

The Plan of Mercy

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Te fa'ana'ahora'a nō te aroha

Nā Elder James R. Rasband
Nō te Hitu 'Ahuru

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The Lord is merciful and our Heavenly Father's plan of salvation is truly a plan of mercy.

Tē ha'api'i nei Elder Rasband ē, 'ua 'i te Atua i te aroha ē te fa'ana'ahora'a nō te fa'aorara'a, e fa'ana'ahora'a ia nō te aroha.

A Prophet's Invitation

Last April, soon after the joyful news that the Church had acquired the Kirtland Temple, President Russell M. Nelson invited us to study the dedicatory prayer of the Kirtland Temple, recorded in section 109 of the Doctrine and Covenants. The dedicatory prayer, said President Nelson, “is a tutorial about how the temple spiritually empowers you and me to meet the challenges of life in these last days.”

I am sure your study of section 109 yielded insights that blessed you. This evening, I share a couple of things I learned as I followed our prophet's invitation. The peace-giving path down which my study led reminded me that the Lord is merciful and that our Heavenly Father's plan of salvation is truly a plan of mercy.

Newly Called Missionaries Serving in the Temple

As you may be aware, “newly called missionaries are encouraged to receive the temple endowment as soon as possible and to attend the temple as often as circumstances allow.” Once endowed, they also “may serve as temple ... workers before they begin missionary service.”

Te ani-manihini-ra'a a te hō'ē peropheta

I te 'āva'e 'Ēperēra i te matahiti i mā'iri a'e nei, i muri noa mai i te parau 'āpī 'ōa'ōa ē, 'ua fāri'i te 'Ēkālesia i te hiero nō Keterani, 'ua tītau manihini te peresideni Russell M. Nelson ia tātou ia tai'ō māite i te pure ha'amo'ara'a o te hiero nō Keterani i roto i tetuha'a 109 o Te Ha'api'ira'a Tumu 'e te mau Fafaurā'a. 'Ua riro te pure ha'amo'ara'a, te parau ia a Peresideni Nelson, « 'ei ha'api'ira'a nō nī'a i te huru e hōro'a mai ai te hiero ia 'ouou 'e iā'u nei i te mana i te pae vārua nō te pāhono i te mau tāmatarā'a o te orara'a i teie mau mahana hope'a nei ».

'Ua pāpū iā'u ē, 'ua hōro'a mai tā 'outou tuatāpapa'ā i te tuha'a 109 i te mau hi'ora'a o tei ha'amaitā'i ia 'outou. I teie ahiahi, tē fa'a'ite nei au e piti mea tā'u i 'ite 'a pē'e ai au i te tītau-manihini-ra'a a tō tātou peropheta. 'Ua fa'aha'ama'ā mai te 'ē'a hau tā tā'u ha'api'ira'a ē, 'ua 'i te Atua i te aroha 'e te fa'ana'ahora'a nō te fa'aorara'a a tō tātou Metua i te Ao ra, e fa'ana'ahora'a ia nō te aroha.

Mau misiōnare pi'i-'āpī-hia e tāvini ra i roto i te hiero

Mai tā 'outou i 'ite paha, « te fa'aitoitohia nei te mau misiōnare i pi'i-'āpī-hia 'ia fāri'i 'oi'oi i te 'ōro'a nō te hiero 'e 'ia haere pinepine i te hiero mai te mea e nehenehe ». 'Ia fāri'i rātou i tō rātou 'ōro'a hiero, e nehenehe ato'a « rātou e tāvini 'ei rave 'ohipa nō te te hiero [...] hou 'a ha'amata ai i

Time in the temple before entering the missionary training center (MTC) can be a wonderful blessing for new missionaries as they learn more about temple covenants before sharing the blessings of those covenants with the world.

