

“This Is My Gospel”—“This Is My Church”

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“Izany no filazantsarako”—“Ity no fiangonako”

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This is the Savior's gospel, and this is His Church (see 3 Nephi 27:21; Mosiah 26:22; 27:13). The combination of the two is powerful and transformative.

For centuries, black powder was the most powerful explosive available. It could launch cannon balls, but it wasn't effective for most mining and road construction projects. It was just too weak to shatter rock.

In 1846 an Italian chemist named Ascanio Sobrero synthesized a new explosive, nitroglycerin. This oily fluid was at least a thousand times more powerful than black powder. It could easily shatter rock. Unfortunately, nitroglycerin was unstable. If you dropped it from a small height, it'd blow up. If it got too hot, it'd blow up. If it got too cold, it'd blow up. Even placed in a cool, dark room and left alone, it'd eventually blow up. Most countries banned its transportation, and many banned its manufacture.

In 1860 a Swedish scientist named Alfred Nobel began trying to stabilize nitroglycerin. After seven years of experimentation, he achieved his goal by absorbing nitroglycerin into a nearly worthless substance known as diatomaceous earth, or kieselguhr. Kieselguhr is a porous rock that can be crumbled into a fine powder. When mixed with nitroglycerin, kieselguhr absorbs the nitroglycerin, and the resultant paste can be shaped into “sticks.” In this form, nitroglycerin

Izany no filazantsaran'ny Mpamonjy, ary ity no Fiangonany (jereo ny 3 Nefia 27:21; Môzià 26:22; 27:13). Ny fitambaran'izy roa dia mahery vaika sy manova zavatra be.

Nandritra ny taonjato maro dia ny vovoka mainty no akora fanapoahana matanjaka indrindra nisy. Afaka nampandeha ny balan-tafondro izany saingy tsy nety raha ho an'ny ankamaroan'ireo tetik'asa fitrandrahana sy fanambaran-dalana. Tena nalemy loatra izany ka tsy nahavaky vato akory.

Tamin'ny taona 1846 dia nisy mpahay simia italiana iray antsoina hoe Ascanio Sobrero nanamboatra akora fanapoahana vaovao, dia ny nitroglycérine. Io tsiranoka menaka io dia natanjaka arivo heny mihoatra ny vovoka mainty. Mora dia mora aminy ny mamotika vatolampy. Indrisy anefa fa tsy azo antoka tsara ny nitroglycérine tamin'izany. Raha latsaka avy eo amin'ny toerana iray iva izany dia nipoaka. Raha nafana loatra izany dia nipoaka. Raha nangatsiaka loatra izany dia nipoaka. Na dia apetraka irery tao amin'ny efitra iray mangatsiatsiaka sy maizina aza izany dia hipoaka ihany. Ny ankamaroan'ny firenena dia nandrara ny fitaterana azy io, ary maro no nandrara ny fanamboarana azy.

Tamin'ny taona 1860 dia nisy mpahay simia soedoà iray antsoina hoe Alfred Nobel nanomboka nanandrana nanao izay hirindran'ny nitroglycérine. Taorian'ny fitaonana nanaovana andrana dia tratrany ny tanjony tamin'ny fitrohana ny nitroglycérine tamin'ny alalan'ny singa iray tsy lafo vidy fantatra amin'ny hoe terre de diatomée na kieselguhr. Ny kieselguhr dia vato loadoaka izay azo totoina ho lasa vovoka madinika. Rehefa afangaro amin'ny nitroglycérine ny kieselguhr dia

was much more stable. It could be safely stored, transported, and used with undiminished explosive power. Nobel named the combination of nitroglycerin and kieselguhr “dynamite.”

Dynamite changed the world. It also made Nobel wealthy. Without a stabilizer, nitroglycerin was just too hazardous to be commercially valuable, as Ascanio Sobrero found out. By itself, as I mentioned, kieselguhr was of little value. But the combination of the two components made dynamite transformative and precious.

In a similar way, the combination of the gospel of Jesus Christ and The Church of Jesus Christ of Latter-day Saints provides powerful and transformative benefits for us. The gospel is perfect, but a divinely commissioned church is required to preach it, maintain its purity, and administer its sacred ordinances with the Savior’s power and authority.

