

Holiness to the Lord in Everyday Life

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E Paia i le Alii i le Olaga i Aso Faisoo

Saunia e Elder Gerrit W. Gong
O Le Korama a Aposetolo e Toasefululua

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Holiness to the Lord makes daily living sacred. It draws us closer and happier to the Lord and each other.

Our recent Gong family reunion included a fun talent show, complete with a dad jokes contest.

But this contest was unusual. On one team was Grandpa (me) and two of the grandchildren, ages 12 and 11. On the other team was an artificial intelligence (AI) program prompted by a cousin to tell dad jokes in the style of Gerrit W. Gong. Grandpa Gerrit Gong versus AI Gerrit Gong.

The grandchildren and I went first.

What do you call a dinosaur who crashes his car? Tyrannosaurus Wrecks.

AI Gerrit Gong was instructed—think like Gerrit W. Gong. Talk like him.

AI Gerrit Gong—“Here is a dad joke as if spoken by Gerrit W. Gong, embracing his warm, thoughtful, and uplifting style: Why did the humble tree make people smile? Because it was rooted in love and reached out with branches of kindness. Like that tree, we too can find strength in our roots and joy in extending kindness to others.”

Well, what do you think? That’s why they’re called dad jokes.

All around us are opportunities to laugh, delight, see with grateful eyes. Ours is a gospel of joy and holiness in everyday life. Holiness sets things apart for sacred purpose. But holiness also invites us to infuse daily living with the sacred—to rejoice in daily bread amidst this world’s thistles and thorns. To walk with the Lord, we must become holy, for He is holy, and to help us

E paia i le Alii e faapaia ai le ola i aso taitasi. E faalatalata atili atu ai i tatou ma fafia atili i le Alii ma i le tasi ma le isi.

O le mafutaga toesoofaatasi a le matou aiga o le Au Gong sa aofia ai se faaaliga taleni malie, ae faaatoa i se tauvaga o talamalie a tamā.

Ae o lea tauvaga sa o se mea e le masani ai. O le tasi au sa i ai Tamamatua (o a’u) ma le toalua o fanau a le fanau, e ta’i 12 ma le 11 tausaga. O le isi au sa i ai se polokalama atamai faafoliga (AF), na uunaia e se tausoga e ta’u atu tala malie a tamā i le sitaili a Gerrit W. Gong. Tamāmatua o Gerrit Gong e fetau ma AF Gerrit Gong.

Sa amata ia te au ma le fanau a la’u fanau.

O le a le ta’uga o se tainasoa e so’ā lana taavale? Talainasoa Talepe.

Na faatonuina AF Gerrit Gong—mafaufau pei o Gerrit W. Gong. Tautala pei o ia.

AF Gerrit Gong—“O se talamalie lea a tamā e faapei o faamatala e Gerrit W. Gong, faaoga ai lana sitaili mafanafana, magafagafa ma le faagaetia: Aisea na faataliē ai e le laau faatauva ia tagata? Ona sa mauaa i le alofa ma aapa atu ma lālā o le agalelei. E faapei o lena laau, e mafai foi ona tatou maua le malosia i o tatou a’a ma le olioli i le faasafua atu o le agalelei i isi.”

Ia, o le a sou manatu? O le ala lena ua faaigoa ai o talamalie a tamā.

O loo siomia atoa i tatou i avanoa e taliē ai, fafia ai, ma vaai atu ma mata faafetai. O la tatou talalelei o se talalelei o le olioli ma le pa’ia i le olaga i aso faisoo. O le pa’ia e vaetofia ai mea mo faamoemoega paia. Ae o le pa’ia foi e valaaulia ai i tatou e faatumulia le olaga i aso taitasi i le pa’ia—e fafia ai i meaai i aso taitasi, i le lotolotoi o vaotuitui ma vaotalatala o lena lalolagi. Ina ia

become holy, the Lord invites us to walk with Him.

We each have a story. As Sister Gong and I meet you—Church members and friends in many places and circumstances—your stories of holiness to the Lord in everyday life inspire us. You live seven Cs: communion with God, community and compassion with each other, commitment and covenant with God, family, and friends—centered in Jesus Christ.

Growing evidence highlights this striking fact: religious believers are on average happier, healthier, and more fulfilled than those without spiritual commitment or connection. Happiness and life satisfaction, mental and physical health, meaning and purpose, character and virtue, close social relationships, even financial and material stability—on each measure, religious practitioners flourish.

