

THE TENDER MERCIES OF THE LORD
In the Tonga Nuku'alofa Mission
1989-1992



President 'Isileli Tupou Kongaika
&
Sister Ruth E. Kongaika

Dedication

To all of those who were called to serve with us in the Lord's vineyard - the Tonga Nuku'alofa Mission, from July 1st, 1989 to June 30th, 1992, with the hope and faith that we will always prove ourselves worthy to be joint laborers in the Gathering of the House of Israel in these latter days.

Preface

The Tonga Nuku'alofa Mission of The Church of Jesus Christ of Latter-Day Saints was established in the Tongan Islands in August of 1916. The Church commemorated the centennial year in 2016. We received a questionnaire from the Church History Committee in Tonga requesting information from the time that we served as Mission President 1989-1992 to publish a book for the hundredth year anniversary of the mission. We submitted our response to the survey but for some reason unbeknownst to us, it was not published. This was the inspiration for us to document a brief history of the Tonga Nuku'alofa Mission during the time we served.

Part 1 includes answers to the questionnaire we were given. **Part 2** is in regards to the last question which requested examples of unusual faith-promoting stories, courageous acts, and miracles that occurred in the Mission. We believe that this collection is the most important part of our mission history. We tried to involve as many of our missionaries as possible in gathering their stories to highlight what Nephi declared, *“But behold, I, Nephi, will show unto you that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance.” (1 Nephi 1:20)* Our mission history focuses on the Savior and His work of salvation.

It took about four years to gather all the stories from as many missionaries as possible. Many were written in their native Tongan language, so they needed to be translated into the language of the restoration - English. We hope that the translations do not alter the deeper meanings of the original language. Even with this possible imperfection, we are satisfied that we have given it our best efforts.

Most of the work cited here is from primary sources either from our missionary journals or from the missionaries themselves. We hope that this labor of love will motivate a desire in each of us to be more involved in the Family History and Temple worship portions of the mission of the Church of Jesus Christ of Latter-day Saints.

Oku ma 'ofa lahi atu Kau Faifekau Fungani

President Isileli T. Kongaika and Sister Ruth E. Kongaika

Acknowledgements

We would like to recognize those who called and supported us in our call to lead the Tonga Nuku'alofa Mission from 1989 to 1992. We love and sustain the First Presidency and Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. We are grateful for the enduring love, patience, and trust extended to us. They exemplify the true sacrifice that is necessary to serve the Lord and all humanity.

We express our deep gratitude to President Glenn G. Rudd, President Benjamin B. Banks, and President Douglas J. Martin for their inspiring leadership as they trained, counseled, and helped our family and the missionaries who served with us.

A huge *fakafeta'i* (deep gratitude) to all local church leaders in Tonga including Stake Presidencies, District Presidencies, Bishoprics, Branch Presidencies, and Temple Presidency during our term. Special appreciation goes to our Relief Society sisters for their charity towards the missionaries and for nurturing them in ways that only mothers can do.

A special thanks to President Eric B. Shumway (*Faivaola*) and his family for being great mentors and friends to our family. We shared some of his *kau faifekau fungani* (*outstanding missionaries*) who were released during our time after July 1, 1989.

I am grateful to my former mission companion, Brent R. Anderson (*Ha'elefeke*) 1968-1970, for his translation and guidance throughout this project. Also, thank you to our friend, Riley Moffat for providing the maps in this document.

We could not have completed this project without my beloved wife and companion, Sister Ruth Kongaika, for editing and proofreading this compilation and for her total commitment to our Savior by loving and supporting our family and the missionaries. To our four faithful children on loan from God, Liana Olivia, Robert James, Joel 'Aholelei, and Jacob 'Epikopo Manuia, our gratitude for their faithfulness and support. To my mother, Luisa Brown Kongaika, for her sustaining love and sacrifice in helping with our children as we strived to fulfill our callings in His holy work of salvation.

To Grandpa, Robert H. Anderson who is 94 years old, for his final proofreading and editing of this manuscript to make sure it is near perfect.

We extend our appreciation to my counselors, President Peter Vamanrav and President Samisoni Uasila'a for their devotion and diligence in carrying out their designated responsibilities.

Last, but not least, our love and gratitude to all our mission leaders, to our administrative office staff, and to all the missionaries who were called of God to proclaim His Gospel in the Tonga

Nuku'alofa Mission. A huge *fakafeta'i* (gratitude) for those who contributed by sharing personal tender mercy stories which make up the majority of this manuscript as displayed in **Part 2**.

Tonga Nuku'alofa Mission

July 1989 – June 1992

Brief History

Part 1

Whom the Lord Calls, He Qualifies

'Isileli Tupou Kongaika

Part 2

Tender Mercy Stories

Elder Fono Kioa

Sister 'Ana Fie'eiki

Elder Asaeli and Nisi Tuiaki.

Sister Maile Muti Neiufi

Elder Neal L. Cocker

Elder Samisoni Uasila'a, Jr.

Sister Luseane Saia Kennach

Sister Lei'aloha Paongo Hingano Pakalani

Elder Pita Vamanrav

Elder Norman Harris

Elder Barry Fie'eiki

Elder Mark Borden - Poteni

Elder Stephen Barrick - Peliki

Elder Sateki Manakofua

Elder Samiu Tupoumalohi

Elder Alekisanita Tu'ivai

Elder Etuate Uata

Elder Alekisanita Tu'ivai

Elder Sione Toluta'u

Elder Viliami Angilau

Elder Clarence M. Naeata

Elder Jason Finlinson

Elder Faka'osi Mo'unga

Elder Stephen Albrecht - Alipaki

Sister Seini Sekona Tupola

Sister Vaisioa Bloomfield

President, 'Isileli Tupou Kongaika

Sister Ruth Elayne Kongaika

Elder Lopeti Semisi Kongaika

Part 3
Missionaries who Served from July 1989 – June 1992
Part 1

Introduction: “Whom the Lord Calls, He Qualifies”
Shared by ‘Isileli Tupou Kongaika

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ission presidents of the Church of Jesus Christ of Latter-day Saints throughout the world are changed every three years. Our family had been called to serve in the Tonga Nuku’alofa Mission for three years. These transitions often presented a host of challenges. At least, that was true in my case. Before I left with Sister Ruth Kongaika and our four children to the new mission seminar for orientation in Salt Lake City, Utah, my predecessor, Eric B. Shumway, invited me to join him as he introduced me to his associates including government leaders as well as presidents and ministers of other religious faiths. I had been serving as his first counselor and knew of the great admiration these leaders and friends had for him. Of course, I was grateful for the opportunity to meet and get to know these wonderful leaders. At the same time, I was very nervous and a bit scared not knowing what the expectations were and what I might say and do in their presence. We were well received by all of them as he expressed gratitude for their friendship and introduced me as the new mission president of the Tonga Nuku’alofa Mission beginning July 1, 1989.

Our final visit was with the Honorable Minister of Police. President Eric Shumway, in his fabulous Tongan oration, expressed gratitude for the opportunity to be a good friend and requested that the same support be granted to me as I began to serve as the new mission president. After a pleasant exchange of words in my native language, the Minister of Police asked me a very poignant question. It seemed like he was in his comfortable role as the interrogator in a court of law. He asked, “Isileli, how are you going to measure up to *Faivaola* (the royal name for Eric Shumway) as he is admired, loved, and respected by all in the

Kingdom? What are you going to do to fill his shoes and earn the same respect and love from our people?" I quietly pondered on the question and lifted my heart in prayer asking for the appropriate answer to this query. These words came to me as I opened my mouth to respond to the Minister of Police. "Your Honorable Minister, may I humbly admit that I could never be like my friend *Faivaola* nor could I pretend that I could wear his shoes. As a Tongan, I am comfortable wearing my own sandals." I then shared the Article of Faith #5, ***"We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof."*** Finally, I shared my testimony that I know that God had called me to preach the Gospel and serve in this calling.

After a few weeks, a living Apostle of God laid his hands on my head to set me apart for this holy calling. Because this is His work, He was eager to show me how to do it in His way, as long as I sought His guidance and trusted in Him completely. This was my early introduction as Mission President to the Tonga Nuku'alofa Mission. It was clear to me that the Lord was able to do His work of Salvation. He extended His tender mercy and allowed us to grow in Him. I am forever grateful for His tender mercies throughout the three years as we tried to become an instrument in His hands to hasten His work of Salvation in this part of His vineyard. (1 Nephi 1:20)

Our Missionary Purpose

I grew up with the understanding that the purpose of a missionary was to baptize, baptize, and baptize! During our first mission tour with our Area President, we learned that baptism was not our primary missionary purpose. After several questions were answered by the missionaries enthusiastically and with conviction, the Area authority turned to me and said, "Is this what you teach the missionaries?" I responded enthusiastically, "Yes! We teach them to baptize, baptize and baptize!" In his kind and gentle way, he said, "Please allow me to share with you the purpose of a missionary as set forth by the First Presidency and the Quorum of the Twelve." He read from the Missionary Guide (a forerunner to *Preach My Gospel*). I remember translating to the missionaries as he read. ***"Our missionary purpose is to invite all to come unto Christ by helping them receive the restored gospel through faith in Jesus Christ and His Atonement, repentance, baptism, receiving the gift of the Holy Ghost, and enduring to the end"***

It was very clear to me that our purpose as missionaries was to teach His doctrine, invite all to become converted to the Gospel of Jesus Christ, and remain steadfast and immovable throughout their lives. The Gospel of Jesus Christ defined both our message and our purpose; that is, it provided both the "what we teach and why we are doing missionary work".

Through His tender mercies, we learned our missionary purpose and committed ourselves to focus our training and teaching of both full-time missionaries and member missionaries the Doctrine of Christ and servant leadership principles. I knew this would help us all serve the Lord with real intent and for the right purpose. This became the foundation of all our teachings and training in the Mission.

The First and Most Important Responsibility

When we were at the Missionary Training Center in Provo, Utah, President Ezra Taft Benson instructed us at our very first Mission President Seminar. He taught that our main responsibility as a mission president was to first save our wives, our children next, and then the missionaries - in that order. When Elder Rudd, our Area President, came to welcome us and also tour our mission, he observed the need to call my mother on a mission to help with our children. It allowed Sister Kongaika to travel with me whenever possible to the many stake and mission conferences and encourage all to help in His work of Salvation. This inspiration was surely heaven sent. Our children were thrilled to have their Grandma Kongaika with us for the next three years.

Ever since I was a young boy, I witnessed my mother and father caring for the missionaries sent to my island home of Ha'apai. I remember many times my mother kindly saying, "Isi when the missionaries are done eating, you can eat whatever is left." Sometimes I would be asked to keep the flies off the food while the missionaries ate the food and I was hopeful that they would leave some food for me. She was truly devoted to the missionaries.

We were also taught that as Mission President I should strive to have a personal interview with each missionary every six weeks. I conducted my most important personal interviews with each of my children once a month. I found it impossible to meet with each missionary individually because of the large number of missionaries in our mission and the amount of time required traveling to the many islands throughout the Kingdom. It became necessary for me to delegate part of this responsibility to my counselors, Brother Peter Vamanrav and Brother Samisoni Uasila'a.

I knew these men were chosen by God to assist in carrying out His work in our mission. All three of us had served as missionaries under President and Sister John H. Groberg. Brother Vamanrav had been our Zone Leader in the northern islands of Vava'u. These veteran church leaders shared the heavy load loyally and honorably. President Uasila'a became the Mission President following me from 1992 – 1995. President Peter Vamanrav later became our Area Seventy.

“Koe Hoko ae Fau Moe Polata” (*A Strong Cord and a Weak Cord Do Not Make a Good Link*)

The transition from President Eric B. Shumway to me was difficult since he was so respected and adored by the Tongan people, both members and non-members alike. I wanted so much to be like him and do the work just like he did. It reminded me of the Tongan proverb, ***"koe hoko 'a e fau moe polata"***. In English, *a link between a strong cord and a weak banana leaf doesn't make a good joint*. For six months I tried my best to become like my friend and mentor, Eric Shumway. I soon found out that if the Lord wanted His work to be done just like President Shumway, He would have extended his time of service. Instead, He had called me, and I needed to find out for myself what the Lord wanted me to do. I repented and sought the Lord's help, and as promised in Proverbs 3:5-6 ***“Trust in the Lord with all thine heart; and lean not unto thine own understanding, . . . and He shall direct thy paths.”***

The Holy Ghost poured out revelation to hasten His marvelous work and wonder throughout the Nuku'alofa Tonga Mission. It was clear to me that the Lord can do His work, but He had waited

for me to trust Him. He uses us, humans with all our weaknesses, to help in His work. I came to understand why the scriptures referred to His work of salvation as the “Marvelous Work and a Wonder.” The marvelous work is the work of the Lord’s Church in the latter-days. The wonder is that He invites all of us, despite our weaknesses, to participate. Our missionaries experienced many wonders as they shared His restored gospel with God’s children throughout Tonga. We were truly grateful to be invited to participate in this most glorious work of the Lord. We bare witness that He extended His tender mercies to His laborers in the vineyard so that they might accomplish what they were called to do.

The King and I: “Building a Relationship of Trust with His Majesty, King Tupou IV”

I was encouraged to nourish the Church’s relationship with the Royal Family by finding a way to have our missionaries visit with His Majesty once a month for prayer meetings including singing hymns and scripture reading. President Eric Shumway, our previous mission president, had a great relationship with the King and the Royal Family. He had a regular monthly schedule for missionaries to visit with him at the Royal Palace. After President Shumway left from his mission, the Royal Palace secretary informed me that *Faivaola’s* monthly prayer meeting would be discontinued.

I was not sure if His Majesty had directed his secretary to tell me that, or if it was just the secretary’s assumption. I asked one of his spokesmen, who was a good member of the church, to please approach the King to see if we could schedule our monthly prayer meeting with him? The spokesmen came back and said that the King had this arrangement with *Faivaola*, but since he had left, there was no need to continue. After pondering on the matter, I was reminded of Ammon who was thrown into jail by King Limhi, not knowing that Ammon was sent by King Mosiah, to look for them. After he was permitted to speak, Ammon said to the king and answered his question. *“O king, I am thankful before God this day that I am yet alive, and permitted to speak; . . . For I am assured that if ye had known me ye would not have suffered that I should have worn these bands. For I, Ammon, am a descendant of Zarahemla, and have come up out of the land of Zarahemla to inquire concerning our brethren, whom Zeniff brought up out of that land.”* King Limhi rejoiced when he found out who Ammon was and the mission he was sent to do. (Mosiah 7:12-14)

I followed the prompting that came to me. I called for the spokesman to relate to the King what I was prompted to do. I asked him to please return to His Majesty and request a personal audience with one of his own family by the name of ‘Isileli Tupou. King Tupou IV was very learned and knew his genealogy. Once he heard the name ‘Isileli Tupou, he was glad to reconsider his previous declaration. The King and I share a common ancestor, King George Tupou I. He then invited us together with the missionaries to visit with him at his summer home in Fua’amotu.

When my mother learned of this visit with His Majesty, she was excited and prepared a royal meal as our homage to the King, our cousin. It was proper protocol to crawl up to meet His Majesty and kiss his hand when he offered it to you. I went up first and as I crept up to his hand, he lifted me up to his level (because we are family), and we greeted each other by touching our cheeks. Ruth also came up and He said, “Is this your husband (pointing at me)?” After a nod of

affirmation, he said to her, “You can sit here next to me”. My mother also came in to greet him after delivering his meal.

As we began, I asked the missionaries to sing the hymn, *Called to Serve*. I then asked if I could offer a prayer, to which he agreed. Afterward, I requested an opportunity for our young missionaries to have a monthly prayer service with him whenever he could. He was very cordial and accepted our request. We kept our appointment whenever he was in the Kingdom. We also received a royal invitation to all government functions and holiday celebrations. He also invited me to come to have a chat or *talk story* in an informal way. I accepted that invitation and visited him several times for his birthday, Christmas, and other Tongan holidays.

King Taufa’ahau Tupou IV welcomed and accepted audiences with many of our Church leaders when they visited the Kingdom. He loved sharing his thoughts and having engaging conversations. He was well-read in many fields, loved to share his knowledge, and was open for a discussion. At one time, he went to Israel. When he returned, he showed me a picture of his baptism in the River Jordan. I congratulated him on being baptized in the correct mode mentioning that all he needed was to do it with the proper authority. He just laughed and said, “Maybe, someday.”

A Peaceful Demonstration

A new political movement was organized as the People’s Party had created some public unrest among the political spectrum. They were very much in favor of reforming the current constitution of the Government. This party wanted to show their displeasure with the Government and organized a civil demonstration by marching around the King’s Palace. Many of our missionaries came to ask permission to join the march. I shared my feelings about the Articles of Faith, specifically number twelve which reads, ***“We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.”***

As it turned out, none of our missionaries joined the march. Very few of the general membership of the church participated. During one of my visits, His Majesty, King Tupou IV expressed his appreciation for the Church’s support of his Government. He said it was easy to identify missionaries and members of the church from the rest of the crowd because of the way they dressed (usually wearing a white shirt and a tie). He also told me that he was pleased to know that we practiced our beliefs. He continued to be a great friend and support of the Church to the end of his life.

The Work of Salvation is a Covenant, not a Contract

One of the challenges we noticed was that members believed they were to do 25 percent of missionary work and the missionaries were to do 75 percent. This seemed like common practice and our full-time missionaries shared the same belief. With this contract-like arrangement, it created a wall that divided them from one another. We knew that without member missionaries, we could not achieve our missionary purpose. After much prayer and fasting, we agreed to set up joint monthly training with the stake missionaries. We also discovered that we were following

the procedure outlined in the handbook of instructions. First, we asked for an opportunity to share our vision with each stake presidency. This was received with enthusiasm by all. We followed up by arranging a joint monthly missionary coordination meeting, with time allocated for training both full-time and stake missionaries.

We felt impressed in our first coordination meeting to make a covenant for all to give 100 percent. The best example we could find regarding this relationship as we ministered to others is found in John 10:11-14. *“I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, . . . see the wolf coming, and leaveth the sheep, and fleeth: . . . because he careth not for the sheep.”*

Both missionaries and members looked forward with great anticipation to apply this training and return to report. The results of our righteous efforts were extremely positive and encouraging. Our monthly report key indicators went up and lasting conversion was experienced by many. I know that the Lord’s tender mercies were with all those He had chosen to assist in hastening His work of salvation.

“Many are Called but Few are Chosen Because They Aspire to the Honors of Men.”

One of the principles we encouraged was to set realistic goals for each of our missionaries. To help promote this principle, we created a report each month to show how well they had accomplished their goals. Our report was designed to compare what each Stake and each Zone had accomplished. While this format of reporting was efficient for the administration staff because we could view the report on one page, unfortunately it created a sense of competitiveness among the Stakes as well as each Zone. Soon we discovered that they were more interested in the numbers and being better than the others to the point that they started to persecute one another.

We recognized that this was not the intent of our reporting format, so we immediately changed and had them compare their achievement each month to themselves. Our office staff sent only their individual statistics from the previous months and the current month and invited them to improve their individual effort from month to month.

There is a Tongan saying *“Fai fakahaha.”* (doing it for good appearance) Because many Tongans valued their community efforts, it became shameful if our efforts appeared bad in the public arena. In some cases, there were baptisms to satisfy the community and not for lasting conversion. In many ways, this was a departure from the old traditional missionary practice, which I had experienced when I was a single missionary. We worked hard training both full-time and member missionaries to increase efforts to retain our recent converts by ministering jointly to each convert through home and visiting teaching. Our purpose was to invite all of Heavenly Father’s children to become converted to His restored gospel through faith in Jesus Christ and His atonement, repentance, baptism, receiving the gift of the Holy Ghost, and enduring well to the end. Once our missionary force (both members and full-time) were converted to this doctrine, we experienced a huge change of heart and real-lasting conversion. We would not have

experienced this change of heart had it not been for His tender mercies as we strived to follow His ways.

Building the Church in Remote Tiny Islands

During one of Elder Benjamin B. Banks's mission tours, he requested to travel by ferry and tiny boats with outboard motors to better understand what the missionaries were experiencing. We arranged to travel by ferry from the main island of Tongatapu to the Ha'apai group which was an overnight trip. Our party included Elder and Sister Banks, Sister Kongaika and I, Elder Tevita Ka'ili, our regional representative, and missionaries who were transferring to Ha'apai. Sailing in the open sea approximately 100 miles can prove to be a very rough ride. As a result, many of our party experienced seasickness. We arrived at Ha'afeva in the middle of the night and climbed out of the deck through a porthole on the side of the ferry to meet our ride to the tiny island of Ha'afeva. From the ferry to the shore it was about 250 plus yards. Our Zone Leaders from Ha'afeva met us with an outboard motorboat to take us ashore. It was pitch dark and we could not see any light from the island. However, we trusted Elder Palu to take us safely ashore, which he did, with the help of the Holy Ghost and a kerosene lantern. When we got close enough to the shore, he carried us on his back, one by one, from the tiny boat to the dry sand. We then spent the night at the Ha'afeva chapel.

The next day, Elder Banks wanted to visit the other islands in this Zone. It took about two hours to go to 'O'ua, Tungua, Kotu, and back. We could not visit Nomuka, Mango, Fotuha'a, and Lofanga because they were just a bit further and more difficult to land on. In the afternoon, we had a Zone Conference with all the missionaries. The members were invited to join us in this meeting presided over by Elder Banks. The next day we took a bigger boat with an inboard engine to Pangai, Ha'apai. This trip took about 90 minutes and we were able to see all the islands on the way. During the afternoon we had our Zone Conference as well as the Ha'apai Stake Conference. We took another boat ride to dedicate the Fa'akakai Chapel. Elder Banks witnessed the difficulties that members from these tiny remote islands experienced traveling by sea to the main island of Lifuka to attend Stake Conferences and Stake leadership meetings. They were left to rely on the unpredictability of the weather and unseaworthy motorboats.

Elder Banks called a joint meeting with the Stake Presidency to share an inspiration he had while on this mission tour. He proposed that we organized the tiny islands of Nomuka, Mango, Ha'afeva, Tungua, 'O'ua, Kotu, Fotuha'a, and Lofanga as Lulunga Ha'apai District and for them to be placed under the Mission. The Stake President agreed, and I was assigned to complete the paperwork for this transition. Elder Banks also made the same proposal for the outer islands of the Vava'u Group to be organized as the Vava'u Motu District. The two Niuas, Niua Toputapu, and Niua Fo'ou were also organized to be a part of the Vava'u Motu District to be under the leadership of the Mission. One of the main reasons for this change was to increase the leadership training of local members. The mission had the manpower and budget to carry out this work. It proved to be an inspiring move to help hasten the work of salvation in these tiny remote islands. It was apparent that Heavenly Father loves his children even if they come from tiny islands with humble resources. We also felt God's tender mercies as He directed His work in these tiny islands in the vast Pacific Ocean.

