

The Atonement of Jesus Christ Provides the Ultimate Rescue

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O le Togiola a Iesu Keriso ua Saunia ai le Laveaiga Silisili

Saunia e Elder Quentin L. Cook
O Le Korama a Aposetolo e Toasefululua

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As we turn to Jesus Christ, the Savior of the world, He rescues us from the storms of life through His Atonement.

The Atonement of Jesus Christ provides the ultimate rescue from the trials we face in this life. President Russell M. Nelson assigned me to dedicate the Casper Wyoming Temple late last year. It was a profound, emotional, and spiritual experience. It brought into clear focus the role temples play in rescuing God's children through the Savior's Atonement.

The stakes in the Casper Wyoming Temple District include a portion of the overland trail used by Latter-day Saint pioneers between 1847 and 1868. In preparation for the temple dedication, I reread some of the history of the trail along the Platte River near Casper and continuing to Salt Lake City. The trail had been a thoroughfare for hundreds of thousands of western emigrants. My primary emphasis was the more than 60,000 Latter-day Saint pioneers who traveled the trail.

Most of our pioneers came by wagon, but about 3,000 crossed in 10 handcart companies. Eight of these handcart companies made the monumental trek with remarkable success and few deaths. The Willie and Martin handcart companies of 1856 were the exception.

I reviewed the accounts of the Willie and Martin handcart companies from the time the terrible weather conditions commenced. I became intimately aware of the challenges they

Pe a tatou liliu atu ia Iesu Keriso, le Faaola o le lalolagi, Na te laveaiina i tatou mai āfā o le olaga e ala i Lana Togiola.

O le Togiola a Iesu Keriso ua saunia ai le laveaiga silisili mai tofotofoga tatou te feagai ai i lenei olaga. Na tofi a'u e Peresitene Russell M. Nelson e faapa'ia le Malumalu o Casper Wyoming i le tausitusi'uga o le tausaga ua te'a. O se aafiaga loloto, ootia, ma faaleagaga. Na aumaia ai le taulaiga manino o le matafaioi e fai e malumalu i le laveaiina o fanau a le Atua e ala i le Togiola a le Faaola.

O siteki i le itulagi o le Malumalu o Casper Wyoming e aofia ai se vaega o le auala maouta na faa'ataga e paionia o le Au Paia o Aso e Gata ai i le va o le 1847 ma le 1868. I le sauniuni ai mo le faapa'ia o le malumalu, sa ou toe faitauina ai se vaega o le talafaasolopito o le alasopo i auvai o le Vaitafe Palate e latalata i Casper ma faaauau ai i le Aai o Sate Leki. O le alasopo sa avea ma se ala na ui ai le faitauselau afe o tagata malaga mai sisifo. O la'u faamamafa autu o paionia o le Au Paia o Aso e Gata Ai e silia ma le 60,000 na faimalaga i le alasopo lea.

O le toatele o o tatou paionia na o mai i taavaletoso, ae pe tusa o le 3,000 na sopoia i kamupani e sefulu o taavaletosolima. O le valu o nei kamupani o taavale tosolima na faatau-nuina lenei alasopo logologoa ma ofoofogia le faamanuiaina ae tolaite na maliliu. O kamupani taavale tosolima a Uili ma Matini o le 1856 sa ese mai ai.

Sa ou iloiloaina tala o kamupani taavale tosolima a Uili ma Matini mai le taimi na amata ai tulaga ogaoga o le tau. Sa oo ina ou iloa lelei luitau na feagai ma i latou i le sopoia o le Vaitafe

faced at the crossing of the Sweetwater River, Martin's Cove, Rocky Ridge, and Rock Creek Hollow.

Between Storms, by Albin Veselka

I had not been inside the Casper Temple prior to the dedication. When I entered the foyer, my attention was immediately drawn to an original handcart painting titled *Between Storms*. The painting was clearly not intended to depict the tragedies that had occurred. As I gazed at it, I thought, "This painting is correct; the vast majority of handcart pioneers did not experience tragedies." I could not help feeling that this is like life in general. Sometimes we are between storms and sometimes between clouds and sunshine.

Heaven's Portal, by Jim Wilcox

When I turned to the original painting on the other wall, titled *Heaven's Portal*, I realized that this beautiful summer painting of what was called "Devil's Gate," with the calm and clear Sweetwater River flowing through it, presented the beauty of the Lord's creation, not just the challenges the pioneers faced in that horrible winter season.

