

Ma Ua Matou Tautalatala e Uiga ia Keriso

April 2025 general conference

O i tatou o soo o Iesu Keriso, ma e tatou te taufai sailia ia maua ma faasoa atu Lona malamalama.

Faatomuaga

I le faaiuga o se tofiga umi i se atunuu
mamao, sa ma o atu ma lo'u toalua o Lesa i se
mea e siaki ai pasese i se malaevaalele e sauniuni
ai mo le toe tasi lava se faigamalaga—o se malaga
i le vaeluapo—e o ai i le fale. A o matou tutu
faatasi ma le anoanoai o isi, ma si la'a e tasi i le
taimi i ni laina uumi, sa mafai ona ma lagonaina
le faatupulaia o le atuatuvaale o tagata malaga pe
maua a latou vaalele, o le siakiina o tusifolau ma
visa, ma le sao manuia i siaki o le saogalemu.

Na i’u ina ma taunuu i se vaega sa i ai se ofisa o le tiute, o lē na foliga mai sa le’i āno lava i le maua luga o le popole ma le atuatuvaile i le potu. Sa toetoe ina ia aapa mai ona o se mea masani, i o’u pepa malaga, e aunoa ma le tilotilo mai, faamaonia lo’u ata, topetope le susu’e o lea itulau ma lea itulau, ma faaiu ai i le patatū mamafa o le faailoga i lo’u tusifolau.

Ona aapa ane lea i pepa o Lesa. E aunoa ma se āno mai, sa punou ma taulai i lana galuega, sa susuē ma le faaeteete itulau ma ni mata ua potomanasani, ma taulai i auiliiliga o pepa o i ona luma. Sa fai si o ma tete'i ina ua faafuasei ona ia taofi, ea i luga lona ulu, ae pulato'a aē ia Lesa i se sioa faamo'imo'i ma le agalelei. Faatasi ai ma se ataata agalelei, sa ia tuu malie le faailoga i le tusifolau o Lesa ma toe tuuina atu pepa ia te ia. Sa toe ataata atu i ai lo'u toalua, talia pepa, ma fefaafesuia'i a la'ua upu ofo alofa faatofa.

“O le a le mea lea na tupu nei lava?” Sa ou

Lesā then showed me what the agent had seen—a small card with the image of the Savior. It had accidentally slipped from Lesā's purse into the folds of her passport. This is what the customs officer had found. This is what had changed her whole demeanor.

Grace and Truth, by Simon Dewey, courtesy of altusfineart.com, © 2025, used with permission

This small picture of the Savior connected the hearts of two otherwise disconnected strangers. It transformed the impersonal to personal, capturing the beauty, the miracle, and the reality of the Light of Jesus Christ. For the remainder of that day and often since, I have contemplated that sweet, simple moment with awe and have rejoiced in the glorious effect of the Light of Christ upon God's children.

We Talk of Christ

We are followers of Jesus Christ, and we seek to both receive and share His light. Implicit in the name of the Church is our theology of “Jesus Christ himself being the chief corner stone.” Through ancient and living prophets, our Heavenly Father has commanded us to “hear Him!” and to “come unto Christ.” “We talk of Christ, we rejoice in Christ, we preach of Christ, [and] we prophesy of Christ.”

We teach that Jesus Christ is the Son of God, and during His earthly ministry, Jesus taught His gospel and established His Church.

We testify that at the end of His life, Jesus atoned for our sins when He suffered in the Garden of Gethsemane, was crucified on the cross, and then was resurrected.

We rejoice that because of the Savior's atoning sacrifice, we can be forgiven and cleansed of our sins as we repent. This brings us peace and hope while making it possible for us to return to God's presence and receive a fulness of joy.

We prophesy that because of Jesus's Resurrection, death is not the end but an important step forward. “We will all be resurrected after we die. This means that each person's spirit and body will

reside in the spirit world until the resurrection.

Ona faaali mai lea e Lesa ia te au le mea na vaaia e le tamaitai ofisa—o se tama'i kata o i ai le ata o le Faaola. Na faafuasei ona pa'u ifo mai le ato a Lesa i totonu o faavaa o lona tusifolau. O le mea lea na maua e le ofisa o le tiute. O le mea lea na suia ai lona tagata atoa.