Leadership Member Support Missionaries (LMS)

We will always be grateful for God's tender mercies as He called specific senior couples who committed themselves to live the law of sacrifice and the law of consecration to help carry out His work in the Nuku'alofa Tonga Mission. Elder and Sister 'Isileli Fiefia were called to labor at Lofanga, Ha'apai Branch; Elder and Sister 'Aivini Hala'ufia were assigned to labor at 'Otea, Vava'u Branch; Elder and Sister Lavulavu were assigned to labor at Hunga, Vava'u, Branch; Elder and Sister 'Asaeli Tuiaki were assigned to establish a unit at Mango, Ha'apai; and Elder and Sister Sione Tufui Wolfgram were assigned to Ha'apai.

Elder and Sister Owens were assigned to seek out those with lost membership records. This was an Area-driven initiative simply because there were so many membership records with unknown addresses. Either they had passed away, moved out of the country, or they had never shown up to the unit they were baptized into. This was a great source for our finding pool as well as the reactivation pool of investigators. Elder and Sister Whitlock were assigned to help with the mission finances and Sister Whitlock, a registered nurse, was assigned to help Sister Ruth Kongaika to make sure that our missionaries received proper medical care and immunizations. Elder and Sister Fie'eiki were called to serve as our motor pool service director and mission secretary respectively.

These excellent senior couples modeled how the Gospel transformed them to truly be stalwart Latter-day Saints. They also exemplified what a sacrificial life was as they left all their material possessions and wealth, their loved ones, and forsook all to serve the Lord with all their heart and soul. Each of them witnessed the Tender Mercies of God as they willingly participated in His "Marvelous Work and Wonder."

The MTC Consolidation: "Teach Ye Diligently and My Grace Shall Attend You"

In my previous assignment with Church Schools Tonga, I was responsible for the renovation of the old boys' dorm 2 and 3 at Liahona High School and converted them to house the Tonga Missionary Training Center (TMTC). This turned out to be an excellent facility for that purpose.

The TMTC was under the direction of President Tonga Toutai Paletu'a (1990) when I first entered the mission. Prior to him, it was President Pita F. Hopoate (1987-1989). I inherited the TMTC in the latter part of 1990. As always, these changes were inspired and I knew that even though it was an added responsibility for the mission, we became more efficient and effective with our resources. The transition from the TMTC to the Nuku'alofa Tonga Mission was immediate and seamless. Sister Kongaika and I were personally involved in welcoming the new missionaries when they arrived. I also conducted personal sharing time with each new missionary during the first week. Our mission trainers were happy to take on this new challenge and coordinated all the TMTC training. The new "Missionary Guide" and the "Standard Works" became our core training material to avoid misunderstanding and misleading information. We had the personnel plus the budget, equipment, and vehicles required to meet a higher standard.

When the new missionaries completed their training and were ready to be assigned to their new missionary companion and to their Zones, there were no negative challenges in regard to orientation and other practices that were designed specifically for our mission. The mission rules and attire were identical. The incoming missionaries were able to apply what they had learned without any interruptions, which increased productivity and nourished a feeling of joy and contentment. This created an environment where the Holy Spirit was present to further bless the missionaries. No doubt this was another way the Lord extended his tender mercies to help with all the challenges of this merge and turn it into opportunities and growth, so we became better servant leaders.

The Mission Mode of Transportation in the Islands of the Sea

On one occasion, Elder Benjamin Banks of the Area Presidency came to conduct a mission tour. We visited the island group of Ha'apai and arranged for a missionary conference to be held jointly with the Ha'apai Stake Conference at the capital city of Pangai. I was very eager to show him how faithful and courageous our missionaries were in the remote islands. Many of our missionaries would be arriving on little outboard motorboats. I invited Elder Banks to join me to welcome these faithful missionaries as they arrived from their areas of service. From a distance, we could see that the boats were loaded, and they were bailing water as they came in. When they landed, Elder Banks wanted to inspect the boats. We found that they had huge leaks that were impossible to be repaired. Elder Banks said, "If headquarters knew that missionaries were traveling in leaky boats across the ocean, someone would be in huge trouble." I had not thought anything of it because there had not been any accidents over many years. I expressed how grateful I was for faithful missionaries and he responded: "President, I admire your faith, but I am not sure about your ignorance." He instructed me to immediately purchase new boats and engines for the missionaries. He also sent life jackets for all the boats with instructions to have safety rules for each one and commit the missionaries to keep the rules. We also requested a replacement budget that was approved by the Area Office. Later we were approved for a safer fiberglass speed boat for the Ha'apai group that would facilitate both missionary work and physical facility inspections of various chapels. This proved to be a very effective and efficient way to use the Lord's sacred funds in hastening His work. I am thankful to Elder Banks for his wisdom and commitment in supporting our requests.

All our faithful missionaries in Tonga were expected to serve the Lord and the friendly people of Tonga diligently on foot-mobiles. "*How beautiful upon the mountains are the feet of him that . . . that publisheth salvation;. . .*" (Isa. 52:7) A modest footwear fit for the climate of these tropical islands (sandals and slippers) were always required for both Elders and Sisters.

District and Zone leaders who were serving in the larger islands with more landmass to cover were provided with bicycles. Our mission bicycles were always in repair because of inexpensive flimsy bicycles constructed for smaller people. Our Area Presidency from Australia noticed this challenge during one of our mission tours and approved the purchase of mountain bikes from America. It did resolve many of our challenges and the bikes were easily identified and less likely to get lost or stolen.

Our mission vehicle fleet composed of four vans for the office and for Ha'apai and Vava'u and one pickup truck. The mission president was assigned a van for his family and a car. We were blessed to have had a missionary couple who came to serve as our mission secretary and her husband who became our vehicle fleet manager. He was also in charge of the mission bicycle inventory and repairs. Elder Berry Fie'eiki could fix anything that was broken.

Sister Missionary Attire: “You are a sister missionary because you are set apart; not because your hair is parted.”

During one of our mission tours, a member of the area presidency mentioned that our missionary sisters dressed like nuns. They all dressed alike and parted their hair in the middle. He suggested that we look into a way to allow them some personal choices in regards to color and length of their sleeves and dress length, plus the traditional underdress “tupenu”. This was a very timely observation. It came when Sister Kongaika had witnessed many sisters with skin problems such as skin fungus and rashes caused by a combination of tropical heat and humidity. Our Sisters were limited in their productivity because their malady interfered with their ability to get out and help the people they were called to serve.

We recommended that a few changes be made. First, their sleeve length could be just above their elbow. Second, they could choose pastel colors for their dresses and tupenu (underskirt) of cotton material - avoiding dark black colors that absorb heat and anything made of silk. Thirdly, we recommended that the sisters wear a “kiekie” instead of a full mat around their waist. This would allow more air circulation to prevent skin conditions. Sister Kongaika also suggested three sensible ways the sisters could wear their hair in order to prevent too much time and money in hair care, not to mention the prevention of lice. Sister Kongaika came up with the expression: “You are not a sister missionary because your hair is parted; it is because you were set apart.”

We took these recommendations to the local church leaders to see if the changes were acceptable and if they met traditional missionary attire. We were pleasantly surprised at the positive feedback we received. Above all, we witnessed fewer heat rashes and other heat-related ailments with our sisters. They were happier and healthier and many more of Heavenly Father's children were able to receive the message of the restored Gospel with an invitation to come unto Christ. They were also able to exercise personal choices in regard to their attire. Again, we witnessed the Lord's tender mercies as we resolved some of the health challenges of these faithful sisters.

Compassionate Service or Service Project?

As we strove to become Christlike, we encouraged all our missionaries to follow His example of giving compassionate service as outlined in the Missionary Guide. This was different from a regular service project. Compassionate service was done in private with no fanfare. It is impromptu and driven by the pure love of God. On the other hand, a service project is usually a public relations event and carried out in public to be noticed by all. The missionaries participated in service projects throughout the country whenever there was a need. Compassionate service

was an effective way to open doors and hasten the Lord's work of salvation. Let me share an example of how effective this compassionate service was.

One afternoon I received a phone call from a woman (widow) who was not a member of the LDS faith. She said, "Are you the president of the Mormon Church?" I answered, "I am the President of the Nuku'alofa, Tonga Mission of the Mormon Church." She said, "Oh President, your missionaries were angels sent to me today. They came and mowed and swept my lawn. Others came to clean my house, do my laundry, and clean the cooking house. They also prepared a meal. What kind of people are you training? They ask for nothing in return and happily go about their service as if I was the most important person ever!" To this lady, I responded, "The missionaries are taught to respond whenever they see a need for compassion, and you were the recipient of their love. Thank you so much for allowing them to show their compassion by following our Savior Jesus Christ. They also have a wonderful message about Him if you would like to hear it." She responded positively to my invitation and looked forward to having them come and share their message. Again, we enjoyed the Lord's tender mercies as we were striving to follow Him.

Lasting Conversion in the Lord's Work

As we grew to understand and love our purpose as missionaries, our intentions were more deliberate, private, and more internal. As our missionaries became more obedient, their conversion was enriched, and they became a new creature in Christ. The missionaries were challenged to give as many lessons as possible, which meant that more invitations were extended by the Spirit to come unto Christ. Therefore, many of His children accepted the invitation and became converted.

When missionaries learned the real Tongan anga 'ofa 'charity' and anga faka'apa'apa 'respect,' the investigators were more likely to listen to their messages. More importantly, the Holy Spirit was present in every inspired discussion, resulting in more lasting conversions.

Because of this growth, many more wards, branches, stakes, and districts were organized and more of Heavenly Father's children had the opportunity to become worthy to enter the "**House of the Lord**" to receive all the ordinances of exaltation, including the crowning ordinance of the temple—sealing families together forever. We learned that His tender mercies are sufficient to accomplish His work in His way.

Centennial Celebration 1891-1991

Sister Kongaika and I, our four children, and Grandma Luisa Kongaika were humbled and honored to be associated with people of great faith and love of God that culminated in the commemoration of the LDS Church Centennial celebration from August 15-26, 1991. Elder Russell M. Nelson of the Quorum of the Twelve Apostles was the presiding authority during this ten-day centennial celebration. Elder and Sister Nelson, Elder and Sister Groberg of the Seventy, Elder and Sister Martin, our Area President, and several other guests such as eight former living mission presents and their wives brought with them the great spirit of "Alo 'Ofa or 'Ofa 'a e

‘Alo”—Charity, the Perfect Love of God. It was evidenced as we moved from Tongatapu to Ha’apai and Vava’u during the celebration that the focus was to allow as many people as possible the opportunity to express their gratitude to Heavenly Father for the tender mercies of God to His children in the isles of the sea over 100 years.

In each island group, we experienced an outpouring of the Spirit of God as we commemorated the first hundred years of the restoration of the Gospel to the island Kingdom of Tonga. The programs were patterned after the way we dedicated a Temple. First, all were invited to a royal feast prepared by the saints to show their gratitude to Heavenly Father and His Only Begotten Son for their unconditional love for the people of the islands of Tonga. It was also a reminder that all had been invited to come and partake of the Gospel free of charge. The sacrifice of the saints to prepare these royal feasts was also a type of the Sacrifice of the Only Begotten Son of the Father.

During the feast, many traditional dances and speeches were given by the saints, nobles and visitors alike. The royal family was represented by either His Majesty King Tupou IV and Her Royal Highness Queen Mata’aho or in some cases Her Royal Highness, the Princess Siu’ilikutapu, who is an active member of the Church of Jesus Christ of Latter-day Saints. These royal feasts usually lasted about four hours. The speeches and cultural presentations were almost always accompanied by an impromptu giving of gifts (fakapale) to show the appreciation of the givers for a job well done.

Finally, a worship service was held to commemorate the event with hymns of gratitude, testimonies, and spoken words from our presiding officers Elder Nelson, Elder Martin, our Area President, and Elder John H. Groberg of the Seventy. We felt the Holy Spirit as we worshipped our God and acknowledged His Goodness in all things. These services lasted about two hours as we feasted upon the words of God. It was truly remarkable to experience the love of God and the love of the Tongan Saints coming together in perfect harmony as we moved from Tongatapu to Ha’apai and Vava’u.

Increase in Teaching Opportunities

In preparation for this centennial commemoration, the full-time missionaries along with member missionaries were challenged to teach more lessons than ever before. Our emphasis was on real conversion. Every time they taught a lesson, they also extended an invitation to follow Christ into the water of baptism and receive the Gift of the Holy Ghost. The more lessons taught, the more invitations were extended, and the more people chose to become converted and be perfected in Christ.

The missionaries and member-missionaries were committed and they achieved their righteous goal to teach as many lessons as possible and extend invitations to follow Christ. As a result, many chose to become baptized as was indicated in our conversion report July and August 1991. I also believe that the majority, if not all of these convert baptisms were lasting conversions to our Savior, Jesus Christ.

I believe that shifting our focus to increase our teaching opportunities helped our missionaries teach the doctrine of Christ more effectively. It also increased their faith to extend a commitment invitation to investigators to become converted and endure well to the end. They learned that teaching without a commitment invitation was teaching in vain. There was a direct correlation between our key indicator to increase the number of lessons taught and the number of investigators being baptized and confirmed.

We strived to allow everyone the opportunity to hear the Gospel and ask God if it was true. This allowed the Holy Ghost to bear witness to their soul that it was true and have the courage and faith to accept the commitment to come unto Christ, have faith in Him, repent, and follow Him into the water of baptism. Followed by this was the laying on of hands for the gift of the Holy Ghost and then they learned to endure well to the end of their life. This is the Lord's way of doing His work to bring to pass the immortality and eternal life of His children,

“PIKIPIKI HAMA KAE VAEVAE MANAVA”: Love one Another

At the commencement of the centennial year of 1991, we established a theme for our missionary service. We chose John 13:34 *“A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.”* The Tongan proverb that symbolized this new commandment was **“PIKIPIKI HAMA KAE VAEVAE MANAVA”**. The image chosen was of several fishermen circling their canoes and joining their outriggers to share all they have to sustain life with each other, especially in a stormy sea. Like the fishermen, member missionaries and full-time missionaries were to “PikiPikihama” to exercise charity and help each other as they were striving to follow the Lord in His work of salvation.

I was told that during the South Pacific Games one member-missionary was fellowshiping a new investigator friend. He knew that his friend enjoyed watching boxing, but he did not have any money to purchase his tickets for this event. Another member-missionary with sufficient resources heard of their dilemma and volunteered to buy tickets for them. After the boxing match, the missionaries were introduced to this new investigator and taught him all the discussions. The member-missionary and the full-time missionary felt that it was time to extend a commitment invitation to the investigator to follow Christ and have faith in Him, repent and be baptized, and endure well to the end. The investigator, having felt the Spirit, accepted the commitment invitation to become converted. A lot of people were involved as they *‘Pikipiki Hama Kae Vaevaemanava’* and extended charity to this wonderful investigator.

We knew that if we continued to keep His New Commandment as we shared His Gospel, many more of His children would accept the commitment invitation to become converted to the restored Gospel of Jesus Christ. Not only that, but their conversion would also be lasting because there were so many people who were willing to fellowship and continue to nurture them until they entered the House of the Lord. We also knew that without His tender mercies, none of this could have been fulfilled.

The House of The Lord

One of the greatest tender mercies granted to our missionaries and the saints in Tonga was the erection of the Nuku'alofa Tonga Temple. Sister Kongaika and I had the privilege of working in American Samoa teaching and writing curriculum from 1979 to 1980. During this time, the brethren announced the building of the Tutu'ila, Samoa Temple. Tonga was to be a part of this temple district. I remembered my father's excitement to contribute to the building funds asked of the saints who made up the temple district. After a while, the progress of the building of the temple was somewhat hindered by land and other issues in American Samoa. Elder Boyd K. Packer was assigned to come to Samoa and make the announcement that the temple would be built in Western Samoa next to the Church College of Western Samoa compound in Pesenga. He also announced that the Church would build a temple in Tonga next to Liahona High School and that Fiji would be a part of the Tonga Temple district. Soon three temples in the Pacific were under construction, the Apia Samoa Temple, the Nuku'alofa Tonga Temple, and the Papeete Tahiti Temple. Each of these temples was dedicated around the same time in 1983.

Until 1983, many of our missionaries serving in Tonga did not have the blessing of receiving their Endowments with the associated blessing pronounced by the Prophet Joseph Smith, Jr. in the Doctrine and Covenants 109: 22 and 23. *"And we ask thee, Holy Father, that thy servants may go forth from this house armed with thy power, and that thy name may be upon them, and thy glory be round about them, and thine angels have charge over them; And from this place they may bear exceedingly great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work and that thou hast put forth thy hand, to fulfill that which thou hast spoken by the mouths of the prophets, concerning the last days."*

The Nuku'alofa Tonga Temple was dedicated only six years before our missionaries entering the mission field. What a glorious blessing this was for both members and full-time missionaries to be endowed with glorious gifts from God as they were called and covenanted to assist the Lord in hastening His Work of Salvation. We encouraged our missionaries to attend the temple every six weeks to renew their covenants and to be taught the ways of the Lord. It was interesting to note the rate of conversion and the real growth rate as the member and full-time missionaries received their endowments.

Our Full-time and member missionaries were encouraged to teach the Doctrine of Christ and *"invite others to Come Unto Christ by helping them receive the restored gospel through faith in Jesus Christ and His Atonement, repentance, baptism, receiving the gift of the Holy Ghost and enduring to the end."* Both full-time and member missionaries were committed to assisting every convert to become worthy of a temple recommend, receive their endowments, be sealed with their families, and *"enter into the Holy Order of the priesthood (meaning the new and everlasting covenant of marriage)"* D&C 131:2, according to God's law for time and for all eternity. The Temple of the Lord was the result of all our efforts in the gathering of the House of Israel in the latter days.

"I Have Refined Thee, . . . in The Furnace of Affliction."

The work of salvation in this mortal life was not designed to be done with ease. The Lord, with all His grace, allowed us to experience challenges and weaknesses that we may be humble as Moroni recorded “... *I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them.*” (Ether 12:27) We will endeavor to share some of the challenges we experienced during our missionary service from July 1989 to June 1992 and show how “... *the tender mercies of the Lord are over all those whom He has chosen, because of their faith, to make them mighty even unto the power of deliverance.*” (1 Nephi 1:20)

Part 2

Tender Mercy Stories

Submitted by Missionaries

“... But behold, I, Nephi, will show unto you that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance.” (1 Nephi 1:20) All the Book of Mormon stories had shown us the Lord’s tender mercies over the children of Lehi. Likewise, these stories from our missionaries (1989-92) also show that His tender mercies were over all those whom He had chosen...to make them mighty even unto the power of deliverance. We hope that this compilation will be used for family histories as well as for instruction and edification.

“Fear Not, I Will Pilot Thee”

By Elder Fono Kioa (September 1988 – March 1990)

While serving as a missionary in Felemea, Ha'apai on a late Saturday afternoon-evening, my companion Elder Fe'iloaki and I were approached by Saimone Tupou, a local ward member and teacher at the local primary school to accompany him on a fishing trip. I suspected that he thought that with the two missionaries coming along, it would provide good luck. We traveled for about an hour towards a group of islands called "OTU KINEKINA". The fishing was plentiful.

As we finished up our fishing, the sun was starting to set and before long, it was getting dark. Saimone started to take us back to Felemea. Saimone by nature isn't a true fisherman or a man of the sea and wasn't familiar navigating through the night at sea. His decreasing confidence got to the point where he couldn't navigate our boat anymore and that's when he asked us if we could take over the rest of navigating back home. We had no other choice but to take control of the situation. I was the senior companion, so I felt it was my duty to take control.

I wasn't scared but I also didn't know what I was doing. I started to remember a canoeing lesson during one of our scout camps, where they taught me how to row in a straight line, and that's by pointing the nose of the canoe towards a landmark and to row towards that landmark. At this

point, Felemea looked like a tiny silhouette in the night and all I could do is point the nose of the boat to what I thought was our little island – a silhouette in the night. As we traveled towards our island, I felt a prompting telling me that I must be careful to avoid the windward side of Felemea because of the pounding waves that would most likely destroy our boat and subsequently injure us. I started to slightly turn the boat towards the left side of the silhouette according to the prompting of the spirit. We traveled for approximately another half hour like fog burning off when the sun comes out. I could slowly see the white sand in the night and lanterns burning from the houses on shore as our boat slowly floated by the shores of Felemea about 50 yards away.

Never having any experience navigating a boat in these oceans, only the Lord knew my fears. I felt at peace knowing that the Lord's tender mercies had delivered and guided us home safely.

“It Matters Not Where You Serve, but How You Serve”

By Sister 'Ana Fele'unga Fie'eiki (1989-1992)

One day as I was getting started with my work at the mission office, I had been reflecting on why the Lord has not seen fit to call me to positions of leadership in the women organizations of the church. I was beginning to question my self-worth. I began to feel self-pity and began to feel abandoned and unwanted.

As I was brooding over my problems, Sister Kongaika and Sister Banks, wife of our Area President Elder Ben B. Banks came into the office and requested to use the copy machine to make copies for the next missionary meeting. I was excited to help the sisters by showing them how our copy machine worked. I returned to my chair in the front office and immediately my earlier thoughts came back. While I was engaged in these negative thoughts, I overheard Sister Banks saying to Sister Kongaika, “You know Sister Kongaika, I have never served in the Relief Society presidency or in the Primary presidency nor the Young Women presidency and here I am the wife of a general authority just learning my role as his wife and companion.

I felt like Sister Banks and Sister Kongaika were directed to the copy room at that very minute so that I may be taught by these sisters that the Lord is mindful of all His children, His sons, and His daughters. I learned that in the Gospel of Jesus Christ, it matters not where you serve but how you serve. I immediately expressed a silent prayer, seeking forgiveness of my self-pity and unworthy feelings. I also thanked the Lord for such teaching moments and for His infinite love to me and all the sisters who may have felt as I did. Once again, “...*the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance.*” (1 Nephi 1:20)

“No Poison Can Harm Them”

Excerpt from the missionary report of Elder Asaeli and Nisi Tuiaki.

Written by President 'Isileli Tupou Kongaika (1989 – 1992)

In 1990, Asaeli and Nisi Tuiaki along with their small children were called to serve a mission on the Island of Mango. When they arrived at Mango the whole island was gone for “*Fakamotu*”.

This is when everyone on the island goes fishing for several days to gather fish, octopus, and other seafood to be marketed on the main island of Tongatapu.

The first report from the Tuiaki family did not arrive at the mission office for months, due to lack of boats coming to the main island. In his first report, Elder Tuiaki said, “Everyone on the island was gone and no one was there to greet us and show us where to live. We found a hut to occupy and made ourselves at home while we waited for someone to return.”

“During this time, I went fishing to feed my little family. For dinner, that evening, we found some tapioca roots and cooked the fish I caught to go with it. After our meal, we retired to bed and had a good rest. We awoke in the morning to find dead pigs and dogs around the house. We had no idea why this happened. When the village people returned, we related the story of the dead pigs and dogs to them. They then asked me to describe the fish I caught. They were astonished and told me that my family should have died. The fish we ate was poisonous. The pigs and dogs had been poisoned from eating the bones and pieces we threw out. They marveled that we lived to tell this miraculous event.”

