

Seeking Answers to Spiritual Questions

By Sister Tracy Y. Browning
Second Counselor in the Primary General Presidency

Sailia o Tali i Fesili Faaleagaga

Saunia e Sister Tracy Y. Browning
Fesoasoani Lua i le Au Peresitene Aoao o le Peraimeri

October 2024 general conference

Our sincere gospel questions can provide Heavenly Father and Jesus Christ with opportunities to help us grow.

I know this may come as a surprise, but I'm old enough to remember when we were taught in school that there were nine planets in our solar system. One of those planets, Pluto, was given its name by 11-year-old Venetia Burney of Oxford, England, after its discovery in 1930. And up until 1992, Pluto was believed to be the most distant object in our solar system. During this time, it was common to find childhood papier mâché models of our planetary neighborhood in classrooms and science fairs, each one illustrating Pluto's position on the known border. Many scientists believed that beyond that edge, the outer solar system consisted of empty space.

However, a lingering question remained within the scientific community regarding the origin of a particular type of comet that astronomers regularly tracked. And that question persisted for decades before the discovery of another distant region of our solar system. With the limited knowledge they had, scientists used those intervening decades to produce significant technological advances that allowed for further study and exploration. Their eventual breakthrough reconfigured our planetary zone and resulted in Pluto being rehomed to this new region of space and our solar system consisting of eight planets.

One leading planetary scientist and principal investigator for the New Horizons space mission

O a tatou fesili faamaoni o le talalelei e mafai ona tuuina atu ai i le Tama Faalelagi ma Iesu Keriso ni avanoa e fesoasoani ai ia tatou tuputupu a'e.

Ou te iloa o lenei mea e ono faateia ai, ae ua lava lou matua e manatua ai le taimi na aoaoina ai i matou i le aoga e faapea, e iva paneta i lo tatou taatiaga o paneta. O se tasi o na paneta o Pulotu, sa faaigoaina e se teineitiiti e 11-tausaga le matua o Venetia Barney o Oxford, Egelani, ma ina ua mavae lona mauaga i le 1930. Ma e oo mai i le 1992, na talitonuina o Pulotu o le mea faitino aupito mamao lea i la tatou taatiaga o paneta. I le taimi lea, sa masani ona maua faataitaiga o vaifale o tatou paneta e fai i fasipepa i totonu o potuaoga ma faaaliga faasaïenisi, o mea taitasi na faaaliga ai le tulaga o Pulotu i luga o se tuaoi na iloa. Na talitonu le toatele o saïenitisi o tua atu o lenei faatausiusiuga o le taatiaga o paneta na i ai se laolao gaogao.

Ae peitai, sa tumau le faamalumalu ifo o se fesili i le lotoifale faasaïenisi e uiga i le afuaga o se ituaiga fetulele faapitoa lea na masani ona tulitulimatagauina e le au vaaifetu. Ma ua fiasefulu tausaga o i ai lenei fesili ao lei maua se isi itu mamao o le tatou taatiaga o paneta. Faatasi ai ma le utiuti o le malamalama sa i ai, na faaoga ai e saïenitisi le fiasefulu o tausaga i le va o mea na tutupu e gaosi ai ni taumafaiga iloga faatekinolosi na mafai ai ona fai ni suesuega ma ni sailiiliga atili. O le mea na iu ina latou maua na toe faatulaga ai la tatou sone faapaneta ma iu ai ina toe maua se nofoaga fou o Pulotu i lenei vaega fou o le laolao ma le tatou taatiaga o paneta e aofia ai paneta e valu.

Na fai mai se taitai saïenitisi o paneta ma o le alii suesue autu o le misiona a le New Horizons

tasked with exploring Pluto up close had this to say about this experience: “We thought we understood the geography of our solar system. We didn’t. We thought we understood the population of planets in our solar system. And we were wrong.”

What is striking to me about this period of space exploration history are some parallels and key distinctions between the metaphorical pursuit of expanding scientific horizons and the journey that we, as children of God, undertake to seek answers to our spiritual questions. Specifically, how we can respond to the limits of our spiritual understanding and prepare ourselves for the next stage of personal growth—and where we can turn for help.

