish became a member of the EFKAS and was thus called the EFKAS Kingsland.

At around the same time, the church was also involved in a court case with a construction company - Monarch Construction. The dispute was over a piece of the land on Kingsland Avenue which was owned by the church. Rev. Elder Fareti Timaloa, was the leader of the *Matagaluega Niu Sila* at the time; their offer of financial assistance to the church in their court case against the Monarch Construction was a gesture that changed the hearts of the people in the EFKAS Kingsland. On the 10th of January 1986, the church decided to return to the EFKS Church; they were officially welcomed back to the *Pulega Aukilani*, *Matagaluega Niu Sila* and the EFKS Aoa.

²⁹ EFKAS stands for Ekalesia Faapotopotoga Kerisiano Amerika Samoa and EFKS stands for Ekalesia Faapotopotoga Kerisiano Samoa. They were originally under the EFKS banner before the American Samoa part of the Church decided to break away and formed their own independent Church, now called EFKAS.

However, regardless of where they gave their allegiance, the Kingsland parish still carried their financial burdens. The issue of the loan repayments weighed heavily on the parishioners, and even more so on the *faiifeau* and *faletua*. At the time, the debt stood at about \$457,000. This amount included the balance of the loan of \$425,000, the outstanding fees for the architecture, Basil Hafoka, of \$26,000, and \$8,000 still to be paid to the painting company.

Although Rev. Tuiai and Tima had big hopes for the development of the EFKS Kingsland parish, their decision to leave the church was a spiritually inspired move.³⁰ On the 4th of June 1987 Rev. Tuiai and his wife announced their decision to leave the parish. When they were asked why they came to this decision and the *faiifeau* replied,

“For two weeks, we were on our knees in the church, praying day and night to God for help. The answer we felt in our hearts was better to leave the ministry and for them to go, probably another *faiifeau* would come to continue the work.”³¹

“Ua fiu e tulivae i le Atua i ao ma po i le falesa ma ole atu i le Atua mo se fesoasoani, e tusa ma le lua vaiaso, ao le tali na ma lagonaina i o ma loto e sili ona tuu le galuega, ae la o, atonu e iai se isi *faiifeau* e sau e faaauau le galuega.”

Rev. Tuiai also told the church that he wished for someone else to lead them forward. He hoped they would get a *faiifeau* with a sound knowledge in finance to help the church manage their bills and especially the loan. Even after their efforts to keep Rev. Tuiai and his family the *faiifeau* and his family left after the morning service, the same day he announced their departure. At the time, there were about 20 *matafale* of the church.

The church was without a *faiifeau* and *faletua* for the rest of 1987 and early 1988.

³⁰ Matafeo Matafeo, personal communication 4th January, 2020 at EFKS Kingsland Hall. Rev. Maligi Evile also mentioned this same story in his interview with the author on 26th August, 2019 at 66 Connell Street Blockhouse Bay.

³¹ Rev. Maligi Evile, personal communication 26th August, 2019 at 66 Connell Street Blockhouse Bay.

Summary

The establishment of the EFKS parish began with so much excitement and high expectations in the hope of expanding the EFKS Church family within the Auckland region. It was a genuine endeavor due to the influx of people migrating from Samoa to the central Auckland region at the time. However, the work was not without some major obstacles; the conflict of leadership and the problems regarding development and finance, obstructed the church's journey from the very beginning. Analysis of these aspects of the EFKS Kingsland development will be further assessed and analyzed in the final chapter.

In short, after twenty years of the EFKS Kingsland, the road to become an established church has not been without its challenges. The fact that the church still survived its times of trial was a testimony to the persistence of its members and the clergy.

The following chapter will continue the next thirty years of the EFKS Kingsland story.

Chapter 3

EFKS Kingsland through the years (Part 2):

The next thirty years (1989- 2019)

Introduction

This chapter continues the story of the EFKS Kingsland through the ministry of the next two clergy couples. A large part of this chapter covers the ministry of the longest serving *faifeau* and *faletua* Rev. Elder Maligi and Faaauga Evile who had served in the church for twenty-four (24) years. The final part of the chapter will look at the first six years of the current *faifeau* and *faletua*, Rev. Fetu and Fusi Pama's ministry.

3.1 Rev. Elder Maligi and Faaauga Evile (06.02.88 – 25.08.12) [24 years of service]

Rev. Elder Maligi and Faaauga Evile.



Figure 5

Although the church was shocked by the unexpected and sudden resignation of Rev. Tuiai and Tima they still worked hard to maintain the church. Their main struggle was trying to manage their loan repayments and arrears. For eight months, they were without a *faiifeau* and *faletua* and the church had no one who was formally appointed to look after them.¹

The church finally selected Maligi and Faauuga Evile as their new *faiifeau* and *faletua*. The selection of Maligi was unique since he was not a graduate of MTC but of St. Johns Theological College in Auckland.² There were no issues regarding his selection as a *Faiifeau Tausinuu* for the EFKS Kingsland; not only was Maligi Evile and his family active members of the EFKS Aukilani, but he was also highly recommended by Rev. Elder. Siaosi Ieriko. Another factor for the lack of opposition to the selection of Maligi Evile, was the fact that there were not enough MTC graduates in New Zealand at the time, to serve the fast-growing establishments of EFKS churches in Auckland.

On the 6th of February, 1988, Maligi and Faauuga Evile had their *Osiga Feagaiga* with the EFKS Kingsland. The service was led by Rev. Elder. Siaosi Ieriko. Most of the *faiifeau* of the *Pulega Aukilani* and *Matagaluega Niu Sila* were present at the ceremony. The service and the reception were held at the EKFS Kingsland *Falesa* and hall.³

¹ As in most cases with EFKS parishes when there was no *Faiifeau*, a *Aoao Fesoasoani* or another *Faiifeau* who is not a *Faiifeau Tausinuu* but is waiting for a call (*Faiifeau Nofo Aiga*) is appointed to look after the parish until a new *Faiifeau* is called. The congregation perhaps thought that their priority was to decrease the amount of their loan before a new *Faiifeau* was called.

² *Api o le galuega*; Rev. Elder. Maligi Evile, personal communication 26th August, 2019, at 66 Connell Street Blockhouse Bay.

³ *Api o le galuega*.