Again, we know that God is in control and has promised that no poison can ever harm them that believe in Him. We know that God knows and loves these humble people, even if they live on remote islands in the Pacific. We are grateful to have been called to share His gospel with these humble people.

“And Mine Angels Roundabout You, To Bear You Up”

Written by Sister Maile Muti Neiufi (November 1989 - May 1991)

In late November of 1990, I was called to be transferred from Talihau, Vava'u to serve in Niuatoputapu, with Sister Takapu, who had just finished the Missionary Training Center, and who had migrated to the United States with her family at a very young age. I knew it would not be an easy journey for me, but I did not doubt the tender mercies of God, especially when it comes to bringing his children to the knowledge of Christ.

Luckily, we didn't have to take a boat; instead, we took a small airplane and arrived at the beautiful island of Niuatoputapu. We were welcomed into what we would call our home. It was a small Tongan fale located at one of the member's homes.

Some challenges of the island of Niuatoputapu were the mosquitoes and the heat. Our fale didn't do much to protect us. There was not much hope when it rained, we constantly moved from one corner of the house to the other. There was not much village, so our only option, apart from the ocean, was the traditional well (*Vai ko Niutoua*), where everyone would go for bathing. Seriously, the struggle was real. I knew that I had to be the toughest one of the two of us, for I had served longer. I did the best I could to not only endure the struggle but to help Sister Takapu endure it too. I tried to look forward with hope in the Atonement, that all would be well in the Lord's army.

Sister Melenaite, our next-door neighbor, was a new convert to the church at that time. Her home was our little “sanctuary” during our times of difficulty. Though her testimony of the gospel was just developing, her faith was firm. She would feed us on most days, and encouraged us to move forward with our work, for if we endured it well, we would reap the blessings hereafter.

Our other next-door neighbors were a couple, Sione Fono & ‘Aloese, whom we visited often. They would listen to the message of the restored gospel but didn’t feel ready to leave their Church and follow the Savior and his doctrine. I remembered very well how ‘Aloese would often talk of a half-sister and her family who were active Mormons on Vaotu`u, Tongatapu, and had invited them to join the church. Little did I know, that later, in 1994 I would marry Sosaia Neiufi; one of the sons of this half-sister of ‘Aloese, whom she often talked about when I met her at Niua.

As we labored in Niuatoputapu, we hoped to find people that would easily accept us and the wonderful message of the everlasting gospel of Jesus Christ. Many welcomed us into their homes to eat and to rest, but very few would allow us to share our messages of the gospel. Through constant prayers and fasting, we knew the Lord would help us accomplish his work. We needed divine guidance. After some time, through our tracking, we met people who we were related to, or somehow knew our parents. This was when we felt assurance that the tender mercies of God were upon us. It was not usual for missionaries to be accepted in many of these homes. First, was the home of the Government Representative for Niuatoputapu, who was one of the most highly respected people on the Island. His name was Taniela Moa from Fahefa where my father and Sister Takapu’s father were from. He knew and was related to both of our fathers, and we were warmly welcomed into his home at any time. We were his special guests for Christmas. It was such a relief, for we knew we could be counted as important since we were related to Taniela Moa. Next, we were directed by the spirit to the home of the head doctor in Niua at the time. His name was Daniela Latu. As we were introducing ourselves to him and his family, he told me that he was a close relative of my mother, and his wife said she was a close relative of my father. We knew we had received the divine help we were looking for.

I extended the invitation to Taniela Latu and his family to listen to the message of the restored gospel. They accepted the invitation for us to share. As a result, their eldest son Laumeesi Latu got baptized. As far as I remember he was the only soul baptized during our 2½ months serving in Niua. We enjoyed visiting many other people in Niua, including a widow, Ngaluafe, who had lost her husband and two sons, when the boat “Tokomea” was lost at sea. She was an elderly Catholic woman who would often weep upon her loss. We shared our firm testimonies of the plan of salvation and confirmed to her that Heavenly Father’s tender mercies are upon ALL of his children. We testified to her, that it is only through the gospel of Jesus Christ that she would be reunited again with her loved ones. We left her with that assurance and hope through the Atonement.

President and Sister Kongaika planned to visit us in Niua for a conference. During their visit, we shared reports with them, and they visited our fale. During the visit I remember Sister Kongaika, talking to the President about our fale vividly. She said, “...even elders should not live in a house like this”. She later gave President two options. They were to take the sisters immediately out of

Niua or move them to another home! The President's choice was to move us to another home. We were moved into the loving arms of a unique family with a beautiful home. It was made up of wonderful, loving people though a majority of them were not members of the church. The father, Lui, was an inactive member at the time and did not attend any church on Sundays. The mother, Makalita, faithful and Catholic born, gave us the love she would give to her own daughters. Aunty Sela, a dedicated member of the Church of Tonga, always made sure we were fed well and wore clean clothes. Grandma Lute, born and raised Methodist, kept telling us that she would not do anything to jeopardize our work, but she would die as a Methodist. She was the cutest! One of the sons, Tevita Kaha Lino, was a returned missionary. Two other sons, Joe and 'Isi joined their mother, Makalita, in the Catholic church. Our new home was made up of multi-religious members.

We knew that Heavenly Father's tender mercies are upon all of his children, including the Lino family, who would go out of their way just to make sure that everything was well in taking care of the Lord's servants, despite our different faiths. We truly felt God's love through the Lino family. We did our best to be representatives of Christ as his humble servants in the Niuatoputapu Islands. Today, Joe Lino who was the young Catholic boy, back in 1990, married in the temple and is now a full-time teacher at Liahona Middle School. The returned missionary son, Tevita Kaha Lino, is currently the District President in the Niua Islands (including Niuafo'ou) and has been serving for over eight years.

As I reflect on this heartfelt experience, I truly testify of God's love for all his children. I know that his angels were all around us, as we tried to be diligent in his service. I know that part of who I am today was from the struggles I learned to overcome in Niua. It was only because of God's tender mercies and great sacrifice. As stated by Elder Jeffrey R. Holland, *"The most majestic manifestation of pure love ever to be demonstrated in the history of this world."*

"Follow the Prompting of the Spirit"

Shared by Elder Cocker (1888-1989)

Written by President 'Isileli Tupou Kongaika (June 1989 – June 1992)

Elder Cocker was transferred to labor in the mission office because he was quite ill with stomach pains which doctors did not know how to cure. He was kept close to the doctors in the capital city of Nuku'alofa of which his mother was grateful. During one of our transfers, we had discussed the possibilities of transferring Elder Cocker to the outer island of Vava'u to labor in the village of Ta'anea. We were well aware of his health challenges and we were not too certain this was a good idea; however, we kept coming back to the strong impression we had to send him there. After much prayer and pondering, we decided to follow the counsel we received from the Holy Ghost. His mother was not very happy with this decision, even stating that perhaps she wouldn't see her son again.

After several weeks, I received a report from Elder Cocker saying that he was grateful to be assigned to Ta'anea. He said that on their first day tracting in the village, they came across a family who knew someone in the village with herbal medicine that would help cure his ailment.

They made an appointment with this family and taught them while they helped him with herbal treatment for his stomach. After several doses of this herbal medicine, he felt completely healed and was eager to work as hard as he could until he was released.

“Master, the Tempest Is Raging”

Excerpt from Elder Uasila’a, Jr. Missionary Report (June 1990 – March 1992)

Transcript by President ‘Isileli Tupou Kongaika

In January of 1992, I received this report from Elder Uasila’a who was then serving as the Zone leader in the Otu Lulunga. The Lulunga Zone was composed of six tiny islands. Their means of transportation was an outboard motorboat. On a good day, the Elders could make a visit to a different island in 30-40 minutes. Elder Uasila’a reported that during that past week they had a transfer and went to pick up some sister missionaries along with one elder to transfer them to a different island. The day started out very well but suddenly a storm was raging in this part of the Pacific Ocean. It was raining and windy. He said they could not see any of the other islands and the waves were beginning to crash into the boat. The Sisters were getting wet, nervous, and afraid. It was apparent that they were praying for divine help. Elder Uasila’a also prayed earnestly in his heart as he steered the boat on the high crushing waves. He said that as he strived to comfort the frightened missionaries, he all of a sudden could see, in his mind - not with his eyes, a light. He directed the boat towards this light. After what seemed like a long time, they were directed to the buoy with the light on the left side of the boat. They were then at the channel that would lead them to safe harbor. The missionaries offered a prayer of thanksgiving for the protection they had received. Elder Uasila’a testified that the Lord’s hand was there to lead them and put the Light of Christ in his mind’s eye to help them to safety.

“I Will Go Wherever You Want Me to Go, Dear Lord”

Written by Samisoni Uasila’a, Jr. (June 1990 – March 1992)

Just out of the MTC, I was waiting in Halaleva for my first transfer. The Zone Leader at the time was Elder Pomale. That Monday, Elder Pomale told me he had a dream the previous night that I would go to Felemea and baptize his family.

Monday afternoon, transfers came in and I was assigned to go to Felemea. My first companion was Elder Osaiasi Taufā. I was there for only two months, but during my short stay in Felemea, I was blessed to baptize the Pomale family. I was then transferred.

My mission in Felemea was to baptize the Pomale family. Without His tender mercies, all of this would not have happened.

“The Lord’s Timing”

Written by Sister Luseane Saia Kennach (September 1990—February 1992)

I had the feeling to share this one with you since you don't know what happened to my parents after our interview. I don't know if you still remember my last interview when I talked to you about my Mom and Dad not wanting to join the church. During that interview, I mentioned to you how I felt it was not fair for me to serve and save other souls while my own parents weren't. I won't ever forget what you told me. You counseled me to be faithful to my calling and the Lord would take care of them. You also told me that this wasn't going to be on my timing but according to God and his timing. I remember I cried, and I felt that my patriarchal blessing was not true since I was going to leave the vineyard. Part of my blessing says that my parents would join the church because of my example. On that day I thought wrong about my blessing until you counseled me.

I left your office with a strong feeling that my parents would join the church but knew it wouldn't be during my service. To make the story short, my parents joined the church on their own in 2002. They accepted the missionaries to teach them and accepted the invitation to be baptized. A year after joining the church we were sealed in the temple... a year after that my dad passed away. It was bittersweet but knowing they had accepted Christ in their lives is one of the best things that ever happened to me in this lifetime. Thank you for your unconditional love and support during my mission. It was one of the best experiences I'll ever be grateful and thankful for.

“Be Still and Know That I Am God”

Written by Sister Lei'aloa Paongo Hingano Pakalani (July 1989 - January 1991)

One of the most amazing experiences I had was while I was serving in Pangai, Ha'apai in January 1990. We were given the assignment to visit the sister missionaries in Kauvai. My companion, Sister Vea and I, along with the Branch President (who was driving the boat), and the zone leaders set out early on a Saturday morning. The sun was bright, the water calms and the branch president reassured us that the one-hour boat ride would be quick and smooth sailing.

No sooner had we left the wharf, the sky darkened, and the waves began to pick up. I wondered if we were going to return to the safety of the wharf, but the zone leaders insisted that we had an errand to complete and that we were needed in Kauvai. Within minutes, as we crossed the reef, the elements of a perfect storm began to take form. The rain and wind combined with monster waves and tossed our little boat like a feather in the wind.

The Branch President urged us to hold on with one hand and to use the old paint cans to bail the water that was filling up quickly in the boat. I remember hearing the Branch President asking if we could swim. In that moment of panic, my companion began to sing the words of the hymn, “I Need Thee Every Hour”. Because of the roar of the wind and rain, I could barely see the others in the boat and fear of perishing began to overtake the faith in that hymn. At the insistence of the Branch President, Elder Cocker stood with his right hand to the square and with all the courage he could muster, prayed that we might not perish, prayed that we might reach our destination to perform the work and prayed that we might have faith restored. Within seconds, the waves

calmed, the sun came out and we were able to gratefully see the island on the horizon. We lost everything and reached Kauvai soaking wet, but safe and ever grateful for answered prayers.

Could we have perished? Yes. Was the storm a test of our faith? Yes. Is the priesthood power to calm storms real? Yes. For me personally, that was evidence that we were on the Lord's errand and that He would protect us. It was a miracle to watch the worthy priesthood holder calm the storm but the greater miracle was being able to reach the island.

The members greeted us with a feast fit for a King and the miracle of a family of seven people who were ready, eager, willing and able to listen to the gospel message and be baptized. It was marvelous. While the storms of life may rage, the light always comes through and the work will always be accomplished. I am grateful for that experience. It is a gentle reminder that God's work is sure and that our faith is required in the effort. It is evidence that prayers are heard and that the power of the priesthood is real.

“He Will Prepare a Way to Accomplish His Work”

Written by President 'Isileli Tupou Kongaika (1989 – 1992)

President Vamanrav, my First Counselor and I flew to Vava'u for some mission business. We had scheduled a Mission Presidency Meeting with President Uasila'a, Second Counselor who resided in Vava'u and also wanted to conduct some interviews and Zone Conferences. We also planned to stop at Ha'apai on the way back to Tongatapu and conduct some additional interviews and a Zone Conference on Saturday afternoon.

As we waited at the airport in Vava'u, I noticed it was very crowded with people dressed in black and huge mats, indicating they were having a funeral. We had reserved our tickets ahead of time and we were not concerned about having a ticket for this flight. The little plane was coming from Niua Toputapu to pick up passengers from Vava'u en route to Tongatapu. While we were finalizing our mission business with the missionaries and President Uasila'a at the airport, a gentleman dressed in black, not of our faith, approached us and asked if he could have a word with me. I thought this was a wonderful opportunity for sharing the gospel. I excused myself to be with him privately. In his very polite and traditional manner, he said, *“Tangata'eiki kataki pe hono maumau'i ho'o mou talanoa. We have a family emergency in Tongatapu. We need to attend a family funeral this afternoon; however, we need two seats on this flight in order to get there. Would it be possible for us to take your two seats and you take the next flight which is on Monday morning?”* I told him I would talk to my traveling companion and see if this was a possibility. After talking to my counselors about this request we felt prompted that if the Savior was asked this favor, He would definitely give up His seat to serve others. I told the gentleman that although we had a conference in Ha'apai and the missionaries were waiting for us, we would gladly give up our seats for them in order to ease their grief. I further asked him to consider inviting the missionaries to teach him and to listen to their message of 'Heavenly Father's Plan of Salvation'. He said he would.

The plane left and we were not sure how we would contact the Ha'apai Zone to let them know what happened. It seemed like all of a sudden everyone had left the airport. We overheard the radio operator saying there was a very small plane coming from Tongatapu to drop off a drum of airplane fuel and then immediately return home. There were no seats in this plane, but we wanted to see if the pilot would drop us off in Ha'apai anyway. The tiny plane landed and unloaded its cargo. We approached the pilot with our request. He confirmed that there were no seats in the back of the plane, but if we didn't mind sitting on the floor, he would be happy to drop us off. We immediately jumped in and off we flew. Thirty minutes later we landed safely at Ha'apai airport. During the short flight, we thanked Heavenly Father for providing a way for us to keep our assignments with the missionaries. We thanked the pilot for dropping us off as we made our way to our Zone Conference and interviews. Once again, the Lord is able to do His own work. He did prepare that tiny airplane to help us accomplish His marvelous work and wonder in this tiny part of His vineyard.

The following week, President Kaumatule of the Hihifo Stake told us that he had attended a funeral in his area where a man shared the *anga'ofo* showed to them by the Mormon Mission President in Vava'u, allowing them to attend a family funeral. President Kaumatule said that this was going to open many doors for missionaries to hasten the work of Salvation in his Stake.

“It Is Not What One Gives, But What One Sacrifices to Give”

Written by Elder Nomani Harris (July 1988 – January 1990)

Like many other evenings on my mission, we were about to meet with the elders who served in the Hihifo, Ha'apai area for dinner at one of the member's homes. My companion and I had boated over earlier in the day from our assigned island of Ha'ano and since it was already getting dark and the next boat wouldn't be going back until the morning, the elder's invitation to share their dinner was a welcomed proposition that we just could not pass up. It was a hot and dusty day and I was unusually thirsty but my companion had missed out on some crackers that were passed out at our zone meeting; so he kept reminding us of how hungry he was as we walked to our much-anticipated dinner.

I had already been on my mission for almost eight months and I was keenly aware of the great love the humble saints of the islands had for the Lord – and by extension, young often obnoxious and irreverent missionaries who were still discovering their own testimonies of the Lord. This was my second month in Ha'apai, and I had already learned rather inharmoniously that there is a way of living in Tonga, and there is the Ha'apai way of living. On my first Sunday in Ha'apai, we were invited to eat at one of the member's homes. While we all sat at the table in their outdoor kitchen, the father quietly scolded his son, *'...there were only 4 'lo'i ika' and you knew the missionaries were coming for a Sunday feed....'* The son sat quietly, and his father's disappointment and the voice began to escalate from what seemed to be insubordination that he had never seen in his son before. Finally, the son stood up and walked outside the kitchen and through his tears whispered to his father that Elder Harris, had eaten the smoked fish on Saturday when they visited. Of course, the entire family heard the young boy's confession through the thatched wall of the kitchen and with almost a premeditated motion, all eyes at the

table turned to me at once. I wish I could have just shrunk into oblivion, but the mother graciously laughed it off and the father mustered an even more awkward laugh to mask his earlier misplaced anger. Lesson: there is no refrigeration on the islands and the kids 'tunu ika' or cooking fish on Saturday on an open fire was their way of preserving fish and not a picnic as I had mistakenly thought.

This and many other similar experiences in Ha'apai made me realize how special the people of these sacred islands were. Despite their humble means, the sacrifices many of the families made to serve the missionaries two daily meals were hidden so well in their gracious smiles and hospitality. Not surprisingly, I had also begun to notice that recent converts and members who had the least to offer were the ones who created the warmest spread and whose meals were always accompanied with that now-familiar humble smile; to almost apologetically acknowledge that *...this is the best that we have, I hope it is good enough for servants of the Lord.*

Such was the case on that evening. I found out as we sat down to eat that the sister was a widow and that she had three kids, the youngest a boy roughly four or five. Her home was one of many hurricane relief homes on the island, and typical of these homes, there were no walls inside, just a 12'x26' single room with the private living quarters being partitioned with draped curtains. We were eating in the center common area and through the thin drapes, we could hear the kids laughing as kids do, occasionally peeking out, only to hear their mother scold them for doing so.

About five minutes into our meal I heard the youngest child sob quietly as his mother patiently tried to console him. I heard him quietly exclaim words somewhat muffled under his mother cupped hands '*...Maa, oku ou fie kaia au...*' '*...Mom, I am hungry, mom, I am so hungry*' those repeated words from a young toddler pierced my heart as no other had on my mission. I closed my eyes and said perhaps the most fervent prayer I had ever said up until that time in my life....every bit of wit that I owned yearned to my Heavenly Father to provide for this young family. When I opened my eyes, apparently the other elders had heard him too and there was not a dry eye between the four of us.

Now, if that wasn't enough of a reminder to us of how blessed we were, the mother's soft response to her son was one that precedes miracles – of that I am certain. '*...tuku ke kai e kau faifekau ae moa...tuku ho tangi ka toe e hu'a vai, ta toki kai...tuku aa ho tangi.*' After many years, I have come to realize the boldness of faith that is required to say what she said. Even more than that, how she responded to her sobbing son - only a loving God could've given her such vision and power. '*...please stop crying, let the missionaries eat the chicken....if there is some chicken broth left, we can eat that when they leave....now stop crying...*' Then we could hear her humming and although she sat behind the curtain, I could almost see her rocking her child's hunger to sleep. As when we got up to leave, he was already sound asleep.

On that day, I do not remember how the chicken tasted or how much we ate. I cannot even remember the face of this honorable mother, but the miracle in her tone has stayed with me and will stay with me I hope forever. There are powerful stories of the Lord using extreme measures to teach us important lessons. I would like to think that the Lord loved me so much, that he

prepared a widow and her child to teach me a lesson in absolute faith and in unconditional love for the Lord's servants.

“Teach by the Spirit”

Written by Samisoni Uasila’a, Jr. (June 1990 – March 1992)

When Elder Sackley of the Quorum of Seventy was touring our mission, he was training us on how to use the Spirit more effectively as we teach. After the training conference, my companion and I ran some errands to Nakolo village. On the way back from Nakolo, we picked up a gentleman who was on his way to his home at Pelehake. He thanked us and said he had nothing sufficient to pay for the ride and we were prompted to ask him if he had some time to hear our message the next evening.

We went back to this appointment the next day and began to practice the training received from Elder Sackley on how to use the Spirit more effectively. We began by inviting the Holy Ghost to help us teach and the family to learn by the Spirit. Never before had I felt the love of God so profoundly as we taught this family His Gospel. We were prompted to share a message regarding the Prophet Joseph Smith and the marvelous work and wonder he was called to do. This includes the story of the restoration and the translation of the Book of Mormon. At the close of our discussion, we invited them to read 3 Nephi 11.

The next day he told us that he was up most of the night reading the assigned reading and felt the witness of the Holy Spirit regarding the truthfulness of the Book of Mormon, so he began reading the entire book from the beginning. He fell asleep and saw several witnesses who bore testimonies to him of Joseph Smith and the truthfulness of the Book of Mormon. His tears of joy flowed freely as he begged us to baptize his family. We returned to his home every evening to teach the remaining lessons to his family.

The Bishop of Malapo Ward was surprised when we requested to have the baptismal services for this family to be held the next Sabbath. We know that without the Spirit helping this father his conversion would have not been realized. Again, we felt the tender mercies of God among us as we witnessed His hands guiding His children on their way to perfection. We are humbled to be a small part of God’s work of salvation.

“Cleave unto Charity, That Ye May be Purified”

Related by Elder Barry Fie’eiki and Written by President Kongaika

In 1989, Ana and Barry Fie’eiki had just retired from the U.S. Military and they decided to return to Tonga and build their retirement home and live happily ever after. They did not know that the Lord had something else for them to do. We felt impressed to extend a call for them to join us in this great work of the Gathering the House of Israel. They accepted the invitation and we completed the paperwork to be sent to the Area Office in Australia for their approval. In June

1989, they started their mission in the Nuku'alofa Tonga Mission. Sister “Ana Fele’unga Fie’eiki was assigned to be the mission secretary and Elder Berry Fie’eiki was assigned to manage our mission vehicle fleet and all the missionary bicycles. Elder Fie’eiki was a retired aircraft electronics specialist from the US and I knew we could wisely use his specialties and dedication in the mission field.

Before he retired from the Military, Berry had served in Vietnam and had some very bad experiences that had to do with the local Vietnamese people. To survive in the war zone, he had to react instinctively and simultaneously and many times it was a matter of life or death for all involved. Berry slowly grew to hate these people and even when he retired, seeing anyone that looked like a Vietnamese or resembled them, he just wanted to get rid of them. Many of Berry’s Post Traumatic Syndrome included nightmares regarding the war zone and their images were imprinted in his mind and there was no love in his heart for these folks.

