

Spiritually Whole in Him

By President Camille N. Johnson
Relief Society General President

'Ua fa'aorahia 'oia i te pae vārua i roto iāna

Nā te peresideni Camille N. Johnson
Peresideni rahi nō te Sōtaiete Tauturu

April 2025 general conference

Wholeness does not necessarily mean physical and emotional restoration in this life. Wholeness is born of faith in and conversion to Jesus Christ.

Ten lepers hollered to the Savior, “Have mercy on us.” And Jesus did. He told them to show themselves to the priest, and as they went, they were cleansed of the disease.

And one of them, when he saw that he was healed, shouted praises to God. He returned to the Savior, fell at His feet, and expressed gratitude.

And the Savior said to him who was thankful, “Thy faith hath made thee whole.”

Jesus Christ had healed ten lepers. But one, coming back to the Savior, received something in addition. He was made whole.

Nine lepers were physically healed.

One was physically healed and made spiritually whole.

In pondering this story, I have wondered if the converse is true. If healing and wholeness are not the same, can one be made spiritually whole by Him but not yet physically and emotionally healed?

The Master Healer will heal all our afflictions—physical and emotional—in His time. But in the waiting to be healed, can one be whole?

What might it mean to be spiritually whole?

We are whole in Jesus Christ when we exercise our agency to follow Him in faith, submit our hearts to Him so He can change them, keep His commandments, and enter a covenant relationship with Him, meekly enduring and learn-

Te fa'aorara'a i te fa'aho'i-fa'ahou-ra'a mai i te pae tino 'e i te pae ferurira'a, e'ita te reira e tupu noa i roto i teie orara'a. Nō roto mai te fa'aorara'a i te fa'aro'o 'e i te fa'afāriura'a ia Iesu Mesia ra.

Hōē 'ahuru lepera tei pi'i i te Fa'aora, « 'A aroha mai ia mātou ». 'E 'ua reira Iesu Mesia. 'Ua fa'auē 'oia ia rātou 'ia fa'a'ite ia rātou iho i te tahu'a 'e 'ua tāmāhia ratou i te mā'i 'a haere ai rātou.

'E 'ia hi'o ihora te hōē o rātou iāna 'e 'ua ora, 'ua pi'i hua a'era 'oia i te ha'amaita'ira'a i te Atua. 'Ua ho'i 'oia i piha'i iho i te Fa'aora, 'ua topa i raro i mua i tōna 'āvae 'e 'ua fa'a'ite i tōna māuruuru.

'E 'ua parau te Fa'aora i te ta'ata tei māuruuru, « 'Ua fa'aora tō 'oe fa'aro'o ia 'oe ».

'Ua fa'aora Iesu Mesia hōē 'ahuru lepera. Terā rā, 'ua ho'i mai te hōē i te Fa'aora ra 'e 'ua fa'ari'i i te tahi atu mea. 'Ua fa'aorahia 'oia.

E iva lepera tei fa'aorahia i te pae tino.

Hōē tei fa'aorahia i te pae tino 'e 'ua ora mai i te pae vārua.

'A feruri ai au i teie 'āamu, 'ua uiui au ē, e parau mau anei te hurira'a o te reira. Mai te mea e 'ere te fa'aorara'a 'e te ti'amāra'a i te hōē ā mea, e nehenehe ānei tāna e fa'aora i te hōē ta'ata i te pae vārua, 'aita rā i fa'aorahia i te pae tino 'e i te pae ferurira'a ?

E fa'aora te Fa'aora Rahi i tō tātou mau fīfi ato'a, i te pae tino 'e i te pae ferurira'a, i tōna iho taimē. E nehenehe ānei rā te hōē ta'ata e ora mai i roto i te ti'ira'a 'ia fa'aorahia ?

E aha te aura'a 'ia fa'aorahia i te pae vārua ?

E fa'aorahia tātou i roto ia Iesu Mesia 'ia fa'āhipa ana'e tātou i tō tātou ti'amāra'a 'ia pēē iāna ma te fa'aro'o, 'ia hōro'a i tō tātou 'āu iāna 'ia nehenehe iāna 'ia tau'i i te reira, 'ia ha'apa'o i tāna mau fa'auera'a, 'e 'ia fa'a'o atu i roto i te hōē fafau-

ing from the challenges of this earthly estate until we return to His presence and are healed in every way. I can be whole while I wait for healing if I am wholehearted in my relationship with Him.