Line upon Line

Asking questions and searching for meaning are a natural and normal part of our mortal experience. At times, not readily having complete answers can bring us to the edge of our understanding, and those limitations can feel frustrating or overwhelming. Wondrously, Heavenly Father’s plan of happiness for all of us is designed to help us progress despite our limitations and accomplish what we cannot accomplish on our own, even without a complete knowledge of all things. God’s plan is merciful toward the limitations of our humanity; provides us with our Savior, Jesus Christ, to be our Good Shepherd; and inspires us to use our agency to choose Him.

Elder Dieter F. Uchtdorf has taught that “asking questions isn’t a sign of weakness,” but rather “it’s a precursor of growth.” Speaking directly to our personal effort as seekers of truth, our prophet, President Russell M. Nelson, has taught that we must have “a deep desire” and “ask with a sincere heart[and] real intent, having faith in [Jesus] Christ.” He has further taught that “‘real intent’ means that onereally intendsto follow the divine direction given.”

Our personal effort to grow in wisdom may lead us to examine our questions, complex or otherwise, through the lens of cause and effect, seeking out and recognizing patterns and then forming narratives to give shape to our under-

na nafa ma le sailiiliga o Pulotu e uiga i lenei aafiaga: “Sa matou manatu ua tatou malamalama i le folasiaga o le taatiaga o le tatou paneta. E leai. Sa tatou manatu ua tatou malamalama i le faitauaofai o paneta i le taatiaga o le tatou paneta. Ma sa tatou sese lava.”

O le mea mataina ia te au e uiga i lenei vaitaimi o le talafaasolopito o le suesuega o le atulaulau, o ni isi o itu e tutusa ai ma eseeseega autu i le va o le taumafaiga faafaatusa o le faalaut-elega o tafailagi faasaienitisi ma le malaga o loo tatou faia o ni fanau a le Atua, e su’e tali i a tatou fesili faaleagaga. E faapitoa lava, i le pe faapefea ona tatou tali atu i tapulaa o o tatou malamalama faaleagaga ma saunia ai i tatou lava mo le isi vaega e sosoo ai o le tuputupu ae patino—ma po o fea tatou te liliu atu i ai mo se fesoasoani.

Lea Fuaitau i luga o Lea Fuaitau

O le faia o fesili ma le sailia o faauigaga o se vaega faalenatura ma masani ai o lo tatou aafiaga i le olaga faaletino. E i ai taimi, o le le i ai o ni tali atoatoa i lea taimi e mafai ona aumaia ai i tatou i le faatausiusiuga o lo tatou malamalama, ma o na tapulaa e mafai ona lagona ai le le fiafia po o le lofituina. E maoae, o le fuafuaga o le fiafia a le Tama Faalelagi mo i tatou uma ua mamaluina e fesoasoani tatou te alualu ai i luma e ui lava i o tatou tapulaa ma ausia ai mea e le mafai ona tatou ausia nao i tatou lava, e tusa lava pe aunoa ma se malamalama atoatoa i mea uma. O le fuafuaga a le Atua e alofa mutimutivale i tapulaa o lo tatou tulaga faaletagata; saunia mo i tatou lo tatou Faaola, o Iesu Keriso, e aveia ma o tatou Leoleo Mamoe Lelei; ma musuia i tatou e faaagaga o tatou faitalia e filifili ai o Ia.

Na aoao mai Elder Dieter F. Uchtdorf, “o le faia o fesili e le o se faailoga lea o le vaivai; ae “o se taimua o le tuputupu ae.” O le saunoa tuusao mai ai i la tatou taumafaiga patino o ni tagata saili o le upmoni, na aoao mai ai lo tatou perofeta o Peresitene Russell M. Nelson, e tataua ona i ai so tatou “manao loloto” ma “ole atu ma se loto faamaoni [ma le] manatu tonu i ai, ia faatuatua ia [Iesu] Keriso.” Na ia aoao atili mai, o le “manatu tonu i ai’ o lona uiga uamanoa moni lavase tasi e mulimuli i le taitaiga faalelagi ua tuuina mai.”

O la tatou taumafaiga patino e tuputupu ae i le poto e mafai ona taitai atu ai i tatou e iloilo a tatou fesili, faigata pe a le o lena, e ala i vaai-ga o le pogai ma le aafiaga, o le sailia ma le iloalo o mamanoa ona tuu lea i ai o ni faamatalaga e

standing and fill in perceived gaps in knowledge. When we consider our pursuit of spiritual knowledge, however, these thoughtful processes may be helpful at times but on their own can be incomplete as we look to discern things pertaining to Heavenly Father and our Savior, Jesus Christ, Their gospel, Their Church, and Their plan for all of us.