The *Laulau a le Ekalesia* at the start of Rev. Maligi Evile's ministry were Mulipola Isaraelu, the *Failautusi*, and Fata Milo Iupati, the *Teutupe*. The total *matafale* was about fifteen (15) but Rev. Evile confirmed that only twelve (12) were active members.⁴

Within three months, the number of *matafale* reached thirty-one (31) with some *matafale fesoasoani*.⁵ The number of confirmed *tiakono* had also increased to eighteen (18).

Rev. Maligi and Faauuga Evile were ordained during the EFKS Fonotele in May, 1990.⁶

3.1.1 Church Organization and Groups: Leadership

The Church Structure did not change during the time of the first two *Faifeau* and *Faletua*; Rev. Maligi Evile also followed the same structure. The day to day operations of the church were the responsibility of the *Laulau a le Ekalesia* which comprised of the *Faifeau* as the leader or chairman, together with the *Failautusi* and *Teutupe*.⁷

⁴ Rev. Elder. Maligi Evile, personal communication 26th August, 2019, at 66 Connell Street Blockhouse Bay.

⁵ *Matafale fesoasoani* is a family or person not officially registered with the church. They are also not included in normal discussions and meetings of the church, as well any compulsory contributions towards church projects. However, they are allowed to attend the church services and could voluntary help out.

⁶ *Api o le galuega*.

⁷ These offices, *Failautusi* and *Teutupe* of the church, are put to the vote on a yearly basis; mostly at the beginning of the year. The election of the leaders of all other groups of the church adopted the same practice. A special service in the beginning of the year is held for the blessings and confirmation of all the offices of the church and the different groups. Although the groups have different group leaders, the congregation knows that the *faifeau* is always the main and overall leader of the church.

3.1.2 *Challenges: Finance & Fire damages to the Falesa*

When Rev. Maligi and Faauuga Evile started their ministry with the EFKS Kingsland, the total debt at the Bank of New Zealand was \$457,000. According to Rev. Evile, the large debt was a real challenge to their ministry right from the start. For some members of the church the debt had become too much of a burden and thus prompted their departure from the church.⁸ For Rev. Maligi, as the *Faifeau*, the most pressing issue was to hold on to the land and the church building. The amount of the arrears and the loan balance was at the stage where the Bank had no other choice but to sell the properties just to recover their money.⁹

Rev. Maligi Evile's first priority was to re-negotiate with the Bank on how to re-structure their loan re-payments. However, when they arrived at the Bank on their appointment day, the church lawyer, Joe Fuimaono, was already there. He had already prepared documents for the selling of the properties to a Chinese businessman named Tom Toon. The Chinese man already owned a five-floor building on Karangahape Road (or K'Road) where he had his businesses. The Bank was also prepared to offer the Chinese businessman \$900,000 for the properties (land and church building). The Chinese man had proposed to use the church building and hall for a restaurant and night club.

Rev. Evile explains how great his relief was when he had arrived before any papers were signed. He pleaded with the Bank for another chance to pay the loan with a promise that the debt would be fully paid within ten years. Fortunately, for the church, the Bank accepted the *faifeau*'s request and re-structured their loan repayments. Rev.

⁸ Rev. Elder. Maligi Evile, personal story given during the 50th anniversary of the EFKS Kingsland, 17th August, 2019.

⁹ Ibid.

Evile also asked the Bank for the loan to be divided into three sets of instalments which the Bank also accepted. The Bank also agreed upon interest for the first instalment and no interest for the final two instalments; this was a great relief for the church members.

For most of the early years of Rev. Evile and Faauuga's ministry, the church was occupied with repaying of their debt. Rev. Evile had a number of questions regarding the huge amount of the debt; questions he gradually discovered the answers for. First, the people who supervised the work were not honest specifically the project manager. The congregation should have asked a church lawyer to oversee the spending of the money and the cost of the work. Furthermore, the *faiifeau* should have been more active with monitoring the money from the Bank; he should not have put his total trust on the project manager to deal with the money. In short, the church needed a more trustworthy and honest project manager, instead they got one who was dishonest which led to unpaid fees and expenses which were mostly unaccounted for.¹⁰

Secondly, Rev. Evile stated that Rev. Samuelu should have postponed the *umusaga* of the *Falesa*. He claimed that the *umusaga* was too close to the EFKS Papatoetoe *umusaga*; the concern here was that Rev. Tuiai and Rev. Ofisa Nuualiitia (*faiifeau* of the EFKS Papatoetoe) were from the same village in Samoa - Falefa. With the understanding that the *faiifeau*'s family and village are usually the greatest financial contributors to the *faiifeau*'s ministry, the families and the village of these *faiifeau* would have had to share their finances between the two big events. However, in the end the families and village gave a lot of money to the first *umusaga* (EFKS Papatoetoe), which left less money to offer the EFKS Kingsland *umusaga*. So, according to Rev.

¹⁰ Ibid.

Evile, Rev Samuelu would have been better off postponing their *umusaga* to allow his family and village time to save money for a greater contribution.¹¹

Thirdly, Rev. Evile pointed out that the low number of *matafale* could not be depended upon to come up with large sums of money for such a significant event.¹² Knowing these factors, Rev. Evile was able to move forward without having to dwell further on the events of the past. They knew why they were struggling and it was a now a way to ensure they would not go down that path again.

As everything started to settle on the financial front, another obstacle hit the EFKS Kingsland. On the 4th of November 1989, a fire destroyed part of the *Falesa*.¹³ Rev. Evile and his family had only just made the two years mark in his ministry at the parish. EFKS Kingsland rallied support from the Auckland Samoan Church community who donated financial assistance towards their church repairs. Rev. Leuatea Sio, the *faifeau* for Newtown P.I.P.C. church and his parishioners donated \$2000. The *Pulega* and *Matagaluega Aukilani EFKS*, as well as the Grey Lynn Fetuao Metotisi church, also gave financial assistance. The dedication of the newly repaired *Falesa* was held on the 1st of September, 1990, just less than a year of the fire incident.¹⁴

¹¹ Ibid.

¹² Ibid.

¹³ The Fire Department's report concluded that the cause of the fire was due to a faulty electrical cable underneath the stage.

¹⁴ *Api o le galuega*; Rev. Elder. Maligi Evile, personal communication 26th August, 2019 at 66 Connell Street Blockhouse Bay.

3.1.3 *Developments and Changes - Itu Faa-le-tino (Material Side) ma le Itu Faa-le-Agaga (Spiritual Side)*

During Rev. Maligi and Faauga Evile's ministry, many developments and changes within the church were accomplished. This is understood since Rev. Maligi Evile was the longest serving *faifeau* at the EFKS Kingsland.