They enjoy better physical and mental health and greater life satisfaction across all ages and demographic groups.

What researchers call “religious structural stability” offers clarity, purpose, and inspiration amidst life’s twists and turns. The household of faith and community of Saints combat isolation and the lonely crowd. Holiness to the Lord says no to the profane, no to snarky cleverness at others’ expense, no to algorithms that monetize anger and polarization. Holiness to the Lord says yes to the sacred and reverent, yes to our becoming our freest, happiest, most authentic, best selves as we follow Him in faith.

What does holiness to the Lord in everyday life look like?

Holiness to the Lord in everyday life looks like two faithful young adults, married for a year, sharing with authenticity and vulnerability gospel covenants, sacrifice, and service in their unfolding lives.

She begins, “In high school, I was in a dark place. I felt like God wasn’t there for me. One night, a text from a friend said, ‘Hey, have you read Alma 36 ever?’

savavali ma le Alii, e tatau ona tatou paia, aua e paia o Ia, ma, ina ia fesoasoani ia tatou paia, ua valaaulia i tatou e le Alii ia savavali faatasi ma Ia.

E tofu i tatou ma se tala. A o ma feiloai atu ma Sister Gong ia te outou—o tagata o le Ekalesia ma uo i le tele o nofoaga ma tulaga—o a outou tala o le paia i le Alii i le olaga i aso faisoo ua musuia ai i ma’ua. O loo outou ola i ni F se fitu: fesootaiga ma le Atua, faalenuu ma lefealofani ma le tasi ma le isi, faaletutinogafeagaiga ma le Atua, aiga ma uo—faatotonugalemu i le Faaola o Iesu Keriso.

O faamaoniga faateleina ua faamamafa ai lenei mea moni iloga: o tagata lolotu talitonu o le averesi e fiafia atu, maloloina atu, ma sili ona faamalieleina nai lo i latou e aunoa ma se tautinoga faaleagaga po o se fesootaiga. O le fiafia ma le faamalieleina o le olaga, i le soifua maloloina faaletino ma faalemafaufau, aano ma le faamoemoega, uiga ma le amiomamā, sootaga vavalalata faaleagafesootai, e oo lava i le mautu i mea tautupe ma mea faaletino—i fuataga taitasi, e lauolaola ai tagata tomai faapitoa faalelotu.

Latou te sapi i le soifua maloloina sili atu faaletino ma faalemafaufau ma sili atu ona faamalieleina i le olaga i vasaga o tausaga uma ma ituaiga o vaega eseese.

O le mea ua ta’ua e le au suesue o le “mautu faalefaataatiaga faalelotu” ua ofo mai ai le manino, faamoemoega, ma musumusuga i le lololotoi o milosa’iga ma liuliuga o le olaga. O le aiga o le faatuatua ma le nuu o le Au Paia o loo tauivi pea ma le motu o tagata ua faaesea ma tuulafoa’ia. Fai mai le Paia i le Alii leai i le faatausua, leai i le faafiapoto faitio po o le tumau alaloina o isi, leai i faiga e maua ai tupe i le ita, ma va ai le fogavaa. Fai mai le Paia i le Alii ioe i le paia ma le migao, ioe i lo tatou avea ma tagata silisili aupito saoloto, sili ona fiafia, sili ona faamaoni, a o tatou mulimuli ia te Ia i le faatuatua.

O a foliga o le paia i le Alii i le olaga i aso faisoo?

O le paia i le Alii i le olaga i aso faisoo e foliga faapei o talavou matutua e toalua, sa faaipoipo mo se tausaga, fefaasoai i le faamaoni a’ia’i ma le agavaivai feagaiga o le talalelei, e ositaulaga, ma auauna atu i o la’ua olaga o loo fofola mai.

E amata lana tala, “I le aoga maua luga, sa ou i ai i se nofoaga pogisa. Sa ou lagona e pei sa le’i i ai le Atua iina mo au. I se tasi po, sa faapea mai ai se feau tusitusia mai se uo, ‘Ei, ua e faitauina ea le Alema 36?’

“As I started reading,” she said, “I was overcome with peace and love. I felt like I was being given this big hug. When I read Alma 36:12, I knew Heavenly Father saw me and knew exactly how I was feeling.”

