

In the Space of Not Many Years

By Elder David A. Bednar
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I Le Va o ni Tausaga e Lei Tele

Saunia e Elder David A. Bednar
O Le Korama a Aposetolo e Toasefululua

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If we are not faithful and obedient, we can transform the God-given blessing of prosperity into a prideful curse that diverts and distracts us.

My beloved brothers and sisters, sitting on the stand today, I have watched this Conference Center fill up three times, for the first time since COVID. You are devoted disciples of Jesus Christ who are eager to learn. I commend you for your faithfulness. And I love you.

Ezra Taft Benson served as the President of The Church of Jesus Christ of Latter-day Saints from November 1985 until May 1994. I was 33 years old when President Benson became the President of the Church and 42 when he passed away. And his teachings and testimony influenced me in profound and powerful ways.

One of the hallmarks of President Benson's ministry was his focus upon the purpose and importance of the Book of Mormon. He emphasized repeatedly that "the Book of Mormon is the keystone of our religion—the keystone of our testimony, the keystone of our doctrine, and the keystone in the witness of our Lord and Savior." He also often emphasized teachings and warnings about the sin of pride found in this latter-day testament of Jesus Christ.

A particular teaching by President Benson greatly impacted me and continues to influence my study of the Book of Mormon. He said:

"The Book of Mormon ... was written for our day. The Nephites never had the book; neither did the Lamanites of ancient times. It was

Afai tatou te le faamaoni ma usiusitai, e mafai ona tatou faaliliuina faamanuiaga mai le Atua o le tamaoaiga i se fetu'u faamaualuga e faasalaveia ai ma faalavelaveina i tatou.

O'u uso e ma tuafafine pele, o le nofo ai i luga o le tulaga i le asō, ua ou matamata ai i lenei Maota Autu mo Konafesi ua faatolu lona faatumuina, mo le uluai taimi talu mai le KOVITI. O outou o ni soo tuuto o Iesu Keriso ua naunautai e aoao. Ou te faamalo atu mo lo outou faamaoni. Ma ou te alofa ia te outou.

Sa avea Ezra Taft Benson ma Peresitene o Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai, mai ia Novema 1985 seia oo ia Me 1994. Sa 33 o'u tausaga ina ua avea Peresitene Benson ma Peresitene o le Ekalesia ae 42 i le taimi na tuumalo ai o ia. O ana aoaoga ma lana molimau na matuai tosinaina ai a'u i ni ala maoae.

O se tasi o itu iloga o le galuega a Peresitene Benson o lona taulai atu lea i le faamoemoega ma le taua o le Tusi a Mamona. Sa ia faamamafaina mai pea lava pea faapea "o le Tusi a Mamona o le maaauau lea o la tatou tapuaiga—o le maaauau lea o la tatou molimau, o le maaauau o a tatou mataupu, ma le maaauau i le molimau o lo tatou Alii ma le Faaola." Sa tele foi ina ia faamamafaina aoaoga ma lapataiga e uiga i le agasala o le faamaualuga o loo maua i lenei molimau o aso e gata ai ia Iesu Keriso.

O se aoaoga faapitoa a Peresitene Benson na matuai o'u aafia ai lava ma o loo faaaauau pea ona tosinaina ai a'u suesuega o le Tusi a Mamona. Sa Ia saunonoa:

"O le Tusi a Mamona ... na tusia mo o tatou aso. Sa le'i maua e sa Nifae le tusi; e faapena foi ia sa Lamana o aso anamua. Sa fuafuaina mo i

meant for us. Mormon wrote near the end of the Nephite civilization. Under the inspiration of God, who sees all things from the beginning, [Mormon] abridged centuries of records, choosing the stories, speeches, and events that would be most helpful to us.”

President Benson continued: “Each of the major writers of the Book of Mormon testified that he wrote for future generations. ... If they saw our day, and chose those things which would be of greatest worth to us, is not that how we should study the Book of Mormon? We should constantly ask ourselves, ‘Why did the Lord inspire Mormon ... to include [this account] in his record? What lesson can I learn from [this admonition] to help me live in this day and age?’”