Apart from the continuous struggle with the financial side of the ministry, there were also changes and developments within the church's leadership groups and individual groups of the church.

3.1.3.1 *Itu Faa-le-Tino (Material Side)*

To develop the church on its *Itu-Faa-le-Tino* (material side), funds are needed. As in all EFKS parishes, the funding of all church developments such as a *Faifeau's* residence, Church Hall, and *Falesa* (church building) are mostly if not all funded by the individual churches themselves. There are also other bills to take care of, such as water and electricity bills.

In order to meet these financial obligations, the church had to constantly fundraise. Besides the normal fortnightly offerings (*Atina'e*) and set contributions from time to time (*Faamalosì*) collected from the *matafale*, the church was also involved in other forms of fundraising. Like the first *tusiga-igoa* conducted by Rev. Evile and the congregation; this was held at the Fetuao Methodist Church Hall at Grey Lynn, which raised \$78,000 dollars.¹⁵

One of the most effective fundraisers was hosting weekly Bingo games. All the prizes were donated by church families. The *matafale* were put in groups of three and the different groups took turns in donating the prizes. Moreover, the different groups of

¹⁵ Mulipola Israelu, personal communication (via phone) 27th May, 2020.

the church such as *Mafutaga Tina*, *Aufaipese*, *Mafutaga Tama*, *Autalavou* did their own fundraising events to contribute. The *Faifeau* also organized the church into four groups and let them do their own individual fundraising. The money from the Bingo games and contributions from all the groups and branches of the church now provided the basis for the church's strong financial standing. In fact, this was why the loan was fully paid within just three years into the ten-year term agreed upon with the BNZ bank.

Rev. Elder. Maligi admitted that the strength behind the church's unity and continued success of their fundraising was all due to their old members. He was referring to the parents and especially the *ao sinasina* (our dedicated elderly folk); they made everything work in the church and he was just their spiritual leader.¹⁶

When the loan was finally paid off, the Bingo was replaced by a church Housie. The groups' financial contributions were now on a 'only when required' basis. The weekly offering (*Atina'e*) is still the constant source of funding to help with the day to day operation of the church.

In 1993 the church decided to purchase a piece of land which had an old small house on it. The property at 12 New Bond Street, Kingsland, cost \$175,000. Renovations on the house began in April, 2004, and were completed with a dedication service on the 30th of October, 2004. The total cost of this renovation work was about \$450,000. The furniture for the house was gifted by the *Mafutaga Tina* with the support of the *Mafutaga Tama*.¹⁷

¹⁶ Ibid. Rev. Evile used *ao sinasina* (literally means *white or grey hair*), to refer to the old members of the congregation. He implied that not only they are old in age but they are full of wisdom as well.

¹⁷ *Api o le galuega*.

3.1.3.2 *Itu Faa-le-Agaga (Spiritual Side)*

Rev. Evile formed a group called the *Mafutaga Tama* (Men's Fellowship) which is similar to the *Mafutaga Tina*. The formation of this group perhaps caters for both the *Itu Faa-le-tino* and *Itu Faa-le-Agaga*. For the *Itu Faa-le-Tino*, on the one hand, this group functions like the *Mafutaga Tina* as one of the reliable group to call upon when financial assistance was needed by the church.¹⁸ On the other hand, the *Itu Faa-le-Agaga*, this group had their own spiritual fellowship from time to time, which enhanced the spiritual growth of the men in the church. The *Aufaipese* now have both a *Taitaipese Tama* (Male Choir Leader) and *Taitaipese Tina* (Female Choir Leader). The logic behind this progress was not only to share the workload as leaders but also to utilize and develop the talented young female musicians coming through.¹⁹

The biggest change was with regards to the *Autalavou* (Church Youth Group). Since the beginning of the church, from the first two *faiфеau* and *faletua*, the *Autalavou* was open to all members of the church. The term ‘youth group’ perhaps was a bit misleading because there was no age limit for those who wished to participate. This practice was encouraged because the young members would always follow their parents especially to church activities. Thus, the involvement of the older people was necessary. The unity and cooperation of all the youth members depended solely on the older members because they were the ones with authority in the families.

However, according to Rev. Evile, it came to a point where the old ones had become a problem to the development of the *Autalavou*. Most of the disagreements and conflicts were between the older youth members or the parents; “For three straight

¹⁸ As an example, the *Mafutaga Tama* offered to pay the outstanding bills for the Architect and the Painting Company.

¹⁹ Fouvale Kome, personal communication (via email) 6th July, 2020. Fouvale was the *taitai pese tina* (female choir leader) for thirteen years.

years, there were fights amongst women of the *Autalavou* during *Pulega* games.”²⁰ So, for this reason he restructured the *Autalavou* with a new age limit, which allowed only the youth to be involved. The *faifeau*’s presence was still in the role of patron and resource person, but the *Autalavou* selected their own leaders. The youth leaders were responsible for planning their programs and activities; when fewer conflicts occurred in the *Autalavou*, the *Faifeau* concluded that the new age limit was a good move²¹. With more responsibilities given to the youth and fewer conflicts, there was more spiritual and mental growth in the *Autalavou*.²²

3.1.4 *End of an era – Farewell with Rev. Elder Maligi and Faauuga Evile*

Rev Elder. Maligi and Faauuga Evile contributed significantly to the spiritual, economic and personal growth of the EFKS Kingsland. The number of *matafale* increased during their time, and the spiritual life of the parishioners (young and old) developed to new heights. The church secured their properties and also added another property to their assets. Upon their retirement, the EFKS Kingsland was debt free and on a better and stronger level than when Rev. Elder Maligi and Faauuga Evile entered.

The *faamavaega* or farewell with Rev. Elder Maligi and Faauuga Evile was held on the 25th of August 2012. It was an emotional day for the congregation because they had forged a genuine and close relationship with their retiring *faifeau* and *faletua*.

²⁰ Rev. Elder. Maligi Evile, personal communication 26th August 2019 at 66 Connell Street Blockhouse Bay. Matafeo Matafeo also witnessed these conflicts between women of the *Autalavou*.

²¹ Taua Pulou Sio, personal communication (via phone) 26th June, 2020. Taua was the first young youth leader under the changes made by the *faifeau*. She also confirmed that the new age limit was a good move. Tinei Kome, person communication (via email) 6th July, 2020. Tinei was also a youth leader who supported the change in the age limit.

