



**LOMIGA
ME
&
IUNI
2026**

**FEAGAIGA IA FA'AMANU MA LE FALETUA MO LE
GALUEGA I LE EFKAS ARIZONA**

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O LE LAUGA

“O le toto o Keriso” (*The blood of Christ*)

Tusi Faitau – Eperu 9: 11-28

Matua – f. 14: *“E le sili ea ona faamamāina o outou loto fuatia ifo ai galuega e oti ai, i le toto o Keriso, o le na avatua o ia e ia i le Agaga faavavau e fai ma taulaga e le ponā i le Atua, ina ia outou auauna i le Atua soifua?”*

O toto o manu fasia, o toto ia na osia ai e ositaulaga taulaga i le Atua. O taulaga o le fa’amamaina ma taulaga ese’ese o le fa’aolaina. O le fa’atonuga a le Atua na tu’uina ia Mose, e ta’u atu i lona nu’u o Isaraelu, **“Ai so outou e faia le taulaga i le Ali’i, ia outou aumaia la outou taulaga i manu vaefa, o povi po’o mamoe.”** O ia manu vaefa ua ta’uina atu ia Mose e le Atua, o manu e sao ona lelei. Ia fasia fo’i e le e faia le taulaga mu, le manu ua ia filifilia e faia ai le taulaga. O le talitonuga, a fai e faia i le fa’atuatua, o le a avea lea ma fa’amamaina o lana agasala. Na te fa’ae’e lona lima i le ulu o le taulaga mu, ona talia lea mo ia e fai ma Togiola mona. Na te fasia fo’i le tama’i povi i luma o le Ali’i, o faitaulaga o atali’i o Arona. Latou te aumai le toto, ma sausau le toto ia so’o ai le fata faitaulaga o lo’o i le faitotoa o le fale fetafa’i o le fa’apotopotoga. O lea fa’atonuga i le faia o ni taulaga mu o le fa’amamaina, sa fa’atonuina ai e le Atua Mose e ta’u atu ai i le nu’u; ua ese’ese Faiga taulaga ua fa’atonuina. O taulaga o le Togiola ua faia i oti e 2. E muamua ona fasia e le ositaulaga o le tama’i povi o lona fa’amamaina, ona fa’ato’a faia ai lea o le taulaga mo le Togiola. O le oti e fasia mo le fa’amagaloina o agasala a le nu’u, ma le oti e fa’ae’e i ai le toto o le oti ua fasia mo agasala a le nu’u. E fa’ae’e fo’i e Arona ona lima i luga o le oti ola, ma fa’aali i ona luga o amio leaga uma a Isaraelu ma o latou solitulafono. O lo’o fa’ae’e i le ulu o le oti ola, ona tu’u atu ai lea o le oti i le tagata ua sauni e ave i le vao. E ave fo’i e le oti o amio leaga uma i le nu’u e le aina, na te tu’ua fo’i le oti e alu i le vao. O le oti ua fasia, ua fa’amagaloina ai agasala uma a le nu’u, a o le oti ua tulia i le vao po o se nofoaga le aina; ua ave’esea uma ai agasala a le nu’u. O manu vaefa ua fasia, ua avea ma sui o tagata agasala. Ua fa’atonuina e le Atua lea gaioiga mo tagata uma o le nu’u, ina ia lagona e tagata uma lo latou fa’asa’olotoina mai a latou agasala. Peita’i, sa faia pea lava e ositaulaga taulaga mo tagata aua ua agasala.

Ua taua ai le tusi o lenei Aso Sa ma lona fa’amamafaina, o le taulaga e tasi mo agasala a le lalolagi na faia e lo tatou Ali’i Fa’aola o Iesu Keriso. O le toto, o le ola lea ua fetafea’i i totonu o tino o manu ma tagata. Ua tu’uina atu o le toto mo le faia o taulaga i le Atua, o le fa’ailoga lea o le ola ua tu’uina atoa atu mo le Atua, fa’apei ona faia e Isaraelu o taulaga mo le Atua. Aua o i le

toto le ola o le tino, ua ou tu’uina atu ai fo’i ia te outou e fai a’i le Togiola mo outou i luga o le fata faitaulaga. Aua o le toto, o le mea lava lea e fai a’i le Togiola mo le tagata. Ua fa’ataua ai e le Atua le toto e faia ai le Togiola. O lea fo’i le fa’amanatu mo le Ekalesia a Keriso, i le taua o le taulaga e tasi na faia e Iesu mo le lalolagi, i lona toto paia. Ua le’o se taulaga e osia mai i le toto o manu, fa’apei ona faia e ositaulaga mo agasala a le nu’u. A o le taulaga na faia e Iesu i lona lava soifua paia. Ua fa’amatalaina ai e le tusitala o le Tusi o Eperu le taulaga na faia e Iesu Keriso, e silisili atu i lo taulaga na faia e ositaulaga mo le fa’amamaina o agasala a le nu’u o Isaraelu. Aua o taulaga na faia i manu fasia ma toto o manu, ua le’o se mea e fa’avavau lona aoga mo tagata uma. Peita’i, ua na’o le famagaloina le tumau lea o le tagata agasala po o se vaega o tagata ua agasala. A ua avea lea ma fa’amanatu mo le tagata ua ta’usalaina, i lona fa’asa’olotoina mai i ana agasala ma le alu ‘ese mai i le pologa o ana agasala. Ua ta’utino ai i lea taulaga le Salamo ma le tu’ua o le olaga tuai na pologa ai. O le ala fo’i lea e faia ai pea ia taulaga i tausaga uma mo le fa’amamaina. Ua fa’apea fo’i ona ulu atu ai le fai taulaga i le mea e sili ona paia i tausaga ta’itasi, ua totonu o le malumalu ma tu i luma o le atola’au o le Tulafono a le Atua mo tagata. O lea gaioiga ua faia e le fai taulaga po o le ositaulaga sili, o le fa’atusa ma le fa’ailoga lea o le ulu atu i le mea e silisili ona paia. Aua ua manatu Isaraelu, o le tausia o le atola’au o le Tulafono i le malumalu, o le fa’ailoga lava lea o le i ai o le Atua i le nu’u. Le ala fo’i lea e paia ai le malumalu, aua ua tausia ai le atola’au o le feagaiga a le Atua ma ona tagata. O le atola’au ua i ai mata’itusi o le Tulafono, o le Tulafono na sausuina e Mose i toto o tamai povi ma oti, atoa ma le vai sa ia fa’aaogaina ai. Ua ia faiatu fo’i, **“O le toto lenei o le feagaiga ua poloaina atu e le Atua ia te outou.”** O le feagaiga a le Atua ma Isaraelu lona nu’u filifilia, ua osia ma ua fa’amauiina i le toto o manu ua fasia. Ua sausuina ai fo’i e Mose atoa ma mea uma ua osi ai taulaga, i le fale o le fa’apotopotoga. O lea fo’i ua fa’apaia ai le fale ma mea uma ua faia ai taulaga i le Atua, ina ua uma ona fa’alogo o tagata i le afioga a le Atua o tautala atu ai Mose ia i latou. Ua fa’apea, **“Fa’auta i le toto o le feagaiga ua osia e le Ali’i ma outou i nei mea uma lava.”**

