

Your Repentance Doesn't Burden Jesus Christ; It Brightens His Joy

By Sister Tamara W. Runia

First Counselor in the Young Women General Presidency

O Lou Salamo E Le Lafo Ai se Avega ia Iesu Keriso; E Faateleina Ai Lona Olioli

Saunia e Sister Tamara W. Runia

Fesoasoani Muamua i le Au Peresitene Aoao o Tamaitai Talavou

April 2025 general conference

The invitation to repent is an expression of God's love. Saying yes to that invitation is an expression of ours.

Several years ago on a trip to Florida, I sat outside reading a book. Its title suggested that we can still make it to heaven, even though we're not perfect now. A woman walking by asked, "Do you think it's possible?"

I looked up, confused, and then realized she was talking about the book I was reading. I said something ridiculous like, "Well, I'm not that far into it, but I'll let you know how it ends."

Oh, how I wish I could travel back in time! I'd tell her, "Yes, it's possible! Because heaven isn't for people who've been perfect; it's for people who've been forgiven, who choose Christ again and again."

Today I want to speak to those of us who sometimes feel, "Repentance and forgiveness seem to be working for everyone but me." Those who privately wonder, "Since I keep making the same mistakes, maybe this is the way I am." Those who, like me, have days when the covenant path feels so steep, it's almost a covenant hike!

A wonderful missionary in Australia, Elder QaQa from Fiji, shared a similar feeling in his departing testimony: "I know that God loves me, but sometimes I wonder, 'Does God know that I love Him?' Because I'm not perfect, and I still make mistakes."

In that one tender, haunting question, Elder QaQa summed up exactly what I've often wor-

O le valaaulia ia salamo o se faailoaga o le alofa o le Atua. O le fai atu ioe i lena valaaulia o se faailoaga o lo tatou alofa.

I nai tausaga ua mavae, i se malaga i Florida, sa ou nofo ai i fafo ma faitau se tusi. O lona autu na tauina mai ai e mafai lava ona tatou o atu i le lagi, e ui lava tatou te le o atoatoa i le taimi nei. Sa fesili mai se tamaitai sa savali ane, "E te manatu e mafai?"

Sa ou ea a'e i luga, ma le le mautonu, ona ou iloa ai lea o la sa talanoa mai e uiga i le tusi sa ou faitauina. Sa ou faia atu se tali faavalevaleyalea e pei, "Ia, e le o toe mamao ona ou o'o lea i ai, ae o le a ou ta'u atua le iuga."

Oka, maimau pe ana mafai ona ou toe foi i tua i lena taimi! O le a ou fai atu ia te ia, "Ioe, e mafai! Auā o le lagi e lē mo tagata ua atoatoa; e mo tagata ua faamagaloina; o ē filifilia pea lava pea Keriso."

O le asō ou te fia tautala atu ia i tatou o ē lagona i nisi taimi, "O le salamo ma le faamagaloga e foliga e aoga mo tagata uma vagana ai a'u." O i latou e mafaufau ifo ia i latou lava, "Talu ai ou te faia pea le mea sesē lava e tasi, atonu ona pau lava o a'u ia." O i latou o ē faapei foi o a'u, e i ai aso e pei e matua'i aetū i luga le ala o feagaiga, e toetoe a pei o se savaliga sopo o feagaiga.

Sa faasoa mai e se faifeautalai lelei i Ausetalia, o Elder QaQamai Fiti, se lagona faapena i lana molimau ina o le a malaga ese: "Ou te iloa e alofa le Atua ia te au, ae o nisi taimi ou te tau-mafaufau ai, 'Pe o silafia e le Atua ou te alofa ia te Ia?' Ona ou te le atoatoa, ma o lo o ou faia pea lava ni mea sese."

I lena fesili e tasi faamomailoto, e le galo, sa aotele ai e Elder QaQa le mea tonu e tele ina ou

ried about. Maybe you're wondering too, thinking, "I'm trying so hard, but does God know I'm really trying? When I keep falling short, does God know I still love Him?"

It saddens me to admit this, but I used to measure my relationship with the Savior by how perfectly I was living. I thought an obedient life meant I would never need to repent. And when I made mistakes, which was every single day, I distanced myself from God, thinking, "He must be so disappointed in me."

That's just not true.

I've learned that if you wait until you're clean enough or perfect enough to go to the Savior, you've missed the whole point!

What if we thought about commandments and obedience in a different way?