But in studying section 109, I learned that in the temple, God empowers new missionaries—indeed, all of us—in an additional, sacred way. In the dedicatory prayer, given by revelation, the Prophet Joseph Smith prayed that “when thy servants shall go out from thy house ... to bear testimony of thy name,” the “hearts” of “all people” would “be softened”—both the “great ones of the earth” and “all the poor, the needy, and [the] afflicted.” He prayed that “their prejudices may give way before the truth, and thy people may obtain favor in the sight of all; that all the ends of the earth may know that we, thy servants, have heard thy voice, and that thou hast sent us.”

This is a beautiful promise for a newly called missionary—to have prejudices “give way before the truth,” to “obtain favor in the sight of all,” and to have the world know they are sent by the Lord. Each of us surely needs these same blessings. What a blessing it would be to have hearts softened as we interact with neighbors and co-workers. The dedicatory prayer does not explain exactly how our time in the temple will soften others’ hearts, but I am convinced it is bound up with how time in the house of the Lord softens our own hearts by centering us on Jesus Christ and His mercy.

The Lord Answers Joseph Smith’s Plea for Mercy

As I studied the Kirtland dedicatory prayer, I was also struck that Joseph again and again pleaded for mercy—for the members of the Church, for the enemies of the Church, for the leaders of the country, for the nations of the earth. And, very personally, he pleaded with the Lord to remember him and to have mercy upon his beloved Emma and their children.

How must Joseph have felt when, one week later, on Easter Day, April 3, 1836, in the Kirtland

te ‘ohipa tāvinira’a misiōnare ».

Te haerera’a i roto i te hiero hou ‘a tomo ai i roto i te pū ha’api’ipi’ira’a misiōnare (PHM), e ha’amaita’ira’a rahi ia nō te mau misiōnare ; i reira rātou e ha’api’i ai nō ni’a i te mau fafaua’a nō te hiero hou ‘a fa’aita ai i te reira i tō te ao nei.

Terā rā, nā roto i te tai’o-māite-ra’a i te tuha’a 109, ‘ua ha’api’i mai au ē, i roto i te hiero, te hōro’a nei te Atua i te mana i te mau misionare ‘āpī, ‘oia mau ia tātou pāto’a ia, i roto i te hōē rāve’a mo’a. I roto i te pure ha’amo’ara’a tei hōro’ahia mai nā roto i te heheura’a, ‘ua pure te peropheta Iosepha Semita ē, « ‘ia haere atu tā ‘oe mau tāvini i rapae i tō ‘oe fare [...] nō te fa’aita ‘pāpū i tō ‘oe i’oa », ‘ia « tāmarūhia » te « ‘āu » o « te mau tāata ato’a », te mau « tāata ti’ara’a teitei nō te ao nei » ‘e « te feiā veve ato’a, te feiā i ‘ere ra, ‘e te mau iui ato’a ». ‘Ua pure ‘oia ‘ia « māere te mau mana’o hape i mua i te parau mau, ‘e ‘ia fāri’i tō ‘oe nūna’a i te aroha i te aro o te tāata ato’a, ‘ia ‘ite te mau hope’a ato’a o te ao nei ē, ‘ua fa’aro’o mātou, ‘o tā ‘oe mau tāvini nei, i tō ‘oe reo, ‘e ‘ua tono atu hō’i ‘oe ia mātou nei ».

E fafaua’a nehenehe roa teie nō te hōē misionare i pi’i-‘āpī-hia—‘ia maere te mau mana’o hape i mua i te parau mau », ia « fāri’i i te aroha i mua i te ‘aro o te tāata ato’a », ‘e ‘ia ‘ite te ao nei ē, ‘ua tonohia mai rātou e te Fatu. E hina’aro mau tātou tāta’itahi i teie mau ha’amaita’ira’a. ‘Auē ia ha’amaita’ira’a ia tāmarūhia te ‘āu ‘a ‘ohipa ai tātou ‘e te mau tāata tupu ‘e te mau hoa ‘ohipa. ‘Aita te pure ha’amo’ara’a e fa’ata’a maita’i ra e nāhea tō tātou taime i roto i te hiero e ha’amāmā ai i te māfatu o te tahi atu mau tāata, terā rā, tē ti’aturi nei au ē, ‘ua tāaihia te reira i te huru o te taime i roto i te fare o te Fatu e ha’amāmā ai i tō tātou iho māfatu nā roto i te fa’atumura’a ia tātou i ni’a ia Iesu Mesia ‘e tōna aroha.