She continues, “Before we got married, I was honest with my fiancé that I didn’t have a great testimony of tithing. Why did God need us to give money when others had so much to give? My fiancé helped explain it’s not about money but following a commandment asked of us. He challenged me to start paying tithing.

“I really saw my testimony grow,” she said. “Sometimes money gets tight, but we saw so many blessings, and somehow paychecks were enough.”

Also, “in my nursing class,” she said, “I was the only member of the Church and the only one married. Many times I left class frustrated or crying because I felt classmates singled me out and made negative comments about my beliefs, my wearing my garments, or my being married so young.”

Yet she continues, “This past semester I learned how to better voice my beliefs and be a good gospel example. My knowledge and testimony grew because I was tested in my ability to stand alone and be strong in what I believe.”

The young husband adds, “Before my mission I had offers to play college baseball. Making the difficult decision, I put those offers aside and went to serve the Lord. I wouldn’t trade those two years for anything.

“Returning home,” he said, “I expected a difficult transition but found myself stronger, faster, and healthier. I was throwing harder than when I left. I had more offers to play than when I left, including my dream school. And, most importantly,” he said, “I rely upon the Lord more than ever.”

He concludes, “As a missionary I taught that Heavenly Father promises us power in our prayers, but sometimes I forget that for myself.”

Our treasury of missionary holiness-to-the-Lord blessings is rich and full. Finances, timing,

Fai mai o ia, “a o amata ona ou faitauina, sa faatumulia a’u i le filemu ma le alofa. Sa ou lagonaina le pei na tuuina mai ia te au lenei opo telē. Ina ua ou faitauina le Alema 36:12, sa ou iloina na silasila mai le Tama Faalelagi ia te au ma sa silafia lelei o’u lagona.”

Na faaauau lana tala, “Ae ma te lei faaipoi-po, sa ou faamaoni i la’u uo sa le’i i ai sa’u molimau tele e uiga i le sefuluai. Aisea na moomia ai e le Atua i tatou e foai atu tupe, ae o isi e tele naua mea e foai atu? Sa fesoasoani la’u uo e faamalamalama mai e le o se mea e uiga i tupe, ae o le mulimuli i se poloaiga ua poloaiina ai i tatou. Sa ia lu’iina au e amata ona totogi le sefuluai.

“Sa ou matuai vaai moni ua tupu la’u molimau,” na ia fai mai ai. O nisi taimi e utiuti le faasoa, ae sa ma vaaia le anoanoa o faamanuiaga ma sa peiseai na lava o ma totogi.”

E le gata i lea, “i la’u vasega faatausi soifua,” sa ia fai mai ai, “sa na o a’u le tagata o le Ekalesia ma na o a’u foi ua faaipoi-po. E tele taimi ou te tuua ai le vasega ma le le fiafia pe tagi foi, ona sa ou lagonaina le faaelea o a’u e la’u vasega ma fai ni faamatalaga le lelei e uiga i o’u talitonuga, o le ofuina o o’u ofusa, po o lo’u faaipoi-po laitiiti.”

Ae sa ia faaauau pea, “O le semesa na te’a nei, sa ou aoaoina ai le ala e sili ai ona faaleo o’u talitonuga ma avea o se faataitaiga lelei o le talalelei. Sa tuputupu ae lo’u iloa ma la’u molimau ona sa tofotofoina au i lo’u gafatia ona tu na o a’u, ma ia malos i o’u talitonuga.”

Na faaopoopo mai le tane talavou, “Ae ou te lei alu i la’u misiona, sa ou maua ni ofo e taalo peisipolo ai i le kolisi. O le faia o le faaiuga faigata, sa ou faataatia ese ai na ofo ae ou alu e auauna atu i le Alii. O le a ou le faafesuiaina lava na tausaga e lua mo se isi mea.

Fai mai a ia, “Ina ua ou toe foi mai i le fale, sa ou mafaufauina se suiga faigata, ae sa ou iloa lo’u malos ua sili atu, televave atu, ma sili atu foi le ola maloloina. Ua masau atu la’u togi nai le taimi na ou alu ai. Sa tele atu ofo ou te taalo ai nai lo le taimi na ou alu ai, e aofia ai ma la’u aoga sa ou moemiti i ai. Ma, o le mea e sili ona taua,” sa ia fai mai ai, “ua ou faalagolago atili i le Alii nai le isi lava taimi muamua.”