I testify that while God cares about our mistakes, He cares more about what happens after we make a mistake. Are we going to turn to Him again and again? Are we going to stay in this covenant relationship?

Maybe you hear the Lord's words "If [you] love me, keep my commandments" and feel deflated because you haven't kept all the commandments. Let me remind you that it is also a commandment to repent! In fact, it might be the most repeated commandment in the scriptures.

In Alma's soliloquy, "O that I were an angel, and could have the wish of [my] heart ... and cry repentance," he wasn't trying to shame us by pointing out our mistakes. He wanted to cry repentance so that you and I could avoid suffering in the world. One reason Alma hated sin is because it causes us pain.

Sometimes I have to remember, like a Post-it note on my forehead, that the commandments are the path away from pain. And repentance is too. Our prophet said, "The Savior loves us always but especially when we repent."

So when the Lord says, "Repent ye, repent ye," what if you imagined Him saying, "I love you. I love you." Picture Him pleading with you to leave behind the behavior causing you pain, inviting you to step out of darkness and turn to His light.

popole ai. Atonu foi o lo o outou tomanatu ai, faapea, "O lo o ou matuai taumafai malosi, ae pe o silafia e le Atua o lo o ou taumafai moni lava? Pe a ou toilalo pea lava pea, pe o silafia e le Atua ou te alofa pea ia te Ia?"

Ou te faanoanoa e faailoa atu lenei mea, ae sa masani foi ona ou fuaina la'u sootaga ma le Faaola i le tulaga atoatoa ou te ola ai. Sa ou mafaufau o se olaga usiusitai o lona uiga o le a le manaomia ai lava ona salamo. Ma a ou faia foi ni mea sese, lea e tupu i aso taitasi, sa ou faatau-mamaoina a'u lava mai le Atua, ma le manatu, "Ai ua matuai lē fiafia o Ia ia te au."

E matua'i lē moni lena mea.

Sa ou aoaoina faapea afai e te faatalitali seia lava lou mamā po o lou atoatoa e te alu ai i le Faaola, e te le o malamalama i le taula'iga autu.

Ae a pe a tatou mafaufau i poloaiga ma le usiusitai i se isi itu ese?

Ou te ta'utino atu, e ui ina popole le Atua e uiga i a tatou mease, e sili atu Lona āno i le mea e tupu pe amavaeona tatou faia o se sese. Pe o le a tatou liliu atu ma saga liliu atu pea ia te Ia? Pe o le a tatou tutumau ea i lenei sootaga o le feagaiga?

Atonu ua e faalogo i afioga a le Alii "Afai [e te] alofa mai ia te au, tausi a'u poloaiga" ma lagona ai le lotovaivai ona e te le'i tausia poloaiga uma. Sei ou faamanatu atu ia te outou o se poloaiga foi le ia salamo. O le mea moni, atonu o le poloaiga lea o loo tele ina ta'u soo mai i tusitusiga paia.

I le sa'i leotele toatasi a Alema, "E, pe ana o au o se agelu, ma mafai ona ou maua le moo-mooga o lo'u loto, ... ma alaga atu le salamo," sa le'i taumafai o ia e faamaasiasia i tatou e ala i le faailoa mai o a tatou mea sese. Sa manao o ia e alagaina le salamo ina ia mafai ai e oe ma a'u ona aloese mai mafatiaga i le lalolagi. O se tasi o mafuaaga na inoino ai Alema i le agasala ona e afua ai o tatou tiga.

O nisi taimi e tataua ona ou manatua, e pei o se fasipepa e tusia i lo'u muaulu, o poloaiga o le ala lea e aluese ai mai tiga. E faapena foi le salamo. Na saunoa mai lo tatou perofeta, "E alofa le Faaola ia i tatou e le aunoaaemaiselava pe a tatou salamo."

A fetalai mai la le Alii, "Ia outou salamo, ia outou salamo!" ae a pe a e manatu ua faapea mai o Ia, "Ou te alofa ia te oe. Ou te alofa ia te oe." Vaai faalemafaufau ia te Ia, o augani mai ina ia lafoai ese le amio o loo afua ai lou tiga, ma valaaulia oe e te la'a ese mai le pogisa ma liliu atu i Lona malamalama.

In my daughter Carly's ward, a new priest knelt to bless the sacrament, and instead of saying, "That they may do it in remembrance of the blood of thy Son," he inadvertently said, "That they may do it in remembrance of the love of thy Son." Tears filled Carly's eyes as the truth of those words sank in.