Consider the combination of the Savior’s gospel and His Church as established by the Book of Mormon prophet Alma. The Church was responsible for preaching “nothing save it were repentance and faith on the Lord, who [would redeem] his people.” Using God’s authority, the Church was responsible for administering the ordinance of baptism “in the name of the Lord, as a witness [of entering] into a covenant with him [to] serve him and keep his commandments.” The people who were baptized took on themselves the name of Jesus Christ, joined His Church, and were promised great power through an outpouring of the Spirit.

People flocked to the Waters of Mormon to hear Alma preach the gospel. Though they revered those waters and the surrounding forests, the Lord’s Church was not a location or a building, nor is it today. The Church is simply ordinary people, disciples of Jesus Christ, gathered and organized into a divinely appointed structure that helps the Lord accomplish His purposes.

trohany ilay nitroglycérine ary ny paty vokatr’iza-ny dia azo volavolaina ho lasa endrika tapa-ka-zo. Azo antoka kokoa ny nitroglycérine rehefa amin’io endrika io. Azo notahirizina sy notaterina ary nampiasaina soa aman-tsara izany nefa tsy mihena ny hery fipoahany. Nantsoin’i Nobel hoe “dinamita” ilay fangarona nitroglycérine sy kieselguhr.

Nitondra fiovana teo amin’izao tontolo izao ny dinamita. Nampanan-karena an’i Nobel ihany koa izy io. Raha tsy nisy an’ily mpampitombina dia tena ho nampidi-doza ny hivarotana ny nitroglycérine ka tsy ho nisy lanjany, araka ny hitan’i Ascanio Sobrero. Raha nandeha irery, araka ny nambarako, ilay kieselguhr dia tsy nisy vidiny loatra. Fa ny fitambaran’ireo akora roa ireo no nahatonga ny dinamita hitondra fanovana sy naha sarobidy azy.

Mitovitovy amin’izany ihany koa, ny fitambaran’ny filazantsaran’i Jesoa Kristisy Ny Fiangonan’i Jesoa Kristy ho an’ny Olomasin’ny Andro Farany dia manolotra tombontsoa mahery vaika sy mitondra fiovana ho antsika. Ny filazantsara dia tonga lafatra saingy takina ny fiangonana voatendrin’ Andriamanitra mba hitory izany sy hihazona izany ho masina ary hanatanteraka ireo ôrdônansy masin’izany miaraka amin’ny hery sy ny fahefan’ny Mpamonjy.

Diniho ny fitambaran’ny filazantsaran’ny Mpamonjy sy ny Fiangonany izay naorin’i Almà mpaminany ao amin’ny Bokin’i Môrmôna. Ny Fiangonana dia tsy niandraikitra ny fitoriana “afa-tsy ny fibebahana sy ny finoana ny Tompo izay [h]anavotra ny olony.” Tamin’ny fampiasana ny fahefan’ Andriamanitra ny Fiangonana dia niandraikitra ny fanatanterahana ny ôrdônansin’ny batisa “amin’ny anaran’ny Tompo ho vavolombelona [fa niditra tao amin’ny] fanekem-pihavanana Taminy [mba] hanompo Azy sy hitandrina ny didiny.” Ny olona izay natao batisa dia nitondra teo aminy ny anaran’i Jesoa Kristy, sy niditra ho mpikamban’ny Fiangonany, ary nampanantenaina hery lehibe tamin’ny alalan’ny firotsahan’ny Fanahy.

Nirohotra nankany amin’ny Ranon’i Môrmôna ny olona mba hihaino an’i Almà mitory ny filazantsara. Na dia najain’izy ireo fatratra aza ireo rano ireo sy ny ala nanodidina teo dia tsy toerana na trano iray ny Fiangonan’ny Tompo. Na ankehitriny koa aza dia tsy izany. Ny Fiangonana dia olona tsotra fotsiny ihany, mpanara-dia an’i Jesoa Kristy, izay miangona sy voalamina ho

The Church is the instrument through which we learn the central role of Jesus Christ in Heavenly Father's plan. The Church offers the authoritative way for individuals to participate in ordinances and make lasting covenants with God. Keeping those covenants draws us closer to God, gives us access to His power, and transforms us into who He intends us to become.

Just as dynamite without nitroglycerin is unremarkable, the Savior's Church is special only if it is built on His gospel. Without the Savior's gospel and the authority to administer the ordinances thereof, the Church isn't exceptional.