Na faaiu lana tala, “I le avea ai o se faifeau-talai, sa ou aoao atu ai ua folafola mai e le Tama Faalelagi ia i tatou le mana i a tatou tatalo, ae o nisi taimi e galo ai ia te au lena mea.”

O la tatou teugaoa o faamanuiaga e maua mai i le faailoa atu o le paia i le Alii i misiona, ua

and other circumstances are often not easy. But when missionaries of all ages and backgrounds consecrate holiness to the Lord, things can work out in the Lord's time and way.

Now with a 48-year perspective, a senior missionary shares, "My dad wanted me to get a college education, not go on a mission. Shortly after that, he had a heart attack and died at age 47. I felt guilty. How could I make things right with my father?"

"Later," he continues, "after I decided to serve a mission, I saw my father in a dream. Peaceful and contented, he was happy I would serve."

This senior missionary continues, "As-Doctrine and Covenants section 138 teaches, I believe my father could serve as a missionary in the spirit world. I picture my father helping our great-grandfather, who left Germany at age 17 and was lost to the family, be found again."

His wife adds, "Among the five brothers in my husband's family, the four who served missions are the ones with college degrees."

Holiness to the Lord in everyday life looks like a young returning missionary who learned to let God prevail in his life. Earlier, when asked to bless someone who was very sick, this missionary said, "I have faith; I will bless him to recover. Yet," the returning missionary says, "I learned in that moment to pray not for what I wanted but for what the Lord knew the person needed. I blessed the brother with peace and comfort. He later passed away peacefully."

Holiness to the Lord in everyday life feels like a spark arcing across the veil to connect, comfort, and strengthen. An administrator at a major university says he feels individuals he knows only by reputation praying for him. Those individuals devoted their lives to the university and continue to care about its mission and students.

A sister does her best each day, after her husband was unfaithful to her and the children. I deeply admire her and others like her. One day while folding laundry, her hand on a stack

tele naua ma ua tumu. O tupe, taimi, ma isi tulaga e tele ina le faigofie. Ae a faapaia e faifeautalai o vaitausaga uma ma talaaga le paia i le Alii, e mafai ona lelei mea uma i le taimi ma le ala a le Alii.

O nei la i se vaaiga a se 48 tausaga, ua faasoa mai ai e se faifeautalai sinia, "Sa manao lo'u tamā ou te alu i le iunivesite, ae aua nei ou alu i se misiona. E le'i leva ona mavae atu lena, ae oso se ma'i fatu ma maliu ai i le 47 o ona tausaga. Sa ou lagona le tausala'ina. E mafai faapefea ona ou toefaaleleia le ma sootaga ma lo'u tamā?"

"Mulimuli ane," sa ia faaauau ai, "i le mae'a ai ona tonu ia te a'u e faamisiona, sa ou vaai i lo'u tamā i se miti. Sa toafilemu ma faamalieleina, ma fiafia o le a ou auauna atu."

Na faaauau le faifeautalai sinia, "E pei ona aoao mai i le Mataupu Faavae ma Feagaiga 138, ou te talitonu e mafai ona auauna atu lo'u tamā o se faifeautalai i le lalolagi o agaga. Ou te vaai faalemafaufau i lo'u tamā o fesoasoani i le tamā o lo matou tamāmatua, o lē na tuua Siamani i le 17 o ona tausaga ma na leiloa i le aiga, ina ia toe maua.

Na faaopoopo mai lona faletua, "Mai le au uso e toalima i le aiga o lo'u toalua, o le toafa na auauna atu faamisiona o i latou ia ua maua ni tikeri i iunivesite."

O le paia i le Alii i le olaga i aso faisoo, e foliga pei o se faifeautalai talavou ua maea mai le misiona, o lē sa aoaoina ia faamuamua le Atua i lona olaga. I se taimi muamua atu, ina ua talosagaina e faamanuia se tasi sa ma'i tigaina, sa fai mai le faifeautalai lenei, "E i ai lo'u faatuatua; o le a ou faamanuia ia te ia ia toe malosi. Ae," fai mai le faifeautalai ua mae'a mai, "Sa ou aoaoina i lena taimi e tatalo e le gata mo le mea sa ou manao ai, ae mo le mea sa silafia e le Alii e moomia e le tagata. Sa ou faamanuiaina le uso ia maua le filemu ma le mafanafana. Sa maliu filemu o ia mulimuli ane."