Alofa Tunoa ma le Upumoni, na saunia e Simon Dewey, faaaloaloga a le altusfineart.com, © 2025, ua faataga le faaaogaina

O lea tama'i ata o le Faaola na faafesootai ai loto o ni tagata ese e toalua e le masani. Na suia ai le sootaga e leai se faia i se sootaga ua sili ona patino, ua pueina ai le matagofie, le vavega, ma le moni o le Malamalama o Iesu Keriso. O taimi na totoe o lona aso, ma faatele ai talu mai lona taimi, sa ou manatunatu loloto ai i le taimi matagofie, faatauva'a ma le maofa, ma olioli ai i le aafiaga mamalu o le Malamalama o Keriso i luga o fanau a le Atua.

Ua Matou Tautalatala e uiga ia Keriso

O i tatou o soo o Iesu Keriso, ma e tatou te taufai sailia i amau amafaasoa atu lona malamalama. O loo natia i le igoa o le Ekalesia la tatou mataupu silisili e uiga ia “Iesu Keriso lava ia o le maatulimanu autu.” E ala mai i perofeta anamua ma perofeta soifua ua poloaiina ai i tatou e le Tama Faalelagi e “Faalogo ia te Ia!” ma ia “o mai ia Keriso.” “Ua matou tautalatala e uiga ia Keriso, ua matou olioli ia Keriso, ua matou talai atu e uiga ia Keriso, [ma] ua matou vavalo e uiga ia Keriso.”

Tatou te aoao atu o Iesu Keriso o le Alo o le Atua, ma i le taimi o lona misiona i le lalolagi, na aoao atu ai e Iesu lona talalelei ma faatuina lona Ekalesia.

Tatou temolimau atui le faaiuga o lona soifua, na togilaina ai Iesu mo a tatou agasala ina ua puapugatia o Ia i le Faatoaga o Ketesemane, sa faasatauroina i luga o le satauro, ona toetu mai ai lea.

Tatou te olioli ai, ona o le taulaga togilaina a le Faaola, ua mafai ai ona faamagaloina ma faamamaina i tatou mai a tatou agasala pe a tatou salamo. O lenei mea e aumaia ia i tatou le filemu ma le faamoemoe a'o mafai ai foi ona tatou toe foi atu i le afioaga o le Atua ma maua ai se atoaga o le olioli.

Tatou te vavaloatu ona o le Toetu o Iesu, o le oti ua le o le iuga lea ae o se laasaga taua i luma. “O le a tatou toetutu uma pe a tatou oti. O lona uiga o le a toe faatasia le agaga ma le tino o tagata

be reunited and live forever.”

Come unto Christ

Living prophets in our day—who receive revelation from God to teach and lead us—are increasingly inviting us to come unto Christ. They are helping us to center our hearts, ears, and eyes more fully on Him. We could cite numerous examples of adjustments and enhancements announced by the First Presidency that are designed to focus us on Jesus Christ. Some of these include:

The decision to retire the name “Mormon Church” and to replace it with the correct name, The Church of Jesus Christ of Latter-day Saints.

The availability of new, inspired Christ-themed art for display in meetinghouses.

Young Women and Aaronic Priesthood quorum themes and music focused on Jesus Christ, such as “Disciple of Christ” and “Look unto Christ.”

Greater emphasis on the Atonement and literal Resurrection of Jesus Christ as the most glorious events in history.

Celebration of Easter as a season and not just a holiday, with an emphasis on Jesus Christ.

The introduction of the visual identifier of the Church of Jesus Christ and its symbolic nature.

Let us look closer at the impact of some of these. First, the Church symbol.

The Church Symbol

In 2020, President Russell M. Nelson introduced a new visual identifier for the Church. This symbol reflects the truth that Christ is at the center of His Church and should be at the center of our lives. We now see this familiar symbol on temple recommends, on Church websites and magazines, as the icon for the Gospel Library app, and even on military ID tags for many members of the Church serving in the armed forces. The symbol includes the name of the Church contained within a cornerstone, a reminder that Jesus Christ is the chief cornerstone, shown here in Cambodian and in use in 145 languages.

The center of the symbol is a representation of Bertel Thorvaldsen’s beloved marble Christ statue, which has become widely associated

taitoatasi ma ola e faavavau.”