Without the stabilizing effect of kieselguhr, nitroglycerin had limited value as an explosive. As history has shown, without the Lord's Church, humanity's understanding of His gospel was likewise unstable—prone to doctrinal drift and subject to the influence of different religions, cultures, and philosophies. An amalgamation of those influences has been manifested in every dispensation leading up to this last one. Though the gospel was initially revealed in its purity, the interpretation and application of that gospel gradually took on a form of godliness that lacked power because the divinely authorized framework was absent.

The Church of Jesus Christ of Latter-day Saints enables access to God's power because it is authorized by Him both to teach the doctrine of Christ and to offer the gospel's saving and exalting ordinances. The Savior yearns to forgive our sins, help us access His power, and transform us. He suffered for our sins and longs to pardon us from the punishment that we otherwise would deserve. He wants us to become holy and be perfected in Him.

Jesus Christ has the power to do this. He didn't simply sympathize with our imperfection-

rafitra voatendrin' Andriamanitra izay manampy ny Tompo hanatanteraka ny faniriany. Ny Fiangonana no fitaovana ianarantsika ny andraikitra fotor'i Jesoa Kristy ao amin'ny drafitry ny Ray any An-danitra. Ny Fiangonana dia manolotra ny fomba nahazoana fahefana hahafahan'ny olona mandray anjara amin'ireo ôrdônansy sy manao fanekepiahavanana mandrakizay amin' Andriamanitra. Ny fitandremana ireo fanekepiahavanana ireo dia mampanatona antsika ho akaiky kokoa an' Andriamanitra, sy manome fahafahana antsika hahazo ny heriny, ary manova antsika ho ilay olona tiany hahatongavantsika.

Tahaka ny dinamita izay tsy hiavaka raha tsy misy nitroglycérine, dia rehefa miorina eo amin'ny filazantsarany ihany ny Fiangonan'ny Tompo vao miavaka. Raha tsy misy ny filazantsaran'ny Mpamonjy sy ny fahefana hanatanterahana ireo ôrdônansiny, dia tsy nisy nampiavaka ny Fiangonana.

Raha tsy misy an'ilay fanamafisana entin'ny kieselguhr dia ho zava-mipoaka tsy misy lanjany ny nitroglycérine. Araka ny nasehon'ny tantara, raha tsy nisy ny Fiangonan'ny Tompo, dia tsy ho azo antoka toy izany koa ny fahatakarany olombelona ny filazantsarany, mirona mankany amin'ny fiovan'ny fotopampianarana sy voataonan'ireo fivavahana sy kolontsaina ary filôzôfia isan-karazany. Hita tao amin'ny fotoampitananana tsirairay ny fitambaran'ireo fitaomana ireo izay nitarika ho amin'ity fotoampitananana farany ity. Na dia nadio aza ny nanambarana ny filazantsara tamin'ny voalohany dia lasa niova tsikelikely ho manana ny endriky ny toe-panahy araka an' Andriamanitra nefa mandà ny heriny ny fandraisana sy fampiharana izany filazantsara izany satria tsy teo ilay rafitra nahazo fahefana avy amin' Andriamanitra.

Ny Fiangonan'i Jesoa Kristy ho an'ny Olomasin'ny Andro Farany no ahafahana manana ny herin' Andriamanitra satria nomeny fahefana izany mba hampianatra ny fotopampianaran'i Kristy sy hanolotra ireo ôrdônansin'ny filazantsara ho an'ny famonjena sy ho an'ny fisandratana. Maniry mafy ny hamela ny fahotantsika sy hanampy antsika hanana ny heriny ary hanova antsika ny Mpamonjy. Nijaly noho ny fahotantsika Izy ary maniry mafy ny hamela antsika amin'ny famaizana izay mendrika antsika. Tiany ho lasa masinasy ho tanteraka ao Aminyisika.

Manana ny hery hanaovana izany i Jesoa Kristy. Tsy hoe niombon'alahelo tamin'ny tsy

sand lament our eternal condemnation in consequence of sin. No, He went beyond that, infinitely beyond that, and restored His Church to enable access to His power.