O le paia i le Alii i le olaga i aso faisoo, e pei o se emo faaofuofu i luga ae o le veli e fesootai ai, faamafanafana, ma faamalosia ai. Fai mai se taitai i se iunivesite iloga, na te lagonaina o tagata na te silafia mai na o mea e faalogo ai, o tatalo mo ia. O na tagata ua tuuto atu o latou ola i le iunivesite, ma o loo faaauau pea ona amanaia lana misiona ma tamaiti aoga.

E faia e se tamaitai le mea sili i aso taitasi, ina ua lē faamaoni lana tane ia te ia ma le fanau. Ou te matuai faamemelo ia te ia, ma isi e faapei o ia I se tasi aso a o gaugau le tagamea, sa tuu lona lima

of garments, she sighed to herself, “What’s the point?” She felt a tender voice assure her, “Your covenants are with me.”

For 50 years, another sister yearned for a relationship with her father. “Growing up,” she says, “there were my brothers and my dad, and then there was me—the only daughter. All I ever wanted was to be ‘good enough’ for my dad.

“Then my mom passed away! She was my only liaison between my dad and me.

“One day,” the sister said, “I heard a voice say, ‘Invite your dad and take him to the temple with you.’ That was the beginning of a twice-a-month date with my daddy to the house of the Lord. I told my dad I loved him. He told me he loved me too.

“Spending time in the house of the Lord has healed us. My mom could not help us on earth. It took her being on the other side of the veil to help mend what was broken. The temple completed our journey to wholeness as an eternal family.”

The father says, “The temple dedication was a great spiritual experience for me and my only daughter. Now we attend together and feel our love strengthen.”

Holiness to the Lord in everyday life includes tender moments when loved ones pass. Earlier this year, my dear mother, Jean Gong, slipped into the next life days before her 98th birthday.

If you asked my mother, “Would you like rocky road, white chocolate ginger, or strawberry ice cream?” Mom would say, “Yes, please, may I taste each one?” Who could say no to your mother, especially when she loved all of life’s flavors?

I once asked Mom which decisions had most shaped her life.

She said, “Being baptized a member of The Church of Jesus Christ of Latter-day Saints and moving from Hawaii to the mainland, where I met your father.”

Baptized as a 15-year-old, the only member of her large family to join our Church, my mother had covenant faith and trust in the Lord that blessed her life and all our family generations. I

i luga o le faaputuga o ofusa, ma mapuea ifo ia te ia lava, “O le a ea le aoga?” Sa ia lagonaina se leo mālū o faamautinoa atu ia te ia, “O au feagaiga o ia te a’u ia.”

Mo le 50 tausaga, sa momoo ai se isi tuafafine mo se sootaga ma lona tamā. “A o ou tuputupu a’e,” o lana tala lea, “sa i ai o’u tuagane ma lo’u tamā, ona i ai lea o a’u—le afafine e toatasi. Na pau lava le mea sa ou manao ai ia ‘lava o lo’u lelei’ e fafia mai ai lo’u tamā ia te au.

“Ona, maliu lea o lo’u tina! Sa na o ia le sooupu i lo ma va ma lo’u tamā.

Fai mai le tuafafine, “I se tasi aso sa ou faalogo ai i se leo o fai mai, ‘Valaaulia lou tamā ma ave lua te o i le malumalu.’ O le amataga lena o se maaso na o i ma’ua ai, e ta’iua i le masina, ma lo’u tamā i le maota o le Alii. Sa ou fai i lo’u tamā ou te alofa ia te ia. Sa ia fai mai foi e alofa o ia ia te au.

“O le faaalu o le taimi i le maota o le Alii na faamaloloina ai i ma’ua. Sa le mafai e lo’u tina ona fesoasoani ia i ma’ua i le olaga nei. Na manaomia ona i ai o ia i le isi itu o le veli e fesoasoani ai e fonofono mea sa gauī. Sa faamae’aina e le malumalu la matou malaga ina ia atoatoa o se aiga e faavavau.

Fai mai le tamā, “O le faapaiaga o le malumalu sa o se aafiaga sili faaleagaga lea mo au, ma si o’u afafine e toatasi. O lea la ua ma o faatasi ma lagona le faamallosia o lo ma alolofa.