President Benson’s statements help us to understand that the Book of Mormon is not primarily a historical record that looks to the past. Rather, this volume of scripture looks to the future and contains important principles, warnings, and lessons intended for the circumstances and challenges of our day. Hence, the Book of Mormon is a book about our future and the times in which we do now and will yet live.

I pray for the assistance of the Holy Ghost as we now consider relevant lessons for us today from the book of Helaman in the Book of Mormon.

The Nephites and the Lamanites

The record of Helaman and his sons describes a people who were anticipating the birth of Jesus Christ. The half century recounted in the scriptural record highlights the conversion and righteousness of the Lamanites and the wickedness, apostasy, and abominations of the Nephites.

A series of comparisons and contrasts between the Nephites and Lamanites from this ancient record are most instructive for us today.

“The Lamanites had become, the more part of them, a righteous people, insomuch that their righteousness did exceed that of the Nephites, because of their firmness and their steadiness in the faith.

“[And] there were many of the Nephites who

tatou. Sa tusitusi Mamona e lata i le taufaaiiuga o le malo o sa Nifae. I lalo o musumusuga a le Atua, o Le ua silafia mea uma mai le amataga, na otootoina ai e Mamona le tele o tala faamau-mau na tusia i le tele o seneturi, filifili mai tala, saunoaga, ma mea na tutupu o le a sili ona aoga ia i tatou.”

Na faaaauau ona saunoa Peresitene Benson: “Ua molimau mai tusitala taitasi o le Tusi a Mamona na ia tusia lenei tusi mo tupulaga o le lumanai. ... Afai na latou vaai i o tatou aso, ma latou filifili mea e sili ona taua mo i tatou, pe le o se pogai sili ea lena e tatau ai ona tatou suesue le Tusi a Mamona? E tatau ona tatou fesili pea lava pea ia i tatou lava ‘Aisea na musuia ai Mamona e le Alii ... ia faaafia [lenei tala] i lana tusi? O le a se lesonea e mafai ona ou aogaina mai [lenei apoapoaga] e fesoasoani ia te au ou te ola ai i nei aso ma nei ona po?’”

Ua fesoasoani le saunoaga a Peresitene Benson tatou te malamalama ai o le Tusi a Mamona ua le na o se talafaamaumau faasolopito e fesootai i le tuana. Ae, o lenei volumna o tusitusiga paia e fesootai ai i le lumanai ma o loo i ai mataupu faavae taua, lapataiga, ma lesonea ua faamoemoe mo tulaga ma luitau o o tatou aso. O le mea lea, o le Tusi a Mamona o se tusi e uiga i lo tatou lumanai ma taimi o loo tatou ola ai nei ma o le a ola ai.

Ou te tatolo mo le fesoasoani a le Agaga Paia a o tatou mafau fauina lesonea mo i tatou i le aso mai le tusi a Helamana i le Tusi a Mamona.

O sa Nifae ma sa Lamanā

O talafaamaumau ia Helamana ma ona atalii o loo faamatala mai ai se nuu sa faatalitali i le soifua mai o Iesu Keriso. O le afa seneturi o loo lipotia mai i talafaamaumau faatusi paia o loo faamamafa mai ai le liuga ma le amiotonu o sa Lamanā ma le amioleaga, liliuese, ma ta’usalaga o sa Nifae.

O soloa’iga o faatusatusaga ma mea e eseese ai i le va o sa Nifae ma sa Lamanā mai talafaamaumau anamua ua sili ona aoga mo i tatou i aso nei.

“Na avea sa Lamanā, le toatele o i latou, ma tagata amiotonu, sa oo ina sili atu lo latou amiotonu nai lo sa Nifae, ona o lo latou mausali ma lo latou maumaututu i le faatuatua.

“[Ma] sa i ai le toatele o sa Nifae o e sa

had become hardened and impenitent and grossly wicked, insomuch that they did reject the word of God and all the preaching and prophesying which did come among them.”

“And thus we see that the Nephites did begin to dwindle in unbelief, and grow in wickedness and abominations, while the Lamanites began to grow exceedingly in the knowledge of their God; yea, they did begin to keep his statutes and commandments, and to walk in truth and uprightness before him.