The core of the gospel that the Church teaches is that Jesus Christ bore “our griefs, and carried our sorrows.” He had “laid on him the iniquity of us all.” He “endured the cross,” broke “the bands of death,” “ascended into heaven, and ... sat down on the right hand of God, to claim of the Father his rights of mercy.” The Savior did all this because He loves His Father and He loves us. He has already paid the infinite price so He can “[claim] all those who have faith in him [and advocate]” for them—for us. Jesus Christ wants nothing more than for us to repent and come unto Him so that He can justify and sanctify us. In this desire, He is relentless and unwavering.

The access to God’s covenantal power and His covenantal love is through His Church. The combination of the Savior’s gospel and His Church transforms our lives. It transformed my maternal grandparents. My grandfather Oskar Andersson worked in a shipyard on Högmarsö, an island in the Stockholm archipelago. His wife, Albertina, and their children lived on the Swedish mainland. Once every two weeks, on Saturday, Oskar rowed his boat home for the weekend before returning to Högmarsö on Sunday evening. One day, while on Högmarsö, he heard two American missionaries preach the restored gospel of Jesus Christ. Oskar felt that what he heard was pure truth, and he was filled with unspeakable joy.

The next time he returned home, Oskar excitedly told Albertina all about the missionaries. He explained that he believed what they taught. He asked her to read the pamphlets they had given him, and he told her that he didn’t think that any of their future children should be bap-

fahatomombanantsika fotsiny Izysy nitomany ny fanamelohana antsika mandrakizay vokatry ny fahotana. Tsia, nihoatra an’izany no nataony, nihoatra lavitra noho izany, ary namerina tamin’ny laoniny ny Fiangonany mba hahafahana mahazo ny heriny.

Ny fototry ny filazantsara izay ampianarin’ny Fiangonana dia hoe i Jesoa Kristy dia nitondra “ny aretintsika ... sady nivesatra ny fahoriantsi-ka.” “Nihatra taminy avokoa ny helotsika rehetra.” “Niaritra ny hazo fijaliana” Izy, nanapatapaka ny famatoran’ny fahafatesana, “niakatra any an-danitra [ary] mipetraka eo an-tanana ankavanan’ Andriamanitra mba hitaky amin’ny Ray ny zon’ny famindram-po izay ananany.” Nataon’ny Mpamonjy izany rehetra izany satria tiany ny Rainy ary tiany isika. Efa nanefa ny sarany tsy manam-piafarana mba hahafahany “[mitaky] ireo rehetra izay manam-pinoana Azy Izy [ary misolo vava]” azy ireo—antsika. Tsy misy zavatra irian’i Jesoa Kristy afa-tsy ny hibebehantsika sy ny hanarahantsika Azy mba hahafahany manamarina sy manamasina antsika. Amin’izany faniriana izany Izy dia tsy mitsahatra ary tsy azo hozongozonina.

Ny fahazoana ny herin’ Andriamanitra izay ao amin’ny fanekehampihavanana sy ny fitiavany ao amin’ny fanekehampihavanana dia amin’ny alalan’ny Fiangonany. Ny fitambaran’ny filazantsaran’ny Mpamonjy sy ny Fiangonany dia manova ny fiainantsika. Nanova ny fiainan’ireo ray aman-drenibeko avy amin-dreniko izany. Ny raibeko, i Oskar Andersson, dia niasa tao amin’ny tobin-tsambo iray tao Högmarsö, nosy iray ao amin’ny vondronosin’i Stockholm. I Albertina vadiny sy ny zanany dia nipetraka tamin’ny nosy lehibe kokoa, tao Soeda. Indray mandeha isaky ny roa herinandro, amin’ny asabotsy, dia voizin’i Oskar mody ny sambony mandritra ny faran’ny herinandro mialoha ny hiverenany any Högmarsö ny alahady hariva. Indray andro, raha tao Högmarsö, dia nahare misiônera amerikana roa izy nitory ny filazantsaran’i Jesoa Kristy naverina tamin’ny laoniny. Nahatsapa i Oskar fa ny zavatra reny dia fahamarinana madio ary heniky ny hafaliana tsy hay lazaina izy.

Rehefa nody izy taorian’izay dia tsy andriny ny hilazana amin’i Albertina momba ireo misiônera. Nanazava izy fa ninoany ny zavatra nampianarin’izy ireo. Nasainy novakian’ny vadiny ireo bokikely nomen’izy ireo azy, ary nolazainy izy fa tsy nieritreritra izy hoe tokony

tized as infants. Albertina was furious and threw the pamphlets on the rubbish heap. Not much was said between them before Oskar returned to work on Sunday evening.