‘Ua pāhono mai te Fatu i te tāparura’a a Iosepha Semita nō te aroha

I tō’u tai’ora’a i te pure ha’amo’ara’a nō te hiero nō Ketelani, ‘ua putapū roa vau i tō Iosepha tāparuru-tāmau-noa-ra’a nō te aroha, nā te mau melo o te ‘Ēkālesia, nā te mau ‘enemi o te ‘Ēkālesiano te ti’a fa’atere o te fenua, nō te mau nūna’a o te fenua nei. ‘Ua tāparu ato’a ‘oia i te Fatu ‘ia ha’amana’o mai iānae ‘ia aroha ato’a i tōna hoa here, ‘o Emma ‘e tā rāua feti’i tamari’i.

E aha ia te mana’o ‘o Iosepha i te taime a fā mai ai te Fa’aora iāna ‘e ‘o Olive Kaudere i te

Temple, the Savior appeared to him and Oliver Cowdery and, as recorded in section 110 of the Doctrine and Covenants, said, “I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house.” This promise of mercy must have had special meaning to Joseph. And as President Nelson taught last April, this promise also “applies to every dedicated temple today.”

Finding Mercy in the House of the Lord

There are so many ways in which we each can find mercy in the house of the Lord. This has been true since the Lord first commanded Israel to build a tabernacle and to place at its center the “mercy seat.” In the temple, we find mercy in the covenants we make. Those covenants, in addition to the baptismal covenant, bind us to the Father and the Son and give us increased access to what President Nelson has taught is “a special kind of love and mercy ... called *hesed*” in Hebrew.

We find mercy in the opportunity to be sealed to our families for eternity. In the temple, we also come to understand with greater clarity that the Creation, the Fall, the Savior’s atoning sacrifice, and our ability to enter again into our Heavenly Father’s presence—indeed, every part of the plan of salvation—are manifestations of mercy. It might be said that the plan of salvation is a plan of happiness precisely because it is a “plan of mercy.”

Seeking Forgiveness Opens the Door to the Holy Ghost

I am grateful for the beautiful promise in section 110 that the Lord will manifest Himself in mercy in His temples. I am also grateful for what it reveals about how the Lord will manifest Himself in mercy whenever we, like Joseph, plead for mercy.

Joseph Smith’s plea for mercy in section 109

mahana nō te Pasa i te 3 nō ’Ēperēra 1836, hōē hepetoma i muri mai, i roto i te hiero nō Ketherani, ē, mai tei pāpā’ihia i roto i tetuhā 110 o Te Ha’api’ira’a Tumu ē te mau Fafaurāi te nā ō ra’a ē, « Ua fāri’i au i teie fare nei ē e vai hō’i tō’u i’oa i ō nei ; ē e fa’a’ite atu vau iā’u iho i tā’u mau tā’ata nā roto i te aroha i roto i teie fare nei ». Pāpū maita’i ē, e aurā’a tā’a ē tō teie parau fafau aroha nō Iosepha. E mai tā te peresideni Nelson i ha’api’i i te ’āvaē ’Ēperēra i mā’iri aē nei, « nō te mau hiero ato’atei hā’amo’ahia i teie mahana teie parau fafau ».