“And thus we see that the Spirit of the Lord began to withdraw from the Nephites, because of the wickedness and the hardness of their hearts.

“And thus we see that the Lord began to pour out his Spirit upon the Lamanites, because of their easiness and willingness to believe in his words.”

Perhaps the most stunning and sobering aspect of this decline into apostasy by the Nephites is the fact that “all these iniquities did come unto them in the space of not many years.”

The Nephites Turned Away from God

How could a once-righteous people become hardened and wicked in such a short period of time? How could people so quickly forget the God who had blessed them so abundantly?

In a powerful and profound way, the negative example of the Nephites is instructive for us today.

“Pride ... began to enter ... into the hearts of the people who professed to belong to the church of God ... because of their exceedingly great riches and their prosperity in the land.”

“[They] set [their] hearts upon the riches and the vain things of this world” “because of that pride which [they] ... suffered to enter [into their] hearts, which ... lifted [them] up beyond that which is good because of [their] exceedingly great riches!”

Ancient voices from the dust plead with us today to learn this everlasting lesson: prosperity, possessions, and ease constitute a potent mixture that can lead even the righteous to drink the spiritual poison of pride.

Allowing pride to enter into our hearts can cause us to mock that which is sacred; disbelieve in the spirit of prophecy and revelation; trample

faamaaa ma lē salamo ma amioleaga tele, sa oo ina latou teena le afioga a le Atua ma talaiga ma perofetaga uma na oo mai i totonu ia te i latou.”

“Ma ua faapea ona tatou vaai ai sa amata ona faaitiitia sa Nifāē i e le talitonu, ma tutupu i le amioleaga ma mea inosia, ao sa Lamanā sa amata ona tutupu tele lava i le malamalama o lo latou Atua; ioe, sa amata ona latou tausia ana tulafono ma poloaiga, ma savavali i le upumoni ma le amiosao i ona luma.

“Ma ua faapea ona tatou vaai ai ua amata ona alu ese o le Agaga o le Alii mai sa Nifāē, ona o le amioleaga ma le maaa o o latou loto.

“Ma ua faapea ona tatou vaai ai ua amata ona liligi ifo e le Alii lona Agaga i luga o sa Lamanā, ona o lo latou augofie ma lo latou fia talitonu i ana fetalaiga.”

Atonu o le itu e sili ona ofoofogia ma taua o leni lilifa ifo i le liliuese o sa Nifae, o le mea moni lea faapea “o nei amioletonu uma sa oo mai ia te i latou i le va o ni tausaga sa lei tele.”

Sa Fulitua Sa Nifae i le Atua

Na mafai faapefea e se nuu na i ai se taimi na amiotonu ai, ona loto maaa ma amioleaga i se taimi puupuu tele? Na mafai faapefea e tagata ona vave ona galo le Atua sa faamanuiaina tele i latou?

I se ala mamana ma le maoae, ua matuai aoga ai lava le faataitaiga lē lelei a sa Nifae mo i tatou i aso nei.

“Ua amata ona ulu mai le faamaualuga ... i totonu o loto o tagata o e na fai mai ua latou auai i le ekalesia a le Atua ... ona o a latou oa ua tele naua ma lo latou manuia i luga o le laueleele.”

“[Ua latou] tuu [o latou] loto i luga o oa ma mea e le aoga o leni lalolagi” “ona o lena faamaualuga [ua latou] ... tuu e ulu mai [i totonu i o latou] loto, lea ... ua faafefeteina ai [i latou] i luga ia sili atu i lo le mea ua lelei ona o a [latou] ‘oa ua silisili ona tele!”

O leo o anamua mai le efuefu o loo aioi mai ia i tatou i aso nei ina ia aoaoina leni lesone faavavau: o le manuia, ‘oa, ma le le popole tele faaopopo i se paluga malosi faatosina e mafai ona tata’i atu ai e oo lava i e amiotonu, e faamaualuluga ma i’u ai ina faatama’iaina pe fasiotia ai faaleagaga.

O le faatagaina o le faamaualuga e ulufale i o tatou loto e mafai ona matua’ia lo tatou faataue-mu i mea paia; le talitonu i le agaga o valoaga ma

under our feet the commandments of God; deny the word of God; cast out, mock, and revile against the prophets; and forget the Lord our God and “not desire that the Lord [our] God, who hath created [us], should rule and reign over [us].”