O Mai ia Keriso

O perofeta soifua i o tatou taimi—o e maua faaaliga mai le Atua e aoao ma taitai ai i tatou—o loo faateleina le valaaulia o i tatou e o mai ia Keriso. O loo latou fesoasoani ia i tatou e faatotonugalemu atoatoa o tatou loto, taliga, ma mata ia te Ia. E mafai ona tatou tolaulauina le anoano o faaitaiga o fetuunaiga ma faalautega na fofoga mai e le Au Peresitene Sili, ua mamanuina e tau-lai atu ai i tatou ia Iesu Keriso. O nisi o nei mea e aofia ai:

O le faaiuga e faamuta le igoa “Ekalesia Mamonā” ae suia i le igoa sa’o, O Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai.

O le i ai o atavali musuia e faaautuina ia Keriso e faaali i maota tapuai.

O autu ma musika a Tamaitai Talavou ma Alii Talavou e taula’i ia Iesu Keriso, e pei o le “O A’u o se Soo o Iesu Keriso” ma le “Vaai Atu ia Keriso.”

Faamamafa sili atu i le Togiola ma le Toetu moni o Iesu Keriso o ni mea aupito mamalu o le talafaasolopito.

Faamanatuga o le Eseta o se vaitau ae le na o se aso malolo, ma se faamamafa ia Iesu Keriso.

O le folasaga o le faailo vaaia o le Ekalesia a Iesu Keriso ma lona natura faafaatusa.

Se’i o tatou tilotilo toto’a i le aafiaga o nisi o nei mea. Muamua, o le faatusa o le Ekalesia.

O Le Faatusa o le Ekalesia

I le 2020, na folasia mai ai e Peresitene Russell M. Nelson se faailo vaaia fou mo le Ekalesia. O lena faatusa e atagia mai ai le upumoni o Keriso o loo i le totonugalemu o Lana Ekalesia, ma e tatau foi ona i ai i le totonugalemu o o tatou olaga. Ua tatou vaaia nei lea faatusa masani i luga o pepa faataga o le malumalu, o uepisaite ma mekasini a le Ekalesia, o se aikona mo le polokalama o le Potutusi o le Talalelei, e oo lava i pine ID o le militeli mo le toatele o tagata o le Ekalesia o loo tautua faafitafita. O le faatusa e aofia ai le igoa o le Ekalesia o loo i ai i totonu o le maatulimanu, o se faamanatu o Iesu Keriso o le maatulimanu autu, o loo faaalua iinei i Kemupotia ma ua faaaogaina i gagana e 145.

O le totonugalemu o le faatusa o se ata vaaia o le faatagata maamora o le Christusa Albert Thorvaldsen, lea ua tele ina vaavaalua ma le

with the Church and is found in visitors' centers and on temple grounds around the world. Its prominence in the Church symbol suggests that Christ should be the center of all we do. Likewise, the Savior's outstretched arms indicate His promise to embrace all who will come unto Him. This symbol is a visual representation of the love of the Savior Jesus Christ and a constant reminder of the living Christ.

Out of curiosity, I have inquired of many families and friends concerning one important element of the Church symbol. Surprisingly, many are not aware of a hallowed feature that it embodies. Jesus Christ stands under the arch. This represents the resurrected Savior emerging from the tomb. We truly celebrate the resurrected, living Christ, even in the use of the Church symbol.

Higher and Holier Easter

Now let us contemplate the significance of Easter. In recent First Presidency messages concerning Easter, we have been challenged to "celebrate the Resurrection of our living Savior by studying His teachings and helping to establish Easter traditions in our society as a whole, especially within our own families." In short, we have been encouraged to move to a higher and holier celebration of Easter.

I love continuing revelation concerning Easter and am gratified for your many efforts to make Easter a sacred and holy occasion. In addition to holding a one-hour sacrament meeting on Easter Sunday, other examples of worthy activities include ward and stake devotionals and activities on Palm Sunday as well as during Holy Week. These remembrances include activities with children and youth and often incorporate interfaith choirs. Others have held "Living Christ" open houses for members and friends and have participated in multid denominational community Easter events.

Such activities mirror the multitudes in the city of Jerusalem whose voices joined together to praise the Savior during His triumphal entry. Equally impressive are reports of your responses to the First Presidency's invitation to worship at home as families to commemorate this most important holiday.