²² Salu Mainuu, personal communication (via email) 30th June, 2020. Salu was another youth leader under the new criteria. He was a bit older than the other leaders. He helped the *laulau fonu* of the youth to build a leadership group to cater for the future. Their philosophy was: In order for the youth to be stronger and united in the future, good leaders are required.

However, despite the warmth of their relationship, age dictated that it was time for someone else to continue the journey with EFKS Kingsland. In his final speech, Rev. Elder. Evile encouraged the church to remain in God's service. His final words of farewell were founded upon Paul's own exhortations for the Philippian Christians in Philippians 4:1.²³

3.2 Rev. Fetu and Fusi Pama (27.07.13 – present) [about 7 years of service so far]

Rev. Fetu ma Fusi Pama.



Figure 6

In January 2013, a new *faifeau* was voted on; Rev. Elder Fiatepa Faaee and Rev. Iosefa Rimoni, the *Faifeau Toeaina* and *Failautusi* of the Waitemata *Pulega* respectively carried out the voting process. From five nominated candidates, the majority voted for Fetu and Fusi Pama (recent graduated from MTC). Once the *Faifeau Toeaina* and *Failautusi* confirmed the Pama's unanimous selection, a date was set for

²³ Holy Bible, New Revised Standard Version. Philippians 4:1 "Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved."

the *Osiga Feagaiga*. On the 27th of July 2013, EFKS Kingsland and Rev. Pama officially entered their *Feagaiga*, the special event was led by Rev. Elder Fiatepa Faace.

Rev Fetu Pama is the fourth church minister of the Kingsland parish; as he was a recent graduate from MTC, he was not ordained as a Reverend until he had served the EFKS for the statutory two years before ordination. In 2016, at the annual *Fonotele* in Samoa, Rev. Fetu and Fusi Pama were ordained. In 2019, they celebrated the end of their first 6-year term in the ministry and were ready for their sabbatical leave or *faamalologa*. This coincided with a major event in the history of the EFKS Kingsland - their 50th Anniversary or the Gold Jubilee of the church.

According to Rev. Pama, when they arrived, the church was operating smoothly so they focused on the day to day life of the church. They did not make any major changes to the church groups or the programs; the legacy left behind by Rev. Elder Evile continued to work for their ministry as well. As it was their first term in the ministry, they were also content to keep with the positive growth of the church as it was.²⁴ The *Laulau a le Ekalesia* remained the same as when the previous *faiifeau* left, with Tofilau Maiava as Secretary and Toailoa Neru as Treasurer.

The early days of their ministry saw them farewell some of the founding members of the church. The passing of the elderly in any church is a huge loss, not only of the traditions embedded in them, but also with the connection to the history of the church in Kingsland. Gafa Tauti Pulou, the first *A'oa'o Fesoasoani* and the lone *matafale* left during Rev. Poasa's time, was one of the first to pass away. Other major anchors of the church, Fagasoia Mainuuoti (*A'oa'o Fesoasoani*), Fata Milo Iupati (one of the long serving *Failautusi*), and Fausa Kome Fusa (*Tiakono*) also passed away during Rev. Pama's first term at EFKS Kingsland. In 2016, some good news arrived, with the

²⁴ Rev. Fetu Pama, personal communication (via email), 10th June, 2020.

successful exam results of one of the parishioners to enter MTC. As with many *faiifeau*, successful entry to MTC for any of their parishioners carries with it the pride of not only the *faiifeau* but also of the church. This added another memorable moment to Rev. Pama's first term in Kingsland.

3.2.1 *Property Renovations and Upgrades*

Although there were no major developments implemented during the first six years of Rev. Pama's leadership, the church continued to make minor improvements with their properties. They installed a new kitchen in the Hall; they also renovated and renewed other facilities. The car park was upgraded by removing the garden area in front of the church building and sealed it with concrete. All these works were funded by the church with some financial assistance from the Foundation North and Lottery.

3.2.2 *The 50th Anniversary/ Gold Jubilee*

One of the significant events in Rev. Fetu's short time in the ministry is the celebration of fifty years of the EFKS Kingsland. The celebration of this milestone for the church was celebrated on the 17th of August 2019. It was held at the church's compound at Kingsland. The Church sent invites to all former members of the church especially those who left and went overseas.²⁵ Also, the whole *Pulega Waitemata* was invited. It was such a successful and happy occasion with many people from overseas (Australia and Samoa) and across New Zealand attended. The church service was led by Rev. Fetu Pama with the hymns sung by the EFKS Kingsland choir. Rev Elder Maligi Evile and Malia Poasa (*Faletua* of the first minister of the EFKS Kingsland) were special guest speakers of the service. Their personal stories and testimonies were very

²⁵ Ibid.

emotional to many of the members of the parish (both current and former members) and those present.

One of the most noteworthy parts of the service was the remembrance of those had passed on. A table full of candles was laid in front where each candle symbolizes a member or former member who had passed on. One person from the respective families of the deceased went up and lit a candle, a sign of remembering and respect for the dead.

After the church service, the gathering then proceeded to the unveiling of the 50th anniversary testimonial stone outside the *Falesa* to mark this significant occasion. The reception was then held afterwards at the Manhattan Hall, Mt Roskill. There were also *fiafia* performed by the youth. The celebrations ended with the normal Samoan *Faaaloaloga* by the Church to the clergies and VIP's to express their appreciation.²⁶

Summary

The start of the thirty years of the church which this chapter describes, saw the continued financial struggle of the EFKS Kingsland. The very real threat of losing all their assets to the bank was finally resolved by a *faiifeau* and parishioners who would not give up.

The selection of Rev. Elder. Maligi and Faaauga Evile was seen by the congregation as 'divine intervention'. Rev. Elder Evile was exactly the *faiifeau* that EFKS Kingsland needed, someone who hit the ground running so to speak. Beneficial to his ministry was his high profile in the Auckland community; not only was Maligi Evile active in the Samoan Community, but he was also very well-known amongst the Pasefika community because of his popular radio program which promoted and

²⁶ Rev Fetu Pama, personal communication (via email), 10th June, 2020.

advertised Pacific and Samoan events around Auckland and throughout New Zealand. When the time came to rally support for their fundraising events, it would not be far-fetched to say that the Samoan community in Auckland were drawn to Kingsland by their high profile *faiifeau*. However, in saying this, the *faiifeau*'s leadership qualities advanced from one level to the next; he managed to convince one of the most conservative Bank's in New Zealand to extend their loan repayment time and to lower the interest for their repayments. He went on to promise the Bank that EFKS Kingsland would pay off their loan within ten years, then he turned around and launched an aggressive fundraising campaign in the church; and how did the parishioners reply? They stood up and took the challenge head on, and in three years to the day their *faiifeau* gave the Bank his promise, EFKS Kingsland paid off their loan in full!

