

Bonded to Jesus Christ: Becoming the Salt of the Earth

By Elder José A. Teixeira
Of the Presidency of the Seventy

Noatia ia Iesu Keriso: Avea ma Masima o le Lalolagi

Saunia e Elder José A. Teixeira
O Le Au Peresitene o Fitugafulu

October 2024 general conference

As we remain bonded to the Lord, our lives will naturally reflect His light, and we will become the salt of the earth.

The Savior taught that when we are “called unto [His] everlasting gospel, and covenant with an everlasting covenant, [we] are accounted as the salt of the earth.” Salt is made of two elements bonded together. We can’t be salt on our own; if we are to be salt of the earth, we must be bonded to the Lord, and that is what I see as I mingle with members of the Church around the world—I see faithful members of the Church bonded to the Lord, committed in their efforts to serve others and be the salt of the earth.

Your unwavering dedication is a shining example. Your service is appreciated and cherished.

Our youth have shown remarkable courage and devotion. They have enthusiastically embraced the work of family history, and their frequent visits to the house of the Lord are a testament to their dedication. Their willingness to devote time and energy to serve missions across the globe reflects a deep and abiding faith. They are not merely participating but leading the way in becoming disciples bonded to Jesus Christ. Their service radiates light and hope, touching countless lives. To you, the youth of the Church, we express our heartfelt thanks for your inspiring service. You are not just the Church’s future but its present. And you are indeed the salt of the earth!

A o tatou tumau i le noatia i le Alii, o le a atagia faalenatura mai lava i o tatou olaga Lona malamalama, ma o le a avea i tatou ma masima o le lalolagi.

Na aoao mai le Faaola e faapea, a “valaauina i tatou i [Lana] talalelei tumau-faavavau, ma osifeagaiga ma se feagaiga tumau-faavavau, e faitauina [i tatou] o le masima o le lalolagi.” E faia le masima i ni elemene se lua e noatia faatasi. E le mafai ona tatou masima na o i tatou; afai e tatau ona avea i tatou ma masima o le lalolagi, e tatau ona noatia i tatou i le Alii, ma o le mea lena ua ou vaaia a o ou fegalegaleai faatasi ma tagata o le Ekalesia i le salafa o le lalolagi—ua ou vaaia tagata faamaoni o le Ekalesia ua noatia i le Alii, ua tuuto atu i a latou taumafaiga e auauna atu i isi ma avea ma masima o le lalolagi.

O lou tuuto lē maluelue o se faataitaiga susulu. E talisapaia ma faapelepele lau auaunaga.

Ua faaalua e o tatou talavou le lototele ma le tuuto ofoofogia. Ua latou taliaina ma le naunautai le galuega o talafaasolopito o aiga, ma o a latou asiasiga faifai pea i le maota o le Alii o se molimau lea i lo latou tuuto. O lo latou naunautai e tuuto atu le taimi ma le malosi e auauna atu ai i misiona i le salafa o le lalolagi ua atagia mai ai se faatuatua loloto ma tumau. E le na ona latou auai ae o loo taitaia le ala i le avea ai ma soo e noatia ai ia Iesu Keriso. O la latou auaunaga e susulu atu ai le malamalama ma le faamoemoe, e ootia ai le anoanoai o olaga. Ia te outou, le autalavou o le Ekalesia, matou te faailoa atu lo matou faafetai mai le loto mo la outou auaunaga musuia. E le na o outou o le lumanai o le Ekalesia ae o lona taimi nei foi. O outou moni lava o le masima o le lalolagi!

I love the Lord Jesus Christ and feel blessed by the opportunity to serve alongside you in the Lord's Church. Our unity and strength, grounded in our shared faith, reassure us that we are never alone in this journey. Together, we can continue to build the kingdom of God, rooted in service, love, and unwavering faith.