Then I looked forward, behind the recommend desk, and saw a beautiful painting of the Savior. This immediately invoked overwhelming feelings of gratitude. In a world of great beauty, there are also enormous challenges. As we turn to Jesus Christ, the Savior of the world, He rescues us from the storms of life through His Atonement in accordance with the Father's plan.

For me, the foyer was a perfect preparation for the temple ordinance rooms that allow us to receive the ordinances of exaltation, to make sacred covenants, and to fully accept and experience the blessings of the Savior's Atonement. The Father's plan of happiness is based on the Savior's atoning rescue.

The pioneer experience provides Latter-day Saints with a unique historical tradition and a powerful collective spiritual legacy. For some, the migration had been years in the making after being forcefully driven from both Missouri and Nauvoo. For others, it began after President Brigham Young announced the handcart plan, which was intended to make emigration more affordable. The handcarts cost much less than wagons and oxen.

o Sweetwater, Martin's Cove, Rocky Ridge, ma Rock Creek Hollow.

I Le Va o Afā, tusia e Albin Veselka

Ou te le'i alu muamua i totonu o le Malum-alu o Casper a o le'i faapaiaina. Ina ua ou ulufale atu i le faapaologa, na vave lava ona tosina atu la'u vaai i se uluai atavali o se taavaletosolima ua faaulutalaina I le Va o Afā. Sa manino lava e le'i faamoemoe e toe faaali mai e le atavali ia faalavelave na tutupu. A o ou sioa atu i ai, sa ou mafafau, "E são lenei atavali; o le toatele o paionia o taavaletosolima sa le'i oo i ni faalavelave." Sa le mafai lo'u lagonaina e faapea uma lava le olaga i lona tulaga lautele. O nisi taimi tatou te i ai i le va o āfā ma o nisi taimi i le va o ao ma le lasusulu.

Faitotoa o le Lagi, tusia e Jim Wilcox

Ina ua ou liliu atu i le uluai atavali i luga o le puipui, ua faaulutalaina Faitotoa o le Lagi, sa ou iloa ai o lenei atavali matagofie o le taumafanafana o le mea sa ta'ua o le "Faitotoa o le Tiapolo," faatasi ai ma le tafe malie atu i ai ma le manino o le Vaitafe o Sweetwater, na folasia mai ai le matagofie o le foafoaga a le Alii, e le na o ni luitau na feagai ma paionia i lena vaitau mata'utia o le malulu.

Ona ou vaai atu lea i luma, i tua atu o le lau-lau o pepa faataga, ma vaaia ai se atavali matagofie o le Faaola. O lenei vaaiga na vave lava ona faaosofia ai lagona lofituina o le lotofaafetai. I se lalolagi o le matagofie na'ua, o loo i ai foi ni luitau tetele. Pe a tatou liliu atu ia Iesu Keriso, le Faaola o le lalolagi, Na te laveaiina i tatou mai āfā o le olaga e ala i Lana Togiola e tusa ma le fuafuaga a Lona Tama.

Mo a'u, o le faapaologa o se tapenaga atoatoa mo potu o sauniga o le malumalu ia ua faatagaina ai i tatou e mauaina sauniga o le faaega, osia feagaiga paia, ma ia taliaina ma lagonaina atoatoa faamanuiaga o le Togiola a le Faaola. O le fuafuaga a le Tama mo le fiafia e faavae i le laveaiga togiola a le Faaola.

O le aafiaga o paionia ua maua ai e le Au Paia o Aso e Gata Ai se aganuu faasolopito tulagaese ma se talatuu mamana faaleagaga tuufaatasi. Mo nisi, o le malagaese atu na autausagā o fai i le mavae ai o le tutuliese faamalosi mai Misuri ma Navu. Mo isi na amata i le mavae ai ona faasilasila e Peresitene Polika Iaga o le fuafuaga mo taavaletosolima, lea sa faamoemoe o le a taugofie atu mo femalagaaiga. O taavaletosolima sa taugofie atu i lo taavale solofanua ma povi.

A missionary in England, Millen Atwood, said that when the handcart plan was announced, “it ran like fire in dry stubble, and the hearts of the poor Saints leapt with joy and gladness.” Many had “prayed and fasted day after day, and night after night, that they might have the privilege of uniting with their brethren and sisters in [the] mountains.”