Peita’i ua fa’amauiina i le tusi o lenei Aso Sa, le leai o se fa’amagaloina atoatoa mo se taulaga e atoatoa, e aunoa ma le toto. Se ia vagana ua fasia le manu pe oti fo’i le ua faia le taulaga. Peita’i, ua fa’aalia atoatoa mai lea i le taulaga o lo tatou fa’amagaloina, na faia e lo tatou Ali’i o Iesu Keriso lo tatou fa’aola. O le afio mai o Iesu, ua manatu ai le tusitala o Eperu, ua amataina ai e Iesu le feagaiga fou o le Alofa Tunoa mo tagata. O le feagaiga ua fa’amauiina i le toto o Iesu Keriso lo tatou Ali’i. O le ositaulaga ma le taulaga, o le Ali’i ua afio a’e i lona

afioaga e silisili ona paia e le'i faia i lima o tagata. Ua ia fa'amutaina ai le faia o taulaga i toto o manu fasia. Peita'i, o le Ali'i lava ua ia faia le taulaga fa'avavau mo tagata uma, i lona lava soifua tu'uina mai atoa ma lona toto paia na fa'amaligiina. Ua ia tu'u fa'atasia ai le feagaiga a le Atua ma Isaraelu ua fa'amauiina i tusi o le Tulafono ma osiga taulaga e faia i toto o manu, i le taulaga na faia i lona lava soifua. O lona toto paia, ua faia ai le taulaga tumau mo le fa'amagaloina o tagata uma. Ua le faia lea mea e le Ali'i i aso uma e fa'apei na faia i taulaga o agasala, a e ua o'o mai le aoga o lea taulaga mo tagata i aso uma ma auga tupulaga uma. Ua leai fo'i se agasala e tele pe itiiti, e le au i ai lea taulaga alofa na faia e Iesu i lona toto paia. O le uiga fo'i lea o lona finagalo, i le toe malelega o le Satauro, "UA TAUNU'U!" Ua taunu'u mea uma o lo tatou fa'amamaina, atoa ma lo tatou feso'ota'iga alofa ma le Atua na faia e Keriso. Aua ua tu'uina mai e Iesu le sa'olotoga moni mo tagata. Pau o lea, ia tatou talia i le fa'atuatua fa'amaoni ia te ia. Ua le toe faia ni taulaga i manu mo a tatou agasala, a o le maliu o Iesu ma lona toto paia, ua magalo ai le lalolagi uma. Ua taunu'u ai fo'i le mau a Ioane le papatiso ina ua va'ai o ia i le Ali'i ua maliu atu ia te ia, na ia fa'apea atu ai, **"Fa'auta i le tama'i mamoe a le Atua, na te aveesea le agasala a le lalolagi."** Ua uiga i le manatu o Ioane le papatiso, o Iesu o le taulaga ma le ositaulaga mo le lalolagi agasala. Mo le Atua ua afio ifo, e lavea'i i tagata uma, a e le na'o Isaraelu. O se gaoiga e le'i mafai e toto o manu fasia mo agasala a se vaega o tagata po o se tagata ona faia. A ua na'o le toto paia o Keriso le ositaulaga ma le taulaga, e mafai ai ona fa'ataunu'uina lea mea lelei mo tagata uma. Ua ia tu'ufa'atasia ai le feagaiga tuai ua fa'amauiina i le tusi o le Tulafono, ma le feagaiga fou o lona Alofa Tunoa, ua fa'amauiina i lona toto paia. O le feagaiga fou o le Alofa Tunoa, na ulua'i tomua i le tu'uina atu o le toto e fa'amauiina a'i, peita'i o Iesu o lea ua fa'ataunu'uina ai le manatu i le feagaiga tuai, ina ua fa'amaligiina le toto le sala o Keriso ua magalo ai tatou o tagata agasala. O lea taulaga na faia e le Ali'i ua le fa'aluaia. Na fai ane ai le tusitala o lenei aso, ua tasi lava le fa'aalia mai o ia i le fa'aatoaga o tausaga, ina ia aveeseina le agasala ina ua faia o ia e ia ma taulaga. Ua uiga lea e le'i maliu fa'alua le Ali'i e togiolaina i taou. Peita'i o lona maliu e tasi mo lo tatou fa'aolaina, o le taulaga lea ua faia e le Atua ua feso'ota'i ai le lagi ma le lalolagi, o le Atua ma lana tagata na fai. Ua o'o fo'i le mana o lea taulaga i auga tupulaga uma. O le toto o Iesu, o lona soifua tu'uina mai lea mo tagata uma, ina ia ola ma lavea'iina ai nai le fa'afanoga o le agasala. O le taulaga na faia e Iesu, o le Togiola lea mo a tatou agasala.

O le fa'amanatu taua lea mo tatou o tagata fa'atuatua uma ia Iesu Keriso. Sa fa'amanatu atu e le Aposetolo Paulo i le Ekalesia i Roma, **"O lenei, se ea se tatou upu?"**