At first, Elder Fie’eiki thought it might get better with time, but every time he saw people from South East Asia in Tonga, his instinct was to hate them. He kept praying for some relief, but it seemed so difficult to share the gospel with people he hated so much.

During one of our scheduled sharing times, he felt it was a perfect time to share his feelings and asked for my advice. I felt so much love for Elder Fie’eiki. He had sincerely and humbly sought for some relief from such darkness that it had occupied his heart and mind as he strived to do the work of God. The words of Moroni on charity came to me immediately so I asked Elder Fie’eiki if we could take turns reading Moroni 7: 44-48. As we read, we were filled with the Holy Spirit which enlightened us, and our eyes of understanding were opened. We learned that if we are to obtain charity, we must pray with all the energy of heart for the Pure Love of God—Charity, and then serve others with all our might, mind and strength. Eventually, Christ, Himself would transform us to be new creatures and become just like Him and we would know Him as He is and obtain His love in our hearts. I promised Elder Fie’eiki that if he would follow the pattern set out by Moroni, he would obtain this charity and the Lord would remove all hatred and enmity from his heart and find peace and great joy in His service.

Not long after our sharing time, an Apostle of the Lord came to conduct a mission tour and also to preside over a stake conference. I asked Elder Fie’eiki if it would be helpful to schedule a special time with the Apostle and request an Apostolic blessing. He thought it would be a great opportunity but was reluctant to bother the Apostle with his challenge. I requested the appointment and it was granted. He poured out his whole soul to the Apostle and received some powerful teaching moments from the Apostle of the Lord on how the atonement is designed to allow the Savior to carry all our burdens. He also received a special Apostolic blessing and promised him relief and to find comfort, joy, and peace in the perfect atonement of the only begotten Son of God.

Elder Fie’eiki shared with me later, *“As I continued to believe my Savior and keep my covenant path, I found total forgiveness of all my sins including my evil thoughts and feelings towards any of His children. I found peace and joy as I continued to labor diligently in helping the Lord accomplish His marvelous work and wonder to gather all the House of Israel into His Kingdom.”* The Lord once again had extended His tender mercies to all those whom he had chosen, to make them strong even unto deliverance.

“Open Your Mouth and I Will Fill It With What You Need To Say”

Written by Elder Nomani Harris (July 1988 – January 1990)

Experiences happen in our lives, some taking a while to understand, others taking a lifetime to appreciate. Then, there are rare experiences that instantly require unparalleled attention and test you to your unknown limits. After six months of serving on the main island of Tonga, I was assigned for the first time to work in Ha'apai on the island of Ha'ano. If my memory serves me correctly, they had not had missionaries for a few years. I was excited with this transfer and looked forward to meeting the people of the island.

It was Friday and we found out that the passage to the smaller islands of Ha'apai was a little peculiar. No money was transferred and unless you owned your boat, all who desired to go to an adjacent island simply waited at a designated beach. Small family boats ferried back and forth daily and to catch a ride you made your destination known and were ready to help with whatever loading was required. More often than not, these boats were loaded to capacity; cargo, women, and children towards the stern and under the housing of the boat, while the men, including young missionaries, sat at the bow of the boat where we would commonly absorb any salt spray. It always seemed to be a very slow 45-minute crossing over the open ocean.

It was dusk when we finally made it to our newly assigned village. We were unceremoniously dumped at the beachfront of our new village. There was no waiting party. We could not see a single soul on the beach or at the adjacent homes facing the beach where we were dropped off. Truth be told, my excitement quickly turned to deep despair; who do we know, where are we going to live, and do they even know we are coming? To make it even more miserable, it had been raining for a while, so we quickly gathered our bags under a large banyan tree. Looking back now, words were not spoken, just an empty stare to the darkening ocean and an occasional glance to the village, hoping that we would see some movement.

After about 30 minutes of listening to the raindrops around us and the waves crashing against the roots of the banyan tree, my “greenie” companion and recent convert of fourteen months turned to me and whispered ‘*ai keke fai ha ta ki'i lotu...*’, ‘...let us say a prayer and can you say it? For some time, he had been waiting for me to suggest prayer. If the people were not prepared for us, certainly the Lord had a plan prepared for us and we needed to understand what to do. Bolstered by his faith, we knelt on the beachside of the banyan tree where no one from the village could see our petition to the Lord. To this day, I cannot recall the words that were uttered, but my mind's eye could see the lilies of the field, the birds in the sky, and the fish in the sea. I knew of the related scripture referenced in the Book of Matthew, but it had never occurred to me that this moment was exactly that and my faith in the Lord had failed. I was more worried about what I was to eat and where I was to lay my head to rest. Ashamed at my lack of faith, I quickly apologized to my companion and he instantly grabbed and hugged me. He did not have to tell me he loved me, at that special moment I knew that he loved me, and oh, how I needed that support.

Certainly, in answer to our prayer, and right after realizing this teaching moment, an older member of the church came walking down the beach and was surprised to see us there with all of

our bags. Without asking too many questions, he hurried us to his home where their leftover food was apologetically given to us. He demanded that we sit and eat while he instructed his family to rush over to the beach to obtain our bags and to put them in a Tongan fale behind their family home. I do not recall asking him for a place to stay and I certainly did not expect for him to do what he did but as we lay to rest that evening, I could almost hear the assured whispering of the Spirit, *'...that my Heavenly Father knows what I need, even before I could tell him...but I needed to ask...'* I am eternally grateful for willing and able members who take no thought for their state to help the servants of the Lord. This was an important lesson that I would need the very next Tuesday. News that Mormon missionaries were now on the island got around, as it only happens on a small island. Before we left our new pad, word got to us from the 'ofisa kolo' or town officer that there would be a 'fono' or town hall meeting at the adjacent village and we were expected to attend.

Excited to meet more of the villagers, we entered the small-town hall and were motioned to sit at the end of the building where the two district leaders were already seated. Facing us at the opposite end of this gathering was the local minister and to my left was the town officer who addressed us after a few formalities. He opened the floor for any concerns from members of this important committee and like a sheep taken to slaughter they began to fire questions at us about church doctrine, member's misgivings, and even ugly allegations of the temple that even they knew were false but were thrown in any way just to muddy the water further.

I do not recall praying as hard as I did for as long as I did. While the district leaders were answering the questions as quickly as they were coming, it was clear that this meeting was turning toxic and this was certainly not an approved method of teaching. No one would find any truth in this environment. I am sure by now; the district leaders were expecting me to chime in and to help field the questions that were being thrown at us with weighted anger and unmasked venom. The town officer took particular pride in these attacks, while I observed the minister quietly watching the night unfold. I did not know how to answer, but as my prayers intensified the only impression I received was to open my mouth and speak, and so I did.

As I spoke, the most out-of-body experience began to happen. My body was shaking, and I could feel the burn of what I recognized as only the Holy Ghost speaking through me. What I did not recognize was how I spoke. Like Nephi building the boat the Lord's way, I was speaking in a tone and in a manner that was inconsistent with young men speaking to their elders in Tongan society. I could only categorize it as talahu'i or being cheeky, but at that point, I knew what the Lord was doing and I could not stop speaking, even if I wanted to. Besides, what I was saying was beginning to make sense, although what I was saying was not of my making.

I directed my utterance to the town officer who looked extremely proud of his large stature and disrespectful tone. What I said shocked me more than anyone in the room. I softly shared with him that the Lord loves his children and because He loves his children so much, He needs them to know of His truth. If the religion that the town officer professed was true, then tomorrow I would be willing to die. The Lord does not want us to waste the town's time, and that He would destroy me for doing so. I knew what I was saying, and I could not believe my very ears. I

looked squarely at the town officer and told him that if my religion was true that tomorrow he would die.

I do not remember feeling any anger towards anyone at that moment. It was the contrary; I could feel the Savior's love for His children as I patiently waited for the town officer to answer my quiet challenge. By now, the large man had reduced himself physically to what I could only describe as a hunched mass. Nobody in the room spoke; there was utter silence, and as I glanced around to each member of that committee, not one could look back at me. Each motioned elsewhere or down on the mat as I looked for some response. I looked across to the minister whose gaze was now fixed on the town officer. After what seemed to be an eternity, he violently slammed his hand on the mat and shouted at the town officer '*...ke ava hono ngutu he oku tali e faifekau...!*' '*...to open his mouth....the missionary's challenge needed to be met.*'

It was a cold night and when the town officer looked up to answer me, I could visibly see sweat streaming down his face, sweat that was not there a few moments earlier. At this point we were all waiting for his answer; even those who moments ago openly opposed us somehow seemed to have joined me in wanting to know how the town officer would respond. After clearing his throat, he cackled as only a Tongan would and dismissed his earlier antagonism, '*...ikai kau faifekau, ikai ke uHINGA ia ke pehe...*' '*no elders, I did not mean for it to be like this...and then proceeded to laugh as if the entire thing was just a joke. I then answered him, 'yes, you cannot tell me that what you have is true'. I then proceeded to bear my testimony, a testimony that was very much still an infant but had grown up in a big way as I learned to be obedient to that divine prompting to open my mouth.*

“To Make Them Mighty Even Unto the Power of Deliverance”

Written By Elder Mark Borden - Poteni (May 1989 – May 1991)

Transfer day was always exciting when I served as the zone leader in Ha'apai. Since there were so many small islands, we had to use our mission boat to take the Elders and Sisters to their assigned villages. The boat would arrive either from Tongatapu or Vava'u and with instructions from President Kongaika, we would deliver the missionaries to their assigned island.

Our boat was old with a small outboard motor and before Elder Benjamin B. Banks of the Second Quorum of the Seventy visited our mission on Ha'apai, we never even thought about wearing life jackets. After he saw how we conducted transfers, he made sure that we had the brightest orange life jackets that could be found. We all looked awesome as we donned our life jackets in our small mission boat. Anyway, we would load the boat with all of the missionaries that were heading to another island and off we would go.

One particular transfer we had a couple of missionaries that were assigned to serve on the island of 'Uiha. 'Uiha is a small island situated to the south of the large Ha'apai island of Lifuka where the main port and city of Pangai are located. There is no land connection between the two islands so the only way for us to make the transfer was in our small mission boat. To get to 'Uiha we had to travel southwest along the western coast of Lifuka and on past the uninhabited island of

Uoleva. The waters along this portion of the route are relatively shallow until reaching the Southwest tip of Uoleva. At that point, the water becomes much deeper and there is a short span of open ocean that has to be crossed before you reach the island of 'Uiha. I had made the trip several times before, both as the zone leader in Ha'apai and months earlier when I had served as a junior companion to Elder Tu'ivai who was the Ha'apai zone leader at that time. Because of this, I had no reservations about my ability to make the trip on this transfer day.

I remember it being a bright, sunny day but there was also a bit of wind. We didn't have any weather reporting service that I was aware of and so we had no way of knowing what was happening out there in the open ocean. Perhaps someone had a current weather report but if they did, I hadn't heard about it. Without fear and with no reason to think there was danger ahead of us, we loaded up our little boat with our new transfers to take them to the island of 'Uiha. It was common back then for members to catch a ride on our mission boat and we were always willing to have them come with us. Oftentimes, our missionaries had to rely on the members and their boats for rides, so it was good to return the favor when possible. As we were shoving off from the beach at Pangai, at the last moment a local member jumped in the boat to ride with us to 'Uiha. I didn't think anything of it at the time as he climbed into the boat and sat down to enjoy the short trip. As we traveled southwest along the island of Lifuka and past the island of Uoleva the ocean was a little choppy from the wind. It wasn't bad though and our small boat with its outboard motor had no problem with the waves. I was feeling pretty good as the zone leader taking my small group of missionaries to their new assignment. The waves that we were cutting through were not much different from the ones I was used to when I drove around in my Priest quorum advisor's boat back home before my mission. We often went water skiing on the Snake River in Idaho, so I felt like I had some pretty good boating skills and the ocean was nothing to fear. It was with this confidence and sense of security that we rounded the Southwest corner of Uoleva and met the open ocean.

The winds that day were coming out of the East and so the islands of Lifuka and Uoleva had shielded most of the wind from us. That, coupled with the shallow waters along the western coast of the islands, made the waters choppy at best. As we rounded the island of Uoleva, the open ocean was a different story. There was no island to shield the wind as it blew from the East. The waters were much deeper as well which made it possible for large waves to form. As we came around the island, I saw something I had never seen before – 20-foot waves. I had no idea how big the waves were but to me, they looked like they were at least 20 feet tall. I didn't know what to do.

My days on the Snake River had not prepared me for what I saw ahead. Not at any time during the many transfers on our little boat had I seen waves like this. I just sat there and stared at them as our boat moved closer and closer. Before we met the first wave, the member who had jumped in our boat at the last minute before we left Pangai asked if I would like him to take over driving the boat. I said yes without hesitation and we switched positions. As we approached the waves, he came at them from a 45-degree angle instead of head-on. I would have probably attempted to navigate the waves head-on which would have most likely been a disaster. When we met the first wave, the driver of our boat throttled the engine up and we climbed to the top of the wave. As we crested the wave he let off on the throttle and the boat descended gradually to the trough. At the

bottom, he throttled the engine back up and we climbed the next wave. He did this again and again as we made our way toward ‘Uiha. Each time we descended a wave the land would disappear. Then we would climb the next one and we would be able to see our destination again. I’m not sure how far we had to travel to make it through the waves but it wasn’t far. As we gradually got closer to ‘Uiha, the waves started to subside and return to normal size. As we finally pulled up to the shore, I felt a great sense of relief for the safe trip we had made. My companion and I knew that we would be spending the night on ‘Uiha because there was no way we were going to attempt to make it back across the open ocean.

I have often reflected on this experience since my mission and the tender mercies that the Lord showed to us missionaries that day. As soon as that member asked if I would like him to drive the boat, I knew why he was there. I knew that he was inspired to jump in the boat to help us with our journey. I don’t know if he had business on ‘Uiha or if he just felt that he needed to jump in the boat. Either way, I knew that his mission that day was to ensure our little boat of missionaries made it to our destination. I have always been grateful for him and for his last-minute decision to jump in the boat as we cast off from Pangai. The tender mercies of the Lord delivered us that day from what could have been a disaster.

“The Lord’s Tender Mercies”

By Elder Stephen Barrick (Peliki) (February 1988 – February 1990)

I served as a missionary in the Tonga Nuku’alofa Mission for the Church of Jesus Christ of Latter-day Saints during the years of 1988 and 1989. During the summer months of 1989, Tonga hosted the South Pacific Mini-Games. Many athletes from the surrounding South Pacific Islands participated in the Olympic-style events over a two to three-week period of time. Because school was out for the summer, Liahona High School was vacant and available for use. When the LDS church was asked their price to house all of the athletes, they offered to allow the athletes to stay on the campus for free, but with one condition; the LDS missionaries would be allowed to have an information booth whereby they could hand out pamphlets and answer questions to all interested parties who would pass by the booth.

The LDS mission president, ‘Isileli Kongaika, chose the theme, “The Book of Mormon”. He then asked my companion and I, who happened to be serving at the time in the mission office as supply managers, to take turns attending to the booth. We did so for several days but experienced limited success or interest from the athletes. My companion and I prayed earnestly for our Heavenly Father to help us in our struggles to share the gospel with all of those attending the Mini-Games because we knew that there would be many of the Lord’s elect there that were looking for the Gospel but just did not know where to find it. I didn’t realize at that time the small role I would play, like a pawn in a chess match, as our Father in Heaven moved all the right pieces in place to make that happen.

One evening, my companion and I happened to be the only missionaries at the mission office when we received a distressed phone call from the zone leaders in the Vava’u Islands, “*Elders, go immediately to the Tonga Fua’amotu Airport and pick up a sister missionary that is extremely*

sick! We just boarded Sister Paongo on an airplane and she is experiencing excruciating stomach pains and needs to go to the hospital.” After finding out there was no ambulance service available, and getting permission from the mission president, my companion and I immediately made a makeshift bed in the back of our supply van and promptly drove out onto the tarmac of the airport to receive Sister Paongo.

Once the plane landed, Sister Paongo gingerly exited the plane with the assistance of an American doctor who happened to be touring the Vava’u islands. He said to me, *“Get her to the hospital immediately and tell the physician that she is having acute appendicitis! I have to quickly catch a plane back to the states otherwise, I would go with you; the doctors at the hospital should be able to take care of everything.”* Her face grimacing in pain, Sister Paongo eased into the back of our supply van and off we went to the hospital. Through screams of pain, we knew she felt every bump as we quickly, yet carefully made the agonizing journey. Upon admitting her, the hospital admissions secretary asked us to fill out a lot of paperwork and told us that the doctor was not currently there, but that he would be sent for and would arrive at the hospital as soon as he could. After nearly an hour of waiting without a doctor to attend to her unbearable pain, Sister Paongo asked us to give her priesthood blessing. I remember feeling impressed while administering that priesthood blessing to let her know that her pain would subside, and all would be well with her appendix for the Lord had a special mission for her to perform. The doctor still didn’t come for another half an hour or so, but by the time he did, her pain had subsided substantially. Upon arrival, the doctor examined Sister Paongo and told her that while her appendix was inflamed, it hadn’t ruptured and so they did not need to operate at that time. He wanted her to stay on the island of Tongatapu for several weeks so he could monitor the situation.

Meanwhile, after several non-fruitful days of my companion and I overseeing the Book of Mormon booth at the South Pacific Mini Games, President Kongaika informed us that he had been inspired by the Lord to place Sister Paongo over the Book of Mormon booth. From the moment we dropped her off at the booth, nothing short of a miracle took place as group after group of interested athletes stopped and listened to the message that Sister Paongo gave concerning the Book of Mormon and the Gospel of Jesus Christ. One particular group of roughly ten or so athletes from Papua New Guinea came nearly every day; eager to learn more about Jesus Christ and the restored gospel. They expressed that missionaries had never come to their particular islands as they listened intently and asked many questions. Not even their coach, who vocalized his opposition to the LDS faith, could dissuade his group of athletes from attending the discussions given by Sister Paongo at “The Book of Mormon” booth.

After the South Pacific Mini Games and just a short time before their departure home, several of these athletes from Papua New Guinea were baptized members of The Church of Jesus Christ of Latter-Day Saints. Sister Paongo, I believe, was the right person at the right time and she had unknowingly prepared herself years before this event. Not only did she learn and speak nearly flawless English as the former valedictorian at the very same Liahona High School where the athletes of the mini-games were housed, she also prepared herself spiritually to serve a mission and to respond to the Lord’s call no matter how painful it might initially be. After reading through my Missionary Journal and looking back after all these years, I am humbled and grateful

for the small part I was allowed to play in a much bigger plan of our Heavenly Father as he extended his tender mercies to so many of his children. This included me and my companion, Sister Paongo, President Kongaika, the athletes from Papua New Guinea, and presumably countless others as these newly converted athletes returned to their homelands to spread the gospel amongst their people.

“With Faith in Christ, Everything is Possible”

By Elder Sateki Manakofua (April 1990 – November 1991)

On the 21 of May 1990, I had been serving for one month and 10 days. We were assigned to the villages of Pukotala and Faakakai in the Kauvai District of the Ha’apai Group. My companion Elder Faleako Pepa and I arose early morning to catch a boat to Pangai to have my companion’s teeth treated. After we got ready, we knelt to say our morning prayer. I reached to close the glass louvers of our little house and suddenly it cracked, and my left hand went through the broken glass and it cut an artery in my hand and several nerves. You can imagine the blood that was gushing out of my left hand. This was a morning never to forget.

We hurried to find a boat to rush me to the hospital on the main island, about two hours away on a little outboard motorboat. We found my cousin who had an aluminum boat to take us, but he only had a couple of liters of petrol. This was not sufficient petrol to take us to Pangai. While we were looking for more petrol, another boat came by from the nearby village of Ha’ano to pick up some passengers enroute to Pangai. We begged for some petrol to add to ours, but we were denied, and they left us standing on the shore with my bloody hand hanging desperately.

We started on our boat to the next village of Faakakai, hoping to find more petrol, however, we were not fortunate. Seeing that we had no other option but to continue to Pangai, I told my companion and my cousin that we could make it with our faith and much prayer. We prayed trusting our Heavenly Father and headed to Pangai. About halfway to Pangai, we knew we had run out of petrol and yet our little boat caught up with the boat that left us earlier from Pukotala. To show the other boat that we had no petrol, my companion lifted the empty petrol bottle and turned it upside down as we passed them. It seemed our little 15cc outboard engine had picked up more power and it began to propel us faster and faster. By this time, I had lost so much blood and it was all over the floor of our little boat and I was also feeling very weak yet I trusted in Heavenly Father for we were engaged in His work and He could assist us through this trial.

We got to Pangai much earlier than the normal time. As we rushed to shore my left hand was covered with blood and so was my white shirt. A gentleman from the Office of Land and Survey noticed our dilemma and offered to give me a ride in his vehicle to the hospital about a mile away. When we got to the hospital, I was immediately hooked up to an IV (intravenous) because I had lost so much blood and had very little energy. They also began to treat my hand and eventually put my hand in a cast which was a hindrance throughout my mission. This was the most difficult time during my mission. I had to do everything with one hand and the pains were always there. With the help of my Heavenly Father and my many companions, I continued to

endure well without returning home. I continued to experience His tender mercies as I committed to serve Him faithfully.

Three Days and Seven Nights in the Furthest Part of the Vineyard

Written by President and Sister Kongaika (1989-1992)

In December 1990 Sister Kongaika and I were prompted to visit our missionaries at Niua Toputapu. Niua Toputapu is 373-mile NNE of Nuku'alofa, Tongatapu. It is closer to the Apia, Samoa Mission. On a boat, it takes about 23 hours going through Neiafu, Vava'u harbor and the vessel goes only once a month. That is how our missionaries traveled there when they were transferred to Niua Toputapu as well as Niua Fo'ou. We had four elders and two sisters laboring in the most remote part of our mission.

I had always assigned seasoned and faithful missionaries to serve in these islands because I may never get to these islands but once during our tenure. I also considered this opportunity as a training ground for those faithful missionaries whom the Lord entrusted to serve in the most difficult area. We had heard reports that our sisters in Niua Toputapu were not receiving all of their monthly ration of food supplies and other essential missionary supplies we sent to them. We were eager see how we could help resolve these concerns.

About this time of the year, I had coordinated a joint visit with Pres. Talivakaola of the Neiafu, Vava'u Stake of Zion to meet up at Niua Toputapu and implement a change that the Area Presidency had approved. I was instructed to transfer the Niua branches to the Vava'u Island district, which had previously been a part of the Neiafu, Vava'u Stake. Now the Niua branches would be under the mission district. President Talivakaola came to help make this transition from the Stake to the Mission.

Fortunately, the Magistrate court of Tonga had scheduled a trip to Niua Toputapu at the same time we were scheduled to visit. They had chartered a small Islander plane that held six to eight passengers. I asked if we could join them on this rare flight and were granted permission to join. We offered to pay for our roundtrip tickets, and they were appreciative that it would go to subsidize the chartered cost. Our flight was about 2 ½ hours through Vava'u. We had heard rumors that some previous flights had trouble landing amidst other mishaps and we were nervous about taking such a long flight on a tiny plane. With this in mind, we still felt compelled to go and we earnestly prayed for protection and received assurance that we would be safe.