When Jesus Christ taught by the Sea of Galilee, He often used everyday elements familiar to His audience to convey profound spiritual truths. One such element was salt. Jesus declared, “[You] are the salt of the earth,” a statement rich in meaning and significance, especially for the people of His time, who understood the multifaceted value of salt.

The ancient craft of salt harvesting in the Algarve, the southern region of my home country of Portugal, dates back thousands of years to the era of the Roman Empire. Remarkably, the methods used by the salt workers, known as *marinheiros*, have changed little since then. These dedicated artisans employ traditional techniques, performing their work entirely by hand, maintaining a legacy that has endured through the centuries.

This ancient method harvests what is called “flower of salt.” To fully appreciate the intricate process of harvesting the flower of salt, it is essential to understand the environment in which it is produced. The Algarve's coastal salt marshes provide the ideal conditions for salt production. Seawater is channeled into shallow ponds, known as salt pans, where it is left to evaporate under the intense sun. As the water evaporates, the flower of salt forms delicate crystals on the surface of the salt pans. These crystals are incredibly pure and have a unique, crisp texture. The *marinheiros* carefully skim the crystals from the water's surface using specialized tools, a process that requires great skill and precision. In Portugal, this fine-quality salt is referred to as “salt cream” because it can be gently skimmed away like cream rising to the top of milk. This delicate salt is cherished for its purity and exceptional flavor, making it a prized ingredient in culinary arts.

Just like the *marinheiros* put forth great effort to

Ou te alofa i le Alii o Iesu Keriso ma lagona le faamanuiaina i le avanoa e auauna faatasi ai ma outou i le Ekalesia a le Alii. O lo tatou lotogatasi ma le malosi, e faavae i lo tatou faatuatua faatasi, ua faamautinoa mai ai ia i tatou e le tuua lava na o i tatou i lenei faigamalaga. E mafai ona faaaau pea ona tatou fausia faatasi le malo o le Atua ua maua'a i le auaunaga, alofa, ma le faatuatua le maluelue.

Ina ua aoao atu Iesu Keriso i tafatafa o le Sami o Kalilaia, sa tele ona ia faaaogaina elemene o aso uma sa masani ai lana aofia e faailoa atu ai upumoni loloto faaleagaga. O se tasi o na elemene o le masima. Na tautino atu e Iesu, “O outou o le masima o le lalolagi,” o se faamatalaga e mauoa i le uiga ma le taua, aemaise lava mo tagata o Ona taimi o e na malamalama i le taua tele o le masima.

O le galuega i ona po anamua o le seleseleina o le masima i le Algarve, le itulagi i saute o lo'u atunuu o Potukale, e oo i tua atu i le faitau afe o tausaga i le vaitaimi o le Malo o Roma. O le mea e ofo ai, o metotia sa faaaogaina e le au galulue i le masima, sa lauiloa o le *marinheiros*, ua i ai si suiga laitiiti talu mai lenei taimi. O nei 'autufuga tuuto e faaaogaina auala masani, e faatino atoa ai a latou galuega i lima, ua faatumauina ai se talatuu lea na tumau ai i le tele o seneturi.

O lenei metotia anamua ua seleseleina ai le mea ua ta'ua o le “fuamatala o le masima.” Ina ia talisapaia atoatoa le faagasologa lavelave o le seleseleina o le fuamatala o le masima, e taua ona malamalama i le siosiomaga e maua ai. O le vao'utu'utu faataufusi o le masima i le talafatai o Algarve ua maua ai tulaga lelei mo le gaosiga o le masima. E tata'i mai le vai o le sami i ni vailepa papa'u, ua ta'ua o ulo masima, lea e tuu ai ia miti'ia e le la aasa. A o miti'ia le vai, e faia e le fuamatala o le masima ni onetioatamalō i le laualuga o ulo masima. O nei onetioatamalō e matua'i maeu le mamā ma e tulaga ese lona manutini. E faasee ma le faateete emarnotosia onetioatamalō mai le laualuga o le vai e faaoga ai meafaigaluega faapitoa, o se faagasologa e manaomia ai le tomai maoae ma le sa'o atoatoa. I Potukale, o lenei masima lelei e ta'ua o le “kulimi masima” aua e mafai ona asu lemu ese e pei o le kulimi ua fefete ane i le pito i luga o le susu. O lenei masima maaleale e faapelepeleina i lona mamā ma le tofolele tulaga ese, ma avea ai o se mea taua i le faatufugaga o taumafataga.