God the Father and His Son's way of imparting Their wisdom to us prioritizes inviting the power of the Holy Ghost to be our personal teacher as we center Jesus Christ in our lives and in our faithful seeking for Their answers and Their meaning. They invite us to discover truth through devoted time spent studying holy scripture and to seek for latter-day revealed truth for our day and our time, imparted by modern-day prophets and apostles. They entreat us to spend regular, worshipful time in the house of the Lord and to take to our knees in prayer "to access information from heaven." Jesus's promise to those present to hear His Sermon on the Mount is as true for us in our day as it was during His earthly ministry: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Our Savior assures that "your Father which is in heaven give[s] good things to them that ask him."

The Lord's method of teaching is "line upon line, precept upon precept." We may be required to "wait upon the Lord" in the space between our current line of understanding and the next yet to be delivered. This sacred space can be a place where our greatest spiritual conditioning can occur—the site where we can "bear with patience" our earnest seeking and renew our strength to continue to keep the sacred promises we have made to God through covenant.

Our covenant relationship with Heavenly Father and Jesus Christ signals our prevailing citizenship in God's kingdom. And our residency therein requires aligning our life to divine principles and putting in the effort to grow spiritually.

Obedience

mamanu ai i o tatou malamalamaaga ma faatumu ai ni ava e vaaia i le atamai Peitai, a tatou manatu i la tatou tulitulimatagauina o le atamai faaleagaga, o nei faagasologa na mafaufauina lelei, e i ai taimi e aoga ai, ae a faaoga na o i latou e mafai ona le atoatoa ao tatou vaa atu e iloaitino mea e faatatau i le Tama Faalelagi ma lo tatou Faaola, o Iesu Keriso, le Laua talalelei, le Laua Ekalesia, ma le Laua fuafuaga mo i tatou uma.

O le ala a le Atua le Tama ma Lona Alo e faailoa mai ai lo Laua atamai ia i tatou, e faamuamua ai le valaaulia o le mana o le Agaga Paia e avea ma o tatou faiaoga patino a o tatou faaogatotonu Iesu Keriso i o tatou olaga ma i lo tatou sailia ma le faatuatua o a Laua tali ma la Laua faauigaga. Laua te valaaulia i tatou ia iloa upumoni e ala i taimi tuuto e faaaluina e sutesue ai tusitusiga paia ma ia saili mo upumoni ua faaali mai i aso e gata ai mo o tatou aso ma o tatou taimi, ua faailoaina mai e perofeta ma aposetolo o aso nei. Latou te augani mai ia i tatou e faaalu e le aunoa ni taimi tapuai i totonu o le maota o le Alii ma ia tulivae atu i le tatolo "ina ia maua faamatalaga mai le lagi." O le folafola a Iesu ia i latou na auai e faalogologo i Lana Lauga i luga o le Mauga e moni lava foi moi tatou i o tatou aso e pei ona sa i ai i le vaitaimi o Lana galuega i le lalolagi: "Ia outou ole atu, ona foaiina mai ai lea ia te outou; ia outou saili, ona outou maua ai lea; ia outou tu'itu'itu atu ona toina ai lea ia te outou." Ua faamautinoa mai e lo tatou Faaola e faapea, e "foaiina mai e lo outou Tama oi i le lagi o mea lelei i e ole atu ai."

O le auala a le Alii e aoa mai ai o "lea fuaitau i luga o lea fuaitau, ma lea mataupu i luga o lea mataupu." Atonu e ono manaomia ai ona tatou "faatalitali ia Ieova" i le laolao o le laina o loo i ai nei lo tatou malamalama ma le isi e lei tuuina mai. O lena laolao paia e mafai ona avea o se nofoaga e mafai ona tupu ai lo tatou aoaoga tele faaleagaga—o le nofoaga lea e mafai ona tatou "tauave ma le onosai" a tatou sailiga faatauana ma faafou lo tatou malosi e faaauau ai ona tausia folafolaga paia ua tatou faia ma le Atua e ala i feagaiga.

O le tatou sootaga faalefeagaiga ma le Tama Faalelagi ma Iesu Keriso e faailo ai lo tatou manumalo o ni tagatanuu i le malo o le Atua. Ma o le tatou nonofomau ai iina e manaomia ai le faaogatasi o o tatou olaga i mataupu faavae paia ma fai le taumafaiga e ola ai faaleagaga.