Our Savior was willing to suffer the pain of His Atonement because He loves you. In fact, you are "the joy that was set before him" while He suffered.

The invitation to repent is an expression of God's love.

Saying yes to that invitation is an expression of ours.

Picture your favorite image of Christ. Now imagine Him smiling brightly with joy each time you use His gift, because He is the "perfect brightness of hope."

Yes, your repentance doesn't burden Jesus Christ; it brightens His joy!

Let's teach that!

Because repentance is our best news!

We don't stay on the covenant path by never making a mistake. We stay on the path by repenting every day.

And when we're repenting, God forgives without shaming us, comparing us to anyone else, or scolding us because this is the same thing we were repenting of last week.

He's excited every time He sees us on our knees. He delights to forgive us because to Him we are delightful!

Don't you just feel that's true?

Then why is it so hard for us to believe?!

Satan, the great accuser and deceiver, uses shame to keep us from God. Shame is a darkness so heavy it feels that if you took it out of your body, it would have an actual weight or heft to it.

Shame is the voice that beats you up, saying, "What were you thinking?" "Do you ever get anything right?"

Shame doesn't tell us we made a mistake; it tells us we are our mistakes. You may even hear, "Hide." The adversary does everything in his power to keep the heaviness inside, telling us the cost is too high, that it will be easier if this stays

I le uarota a lo ma afafine o Carlyn, sa tootuli se ositaulaga fou e faamanuia le faamanatuga, ma nai lo le fai mai, "Ina ia latou faia i le faamanatuina o le toto o lou Alo," ae sasi lana faapea mai, "Ina ia latou faia i le faamanatuina o le alofao lou Alo." Sa faatumulia mata o Carly i loimata a o gotouga ifo i lona loto na upu.

Sa loto lo tatou Faaola e talia le tiga o Lana Togiola ona e alofa o Ia ia te oe. O le mea moni, o oe "o le olioli lea sa tuu i ona luma" a o mafatia o Ia.

O le valaaulia ia salamo o se faailoaga o le alofa o le Atua.

O le fai atu ioe i lona valaaulia o se faailoaga o lo tatou alofa.

Vaai faalemafaufau i le ata o Keriso e sili ona e fiafia i ai. Vaai faalemafaufau nei la ia te Ia o susulu mai Lana soisoi i le olioli i taimi taitasi e te faaoga ai Lana mea alofa, aua o Ia o le "susulu atoatoa o le faamoemoe."

Ioe, o lou salamo e le lafo ai seavegaia Iesu Keriso; e faateleina ai lona olioli!

Sei o tatou aoao atua lona mea!

Ona o le salamo o la tatou talafou aupito manaia lea!

Tatou te le tumau i luga o le ala o feagaiga e ala i le lē faia lava o se mea sese. Tatou te tumau i luga o le ala i le salamo i aso uma.

Ma a tatou salamo, e faamagalo mai le Atua e aunoa ma le faamāina o i tatou, faatusatusa i tatou i se isi lava, pe 'otegia foi i tatou ona o le mea lava lea e tasi na tatou salamo ai i le vaiaso ua te'a.

E sagisagi fiafia o Ia i taimi uma e silasila mai ai o tatou tootutuli. E fiafia o Ia e faamagalo i tatou ona iā te Ia, o i tatou o ni tagata olioli tele!

E te lē o lagona ea e moni lona mea?

Aisea ea la e faigata tele ai ona tatou talitonu?!

O Satani, le tautuuā'i silima le tau faasese, e faaogaina le maasiasi e taofia ai i tatou mai le Atua. O le maasiasi o se pogisa ematuaimamafa tele ma e lagona pe afai e te aveesea mai lou tino, e mafai ona lagonaina e se tagata e pei o se avega moni faaletino.

O le maasiasi o le leo faasala lea o loo faapea mai, "O le a le mea sa e mafaufau i ai?" "Pe sāo ea se mea e te faia?"

E le ta'u maia e le maasiasi na tatou faia se mea sese; na te ta'u maia o i tatou lavaoa tatou mea sese. Tou te ono faalogoina foi le, "Lalafi." E faia e le fili mea uma i lona mana e taofiofi ai le mamafa i totonu, ma ta'u mai ua maua luga tele le

in darkness, removing all hope.

Satan is the thief of hope.