E pei lava ona faia emarnotosse taumafaiga

ensure they harvest the highest quality of salt, so should we, as the Lord's covenant people, always do our very best so that our love and example are, as much as possible, a pure reflection of our Savior, Jesus Christ.

In the ancient world, salt was more than just a seasoning—it was a vital preservative and a symbol of purity and covenant. People knew that salt was essential for preserving food and enhancing flavor. They also understood the grave implications of salt losing its saltiness, or savor, by becoming contaminated or diluted.

Like salt can lose its essence, we can also lose our spiritual vitality if our faith in Jesus Christ becomes casual. We may look the same on the outside, but without a strong inner faith, we lose our ability to make a difference in the world and bring out the best in those around us.

So how can we channel our energy and efforts to make a difference and be the change the world needs today? How can we preserve discipleship and continue to be a positive influence?

The words of our dear prophet still echo in my mind: “God wants us to work together and help each other. That is why He sends us to earth in families and organizes us into wards and stakes. That is why He asks us to serve and minister to each other. That is why He asks us to live in the world but not be of the world.”

When our lives are filled with purpose and service, we avoid spiritual apathy; on the other hand, when our lives are deprived of divine purpose, meaningful service to others, and sacred opportunities for pondering and reflection, we gradually become suffocated by our own activity and self-interest, risking losing our savor. The antidote to this is to continue to be involved in service—being anxiously engaged in good works and the betterment of ourselves and the society we live in.

My dear brothers and sisters, what a blessing we all have today to belong to the Church of

tele ina ia mautinoa ai ua latou seleseleina le tulaga aupito maua luga o le masima, e tatau foi ia i tatou, i le aveai ai o ni tagata o le feagaiga a le Alii, ia tatou faia pea le mea sili ina ia aveai ai lo tatou alofa ma faataitaiga, i le tele e mafai ai, o se faatusa e lē ponā o lo tatou Faaola, o Iesu Keriso.

I le lalolagi anamua, o le masima sa sili atu nai lo le na o se mea faamanogi—sa aveai o se mea taua e faasaoina ai ma o se faatusa o le mamā a'ia'i ma le feagaiga. Na iloa e tagata e tātua le masima mo le faasaoina o meaai ma le faaleleia atili o le tofolelei. Sa latou malamalama foi i aafiaga matautia o le lē mālō o le masima, po o le leai o se tofolelei e ala i le faaleagaina pe ua vāia.

E pei foi ina mafai ona aveesea le taua o le masima, e mafai foi ona aveesea lo tatou taua faaleagaga pe afai e faasamasamanoa lo tatou faatuatua ia Iesu Keriso. Atonu tatou te foliga tutusa i fafo, ae a aunoa ma se faatuatua malosi i totonu, e leai so tatou gafatia e faia ai se eseese ega i le lalolagi ma aumaia ai le mea sili ia i latou o loo siomia ai i tatou.

Ia, e mafai faapefea la ona tatou faatonutonuina lo tatou malosi ma taumafaiga e faia ai se eseese ega ma aveai ma suiga e manaomia e le lalolagi i aso nei? E mafai faapefea ona tatou faasaoina le aveai ma soo ma faaaauau pea ona aveai ma se faatosinaga lelei?