Usiusitai

One key principle taught throughout the Book of Mormon is when God's children choose to demonstrate obedience and keep their covenants, they receive continual spiritual guidance and direction. The Lord has told us that through our obedience and diligence, we may gain knowledge and intelligence. God's laws and commandments are not designed to be an obstacle in our life but a powerful gateway to personal revelation and spiritual education. President Nelson has taught the crucial truth that "revelation from God is always compatible with His eternal law" and further that "it never contradicts His doctrine." Your willing obedience to God's commands, despite not having a complete knowledge of His reasons, places you in the company of His prophets. Moses 5 teaches us about a particular interaction between Adam and an angel of the Lord.

After the Lord gave Adam and Eve "commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord," the scriptures say that "Adam was obedient unto the commandments of the Lord." We go on to read that "after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me."

Adam's obedience preceded his understanding and prepared him to receive the sacred knowledge that he was participating in as a sacred symbol of the Atonement of Jesus Christ. Our humble obedience will, likewise, pave the way for our spiritual discernment of God's ways and His divine purpose for each of us. Reaching to elevate our obedience brings us closer to our Savior, Jesus Christ, because obedience to His laws and commandments is effectually reaching out to Him.

Additionally, our fidelity to the knowledge and wisdom we have already inherited through our faithful adherence to gospel principles and sacred covenants is crucial preparation for our readiness to receive and be stewards of communications from the Holy Spirit.

Heavenly Father and Jesus Christ are the source of all truth and share Their wisdom liberally. Also, understanding that we do not possess any personal knowledge independent of God can help us know who to turn to and where to place

O le tasi o mataupu faavae autu ua aoaoina i le Tusi Mamona atoa o le, i taimi na filifili ai le fanau a le Atua e faaali atu le usiusitai ma tausi a latou feagaiga, na latou maua le taitaiga ma taialaga faaleagaga faifaipea. Ua fetalai mai le Alii ia i tatou, e ala i lo tatou usiusitai ma le maelega, e mafai ai ona tatou maua le poto ma le malamalama. E lei mamanuina tulafono ma poloaiga a le Atua e avea o se maagao i lou olaga ae, o se avanoa mamana i faaaliga faaletagata lava ia ma le aotauina faaleagaga. Ua aoao mai e Peresitene Nelson le upumoni taua e faapea, "o faaaliga mai le Atua e o faatasi lava e le aunoa ma Lana tulafono e faavavau" ma le isi "e le teenaina lava Lana aoaoga faavae." O lou usiusitai ma le loto i ai i poloaiga a le Atua, e ui lava ina le i ai se malamalama atoatoa i Ana mafuaaga, ua tuu ai oe i le tauaofiaga o Ana perofeta. O le Mose e 5 o loo aoao mai ai i tatou e uiga i se fegalegaleaiga faapitoa i le va o Atamu ma se agelu a le Alii.

Ma sa tuu atu e le Alii ia Atamu ma Eva "poloaiga, ia la ifo atu i le Alii lo laua Atua, ma avatu uluai manu o a laua lafu, mo se taulaga i le Alii," fai mai le mau, "ma saiusitai Atamu i poloaiga a le Alii." Tatou faitau pea, "ina ua mavae aso e tele, sa oo mai se agelu a le Alii ia Atamu, ua fetalai mai: Aisea ua e osi atu ai taulaga i le Alii? Ma sa fai atu Atamu ia te ia: Ou te lē iloa, ae na poloaiina ai a u e le Alii."

O le usiusitai o Atamu samuamua atui lona malamalama masa saunia o ia e maua le atamai paiae faapea, sa auai o ia i se faailoga paiao le Togiola a Iesu Keriso. O le a faapena foi ona ta e lo tatou usiusitai lotomaulalo lo tatou auala mo lo tatou iloaitino faaleagaga o auala a le Atua ma Ona faamoemoega paia mo i tatou taitoatasi. O le aapa atu e siitia lo tatou usiusitai e aumaia ai i tatou e latalata atu i lo tatou Faaola, o Iesu Keriso, aua o le usiusitai i Ana tulafono ma poloaiga o le aapa manuia atu lea ia te Ia.

Ma le isi, o lo tatou faamaoni a'ia'i i le atamai ma le poto uauma ona tatou mauaina e ala i lo tatou tuuto faamaoni i mataupu faavae o le talalelei ma feagaiga paia, e taua tele i tapenapenaga mo lo tatou saunia e maua ma ia avea ma avefeau o fesootaiga mai le Agaga Paia.