Therefore, if we are not faithful and obedient, we can transform the God-given blessing of prosperity into a prideful curse that diverts and distracts us from eternal truths and vital spiritual priorities. We always must be on guard against a pride-induced and exaggerated sense of self-importance, a misguided evaluation of our own self-sufficiency, and seeking self instead of serving others.

As we pridefully focus upon ourselves, we also are afflicted with spiritual blindness and miss much, most, or perhaps all that is occurring within and around us. We cannot look to and focus upon Jesus Christ as the “mark” if we only see ourselves.

Such spiritual blindness also can cause us to turn out of the way of righteousness, fall away into forbidden paths, and become lost. As we blindly “turn unto [our] own ways” and follow destructive detours, we are inclined to lean upon our own understanding, boast in our own strength, and depend upon our own wisdom.

Samuel the Lamanite succinctly summarized the turning away from God by the Nephites: “Ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head.”

The prophet Mormon observed, “The more part of the people [remained] in their pride and wickedness, and the lesser part [walked] more circumspectly before God.”

The Lamanites Turned to God

In the Book of Helaman, the increasing righteousness of the Lamanites provides a stark contrast to the rapid spiritual decline of the Nephites.

The Lamanites turned to God and were brought to a knowledge of the truth by believing the teachings in the holy scriptures and of proph-

faaaliga; solipala i lalo o o tatou vae ia poloaiga a le Atua; faafitia le afioga a le Atua; tutuli ese, faatauemu; ma faifai i perofeta; ma faagalo le Alii [lo tatou] Atua; ma “ua le mananao i le Alii [lo tatou] Atua, o le na faia [i tatou], ia pule ma no-fotupu ia i [tatou].”

O le mea lea, afai tatou te le faamaoni ma usiusitai, e mafai ona tatou faaliliuina faamanuiaga mai le Atua o le tamaoiga i se fetu’u faamaualuga e faasalaveia ai ma faalavelaveina i tatou mai upumoni e faavavau ma faamuamua taua faaleagaga. E tatau lava ona tatou mataala i lagona faatauana ma le soonafai o le faatauaina o oe lava, o le iloiloga lē tonu o lo tatou lava tutoatasi, ma le faatauaina o oe lava ma ou manaoga nai lo isi.

A o tatou taulai ma le faamaualuga ia i tatou lava, e pagatia foi i tatou lava i le faatauasoina faaleagaga ma tatou misia ai le anoanoai, le tele pe atonu foi o mea uma o loo tutupu i totonu, ma i lo tatou siosiomaga. E le mafai ona tatou vaavaai atu ma taulai ia Iesu Keriso o le “sini autu” pe afai e na o i tatou lava tatou te vaai i ai.

O lena tauaso faaleagaga e mafai foi ona matua’ia ai lo tatou liliu ese i le auala o le amiotonu, pauu ese i ala faasaina, ma leiloloa atu ai. A o tatou “liliu atu [tauaso] i [o tatou] lava ala” ma mulimuli i ala taamilo faataumaoi, ua tatou lolo atu e faalagolago i lo tatou lava atamai, ua tatou mitamitavale i lo tatou lava malosi, ma faalagolago i lo tatou lava poto.

Sa aoteleina faapuupuu e Samuelu le sa Lamana le fulitua o sa Nifae mai le Atua: “Sa outou saili i aso uma o o outou olaga mo le mea e le mafai ona outou maua; ma sa outou saili mo le fiafia i le fai o le amioletonu, o se mea lea ua le tusa ai ma le natura o lena amiotonu lea o loo i lo tatou Ao silisili ma le Faavavau.”

Na matauina e le perofeta o Mamona, “O le vaega toatele o tagata [sa tutumau] pea i lo latou faamaualuluga ma le amioleaga, ma o le vaega toaititi [sa savavali] ma le migao i luma o le Atua.”

Ua Liliu Atu Sa Lamana i le Atua

I le Tusi o Helamana, o le faateleina o le amiotonu o sa Lamana ua tuuina mai ai se eseese ga tele i le tele’a i o le fāi ifo faaleagaga o sa Nifae.