O le paia i le Alii i le olaga i aso faisoo e aofia ai taimi mu’amu’a pe a maliu se e pele. I le amataga o lenei tausaga, sa see atu ai si o’u tina pele, o Jean Gong, i le isi olaga i le toe o ni nai aso ona aulia lea o lona aso fanau lona 98.

Afai e te fesili i lo’u tina, “E te manao i le aisakulimi o le auala patupatu, [rocky road], sukalati paepae ma le fiu, [white chocolate ginger], po o le strawberry?” E fai mai tina, “I, faamolemole, e mafai ona ou tofo i ituaiga taitasi?” O ai se o le a fai mai leai i lou tina, aemaise ai pe a fafia o ia i aafiaga uma o le olaga?

Sa ou fesili i se tasi aso i lo’u Tina pe o a faaiuga na sili ona faatulaga ai lona olaga.

Fai mai o ia, “O le papatisoina e avea ma tagata o Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai ma le masii mai Hawaii i le Iunaite Setete, lea na ou feiloai ai i lou tamā.”

Na papatiso i le 15 o ona tausaga, ma sa na o ia le tagata o lona aiga toatele na auai i le tatou Ekalesia, ae na i ai le faatuatua i feagaiga ma le faalagolago o lo’u tina i le Alii, lea na faamanui-

miss my mother, as you miss members in your family. But I know my mother is not gone. She is just not here now. I honor her and all who pass as valiant examples of everyday holiness to the Lord.

Of course, holiness to the Lord in everyday life includes coming more often to the Lord in His holy house. This is true whether we are Church members or friends.

Three friends came to the Bangkok Thailand Temple open house.

“This is a place of super healing,” said one.

In the baptistry, another said, “When I am here, I want to be washed clean and never sin again.”

The third said, “Can you feel the spiritual power?”

With nine sacred words, our temples invite and proclaim:

“Holiness to the Lord.

“The House of the Lord.”

Holiness to the Lord makes daily living sacred. It draws us closer and happier to the Lord and each other and prepares us to live with God our Father, Jesus Christ, and our loved ones.

As did my friend, you may wonder if your Heavenly Father loves you. The answer is a resounding, absolute yes! We can feel His love as we make holiness to the Lord ours each day, happy and forever. May we do so, I pray in the sacred name of Jesus Christ, amen.

aina ai lona olaga ma tupulaga uma a lo matou aiga. Ou te misia lava lo’u tina, pei foi ona outou misia tagata o o outou aiga. Ae ou te iloa e le o aluese atu lava lo’u tina. Ua na ona le o i ai nei o ia iinei. Ou te faamamaluina o ia ma i latou uma ua mavae atu, o ni faataitaiga totoa o le paia i le Alii i aso faisoo.

Ioe, o le paia i le Alii i le olaga i aso faisoo e aofia ai le o mai soo i le Alii i Lona maota paia. E moni lenei mea, pe o tatou o ni tagata o le Ekalesia po o ni uo.

E toatolu ni uo na o mai i le fale tatala o le Malumalu o Bangkok Thailand.

“O se nofoaga lenei o le faamalologa maoae,” o le tala lea a se tasi.

I le potu mo papatisoga, sa fai mai ai le isi, “Pe a ou i ai ii, ou te manao ia fufulu mama ma ia aua lava nei toe agasala.”

Na fai mai le lona tolu, “O mafai ona e lagonaina le mana faaleagaga?”

I upu paia e sefulu ma le tasi, o loo valaaulia ai ma folafola atu e o tatou malumalu:

“E Paia i le Alii.

“O Le Maota o le Alii.”

O le paia i le Alii e faapaia ai le ola i aso taitasi. Tatou te latalata atu ai ma fialia atili i le Alii ma i le tasi ma le isi, ma saunia ai i tatou e mafuta ma le Atua lo tatou Tama, Iesu Keriso, ma e pele ia i tatou.

E faapei o la’u uo, atonu e te taumafaufau pe alofa lou Tama Faalelagi ia te oe. O le tali o se ioe leotele ma mautinoa! E mafai ona tatou lagona Lona alofa a o tatou faapaia i le Alii i tatou lava i aso taitasi, fialia ma faavavau. Talosia ia tatou faia faapea, ou te tatalo atu ai i le suafa paia o Iesu Keriso, amene.