Most of the handcart Saints experienced hardship but avoided major adverse events. But two handcart companies, the Willie company and the Martin company, experienced starvation, exposure to freezing weather, and many deaths.

Most of these travelers sailed from Liverpool, England, in May of 1856 aboard two ships. They arrived at the handcart outfitting site in Iowa City in June and July. Despite warnings, both companies departed for the Salt Lake Valley too late in the season.

President Brigham Young first became aware of the perilous situation of these companies on October 4, 1856. The next day he stood before the Saints in Salt Lake City and said, “Many of our brethren and sisters are on the plains with handcarts, ... and they must be brought here; we must send assistance to them ... before the winter sets in.”

He asked the bishops to provide 60 mule teams, 12 or more wagons, and 12 tons (10,886 kg) of flour and proclaimed, “Go and bring in those people now on the plains.”

The combined number of pioneers in the Willie and Martin handcart companies was approximately 1,100. Some 200 of these precious Saints died along the trail. Without the timely rescue, many more would have perished.

The winter storms began nearly two weeks after the first rescuers left Salt Lake City. The accounts of members of the Willie and Martin companies describe devastating challenges after the storms began. These accounts also depict the great joy when the rescuers arrived.

Describing the arrival scene, Mary Hurren said: “Tears streamed down the cheeks of the men, and the children danced for joy. As soon as the people could control their feelings, they all knelt down in the snow and gave thanks to God.”

Two days later, the Willie company had to travel the most difficult part of the trail, going

Na saunoa se faifeautalai i Egelani, o Millen Atwood, ina ua faasilasila mai le fuafuaga o taavaletosolima, “Sa tafe mai e pei o se afi i laau matutu, ma sa osooso loto o le Au Paia matitiva i le olioli ma le fiafia.” E toatele na “tatalo ma anapopogi i lea aso ma lea aso, lea po ma lea po, ina ia latou maua le avanoa e tuu faatasia ai ma o latou uso ma tuafafine i mauga.”

O le toatele o le Au Paia o taavaletosolima na oo i faigata ae na alofia ni faafitauli tetele na tutupu. Ae o kamupani taavaletosolima e lua, le kamupani a Uili ma le kamupani a Matini, sa matelaina i le fia’ā’āi, aafia i le tau malulu aīā, ma le toatele na maliliu.

O le toatele o nei tagata malaga na folau mai Liverpool, Egelani, ia Me o le 1856, i luga o vaa e lua. Sa latou taunuu i le nofoaga e fau ai taavaletosolima i le Aai o Iowa ia Iuni ma Iulai. E ui i lapataiga, ae satuaitele i lena vaitau ona malaga atu kamupani nei e lua i le Vanu o Sate Leki.

Na faato’ā iloa e Peresitene Polika Iaga le tulaga faigata o nei kamupani i le aso 4 Oketopa, 1856. O le aso na sosoo ai na tu ai o ia i luma o le Au Paia i le Aai o Sate Leki ma saunoa atu, “O le toatele o o tatou uso ma tuafafine o loo i laufanua valevalenao ma taavaletosolima, ... ma e tatau ona aumai i latou iinei; e tatau ona tatou auina atu le fesoasoani ia i latou ... a o le’i oo mai le taumalulu.”

Sa ia talosagaina epikopo e saunia ni vaega se 60 o asini, 12 taavaletoso pe sili atu, ma le 12 tane o falaoamata ma folafola atu, “O atu ia ma aumai na tagata o i laufanua valevalenao i le taimi nei.”

O le aofaiga tuu faatasi o paionia i kamupani a Uili ma Matini pe tusa e 1,100. Pe 200 o nisi o nei Au Paia pele na maliliu i luga o le alasopo. Pe ana le seanoa le laveaiga faanatinati, se mea manu e toatele atu nisi e fano ai.

Sa amata āfā aisa toetoe lua vaiaso talu ona tuua e uluai tagata laveai le Aai o Sate Leki. O tala o tagata o kamupani a Uili ma Matini ua faamatala ai luitau faatauma’ōi ina ua amata le āfā. O nei tala ua faaalai ai foi le olioli tele i le taimi na taunuu ai tagata laveai.