Na liliu atu sa Lamana i le Atua ma sa aumaia ai i latou i le malamalama i le upumoni e ala i le talitonu i aoaga o i tusitusiga paia ma perofeta,

ets, exercising faith in the Lord Jesus Christ, repenting of their sins, and experiencing a mighty change of heart.

“Therefore, as many as have come to this, ye know of yourselves are firm and steadfast in the faith, and in the thing wherewith they have been made free.”

“Ye should behold that the more part of [the Lamanites] are in the path of their duty, and they do walk circumspectly before God, and they do observe to keep his commandments and his statutes and his judgments. ...

“... They are striving with unwearied diligence that they may bring the remainder of their brethren to the knowledge of the truth.”

As a consequence, the “righteousness [of the Lamanites] did exceed that of the Nephites, because of their firmness and their steadiness in the faith.”

A Warning and a Promise

Moroni declared: “Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come, at that day when these things shall come forth among you.

“Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.”

Please remember that the Book of Mormon looks to the future and contains important principles, warnings, and lessons intended for me and you in the circumstances and challenges of our present day.

Apostasy can occur at two basic levels—institutional and individual. At the institutional level, The Church of Jesus Christ of Latter-day Saints will not be lost through apostasy or taken from the earth.

The Prophet Joseph Smith proclaimed: “The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing ... ; the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.”

At the individual level, each of us must “be-ware of pride, lest [we] become as the Nephites of old.”

ma faatino ai le faatuatua i le Alii o Iesu Keriso, ua salamo ia latou agasala, ma o’o ai i se suiga tele o le loto. .

“O lea, o le toatele o i latou ua o mai i lenei malamalama o le upumoni, ua outou iloa mo outou lava ua tutumau ma mausali i latou i le faatuatua, ma i mea ia ua faasaolotoina ai i latou.”

“Ia outou vaai o le vaega tele o i latou o loo i ai i le ala o lo latou tiute ma ua latou savavali ma le migao i luma o le Atua, ma ua latou tausisi e tausi ana poloaiga ma ana tulafono ma ana faamasinoga. ...

“... Ua latou taumafai ma le filiga e le faavaivai ina ia mafai ona latou aumai o e o totoe o o latou uso i le malamalama o le upumoni.”

Na avea o se taunuuga, o le “amiotonu [o sa Lamana] sa oo ina sili atu lo latou amiotonu nai lo sa Nifaē, ona o lo latou mausali ma lo latou maumaututu i le faatuatua.”

O Se Lapataiga ma se Folafolaga

Na tautino mai e Moronae: “Faauta, ua faaali mai e le Alii ia te au mea tetele ma ofoofogia e faatatau i mea ua lata ona oo mai, i lena aso o le a oo mai ai nei mea ia te outou.

“Faauta, ou te tautala atu ia te outou e peiseai o outou faatasi mai i le taimi nei, peitai ua outou le o i ai. Ae faauta, ua faaali mai outou ia te au e Iesu Keriso, ma ua ou iloa a outou mea o fai.”

Faamolemole ia manatua o le Tusi a Ma-mona o loo fesootai atu i le lumanai ma o loo i ai mataupu faavae taua, lapataiga, ma lesona ua faamoemoe mo a’u ma oe i tulaga ma luitau o o tatou aso.

E mafai ona tulai mai le liliuese i tulaga faigofie e lua—faalefaalapotopotoga ma tagata taitoatasi. I le tulaga faalefaalapotopotoga, O Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai o le a lē mou atu lava e ala i le liliuese pe avee-sea foi mai le fogaeleele.

Sa tautino mai e le Perofeta o Iosefa Samita: “E leai se lima eleelea e mafai ona taofia le galuega mai le agaigai i luma ... ; “o le upu moni a le Atua o le a agai atu i luma ma le malosi, mamalu, ma tutoatasi, seia ulufia konetineti uma, asia nuu uma, ufitia ai atunuu uma, ma lagonaina i taliga uma, seia faataunuuina uma fuafuaga a le Atua, ma o le a fetalai mai Ieova Silisili ua maea le galuega.”