Tatou te nonofo pea i le agasala ina ia fa'atele ai le alofa tunoa? Aua ne'i fa'apea, o i tatou ua oti i la le agasala. Pe fa'apefea ona tatou ola pea i ai? Tou te le iloa ea, o i tatou nei uma na papatisoina ia Keriso Iesu, na papatisoina i tatou i lona maliu." Ua uiga lea, tatou te fa'aauau ea ona ola i le agasala, ina ia fa'ateleina ai le Alofa Tunoa o le Atua ia i tatou? Ua manatu ai le Aposetolo, o se uiga vaivai lea mo le tagata fa'atuatua. Peita'i, ua fa'amatalaina ai e Paulo, se tasi o a'oa'oga na fetalai atu ai Iesu ia Nikotemo, e ao ina fanaufouina le olaga o le tagata agasala. Ia suia moni le olaga o le tagata agasala, ia talitonu ma fa'atuatua ia Iesu o le Ali'i ma le fa'aola; ona suia moni lea o lo tatou feso'ota'i i le faia o le agasala. O i tatou uma na oti i le agasala ma ua fanaufouina i tatou e Iesu i lona maliu. O lea e le tatau ai ona tatou toe ola i le agasala, aua ua uma ona fa'amamaina i tatou e Keriso i lona toto paia. I le taulaga ua fa'amutaina ai le toe faia o lo tatou fa'amamaina, i taulaga i toto o mamoe ma povi. Afai o lea, aisea e te va'ai atu ai i si fasila'au i le mata o lou uso, a e te le iloa e oe le utupoto i lou lava mata? Aisea fo'i e te taumafai ai e fa'amasino, fa'aleaga ma fa'atupu maseiga i lo oulua va ma le isi ou uso, le tuagane, le tuafafine i le Talalelei? Ua apoapoa'i mai le mataupu o lenei aso, e ao ina tatou iloa ua uma ona togiolaina i tatou uma i le toto o Keriso. Ia tatou tausisi atu i le filemu i le va feso'ota'i o tagata uma, ina ia atagia ai le Atua amiotonu ma lana pule alofa. Ia le avea tofiga ma manuia o le lalolagi ua tatou maua, ma ala tatou te agasala ai. Ia manatua pea Iesu ma lona toto paia ua fa'amagaloina ai i tatou uma. Ia va'ava'ai atu fo'i i le isi ou uso o lo'o tausinio, i le fia avea ma mea faigaluega a le Atua i so'o se vala'auina. O le Kerisiano agasala ua uma ona togiolaina, fa'apei o oe ua uma fo'i ona sausuina i le toto paia o Iesu Keriso lo tatou fa'aola. Ia aloalo ese ma galuega e oti ai. O le fa'atauina lea a le tusi faitau mo i tatou i lenei aso. Afai ua fa'aolaina i tatou i le toto o Iesu Keriso lo tatou Ali'i ma fa'amagaloina ai i tatou, aisea la e toe fo'i ai e faia galuega o le pogisa na pologa ai? I so'o se tagata agasala lava, e taua le Salamo. O le Salamo, o le iloa lea o le leaga o le olaga ma galuega na fano a'i, a e fa'asaga fa'amaoni atu ia Iesu ma lona alofa e ola ai. O se upu e faigofie ona fa'aleoina ma taua so'o, a e o se upu e tele lona sao i manuia o le aga'i i le lumana'i i le fa'atuatua fa'amaoni. Aua e suia e le Salamo le loto e fai a'i galuega ma mata e va'ai e iloa ai mafua'aga o le faia o galuega. E sa'o ai le loto o le fia faia o feau a le Ali'i, i tofiga ma vala'auina ese'ese ua fa'aaogaina i ai e le Atua o tatou ola. E le fa'asili ai le manatu i ni manuia e maua mai i galuega e faia, a e fa'asili le manatu ia aoga le ola e auauna ma faia le finagalo o le Atua i le fa'amaoni e ala i lo tatou fa'aaogaina. E faia ai tautua ese'ese i lou aiga, lou nu'u, le malo, i le Ekalesia, i fa'alapotopotoga ua e galue ai, atoa ma se tasi ua mana'omia lau fesoasoani. O le

Salamo ma le iloa o lo tatou fa'amamaina moni i le soifua le pona o Keriso ma lona toto paia na fa'amaligiina, e u'unaina i tatou ia faia pea galuega alofa ma lelei, a e le'o galuega o le pogisa. Ua fautuaina ai tagata uma, aua le faia li'oli'oga leaga ma faufauga le sa'o e fa'atupu ai le feitaga'i pe e te si'i ai le ta i le ua e le fafia i ai. O Faiga fa'a Iesu, o le maua o le lototele e te alu ai e fa'alelei i lou uso ua masesei, ina ia lua maua pea le nonofo fealofani ma le galulue fa'atasi. O Faiga fa'a Iesu fo'i, o le loto fa'amagalo ma fa'agalo i leaga, a e faia galuega e le ina ia vivi'i mai tagata ia te oe, a e ia iloa e tagata ona vivi'i i le Atua, ina ia Togiola i tatou uma o tagata agasala. Ia tatou lototetele pea, e saili i fa'aleleiga e tausia ai le filemu o le Atua i so'o se nofoaga o tatou auauna ai. O le Ali'i na ia Togiola ia i tatou, i lona soifua le pona. O lana galuega alofa, na maligi ai lona toto ua fai ma taulaga o lo tatou fa'aolataga. O lona toe tu mamalu fo'i, ua aumaia le fa'amoemoe i tagata ua fa'atuatua fa'amaoni atu ia te ia. Ona o Iesu, AMENE!

Saunia Ofisa Lamepa

FA'AU'UGA A LE KOLISI TU'UFA'ATASI O AMERIKA SAMOA 2026

E to'a fitusefulu-lima (75) le aofa'i o alo ma fanau sa faamanuiaina lo latou taumafai i le sauniga o le fa'au'uga a le kolisi tu'ufa'atasi o Amerika Samoa (ASCC). O lenei fa'amoemoe na fa'ataunu'uina i le aso 15 o Me 2026 i le "Taeaoafua o Tupulaga" a le Ekalesia Faapotopotoga Kerisiano i Amerika Samoa (EFKAS) i Kanana Fou. O le susuga i le faifeau ia Francis Lolesio mai le Ekalesia Faapotopotoga a le Atua na saunia le tatalo amata, ma le upu faamalosi 'au mo le au fa'au'u o le tausaga 2026. Sa auai le afiga i le Kovana sili ia Pulaali'i Nikolao Pula, o ulu ma ta'ita'i o vaega tu ma'oti a le kolisi, aemaise le aiga o faiaoga. O le fofoga faapitoa o le aso o le susuga ia Daniel Elisara Helsham, o le faatonu sili o le Ofisa o Faato'aga i Amerika Samoa. O le autu o lana saunoaga, "O le ola a'oa'oina e le na o se sailiga manuia mo le tagata lava ia, ae o se tiute tauave e faaauau pea." O se feau t'aua mo alo ma fanau fa'au'u e tapena ai lo latou ola taumafai mo le isi la'asaga i le lumana'i. Auā o le faai'uina o le taumafai fa'alea'oa'oga, o le amataga lea o le isi la'asaga fou o le taumafa. O le tama'ita'i foma'i ia Dr. Siamaua Ropeti, o le faatonu o mataupu tau a'oa'oga a le kolisi tu'ufa'atasi na faamaonia le fanau fa'au'u mo le taua'oina o ā latou faailoga. O ia fo'i sa fai ma sui o le tama'ita'i peresetene ia Dr. Rosevonne Pato ma le aiga o faiaoga e faafetai i le au fa'au'u mo le ola saili'ili a'o feagai ai ma a'oa'oga, faatasi ai ma le latou faamanuia auā le sauni atu i galuega ma le toe fa'aauauina o le ola taumafai. O vi'iga o le sauniga na saunia lava e le vasega fa'au'u.