I le faamatalaina ai o le vaaiga i le taimi na taunuu ai, sa fai mai ai Mary Hurren, “Na tafe ifo loimata i alafau o alii, ae o tamaiti sa sisiva ma le olioli. I le taimi lava na mafai ai e tagata ona pu-lea o latou lagona, sa latou tootutuli uma ai i lalo i le kiona ma avatu le faafetai i le Atua.”

Lua aso mulimuli ane, sa ao ai ona malaga le kamupani a Uili i le vaega sili ona faigata o le

over Rocky Ridge, in a freezing storm. The last of them didn't reach camp until 5:00 the next morning. Thirteen people died and were buried in a common grave.

On November 7, the Willie company was nearing the Salt Lake Valley, but that morning there were still three deaths. Two days later, the Willie company finally reached Salt Lake, where they had a marvelous greeting and were welcomed into the homes of the Saints.

That same day, the Martin company was still 325 miles (523 km) back on the trail, continuing to suffer from cold and inadequate food. A few days earlier, they had crossed the Sweetwater River to reach what is now called Martin's Cove, where they hoped to find protection from the elements. One of the pioneers said, "It was the worst river crossing of the expedition." Some of the rescuers—like my great-grandfather David Patten Kimball, who was just 17 years old, along with his young friends "George W. Grant, Allen Huntington, Stephen Taylor, and Ira Nebeker—spent hours in the frigid water," heroically helping the company make the Sweetwater crossing.

While this event has received much attention, as I learned more about the rescuers, I realized that all of them were following the prophet and played critical roles in saving the stranded Saints. All the rescuers were heroic, as were the emigrants.

Studying their story, I appreciated the precious relationships and the long-term eternal vision among the emigrants. John and Maria Linford and their three sons were members of the Willie company. John died hours before the first rescuers arrived. He had told Maria that he was glad they had made the journey. "I shall not live to reach Salt Lake," he said, "but you and the boys will, and I do not regret all we have gone through if our boys can grow up and raise their families in Zion."

President James E. Faust provided this marvelous summary: "In the heroic effort of the handcart pioneers, we learn a great truth. All must pass through a refiner's fire, and the insignificant and unimportant in our lives can melt away like dross and make our faith bright, intact, and strong. There seems to be a full measure of

alasopo, i le āea lea o le Rocky Ridge i se āfā aisā. O le vaega mulimuli o i latou sa le'i taunuu i le tolaupiga seia oo i le 5:00 i le taeao na sosoo ai. E toasefulutolu tagata na maliliu ma sa tanumia i se fanuatanu e tasi.

I le aso 7 o Novema, sa latalata atu ai le kamupani a Uili i le Vanu o Sate Leki, ae i lena taeao, sa i ai pea ni maliu se toatolu. Lua aso mulimuli ane, sa taunuu ai le kamupani a Uili i Sate Leki, lea sa i ai se faafeiloaiga ofoofogia ma talileleia i totonu o maota ma laoa o le Au Paia.

I lena lava aso, e 325 maila i tua atu o loo i ai pea le kamupani a Matini i le alasopo, o loo faaauau pea ona mafatia i le malulu ma le lava o meaai. I ni nai aso mulimuli ane, sa latou so-poia ai le Vaitafe o Sweetwater ma taunuu ai i le mea ua ta'ua nei o le Martin's Cove, o se nofoaga sa latou faamoemoe e maua ai le puipuiga mai elemene. Sa fai mai se tasi o paionia, "O le vaitafe sili ona leaga lea na sopoiaina i le malaga." O nisi o le au laveai—e pei o le tamā o lo'u tamā-matua, David Patten Kimball, sa na o le 17 tausaga le matua, faatasi ai ma ana uo talavou o, "George W. Grant, Allen Huntington, Stephen Taylor, ma Ira Nebeker—sa faaaluina le tele o itula i le malulu o le vai," e fesoasoani ai ma le lotototoa i le kamupani ia sopoiaina le vaitafe o Sweetwater.

E ui sa tele se gauai atu i lena mea na tupu, ae a o ou aoao atili e uiga i tagata laveai, sa ou iloa ai o i latou uma sa mulimuli i le perofeta ma sa faia ni matafaioi taua i le laveaiina o le Au Paia sa saisaitia. Sa totoa le au laveai uma, faapea ai foi ma le au malaga.