O le Tama Faalelagi ma Iesu Keriso o le puna lea o upumoni umama e faasoa mai lo Laua poto ma le toe tautaua. Ma le isi, o le malamalama e faapea, e le o ia i tatou se atamai patino ua le tu faalagolago i le Atua e mafai ona fesoasoani tatou

our primary trust.

Profound Trust

The Old Testament account of Naaman, the military leader who was healed of leprosy by the prophet Elisha, is a particular favorite of mine. The story illustrates how the firm faith of a “little maid” altered the course of one man’s life and, for all believers, revealed the reach of God’s mercy to those who place their trust in Him and His prophet. Though nameless, this young girl also helped to push our understanding forward. And Naaman’s belief on her testimony inspired him to take his petition for healing to God’s chosen servant.

Naaman’s response to the prophet Elisha’s instructions to wash in the river Jordan was at first skeptical and indignant. But an invitation for him to be obedient to the prophet’s counsel made way for his healing and his dramatic understanding that God was real.

We may find that some of our spiritual petitions have reasonably discernible answers and may not create significant discomfort for us. Or, like Naaman, we may find that other needs are more challenging and may create difficult and complex feelings within us. Or, similar to the description of the astronomers’ early conclusions about our solar system, in our search for spiritual truth, we may reach less accurate interpretations if we rely exclusively on our own limited understanding, a sorrowful and unintended consequence of which may lead us away from the covenant path. And moreover, some questions may persist until God, who “has all power” and “all wisdom, and all understanding,” who “comprehendeth all things” in His mercy, provides enlightenment through our belief on His name.

One significant caution from Naaman’s account is that resisting obedience to God’s laws and commandments may prolong or delay our growth. We are blessed to have Jesus Christ as our Master Healer. Our obedience to God’s laws and commandments can open the way for our Savior to provide the understanding and healing He knows we need, according to His prescribed

te iloa ai le e liliu atu i ai ma po o fea e tuu ai lo tatou faatuatuaga autu.

Faatuatuaga Loloto

O le tala i le Feagaiga Tuai ia Naamanu, le taitai au o le sa faamaloloina i le lepele e le perofeta o Elisaia, e faapitoa ona ou fafia i ai. O le tala o loo faaalua mai ai le ala na suia ai e le faatuatua mausali o se “auna fafine talavou” le ala o le olaga o se tasi o tamalii ma, mo le au talitonu uma, na faaalua ai le au atu o le alofa mutimutiva-le o le Atua ia i latou o e tuu atu lo latou faatuatuaga ia te Ia ma Lana perofeta. E ui ina le o taua mai lona igoa, ae o lenei tamaitai talavou sa fe-soasoani e uunai i luma lo tatou malamalamaaga. Ma o le talitonu o Naamanu i lana molimau na musuia ai o ia e avatu lana talosaga mo le faamaloloina i le auna filifilia a le Atua.

O le tali a Naamanu i faatonuga a le perofeta o Elisaia e taele i le vaitafe o Ioritana, o le taimi muamua sa le talitonu ma sa le fafia. Peitai, o se valaaulia mo ia ina iausitai le faatuaga a le perofeta na avanoa ai mo lona faamaloloina ma lona malamalama tulaga ese e moni le Atua.

Atonu tatou te maua o ni isi o a tatou talosaga faaleagaga e i ai ni tali manino magafagafa ma atonu e le fatuina ai se le toalelei tele mo i tatou. Pe, e pei o Naamanu, atonu tatou te iloa ai o isi manaoga e sili atu le luitauina ma e ono fatuina ai ni lagona faigata ma lavelave i totonu ia i tatou. Pe, e talitutusa ma le faamatalaga o faaiuga faavavave a le au vaafetu e uiga i lo tatou taatiaga o paneta, i la tatou sailiga moupumoni faaleagaga, atonu tatou te oo ai i faauigaga e le sao lelei pe afai tatou te faalagolago tasi i lo tatou lava malamalama faatapulaaia, o se taunuuga faanoanoa ma sa lei fuafuaina lea e ono taitai ese atu ai i tatou mai le ala o feagaiga. Ma e le gata i lea, o ni isi o fesili e ono i ai pea seia oo ina tuuina mai e le Atua, o le “ua i ai le mana uma” ma le “poto atoa, ma le malamalama uma,” o le “silafia mea uma” i Lona alofa mutimutiva, e tuuina mai le faamalalamaga e ala mai i lo tatou talitonu i Lona suafa.