Saunia Sau Ifopo AKF

"Fa'apa'iaina le Osiga Feagaia Toafa o le Talalelei, Wittmann AZ"

"Lo'u agaga e, ia e fa'amanu atu i le Ali'i, o mea uma fo'i o i totonu ia te a'u ia famanu i lona suafa paia. Lo'u agaga e, ia e fa'amanu atu i le Ali'i, aua fo'i ne'i galo se mea e tasi o ana mea alofa." O le agaga fa'afetai lena i le Atua, ina ua tau i manu le fa'amoemoe o le Ekalesia i Arizona; e pei ona i ai le osiga feagaiga ma le susuga i le faifeau ia Fa'amanu & Faith Fogavai. O lea fa'amoemoe taua, na fa'ataunu'uina ia Me 15, 2026. Na amatalia i le feiloaiga o aiga ma le Ekalesia. O tu ma aga i fanua na fa'atinoina uma ia tulaga, ua maua ai le aso taua o le faifeau ma le faletua fa'apea le galuega fou. Ina ua maea le feiloaiga a aiga ma le Ekalesia, ona soso'o ai lea ma sauniga e fa'apaiaina ai le laua galuega. O le susuga i le Faifeau Toeaina ia Suitulaga FT na fa'apaiaina le galuega a le susuga i le faifeau ia Fa'amanu Jr & Faith Fogavai i lea aso. Ina ua ma'ea le sauniga, na toe mafuta lea o le Ekalesia ma le latou faifeau ma le faletua ma fafia i lea aso ina ua taunu'u manuia le fa'amoemoe. Na mafai fo'i ona auai nisi o tama o le Ekalesia, fa'apea fo'i ma nisi o le aufaigaluega e molimauina lea fa'amoemoe taua.



O le agaga e fa'afetai i le Atua, ona o le fa'aaogaina o fanau a le Ekalesia mo le Atua ma lana Tala Lelei. O le avanoa ua maua e ana tama fanau, e latou te fa'aauau ai pea le talai'ina o lona finagalo i le lalolagi. E fa'afetai ai pea i tama o le Ekalesia, ona o la outou tapuaiga ma tatalo fai pea i aso uma. Lea fo'i ua mae'a ai le fa'amoemoe o le Ekalesia i Arizona, e pei ona i ai le latou osiga feagaiga ma le susuga i le faifeau ia Fa'amanu Jr & Faith Fogavai. Fa'afetai fo'i i le paia o le Ekalesia, ona o lo outou agaga mo le Atua ma lana galuega. O lo outou alofa tula'i i le tamaoaiga, ua maua ai lea aso ma le fa'amoemoe e pei ona i ai. Tatalo pea i le Atua, ina ia manuia la outou galuega ae maise galuega fa'atino ua vala'uina ai lo outou soifua. Fa'afetai, fa'afetai tele lava!

Saunia Charis Sao AKF

Navigating Change: Transformations in the Pasefika Household of God

Hans Kung quotes "No reform, no church. A church that does not reform itself can no longer be the Church of Jesus Christ."

In Samoan, "toe" means "again" or "to repeat," and "fuata'i" relates to adjusting or restoring something. Thus, toefuata'i implies regenerating something to bring it back in a better shape. This concept is pivotal in addressing generational gaps between traditional views and modern thoughts. As the Samoan saying goes, "E tatau ona toefuata'i lagona ma manatu ina ia talafeagai ma le vaitau," meaning we should renew and reshape our thoughts based on our current context.

Christianity is deeply embedded in Samoan society, with churches playing significant roles in community life. However, generational shifts have led to differing views on religious practices. Younger members may seek more progressive approaches, while elders uphold traditional worship methods. Reforming the church through *toefuata'i* involves creating inclusive environments that respect tradition while embracing necessary changes. This could mean adopting contemporary worship styles, addressing social issues relevant to youth, and ensuring that religious teachings remain applicable to current societal contexts.

The influx of Western culture presents challenges such as economic dependency, shifts in social structures, and potential erosion of cultural practices. Balancing modernization with cultural preservation requires deliberate efforts to adapt without assimilating entirely. Issues like land ownership, which is traditionally communal under the *fa'a Samoa* system, face pressures from modern economic models favoring individual ownership. Additionally, the migration of Samoans seeking opportunities abroad leads to concerns about cultural continuity.

Postcolonial theologian Susan Abraham, drawing on the work of Homi Bhabha, argues that the central focus of postcolonial theory is to "center the theories, practices, histories, discourses, and aesthetics of the colonized to challenge Western modernity." In this framework, theological perspectives gain depth and authenticity when communities critically engage with their own narratives, rather than passively accepting imposed Western ideologies. By reclaiming and articulating their stories, historically marginalized groups can offer fresh insights into the cultural and ideological forces that shape contemporary society.

A key concept within postcolonial theory is hybridity, which Abraham describes as "often initiated by colonial power and is proof that the oppositional

binary of colonizer and colonized is not an absolute binary." This perspective is particularly relevant to the Samoan community, as it underscores the fluid and evolving nature of cultural identity. Rather than existing in rigid opposition, the colonized and the colonizer interact in ways that create new, blended forms of identity. Hybridity, in this sense, allows Samoans to navigate their traditional heritage while engaging with modernity, merging cultural narratives in ways that remain meaningful across generations.

Hybridity, therefore, is not merely a process of cultural exchange but a strategy for resilience and adaptation. It facilitates a dynamic relationship between past and present, tradition and innovation, ultimately fostering a space where multiple identities can coexist. For Samoans, this means integrating Western influences while maintaining core cultural values, ensuring that their traditions remain relevant in contemporary contexts. By embracing hybridity as a postcolonial strategy, communities can resist cultural erasure while actively shaping their own evolving identities. By this, I mean that blending old traditions with new influences, communities can keep their unique culture alive while also adapting to the modern world. Instead of losing their identity, they create a new version that respects the past but fits the present.