Te ’itera’a i te aroha i roto i te Fare o te Fatu

Tē vai ra e rave rahi rāvē’a e nehenehe ai ia tātou tāta’itahi ’ia ’ite i te aroha i roto i te fare o te Fatu. ’Ua riro te reira ’ei parau mau mai te taime ’a fa’aue ai te Fatu ia ’Īserāēla nō te taime mātāmua ’ia patu i te hōē sēkene ē ’ia tu’u i te « parahira’a aroha » i rōpū i te reira. I roto i te hiero, e ’itehia ia tātou te aroha i roto i te mau fafaurā’a tā tātou e rave. Tā’a ē noa atu i te fafaurā’a o te bāpetizora’a, tē nati nei taua mau fafaurā’a ra ia tātou i te Metua ē te Tamaiti, ē tē hōrō’a nei ia tātou i te rāvē’a rahi aē nō te fa’ari’i i te mea tā te peresideni Nelson i ha’api’i mai, « te hōē huru here tā’a ē ē te aroha [...] tei pī’ihia hesed » nā roto i te reo Hebera.

E ’ite tātou i te aroha nā roto i te rāvē’a ’ia tā’atihia i roto i tō tatou mau ’utuāfare ē a muri noa atu. I roto i te hiero, e ’ite ato’a tātou ma te māmarama aē ē, te Hāmanira’a, te Hi’ara’a, te tusia tāraēhara a te Fa’aora ē tō tātou ’aravihi nō te tomo fa’ahou i mua i te aro o tō tātou Metua i te Ao ra, te mau tuha’a ato’a o te fa’anahora’a nō te fa’aorara’a, ō te hōē ia fa’a’itera’a nō te aroha. E nehenehe e parauhia ē, ’ua riro te fa’anahora’a nō te fa’aorara’a ’ei fa’anahora’a nō te ’o’aoa nō te mea ihoa rā ē, e « fa’anahora’a nō te aroha » te reira.

Nā te ’imira’a i te fa’a’orera’a hara e ’iriti i te ’ūputa i te Vārua Maita’i

Tē māuruuru nei au nō te fafaurā’a nehenehe i roto i tetuhā 110 o tē parau ra ē, e fa’a’ite mai te Fatu iāna iho i roto i te aroha i roto i Tōna mau hiero. Tē māuruuru nei au nō te fafaurā’a nehenehe i roto i te tuha’a 110 o tē parau ra ē, e fa’a’ite mai te Fatu iāna iho i roto i te aroha i roto i Tōna mau hiero.

E ’ere te tāparura’a a Iosepha Semita nō te

was not the first time his pleas for mercy prompted revelation. In the Sacred Grove, young Joseph prayed not just to know which Church was true, but he also said that he “cried unto the Lord for mercy, for there was none else to whom I could go [to] obtain mercy.” Somehow his recognition that he needed mercy that only the Lord could provide helped open the windows of heaven. Three years later the angel Moroni appeared, following what Joseph said was his “prayer and supplication to Almighty God for forgiveness of all my sins and follies.”

This pattern of revelation following a plea for mercy is a familiar one in the scriptures. Enos heard the voice of the Lord only after praying for forgiveness. King Lamoni’s father’s conversion begins with his prayer, “I will give away all my sins to know thee.” We may not be blessed with these same dramatic experiences, but for those who sometimes struggle to feel answers to prayer, seeking the Lord’s mercy is one of the most powerful ways to feel the witness of the Holy Ghost.

Pondering God’s Mercy Opens the Door to a Testimony of the Book of Mormon

A similar principle is beautifully taught in Moroni 10:3–5. We often shorthand these verses to teach that through sincere prayer, we can learn whether the Book of Mormon is true. But this shorthand can neglect the important role of mercy. Listen to how Moroni begins his exhortation: “I would exhort you that when ye shall read these things, ... that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.”