As soon as he was gone, Albertina retrieved those pamphlets. She carefully compared their doctrine with the teachings in her well-worn Bible. She was astonished to feel that what she read was true. The next time Oskar returned home, he received a warm welcome, as did the copy of the Book of Mormon he brought with him. Albertina eagerly read, again comparing the doctrine to that in her Bible. Like Oskar, she recognized pure truth and was filled with unspeakable joy.

Oskar, Albertina, and their children moved to Högmarsö to be close to the few Church members there. A week after Oskar and Albertina were baptized in 1916, Oskar was called to be the group leader on Högmarsö. Like many converts, Oskar and Albertina faced criticism because of their new faith. Local farmers refused to sell them milk, so Oskar rowed across the fjord every day to purchase milk from a more tolerant farmer.

Yet during the ensuing years, Church membership on Högmarsö increased, in part because of Albertina's powerful testimony and burning missionary zeal. When the group became a branch, Oskar was called as the branch president.

Members of that Högmarsö branch revered that island. This was their Waters of Mormon. This was where they came to a knowledge of their Redeemer.

Over the years, as they kept their baptismal covenant, Oskar and Albertina were transformed by the power of Jesus Christ. They longed to make more covenants and receive their temple blessings. To obtain those blessings, they permanently emigrated from their home in Sweden to Salt Lake City in 1949. Oskar had served as the leader of the members on Högmarsö for 33 years.

The combination of nitroglycerin and kiesel-

hatao batisa ireo izay ho zanany raha mbola zaza. Tezitra i Albertina ary nariany teo amin'ny fako ireo bokikely. Tsy dia nifampiresaka firy izy ireo mandra-piverin'i Oskar hiasa ny alahady hariva.

Raha vantany vao lasa izy dia nalain'i Albertina ireo bokikely ireo. Nampitahainy tsara tamin'ireo fampianarana tao amin'ny Baiboliny efa tontantonta ny fotopampianarana tao. Gaga izy raha nahatsapa fa marina ny zavatra novakiany. Rehefa nody i Oskar taorian'izay dia nahazo fandraisana tsara, toy izany koa ilay tahadikany. Bokin'i Môrmôna izay nentiny. Dodona ery i Albertina namaky, sady nampitaha indray ny fotopampianarana tao sy ny tao amin'ny Baiboliny. Toa an'i Oskar dia fantany fa fahamari-nana madio izany ary heniky ny hafaliana tsy hay nolazaina izy.

Nifindra tao Högmarsö i Oskar sy Albertina ary ny zanak'izy ireo mba hanakaiky ireo mpi-kamban'ny Fiangonana vitsivitsy tao. Herinandro taorian'ny nanaovana batisa an'i Oskar sy i Albertina ny taona 1916 dia nantsoina ho mpitarika ny vondrona tao Högmarsö i Oskar. Tahaka ny maro izay niova fo dia niatrika fitsikerana i Oskar sy i Albertina noho ny finoana vaovao nananan'izy ireo. Nandà ny hivarotra ronono tamin'izy ireo ny tantsaha teo an-toerana, ka lasa nivoy namakivaky ny fjord izy isan'andro mba hividny ronono amin'ny tantsaha iray izay nilefitra kokoa.

Tsy nitsaha-nitombo anefa ny mpikamban'ny Fiangonana tao Högmarsö nandritra ireo taona nanaraka izany, noho ny fijoroana ho vavolombelona mahery vaika nananan'i Albertina sy ny hafanam-po lehibe nananan'ireo misiônera. Rehefa lasa sampana ilay vondrona dia nantsoina ho filohan'ny sampana i Oskar.

Nanaja fatratra izany nosy izany ireo mpi-kamban'ny fiangonana tao amin'izany sampana Högmarsö izany. Tao no Ranon'i Môrmônan'izy ireo. Tao no nahafantaran'izy ireo ny Mpanavotra azy ireo.

Tao anatin'ireo taona maro, raha nitandrina ny fanekehampihavanan'ny batisan'izy ireo i Oskar sy i Albertina dia novain'ny herin'i Jesoa Kristy. Naniry ny hanao fanekehampihavanana fanampiny sy handray ny fitahian'ny tempoly ho azy izy ireo. Mba hahazoana ireo fitahiana ireo dia niala tanteraka ny tranon'izy ireo tao Soeda izy ireo ary nifindra tao Salt Lake City ny taona 1949. Nanompo ho mpitarika ireo mpikambana tao Högmarsö nandritra ny 33 taona i Oskar.