Faith in Jesus Christ begets hope. I find hope in striving to be whole—a wholeness born of faith in Jesus Christ. Faith in Him increases my hope for healing, and that hope reinforces my faith in Jesus Christ. It is a powerful cycle.

The Lord told Enos his faith had made him “whole.” Wholeness came as Enos pondered on the words of his prophet-father, Jacob, as he hungered to understand the opportunity for eternal life, as he cried unto God in mighty prayer. And in that state of desire and humility, the voice of the Lord came to him, announcing his sins were forgiven. And Enos asked the Lord, “How is it done?” And the Lord responded, “Because of thy faith in Christ, ... thy faith hath made thee whole.”

Through our faith in Jesus Christ, we can seek to be spiritually whole while we wait and hope for physical and emotional healing.

By virtue of His atoning sacrifice, and when we sincerely repent, the Savior heals us from sin, as He did with Enos. His infinite Atonement also reaches our griefs and sorrows.

But He may not provide healing from illness and disease—chronic pain, autoimmune disorders like multiple sclerosis, cancer, anxiety, depression, and the like. That kind of healing is on the Lord’s time. And in the meantime, we can choose to be made whole by exercising our faith in Him!

To be whole means to be complete and full. Much like the five wise virgins who had their lamps full with oil when the bridegroom came, we can be whole in Jesus Christ as we fill our lamps with the nourishing oil of conversion to Him. In that way, we are prepared for the symbolic wedding supper, His Second Coming.

In the parable all ten of the virgins were

ra’a e’ona, ma te fa’aoroma’i ma te ha’eha’a e ma te ha’api’i mai roto mai i te mau fifi o teie huru orara’a i ni’a i te fenua nei e tae roa atu i te taime e ho’i tatou i mua iana e e fa’aorahia na roto i te mau huru ravera’a ato’a. Mai te mea e mea ha’ava-re’ore au i roto i to’u apitira’a iana, e nehenehe au e fa’aorahia’a tia’i ai au i te fa’aorara’a.

E horo’a mai te fa’aro’o ia Iesu Mesia i te tia’ira’a. E’ite au i te tia’ira’a na roto i te tauto’ora’a ia vai ma noa—te hōē ira’a na roto i te fa’aro’o ia Iesu Mesia. Na te fa’aro’o iana e fa’arahi i to’u tia’ira’a i te fa’aorara’a, e e ha’apūai te reira tia’ira’a i to’u fa’aro’o ia Iesu Mesia. E ohura’a pūai ta’ae te reira.

’Ua parau te Fatu ia Enosa ’ua « ora » oia i tona fa’aro’o. Ua tae mai te ira’a’a feruri ai o Enosa i te mau parau a tona metua tane-peropheta, o Iakoba, a hina’aro ai oia e hāro’aro’a i te rāve’a nō te fa’ari’i i te ora mure’ore, a tia’aro ai oia i mua i te Atua na roto i te pure’u’ana. E i roto i taua huru hina’aro e te ha’eha’a ra, ’ua tae mai ra te reo o te Fatu iana, ma te fa’a’ite mai ē, ’ua fa’āorehia tana mau hara. E ’ua ani atura o Enosa i te Fatu, « Nāheahia te reira ? » E ’ua pāhono maira te fatu, , « Nō tō fa’aro’o i te Mesia [...] ’ua ora’oe i tō fa’aro’o ».

Nā roto i tō tatou fa’aro’o ia Iesu Mesia, e nehenehe tā tatou e imi ia ora i te pae vārua’a tia’i ai e a tia’turi ai tatou i te fa’aorara’a i te pae tino e i te pae ferurira’a.

Nā roto i tana tusia tāra’ehara, e ia tatarahapa mau ana’e tatou, e fa’aora te Fa’aora ia tatou i te hara, mai tana i na reira ia Enosa. E tae ato’a tana Tāra’ehara mure’ore i ni’a i tō tatou mau oto e tō tatou mau pe’ape’a.

Terā rā e’ita paha oia e fa’aora i te ma’i, te māuiui ma’i, te māriri ai tāata, te ahoaho, te hepohepo, e te tahi atu mau mea mai te reira te huru. Nā te Fatu te reira huru fa’aorara’a i tona iho taime. E’a tia’i noa ai tatou, e nehenehe tā tatou e mā’iti ia fa’aorahia tatou na roto i te fa’āohipara’a i tō tatou fa’aro’o iana !