I le tulaga o tagata taitoatasi, e tataua ia i tatou taitoatasi ona “faaeteete i le faamaualuga, ne’ i avea outou e pei o sa Nifaē anamua.”

May I suggest that if you or I believe we are sufficiently strong and stalwart to avoid the arrogance of pride, then perhaps we already are suffering from this deadly spiritual disease. Simply stated, if you or I do not believe we could be afflicted with and by pride, then we are vulnerable and in spiritual danger. In the space of not many days, weeks, months, or years, we might forfeit our spiritual birthright for far less than a mess of pottage.

If, however, you or I believe we could be afflicted with and by pride, then we consistently will do the small and simple things that will protect and help us become “as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon [us].” “Blessed are they who humble themselves without being compelled to be humble.”

As we follow President Benson’s counsel and ask ourselves why the Lord inspired Mormon to include in his abridgment of the book of Helaman the accounts, admonitions, and warnings that he did, I promise we will discern the applicability of these teachings to the specific conditions of our individual lives and families today. As we study and ponder this inspired record, we will be blessed with eyes to see, ears to hear, minds to comprehend, and hearts to understand the lessons we should learn to “beware of pride, lest [we should] enter into temptation.”

I joyfully witness that God the Eternal Father is our Father. Jesus Christ is His Only Begotten and Beloved Son. He is our Savior. And I testify that as we walk in the meekness of the Lord’s Spirit, we will avoid and overcome pride and have peace in Him. I so witness in the sacred name of the Lord Jesus Christ, amen.

Se’i ou fautuaina atu e faapea, e te talitonu ma ou talitonu ua lava lo tatou malolosi ma le totoa e aloese ai mai le faasausili o le faamaualuga, o lona uiga atonu o lea lava ua tatou pagatia mai lenei faama’iote faaleagaga. I se faaupuga faigofie, afai e te le talitonu pe ou te le talitonu foi e mafai ona tatou mafatia i le faamaualuga, o lona uiga ua satia gofie i tatou ma ua lamatia faaleagaga. I se va e le’i tele ni aso, vaiaso, masina, po o ni tausaga, atonu ua tatou faamelea lo tatou tofi faaleagaga mo se mea e itiiti ifo nai lo se fasi meaai.

Ae, afai e te talitonu pe ou te talitonu foi e mafai ona tatou mafatia i le faamaualuga, ona tatou faia pea lava pea lea o mea iti ma le faatau-vaaia o le a puipua ai ma fesoasoani ia i tatou e avea e “pei o se tamaitiiti, e usiusitai, agamalu, lotomauualalo, onosai, ma tumu i le alofa, e loto ina usitai i mea uma ua silafia e le Alii e tatau ona faatiga ai i [tatou].” “Amuia i latou o e faalotomauualaloina i latou lava e aunoa ma le faamalosi ia lotomauualalo.”

A tatou mulimuli i le fautuaga a Peresitene Benson ma fesili ifo ia i tatou lava pe aisea na musuia ai e le Alii ia Mamona e faaafua ai i lana tuufaatasiga o le Tusi a Helamana ia tala, apoapoaga, ma lapataiga sa ia faia, ou te folafola atu o le a tatou iloaitino le tataua ai o nei aoaoga i tulaga patino o o tatou olaga taitoatasi ma aiga i aso nei. A o tatou suesue ma manatunatu loloto i lenei talafaamaumau musuia, o le a faamanuiaina i tatou i ni mata e vaai, taliga e faalogo, mafaufau e malamalama, ma loto ia iloainalesona e ao ona tatou aoaoina ia “faateete i le faamaualuga, ne’i [o tatou] ulu atu i faaososoga.”

Ou te molimau atu ma le fiafia o le Atua le Tama e Faavavau o lo tatou Tama. O Iesu Keriso o Lona Atalii e Toatasi na Fanaua ma o le Alo Pele. O Ia o lo tatou Faaola. Ma ou te molimau atu a tatou savavali i le agamalu o le Agaga o le Alii, o le a tatou aloese mai ma faatolaloina le faamaualuga ma maua le filemu ia te Ia. Ou te molimau atu ai i le suafa paia o le Alii o Iesu Keriso, amene.