With the youth in the church; in giving his youth autonomy in the running of their church *Autalavou*, his decision as a leader here, increased the number of the active youth members in the church. The *matafale* had increased and every group of the church also enjoyed growth and stability. This was the legacy left behind by Rev. Elder Maligi and Faauuga Evile after their 24 years at EFKS Kingsland. They left behind for the next *faiifeau*, a ministry which continued to experience constant growth, both physically (in membership numbers and financial stability) and spiritually (involvement of members in church services and programs). A very different church to the one they started with in their ministry.

When Rev. Fetu and Fusi Pama's ministry began, they did not experience the struggle of any of the previous *faiifeau*. However, their first term at EFKS Kingsland has shown a *faiifeau* who is patient and wise. There was no rush to make any changes as there was no demand for it; they observed, continued and nurtured the current state of the church, while at the same time improving some of their church properties.

In terms of membership, the church still boasts 35 *matafale* whose lives are spiritually nurtured throughout the week, with Sunday services, Sunday school, *Autalavou*, *Au Leoleo*, and *Au Taumafai*. The celebration of fifty years of the church in 2019 was a true witness to the love of God through the perseverance and contributions of all who were involved in the making of this Godly institution.

Chapter 4

Analysis and Conclusion

Introduction

The EFKS Kingsland, since its inception, experienced a very difficult and interesting journey during its first fifty years. Its history is a testimony of the hard work of those involved; from the *Faifeau* and *Faletua*, *A'oa'o Fesoasoani* and wives, *Tiakono* and wives, to the men, women, youth and children. The church as it now stands is a testimony of the contributions of all the church members who were a part of the EFKS Kingsland over the years.

The following chapter is divided into two main sections. The first section gives an analysis of the history of the EFKS Kingsland described in the previous chapters. Looking specifically at the growth of the church both physically and spiritually. The analysis will focus on both the *Itu-faa-le-Tino* (physical side) and *Itu-faa-le-Agaga* (spiritual side) of the ministry. The *Itu-faa-le-Tino* is analyzed under the themes of Leadership, Finance, Developments and Church Membership. The *Itu-faa-le-Agaga* will look at Participation in worship and different church groups. The final section will give some recommendations for the church's journey as they move forward, based on the above analysis.

4.1 *Itu-faa-le-Tino* (Material side)

An appropriate starting point for this analysis is the physical and material side of the ministry of the EFKS Kingsland. The history of the church described in the previous chapters is dominated by matters of the *Itu-faa-le-Tino*. I have selected the following sub-topics for this analysis: Leadership, Finance, Developments, and Church Membership.

4.1.1 Leadership

The most significant impact on the development of the church has come through its clergy leaders. As seen in the discussion above, the leadership qualities of the clergy have had a major impact on the growth of the church.

4.1.1.1 *Aufaigaluega Faifeau (Clergy)*

The leadership of the *faifeau* was significant; most of the parishioners look to him when making decisions especially in important matters concerning the church. Thus, the style of leadership a *faifeau* displays has a great impact on the parishioners. Rev. Talalelei took an authoritative stance in his leadership; his physical stature (solid and broad shouldered) suited his style of leadership. He expected the people to follow his lead without question. He believed the *faifeau* was there to lead and make all the decisions for the church; but this approach led to disagreements and caused people to walk out of the church.¹ This clash of the clergy and lay members regarding leadership is now a common trend in new church establishments in New Zealand.² This same trend was also witnessed in the origins and beginnings of churches in Australia as well.³

The second *faifeau*, Rev. Tuiai was more laid back and humble; he is remembered as a kind leader who worked hard amongst his parishioners. He was not like Rev. Poasa, in either build or nature; Veataulia Seu remembers Rev. Tuiai as a, “relaxed

¹ Danny Ioka, “Origin and beginning of the Congregational Christian Church of Samoa (CCCS) in Aotearoa New Zealand” (PhD Thesis, Otago University 1996), 352.

² Ibid, 355.

³ Felise Leulu Vaa, *Saili Matagi: Samoan Migrants in Australia* (Suva: University of the South Pacific Institute of Pacific Studies and National University of Samoa, 2001). Also see Ioane Aloalii, “A History of the Congregational Christian Church Samoa (CCCS) in the State of Queensland, Australia, From 1983 to 2010 (BD Thesis Malua Theological College, 2010). These conflicts always started because of the clash in leadership where the lay leaders also claim their leadership rights as founding members of the church.

person who always kept things to himself.”⁴ He wanted to lead by example and this was apparent when he offered his own house to the bank to guarantee the church loan. Even though the people admired him, when the challenges started to mount up, his true followers began to shine and this was when he realized that it was not as many as he had first thought. Hence, the continuous struggle to pay their mortgage. Eventually, he made the decision to leave EFKS Kingsland with the reasoning that the church needed a stronger leader to pull them through this difficult time.

The third and most influential leader was Rev. Elder. Evile; his leadership was a mixture of the two types of leadership above. He stood his authoritative ground when he needed to; and he always made decisions that helped the growth of both the young and the old in the church. With his background as a high-profile personality in the Auckland community, he was experienced in dealing with diverse cultures and the diverse attitudes and behavior of people, especially the first, and second, generation Samoan migrants in Auckland. All the developments and church matters were discussed in church meetings. The *Faifeau* did not make any decision alone but relied on the consensus of the church. If the consensus was not met, he would then put the matter to a vote.⁵

Rev. Elder. Evile’s style of leadership worked well with the church members; he enabled the voices of his parishioners by sharing the decision making with them. At the same time, he made sure that his parishioners knew what he would and would not tolerate; case in point was the conflict in the *Autalavou* where he got rid of the older people in the group and gave the leadership to the young members.

⁴ Veataulia Seu, personal communication (via phone) 18th June, 2020. Veataulia is a *Tiakono* and one of the old members of the congregation. He has been a member for more than 40 years.

⁵ Rev. Elder. Maligi Evile, personal communication 26th August, 2019 at 66 Connell Street Blockhouse Bay.

EFKS Kingsland's approval of Rev. Elder Evile's type of leadership was based on visible outcomes. The church not only secured their properties, but membership also increased. There were also no major conflicts that led to members leaving the church. The only reason members left the church during Rev. Elder Evile's ministry was due to migration; members were migrating to Australia or returning to Samoa.