And you need to hear this, so I'll say these words out loud: You are not the voice in your head or the mistakes you have made. You may need to say that out loud too. Tell Satan, "Not today." Put him behind you.

Feel that pull, the godly sorrow that turns you toward your Savior, and watch His grace enter into your life and the lives of those you love. I promise that the minute we bring a broken heart courageously toward Him, He is immediately there.

If you saw someone drowning, wouldn't you reach your hand out and rescue them? Can you imagine your Savior rejecting your outstretched hand? I imagine Him diving into the water, descending below all things to lift us up so we can take a fresh breath! No one can sink lower than the light of Christ shines.

The Savior is forever brighter than the darkness of shame. He would never attack your worth. So watch closely.

Imagine that this hand represents worth.

This hand represents obedience. Maybe you woke up this morning, said a meaningful prayer, and searched the scriptures to hear God's voice. You've made good decisions and are treating the people around you with Christlikeness. You're listening to general conference! Your obedience is here!

Or maybe things haven't gone so well. You've struggled lately to do those small, simple things to connect to heaven. You've made some decisions you aren't proud of.

Where is your worth? Has this hand moved at all?

Your worth isn't tied to obedience. Your worth is constant; it never changes. It was given to you by God, and there's nothing you or anyone else can do to change it. Obedience brings blessings; that is true. But worth isn't one of them. Your worth is always "great in the sight of God," - no matter where your decisions have taken you.

While I make mistakes, I want to stay in covenant relationship with Christ, and I'll tell you why.

tau, ma o le a faigofie atu pe afai e tuu ai pea lenei mea i le pogisa, ma aveese ai uma le faamoemoe.

O Satani o le gaosi o le faamoemoe.

Ma e moomia ona outou faalogo i le mea lenei, o lea o le a ou ta'u leoteleina atu upu nei: E le o oe o le leo o i lou ulu po o mea sese na e faia. E ono manaomia foi ona e faileoteleina. Ta'u ia Satani, "Leai, e le o nei." Tuu o ia i ou tua.

Ia lagonaina lena malosiaga, le salamo faalea-tua e liliu atu ai o e agaii lou Faaola, ma mata'itu Lona alofa tunoa o ulu atu i lou olaga ma olaga o i latou e te alofa i ai. Ou te tautino atu, o le taimi lava tatou te aumaia ai ma le lototele se loto momomo agai atu ia te Ia, e i ai o Ia iina i le taimi lava lea.

Afai na vaai i se tasi o malemo, pe le aapa atu ea lou lima ma lavea'i mai i latou? Pe mafai ona outou mafaufau e teena e le Faaola lou lima o faaloaloa atu? Ou te vaai faalemafaufau o Ia e puna ifo i le vai, i lalo ifo o mea uma, e si'i a'e i tatou i luga ina ia mafai ona tatou manavaina se ea fou! E leai se tasi e mafai ona magoto i lalo ifo o le susulu o le malamalama o Keriso.

E susulu pea e faavavau Keriso nai lo le pogisa o le maasiasi. Na Te le osofa'ia lava lou taua. Ia vaai toto'a la ia.

Mafaufau faapea o le lima lea e faatusa i le taua.

O le lima lea e faatusa i le usiusitai. Atonu na e ala a'e i lenei taeao, fai se tatalo 'anoa, ma sutesue i tusitusiga paia ia faalogo i le siufofoga o le Atua. Na e faia faaiuga lelei ma o loo e faia tagata o siomia oe i tulaga e faapei o Keriso. O loo e faalogologo i le konafesi aoao. Ua i ai lou usiusitai iinei!

Pe atonu foi e le o lelei le aluga o mea. Na e tauivi talu ai nei e fai nai mea iti na, o mea faigofie e fesootai ai i le lagi. Na e faia ni nai faaiuga e te le o mitamita ai.

O fea o i ai lou taua? Pe ua se'e ese ea le lima lea i se taimi?

O lou taua e le o nonoaina i le usiusitai. O lou taua e tumau; e le suia lava. Na tuuina atu ia te oe e le Atua, ma e leai se mea e mafai e oe po o se isi lava ona fai e suia ai. O le usiusitai e aumaia ai faamanuiaga; e moni lena mea. Peitai o le taua e le o se tasi lea o na mea. O lou taua e "taua i le silafaga a le Atua," i taimi umapo o fea lava e ave i ai oe e au faaiuga.

E ui ina ou faia ni mea sese, ou te manao etumau peai le sootaga o feagaiga ma Keriso, ma o le a ou ta'u atua ia te outou pe aisea.