Ekalesia, ma o loo maua i nofoaga autu mo tagata asiasi, ma luga o laufanua o malumalu i le lalolagi atoa. O lona lauiloa i le faatusa o le Ekalesia ua ta'u mai ai e ao ona avea Keriso ma totonugalemu o mea uma tatou te faia. E faapena foi, o aao faaloaloa o le Faaola ua faaalai ai Lana folafolaga e talia tagata uma o e o le a o mai ia te Ia. O lea faatusa o se ata vaaia lea o le alofa o le Faaola o Iesu Keriso ma o se faamanatu faifaipea o le Keriso soifua.

Ona o le fiailoa, na ou fesiligia ai le tele o aiga ma uo e faatatau i le elemene taua e tasi o le faatusa o le Ekalesia. O le mea e ofo ai, e toatele e le o silafia le itu paia o loo aofia ai. O Iesu Keriso o loo tu ilaloo le faaofuofu. O le faatusa lea o le Faaola toetu o loo tula'i a'e mai le tuugamau. Tatou te faamanatuina moni le Keriso soifua, ua toetu, e oo lava i le faaaogaina o le faatusa o le Ekalesia.

Eseta Maua luga Atu ma Sili Atu ona Paia

Se'i o tatou mafaufau nei i le taua o le Eseta. I savali talu ai nei a le Au Peresitene Sili e faatatau i le Eseta, na lu'iina ai i tatou "e faamanatu le Toetu Mai o le Faaola soifua e ala i le suesueina o Ana aoaoga ma fesoasoani e faavae ni tumasani o le Eseta i lo tatou sosaiete atoa, aemaise i totonu lava o o tatou aiga." A faapuupuu, ua fautuaina i tatou e faase'e atu i se faamanatuga maua luga atu ma sili ona paia o le Eseta.

Ou te fiafia lava i faaliga faifai pea e faatatau i le Eseta ma ou te faafetai mo a outou mau taumafaiga ia avea le Eseta o se gaoioiga e paia ma mamalu. E faaopoopo i se sauniga faamanatuga e tasi le itula i le Aso Sa o le Eseta, o isi faataitaiga o gaoioiga agavaa e aofia ai faigalotu a uarota ma siteki ma gaoioiga i le Aso Sa o le Laupama faapea foi i le gasologa o le Vaiaso Paia. O nei faamanatuga e aofia ai gaoioiga faatasi ma tamaiti ma le autalavou ma e tele foi ina tuufaatasia ai aufaipesa o faatuatuaga eseese. O isi na faia ni faletatala o le "Keriso Soifua" mo tagata o le ekalesia ma uo, ma auai foi i gaoioiga o le Eseta a ekalesia eseese i le lotoifale.

O na gaoioiga e faapei foi o le motu o tagata i le aai o Ierusalem, o latou leo na tuufaatasia e vivii ai i le Faaola i le taimi o Lana malaga faatupu. E tutusa lava le faamalieloto o lipoti o a outou tali i le valaaulia a le Au Peresitene Sili e tapuai i le fale o ni aiga e faamanatu ai lenei aso malolo e sili ona taua.

I believe that family worship surrounding Easter has elevated remarkably. Two years ago, I spoke about our family's determination to improve the way we honor Easter. Admittedly, this is still a work in progress. We have always enjoyed a special Easter Sunday meal, Easter baskets, and an Easter egg hunt, and we still do. However, adding an intentional spiritual dimension that focuses on Jesus Christ and His Atonement to our celebration has brought a sweet balance to our commemoration of these most holy of all events.

This year will be our third attempt to make Easter more Christ-centered. Like the Christmas nativity, our family Easter Day play includes rudimentary costumes, reading of scriptures from the New Testament and Book of Mormon, music, Easter pictures, palm fronds—and a little chaos, if I'm being completely honest. Children and grandchildren reading and reciting the Palm Sunday praises of “Hosanna ... Blessed is he that cometh in the name of the Lord; Hosanna in the highest” and “This is Jesus ... of Galilee” seem as relevant as “Peace on earth, good will to men” is at Christmastime.

We now enjoy a mix of decorations. What was once almost exclusively bunnies and Easter eggs is now balanced with the Christ and images of the empty tomb, the resurrected Savior appearing in the garden outside the tomb, and the Savior's appearance to the Nephites. We are also striving to make Easter a season rather than just a day. We are trying to be more conversant, thoughtful, and celebratory of Palm Sunday and Good Friday and of the sacred events that took place during all of Holy Week.