The current *fai'feau* Rev. Fetu Pama's leadership style reveals a patient and wise leader. From the start, he analytically observed the physical, emotional and spiritual state of the church and its members. He did not impose any immediate changes but he humbly worked on developing areas which already existed. This is still his first term and his vision for the ministry is gradually coming across to the people in the church. His patience and wisdom has given the parishioners time to adapt to him as the new *fai'feau*.

4.1.2 Finance

Throughout the first fifty years of the church, most of the issues have involved finance. Financial problems became a major problem during Rev. Samuelu Tuiai's second term. The basic root of the problem was that the loan to buy properties for the church became a burden to the members. Even with the numerous events for fundraising, the financial problem would not go away. It caused some families to leave the church and eventually, so did the *fai'feau*.

Fortunately, when Rev. Elder. Evile came on-board, he managed to reschedule the loan repayments. His proven financial management skills together with the commitment and support of the old members finally made it possible to overcome their struggle and thus repay their loan.

The financial crisis proved to be the greatest stumbling block for the growth of the church both physically and spiritually. Not only did it make people leave the church,

but it also took a lot of the members' time, effort, and money, which could have been better used in the development of other aspects of the ministry.

4.1.3 *Developments*

Developments within the church relate closely to its financial status. Inevitably, newly formed EFKS churches need to buy assets like land and buildings. Unlike other denominations, EFKS parishes have to rely on themselves to develop their own churches. EFKS Kingsland after six years since its establishment bought land and started plans to build a church building in 1977. The church building was finally constructed in 1983 after the selling and reselling of some their previously owned properties. However, the dishonest management of these property developments and new buildings led to the financial struggle that affected the church's growth for a long time.

The timing of the developments did not pose a problem, however, the mismanagement of funds, not having a plan, poor supervision of large projects, and the inconsistent and outstanding payment of bills became very problematic for the church.

The church was only able to add more developments and assets after the completion of the loan. This highlights the impact of the financial crisis in the development of the church.

4.1.4 *Church Membership*

Church membership seemed to fluctuate between 1 and 15 *matafale* within the first 20 years of the church. A genuine growth was seen in Rev. Elder. Evile's ministry. From the discussion above, the total *matafale* in the beginning of the church was about 14. This was cut in half when the leadership crisis happened and seven *matafale* walked out. It then went down to just one *matafale* plus the *faiifeau* and *faletua*. When Rev. Poasa and his wife left, the total had again increased, but to just 10 *matafale*. By the

time Rev. Tuiai and his wife left, there were 20 *matafale*.⁶ Rev. Elder Maligi and Faauga Evile started with just 12 *matafale*; some had left due to the burden of the loan. Membership experienced genuine growth not long into Rev. Evile's tenure, reaching 31 *matafale* within a year (01.05.88). The *Api o le Galuega* records that the total *matafale* by the 7th of November, 1991, was 43. The current number of *matafale* is 38. The fluctuation of the total number of *matafale* coincided with instability within the church. This was due mostly to leadership and financial issues faced by the church. A genuine growth in membership also corresponded with stability in financial management and change in leadership. The increased number of *matafale* in the early 1990s is clearly connected to the year the loan was fully paid. It would also appear that the fluctuation and also the steady growth of membership correlates with the type of leadership and/or financial situation of the church.

4.2 *Itu-faa-le-agaga* (Spiritual Side)

The history as discussed in the previous chapters weighed heavily on the material side of the ministry. This probably reflects the emphasis of its members and its clergy who had a tendency to record and remember only the major developments and financial struggles during their time as church members. In fact, the exclusion of older members from the *Autalavou* during Rev. Elder Evile's ministry, was a result of conflict between the older members. However, this action by Rev. Elder Evile launched a greater involvement of the youth in developing their own sports teams, activities and even their own spiritual programs such as youth Bible Study and youth prayer meetings. It would not be far from the truth to say that the spiritual development of the church was a natural occurrence; every group was naturally or even spiritually inclined to developing

⁶ *Api o le Galuega*.

and nurturing the spiritual element of their respective groups. So, regardless of the physical and financial struggles, and regardless of the fluctuating number of members in the church, the spiritual side of the church such as Sunday Services, *Au Taumafai*, *Au Leoleo* and *Aoga Aso Sa*, *Autalavou*, *Aufaipese*, *Mafutaga Tina*, *Mafutaga Tama* continued unimpeded and developed as necessary.

Another important highlight is the correlation between the growth in numbers and the stability in the financial side and the spiritual side of the church. That is, when the church was financially stable, the numbers attending church became steady and increased. As a result, church participation during services and church groups also increased.

Therefore, it is fair to say, there is a genuine relationship between the *Itu-faa-le-Agaga* and the *Itu-faa-le-Tino*. So, for the church to be successful, its holistic life must be balanced.

4.3 Some Recommendations for the Church Going Forward

The analysis above has offered some clear lessons for the church as it continues its journey. The following are a few that I feel the church must be mindful of in its journey into the next fifty years.

4.3.1 The type of leadership is paramount to the success of the church

The clergy as well as the lay leaders should be more considerate and willing to listen to every member's input in church matters. All the members must feel responsible and take ownership in whatever the decisions the church makes. This usually works in a community like EFKS Kingsland, where members are from different parts of Samoa.

4.3.2 The church must be vigilant and smart in their developments and money management

Since it is clearly apparent in its history, this is where the church struggled for so long and thus impeded upon on all levels of growth in the church. Stringent and transparent processes must be in place and followed for all projects and developments. This will avoid unnecessary overspending and dealings with unprofessional contractors.

4.3.3 The church should be healthy in its holistic life

This is a very important aspect in order for the church to confidently move forward in the future. The development of the *Itu-faa-le-Tino* must always be balanced with the developments of the *Itu-faa-le-Agaga*. As seen in the analysis, the genuine growth of the church was usually at times when the material side and spiritual side were in harmony or in balance; members tended to participate and contribute more to the church.

4.3.4 Youth Development

One of the most important parts of the church development is the youth. As the usual saying goes, “The youth is the future of the church.” This is especially true to the EFKS Kingsland and for the EFKS Church in New Zealand. The emphasis on youth leadership and youth development by Rev. Elder Evile proved a significant strategy in keeping the youth in the church. The church leaders must continue to give more emphasis and support for the youth and their activities, in order to develop them spiritually, intellectually, and culturally. This will not only make them good Samoan Christians, but also proud members of the EFKS Kingsland.