O loo lagona pea i lo'u mafaufau upu a lo tatou perofeta pele: “E finagalo le Atua ia tatou galulue faatasi ma fesoasoani le tasi i le isi. O le mafuaaga lena ua Ia auina mai ai i tatou i le lalolagi i ni aiga ma faatulaga i tatou i totonu o uarota ma siteki. O le mafuaaga lena ua Ia talosagaina ai i tatou ia tautua ma auauna atu le tasi i le isi. O le mafuaaga lena ua Ia talosagaina ai i tatou ia ola itotonuo le lalolagi ae le o niō le lalolagi.”

Pe a faatumulia o tatou olaga i le faamoemoe ma le auaunaga, tatou te aloese mai le le fiafia faaleagaga; i le isi itu, pe a aveesea o tatou olaga mai le faamoemoega paia, auaunaga anoa i isi, ma avanoa paia mo le mafaufau loloto ma le tomanatunatu, e faasolosolo malie lava ona tatou mōmōle i a tatou lava gaoioiga ma le manatu faapito, ma lamatia ai i le aveesea o lo tatou tofolelei. O le vaifofo i lenei mea o le faaaauau pea ona aafia i le auaunaga—o le auai ma le naunautai i galuega lelei ma le faaleleia atili o i tatou lava ma le sosaiete o loo tatou ola ai.

Ou uso e ma tuafafine pele, o se faamanuiaga ua tatou maua uma i le asō le aveai ai ma ni ō

Jesus Christ and have the opportunity to serve in His Church. Our circumstances may vary, but we all can make a difference.

Remember themarnotos, the salt workers; they use simple tools to harvest the best crystals, the best salt! We too can do simple things that, with consistent efforts in small and meaningful acts, can deepen our discipleship and commitment to Jesus Christ. Here are four simple yet profound ways we can strive to be the salt of the earth:

Keeping the house of the Lord at the center of our devotion. Now that temples are closer than ever before, prioritizing regular worship in the house of the Lord will help us focus on what matters most and keep our lives centered in Christ. In the temple, we find the heart of our faith in Jesus Christ and the soul of our devotion to Him.

Being deliberate in our efforts to strengthen others by living the gospel together. We can strengthen our families through consistent and intentional efforts to bring gospel principles into our lives and to our homes.

Being willing to accept a calling and serving in the Church. Service in our local congregations allows us to support one another and grow together. While serving is not always convenient, it is always rewarding.

And finally, using digital communication tools with purpose. Today, digital communication tools allow us to connect as never before. Like most of you, I use these tools to connect with brothers and sisters in the Church and with my family and friends. As I connect with them, I feel closer to them; we can minister to each other in times of need when we cannot be physically present. These tools are undoubtedly a blessing, yet these very same tools can drag us away from the depth of meaningful interactions and eventually cause us to be pulled into habits that waste our time in less purposeful activities. Striving to be the salt of the earth includes so much more than an endless scrolling of reels on a six-inch (15 cm) screen.

o le Ekalesia a Iesu Keriso ma maua le avanoa e auauna atu ai i Lana Ekalesia. E ono eseese o tatou tulaga, ae e mafai uma e i tatou ona faia se eseese.

Manatua iamarnotos, le au galulue i le masima; latou te faaaogaina meafaigaluega faigofie e selesela ai onetioatamalō sili ona lelei, o le masima sili ona lelei! E mafai foi ona tatou faia ni mea faigofie ia, faatasi ai ma taumafaiga faifai pea i gaoioiga laiti ma anoa, e mafai ona faalolotoina ai lo tatou avefa ma soo ma le tuuto ia Iesu Keriso. O auala faigofie nei e fa ae loloto e mafai ona tatou taumafai ai ia avefa ma masima o le lalolagi:

Tausisia le tuu o le maota o le Alii i le totonu-galemu o lo tatou tuuto. O le taimi nei ua latalata atu malumalu nai lo se isi lava taimi muamua, o le faamuamua o tapuaiga e le aunoa i le maota o le Alii o le a fesoasoani ia i tatou e taulai atu ai i mea e sili ona taua ma faatumauina ai le taulai atu o o tatou olaga ia Keriso. I totonu o le malumalu, tatou te maua ai le fatu o lo tatou faatuatua ia Iesu Keriso ma le agaga o lo tatou tuuto atu ia te Ia.