It was a very pleasant flight and we landed safely on a grass runway around 3 pm. We thanked the Chief Magistrate for allowing us to accompany him on this flight and he informed us that they would be on the island for three days to complete their business. This was sufficient time to get our business done also.

Our missionaries came to welcome us and took us to the chapel where we would be lodging. I intended to have a personal interview with each of our missionaries to identify any challenges or hear good reports they may have since they had been assigned at Niua Toputapu. We also wanted

to hear their testimony of the truthfulness of the Gospel that was shared with the wonderful people of Niua Toputapu. At the same time, we wanted them to know that our Lord and Savior loves them infinitely and that we also love them as our Savior does—with a perfect love. We also expressed that we knew this was truly His gospel. It took us about a total of two hours to have this wonderful and spiritual sharing time.

During the day, we took a brief break before dinner to check out our room for the night and to wash up and be ready for the evening meal, followed by a leadership meeting with the Stake President and all local leaders and full-time missionaries. I would announce the changes that we would be making in our general meeting the next evening. The Relief Society sisters had prepared a bed and provided some mosquito nets to cover us on the floor of one of the classrooms in the chapel. They prepared a delicious meal of Tongan food for all that were invited to the Leadership meeting.

As the sun went down, a host of mosquitos were swarming around us and you could hear them buzzing around your ears and they would attach to any part of your body that was exposed for some blood. We were issued a Tongan fan to help keep the mosquitos away. It was quite entertaining to watch the local people, including our missionaries, rhythmically moving their fans as they attempted to protect themselves from the onslaught of mosquitos. One time I tried to catch them waving of my open hand and was surprised at how many mosquitos I had killed with one wave of my open hand. My poor wife is an American with very fair skin, and the mosquitos seemed to like her blood more than anyone with a dark complexion. I was wondering how we were going to continue with our meeting that evening. Even when the lights were turned on, they were still buzzing around in swarms. We got used to the rhythmic movement as all fans seemed to work in unison protecting us from the many stings we anticipated. The meeting went very well and we felt the Holy Spirit while we met together as fellow saints even under these dreadful circumstances.

At the close of the day, my poor wife, Ruth, was wondering if she was going to have any rest that night because of the mosquitos. Fortunately, the Relief Society sisters had strung up a mosquito net over our bed in hopes that it would give us some protection. After a word of prayer, we got under our white sheets and covered ourselves up to our heads. We could hear the mosquitos buzzing around the net and they seemed to be able to drill through the holes in the net. In the morning the white sheets were spotted with our blood. What was strange to us was that in the morning when the sun came up all the mosquitos disappeared to the nearby bushes and they did not come back again until the sun went down.

We spent the next day visiting the missionary huts in their respective villages. We walked everywhere and it gave us a good view of where the missionaries were laboring. When we got to the sisters' hut, we found that the pigs were also using the same space after the sisters left in the morning. Sister Kongaika said, "President we have got to get better housing for our Sister missionaries, or you should transfer them out." The Sisters begged not to be transferred, so I went looking for a more suitable home for them. I asked the Branch President if there was another family who could house the sister missionaries in the village. He replied that his younger

brother was an inactive member who had married a Catholic woman and they had some young children and a live-in grandmother.

We asked the sisters what they thought of this home and they said it was up to me. We sought out the father of this home and inquired about his family housing the Sister Missionaries. This father took all of us to his home and introduced us to his wife, children, and grandmother. They were very open and honored to have the sisters move in with them and they promised to take good care of them. They never asked for any money for lodging. We left having solved the challenge of housing for the sisters as well as making sure their monthly supplies from the mission office were received each month by boat. Sister Kongaika insisted on resolving the sister missionary's challenges or take them home with us on the plane the next day. We were relieved to have resolved these issues for our missionaries.

Eventually, one of the boys that belonged to this family joined the church and was sealed to his wife in the Tonga Temple years later. He also worked as a teacher at Liahona High School even though he had not received his BE degree. At that time, Sister Kongaika and I had been employed at the BYU-Hawaii since we were released from the mission in 1992. As Vice President, I had been asked to develop a program to train leaders to return to Tonga and other Pacific Islands after they had completed their degrees. The chosen leaders were given a full scholarship to complete a degree in education and then return home. During our employment at BYU-Hawaii, Sister Kongaika was assigned to work in the School of Education which was directly over this special program. Joe Lino from NTT, whose parents and their family had sacrificed much to take good care of the servants of God, arrived in Hawaii. We were blessed to be able to watch over him, assist him in completing his degree, and return to a full-time teaching position at the Liahona High School. It was marvelous to witness the Lord's promised blessings to those who take care of His missionaries during their service. His older brother was called as the District President in the Niua District.

While we were in NTT, we also visited the Elder's hut which was by the chapel. They had built their hut off the ground to prevent animals from sharing the same space. The main reason they built off the ground about three feet was to smoke the mosquitos out of their sleeping area. It was an inspired idea for these elders. During our last night in NTT, the missionaries invited Sister Kongaika to sleep in the middle of the tennis court at the chapel while they built fires around her to smoke away the mosquitos. She admitted she had a wonderful night under the stars with fires burning all around her that night to keep her being attacked by the mosquitos. Sister Kongaika has often referred to this visit as "our three days and seven nights at Niua Toputapu"

We did complete our business with the branches in Niua Toputapu of being transferred to the new Vava'u Island District of the Nuku'alofa Tonga Mission. This was the beginning of what would be the expansion to create a new District for the Niua Island group. I was very satisfied with the personal visits with each of our missionaries and to know they were happy to serve the Lord wherever they were called. We knew we had been guided and protected while on the Lord's errand and He had blessed our family with His choicest blessings as we continued to serve Him diligently in His "Marvelous work and wonder" of the gathering of His Children to His Gospel in these the latter days.

“The Lord Knows Our Righteous Efforts and Will Bless Us Forever”

Elder Samiu Tupoumalohi (June 1989 – December 1990)

My name is Elder Samiu Tupoumalohi. I entered the mission field from June 1989 to December 1990 while President Kongaika was the mission president. Elder Jayson Harris and I were serving at Kameli, Vava'u from January to March of 1990. We labored diligently and sacrificed much during this time to teach and invite an elderly woman by the name of Telesia who was about 65 -70 years old.

We coordinated her progress closely with our mission leaders including President Kongaika. In March 1990, President Talivakaola of the Neiafu Stake was having a Stake Conference and we agreed that this would be a good time to have Telesia be baptized. President Kongaika was also coming to this Stake Conference and we looked forward to this spiritual event. I was to perform the ordinance of baptism and as I attempted to lead her to the baptismal font, she stopped and refused to come with me and said, “I can’t do this because my daughter, who is a Seventh-day Adventist, is very upset with me for wanting to be baptized into the Mormon Church.”

The baptismal service was discontinued, and we were very disappointed and felt somewhat embarrassed. Our sadness and disappointment must have shown in our countenance for as we approached President Kongaika, he said “ *Elder Tupou Malohi and Elder Harris, do not get discouraged. The blessings of your righteous efforts will always be yours throughout all eternity.* ” I have treasured these words of comfort and know they are true as spoken with the power of his authority as mission president. I also felt the Lord’s tender mercies upon us and will continue to give us peace, comfort, and joy as we diligently serve Him.

“I was Saved by the Grace of a Loving God, and the Love of a Mother.”

By Elder Etuate Uata (February 1990 - July 1991)

Deciding to go on a mission was more of my mom’s and dad’s idea. I did not want to go on a mission. Life in the fast lane was more appealing to me. At this time the fast lane was in Inglewood, California. One day I came home to my room in the garage and was fully intoxicated. I did not know my mom had come from Tonga. When she came out and saw me, she was very angry and started beating me. I did not feel a thing. After that, she continued to cry more intensely to a point that I started to worry about her well-being.

In my mind, I had to say something to calm her down. The only thing that came to my mind was to promise her, “I am going to go on a mission.” At that very moment, it was “*hange ha lingi ha lolo ‘iha tahi hou.*” (it is like the calming effect of pouring oil into a rough sea.) She caught her breath and calmed down and said, “Thank you, son.”

I guess God has different ways of saving his children. If I did not make good on that promise, I would have ended up the same way as most of my friends and cousins: dead, permanently disabled by gunshot, or in jail for 25 years to life. I was saved by the Grace of a Loving God, and

the love of a mother. I may not have been a great missionary, but what I learned in the mission has greatly blessed my life, my wife, and my children forever. All because a promise was kept.

A Personal Sharing Time with Elder Etuate Uata. *(Shared by President Kongaika)*

Etuate Uata entered the mission in February 1990. He was assigned to labor in the tiny island of Ha'afeva at the Lulunga Zone in Ha'apai. Due to some scheduling challenges, we overlooked our Zone conference with the Lulunga Zone. We immediately arranged to take the ***Fokololo 'oe Hau***, a ship that would take about 10 hours to the Lulunga Zone, arriving around 2 am.

As soon as we got to the island of Ha'afeva, my Assistants joined the Zone leaders on their little outboard motorboat to gather all the missionaries from the other islands to Ha'afeva for a Zone conference the next day. Our conferences included training from the Mission President and his Assistants followed by a lunch break while the President conducted his interviews with each missionary. We ended every conference with a powerful testimony meeting to feel the outpouring of the Spirit and to strengthen one another.

After an excellent training session, we had the opportunity to give address concerns the missionaries had shared in their previous weekly report. During our lunch break, I started my sharing time with the missionaries. One of the standard questions I often asked, was, "What is your purpose here as a missionary?" or "Why are you here serving a mission for the Savior?" It was always very revealing and inspiring to hear these missionaries share their purpose and reason for being on a mission. I remember when Elder Uata came for his turn. He was a short elder with broad shoulders, quite cocky, and unafraid to speak his mind. He was not the most obedient missionary in these faraway islands. After exchanging a few pleasantries, we offered a word of prayer to invite the Spirit. I was immediately prompted to ask Elder Uata why he came on a mission. I was stunned at his immediate response, "Because my parents sent me". I had never heard anyone give this reason before, so for a few moments, we remained quiet as I turned my Book of Mormon to 3 Nephi 27 and began to share with Elder Uata the doctrine of Christ. I asked him to please read aloud and carefully verse 13. ***"Behold I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father because my Father sent me."*** I asked him, "Why did our Savior, Jesus Christ come to earth? He slowly said, "Because His Father sent Him." I then said, "It seems to me that because you loved your parents, you also wanted to obey them and come on a mission. I commended Elder Uata for his desire to be like the Savior and follow His example. I then encouraged him to study seriously the rest of Chapter 27, learn more of the Doctrine of Christ, and I invited him to strive to be like the Savior in every way as he continued to do his very best to fulfill the mission that the Savior had commissioned him to do.

This was the turning point in Elder Uata's missionary service because he knew his purpose and it was in line with God's purpose. He remained faithful and strived to be a ***"Faifekau Fungani"*** or an excellent missionary. Later, I asked Elder Uata to come to the mission office and serve as my assistant to train and serve other missionaries. As I reflected on this occasion, I can't help but be grateful for His Tender Mercies as He directed His Marvelous Work and Wonder among His children in the Islands of the sea.

“Fear Not, Only Believe”

Written by Elder Alekisanita Tu’ivai (September 1988 - March 1990)

It was getting late toward the end of a very busy missionary transfer day. All the missionaries who were to transfer to Tongatapu had to be at Pangai’s ferry dock by midnight to catch the Ferry on its way back from Vava’u to Pangai, then on to Nuku’alofa. My companion, Elder Toluta’u and I had one last transfer trip to make which was to transport Elder Poteni (Mark Borden) to Lofanga and then pick up Elder Fine from there.

It was getting late when we left Felemea at ‘Uiha island with Elder Fa’oa and Elder Hafoka and their belongings on our small 10-foot flat wooden old boat. We planned to transport them to Pangai first then on to Lofanga. We were running behind schedule and it would be getting dark soon. Seeing that the ocean was very calm at the time, we changed plans and sailed directly to Lofanga. It was smooth sailing and we arrived at Lofanga just before sunset.

We dropped off Elder Poteni and had Elder Fine on board. Then we had five elders and their personal belongings in our little motorboat which was open and exposed to rough weather. It was time to navigate our way back to Pangai. As we left the inlet of Lofanga, it was getting darker, the wind started to pick up and the waves were getting stronger as it hit our little open boat. At this time, more and more water started to pour into the boat from the big waves and I started to worry and was scared that we may not make it safely back to Pangai.

As we tossed back and forth in the dark ocean between Lofanga and Pangai for over an hour or so, the engine started to choke up making some weird noises. I quickly turned off the outboard motor to prevent any further damage. As I raised the motor out of the ocean, I immediately saw the white shiny propeller separated from the motor and slowly slipping off the motor. Elder Toluta’u quickly reached out and snapped it off before it sunk into the dark deep ocean. The pin that secured the propeller to the motor was no longer in place. This time my fear overshadowed me, and I started to question if I had made the right decision to bring the Felemea missionaries along to Lofanga with us. What would their family say if something bad happened? I realized how serious our situation was. I could not imagine us paddling with our hands against the stronger waves for hours.

After offering many mighty prayers for help, comfort, and guidance, a thought came to mind. All we needed was a safety pin to secure the propeller - how about a nail? Elder Fa’oa pulled off a nail from the back seat on the boat and used it to secure the propeller. It worked and we were able to slowly navigate our way without a compass in pitch darkness and safely arrived at Pangai more than two hours later. This experience had a great impact on me and my testimony of missionary work and that we were all embarked on His work and He had given us a promise, *“I will go before your face, I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you to bear you up. Fear not, only believing.”* And thus, we see that the Lord’s tender mercies are all over those whom He has chosen (Elders), because of their faith, to make them mighty even unto the power of deliverance. (1 Nephi 1:20)

“The Harvest Truly is Great, But the Laborers are Few”

Written by Sione Toluta'u (July 1988 – January 1991)

I was called to serve at Niua Toputapu (NTT) about five months after the huge tropical cyclone named 'Ofa. It damaged not only the Niua Group but also Samoa. The cyclone had damaged all food supplies causing a famine. At the same time, we also had a drought and it made it difficult to grow tropical root crops to feed the people of Niua. Niua is naturally a warm and humid place making daily living miserable and it also fosters swarms of mosquitoes throughout the island that seem to come to the villages from dusk until dawn every night throughout the year.

From my journal, I noted that one night we had 18 young adults at our chapel to have some topai (dough pie cooked in boiling water). It is similar to a flour dumpling cooked in boiling water with coconut milk and sweetened to taste. It was very pitiful to see families rationing their food supplies while waiting for some help. At the time we had four elders and two sisters at NTT. Every month, the Mission President at headquarter in Tongatapu some 400 miles away sent us two huge sacks of flour and one sack of sugar to supplement our meals while we tried to plant some tropical root crops.

I want to mention something about our missionary garden spot. We had just moved our garden spot to the outskirts of Vaipoa village and we started to plant every type of root crop we could plant as well as a Ma'ala. A Ma'ala is a special spot of land cultivated to plant the Tongan royal crop called 'ufi (yam about 2-3 feet tall and about 8-10 ins. in diameter). To have a good harvest of 'ufi we must dig a hole the size we wanted the 'ufi (both diameter and depth) then we backfilled the hole, placed a small piece of 'ufi on the top of the hole, and then covered it up with more soil creating a small mound for the 'ufi plant to grow through. A Ma'ala is the most difficult crop to cultivate and maintain. It takes about a year to have a full harvest, but it also lasts longer when stored above the ground.

All of this was done with the hope that we would soon have some rain to irrigate our garden. Many of the villagers who walked by witnessed our garden spot and our hard labor even when they noticed how dry it was because of the drought we were facing. After a while, we noticed that our crops were beginning to grow despite the lack of water. It got greener and greener and the community also noticed this wonder and commented, “No wonder! This garden spot belongs to the Missionaries of the Church of Jesus Christ of Latter-day Saints.” *And thus, we see, that the Lord's tender mercies are all over those whom He has chosen (missionaries) because of their faith, even unto the power of deliverance.*

“The Lord is Bound When We Do What He Says ”

Written by Elder Sione Toluta'u (1989-1991)

It was October 1990 and we still had no rain at Niua. The Bishop of the Catholic church had visited the island and left a blessing that they would soon have some rain. The very next day as we started to visit families in our town, we noticed dark black clouds hovering over the island. The first family we talked with were anxious to tell us that we would soon have some rain because the Catholic Bishop had blessed them with some rain. We all needed this rain, but in my

heart, I felt impressed to share with this family my feeling. I said, “Yes, we needed this rain, but it will not be because your bishop has blessed us with this rain.” After our visit, we decided to return to our little fale (coconut thatched house) by the chapel. While my companion waited for me at our fale, I immediately entered the chapel and knelt and offered up a mighty prayer regarding what I had said that morning about the blessing of rainfall. It remained very cloudy as if we were going to have a huge rainstorm, but the dark clouds soon went towards the ocean and we never did have that anticipated rainfall. *I know that the Lord is bound when we do what He says, otherwise, we have no promise.* (D&C 82:10)

In contrast, the following weekend our stake president arrived at our island, Niua Toputapu with some hurricane relief supplies from the members of our stake in Vava’u. The government ferry docked at the harbor on Sunday evening but would not be unloaded until Monday morning. Pres Talivakaola mentioned how brown the landscape was and discerned that there must have been a drought. I said, “President, we have been waiting for your arrival to bring some rain with you.” We unloaded the hurricane relief supplies Monday morning and as soon as we had it all safely to the chapel ground, it started to rain and it rained for a whole week while the Stake President and his party were in Niua. When they were ready to return to Vava’u, we took them to the little airport with a grass runway and on the way, we stopped by a beach to conduct a baptismal ordinance before they left. It was still raining when we went down to the beach, but as soon as we started the ordinance, it stopped raining until it was done, and then the rain started to pour again. We were blessed with the visit of the Stake President for it had not rained in Niua until he arrived. And thus, we see, *“that the tender mercies of the Lord are all over those whom He has chosen, because of their faith, even unto the power of deliverance.”* (1 Nephi 1:20)

“The Power and Authority to Heal the Sick in His Holy Name.”

By Elder Viliami Angilau (1990 – 1991)
and by Elder Clarence M. Naeata (1990-1992)

While Elder Clarence Naeata and I were laboring in Niua, we had just moved from the village of Hihifo to Falehau. Previously, we were able to teach a jailer, his assistant, and three prisoners in Hihifo. After several discussions, Sekope, one of the prisoners, believed in what we were teaching and requested to be baptized. We interviewed him and determined that the crime he had committed was forgivable and he would continue his repentance until he had served out all of his term. In the meantime, we decided to grant his desire to be baptized and confirmed a member of the Church of Jesus Christ of Latter-Day Saints.

One night after a very successful fireside we had with almost 100 investigators in our village, we got a message from the jailer that Sekope had requested Elder Angilau and Elder Naeata to come quickly to their little country hospital and give him a blessing. What happened was that the prisoners had been fed some poisonous eel unbeknownst to them. Everyone was hospitalized awaiting medical assistance, which was very lacking, especially 400 miles away from the capital city of Nuku’alofa with very limited service available to these poor folks in Niua. It was pitch dark when we took the Zone leader’s bicycle to ride to the little country hospital. We only had a flashlight to light our way through the village without a designated road. On the way, I had personally contemplated why I was sent to Niua and prayed earnestly in my heart that we could

do the will of God to this recent convert who had accepted the Lord's invitation to come unto Him.

When we got to the little country hospital, we found Sekope in a small room by himself and he was so sick that he could hardly say a word. Elder Naeata anointed him with oil and then we pronounced a blessing of healing and comfort by the authority of the Holy Priesthood we held and in the name of Jesus Christ. He was comforted and fell asleep, so we left to our missionary fale at the village of Falehau.

The next day after some work at our little garden spot we went directly to the little hospital to see how Sekope was doing. We could not find him in his little room, so we asked those who were there about his whereabouts. They told us that he was released that morning because he was all better and that we could find him at the prison. We headed to the prison and found him doing all the chores that the prisoners were required to do as though he was never sick. Sekope thanked us for the blessing he received the night before and said that as soon as we closed the door behind him, he began to feel energized and was up looking for food. The rest of the prisoners were waiting to be transferred to Tongatapu to complete their treatment on the next scheduled airplane. We knew that Heavenly Father was aware of the simple faith of a prisoner and He also heard our prayers when we exercised His authority and, in His name, to heal Sekope. James the Apostle declared *“Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up;. . .”* (James 5:14-15) *And thus, we see that the tender mercies of the Lord are all over those whom He has chosen, because of their faith, even unto the power of deliverance.*

“He is Mindful of His Servants in the Furthermost Part of His Vineyard.”

Written by Elder Jason Finlinson (1991 – 1993)

I was called to serve in the Tonga Nukualofa Mission on July 25, 1991. After several months in the Missionary Training Center, I finally arrived in Tonga in September. My first assignment was to labor on the island of 'Eua, close to the main island of Tongatapu. After being there several months, I was transferred to the area of Ha'afeva, Ha'apai. The area consisted of a group of islands with several different branches of the church. During the week, we traveled to the different islands on our little open motorboat to meet and teach people about the Gospel.

I had only been on the island for a few days when I noticed I had a large boil-looking sore growing on my left leg. Of course, I did not think much about it, as a lot of Tongans had boils. Perhaps it was just an infection from a scratch that I might have received from getting in and out of our little open motorboat. Gradually, the boil continued to get worse and worse and my left calf started to grow in size. One day, some weird puss started to leak out and we could not get it to stop. My companion called the mission home to inform them of my situation. The Mission President instructed him to put me on the next ferry to the main island which was a couple of days away. Before I left, my companion gave me a priesthood blessing. At this point, I could not walk without help. The tricky part of getting on the ferry was jumping from our small motorboat to the ferry as there were no docks. Once back at the mission office, an American Doctor

examined my leg. He recommended that I go to Hawaii to get things checked out. The infection was more than the local resource could handle. At this point, I was just glad something was being done since the pain was more than I could deal with and I knew something needed to be done.

President Kongaika contacted the Honolulu Hawaii Mission President to make arrangements for me to see a doctor in Hawaii. In a matter of a few days, I went from having the time of my life on my mission to having an extremely painful infection. The plan was to get things checked out and heal in Hawaii and then return to Tonga to finish my mission. President Peter Vamanrav, a member of the Mission Presidency, was assigned to be my traveling companion as I was in no shape to handle the trip by myself. President Kongaika also asked all the missionaries in the mission to fast and pray on my behalf.

When we landed at Honolulu International Airport, a couple from the Hawaii Mission met us to transport us to the Mission Doctor. The doctor examined my leg and recommended that I continue on to Salt Lake City, Utah as the infection was greater than previously thought and recovery was going to take some time. Unbeknownst to me, this doctor diagnosed me with gangrene and said I would need to have my leg amputated in order to save my life. The mission held a mission-wide fast to help me recover and my family and friends joined in too.