Te aura’a no te parau ra ia ti’amā, oia ho’i, ia riro ei mea hope e te mahora. Mai na pāretenia pa’ari e pae o tei fa’a’i i tā rātou mau lāmepea i te hinu i te taera’a mai te tane fa’aipoipo, e nehenehe tatou e fa’aorahia i roto ia Iesu Mesia a fa’a’i ai tatou i tā tatou mau mori i te hinu fa’aamu o te fa’afāriura’a iana ra. Nā roto i te reira, ’ua ineine tatou nō te amura’a ma’a fa’aipoipora’a taife, Tōna tae-piti-ra’a mai.

I roto i te parabole, tei te vāhi ti’a mau na

in the right location, awaiting the bridegroom. Every one of them came with a lamp.

But when He came, at the unexpected midnight hour, the five foolish did not have sufficient oil for their lamps. They were not described as wicked but rather as foolish. The foolish failed to adequately prepare to keep their lamps burning with the oil of conversion.

And so, in response to their petition to be permitted to enter the wedding supper, the bridegroom responded, “Ye know me not.”

Implying, then, that the five wise virgins did not know Him. They were whole in Him.

Their lamps were full of the precious oil of conversion, which allowed the wise virgins to enter the marriage feast on the right hand of the bridegroom.

As expressed by the Savior, “Be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom.”

Five Wise Virgins, by Ben Hammond

A magnificent sculpture depicting the five wise virgins was recently placed on Temple Square, just outside the doors to the Relief Society Building and in the shadow of the Salt Lake Temple.

It is a location befitting application of the parable. Because when we make and keep covenants, particularly those available in the house of the Lord, we fill our lamps with the oil of conversion.

While the women represented as the five wise virgins are not sharing the oil of their conversion, they are sharing their light as they hold up their lamps, which are full of oil and burning brightly. Significantly they are depicted supporting one another—shoulder to shoulder, an arm around another, making eye contact and beckoning others to come to the light.

Indeed, “[we] are the light of the world.” The Savior declared:

“I give unto you to be the light of this people. A city that is set on a hill cannot be hid.

“... Do [we] light a candle and put it under

pāretenia hōē ’ahuru pā’āto’a i te tīa’irā’a i te tāne fa’aipoipo. ’Ua haere mai rātou tāta’itahi ’ē te hōē lāmepa.

Terā rā, i tōna taera’a mai i te hora mana’ō-ore-hia i te ’āfara’a o te pō, ’aita i nava’i te hinu a nā pāretenia mā’ama’a e pae nō tā rātou lāmepa. ’Aita rātou i parauhia e feiā ’ino, e feiā mā’ama’a rā. Aita te feiā mā’ama’a i ineine maita’i nō te tāpē’a i tā rātou mau lāmepa ’ia ’ama noa i te hinu o te fa’afāriura’a.

’E nō reira, ’ei pāhonora’a i tā rātou anira’a ’ia fāri’ihia rātou ’ia tomo i roto i te ’amura’a mā’a nō te fa’aipoipora’a, ’ua pāhono mai te tāne fa’aipoipo ē, « ’Aore ’outou i ’ite iā’u ».

Nō reira, te aura’a ra, ua’ite nā pāretenia pa’ari e pae iāna. ’Ua fa’aorahia rātou i roto iāna.

’Ua ’i tā rātou mau lāmepa i te hinu faufa’a roa o te fa’afāriura’a, ’ō tei fa’ati’a i te mau pāretenia pa’ari ’ia tomo i roto i te ’ōro’a fa’aipoipora’a i te pae ’atau o te tāne fa’aipoipo.

Mai tā te Fa’aora i parau, « ’Ia mau noa ’ōrua i te itoitō, mai te pure noa i te mau taime ato’a, ma te fa’anehehehehehā tā ’ōrua nā lāmepa ’ē ’ia ama noa ho’i, ’ē ’ia ’āfa’i noa ’ōrua i te hinu, ’ia vai ineine noa ’ōrua nō te haerera’a mai ’ō te tāne fa’aipoipo ’āpī ra ».12

E pae pāretenia pa’ari, nā Ben Hammond

’Aita i maoro a’enei, ’ua tu’uhia te hōē nana’ora’a nehenehe roa nō nā pāretenia pa’ari e pae i Temple Square, i rāpae noa atu i te fare o te Sotaiete Tauturu ’ē i roto i te maru o te Hiero nō Roto Miti.