O le faautauta i a tatou taumafaiga e faamalolosisia isi e ala i le ola faatasi i le talalelei. E mafai ona tatou faamalolosisia o tatou aiga e ala i taumafaiga faifai pea ma le faamoemoe e aumai mataupu faavae o le talalelei i o tatou olaga ma i o tatou aiga.

Ia naunau e talia se valaauga ma auauna atu i le Ekalesia. O le auaunaga i a tatou faapotopotoga i le lotoifale, e mafai ai ona tatou lagolagoina le tasi ma le isi ma tuputupu a'e faatasi ai. E ui e lē faigofie i taimi uma le auauna atu, ae e tauia i taimi uma.

Ma le mulimuli, faaaogaina o meafaigaluega o fesootaiga faatekinolosi ma se faamoemoe. I aso nei, o meafaigaluega faaeletonika o fesootaiga ua mafai ai ona tatou fesootai o se mea e le'i masani ai muamua. E pei o le toatele o outou, ou te faaaogaina nei meafaigaluega e fesootai ai ma uso ma tuafafine i le Ekalesia ma faatasi ma lo'u aiga ma uo. A o ou fesootai atu ia i latou, ou te lagona le latalata atili atu ia i latou; e mafai ona matou feauna'ia i taimi e moomia ai pe a le mafai ona auai patino. O nei meafaigaluega e le masalomia lava o se faamanuiaga, ae e mafai foi ona toso ese ai i tatou mai le loloto o fegalegaleaiga anoa ma iu ai ina tosoina i tatou i mausa e faamaumau ai o tatou taimi i gaoioiga e leai se aoga. O le taumafai e avefa ma masima o le lalolagi e aofia ai le tele o mea e sili atu nai lo na o se faasolo e le gata o ni

As we keep the house of the Lord central in our lives, intentionally strengthen others by living the gospel, accept callings to serve, and use digital tools with purpose, we can preserve our spiritual vitality. Just as salt in its purest form has the power to enhance and preserve, so too does our faith in Jesus Christ when it is nourished and protected by our dedication to Christlike service and love.

As we remain bonded to the Lord, our lives will naturally reflect His light, and we will become the salt of the earth. In this effort, we not only enrich our lives but also strengthen our families and our communities. May we strive to maintain this bond with the Lord, never lose our savor, and be the small, little crystal of salt that the Lord wants us to be. In the name of Jesus Christ, amen.

atavitiu i luga o se lau e ono inisi.

A o tatou tausia le maota o le Alii e totonu-galemu i o tatou olaga, faamalolosia ma le loto i ai isi e ala i le ola ai i le talalelei, talia valaauga e auauna atu, ma faaaoga meafaigaluega faaeletonika ma se faamoemoega, e mafai ona tatou faasaoina lo tatou malosi faaleagaga. E pei lava ona i ai i le masima i lona tulaga sili lē ponā le mana e faaleleia ma faasaoina ai, e faapena foi lo tatou faatuatua ia Iesu Keriso pe a fafagaina ma puipua e ala i lo tatou tuuto atu i auaunaga ma le alofa faaKeriso.

A o tatou tumau i le noatia i le Alii, o le a atagia faalenatura mai lava i o tatou olaga Lona malamalama, ma o le a avea i tatou ma masima o le lalolagi. I lenei taumafaiga, e le gata ina tatou faatamaoiga ai o tatou olaga ae faamalolosia ai foi o tatou aiga ma o tatou nuu. Tau ina ia tatou taumafai malosi e faatumau lenei noatia i le Alii ma aua lava nei aveesea lo tatou tofolelei, ma ia avea ma onetioatamalō itiiti ma laiti o le masima o loo finagalo le Alii e avea ai i tatou. I le suafoa o Iesu Keriso, amene.