4.4 An inevitable challenge

Although the church is now in a good state there is one inevitable challenge which the church will likely face in the near future; this concerns church membership.

The Kingsland area in Auckland is located in the Central Business District. The trend in the movement of Samoan people has changed. They are moving outside of the city to areas mainly to the south (Mangere, Otara, Otahuhu, Papatoetoe etc) and west (Te Atatu, Henderson, Massey, Ranui etc). In fact, there is only one family in the church currently living in Kingsland, the rest live outside of this area. Therefore, the growth of church membership will no longer depend on new people moving into the Kingsland area, as it once did in the beginning. The challenge for the church in the future is how to maintain or increase its membership in light of this new trend of movement. I believe the majority of EFKS Kingsland's current members will stay with the church because of family connections, loyalty, and the feeling of ownership of their church. However, the church still needs to look into ways to maintain and increase membership in order to sustain and keep EFKS Kingsland as one of the significant parishes of the EFKS Church family in New Zealand.

Concluding Remarks

I hope this thesis can be a stepping stone to a more detailed research on the history of the EFKS in the future. I believe there are still lot of information and aspects of the history of the EFKS Kingsland that this work did not fully cover and discuss. This is mainly due to the scope of this project given the vast period the work tried to cover and the time frame for the research.

I also pray that this work has contributed, even in a small way, to honour and acknowledge the effort and sacrifice of all who served and attended EFKS Kingsland since its establishment. May the EFKS Kingsland continue to serve God, His Church, and His people for the next fifty years.

O totonu lea o le falesa.



Figure 7

O le itu lea o le falesa e mafai ona oo iai taavale



Figure 8

Glossary

A'oa'o fesoasoani	– lay preacher
A'oa'o iu mai Malua	– A graduate of Malua Theological College
Ao sinasina	– Our dedicated elderly folk
Aoga Asa Sa	– Sunday school
Api o le galuega	– congregation's records
Atinae	– Offering
Au Leoleo	– prayer watchers
Au Taumafai	– Christian Endeavour
Aufaigaluega <i>Faifeau</i>	– clergy
Aufaipese	– choir
Aulotu	– Church
Autalavou	– youth
Ekalesia Faapotopotoga Kerisiano Samoa	– Congregation Christian Church of Samoa
Faaekalesiaina	– church confirmation
Faamalologa	– sabbatical leave of three months
Faamalosi	– set contributions from time to time
Faatuina aloaia	– official establishment
<i>Faifeau</i> Tausinuu	– minister or pastor
<i>Faifeau</i> toeaina	– elder pastor

Failautusi	– secretary
Faipese	– music instructor
Falesa	– church building
<i>Faletua</i>	– minister’s wife
Feagaiga	– covenant
Fonotele	– General Assembly
Itu Faa-le-Agaga	– Spiritual side
Itu Faa-le-tino	– Material side
Karaiesetete	- Christchurch
Laulau a le Ekalesia	– church office bearers
Lotu	– service
Mafutaga tama	– men’s fellowship
Mafutaga tina	– women’s fellowship
Matafale fesoasoani	- registered church members
Matagaluega	– District
Osiga feagaiga	– officially accepted by the congregation
Po pese	– night of singing
Po Siva	– night of dancing
Pulega	– Sub-district
Taitai pese	– choir leader
Taitaifono	- chairman
Taitaifono o le fonotele	– chairman of the EFKS General Assembly

Taitaipese tama	– male choir leader
Taitaipese tina	– female choir leader
Teutupe	– treasurer
Tiakono	– deacon
Tusiga igoa	– write your name and donate money.
Umusaga	–celebrating

Appendix 1

LIST OF CHURCH MEMBERS WHO ATTENDED THE EFKS KINGSLAND DURING THE RESPECTIVE MINISTRIES OF THE FOUR FAIFEAU

KEY: MF – MATAFALE AF - AOA FESOASOANI TK - TIAKONO
AM - AOA MALUA MFF - MATAFALE FESOASOANI

(Note – the list does not necessarily mean the members were at the church at one time.
The people joined and left in different times in this period.)

1. Rev. Talalelei and Malia Poasa (1970-1978)

Gafa and Line Tauti Pulou (AF) Lokeni Leleisiuao and family (TK) Tofilau and Afi Tevaga (TK) Afa Papalii and family (TK) Verna Williams and family (TK) Levaula Kalepo and family (TK) Manuele AhYek and family (TK) Sili Tuala and family (TK) Fulu Matafeo (TK) Fotu and Vai Tauti (TK) Fata and Liuia Milo Iupati (TK) Leu and Silika Fata (TK) Sio and Eseta Taavili (TK) Tafaoneone and Taumaave Ainuu (TK) Fata Meafou (TK) Eteuati and Fuifui (TK) Mauga and Iosefa Nofoa (TK) Valueese and Faafetai (TK) Ilo and Tui (MF) Tiute and Masei (TK) Susana and Leva (MF) Tuigamala Tuigamala and Family (TK).

2. Rev. Samuelu and Tima Tui 1978-1987

Gafa and Line Tauti Pulou (AF) Fata and Liuia Milo Iupati (TK) Tofilau and Afi Tevaga (TK) Mulipola and Fuamata Isaraelu (TK) Fotu and Vai Tauti (TK) Lau and Lisa Lata (TK) Palea and Dora Tuaimalo (TK) Matafeo and Iokapeta Matafeo (TK) Leu and Silika Fata (TK) Eteuati and Fuifui (TK) Mauga Nofoa (TK) Hinemoa Prichard (TK) Fausa and Inosia Fausa (TK) Taliu and Susana (TK) Sio and Eseta Taavili (TK) Logi and Tausala Tofae (TK) Faimanu and Toetoe Mailata (TK) Emma and Lio Willie (TK)

Pitovao and Tepora Seu (TK) Puavasa and Lesa Isaia (TK) Peato ma Lealofi Prichard (TK) Mou ma Telesia Lokeni (TK)