O le suesueina o le latou tala, ua ou talisapaia ai sootaga faapelepele ma le vaaiga mamao mo le faavavau sa i ai i tagata malaga. O John ma Maria Linford ma o la atalii e toatolu o ni tagata o le kamupani a Uili. Sa maliu John ae toe o nai itula taunuu atu le au laveai. Sa fai atu o ia ia Maria, ua ia fiafia lava na latou o atu i le malaga. "O le a ou le ola e āu i Sate Leki," sa ia fai atu ai, "ae o le a tou oo i ai ma tamaiti, ma ou te le salamo lava i mea uma na tatou oo i ai pe afai e mafai ona tuputupu ae le ta fanau tama ma tausia o latou aiga i Siona."

Sa saunia e Peresitene James E. Faust lena aotelega matagofie: "I le taumafaiga totoa a paionia o taavaletosolima, ua tatou aoaoina ai se upumoni maoae. O tagata uma e tataua ona ui atu i le afi a le tunuauro, ma o mea le aoga ma le taua i o tatou olaga e mafai ona liusuavaia ma tafieseai pei o le otaota ma faasusulu ai lo tatou

anguish, sorrow, and often heartbreak for everyone, including those who earnestly seek to do right and be faithful. Yet this is part of the purging to become acquainted with God.”

In His eternity-shaping Atonement and Resurrection, the Savior broke “the bands of death, having gained the victory over death” for everyone. For those who have repented of sins, He has “taken upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice.”

Without the Atonement, we cannot save ourselves from sin and death. While sin can play a significant role in our trials, life’s adversities are compounded by mistakes, bad decisions, evil actions by others, and many things outside of our control.

Preach My Gospel teaches: “As we rely on Jesus Christ and His Atonement, He can help us endure our trials, sicknesses, and pain. We can be filled with joy, peace, and consolation. All that is unfair about life can be made right through the Atonement of Jesus Christ.”

During this Easter season, our focus is on the Savior and His atoning sacrifice. The Atonement provides hope and light at a time that for many seems dark and dreary. President Gordon B. Hinckley declared, “When all of history is examined, ... [there is] nothing ... so wonderful, so majestic, so tremendous as this act of grace.”

I share three recommendations which I think are particularly relevant for our day.

First, do not underestimate the importance of doing what we can to rescue others from physical and especially spiritual challenges.

Second, gratefully accept the Savior’s Atonement. We all should strive to exhibit joy and happiness even as we face the challenges of life. Our goal should be to live optimistically on the sunny side of the street. I have observed my precious companion, Mary, do this her entire life. I have appreciated her sparkling, uplifting approach even as we have faced problems throughout the years.

My third counsel is to set aside consistent time to faithfully contemplate the Savior’s

faatuatua, mausali, ma malosi. E foliga mai ua tumu le ipu o le tiga, faanoanoa, ma e tele lava o le loto nutimomoia o tagata uma, e aofia ai i latou o e saili ma le naunautai e fai le mea sa’o ma ia faamaoni. Ae o le vaega lenei o le faamamaina ina ia masani ai i le Atua.”

I Lana Togiola ma le Toetu e mamanu ai le faavavau, na motusia ai e le Faaola “noataga o le oti, ma manumalo ai i le oti” mo tagata uma. Mo i latou ua salamo i agasala, ua Ia “tauaveina i ona lava luga o latou vaivaiga ma a latou solitulafono, ina ua ia togiolaina i latou, ma faamalieina manaoga o le faamasinotonu.”

A aunoa ma le Togiola, e le mafai ona tatou laveaiina i tatou lava mai le agasala ma le oti. E ui e mafai e le agasala ona faia se matafaioi taua i o tatou tofotofoga, ae o faigata o le olaga e faateteleina i mea sese, faaiuga leaga, amioga leaga a isi, ma le tele o mea e le mafai ona tatou puleaina.

Ua aoao mai le Tala’i La’u Talaleleie faapea, “A o tatou faalagolago atu ia Iesu Keriso ma Lana Togiola, e mafai ona Ia fesoasoani ia i tatou ina ia tatou onosa’ia o tatou tofotofoga, ma’i, ma tiga. E mafai ona faatumulia i tatou i le olioli, filemu, ma le mafanafana. O mea uma e le talafeagai e uiga i le olaga e mafai ona faasa’oina e ala i le Togiola a Iesu Keriso.”