I grew up taking diving lessons and learned that when judges score a dive, they watch the execution. Was the entry perfectly vertical, with toes pointed and a small splash? Then they do something extraordinary. They factor in the degree of difficulty.

Everyone is diving with their own degree of difficulty. And your Savior is the only one who truly knows the difficulty you are diving with. I want a relationship with the one person who gets me, who knows my heart and how hard I'm trying!

He knows the mists of darkness are descending on all of us travelers and that our journey passes by the river of filth—so even when we're holding to the iron rod, we're going to get splashed.

Coming unto Christ is saying, "Will you help me?" with hope, a revealed assurance that His arms are extended to you always. I believe this fresh view of repentance means that even though we don't have perfect obedience yet, we try affectionate obedience now, choosing to stay, again and again, because we love Him.

Remember King Benjamin's people, who had no more disposition to do evil but only to do good continually? Do you think they packed up their tents, went home, and never made another mistake? Of course not! The difference is they no longer wanted to sin. They had affectionate obedience! Their hearts were turned and tuned to God while they struggled!

Once, at the beach, I saw a bird flying into the wind, flapping its wings so hard, almost frenetically, but staying in the same place. Then I noticed another bird, higher up. It had caught an updraft and was floating easily, unburdened in the wind. That's the difference between trying to do this by ourselves and turning to our Savior, letting Him lift us, with "healing in his wings."

As mission leaders in Australia, during our last visit with each missionary, we talked about 3 Nephi 17, where the people were close to the Savior and could hear Him praying for them. We asked, "If you could hear the Savior praying for you, what do you think He would say?"

Sa ou ola a'e ma fai a'u lesona mau, ma aoaoina ai a fai e faamasino se togi o se mau, latou te mataitū le faatinoga. Pe na faatu sa'o le mau, ma faasasa'o tama'ivae ma sina pisipisi itiiti? Ona latou faia lea o se mea tulaga ese. Latou te faaopoopo i ai ma le maualuga o le faigata.

E tofua mau tagata umama a latou lava tulaga maualuga o le faigata. Ma o lou Faaola ua na o le pau lea o le tagata e silafia moni le tulaga maualuga o le faigata o loo e mau ai. Ou te manao i se sootaga ma le tagata e toatasi e malamalama ia te au, e iloa lo'u fatu, ma le faigata o loo ou taumafai ai!

Na Te silafia le puao o le pogisa o loo faai-foifo mai i luga o i tatou uma tagata malaga, e ui atu la tatou malaga i le vaitafe eleelea—e oo lava i lo tatou pipii i le aiu'amea, o le a tatou aafia lava i amioleaga o siomia ai i tatou.

O le o mai ia Keriso o le faapea lea, "Sei e fesoasoani mai lava ia te au?" faatasi ai ma le faamoemoe, ua i ai se faamautinoaga ua faaalua o loo faaloaloa mai pea e le aunoa. Ona aao ia te oe. Ou te talitonu o lena vaaiga fou o le salamo o lona uiga, e ui ina leiooina atoatoa lo tatou usiusitai, ae tatou te taumafai e usitai ona o le alolofai le taimi nei, filifili pea lava pea e tumau, ona tatou te alolofa ia te Ia.

Manatua le nuu o le Tupu o Peniamina, ua le toe i ai so latou manao e fai mea leaga ae ia faia mea lelei e le aunoa? Tou te manatu na teu o latou faleie, ma o i le fale, ma le'i toe faia lava se isi mea sese? E leai lava! O le eseese latou te lei toemananaoe agasala. Sa ia i latou le usiusitai ona o le alolofa! Sa liua o latou loto ma liliu atu ai i le Atua a'olatou tauivi!

Sa i ai se taimi, i le matafaga, sa ou vaaia ai se manulele o lele agai i le matagi, ma 'apatā malosi ona apa'au, toetoe a faali'i, ae na tumau a i le mea e tasi. Ona ou matauina lea o se isi manulele, e maualuga atu. Na ia maua se āu o matagi i luga ma sa faigofie ai ona faaopeopea, ma lē faapopoleina ai i le matagi. O le eseese lenei i le va o le taumafai e faia lenei mea na o i tatou lava ma le liliu atu i lo tatou Faaola, ma tuu atu ia te Ia e si'i a'e i tatou, ma le "faaamalologa i ona apaau."