Ny fitambaran'ny nitroglycérine sy ny kiesel-

guhr made dynamite valuable; the combination of the gospel of Jesus Christ and His Church is beyond price. Oskar and Albertina heard about the restored gospel because a prophet of God had called, assigned, and sent missionaries to Sweden. By divine commission, missionaries taught the doctrine of Christ and by priesthood authority baptized Oskar and Albertina. As members, Oskar and Albertina continued learning, developing, and serving others. They became Latter-day Saints because they kept the covenants they made.

The Savior refers to The Church of Jesus Christ of Latter-day Saints as “my church” because He commissioned it to accomplish His purposes—preaching His gospel, offering His ordinances and covenants, and making it possible for His power to justify and sanctify us. Without His Church, there is no authority, no preaching of revealed truths in His name, no ordinances or covenants, no manifestation of the power of godliness, no transformation into who God wants us to become, and God’s plan for His children is set at naught. The Church in this dispensation is integral to His plan.

I invite you to commit yourself more fully to the Savior, His gospel, and His Church. As you do so, you will find that the combination of the Savior’s gospel and His Church brings power into your life. This power is far greater than dynamite. It’ll shatter the rocks in your way, transform you into an inheritor in God’s kingdom. And you will be “filled with that joy which is unspeakable and full of glory.” In the name of Jesus Christ, amen.

guhr dia mahatonga ny dinamita ho lafo vidy, ny fitambaran’ny filazantsaran’i Jesoa Kristy sy ny Fiangonany dia tsy hay sandaina. Nahare momba ny filazantsara naverina tamin’ny laoniny i Oskar sy i Albertina satria niantso sy nanendry ary nandefa misiônera tany Soeda ny mpaminanin’ Andriamanitra. Teo ambany fanendren’ Andriamanitra ireo misiônera no nampianatra ny fotopampianaran’i Kristy ary tamin’ny alalan’ny fahefan’ny fisoronana no nanaovan’izy ireo batisa an’i Oskar sy i Albertina. Amin’ny maha mpi-kambana azy ireo dia nanohy nianatra sy nivoa-tra ary nanompo ny hafa i Oskar sy i Albertina. Lasa Olomasin’ny Andro Farany izy ireo satria nitandrina ny fanekehampihavanana nataon’izy ireo.

Antsoin’ny Mpamonjy hoe “ny fiangonako” Ny Fiangonan’i Jesoa Kristy ho an’ny Olomasin’ny Andro Farany satria notendreny izany mba hanatanteraka ny tanjony,—dia ny hitory ny filazantsarany, sy hanolotra ireo ôrdônansy sy fanekehampihavanany, ary ny hanao izay ahafahan’ny heriny manamarina sy manamasina antsika. Raha tsy misy ny Fiangonany dia tsy misy fahefana, tsy misy fitoriana ireo fahamari-nana nambara amin’ny anarany, na ôrdônansy na fanekehampihavanana, na fanehoana ny herin’ny toetra araka an’ Andriamanitra, tsy misy fiovana ho amin’izay tian’ Andriamanitra hahatongavantsika, ary ny drafitr’ Andriamanitra ho an’ny zanany dia lasa tsinontsinona. Ampahany manan-danja amin’ny drafiny ny Fiangonana amin’izao fotoampitantanana izao.

Manasa anareo aho mba hanolo-tena feno bebe kokoa ho an’ny Mpamonjy sy ny filazantsarany ary ny Fiangonany. Rehefa manao izany ianareo dia ho hitanareo fa hitondra hery eo amin’ny fiainanareo ny fitambaran’ny filazantsaran’ny Mpamonjy sy ny Fiangonany. Mahery vaika lavitra noho ny dinamita izany hery izany. Hamaky ireo vato amin’ny lalanao izany, sy hanova anao ho lasa mpandova ao amin’ny fanjakan’ Andriamanitra Ary ianao dia “[hofenoina amin’izato] fifaliana izay tsy hay tenenina ary heniky ny voninahitra.” Amin’ny anaran’i Jesoa Kristy, amena.