E vāhi tano teie nō te fa’āhipa i te parabole. Nō te mea, ’ia rave ana’e tātou ’ē ’ia ha’apa’o ana’e tātou i te mau fafaura’a, te mau fafaura’a ihoa rā tā tātou e nehenehe e rave i roto i te fare o te Fatu, e fa’a’i tātou i tā tātou mau lāmepa i te hinu o te fa’afāriura’a.

Noa atu ’aita te mau pāretenia pa’ari e pae e hōro’a nei i te hinu o tō rātou fa’afāriura’a, tē hōro’a nei rā rātou i tō rātou māramarama ’a fa’ateitei ai rātou i tā rātou mau lāmepa tei ’i i te hinu ’ē tē ’ana’ana ra. Tē fa’ahōho’ahia ra rātou tē turu ra te tahi i te tahi, te taponi i ni’a i te taponi, te hōē rima i ni’a i te tahi atu, ma te hi’o mata ’ē te tītau ia vetahi ’ē ’ia haere mai i te māramarama.

’Oia mau, « [’ō tātou] te māramarama o teie nei ao ». ’Ua parau te Fa’aora ē:

« Fa’ariro nei au ia ’outou ’ei māramarama nō teie nei feiā. E ’oire i fa’ati’ahia i ni’a i te mou’a ra, e’ita ia e mo’e.

« [...] Inaha, e tūtu’i ānei te tāata nei i te

a bushel? Nay, but on a candlestick; and it giveth light [unto] all that are in the house;

“Therefore let your light so shine before this people, that they may see your good works and glorify your Father [which] is in heaven.”

We are commanded to share His light. So keep your lamp full of the oil of conversion to Jesus Christ and be prepared to keep your lamp trimmed and burning bright. Then let that light shine. When we share our light, we bring the relief of Jesus Christ to others, our conversion to Him is deepened, and we can be whole even while we wait for healing. And as we let our light shine brightly, we can be joyful even while we wait.

A scriptural example is useful in reinforcing the principle that we can be whole as we are converted to Jesus Christ and draw strength from Him, even while we wait for healing.

The Apostle Paul had some kind of affliction—what he described as a “thorn in the flesh,” which three times he had asked the Lord to remove. And the Lord said to Paul, “My grace is sufficient for thee: for my strength is made perfect in weakness.” To which Paul declared:

“Most gladly therefore will I ... glory in my infirmities, that the power of Christ may rest upon me.

“Therefore I take pleasure in infirmities, ... in distresses for Christ’s sake: for when I am weak, then am I strong.”

Paul’s example suggests that even in our weakness, our strength in Jesus Christ can be made perfect—that is, complete and whole. Those who wrestle with mortal struggles and turn to God in faith like Paul can receive the blessings of becoming acquainted with God.

Paul was not healed of his affliction, but he was spiritually whole in Jesus Christ. And even in his adversity, the light of his conversion to and strength from Jesus Christ was shining, and he was joyful. In his Epistle to the Philippians, he exclaimed, “Rejoice in the Lord alway[s]: and again I say, Rejoice.”

lāmepe a tu’u ai i raro a’e i te fāri’i ? ‘Aita, i ni’a rā i te vaira’a, ‘ia māramarama tō te fare atō’a ra ;

« ‘Oia atō’a tō ‘outou māramarama, ‘ia ‘ana’ana ia i mua i te ‘aro o te tā’ata nei, ‘ia hi’o rātou i tā ‘outou ‘ohipa maita’i, ‘e ‘ia ha’amaita’i i tō ‘outou Metua i te ao ra ».

‘Ua fa’auehia tātou ‘ia fa’a’ite i tōna mara-marama. Nō reira, ‘a fa’a’i noa i tā tātou lāmepe i te hinu no te faafariuraa ia Iesu Mesia ra, e ‘ia ineine nō te tāpe’a i te reira ‘ia vai noa ‘e ‘ia ‘ama noa. ‘E ‘ia ‘ama noa te reira māramarama. ‘Ia ha’aparare ana’e tātou i tō tātou māramarama, e hōrō’a tātou i te tāmarūrā’a a Iesu Mesia ia vetahi ‘ē, e hohonu atu tō tātou fa’afāriura’a iāna ra, ‘e e nehenehe tātou e fa’aorahia noa atu ē, tē tiā’i nei tātou i te fa’aorara’a. ‘E mai te peu e vaiiho noa tātou i tō tātou māramarama ‘ia ‘ana’ana, e nehenehe tātou e ‘a’oa noa atu ē, te tiā’i noa ra tātou.