O le lapataiga taua e tasi mai le tala ia Naamanu o le, o le teina o le ususitai i tulafono ma poloaiga a le Atua e ono faaumiumi pe faatuai ai lo tatou tuputupu ae. Ua faamanuina i tatou i le i ai o Iesu Keriso o lo tatou Matai Faamalolo. O lo tatou ususitai i tulafono ma poloaiga a le Atua e mafai ona matala ai le auala mo lo tatou Faailoa e tuuina mai le malamalama ma le faamaloloina e

treatment plan for us.

Elder Richard G. Scott taught that “this life is an experience in profound trust—trust in Jesus Christ, trust in His teachings, trust in our capacity as led by the Holy Spirit to obey those teachings for happiness now and for a purposeful, supremely happy eternal existence. To trust means to obey willingly without knowing the end from the beginning (see Prov. 3:5–7). To produce fruit, your trust in the Lord must be more powerful and enduring than your confidence in your own personal feelings and experience.”

Elder Scott continues: “To exercise faith is to trust that the Lord knows what He is doing with you and that He can accomplish it for your eternal good even though you cannot understand how He can possibly do it.”

Closing Testimony

Dear friends, I testify that our sincere gospel questions can provide Heavenly Father and Jesus Christ with opportunities to help us grow. My personal effort to seek answers from the Lord to my own spiritual questions—past and present—has allowed me to use the space between the lines of my understanding and God’s to practice obedience to Him and fidelity to the spiritual knowledge that I currently possess.

I testify that placing your trust in Heavenly Father and in His prophets, whom He has sent, will help you to spiritually elevate and push you forward toward God’s expanded horizon. Your vantage will change because you will change. God knows that the higher you are, the farther you can see. Our Savior invites you to make that climb. In the name of Jesus Christ, amen.

silafia e Ia tatou te manaomia, e tusa ai ma Lana muai fuafuaga o le togafitiga mo i tatou.

Na aoao mai Elder Richard G. Scott e faapea, “o lenei olaga o se aafiaga i le faalagolago tele—faalagolago ia Iesu Keriso, faalagolago i Ana aoaoga, faalagolago i lo tatou gafatia a o taitaia ai e le Agaga Paia e usitai i na aoaoga mo le fiafia i le taimi nei ma mo se olaga e faavavau e tumu i faamoemoega, ma le fiafia atoatoa. Ina ia faalagolago o lona uiga o le usiusitai lea ma le loto i ai e aunoa ma le iloina o le i’uga mai le amataga (tagai Faataoto 3:5–7) Ina ia fua mai, e tatau ona sili atu le malosi ma tumau o lou faalagolago i le Alii, nai lo lou talitonu i ou lava lagona ma lou poto masani.

Na faaauau le saunoaga a Elder Scott: “Ina ia faatino le faatuatua o le faalagolago lea e silafia e le Alii mea o loo Ia faia ia te oe ma e mafai e Ia ona ausia mo lou lelei e faavavau tusa lava pe le mafai ona e malamalama pe mafai faapefea ona Ia faia”

Molimau Faaiu

Uo pele, ou te molimau atu o a tatou fesili faamaoni o le talalelei e mafai ona tuuina atu ai i le Tama Faalelagi ma Iesu Keriso ni avanoa e fesoasoani ai ia tatou tuputupu ae. O la’u tau-mafaiga patino e saili tali mai le Alii i a’u lava fesili faaleagaga—i taimi ua mavae ma le taimi nei—ua mafai ai ona ou faaoga va i laina o lo’u malamalama ma le [atamai o le] Atua e faataitai ai le usiusitai ia te Ia ma le faamaoni a’ia’i i le malamalama faaleagaga o loo ia te a’u i le taimi nei.

Ou te molimau atu o le tuu o lou faalagolago i le Tama Faalelagi ma i Ana perofeta, o e ua Ia auina mai, o le a fesoasoani e siitia ma uunaia ai oe faaleagaga i luma agai i le tafailagi ua faalaut-eleina o le Atua. O lou tulaga i se vaaiga lelei o le a suia ona o le a e sui. Ua silafia e le Atua, o lou maua lava, o le mamao foi lea e mafai ona e vaai ai. Ua valaaulia oe e le Faola e a’e i luga. I le suafa o Iesu Keriso, amene.