3. Rev. Elder Maligi and Faauga Evile (1988-2011)

Safiti and Hinemoa (AM) Maligi and Foga (AM) Peniamina and Belinda (AM) Iosefa and Tina Afutiti (FS) Alaovae and Siline Alaovae (FS) Gafa and Line Tauti Pulou (AF) Leaupepe and Saigi Leaupepe (AF) Atanoa and Etevisi Harder (AF) Mulipola and Fuamatala Isaraelu (AF) Fagasoia and Malele Mainuuoti (AF) Lau ma Lisa Lata (AF) Tofilau and Tagi Maiava (AF) Mauola and Rona Taito (AF) Tofilau ma Afi Tevaga (TK) Matafeo and Aute Matafeo (TK) Palea and Dora Tuaimalo (TK) Fata and Liuia Milo Iupati (TK) Fausa and Inosia Fausa (TK) Alesana and Taelase Su'a (TK) Mauga Nofoa (TK) Hinemoa Prichard (TK) Leu and Silika Fata (TK) Ifopo and Ana Matai (TK) Seuoti and Faatiu Tolua (TK) Luatua and Malaea Niumata (TK) Faimanu and Toetoe Mailata (TK) Maiava and Maamu Misa (TK) Togia and Faaiu Matai (TK) Sooula and Fouvale Kome (TK) Fuimaono and Faalua Fuimaono (TK) Pitovao and Tepora Seu (TK) Veataulia and Liliani Seu (TK) Tagiilima and Melina Tagiilima (TK) Fuimaono Petelo and Lupe Fonoia (TK) Toailoa and Line Neru (TK) Asomua and Lafo Isaia (TK) Puavasa and Lesa Isaia (TK) Mou and Telesia Lokeni (TK) Tuioti and Lise Eliu (TK) Tuua and Ava Simanu (TK) Peato and Lealofi Prichard (TK) Tafaoneone and Tauma'ave Ainuu (TK) Tuaimalo and Vaeata Tuaimalo (TK) Lei and Matila Tuaimalo (TK) Maoae and Taino (TK) Fred and Manamea Harder (TK) Sio and Eseta Taavili (TK) Laloava and Taiuta Sao (TK) Salu and Eseta Mainuuoti (TK) Taliu and Susana (TK) Taituave and Loa Falefatu (TK) Siaki and Fuifui Kome (TK) Tausala Vave (TK) Vaiouga and Feai Vaiouga (TK) Lio and Emma Willie (TK) Faaiuga and Poiva Tauti (TK) Hou and Vasati Harder (TK) Taumaoe and Feagai Matai (TK) Mafa Salanoa and

family (TK) Sala Talataina (TK) Tusiata Talataina and family (TK) Tapusoa and Emi Setefano (TK) Logi and Tausala Tofae (TK) Tofae and family (TK) Su'a and Ete (TK) Faifua and Ala (TK) Taau and Lesi (TK) Faasavalu and Vika Faasavalu (TK) Pina (TK) Faifua and Ala (TK) Afa and Simolo Auimatagi (TK) Afa and Faavaoa (TK) Lemalie ma Letaulau (TK) Afutele Tuigamala (TK), Faiane and Family (MFF) Fuarosa (MFF).

4. Rev. Fetu and Fusi Pama (2013-present)

Maligi ma Foga Setefano (AM), Gafa and Line Tauti Pulou (AF), Fagasoia and Malele Mainuuoti (AF), Lau and Lisa Lata (AF), Tofilau and Tagi Maiava (AF), Mauola and Rona Taito (AF), Fred and Manamea Harder (AF), Matafeo and Aute Matafeo (TK), Fata and Liuia Milo Iupati (TK), Fausa and Inosia Kome Fausa (TK), Hinemoa Prichard and Family (TK), Silika Fata and Family (TK), Togi ma Faaiu Matai (TK), Tuua ma Ava Simanu (TK), Lavea ma Susana Taavili (TK), Fouvale Kome and Family (TK), Faalua Fuimaono and Family (TK), Veataulia and Liliani Seu (TK), Tagiilima and Melina Tagiilima (TK), Toailoa and Line Neru (TK), Lesa Isaia and Family (MF), Lei and Matila Tuaimalo (TK), Eseta Taavili and Family (TK), Laloava Sao and Family (TK), Taituave and Loa Falefatu (TK), Sooula Kome and Family (TK), Lemafa and Va Faatafe (TK), Taimalie and Leata Penn (TK), Tusiata Talataina and Family (TK), Sala Talataina and Family (TK), Mafa Salanoa and Family (TK), Leaupepe and Flo Seu (TK), Faatiu Tolua (TK), Tapusoa and Emi Setefano (TK), Rosetta Iosia (TK), Faasavalu and Vika Faasavalu (TK), Tuisila Mainuuoti (TK), Lesa Megi (MFF), Mauga Kome (MFF), Pene Pama (MFF).

Appendix 2

LIST OF FAILAUTUSI (CHURCH SECRETARY)

(Note – this list comprises of only those names recorded in the EFKS Kingsland
Api o le Galuega)

Time of Rev Elder Talalelei Poasa - Afa Papalii (TK) Tofilau Tevaga (TK) Gafa Tauti
Pulou (AF).

Time of Rev Elder Samuelu Tuiai - Tofilau Tevaga (TK) Mulipola Isaraelu (TK) Fata
Milo Iupati (TK)

Time of Rev Elder Maligi Evile - Tofilau Tevaga (TK) Mulipola Isaraelu (TK) Fata
Milo Iupati (TK) Palea Tuaimalo (TK) Tofilau Maiava (AF).

Time of Rev Fetu Pama - Tofilau Maiava (AF)

LIST OF TEUTUPE (TREASURER)

(Note – this list comprises of only those names recorded in the EFKS Kingsland
Api o le Galuega)

Time of Rev Elder Talalelei Poasa - Verna Williams (TK) Salā (TK).

Time of Rev Elder Samuelu Tuiai - Fotu Tauti (TK) Fata Milo Iupati (TK) Eteuati
(TK)

Time of Rev Elder Maligi Evile – Fata Milo Iupati (TK), Fuimaono Vitale Fuimaono
(TK), Toailoa Neru (TK).

Time of Rev Fetu Pama – Toailoa Neru (TK) Taituave Falefatu (TK).

YOUTH LEADERS

(Only during Rev. maligi Evile and Rev. Fetu Pama's ministries)

Peresetene - Salu Mainuu, Fred Harder, Tapusoa Setefano

Taitai - Lipano Pritchard, Tapusoa Setefano, Veataulia Seu, Lemaga Pereira, Tinei Kome.

Failautusi – Safiti Iupati, Mauola taito, Sala Talataina, Taua Pulou Sio, Faamanuia Pereira.

Teutupe – Vika Mainuuoti, taumaoe Matai, Sala Talataina, Leata Penn.

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