E tauturu te hōē hi’ora’a nō roto mai i te mau pāpā’ira’a mo’a nō te ha’apāpū i te parau tumu ē, e nehenehe tātou e fa’aorahia mai te mea ē, e fāriu tātou i ni’a ia Iesu Mesia ‘e e fāri’i tātou i te pūai nō ‘ō mai iāna ra, noa atu ē, te tiā’i nei tātou i te fa’aorara’a.

‘Ua fāreirei te aposetolo Paulo i te hōē huru fifi, ‘ō tāna ia i parau ē, mai te hōē « tātaramoa i roto i te tino », tāna i ani e toru taime i te Fatu ‘ia tātara. ‘E ‘ua parau te Fatu ia Paulo, « Tō’u nei maita’i ‘ātire ia tā oe : ei te paruparu e ta a maita i roa ai tō’u pūai ». Pāhono atura ‘ō Paulo:

« ‘E teienei, e mea ‘a’oa ia iā’u te ‘āru’e i tō’u nei paruparu ‘ia vai māite te pūai ‘o te Mesia i ni’a iā’u nei

« ‘E teienei, e mea tiā iā’u te paruparu [...] ‘e te ahoaho i te Mesia nei : ‘ia paruparu hō’i au ra, tē pūai ra ia vau i reira ».

Tē fa’a’ite ra te hi’ora’a ‘ō Paulo ē, noa atu tō tātou paruparu, e nehenehe tō tātou pūai i roto ia Iesu Mesia e riro ‘ei mea tiā roa, ‘oia hō’i, ‘ei mea hope roa ‘e ‘ei mea tiāmā. Te mau tā’ata e aro nei i te mau tāmatara’a i te pae tino ‘e e fāriu atu i ni’a i te Atua ma te fa’aro’o, mai ia Paulo, e nehenehe rātou e fāri’i i te mau ha’amaita’ira’a nō roto mai i te ‘itera’a i te Atua.

‘Aita Paulo i fa’aorahia i tōna ma’i, ‘ua fa’aorahia rā ‘oia i te pae vārua nā roto ia Iesu Mesia. Noa atu te mau fifi, ‘ua ‘ana’ana te māramarama o tōna fa’afāriura’a i ni’a ia Iesu Mesia ‘e te pūai nō roto mai iāna, ‘e ‘ua ‘a’oa ‘oia. I roto i tāna episetole i tō Philipi, ‘ua parau oia, « E ‘a’oa i te Fatu, ‘eiaha e fa’aea, e parau fa’ahou atu ā vau, e

Sisters and brothers, the answer is yes, we can be spiritually whole, even while we wait for physical and emotional healing. Wholeness does not necessarily mean physical and emotional restoration in this life. Wholeness is born of faith in and conversion to Jesus Christ and in letting the light of that conversion shine.

“Many are called, but few [choose to be] chosen.”

All will be physically and emotionally healed in the Resurrection. But will you choosenow to be whole in Him?

I declare with joy that I am converted to the Lord Jesus Christ. I am striving to be whole in Him. I am sure that all things will be restored and healing will come, in His time, because He lives.

Mary Magdalene was a woman healed of Jesus Christ. And she was a woman whole in Jesus Christ. As His disciple, she followed the Savior throughout Galilee and ministered to Him.

She was present at the foot of the cross, a witness to His death.

She went to His tomb to complete the burial preparations and discovered that the stone covering had been taken away, that the Lord's body was gone. Mary was at the tomb weeping when she was asked, first by the angels and then by the Savior Himself, “Woman, why weepest thou? whom seekest thou?”

Mary cried, “They have taken away my Lord, and I know not where they have laid him.”

And Jesus tenderly called her by name, “Mary.” And she recognized Him and reverently replied, “Rabboni; ... Master.”

Prophesying of the Savior, Isaiah said, “He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.”

His Resurrection allowed Mary's tears to be wiped away. Surely He will wipe away yours too.

Mary was the first witness of the resurrected Savior. And she was the first to witness to others of what she had seen.

I humbly add my testimony to Mary's. He is risen. Jesus Christ lives. Ultimately all will be healed, physically and emotionally, in Him. And

‘oāoa outou ».