Embracing *toefuata'i* as a guiding principle offers pathways to harmonize tradition and modernity. Establishing platforms for intergenerational dialogue ensures that wisdom is passed down, and contemporary perspectives are acknowledged. Educational curricula that incorporate traditional knowledge alongside modern subjects can foster well-rounded individuals. Economic development strategies that align with cultural values, such as community-based tourism or sustainable agriculture, can provide growth without sacrificing heritage.

This hybridity presents both challenges and opportunities. While some Samoan traditions have been preserved, others have been lost or transformed in response to new social contexts. Historically, Samoan culture has been interpreted through a Western lens, often misrepresenting its values and traditions. Rewriting Samoan theology from a Samoan perspective is essential for preserving cultural identity while adapting to contemporary realities.

A "third space" is necessary to blend Western and Samoan theological perspectives, creating a new space where both traditions are honored. This space allows for cultural negotiation and adaptation, ensuring that younger generations do not feel forced to choose between their Samoan heritage and Western upbringing.

The struggle to find a true identity among today's

young adults has led many to adopt temporary identities as a way to navigate life, family, and spirituality. These shifting identities are often transactional, shaped by the need to fit into different social contexts. For Samoan adolescents facing cultural tension, this can lead to a re-evaluation of their heritage, beliefs, and sense of belonging.

For young Samoans in the United States, this tension is particularly evident as they balance both Samoan and American identities—a process known as cultural hybridity. They must navigate the expectations of their Samoan upbringing while also adapting to the Western cultural norms surrounding them. The concept of the third space becomes crucial here, as it provides a negotiation ground where young Samoans develop the skills and methods needed to reconcile their dual cultural influences. Through this space, they create an identity that is neither strictly Samoan nor entirely American, but a unique blend of both.

Conclusion

Toefuata'i embodies the essence of adapting and renewing while staying true to one's roots. For American Samoa, this means thoughtfully integrating modern advancements with time-honored traditions. By doing so, Samoans can navigate the complexities of contemporary life, ensuring that their unique cultural identity not only survives but thrives for generations to come.

To foster unity between older and younger generations, church leaders must create a balance between traditional Samoan worship practices and modern theological approaches. Incorporating bilingual services, youth ministries, and interactive faith-based discussions can help engage younger members while respecting the traditions of elders.

The Samoan church in American Samoa faces significant challenges, from economic struggles to generational shifts in theology. However, by embracing a contextualized approach to faith, promoting cultural preservation, and actively engaging in economic and social issues, the church can continue to serve as a cornerstone of Samoan society. The future of the church in American Samoa depends on its ability to adapt while maintaining the core values of faith, family, and community. The concept of the Third Space provides a powerful framework for understanding how Pasefika communities navigate cultural identity in a changing world. Rather than being forced to choose between tradition and modernity, the Third Space allows for a dynamic fusion of both, enabling cultural preservation while embracing new influences.

Through language, faith, social structures, arts, and diaspora experiences, Pasefika people are constantly reshaping what it means to belong in both their ancestral homelands and modern societies. This process is not about abandoning the past or fully assimilating into Western culture; rather, it is about creating a living, evolving identity that remains relevant for future generations.

By recognizing and embracing hybridity as a tool for cultural resilience, Pasefika communities can ensure that their heritage thrives—not as a relic of the past, but as a continuously unfolding story that reflects both who they were and who they are becoming. Toefuata'i plays the role of third space in the Pasefika Household of God.

2Corinthians 5:17 *“Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.”*

Saunia Rev. Dr. Safue Logotala Ulufaleilupe

Fa'ai'uina le taumafai o alo ma fanau i le aoga tulaga muamua i Kanana Fou

O le vi'iga ma le faafetai e fo'i pea i le Atua ona ua mae'a lenei tausaga aoga, ma ua faai'uina ai le taumafai o fanau o le aoga tulaga muamua i Kanana Fou. O le lenei sauniga faapitoa sa fa'ataunu'uina ia Iuni 5, 2026 i le maota o le Mafutaga a Tinā a le Ekalesia Fa'apotopotoga Kerisiano i Amerika Samoa i Kanana Fou. O le manulauti o lenei faamoemoe o loo autu i faitauga mai le tusi o Faataoto 16: 3, *“Ia e tu'uina atu i le Ali'i o au galuega; ona faamauina ai lea o ou manatunatuga.”*



O le susuga i le faifeau toeaina ia Eleasaro Fa'ata'a FT mai le EFKAS i Petesa Tai sa ta'ita'ina lenei sauniga i le tatalo, ma sa ia saunia se upu faalaei 'au mo alo ma fanau fa'au'u o lenei tausaga 2026. E tusa ma le tolusefulu-iva (39) alo ma fanau sa fa'amanuiaina lo latou taumafai i lea aso. O le fofoga faapitoa o le aso o le tama'ita'i ia

Mrs. Loretta Mata'utia, o le sui o le komiti faafoe o le aoga tulaga muamua i Kanana Fou. O le tama'ita'i pule aoga ia Dr. Liza Sauni Lolopō na faamaonia alo ma fanau ina ua latou ausia togi e fa'au'u ai. Na auai le afoia i le faipule ia Vaimaga Maiava, o ia fo'i sa fai ma sui o le fa'alapotopotoga a matua ma faiaoga i lea aso. O le agaga faafetai i le tama'ita'i pule ma le aiga o faiaoga i le galuega sa latou feagai ai i lenei tausaga aoga, auā le a'otauina o alo ma fanau a le atunu'u. E faaleo fo'i le faafetai i matua i la outou lagolago i le galuega a faiaoga i lenei fo'i tausaga. Ae faapitoa se faafetai i le faalapotopotoga a matua ma faiaoga ma i latou sa saunia faailoga mo alo ma fanau fa'au'u. Ia toe faatumu e le Atua lo outou tamāoaiga ua fa'agaogao ona o lo outou alolofa i alo ma fanau. Faamanuia le Atua i le mafutaga a tinā o le EFKAS o loo feagai ma le faatautaiga o le tatou aoga tulaga muamua i Kanana Fou.