We had a few hours to catch the next flight to Salt Lake City, so the Mission couple dropped us off at the airport to catch our flight. The Hawaiian doctor had given me a shot to help with the pain and President Vamanrav also gave me another blessing as we headed on to our destination. Once aboard the plane, I slept most of the way to Salt Lake City.

Upon arrival at the SLC airport in Utah, I waited to disembark the airplane and I heard the flight attendants mention that they had a wheelchair arranged for me. I told them that I was fine and could walk. They had to put me in a wheelchair due to airline regulations. I had a very distressed, welcoming party waiting at the gate for me including my mom and dad, grandpa, and twin sister along with an ambulance to transport me to the hospital.

After being checked out at the hospital, the doctors decided that the diagnosis I had received in Hawaii was different than the one they came up with. As they were talking, I was confused about what they were saying because now I had a completely different diagnose from the one I had in Hawaii. I was thinking to myself, how did the diagnosis change between Hawaii and SLC, especially when I learned what my diagnosis was in Hawaii.

I am extremely grateful for the power of the Priesthood, Priesthood blessings, faith, fasting, and prayers. From the plane ride from Hawaii to Utah, the Lord had responded by sending His tender mercies. I spent eight days in the hospital in Utah and two months at home to fully recover from the infection and I was able to keep my leg and complete my mission in the States.

As I reflect back on this event in my life, I realize how kind and wonderful the Lord had been. This event helped strengthen my faith in God the Father and in His Son, Jesus Christ. I know that He lives. I'm grateful for a living Prophet who guides us today. *And thus, we see, that the Lord's*

tender mercies are all over those whom He has chosen, because of their faith, even unto the power of deliverance (1 Nephi 1:20).

The Lord Will Bless You According to Your Faith and His Will

By Elder Faka'osi Mo'unga (1988-1990)

I was a resident of New Zealand and at the time, I was visiting some of my family in Australia when I first received my call to serve a mission at the Honolulu, Hawaii Mission. I started the process of applying for my visa to the USA. I was denied and instructed to return to my place of residence and apply again. In the meantime, I entered the New Zealand MTC for two weeks while waiting for a reply to my visa application. The Church leaders in New Zealand suggested I return to Tonga and apply through Fiji for a visa to Hawaii. I left to go to Tonga with the hope that I could enter the MTC in Tonga and submit my application for a visa to Fiji and then leave for Hawaii. We submitted my application with a travel agent who was very familiar with the American consulate in Fiji. After about five times, I was still denied. I was disappointed because all my family were either in New Zealand, Australia, and some in the United States of America and I was now stuck in Tonga.

After our training at the Tonga MTC, I realized that perhaps the Lord wanted me to serve in Tonga all along. I decided to commit myself to serving the Lord with all my heart, mind, might and strength the rest of my life and let Him direct me to wherever I would be most needed to build His Kingdom. President Eric Shumway helped me to redirect my call to the Nuku'alofa, Tonga Mission and I was assigned to labor in the village of Fua'amotu.

My companion was Elder Samuela Loseli who had just entered the mission a month before. We were both very new and we decided to apply what we had learned at the MTC as we approached our new assignment. We were taught at the MTC that the most productive way to find people to teach was through members of the Church. It so happened that our MTC President, Pita Hopoate was a member of our ward. We approached President Hopoate and asked if he had any family for us to teach. He told us to come back the following Wednesday and he would have a family for us to teach. We were thrilled to have this opportunity, but we were more nervous to teach this new convert in the presence of a former mission president and the current MTC president.

We had a wonderful time teaching the new family with Pita and Lani Hopoate in their home. Afterward, Sister Hopoate took the investigation family to Pelehake where they lived, while President Hopoate helped us review our presentation. He pointed out some of our strengths and positive parts of our teaching. He also helped us see where we could make some improvements. President Hopoate also helped us to teach more families at his home. By the end of the month, we were fortunate to be an instrument in the conversion of nine individuals with help of the Hopoate family.

After serving a very productive mission, I was asked to help Pres. Paletu'a at the MTC and they compensated me for my time which I was grateful for. I had no job arrangements and had wondered how I would support myself as a returned missionary. I was also very happy to apply what I had learned in the mission to help train new missionaries and I learned a lot from

President Paletu'a of the MTC. During this rewarding period of my life, a gentleman asked me if I wanted to join a group that was going to San Francisco to attend the Church School Alumni Association. I told him I was denied visa application several times before I served a full-time mission and I was very doubtful that the American Embassy in Fiji would ever let me have a visa to the USA. He simply said, "Let's give it another try and let them make that decision and not you."

I went ahead and got my application ready with a passport and some letters of recommendation from my town officers as well as my Mission President. I did not think of it anymore and continued with my responsibilities at the MTC. One day, I was informed that all the young adult singles who applied were denied except for two and I was one of the two who got a visa to go to America. I believe the Lord had accepted my service as a missionary and gave me the opportunity to go to the promised land where I may be needed to build His kingdom. *And thus, we see that the tender mercies of the Lord are all over those whom he has chosen, because of their faith, even unto the power of deliverance. (1 Nephi 1:20)*

"And if They Die, They Shall Die Unto Me"

Written by President Kongaika as related by Elder Mo'unga and Elder 'Alipaki

Elder Mo'unga and Elder Alipaki (Albrecht) were serving in Neiafu, Vava'u as zone leaders. In the process of their daily routine, they had stopped at the marketplace for some shopping. A lady who was an active member of the church met them and urgently requested a blessing of healing for her older brother who had been inactive in the church for quite some time. They responded accordingly and met this brother at the hospital. They found him very sick, but he was conscious of the missionaries and receptive to their messages. The Elders shared some scriptural messages and invited him to return and enjoy the full blessings of the Gospel. He accepted the commitment invitation from the Elders. The Elders anointed him with oil and pronounced a blessing of healing and other promises according to the prompting of the Spirit.

They bid him farewell and left to continue their missionary service in their area. At the end of the day, they went home and reviewed all that has transpired during the busy day. They knelt down to pray and expressed gratefulness for the Lord's tender mercies they had received. They also prayed for the man in the hospital with the hope that he would be well. Feeling good about their efforts that day, they went to bed with the assurance that their sacrifices were acceptable to the Lord and Master, Jesus Christ.

Early in the morning around 5:00 am, someone was pounding on the door which seemed to be an urgent matter. Elder Mo'unga sent Elder Alipaki to the door to check what was so urgent. The person at the door came to inform the missionaries that the old man at the hospital had passed away during the night. They could not go back to bed, worrying about the whole matter. They began to question if they had sufficient faith to heal or if they were worthy to call down the powers of heaven. They knelt in prayer and asked Heavenly Father's help and comfort on their behalf. Still not knowing what to do, they decided to call the mission president and shared with him what had happened and sought his counsel.

After what seemed to be forever, President Kongaika shared with them a scripture in Doctrine and Covenants 42: 44. *“And the elders of the church, two or more, shall be called, and pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me.”* He then said, “It seems to me that you have done all that you can and now it’s time for you to keep your baptismal covenant *“ . . . to mourn with those that mourn; yea, and comfort those that stand in need of comfort, . . . ”* (Mosiah 18:9) You will need to purchase some bread with the mission budget and take all the missionaries from your district and present them to the family as an expression of your willingness to support and comfort them in their time of need.”

They were comforted by the counsel of the Mission President and went and did likewise. They expressed repeatedly how they were so happy to have learned some wonderful lessons for a lifetime. *And thus, we see that the tender mercies of the Lord are all over those whom he has chosen, because of their faith, to make them mighty even unto the power of deliverance. (1 Nephi 1:20)*

“God Hears Our Fervent Prayers”

By Elder Faka’osi Mo’unga (1888-1990)

In November 1989, Elder Inukiha’angana and I were serving as the Zone Leaders at Neiafu, Vava’u. We decided to visit Elder Ka’ili and Elder Mauala at Okoa village. As we headed out in our mission truck, a young boy who was a little slow in his mind jumped in the back and joined us. We were not worried about it because he had done it many times before. We set off to the little village of Okoa and it had been raining for a while. When we turned in the muddy road to the missionary home, we tried to back up the truck so that we could park it facing out because we had to walk down the hill to the missionary home. My companion got out to help direct me to where I could park safely. After a while, I could not get our truck out of the mud and no matter how hard I ran the engine, it did not matter. In fact, I could not turn the engine off, so now I was very nervous. I quickly got out to find a way to stop the engine, but it just kept going. Because the truck was parking facing up the hill, I noticed that the truck was backing up and gaining speed as it rolled down the hill. We could not do anything to stop the truck from its downward direction, so we panicked. It was now a runaway truck with a little innocent scared boy in the back of the truck, hanging on for dear life.

All we could do is to pray that Heavenly Father would in some way intervene to save the little boy in the back of our truck and prevent hurting more people as the truck rolled down the hill towards the ocean where there were children playing. All of a sudden, we noticed our truck slowly turning toward a graveyard to the left and to a sandy mound that formed a burial spot which became the barrier for our truck and it safely stopped the truck from its natural course. No one got hurt that day and we knew that *God’s tender mercies were over us because of our faith in him, even unto the power of deliverance.*

The Tender Mercies of God Are Offered to All of His Missionaries

By Sister Ruth Kongaika (1989-1992)

My husband was called to serve as Mission President of the Tonga Nuku'alofa Tonga Mission from 1989 - 1992. We were living in Tonga at the time where my husband, 'Isileli was the Director of Religion Instruction for Church School Tonga. We had our four children with us, Liana Olivia (17), Robert James (16), Joel Aholelei (12), and Jacob Epikopo Manuia (9).

We were somewhat intimidated by the calling because of the two previous mission presidents who were Americans. They were very well known and popular among the Tongan people. Elder Butler and Elder Shumway had much success. We started with 310 missionaries for a population in Tonga of 100,000.

My main responsibility was to care for the wellbeing of the missionaries which included seeing they had clean accommodations, following proper hygiene rules, and addressing any health concerns. I was also to travel with my husband to all missionary conferences either by boat or small airplane amongst the various islands of Tonga.

My biggest concern was for my four children who were very active in school and church activities. I wondered how I could do all of it and one of the first tender mercies I received on our mission was when the leaders called my husband's mother, Sister Lu'isa Kongaika to be a full-time missionary to take care of our children. I knew that she would take good care of my children as well or better than I could. My children loved her dearly and she was still active and willing to serve.

Tonga has social medicine and it was a big challenge for me to care for all of the missionaries' medical needs. Tonga is tropical with high humidity. The biggest problems were skin rashes, fungus, and infections from mosquito bites.

Traditionally, the Tongan elder missionaries wore dark polyester tupenus (formal wrap-around) and the sisters dressed very modestly, usually wearing a dress with a skirt under it to cover their legs and ankles. Around their waist, they wore a ta'ovala, which is often woven or crocheted. This particular piece is worn to show respect to the royal family. To keep it in place, they wore a kafa which was often woven out of rope, inner fibers of coconut husks or even out of human hair. They often added beads or shells for decoration. At times they wore a kiekie, which is smaller than a ta'ovala and is also tied around the waist. All these layers do not allow air to flow through and resulted in several skin issues. I was assigned to make recommendations as to how we could help resolve this concern. *(for more details refer to “Sister Missionary Attires” by Pres. Kongaika)*

Another tender mercy we received was when a nurse, Sister Whitlock, was called to take care of the many health problems and to give the missionaries shots (which I could not do).

I felt angels around me as I traveled on tiny little boats from island to island and on six-passenger planes which often landed on grass runways. Boats rarely had enough life jackets for all and it was just expected that everyone would get seasick.

One experience that stands out amongst all the others is when it was reported that there was a problem on the Northernmost island in Tonga. We had two sisters serving there and regularly sent them food and supplies. However, our missionaries were not receiving their supplies because of reasons we will not discuss here. We also heard that their living conditions were horrendous. This news concerned us so we caught the next government plane (which went only once a week) to the island.

In Tonga, the members provided housing and food for the missionaries, which sometimes only consisted of a small room with access to an outhouse. They slept on the floor on a mat. It was a very lucky missionary who got to sleep on a bed. Often there was only an outside pipe for water. When we arrived on the island of Niuatoputapu, I was sad to find that the sister missionaries were living in a literal pigpen that had a tin roof, no walls except tin roofing hallway up, and a mud floor.

The two sisters were very skinny, no doubt because they had not received their food supplies as we had intended. They also had mosquito and flea bites on nearly every exposed part of their body, especially on their faces and hands. Even through their suffering, they were positive and said they loved the people they were serving.

I suggested to my husband that the sisters be moved to another island or to better accommodations. The mission president is the one who makes transfers and after much prayer, he was inspired where they should go. He talked to the sisters and they told him they did not want to leave the island because they had learned to love the people despite their challenges.

President found a home on the island of a family who went to the Catholic church, and they were willing to take the sisters in and take care of them. I checked out the home where they would stay and it was ideal for them. These people took such good care of these sisters even though they were not members of our church. Eventually, some of the family became members of our church.

“The Lord will Bless Those Who Take Care of His Servants”

When we were released from the mission in 1992, we moved to Hawaii and accepted a job at BYU-Hawaii. My husband was appointed Vice President of Student Life and Dean of Students. He was also responsible for all international students on campus. In 2009 and I worked at BYU-Hawaii in the School of Education. I was over the ITEP program where uncertified teachers from Fiji, Kiribati, Samoa, and Tonga could take classes to get their certificate. These classes were taught by education missionaries who had served in those islands. Students close to graduation could attend BYU Hawaii with their families for one year. *(Incidentally, my husband had initiated this special program and had found funds to maintain it. The primary purpose of the program was to develop international leaders who would return to their homeland and help build the Kingdom of God.)*

Part of my job was to arrange for accommodations on the BYU-Hawaii campus to house these families and to see that they had what they needed as far as household supplies were concerned. I

met one of the new families from Tonga by the name of Joe Lino. Joe was one of the younger sons of the Lui Lino family where our sisters had lived in Niuatoputapu in 1990. It was not a coincidence that the Lord blessed the Lino family with this rare opportunity to receive this scholarship to Hawaii. We witnessed His tender mercies extended to the Lino family as a result of their willingness to sacrifice much to care for His servants.

“Through the Power of His Atonement, Devils and Evil Spirit Can be Cast Out”

By Sister Seini Sekona Tupola and Sister Vaisioa Bloomfield (March 1989 – September 1990)

In the latter part of April 1989, Sister Vaimoana Bloomfield and I were assigned to labor at the village of Mataika, Vava'u, approximately one-and-a-half-day boat ride to the Northern islands. Sister Bloomfield was called from the USA. She had been in the mission about five months and was learning the Tongan language and I had just gotten out from the MTC.

Mataika would be my first area. Our Zone leaders picked us from the ferry and took us to our new home at Brother Fa and Finau Moimoi's home. They had just completed a little missionary fale (hut) about 8 x 10 feet with coconut leaves for roofing and walls. It was situated safely across from the house where the parents were living. We felt comfortable and secure at our new home.

After settling down in our new abode, we started to follow our missionary plan with companion morning prayer, personal study, companion studies, and got ready to have something to eat (if there was any). We started to track the village calling at every home for the opportunity to share our message from our Savior Jesus Christ. About 1:00 pm we had completely tracked the whole village and not a soul had accepted our efforts to share the message of the Gospel. Discouraged, we headed home for more reflection and studies. This allowed us the opportunity to internalize our missionary discussions and know them better. I was so green in the mission that I had not learned but the first discussion and this allowed me the opportunity to know my scriptures as well as the whole presentation. Sister Bloomfield took the time to learn the Tongan language combined with her studies and we made great use of our time while we were rejected by the village. We repeated the same thing every day while we were at Mataika, even when no one accepted us.

After the first week, we noticed that there were some strange things were happening at our little fale. At night, we heard some loud noises just outside. It seemed like a herd of horses was running around our little hut. We heard it loud and clear, so we poked our heads out to see if they were there. We called the father of our home, Fa Moimoi to check out the noises and he came out with a flashlight and yelled in the direction where the noises were coming from and then went back into his house. The next night we noticed noise as if someone was hitting the side of our hut and shaking the roof. On another evening, we noticed our little kerosene lamps were just fluttering and noticed a swarm of red millipedes all over the floor. We asked for a stronger light so that we could clean up these insects before retiring to bed. We found millipedes as well as some centipedes when we were cleaning the floor of our fale. It all seemed like these trials were put there to frighten and discourage us from continuing our work to share the Gospel of Jesus Christ.

One evening I noticed that my eyes were beginning to hurt and turning red. I thought it might have been pink eye, so I treated it as if it was. It grew worse every day to the point that my eye lids were swelling and beginning to form blisters between my eyeballs and my eyelids. I had no idea what to do except to put some warm cloth on them, wipe them down and keep the warm towel on my face to keep my eyes from hurting. At the same time, Sister Bloomfield became affected by a urinal tract infection of some sort. It was so painful for her to urinate and she had urgency. Here we were being affected with some strange ailments that certainly had diminished our efforts to continue to do our work effectively.

Around May 1989, President Shumway was coming to our island to conduct a missionary conference. We were so excited to attend but we did not feel good enough to attend our conference. We were told that when the meeting had started, the President asked the Zone leaders to have a roll call to see if everyone was present. When they called the sisters at Mataika there was no response, so the President asked the Zone Leaders to go and check on the sisters while they waited. We heard the missionary truck at our home and the Zone Leaders got out to check what was the matter with us. They immediately noticed our predicament. They told us that the President wanted to see us if we could come. We quickly got ready and caught a ride with the Elders to the conference. It was quite embarrassing for us to show up with my warm towel still covering my face and Sister Bloomfield trying her hardest not to mention her suffering.

When the President saw our condition, he said, “We need to get you both on the plane back to Nuku’alofa to be treated.” We were happy to know that we could get some help from a professional doctor, however, we felt strongly that if the President and the priesthood brethren would just give us a blessing, we would be fine and ready to complete the work we were sent to Mataika to do. We begged the brethren to please just give us a blessing to heal us from whatever was hindering our missionary labor. We were led to an office nearby and the president and the brethren laid their hands on my head and anointed me with consecrated oil. At that very moment I felt like the power of darkness had seized me and when the anointing was done and amens said, I felt like I was thrown back on my chair and I felt a huge relief. President Shumway sealed the anointing and pronounced a powerful blessing of healing on me. I heard words such as ‘by the authority of the holy priesthood which we bare and by the faith we all have of our Savior and Redeemer, Jesus Christ, we command the evil spirit that has inflicted you to leave.’ He also blessed us that we could find leaves, barks, roots of plants, and other herbs necessary for the treatment of my ailment. He also promised that we would begin to be fruitful in our efforts at Mataika because of our faithfulness. Immediately after, I could not feel any more pain in my eyes. Sister Bloomfield also received a blessing from the brethren. She was promised many wonderful blessings which included healing from whatever ailment she was being affected with and strength to carry out her work faithfully to the end. Although we had not shared what our ailments were, President seemed to know from the way he had blessed us that that there were evil spirits involved. We returned to our home feeling grateful for the power and authority of the priesthood and the healing influence of the Savior’s Atonement.

When we returned home, we heard on the radio Saturday evening that there would be some Peace Corp Eye Doctors at our local hospital on Monday morning to check people with eye problems. We decided to leave early Monday to assure that we got a place in the front of the line to see the doctors. We waited and waited for our turn, but it seemed like no one was going to call

us although we signed up quite early on the waiting list. It was not until the doctors took a break for lunch that one of them came out and saw us sitting at the front of the line and said, “How come you are still here? Weren’t you here early this morning?” We answered, “Yes, doctor. We were waiting for our turn which never came.” At that point, the translator came out and said, “You wait here for your turn.”

The doctor exclaimed that they did not need translation since we spoke perfect English and took us in immediately. She checked the list, and sure enough, our names were on the top of the list, but for some reason, they avoided calling us. The doctor took us to the room where they had been working and examined my eyes. After some discussion among themselves, I was told that my eyelids were infected and that the eyeballs were not injured, however, they did not have the proper medicine for this specific infection and one of them said to wait that he may have some eye drops that might work while they try to get the correct medicine. He returned with the eye drops and showed us how to apply it in the eyes three times a day. We expressed our gratitude for their service and thanked them for examining my eyes to make sure the eyeballs were not injured. When we left, everyone knew we were sister missionaries of the Church of Jesus Christ of Latter-day Saints. We returned home to find our sister supervisors with Tongan herbal medicine to treat my eyes. When they applied the drops into my eyes, there were stinging and burning sensations. When they tried to rub it in, red pus came out of my eyelids. They said that the medicine we used was to treat someone who had been poked in the eyes by an evil spirit. We continued to use this treatment, along with the eye drops from the doctors, and they quickly healed the infections in my eyelids. Sister Bloomfield’s urinal infection was completely healed after the blessing given by the Priesthood brethren.

When we started to get back to our routine, we decided to start with the village Pastor’s family. He had previously forbidden his members from accepting the missionaries into their homes. Whenever we went to the Pastor’s home, he would always reject us and refused to even say a single word. This time we called on the wife and decided to help her with her daily chores, so we asked if we could help her with whatever thing she needed. She was happy that we had asked so we helped her with her laundry. This opportunity opened the door for us to build a relationship of trust which led to many friendly gospel discussions that included answering some of their questions as well as some of our concerns. The Spirit was always present in our conversations.

When the villagers noticed that we were able to be friends with their Pastor, they eventually opened up for us to share the message of the Gospel with them. The parents were firmly anchored in their religious traditions, making it difficult to become converted even when they knew the Doctrine of Christ to be true. However, they had allowed their youth who were attending high school to be baptized whenever they had faith in the doctrine we taught and were willing to be baptized.

We continued to teach each family and committed several of the youth to accept the Doctrine of Christ and be baptized, receive the gift of the Holy Ghost and endure well to the end. Our harvest was plentiful with many young adult converts that would produce a young vibrant branch in this part of the Lord’s vineyard. *And thus, we see, that the tender mercies of the Lord are all over those whom he has chosen, because of their faith, to make them mighty even unto the power of deliverance.* (1 Nephi 1:20)

**“Developing a Love for the People and Laying
The Foundation for Service in His Kingdom”**

Lopeti Semisi Kongaika (October - December 1990)

As a young man growing up in the mission home and surrounded by missionaries, I developed a strong desire to serve a full-time mission. After receiving my patriarchal blessing, this feeling was further strengthened and at a young age of 16, I asked my Dad who was serving as mission president of the Tonga Nuku'alofa Mission at the time, if I could join my cousin Danny Kongaika in serving a “mini-mission” during our high-school summer break. After receiving permission from the Area Presidency, both Danny and I were assigned to serve in Ha'apai. While being set apart, I had an overwhelmingly feeling of peace that came over me knowing that I was going to teach the people in the home of our Aholelei/Kongaika ancestry. Although I had grown up in Tonga since the age of seven, I was not yet fluent in the Tongan language. I took strength remembering that Joseph Smith was only a young 14-year-old boy when he petitioned the Lord in prayer and was given the first vision. I had faith that I had been set apart under the authority of one authorized to lead the missionary efforts on these islands, and if I did my best, the Lord would fill in the rest!