I lenei vaitau o le Eseta, o le tatou taulaiga ua tuu atu i le Faaola ma Lana taulaga togiola. Ua maua i le Togiola le faamoemoe ma le malamalama i se taimi e mo le toatele e foliga mai ua pogisa ma pagatia. Sa folafola mai e Peresitene Gordon B. Hinckley, “Pe a suesueina le talafaasolopito atoa, ... e leai ma se mea e ofoofogia tele, mamalu tele, maoae tele e pei o lenei faatinoga o le alofatunoa.”

Ou te faasoa atu ni fautuaga se tolu lea ou te manatu e fitoitonu patino mo o tatou aso.

Muamua, aua ne’i vaai faatauavaa i le taua o le faia o mea tatou te mafaia e laveai ai isi mai luitau faaletino aemaise lava luitau faaleagaga.

Lua, ia talia ma le lotofaafetai le Togiola a le Faaola. E tataua ia i tatou uma ona tino’u e faaali le olioli ma le fiafia e tusa lava pe tatou te fetaia’i ma luitau o le olaga. O le tatou sini e tataua ai o le ola lea ma le faamoemoe i le itu lagilelei o le alatele. Ua ou matauina la’u soa pele, o Mary, o faia lenei mea i lona olaga atoa. Ou te talisapaia lana auala faagaetia ma siitia e oo lava pe a ma feagai ma faafitauli i le tausaga atoa.

O la’u fautuaga lona tolu o le tuu ese lea o se taimi faifai pea e mafafau ai ma le faamaoni i le

Atonement. There are many ways to do this in our personal religious observance. However, attending sacrament meeting and partaking of the sacrament are especially significant.

Equally important is regular attendance in a temple where possible. The temple provides a continuing remembrance of the Savior's Atonement and what it overcomes. And, even more important, temple attendance allows us to provide a spiritual rescue for our deceased loved ones and more distant ancestors.

President Russell M. Nelson, at our last conference, emphasized this principle and added, “[Temple] blessings ... help to prepare a people who will help prepare the world for the Second Coming of the Lord!”

We must never forget the sacrifices and examples of prior generations, but our adulation, appreciation, and worship should be centered on the Savior of the world and His atoning sacrifice. I testify that the key to the Father's plan of happiness is the Atonement wrought by our Savior, Jesus Christ. He lives and guides His Church. The Atonement of Jesus Christ provides the ultimate rescue from the trials we face in this life. In the name of Jesus Christ, amen.

Togiola a le Faaola. E anoanoai auala e faia ai lenei mea i a tatou matauga patino faalelotu. Paitai, o le auai i le lotu faamanatuga ma le taumamafa i le faamanatuga e faapitoa lava le taua.

E tutusa foi le taua ma le auai soo i se malumalu i nofoaga e mafai ai. E tuu mai e le malumalu se manatuaga faifai pea o le Togiola a le Faaola ma le mea na te faatoilaloina. Ma, e sili atu foi ona taua, o le auai i le malumalu e faatagaina ai i tatou e tuuina atu se laveaiga faaleagaga mo ē pele ia i tatou ua maliliu ma tuua e mamao le sootaga.

Sa faamamafa mai e Peresitene Russell M. Nelson, i le konafesi talu ai lenei mataupu faavae ma faaopoopo mai, “O faamanuiaga [o le malumalu] ... e fesoasoani e saunia ai se nuu o ē o le a fesoasoani e saunia le lalolagi mo le Afio Mai Faalua o le Alii!”

E le tataua lava ona galo ia i tatou osigataulaga ma faataitaiga a augatupulaga ua mavae, ae o lo tatou faamemelo, talisapaia, ma tapuaiga e tataua ona taulai atu i le Faaola o le lalolagi ma Lana taulaga togiola. Ou te molimau atu o le ki i le fuafuaga a le Tama mo le fiafia, o le Togiola na faataunuaina e le tatou Faaola, o Iesu Keriso. O loo soifua o Ia ma taitaia Lana Ekalesia. O le Togiola a Iesu Keriso ua saunia ai le laveaiga silisili mai tofotofoga tatou te feagai ai i lenei olaga. I le suafa o Iesu Keriso, amene.