Saunia Sau Ifopo AKF

"24th Commencement Exercise Kanana Fou High School"

"O le mata'u i le Atua, o le amataga lea o le potō." E le uma le agaga vivi'i le Atua, ona o lona agalelei silisili pea i lo tatou ola. Ua taunu'u manuia ai le taumafaiga a fanau, i le aoga maua luga a le Ekalesia i Kanana Fou i lenei fo'i tausaga. O lea fa'amoemoe na fa'ataunu'uina ia Luni 04, 2026 i le 9:00 a.m. O le susuga i le sui pule ia **Mali'oli'o Ailima** na saunoa e fa'afeiloa'i le mamalu o matua, fa'apea aiga ma uo na auai i le fa'amoemoe o le fanau. O le susuga ia **Rev. Viliamu Leilua** na ta'ita'ia le sauniga o le fa'au'uga o fanau. O lenei tausaga, e 27 le aofa'iga o fanau, ua mafai ona fa'ai'uina le taumafai i lenei fo'i tausaga aoga. Suafa o le 'au fa'au'u:



- Adrin Lozano
- Eliana Laie
- Elizabeth Maae (Salutatorian)
- Elshdi Falesui
- Giselle Savelio
- Julianne Tapu
- Kathy Sulusi

- Mafutaga Taveuveu
- Meki Aisilia
- Nephherehtiti Suatia
- Sili'o Eseroma
- Tatiana Liulamaga
- Timutoa Niuula (Valedictorian)
- Vaoita Togafau (Valedictorian)
- Cameron Sopa
- David Malo
- James Pulelua
- Jeremiah Fa'alogoifo
- Johnny Thompson
- Michael Satia
- Roman Taufete'e
- Sanele Taulamago
- Thelma Vaefa
- Vaiau Filipo
- Thomas Lalomanu
- Bozez Alesana
- Zedrina Lefale

O le susuga i le Failautusi a le Ekalesia Aoao Nafatali **Faleali'i FS** na taua'aoina tusi pasi (*diploma*) o le fanau. O le saunoaga fa'atama alofa, na saunia lea e le susuga i le fa'afeagaiga ia **Rev. Viliamu Leilua FS** e fa'amalosia'au ai i fanau, ma lo latou aga atu i le lumana'i. O le fa'amoemoe, ina ia tumau pea lo latou fiafia e sa'ili'ili mea lelei mo le latou lumana'i manuia. E avea fo'i lenei avanoa, e fa'afetai ai i matua, uo ma aiga le lagolagosua i le fa'amoemoe o le aoga maua luga i Kanana Fou. Molimauina lo outou sagisagi fiafia mai i le fa'amoemoe o le fanau i lenei fo'i tausaga. Fa'afetai fo'i i le **PTA** le fa'amaopopo, ma le faia pea o le galuega fesoasoani i le ali'i pule ma le aiga o faiaoga. E le fa'agaloina Afi'a i si ona vao, i le tapuaiga mau a le laulaufono a le Ekalesia aoao. Malo le fai tatalo, ma lo fo'i le fa'atoatoa. O la outou tapuaiga, lea ua tau lau ai i manuia le fa'atamasoali'iga a fanau i le lenei fo'i tausaga. Ia fa'amanuia le Atua i le Laulaufono a le Ekalesia aoao, ma ana galuega fa'agasolo o lenei fo'i tausaga. Ia tumau pea lona filemu i fanau a le Ekalesia, ma ia maua pea le loto sa'ili mo mea lelei aua le atina'eina o lana galuega mo le lumana'i. Agalelei fo'i le Atua i lana Ekalesia aoao ma ana galuega fa'atino. Ia taunu'u mea uma i lona manuia ma lona filemu, a o tatou aga atu ai mo lana Fono Tele i lenei fo'i tausaga 2026.

Congratulation

Osia le Feagaiga EFKAS Taputimu ma le susuga Rev. Dr Amaamalele Tofaeono & Dr Joan Aleluia Gale'ai Filemoni

E maualuga pea le viiga o le Atua ina ua fa'ataunu'uina ma le manuia le osigafeagaiga a le ekalesia i Tapatimu ma o latou matua fa'aleagaga, le susuga i le Faifeau Fomai ia **Rev. Dr. Amaamalele Tofaeono** ma lona faletua ia **Rev. Dr. Joan Aleluia Galea'i Filemoni**. E matua tumu le falesa i le tapuaiga na faia i le taeao o le aso Faraile, Iuni 26, 2026, i le itula o800 a.m. Sa ta'ita'ina lea sauniga lotu o le osigafeagaiga e le susuga i le Faifeau Toeaina, Rev. Elder Faigata Manase, o Malaeloa, mai le Pulega Tualatai ma Aitulagi. Na faitauina le Tusi Paia e le Faifeau Samoa, le susuga ia Rev. Alama Solofa. Ae na momoli i le Atua le tatalo e le susuga i le Faifeau Toeaina, ia Rev. Elder Ekitoa Sopoaga. Ona fa'ae'e ai lea o a'ao o Faifeau Toeaina (a le EFKAS & EFKS), o Rev. Elder Fouvale Asiata, ma Rev. Elder Afalupetua Uta'i, ma Rev. Elder Ekitoa Sopoaga, ma le Faifeau Toeaina Fa'atonu mai Malua o Rev. Elder Fili Matalavea. A o lo'o faia e le susuga i le Faifeau Toeaina o Rev. Elder Faigata Manase le tatalo e fa'apaiaina ai ma fa'amnauiaina ai le osigafeagaiga a le nu'u ma le susuga i le fa'afeagaiga ma lona faletua.

E ese foi le matagofie o upu fa'amalosi a le lauga na saunia e le Faifeau Samoa, le susuga ia Rev. Liusamoa Simolea. Na ia fa'aogaina ai le tusi o **Luka 22:54-62**, e fai ai lana upu fa'amalosi mo Amaama ma lona faletua. Na ia fa'apea atu ai, "O le faafiti a Peteru, o le fa'afiti a le tagata ua faiaiaogofie i fa'afitauli ma luitau o le galuega faaso'o. O le faafiti a Peteru, o le solomuli a le tagata ua po'ia ma ua maua i fa'aosoosoga. Aua ua tofotofoina lona fa'atuatua ma lona fa'amaoni. Ma ua tu'umasagia ai lana folafolaga na fai i lona Ali'i o Iesu Keriso. Aua o fea na o'o i ai lana folafolaga ma lana ta'utinoga? Na ia fai atu ai ia Iesu, e oti ia fa'atasi ma ia? O fea na o'o i ai le moni o lana tautoga i lona avea o ia e fai ma so'o moni? A o lea ua augani atu ma tauto, "Ou te le iloa lava lona tagata!"