Easter allows us to honor both the atoning sacrifice of Jesus Christ and the literal and joyous Resurrection of Him. Our hearts are heavy as we imagine the Savior's suffering in the garden and upon Calvary, but our hearts rejoice as we envision the empty tomb and the heavenly decree “He is risen!”

A Literal Resurrection

Recent First Presidency encouragement to look “forward to Easter and the Resurrection of Jesus Christ—the most glorious of all messages

Ou te talitonu o le tapuai faaleaiga i le vaitau o le Eseta ua ofoofogia le siitiaina. Lua tausaga talu ai, sa ou talanoa ai e uiga i le naunautaiga o lo matou aiga ia faaleleia le ala matou te faamamaluina ai le Eseta. Ou te ta'u sa'o atu, o se galuega lea o loo faagasolo pea. Matou te fialia i taimi uma i se toonai faapitoa o le Aso Sa o le Eseta, o 'ato o le Eseta ma se su'ega fuamoa, ma o loo matou faia pea. Peitai, o le faaopoopo i ai o se vaega faaleagaga e faia ma le loto i ai e taulai ia Iesu Keriso ma Lana Togiola i la matou faamanatuga, ua aumaia ai se paleni matagofie i lo matou faamanatuina o nei gaoioiga uma e sili ona paia.

O le tausaga lenei, o le matou taumafaiga lona tolu lea e fai le Eseta ia sili ona totonugalemu ia Keriso. E pei o le Vaaiga i le Fanau Mai o le pepe o le Kerisimasi, o le tala faatino a lo matou aiga i le Aso o le Eseta e aofia ai nai toniga faigofie, faitauina o mau mai le Feagaiga Fou ma le Tusi a Mamona, musika, ata o le Eseta, lau pama—ma sina vevesi laitiiti, pe afai ou te matua'i faamaoni atoatoa. O fanau ma fanau a fanau e faitau ma tauloto ia viiuiiga o le Aso Sa o le Lau Pama o le “Osana ... Amuia le e afio mai i le suafa o le Alii; Osana i mea aupito a luga” ma le “O Iesu lenei ... o Kalilaia” e foliga talafeauga e pei o le “Manuia i le lalolagi, ma le finagalo alofa i tagata” i le taimi o le Kerisimasi.

Ua matou fialia nei i se suifefiloi o teuteuga. O le mea sa toetoe na o lapiti ma fuamoa o le Eseta, ua faapaleni nei i le Christuma ata o le tuugamau avanoa, o le Faaola toetu o loo faaali mai i le faatoaga i fafo o le tuugamau, ma le faaali atu o le Faaola ia sa Nifae. O loo matou taumafai foi ia avea le Eseta o se vaitau nai lo le na o se aso. O loo matou taumafai ia atili tele ma anoa ona faamanatu ai feagaiga i le Aso Sa o le Laupama, le Aso Malii ma mea paia na tutupu i le taimi atoa o le Vaiaso Paia.

O le Eseta e faatagaina ai i tatou e faamamalu le taulaga togiola a Iesu Keriso ma le Toetu moni ma le olioli o Ia. E mamafatu o tatou loto pe a tatou manatunatu i mafatiaga o le Faaola i le faatoaga ma luga o Kalevario, ae e olioli o tatou loto pe a tatou vaai atu i le tuugamau avanoa ma le alaga faalelagi, “Ua toetu o Ia!”

O Se Toetu Moni

O le faamalosiaga lata mai nei a le Au Peresitene Sili ia “sagisagi atu i le Eseta ma le Toetu o Iesu Keriso—o le aupito mamalu o savali uma

to mankind” highlights the magnitude of this season. While there appears to be a growing trend among various Christian theologians to view the Resurrection in figurative and symbolic terms, we affirm our doctrine that “the Resurrection means that all who have ever lived will be resurrected, and the Resurrection is literal.” “For as in Adam all die, even so in Christ shall all be made alive.” Jesus Christ broke the bands of death for every living soul.

We truly stand all amazed at the grace Jesus offers us. We embrace His words that “greater love hath no man than this, that a man lay down his life for his friends.”

C. S. Lewis stated that “to preach Christianity meant [to the Apostles] primarily to preach the Resurrection. ... The Resurrection is the central theme in every Christian sermon reported in the Acts. The Resurrection, and its consequences, were the ‘gospel’ or good news which the Christians brought.”