Between frequent spouts of seasickness on the boat ride, I kept myself busy by reading the Tohi Tapu (Tongan Bible) and Tohi a Molomona (Book of Mormon) in both English and Tongan. By the time we reached the main island of Pangai, I was not only overjoyed to be on dry land but happy to see the Zone Leader Elder Harris who I had grown up with having attended the same Liahona Ward.

Felemea is a small village, and it seemed that it only took half a day to meet just about everyone in the village. We stayed in a small hut by the chapel and used the Chapel facilities to take showers and wash our clothes. I learned how to wash my own clothes by hand and sleep on a simple mat instead of a mattress like I had been accustomed to. Although the accommodations were meager, the people on Felemea were some of the most spiritually rich I had met in my life. I do not ever remember going anywhere without being invited to come and eat and share a message. Even though I only spent a few short months serving, I remember developing such a great love for the people there that I did not want to leave.

When I returned home, like the sons of Mosiah, I had developed such a strong desire to do missionary work and could not wait to serve a full-time mission when I was of age. I wanted to share my testimony every chance I received. One of the tender mercies of the Lord that resulted from this was being able to share my testimony with a good high school friend, Richard Best, whom I had the blessing of taking into the waters of baptism during our senior year of high school. The lessons I learned from this experience, and the spirit that I felt so strongly on the islands of Ha'apai truly laid the foundation for my own missionary service in the islands of the Philippines, and later as I was blessed to serve as Branch President in the Philippines, Korea, Bishop in Italy, and Service Member's Group leader in Afghanistan. All because the Lord's tender mercies are extended to all His children when they have unwavering faith in Him.

Part 3

Laborers in the Lords Vineyard

Missionaries Who Served in the Nuku'alofa Tonga Mission 1989 – 1992 President and Sister “Isileli Tupou Kongaika

	E/S	Name	Called From	When Served
		A		
1	E	Vaitaki Aholelei	Malapo	Apr 90 – Oct 91
2	E	Viliani Angilau	Tatakamotonga	Jan 90 – Jun 91
3	E	Sione Angilau	Tatakamotonga	May 88 – Nov 90
4	S	Seini Aisake	Kahoua	Aug 88 – Feb 90
5	E	Kasalona Ahokovi	Haveluloto	Aug 90 – Feb 92
6	S	Lesinia Aholelei	‘O’ua Ha’apai	Jul 88 – Jan 90
7	E	Latu Aluesi	Leimatu’a Vv	Aug 89 – Feb 91
8	S	Monalisa Afu	Nuku’alofa	Feb 89 – Aug 90
9	S	Tefini Aho	Ma’ufanga	Jul 88 – Jul 89
10	E	Se ‘Akau’ola	Ha’atafu	Dec 88 – Jun 90
11	E	‘Etuata ‘Alik	Nuku’alofa	Feb 89 – Aug 90
12	E	Fe’ofa’aki ‘Alatini	Ta’anea Vv	Jul 88 – Nov 89
13	E	Sione Afusipa	Veitongo	Aug 88 – Feb 90
14	E	Mite ‘Ahau	Houma, TTP	May 88 – Nov 89
15	S	Seini ‘Alatini	Ha’ateiho	May 89 – Nov 90
16	E	Kolofao Anitoni	Ta’anea Vv	Nov 88 – May 89
17	E	Mataele Ata	Ha’ateiho	Jul 90 – Jan 91
16	S	Sela ‘Alovili	Vaini	Sep 89 – Mar 91
19	S	Mele Atoa	Holonga Vv	Feb 91 – Aug 92
20	E	Stephen Albrecht - Alipaki	Minersville, UT	Apr 89 – Jun 91

		B		
21	E	Scott Baker	Mesa AZ	Nov 88 – May 89
22	E	Mark Borden	Rupert ID	May 89 – May 91
23	E	Stephen Barrick	Cedar City, UT	Feb 88 – Feb 90
24	S	Mele Bloomfield	Kolofo'ou TTP	Dec 88 – Jun 90
25	E	Steven Bray	Burley, ID	Jan 88 – Jan 90
		C		
26	E	Neal L. Cocker	Nuku'alofa	Apr 88 – Oct 89
		E		
27	S	Lu'isa 'Esei	Holeva Vv	Nov 89 – May 91
28	E	Mateni 'Eukaliti	Nukunuku	Sep 89 – Mar 91
29	E	Viliani 'Eliesa	Vava'u	Jan 90 – Feb 92
30	E	Sione 'Eli	Kolomotu'a	May 90 – Nov 91
		F		
31	S	'Olivia Fotofili	Faleloa Hp	Dec 88 – Jun 90
32	E	'Euta Fonua	Matahau	Jan 88 – Jul 89
33	E	'Afa Fine	'Otea Vv	Jan 88 – Jul 89
34	E	Tevita Fukofuka	Ha'akame	Feb 88 – Aug 89
35	E	Viliani Foliaki	Fua'amotu TTP	May 88 – Nov 89
36	E	Tekilati Fisi'italia	Ha'alalo TTP	May 88 – Nov 89
37	E	Tevita Finau	Ma'ufanga	Feb 88 – Aug 89
38	S	Kalolaine Fotukava	'Eua	May 90 – Nov 91
39	E	Samoa Fe'iloaki	Mataika Vv	Apr 88 – Oct 89
40	S	Sosefina Fonua	Faleloa Hp	Jun 90 – Dec 91
41	E	'Ilaivaha Fatani	Kolonga TTP	Jan 89- Jul 90
42	S	Pilimilose Fiefia	Tatakamotonga	Feb 89 – Aug 90
43	S	Mele Toe'umu Fonua	Nuku'alofa	Feb 89 – Aug 90
44	E	Onandagus Folau	Fasi TTP	Feb 89 – Aug 90

45	S	Tu'ifua Fonua	Kolomotu'a	Aug 89 – F91eb
46	E	“Isileli Faletau	Nuku'alofa	Mar 89 – Sep 90
47	E	Taniela Fangaake	Tokomololo	Mar 89 – Sep 90
48	S	Malia K. Fifita	Taunga Vv	Oct 90 – Apr 92
49	S	Valema Finau	Matahau	Mar 89 – Sep 90
50	E	Taani Fa'oa	Matangiake	Apr 89 – Oct 90
51	E	Vuna Tu'oetau Funaki	Kolomotu'a	Apr 89 – Oct 90
52	S	Vika Palapu Fifita	Koloa Vv	Nov 88 – May 90
53	E	Maika Fe'iloaki	Kahoua	May 89 – Nov 90
54	S	Ana V.F. Fisi'iahi	Niutoua TTP	Jun 89 – Dec 90
55	S	Anaseini T. Folau	Kolofo'ou	Nov 88 – May 90
56	S	Joyleen Fifita	Vaini	Nov 88 – May 90
57	E	Amoni Fonua	Nakolo	Dec 88 – Jun 90
58	E	Mesui Alai Fonua	Nakolo	Aug 88 – Feb 90
59	S	Lisa Folau	Fasi	Jun 88 – Dec 89
60	S	Mele Fonokalafi	Talafo'ou	Aug 89 – Feb 91
61	E	Paki Fukofuka	Ha'avakatolo	May 90 – Sep 91
62	E	Inisiua Finau	Ha'akame	Dec 89 – Jun 91
63	S	Lose Finau	Tokomololo	Feb 90 – Aug 91
64	S	Fangapulotu Fifita	Ta'anea Vv	Feb 90 – Jul 91
65	E	Malakai Fakatou Fifita	Kolomotu'a	Nov 89 – May 91
66	E	Maikolo Funaki	Ha'ateiho	Mar 89 – Sep 90
67		'Ofa Fonua	Alakifonua TTP	Mar 88 – Oct 89
68	E	Koliniasi Fonua	Matahau	May 88 – Nov 89
69	E	'Etuata Fine	Nuku'alofa	Aug 88 – Feb 90
69	E	Tau Fakaoti	Tekatirirake	Aug 87 – Feb 89
70		'Ofa Fainga'a	Faleloa Hp	Apr 88 – Oct 89
71	S	Luseane Fa'onelua	Koulo Hp	Feb 89 – Mar 91

72	E	Foloke Finau	Ta'anea Vv	Sep 89 – Mar 91
72	E	Sioeli Fetu'u	Te'ekiu TTP	Mar 90 – Sep 91
73	S	Mele Faka'osilea	Masilamea TTP	Sep 89 – Mar 91
74	E	Viliami T. Fasikava	Longoteme TTp	Oct 89 – Apr 91
75	E	Blue Fine	Kolofo'ou	Apr 90 – Nov 91
76	S	'Alisi Fononga	Talau Vv	Sep 88 – Mar 90
77	S	Seni Fonua	Nakolo TTp	Sep 88 – Mar 90
78	E	Fili Foketi	Pangaimotu	Mar 91-
79	E	Sione Fakatava	Talau Vv	Oct 90 – Apr 92
80	S	Linda Lee Fatani	Matangiake	Oct 90 – Apr 92
81	E	Viliami Fa'aumu	Kameli Vv	Sep 90 – Mar 92
82	E	Sosaia Fifita	Kameli Vv	Sep 90 – Mar 92
83	E	Lea Filimoe'ulie	Pangai Hp	Aug 90 –Feb 92
84	E	Saimone Filimoe'ulie	Matangiake	Aug 90 – Feb 92
85	S	'Olini Finau	Matahau	Aug 90 – Feb 92
86	S	'Alisi Faka'osita	Fangale'ounga	Jun 90 – Dec 91
87	S	Melenaite Filimoehala	Ma'ufanga	Aug 90 – Feb 92
88	E	Jason Finlinson	Oak City UT	Jul 91 – Jul 93
89	S	Meleane Fonua	Houma TTP	Mar 90 – Sep 91
90	E	Tonga Folau	Fasi	Jul 90 – Jan 92
		H		
91	S	Sulieti Lolohea He	'Uiha Hp	Jul 90 – Jan 92
92	S	Veisia Hala	Matangiake	Jul 90 – Jan 92
93	E	Lopeti Halaifonua	Leimatu'a Vv	Apr 90 – Oct 91
94	S	'Ema Haumono	Nuku'alofa	Dec 89 – Jun 91
95	S	Heilala Hopoate	Nuku'alofa	Oct 89 –Apr 91
96	S	Siniua Hoeft	Koulo Hp	Aug 89 – Feb 91
97	S	Moana Halo	Puke TTp	Mar 88 – Sep 89

98	S	Kelela Ha'unga	Ngeleia	Feb 88 – Aug 89
99	S	'Aleva Hifo	Ha'akame	Feb 88 – Aug 89
100	E	Tevita Hikila	Ma'ufanga	Mar 88 – Nov 89
101	E	Dean Huhane	Kahoua	Feb 88 – Aug 89
102	E	'Aisea Hingano	Ma'ufanga	Jun 88 – Dec 89
103	E	John H. Hansen	American Fork	Jan 88 – Jul 90
104	S	Louse Hafoka	Tokomololo	May 88 – Nov 89
105	E	Feleti Havea	Vaini	Jul 88 – Jan 90
106	S	'Akosita Hafoka	Tokomololo	May 88 – Nov 89
107	E	Kapiolani Hafoka	Malapo	Feb 89 – Aug 90
108	E	Norman Harris	Lapaha	Jul 88 – Jan 90
109	E	Fatakioma Heleta	Kolofo'ou	Feb 89 – Aug 90
110	S	'Ana Havealeta	Haveluloto	May 89 – Nov 91
111	E	Vino Halatoa	Houma TTp	Jan 90 – Jul 91
112	E	Sione Havea	'Eua	Feb 90 – Jul 91
113	S	'Aneta Hafoka	Ta'anea Vv	Oct 89 – Apr 91
114	S	Edwina Helu	Sopu TTp	Mar 88 – Sep 89
115	S	'Enilose Halatanu	Nukuleka TTp	Aug 90 – Feb 92
116	S	'Akesa Hopoate	Fua'amotu	Aug 90 – Feb 92
117	E	Paula Hu'akau	Ha'akame	Jun 90 – Dec 91
118	E	Jason Harris	Kahoua	Aug 89 – Feb 91
		I		
119	S	Siu Ikahihifo	Longolongo	Apr 90 – Oct 91
120	E	Sione Inukiha'angana	Fatumu TTp	Nov 87 – May 89
121	E	Fine F. 'Ita'ehau	Nuku'alofa	Mar 88 – Sep 89
122	E	Kalisa Tiane 'Iongi	Nuku'alofa	Feb 89 – Aug 90
123	E	Limihai 'Iongi	Tokomololo	Feb 89 – Aug 90
124	E	'Ofa 'Iongi	Nukunuku	Jul 89 – Jan 91

125	S	Lesieli 'Iloa	Vaini	Jan 89 – Jul 91
126	E	Taniela Ika	Ha'akame	Mar 89 – Sep 90
127	E	Loketi Ika	Ha'akame	Apr 88 – Oct 89
128	S	Lesieli 'Iongi	Nuku'alofa	Sep 90 – Mar 92
		K		
129	E	Uikelotu Katoa	Te'ekiu	Mar 90 – Sep 91
130	E	Vitina Kivalu	Liahona	Feb 90 – Jul 91
131	S	Lalueni Kiole	Koulo Hp	Dec 89 – Jun 91
132	E	Mesui Kafalava	Masilamea TTp	Sep 89 – Mar 91
134	E	'Itomi Kinikini	'Uiha Hp	Mar 89 – Sep 90
135	S	Molini Kaumavae	Ha'alalo	Mar 88 – Sep 89
136	E	Mailefihi Katoa	Faleloa Hp	Feb 88 – Aug 89
137	E	Sione Kivalu	Neiafu Vv	Apr 88 – Oct 89
138	E	Kosi Kalonihea	Ta'anea Vv	Nov 88 – May 90
139	S	Lu'isa Hehea Kinikini	Matangiake	Jul 88 – Jan 90
140	E	Viliami Koka	Ma'ufanga	Mar 88 – Sep 89
141	E	'Ahinoame Kalaniuvalu	Niutoua	Jul 88 – Jan 90
142	S	Hokeiti Kaufusi	Nuku'alofa	Aug 88 – Feb 90
143	E	Alipate Kaifoto	Fo'ui TTp	Aug 88 – Feb 90
144	E	Loloni Kaho	Fua'amotu	Sep 88 – Mar 90
145	E	Faka'anaua Kioa	Vaotu'u TTp	Sep 88 – Mar 90
146	S	Susana Kaufusi	Kahoua	Dec 88 – Jun 90
147	E	Tupou Kisepe	Kolovai TTp	Mar 89 – Sep 90
148	S	Fiona Kaho	Fua'amotu	Sep 88 – Oct 90
149	S	Selita Kinikini	Kahoua	May 89 – Nov 90
150	S	Mele Kanongata'a	Tatakamotonga	Jun 89 – Dec 90
151	S	'Ilaisane Kaveinga	Ma'ufanga	Jul 89 – Jan 91
152	S	Mele Kaufusi	Te'ekiu	Jul 89 – Jan 91

153	E	Tevita Ka'ili	Nuku'alofa	Oct 88 – Apr 90
154	S	'Aselina Kolomalu	Ha'akame	Jun 90 – Dec 91
155	E	Samuela Kautai	Kala'au TTp	Oct 89 – Apr 91
156	E	Tauataina Kinikini	Kolonga TTp	Jan 89 – Jun 90
157	E	Koliniusi Kauvaka	Ha'atu'a NTT	Jun 90 – Dec 91
158	S	Petulisa Kalonihea	Ta'anea Vv	Jul 90 – Jan 92
		L		
159	S	Telesia Lolohea	Kolofo'ou	May 90 – Nov 91
160	S	Manuata Langi	Matangiake	May 90 – Nov 91
161	S	'Alieta Lonitenisi	Utui Vv	May 90 – Nov 91
162	S	Neli P. Latu	Feletoa Vv	Apr 90 – Oct 91
163	S	Mele Langi Latu	Nuku'alofa	Apr 90 – Oct 91
164	E	'unaloto Lui	Ma'ufanga	Apr 90 – Oct 91
165	E	Kesomi M. Lauti	Te'ekiu	Mar 90 – Sep 91
166	E	'Alama La'akula	Veitongo	Dec 89 – Jun 91
167	E	Mavae Tangi Lutui	'Utulau	Oct 88 – Apr 90
168	S	Naioka Lolohea	Kahoua	Oct 89 – May 90
169	E	Andy Lui	Fua'amotu	Oct 89 – May 90
170	S	Mele Leao	Houma TTp	Mar 89 – Jul 90
171	S	Kakala Latu	Fua'amotu	Oct 89 – May 90
172	E	Maati Lino	Nukunuku	Mar 89 – Jul 90
173	E	Tevita Lino	Nukunuku	Mar 89 – Jul 90
174	S	'Ana Seini Latu	Nakolo	Mar 88 – Sep 89
175	E	"Isileli M. Latu	Kahoua	Apr 88 – Oct 89
176	S	Milika Louhuni Latu	Falaleu Vv	Apr 88 – Oct 89
178	S	Tupou V. M. Latu	Nuku'alofa	Feb 88 – Aug 89
179	E	Kouniusi Lepa	Navutoka	Mar 88 – Sep 89
180	E	'Inoke Lomu	Faakakai Hp	Apr 88 – Oct 89

181	S	Meliame Loseli	Kolovai	Mar 88 – Sep 89
182	E	‘Elsi Foliaki Leka	Ta’anea Vv	Nov 89 – May 91
183	E	Saimone Leka	Ta’anea Vv	Nov 89 – May 91
184	S	Kelela Latu	Longoteme TTp	Aug 88 – Feb 90
185	E	Sefanaia Leakehe	Tokomololo	Jan 90 – Jul 91
186	E	Hala Taitusi Lautaha	Nuku’alofa	Feb 90 – Jul 91
187	E	Tuhi K. Leakehe	Tongamama’o	May 90 – Nov 91
188	E	Penisimani Latu	Fua’amotu	Apr 90 – Oct 91
189	E	Mateaki Lauhingoa	Te’ekiu	Apr 90 – Oct 91
190	E	Samuela Loseli	Kolovai	Mar 88 – Sep 89
191	E	Vakautaulua Loseli	Kolovai	Mar 88 – Sep 89
192	E	Timote Luani	Sopu	Mar 88 – Sep 89
193	S	Lesili Latu	Nakolo	Dec 88 – Jun 90
194	S	Emeli Lui	Ma’ufanga	Mar 88 – Sep 89
195	S	Louana Lasike	Lavengatonga	Jul 89 – Jan 92
196	E	‘Alanoti Lavulavu	Tefisi Vv	May 88 – Nov 89
197	S	Sela Latu	Nuku’alofa	Sep 89 – Mar 91
198	E	Edwin Langi	Pea TTp	Aug 88 – Feb 90
199	E	‘Alipate Lauaki	Hoi TTP	Jan 89 – Jul 90
200	S	Telesia Leger	Nuku’alofa	Feb 89 – Aug 90
201	E	Kalisitiane Lotulelei	Tokomololo	Feb 89 – Aug 90
202	E	Sifa Latu	Matahau	Apr 88 – Oct 89
203	E	Sione Li Lavelua	Talafo’ou	Feb 89 – Aug 90
204	E	Melekiseteki Lutui	Kahoua	Apr 89 – Oct 90
205	S	‘Ema Ika La’iafi	Nuku’alofa	Jul 89 – Jan 91
206	S	‘Ana Lutui	Kameli Vv	Jun 88 – Dec 89
207	S	‘Ana Lautaha	Talau Vv	Sep 88 – Jan 90
208	S	‘Elenoa Lautaimi	Pelehake	Jan 89 – Jul 90

209	S	‘Akanesi Lutui	Kahoua	Oct 90 – Apr 92
210	S	Veisia Leha’uli	Ha’alalo	Jun 90 – Dec 91
211	E	Viliani Latu	Hamula TTP	Jan 90 – Jul 91
212	E	Heneli Lautaimi	Tatakamotonga	Jan 90 – Jul 91
		M		
213	S	Manusiu Mauala	Sopu	May 90 – Nov 91
214	S	Finetaukeiaho Moimoi	Mataika Vv	Apr 90 – Oct 91
215	S	‘Ana Mapa	Nukunuku	Apr 90 – Oct 91
216	S	Lute Mau	Haveluloto	Apr 89 – Oct 90
217	E	Tivoni Moala	Tokomololo	Feb 89 – Aug 90
218	E	Lemeki Mahe	Ma’ufanga	Mar 88 – Sep 89
	S	Soana Mahina		Jan 88- July 89
219	E	Heneli Mahu’inga	Pea	Apr 88 – Oct 89
220	E	Steve Malu	Tofoa	Apr 88 – Oct 89
221	E	‘Aniseto Mesake	Kolonga	Nov 89 – May 91
222	S	Eva Mapa	Nuku’alofa	Feb 88 – Nov 89
223	E	Alamoti Mapa	Nuku’alofa	
224	S	Hepisipa Matelau	Fo’ui	May 88 – Nov 89
225	S	Sulieti Mauala	Sopu	Apr 88 – Oct 89
226	S	‘Emeline Manakofua	Mataika Vv	Feb 89 – Aug 89
227	E	Pouono Moeaki	Tokomololo	Apr 88 – Oct 89
228	E	Siaosi Molisi	‘Uiha Hp	Apr 88 – Oct 89
229	E	Simote Moimoi	Kolomotu’a	Sep 88 – Mar 91
230	E	Taulaanga Manu	‘Utulau	May 88 – Nov 89
231	E	Sione Mataele Ma’u	Nuku’alofa	May 88 – Nov 89
232	E	Mosese Maile	Sopu	Feb 89 – Aug 90
233	S	Lavinia Motuliki	Sopu	May 88 – Nov 89
234	S	Pisila Mataele	Kolofo’ou	May 88 – Nov 89

235	S	‘Olimifa Mahe	Ma’ufanga	Jun 88 – Dec 89
236	E	Tevita Mafi	Kotu Hp	Jun 88 – Dec 89
237	E	Heneli Ma’u	Houma	Oct 90 – Apr 92
238	E	Sateki Manakofua	Mataika Vv	Apr 90 – Nov 91
239	E	Sione Makihele	Te’ekiu	Mar 90 – Sep 91
240	E	‘Asiata Masima	Nuku’alofa	Apr 90 – Oct 91
241	S	Liniola Manu	Neiafu Vv	May 90 – Nov 91
242	E	Paaula Moli	Ha’alaufuli Vv	Jun 90 – Dec 91
243	E	Pua Mata’u	Nuku’alofa	Jun 90 – Dec 91
244	E	Sione Finau Mafi	Vava’u	Jun 90 – Jan 92
245	E	Matelino Moala	Tatakamotonga	Jan 90 – Jul 91
246	E	Kalonihea Mafile’o	Kolomotu’a	Nov 89 – May 91
247	S	Meleane Moli	Ha’alaufuli Vv	Jan 89 – Jul 90
248	S	Leimomi Muti	Ha’ateiho	Apr 89 – Oct 90
249	S	Maile F. Muti	Niutoua	Nov 89 – May 91
250	S	Fiona Mafi	Haveluloto	Feb 89 – Aug 90
251	E	Semisi Mohetau	Fotua Hp	Mar 89 – Sep 90
252	E	Latu Mohetau	Fotua Hp	Mar 89 – Sep 90
253	E	‘Emalio Makihele	Malapo	Jun 89 – Dec 90
254	E	Talanoa Matu	Ha’ateiho	Jun 89 – Dec 90
256	E	Malo Tatafu Moimoi	Talasiu	Jun 89 – Dec 90
257	S	Hepisipa Moimoi	Talasiu	Oct 90 – Apr 92
258	E	‘Alipate Moleni	Vaini	Feb 89 – Aug 90
259	S	‘Elina Ma’asi	Matangiake	Jun 89 – Dec 90
260	E	Sefo Maika Masima	Ha’ateiho	Aug 89 – Feb 91
261	E	Sioeli Matelau	Fo’ui	Aug 89 – Feb 91
262	E	Samui Motuliki	Kolomotu’a	Feb 90 – Aug 91
263	E	Haisinoa Malupo	Pea	Dec 90 – Jun 92