Talofa e ia Peteru! I lona loto naunau e lavea'i i lona matai, ae na feagai loa ma puapuaga ma fa'afitauli, ua na o sona mana'oga ua faia fua, ua na o se galu e fa'afua ae le fati. Ua mana'o i ai lona loto, a ua vaivai lona loto ma lona tino. O le fa'afiti a Peteru, o lona teena fa'atolu lea o lona malamalamaaga ma lona iloa o lona Ali'i o Iesu Keriso. E ui lava o se mafutaga vava lalata. Aua sa la militino fa'atasi. Ma feoa'i fa'atasi. A o se mafutaga sa a'oa'oina ai lona loto. Ina ia mausali ai lona fa'atuatua. Ina ia aua le fefe vale, aua le palaai, aua le musua pe a o'o mai fa'afitauli. O le mafutaga a Peteru ma Iesu na tapena ai lona tino, lona mafaufau, ma lona agaga, mo le taimi e

fetaia'i ai ma luitau ma fa'aosoosoga eseese o lenei olaga. Ina ia mausali ma tutumau i lana molimau. Aua o le taimi lava na pu'eina ai Iesu, o le taimi fo'i lona na taapeape ai le 'au so'o. Ua mulimuli atu Peteru ma lafi atu i tua. Lafi i le fefe. Fefe ne'i afaina lona ola. A o lona ola ua ua uma ona tu'uina atu mo le Ali'i...

Lau susuga i le faife'au ma le faletua ma le paia o le ekalesia. O lea ua tatou patipatia ma molimauina lenei aso fa'apitoa o le osigafeagaiga. Ua tau lau o lo outou fa'amoemoe. Ua loa aso o outou fa'atalitali. A e sa outou tulivae fa'atasi i luma o le Atua. Se aso, a o se taimi, e aumaia ai se valaau. O le feagaiga lenei ua osia i luma o le Atua ma luma o lenei potopotoga. O a outou folafolaga, o a outou ta'utinoga, i lenei aso ma lenei taeao, o le a fai pea ma molimau se'ia o'o i le fa'avavau.

Lau susuga i le fa'afeagaiga ma le faletua, o le fa'amalosi mo oulua i lenei taeao. O le galuega o le a lua sauni atu nei i ai, e tele ona fa'afitauli ma lu'itau. O le a lua feagai nei ma fa'afitauli i aso uma. A ia lua manatua, o a fita ma faigata o le galuega, aua ne'i oulua fa'afitia. Tutumau pea ma fa'atuatua ma fa'alagolago i le Atua. O le Atua lava na valaauina oulua i le galuega. Ia avea oulua e fai ma la e susulu atu pea, e fai fo'i oulua ma papa e tafe atu ai pea le vai ola, e fa'aolaina ai pea agaga o tagata o lo'o galala i le fia aai ma fia feinuu i le agaga, ma fia fa'alogoa pea i le upu a le Atua. O a fita ma faigata o le galuega, aua ne'i oulua vavevave i ai. A ia lua fa'apalepale. Onosa'i. Ma tu'u atu i luma o le Atua mea uma. Ae aua lava ne'i oulua fa'afitia faigata o le galuega. O lo oulua fa'afitia o le galuega, e atagia ai lo oulua fa'afitia o Iesu, le matai o le galuega ma lana misiona. Ia maua fo'i e oulua le loto maulalo. E fa'agasolo ai le faiga o la oulua galuega fai fa'atasi ma le Agaga o le Atua.



Ua a'oa'o mai le fe'au o lenei taeao. Aua ne'i oulua fa'afitia Iesu, le matai o lana galuega. Ia fai oulua ma Peteru o le fa'aolataga mo agaga o tagata o le ekalesia. Ia oulua fa'amausaliina lo latou fa'atuatua i le Atua. Ia fai pea Iesu ma papa i la oulua galuega, lua te manumalo ai pea i mailei a satani. Ma oulua manumalo ai pea i fa'aosoosoga a seoli. Aua na mua'i o'o Iesu lo tatou Ali'i Fa'aola i puapuaga ma faigata, ae le i fa'afitia e ia. Na

fa'asatauroina, malii ma toetu manumalo, ina ia ola oe ola a'u ma maua e i tatou uma o e fa'atuatua ia te ia le ola e fa'avavau.

Fa'amanuia tele le Atua ia te ouluga ma la ouluga galuega fou. Le ekalesia e ma le aofia i lenei taeao, O le fa'afiti a Peteru na toe lalagina ai e Iesu lona manumalo. A ia iloa e le tagata ona salamo. Ina ia fa'aaogaina lona ola mo Iesu ma lana feau. I totonu lava o so'o se ekalesia e maua ai Peteru. E fa'afiti. A o le fesili, ae a oe ma a'u? Fai mai le pese a le tatou ekalesia, "E le o toe iai se fa'afiti. Tula'i ia ave le tala. Ua maua e oe ia Iesu. E le toe fa'afiti. Ia fai lea fe'au mo Iesu. Manatu i lona alofa. Manatu i lona malii. Ia manuia lau susuga i le fa'afeagaiga ma le faletua. Manuia le ekalesia. Manuia lenei aofia. Ona o le Suafa mamalu o Iesu Keriso lo tatou Ali'i Fa'aola, Amene."

O se feau matagofie lea mo lea aso aua sa fa'alologo tagata uma i le lauga. Ma e taliagofie fo'i le fe'au o lena aso, aua na laugaina e si faife'au o Rev. Liusamoa Simolea, a o lo'o feagai pea o ia ma puapuaga ma faigata o lona tino, ae le o fa'afiti ai lava o ia, i le galuega tala'i a le Atua. Ia fa'afetaia pea le Atua ma ia viia pea le Atua ona o le feau na pa'u mai le fofoga o lana auauna. Na ia fa'amanuiaina ai Amaama ma lona faletua, fa'apea le nu'u o Tapatimu, i le latou osigafeagaiga na faia i lena lava aso i luma o le Atua. Tatou te vivi'i ai pea ma fa'afetaia lona Suafa Paia.

Saunia Gatai Patu AKF

"O PUSA E LUA NA TU'U MAI E LE ATUA"

Ua u'u nei i o'u lima ni pusa se lua,
Na tu'uina mai ia te a'u e le Atua.
O le pusa uliuli e tu'u i ai o'u mafatia,
A o le pusa auro ia fa'aputu ai o'u manuia.