A o avea ma taitai misiona i Ausetalia, i le taimi o la ma'ua talatalanoaga mulimuli ma faifeautalai taitasi, sa matou talanoa ai e uiga i le 3 Nifae 17, lea na latalata ai tagata i le Faaola ma sa mafai ona lagona atu o Ia o tatalo mo i latou. Sa ma fesili, "Afai e mafai ona e lagona atu le Faaola o tatalo moe, o le a sou manatu i ni upu o le a Ia

To hear their answers was one of the most Spirit-filled experiences of my life. Every one of those missionaries would pause, and tears would fill their eyes as we reminded them, “Your Savior knows the degree of difficulty you’re experiencing. He’s felt it!”

This is what those missionaries quietly and tenderly shared: One sister said, “Jesus would tell the Father, ‘She’s doing her very best. I know how hard she is trying.’” An elder said, “With everything that’s happened in his life, I’m so proud of him.”

Let’s try this. Tonight, before you pray, imagine Jesus Christ close by. He is your Advocate with the Father. Ask yourself, “What would my Savior say to the Father about me?”

And then become silent.

Listen for that voice that says good things about you—the voice of the Savior, your finest friend, and your Father in Heaven, who is really there. Remember, Their love and your worth are always great, no matter what!

I stand here to witness that Jesus Christ gives light to those who sit in darkness. So, on those days when you feel that voice telling you to hide, that you should hide in a dark room all by yourself, I invite you to be brave and believe Christ! Walk over and turn on the Light—our Perfect Brightness of Hope.

Bathed in His light, you’ll see people all around you who have felt alone too, but now, with the light on, you and they will wonder, “Why were we so afraid in the dark? And why did we stay there so long?”

“May the Lord of Lights wrap you in His arms and console and love you continually.” May we love Him continually and choose Him, again and again. In the name of Jesus Christ, amen.

fai atu?”

O le faalogo atu i a latou tali, o se tasi lea o aafiaga na sili ona faatumulia i le Agaga i lo’u olaga. Na nonofo na faifeautalai taitoatasi, ma mata ua faatumulia i loimata a o ma faamanatu atu ia i latou, “E silafia e lou Faaola le maua luga o faigata o feagai ma oe. Na Ia lagonaina!”

O mea nei na faasoa filemu mai ma le aga-vaivai e na faifeautalai: Na fai mai se tasi o tamaitai faifeautalai, “O le a ta’u atu e Iesu i le Tama, ‘O loo ia faia le mea silisili. Ua ou iloa le malosi o loo ia taumafai ai.’” Fai mai se alii faifeautalai, “O mea uma o loo tutupu i lona olaga, ua ou mitamita ia te ia.”

Tatou taumafai e fai le mea lea. O le po nei, ae e te le’i tatalo, manatu faapea o loo lata ane Iesu Keriso. O Ia o lou Fautua i le Tamā. Fesili ifo ia te oe lava, “Mata o le a se tala a le Faaola i le Tamā e uiga ia te au?”

Ona filemu lea.

Faalogologo mo lena leo o fai mai mealeleie uiga ia te oe—o le leo o le Faaola, lau uo aupito lelei, ma lou Tamā o i le Lagi, o lē o loo i ai moni iina. Manatua, o loLa’uaalolofa maloutaua e silisili i taimi uma, tusa lava po o le a.

Ou te tu atu iinei e molimau atu o Iesu Keriso e tuuina atu le malamalama ia i latou o ē nonofo i le pogisa. O le mea lea, i na aso e te lagonaina ai lena leo o fai atu ia te oe e te lafi, ma etatauona e lafi i se potu pogisa ia na o oe lava, ou te valaaulia oe ia e lototoa ma talitonu ia Keriso! Savali e ki le Moli—lo tatou Susulu Atoatoa o le Faamoemoe.

Ia ufitia oe i Lona malamalama, o le a e vaai i tagata o siomia atoa ai oe, o ē na lagonaina foi le tuuatoatasi, ae o le taimi nei, i le mumu ai o le malamalama, o le a tomanatu aioema ilatou, “Aisea lava sa tatou fefefe ai i le pogisa? Aisea foi na umi ai ona tatou nonofo iina?”

“Ia fusi e le Alii o Malamalama oe i Ona aao, ma faamafanafana ma alofa pea lava pea ia te oe.” Ia faaauau pea ona tatou alolofa ia te Iama filifili ma saga filifili pea o Ia. I le suafa o Iesu Keriso, amene.