E te mau tuahine ‘e te mau taea‘e, te pāhono-ra‘a ‘oia ho‘i e ‘ē, e nehenehe tātou e fa‘aorahia i te pae vārua noa atu ē, tē tīa‘i ra tātou i te fa‘aorara‘a i te pae tino ‘e i te pae ferurira‘a. E ‘ere noa te fa‘aorara‘a i te fa‘aho‘i-fa‘ahou-ra‘a mai i te pae tino ‘e i te pae ferurira‘a i roto i teie orara‘a. E nōa‘a mai te ‘ira‘a nā roto i te fa‘aro‘o ‘e te fa‘afāriura‘a i ni‘a ia Iesu Mesia, ‘e te vaiihora‘a i te māmarama o taua fa‘afāriura‘a ra ‘ia ‘ana‘ana.

« E rave rahi ho‘i tei parauhia, e iti rā [‘o tē hina‘aro ‘ia]mā‘itihia ».

E fa‘aorahia te mau tāata ato‘a i te pae tino ‘e te pae ferurira‘a i roto i te Ti‘afa‘ahoura‘a. Terā rā e mā‘iti ānei ‘outoui teienei‘ia fa‘aorahia i roto iāna ?

Tē fa‘a‘ite nei au, ma te ‘oāoa ē, ‘ua fa‘afāri-uhia vau i te Fatu ‘o Iesu Mesia. Tē tūtava nei au ‘ia fa‘aorahia vau i roto iāna. ‘Ua pāpū iā‘u ē, e fa‘aho‘i-fa‘ahou-hia mai te mau mea ato‘a, ‘e e tae mai te fa‘aorara‘a, i Tōna ra taime, nō te mea te ora nei oia.

‘O Maria Magedala te hō‘ē vahine tei fa‘aorahia e Iesu Mesia. ‘E ‘ua riro ‘oia ‘e vahine fa‘aorahia i roto ia Iesu Mesia ‘Ei pipi nāna, ‘ua pē‘e ‘oia i te Fa‘aora nā roto ‘ia Galilea ‘e ‘ua tāvini iāna.

Tei te ‘āvae o te satauro ‘oia ‘e ‘ite nō tōna pohera‘a.

‘Ua haere atu ‘oia i te mēnema nō te fa‘aoti i te mau fa‘aineinera‘a nō te tanura‘a ‘e ‘u ‘ite atura ‘oia ē, ‘ua ‘iritihia te ‘ōfa‘i tāpo‘i, ‘e ‘ua mo‘e te tino o te Fatu. Tei te mēnema ‘o Maria, te ta‘i noa ra ‘oia a ui atu ai te mau melahi ‘e te Fa‘aora iho iāna, « E terā ra vahine, e aha ‘oe i ‘oto ai ? ‘o vai tā ‘oe e ‘imi nā ? »

‘Ua parau atu ‘o Maria, « Nō tā‘u Fatu i hōpoi-‘ē-hia e rātou nei, ‘e ‘aore au i ‘ite i te vaiihora‘ahia e rātou ra ».

‘E ‘ua pi‘i Iesu i tōna i‘oa ma te aroha, « Maria ». ‘E ‘ua ‘ite ‘oia iāna ‘e ‘ua pāhono mai ma te fa‘atura ē, « Rabbouni [...] te Fatu ».

« ‘E nāna e ha‘amou roa i te pohe ‘e a muri noa atu ; e nā te Fatu ra, nā Iehova, e horoi i te roimata i te mau mata ato‘a ra ».

‘Ua tāmāhia te roimata ‘o Maria nā roto i tōna ti‘afa‘ahoura‘a. Pāpū maita‘i ē, e tāmā ato‘a ‘oia i tō ‘outou.

‘O Maria te ‘ite mātāmua nō te Fa‘aora tei ti‘a fa‘ahou mai. ‘E ‘o ‘oia te tāata mātāmua i fa‘a‘ite ia vetahi ‘ē i te mea tāna i ‘ite.

Ma te ha‘eha‘a, tē ‘apiti nei au i tō‘u ‘itera‘a i tō Maria. ‘Ua ti‘afa‘ahou ‘oia. Tē ora nei Iesu Mesia. I te pae hope‘a, e fa‘aorahia tātou pāto‘a i te pae

in the waiting for that healing, faith in the Master
Healer will make us spiritually whole. In the
name of Jesus Christ, amen.

tino 'e i te pae ferurira'a i roto iāna. 'E i roto i te
tīa'ira'a i taua fa'aorara'a ra, nā te fa'aro'o i te Fatu
fa'aora e fa'aora ia tātou i te pae vārua. I te i'oa o
Iesu Mesia, 'āmene.