Sa fa'apea loa ona ou fai,
O manuia ma mafatiaga na fa'aputu i ai;
Peita'i e tauau le pusa auro ina mamafa,
A o le pusa uliuli sa māmā lava.

Na ou fia iloa le mafuaaga ua fa'apea ai,
Sa ou tatala le pusa uliuli ma ou va'ai loa i ai.

Na i ai se pu i lalo o le pusa,
O lo'o to'ulu ai i fafo o'u mafatiaga uma.

Na ou fa'aali i le Alii le pusa ma la'u fesili,

"O fea la o to'ulu i ai a'u avega lo'u Alii?"

Na soiso le Alii ma Ona fofoga alofa,
"O lo'o o'u tauaveina ia e sa'oloto ma lē pologa."

"Aisea la na e aumai ai nei pusa e lua Tamā?
O le auro ua tumu ma le uliuli e matuā māmā?"
Tali mai le Alii, "O le auro ina ia faitau ou manuia,
A o le uliuli e tia'i ese ai ma le manatua ou
mafatia."

Talosia ia tatou va'aia i le auro se tasi manuia,
O ni uo se tele e le mafaitaulia;
O isi na fa'amanuiaga a le Atua e sili ona manino,
E maua e le tagata e ola mo isi ae le manatu
faapito.

O isi fa'amanuiaga o ō tatou aiga ma lo latou alofa,
Auā e le gata i aso uma o lo tatou ola.

Ola i aso ta'itasi ma faitau o tatou manuia,
Vivi'i atu i le Atua o loo tauaveina o tatou mafatia.

"O ni fau fale se toalua"

O le tagata poto na fausia lona fale i luga o le
papa.

O se fa'avae malosi, e iloa lelei, ma maua'a.
O le tagata e fa'alogi i le upu, ma
fa'amuamua.

Ma fausia ai lona olaga, a o'o mai faigatā, e lē
popole lava.

Ua to timuga, o'o mai tafega, ma agi le afā.
Ua le pa'u lona fale, auā ua malosi le fa'avae,
na fausia i le upu a le Atua.

O le tagata valea, na fausia lona fale i luga o le
oneone.

O se fa'avae vaivai, e iloa lelei, ma ua popole.
O le tagata e fa'alogi i le upu, a ua le faia.
Ua to timuga, o'o mai tafega, ma agi le afā.
Ua pa'u lona fale, ua leaga tele, ona ua le
fa'alogi i le Atua.

O le lesona taua tamaiti, fa'alogi ma usita'i i
matua.

Saunia Ofisa Lamepa

LISI O LE 'AUFAGALUEGA AGAVAA MO LE GALUEGA TAUSI 'AULOTU

O le lisi lenei o le 'Aufaigaluega i Faifeau Samoa (FS) ma A'oa'o Kanana Fou (AKF) o lo o avanoa ma agavaa mo le galuega tausí 'aulotu. Ua saunia lenei lisi ona o le finagalo a le Fono Tele (FT:16-26), e fesoasoani ai i 'aulotu o lo o tau saili ni o latou Faifeau. O suafa ia, e le gata o le 'aufaigaluega o lo o galulue nei mo le Ekalesia Aoao i Kanana Fou ma le Ofisa Tutotonu, a o latou foi o lo o galulue fa'amaoni i tua i 'aulotu ma Pulega e pei ona tu'uina mai e Failautusi o Pulega. Afai e i ai se faigaluega agavaa e le o i ai lona suafa i lenei lisi, ia fa'afesootai mai le Ofisa a le Failautusi Aoao i le imeli: gensec@efkas.org, e fa'alauloia ai lou suafa i le taimi e toe lolomi ai le Lamepa.

Ofisa Failautusi Aoao

Tupuivao Ioelu FS
Tamilo Palepua AKF

Ofisa A'oa'oga Kerisiano:

Setefano P. Lefale FS, *Fa'atonu*
Vili Polikapo FS
Penani Lefaoese FS
Ronald Tuimauga AKF
Magaga Talo AKF
Vagana Saili FS

Ofisa Lamepa

Soosoo Tuiilemotu FS
Gatai Patu AKF

Aoga Mauauga Kanana Fou

Siaosi Suhren FS

Pulega Fale Ta'u:

Ioane Ioane FS (Fitiuta)

Pulega Sua:

Waiana Tanielu FS (Masausi)
King Talamoni FS (Amaua)
Magaga Talo AKF (Masefau)

Pulega Sa'ole:

Setefano P. Lefale FS (Auasi)
Vili Polikapo FS (Amouli)
Edward Semaia FS (Aunuu)
Siavao Iese FS (Alofau)

Pulega Fagaloa:

Tumau Petaia FS (Fagaalu)
Poutoa Leituala FS (Pago Pago)
Tamilo Palepua AKF (Pago Pago)

Pulega Itu'au

Isaako Matautia Jr FS (Fagasa)
Vagana Saili FS (Matuu&Faganeanea)
Ekueta Tyrell AKF (Nuuuli)

Pulega Tafa o Kanana Fou

Tupuivao Ioelu FS (Petesa Tai)
Siaosi Suhren FS (Ierusalem Fou)
Gatai Patu AKF (Petesa Uta)

Pulega Tualatai:

Sinaka Ulutu FS (Malaeloa)

Pulega Tualauta:

Penani Lefaoese FS (Faleniu)
Veteran Brown AKF (Iliili)
Ronald Tuimauga AKF (Aolou)

Pulega Alataua:

Soosoo Tuiilemotu FS (Poloa)

Pulega San Francisco:

Moegagogo Tamasese FS
Eliu Eseroma FS (Daly City)
Ketese mane Tagaloa FS (Sacramento)
Peter Fualaau FS (Sacramento)
Vaise Poloka AKF (Sacramento)
Euta Asifoia AKF (Oakland)

Pulega Seattle:

Talosaga Patea FS (Seattle IV)

Pulega LA Matu:

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Emosi Liaina FS (Ola Fou LB1)
Malaga Tapafua AKF (Ola Fou LB1)
Niu Sapolu AKF (SCCC)

Pulega LA Saute:

Mose Mose FS (USC)

Pulega Las Vegas:

Folauga Tupuola FS (Etena Fou)
Saumaleato Fuimaono FS (Etena Fou)

Pulega Alaska i Matu:

Poasa Maui FS (Faavae Fou)

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Pulega Aukilani:

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Telefoni: +(684) 699-9810 / Tuatusi Upega Tafailagi: <https://efkas.org>