		N		
264	E	Sosaia Naeata	Vaotu'u	Oct 90 – Apr 92
265	E	Le'okava Ta'ufo'ou Nau	Nakolo	Oct 90 – Apr 92
266	E	Salesi Nau	Masilamea Vv	Jun 90 – Mar 92
267	E	Viliami Napa'a	Fua'amotu	Apr 90 – Oct 91
268	E	Viliami Naulu	Te'ekiu	Mar 90 – Sep 91
269	E	Sione Naulu	Te'ekiu	Mar 90 – Sep 91
270	S	Salote Naulu	Te'ekiu	Mar 90 – Sep 91
271	E	Funaki Ngoue	Kahoua	Feb 90 – Jul 91
272	E	Matekihelotu Niutupuivaha		Feb 90 – Jul 91
273	S	Sosi'ana Naeata	Ta'anea Vv	Aug 89 – Feb 91
274	S	Siniola Naeata	Ta'anea Vv	Apr 88 – Sep 89
275	S	Louvina Naulu	Te'ekiu	Apr 88 – Sep 89
276	E	Sosaia Neiufi	Vaotu'u	Jan 89 – Jun 90
277	S	Katinia Neiufi	Vaotu'u	Nov 89 – May 91
278	E	Siosifa Naeata	Ta'anea Vv	Nov 89 – May 91
279	S	'Ana Malia Neiufi	Vaotu'u	Apr 88 – Sep 89
280	E	Maile Niutupuivaha	'Uiha Hp	Apr 88 – Aug 89
281	E	Sulivenusi Na'a	Kahoua	May 88 – Oct 89
282	E	'Opeti Naeata	Ha'alaufuli Vv	Jun 88 – Dec 89
283	S	Fungafaite Niutupuivaha	Tofoa	Oct 88 – Apr 90
284	E	Wayne Ngaluafe	Nuku'alofa	Jun 89 – Dec 90
285	E	Tevita Noa	Kolonga	Jan 89 – Jun 90
286	E	'Etuata Niu	Nukunuku	Mar 89 – Sep 90
287	S	'Ilaisaane Nalesoni	Ha'ateiho	May 89 – Nov 90
288	E	Hamala Noa	Kolonga	Aug 89 – Feb 91
289	S	Muna Nonu	Fanga TTp	Aug 89 – Feb 91
290	E	Glenview Ngaluafe	Nuku'alofa	Jul 89 – Jan 91

291	E	Clarence M. Naeata	Liahona	Jun 90 – Jun 92
		O		
292	S	Hola Kilili “Otuafi	Ha’ateiho	May 90 – Nov 91
293	S	Keleni ‘Ofa-ki-Tonga	Lavengatonga	Jul 89 – Jan 91
294	E	Taniela ‘Otukolo	Ha’apai	Apr 89 – Sep 91
295	E	Siosaia ‘Otuafi	Ha’ateiho	Feb 89 – Jul 90
296	S	Jill Brenda ‘Olevao	Liahona	Mar 88 – Sep 89
297	E	‘Aofaki ‘Otuafi	Ta’anea Vv	Nov 89 – Apr 91
298	S	Puanani ‘Otuafi	Ha’alaufuli Vv	Apr 88 – Oct 89
299	S	‘Aulola ‘Otuafi	Nuku’alofa	Feb 89 – Aug 91
300	E	Kavakapu ‘Otuafi	Nuku’alofa	Feb 89 – Aug 91
301	E	Maika ‘Ofa	Kahoua	Apr 89 – Oct 90
		P		
302	S	‘Ema Pauni	Lakepa	Aug 90 – Feb 92
303	E	Viliami Pongia	Makaunga	Aug 90 – Feb 92
304	E	Uatesoni Palu	Holonga TTP	Mar 90 – Sep 91
305	E	Alai Palanite	Te’ekiu	Jan 91 – Jun 92
306	E	Niuseti Paasi	Neiafu Vv	Mar 90 – Sep 91
307	S	Leotisia Pulotu	Tungua Hp	Oct 89 – Apr 91
308	S	‘Emeline Pututau	Tokomololo	Feb 89 – Aug 90
309	E	‘Osaiasi Pasikala	Ha’ano Hp	Mar 89 – Sep 90
310	E	Hauati Pututau	Tokomololo	Feb 89 – Aug 90
311	E	Sione Pakalani	Ha’ateiho	Feb 88 – Aug 89
312	S	Mele ‘Ulu Paletu’a	Matangiake	Apr 88 – Oct 89
313	E	Sione Pasikala	Matahau	Apr 88 – Oct 89
314	E	‘Alaimoana Paunga	Longolongo	Apr 88 – Oct 89
315	E	Sitiveni Pongi	Longolongo	Apr 88 – Oct 89
316	E	Souela Potoi	Nukunuku	Dec 88 – Jun 90

317	E	Mafou Poasini	Matahau	Apr 88 – Oct 89
318	E	Luna Puta	Ha’ateiho	Apr 88 – Oct 89
319	E	Viliami Pasi	Kolofo’ou	Nov 90 – Apr 92
320	E	Viliami Pongi	Te’ekiu	Apr 90 – Oct 91
321	E	Folau Pauni	Ha’alaufuli Vv	Jun 90 – Dec 91
322	S	Milise Pututau	Tokomololo	Oct 90 – Apr 92
323	E	‘Olaiha Pututau	Vaini	Jul 88 – Jan 90
324	S	Malia Palaiti	Vaini	Jul 88 – Jan 90
325	E	Limihea Pola’ulu	Vaotu’u	Sep 88 – Mar 90
326	E	‘Akapusi Puafisi	Navutoka	Jan 89 – Jul 90
327	S	Salote Pulu	Fatumu	Jan 89 – Jul 90
328	E	Taniela Pomale	Tokomololo	Mar 89 – Sep 90
329	S	Senolita Pepa	Haveluloto	Mar 89 – Sep 90
330	E	Faleako Pepa	Vaini	Aug 89 – Feb 91
331	S	Viata Mokauina Palu	Holonga	July 89 – Jan 91
332	E	‘Atamana Pongi	Nukunuku	Sep 89 – Mar 91
333	S	Lei’aloha Paongo	Ha’ateiho	Jul 89 – Jan 91
334	E	“Isileli Pupu	Ha’akame	Oct 89 – Jun 91
335	E	Ma’ulupe Pale	Tokomololo	Dec 90 – Jun 92
336	S	Nelouini Pikula	Ta’anea Vv	Jul 90 – Jan 92
		S		
337	S	Luseane Saia	Kameli, Neiafu	Sep 90 – Feb 92
338	E	Alavini Sika	Tofoa	Aug 90 – Feb 92
339	S	Falanisi Sili	Vaini	Oct 90 – Apr 92
340	E	Brent A. Sanft	Ha’alaufuli Vv	Dec 89 – Jun 91
341	E	Sione Sake	Navutoka	Jan 89 – Jun 90
342	E	Semisi Sikei	Matahau	Sep 89 – Mar 91
343	E	Tevita Sanft	Ha’alaufuli Vv	Apr 88 – Dec 89

344	E	Toitalau Sapoi	Pea	Jun 88 – Dec 89
345	E	Tevita Stone Saafi	Tokomololo	Apr 88 – Oct 89
346	S	‘Eveline Siale	Tokomololo	Apr 88 – Oct 89
347	E	Feiloakitohi Similai	Houmakelikao	Jan 89 – Jun 90
348		Sevesi Siola’a	Nuku’alofa	Mar 88- Aug 89
349	S	Seini Sekona	Masilamea	Mar 89 – Sep 90
350	E	‘Alai Sitaleki	Hihifo HP	Mar 89 – Sep 90
351	S	Kueni Satuala	Tu’anuku Vv	Apr 89 – Oct 90
252	E	Taniela Sele	Nuku’alofa	Apr 89 – Oct 90
353	S	Sela Siola’a	Ma’ufanga	Feb 89 –Jul 90
354	S	Noelani Sika	Vaini	Feb 89 – Jul 90
355		‘Ofa Ki T. Siope	Ha’akame	Dec 89 – Jun91
356	S	Suliana Saafi	Tokomololo	Jul 90 – Jan 92
		T		
357		Mina Ta'ai		Jan 88- July 89
358	E	‘Ahoia Tautua’a	Matangiake	Apr 90 – Oct 91
359	E	Ketuli Tu’ifua	Kameli Vv	Apr 90 – Oct 91
360	E	Sione ‘Ofiu Tonga	Lavengatonga	Apr 90 – Oct 91
361	S	Sisilia Nau Talanoa	Hihifo Hp	Jun 90 – Dec 91
362	S	Valini Takau	Fungamisi Vv	Oct 90 – Apr 92
363	E	Mahu’inga Taiala	Ha’atu’a ‘Eua	Oct 90 – Apr 92
364	S	‘Olivia Takapu	Fahefa	Oct 90 – Apr 92
365	E	Vaikona Takapu	Fahefa	Mar 90 – Sep 92
366	E	Vili Vaea Taufanga	Folaha	Mar 90 – Sep 91
367	S	Sisiloni Tu’ipulotu	Fasi	Mar 90 – Sep 91
368	E	Fotu Tu’ivai	Kolomotu’a	Mar 90 – Sep 91
369	E	Sione Tu’ivailala	Leimatu’a Vv	Mar 90 – Sep 91
370	E	Sunia Tupou’ata	Tatakamotonga	Jan 90 – Jul 91

371	E	Sione Tupou	Fua'amotu	Dec 89 – Jun 91
372	E	Solomone Tonga	Fua'amotu	Dec 89 – Jun 91
373	E	Sione Talanoa	Hihifo Hp	Oct 89 – Apr 91
374	S	Fifita Tu'itupou	Veitongo	Oct 90 – Apr 92
375	E	Brett Lowell Thomas	Genola UT	Feb 90 – Feb 92
376	E	Taueli Tutu'u	Haveluloto	Oct 90 – Apr 92
377	S	Linita Tupou	Haveluloto	Apr 88 – Oct 89
378	E	Filimoto Tupa	Tefisi Vv	Apr 88 – Oct 89
379	E	'Etimoni Tu'ivai	Kolomotu'a	Mar 88 – Sep 89
380	E	Viliami Tu'itavake	Kolofo'ou	Mar 88 – Sep 89
381	E	Sione Tuita Vehikite	Matangiake	Feb 88 – Aug 89
382	E	Mosaia To'a	Nuku'alofa	Nov 89 – May 90
383	E	Tenefufu Tu'avao	Sopu	Feb 88 – Aug 89
384	E	Maikeli Tapu'osi	Pea	Dec 90 – Jun 92
385	S	Linda Tuita	Matangiake	Mar 90 – Sep 91
386	E	Falesiu Taiseni	Ma'ufanga	Feb 89 – Aug 90
387	E	Tupou Taueli	Kahoua	Feb 89 – Aug 90
388	E	Sione Tupou	Talafo'ou	Feb 89 – Aug 90
389	E	Valai Taumoepeau	Fasi	Feb 89 – Aug 90
390	S	Tulukinga Talia'uli	Tatakamotonga	Feb 89 – Aug 90
391	S	Siesia Tatakamotonga	Tatakamotonga	Feb 89 – Aug 90
392	S	'Anau Tongi	Ha'ateiho	Feb 89 – Aug 90
393	E	Pita Tu'itavuki	Kolomotu'a	Mar 88 – Sep 89
394	E	Paea Taufa	Veitongo	Oct 88 – Apr 90
395	E	'Esafe Taufa	Hamula	Oct 88 – Apr 90
396	S	Keleni Fifita Taumoelau	Kolonga	Oct 90 – Apr 92
397	S	'Amelia Makalita Tongi	Ha'ateiho	Aug 88 – Feb 90
398	S	Henelieta Taufa	Haveluloto	Aug 88 – Feb 90

399	E	Lutimi Talivakaola	Nuku'alofa	Sep 89 – Mar 91
400	E	'Otini Talivakaola	Ha'ateiho	May 90 – Nov 91
401	E	Semisi Tameifuna	Ha'atu'a 'Eua	Jun 90 – Jan 91
402	E	Longomoeloto Tukitoa	Feletoa Vv	May 90 – Nov 91
403	S	Melelatai Toki	Longolongo	Apr 88 – Oct 89
404	S	Maile To'angutu	Haveluloto	Apr 88 – Oct 89
405	E	Tereke Tebanei	Kiribati	Aug 87 – Aug 89
406	E	Liueli To'a	Ha'akame	Dec 89 – Jun 91
407	E	Kalake Toutai	Ha'akame	Dec 89 – Jun 91
408	S	Sela Tu'atonga	Kahoua	Jan 90 – Jul 91
409	S	Na'asipa Tolohe	Hamula	Dec 89 – Jun 91
410	E	Kasanova Tokotaha	Lofanga	Jan 90 – Jul 91
411	E	Fakaofu Tuiaki	Matahau	Feb 90 – Aug 91
412	E	Maikolo Tanginoa	Pangaimotu Vv	Feb 90 – Aug 91
413	E	Sione Talalima	Hamula	May 90 – Nov 91
414	S	Melania Tu'ima	Nakolo	Nov 89 – May 91
415	S	'Emeline Taimani	Tatakamotonga	Feb 90 – Aug 91
416	S	Melena'a Tupou	Makaunga	Aug 90 – Feb 92
417	E	Siaosi Tukuafu	Fua'amotu	Oct 89 – Apr 91
418	E	Fie'aonga Tanginoa	Pangaimotu Vv	Oct 89 – Apr 91
419	S	Meleane Tupou	'Utulau	Sep 89 – Mar 91
420	E	Sione Teputepu	Kolomotu'a	Aug 89 – Feb 91
421	E	Fonokalafi Tatafu	Mataika Vv	Aug 89 – Feb 91
422	E	Tukia To'a	Leimatu'a Vv	Sep 89 – Mar 91
423	S	'Alisi Tau'ataina	Nukunuku	Jul 89 – Jan 91
424	E	Neil Taufu	Veitongo	Aug 89 – Feb 91
425	E	Simote Tu'akoi	Tokomololo	Jun 89 – Dec 90
426	E	Luna Tu'ikolovatu	Fasi	Apr 89 – Oct 90

427	S	Sesilia Tahaafe	Nuku'alofa	Apr 89 – Oct 90
428	E	Tevita Tafengatoto	Makaunga	Apr 89 – Oct 90
429	S	'Anau Tau	Ha'ateiho	Mar 89 – Sep 90
430	E	'Osaiasi Taufa	Nuku'alofa	Aug 89 – Feb 91
431	S	Mele Mafi Taueli	Fahefa	Mar 89 – Sep 90
432	S	Kauhelani Tui'one	Matangiake	Mar 89 – Sep 90
433	E	Mila Tu'uta	Kolovai	Mar 89 – Sep 90
434	E	Hopoate Taufa	Ha'ateiho	Mar 89 – Sep 90
435	S	Mele Taholo	Houma	Apr 88 – Oct 89
436	S	Mele Takau	Neiafu Vv	Apr 88 – Oct 89
437	S	Lesila Talanoa	Vaini	Jan 89 – Jul 90
438	S	Kalolaine Tauveli	Kahoua	Apr 88 – Oct 89
439	E	Tomasi Taufui	Fua'amotu	Mar 88 – Sep 89
440	E	Netane Tauki'uvea	Felemea Hp.	Apr 88 – Oct 89
441	E	Siosifa Mafile'o	Sopu	Feb 88 – Aug 89
442	E	Kelepi Tu'avao	Fangale'ounga Hp.	Jan 90 – Jul 91
443	E	'Aleksanita Tu'ivai	Laie, Hi	Sep 88 – Mar 90
444	S	Linita Tau'ataina	Nukunuku	Oct 90 – Apr 92
445	E	'Inoke Tafuna	Matahau	May 88 – Nov 89
446	E	Ha'atapu Tu'ipulotu	Lakepa	May 88 – Nov 89
448	E	Paula Tonga	Nuku'alofa	Jul 88 – Jan 90
449	E	Hala Tonga	Ta'anea Vv	Jul 88 – Jan 90
450	S	Sinai Toluta'u	Vaini	Jul 88 – Jan 90
451	E	'Unaloto Tavake	Kahoua	May 88 – Jan 90
452	E	Talolo Tufunga	Kameli Vv	Jul 88 – Jan 90
453	S	'Annetta Tu'ifua	Nuku'alofa	Sep 88 – Mar 90
454	E	Lusitania Tongi	Ha'ateiho	Apr 88 – Oct 89
455	E	Lopati Tafengatoto	Makaunga	Aug 90 – Feb 92

456	E	Sione Toluta'u	Pangaimotu Vv	Jul 89 – Jan 91
457	E	Mosese Tu'ilotolava	Nuku'alofa	May 89 – Nov 90
458	S	Mele Pulotu Toutai	Ha'akame	Mar 89 – Sep 90
459	S	Saane Tuiaki	Faleloa Hp	Mar 89 – Sep 90
460	S	Melevai Taumoha'apai	Fua'amotu	May 89 – Nov 90
461	E	Samiu Tupoumalohi	Fatumu	May 89 – Nov 90
462	E	Sione Kouli Tautua'a	Matangiake	May 89 – Nov 90
463	E	Wayne Tautua'a	Matangiake	May 89 – Nov 90
464	S	Kaumata Tafolo	Nuku'alofa	Jun 89 – Dec 90
465	E	Fotofili Tu'ifua	Tatakamotonga	Jul 89 – Jan 91
466	E	Lisiate Tupola	Tatakamotonga	Aug 89 – Feb 91
467	E	Lihai Taufa	Ha'ateiho	Jul 89 – Jan 91
468	E	Maxstar Tupou	'Utulau	Jun 89 – Dec 90
469	E	Tomasi To'ofuhe	Ofu Vv	May 89 – Nov 91
470	E	'Epalahame Taukei'aho	Pea	Feb 89 – Aug 90
471	E	Siu Tu'atonga	Kahoua	Feb 89 – Aug 90
		U		
472	S	Tefini 'Uasike	Kolomotu'a	Sep 88 – Mar 90
473	S	'Ofa ki Vailahi 'Uiha	Talafo'ou	Apr 88 – Oct 89
474	S	Tautaka Uera	Kahoua	Apr 88 – Aug 89
475	E	Tomasi Monisoni Uata	Nuku'alofa	Jan 89 – Jun 90
476	S	Malo 'Uluilakepa	Nuku'alofa	Feb 90 – Jul 91
477	E	'Iakopa Uera	Kahoua	Feb 89 – Jul 90
478	S	Unisilina Vailea	Matangiake	Jun
479	E	Samisoni 'Uasila'a Jr.	Kameli Vv	Jun 90 – Mar 92
480	S	Losaline Uasike	Fahefa	May 88 – Oct 89
481	S	Malia Uikilifi	Nuku'alofa	Aug 90 – Feb 92
482	E	Mosese Uasi	Makaunga Vv	Apr 89 – Oct 90

483	E	‘Etuata Uata	Nuku’alofa	Feb 90 – Jul 91
484	S	Naomu Uvea	‘Ohonua ‘Eua	May 89 – Nov 90
485	E	‘Apakasi Unufe	Lakepa	May 89 – Nov 90
		V		
486	S	Nanasi Va’ai	Longolongo	May 90 – Nov 91
487	E	Temote Vaea	‘Otea Vv	Oct 90 – Apr 92
488	S	Vailea Maumi	Talau Vv	Oct 90 – Apr 92
489	E	Fatafehi Vave	‘Ohonua ‘Eua	Apr 90 – Oct 91
490	S	Neilani Vave	‘Ohonua ‘Eua	Apr 90 – Oct 91
491	E	Sefo Veni	Ha’alaufuli Vv	Dec 89 – May 91
492	E	Liuakaetau Vakalahi	Kolomotu’a	Mar 88 – Sep 89
493	E	Tepiano Vaisa	Ha’atu’a Eua	Apr 88 – Sep 89
494	E	Aisea Ve	Fasi	Mar 88 – Aug 89
495	E	Sailosi Ve	Faleloa Hp	Feb 88 – Jun 89
496	E	Alavini Ve	Toula Vv	Feb 89 – Jun 90
497	E	Sione Vaitaki	Ta’anea Vv	Aug 89 –Feb 91
498	E	Mavae Ve	Haveluloto	Jun 89 – Dec 90
499	E	Halatono Vuki	Neiafu Vv	Jul 89 – Jan 91
500	E	Samisoni Vunipola	Hoi	Jun 89 – Dec 90
501	E	Keke Ve	Matahau	Mar 89 – Sep 90
502	E	Tevita Ve	Havelu	Mar 89 – Sep 90
503	E	Salesi Vakalahi	Kolomotu’a	Jun 90 – Dec 91
504	S	Helena Vakehe Vaipuna	Niutoua	Apr 89 – Oct 90
505	S	Silia Valahulu	Ta’anea Vv	Feb 89 – Aug 90
506	E	Filipe Ve	Kolonga	Jun 89 – Dec 90
507	S	‘Omileti Valele	Malapo	Feb 89 – Aug 90
508	S	Toakase Va’enuku	Talihau Vv	Aug 89 – Feb 91
509	E	Makanesi Vailea	Otea Vv	Jun 88 – Dec 89

510	S	Meilani Souna Vea	Nuku'alofa	Jan 89 – Jul 90
511	S	Lopelini Ve'etutu	Pangai Hp	Mar 89 – Sep 90
512	E	Sioeli F. Veamatahau	Ha'akame	Feb 88 – Aug 89
513	S	Tupou V. Vea	Nuku'alofa	Mar 88 – Sep 89
514	E	'Alaimoana Vaia	Ha'alalo	Apr 88 – Oct 89
515	E	Tupou T. Vea	Ha'ateiho	Apr 88 – Oct 89
516	E	Timote E. Wolfgramm	Holonga	

This brief history of our mission is not perfect and we apologize if something was left out - it was never intentional. Please contact me at Isilelitk@gmail.com to make any corrections or additions for future editions.