I proclaim that “there is a resurrection, ... the grave hath no victory, and the sting of death is swallowed up in Christ.”

Conclusion and Testimony

In conclusion, I testify that all who accept the invitations from our living prophet and his counselors to more intentionally commemorate the holy events that Easter represents will find that their bond with Jesus Christ grows ever stronger.

Just days ago, I learned about a grandmother who rehearsed the Easter story with her four-year-old grandson by using simple replicas of the tomb, the stone that covered the sepulchre, Jesus, Mary, the disciples, and the angel. The little boy watched and listened intently as his grandma shared the burial, closing and opening of the tomb, and the garden scene of the Resurrection. He later carefully repeated the story in surprising detail to his parents as he moved the figures about himself. Following this sweet moment, he was asked if he knew why we have Easter. The boy looked up and with childlike reasoning answered, “Cuz Him’s alive.”

I add my testimony to his—and to yours and to that of angels and prophets—that He is risen and that He lives, of which I testify in the name

i tagata”ua faamamafaina ai le maoae o lenei vai-tau. E ui e foliga mai ua i ai se itu ua faatupulaia le lilifa i ai o le aufaitofā iloga faaKerisiano, e vaai i le Toetu i ni faaupuga faafaatusa, tatou te faamautinoa lava la tatou aoaoga faavae autu e faapea, “o le Toetu o lona uiga o i latou uma na feola, o le a toetutu, ma o le Toetu e moni lava.” “Aua faapei ona oti uma ia Atamu e faapea foi ona faaolaina uma ia Keriso.” Na motusi e Iesu Keriso noataga o le oti mo tagata ola uma.

Tatou te tutu uma ma le maofa i le alofa tunoa ua ofoina mai e Iesu mo i tatou. Tatou te opogi Ana upu e faapea “e le sili lava le alofa o se tasi i lenei alofa, ia tuuina atu e se tasi lona ola e sui a’i ana uo.”

Na ta’ua e C.S. Lewis e faapea, “ina ia folafola atu le faaKerisiano o lona uiga [i Aposetolo] e muamua ona folafola atu le Toetu. ... O le Toetu o le autu tutotonu lea i lauga a Kerisiano uma o loo lipotia mai i le Galuega. O le Toetu, ma ona taunuuga, o le ‘talalelei’ po o le tala e lelei lea na aumaia e le Au Kerisiano.”

Ou te tautino atu e faapea, “ua i ai se toetutu, ... ua leai ai se manumalo i le tuugamau, ma ua tofatumoanaina ia Keriso, le tui o le oti.”

Faaiuga ma le Molimau

I le faaiuga, ou te molimau atu faapea, o i latou uma e taliaina valaaulia mai lo tatou perofeta soifua ma ona fesoasoani ina ia faamanatuina atili ma le loto i ai gaoioiga paia ia e faatusa i ai le Eseta, o le a latou maua ua atili faatupulaia le malosi o la latou sootaga ma Iesu Keriso.

Na o nai aso ua mavae, na ou faalogo ai i se tinamatua sa fai le la faataitaiga o le tala o le Eseta, ma le atalii e fa tausaga o lana tama, e ala i le faaaogaina o faatusa faigofie o le tuugamau, le maa sa pupuni ai le tuugamau, Iesu, Maria, o soo, ma le agelu. Sa matau ma faalogologo toto’a le tamaitiiti a o faamatala e lona tinamatua le tanuga, o le tapunia ma le tatalaina o le tuugamau, ma le vaaiga i le faatoaga o le Toetu. Ona ia toe faamatala lea ma le faaeteete mulimuli ane le tala i ni faamatalaga sa faateia ai i ona matua a o ia fesiita’i atafaatusa e ia lava. I le mae’a ai o lea taimi manaia, sa fesiligia o ia pe na te iloa le mafuaaga ua i ai le Eseta. Sa tilotilo a’e le tamaitiiti ma tali atu ma ona mafaufauga faatamaitiiti, “Aua la e ola o Ia.”

Ou te faaopoopo atu la’u molimau i lana—ma lau foi molimau, ma i le molimau a agelu ma perofeta—ua toetu o Ia ma o loo soifua foi o

of Jesus Christ, amen.

Ia, ou te molimau atu ai i le suafa o Iesu Keriso,
amene.