Moroni urges us not only to read these things—the records he was about to seal up—but also to ponder in our hearts what the Book of Mormon reveals about “how merciful the Lord hath been unto the children of men.” It is pon-

aroha i roto i te tuha’a 109 o te taimē mātamua tāna mau tāparura’a nō te aroha i fa’atupu ai i te heheura’a. I roto i te uru rāau mo’a, ’ua pure te taure’are’a Iosepha ’eiaha nō te ’ite noa ē, tei hea te ’Ēkālesia mau, ’ua parau ato’a rā oia ē, « ’ua pi’i ’oia i te Fatu nō te ani i te aroha, nō te mea ’aita e ta’ata ē atu tāu e nehenehe e haere nō te fa’ari’i i te aroha ». E nehenehe e parau ē, i tōna ’itera’a ē, ’ua hina’aro ’oia i te aroha tā te Fatu ana’e e nehenehe e hōro’a mai, ’ua tauturu te reira i te ’iriti i te mau ha’amāramarama o te ra’i. E toru matahiti i muri a’e, ’ua fā mai te melahi Moroni i muri a’e i te ’ohipa tā Iosepha i parau ē, ’o tāna « pure ’e tāna anira’a i te Atua Mana Hope ’ia fa’āore i tāna mau hara ato’a ’e tāna mau hapehape ».

Teie hōho’a nō te heheura’a i muri mai i te hōē anira’a nō te aroha, ’ua mātau maita’i hia te reira i roto i te mau pāpā’ira’a mo’a. ’Ua fa’aro’o Enosa i te reo o te Fatu i te taimē noa i muri a’e i te purera’a nō te fa’āorera’a i te hara. Tē ha’amata nei te fa’afāriura’a o te metua tāne o te Ari’i Lamoni nā roto i tāna pure : « E ha’apae au i tāu ato’a ra hara ’ia ’ite au ia ’oe na ». E’ita paha tātou e ha’amaita’ihia nā roto i teie mau ’ohipa fa’ahia-hia, terā rā, nō te feiā e fifi ra i te tahi mau taimē nō te ’ite i te mau pāhonora’a i te pure, ’ua riro te ’imira’a i te aroha o te Fatu ’ei hōē o te mau rāve’a pūai roa a’e nō te ’ite i te fa’ā’itera’a pāpū o te Vārua Maita’i.

Nā te feruri-maite-ra’a i te aroha o te Atua e ’iriti i te ’ūputa nō te hōē ’itera’a pāpū nō ni’a i te Buka a Moromona

’Ua ha’api’i-nehenehe-hia te hōē parau tumu mai te reira i roto i te Moroni 10:3–5. E mea pine-pine tātou i ha’apoto noa i teie mau ’irava nō te ha’api’i ē, nā roto i te pure ’āau tae mau, e nehenehe tātou e ’ite e parau mau anei te Buka a Moromona. E nehenehe rā teie ha’apotorā’a e fa’aiti i te ti’ara’a faufa’a o te aroha. ’A fa’aro’o mai na e mea nāhea Moroni i te ha’amata i tāna fa’aitoitōra’a : « Inaha tē a’o atu nei au ia ’outou ē [...] ’ia ha’ama-na’o ’outou i tō te Atua aroha i te tamari’i a te ta’ata nei, mai te hāmanira’a ia Adamu ra e tae roa mai i te tau e ’ite ai ’outou i teie nei mau mea ra, ’e ’ia feruri tō ’outou ’āau i te reira ».

Tē fa’aitoitō nei ’o Moroni ia tātou ’eiaha ’ia tai’o noa i teie mau mea—te mau parau tāna i ’opua e ha’amau—’iaferuriato’a rā i roto i tō tātou ’āau i te mea tā te Buka a Moromona e fa’ā’ite mai nei nō ni’a i te « aroha o te Fatu i te mau tamari’i

dering upon the Lord's mercy that prepares us to "ask God, the Eternal Father, in the name of Christ, if these things are not true."

As we ponder on the Book of Mormon, we might ask: Is it really true, as Alma taught, that God's plan of mercy assures that every person who ever lived on this earth will be resurrected and that they will "be restored to their ... perfect frame"? Is Amulek right—can the Savior's mercy satisfy all the bitterly real demands of justice that we would otherwise be obligated to pay and instead "[encircle us] in the arms of safety"?

Is it true, as Alma testified, that Christ suffered not only for our sins but for our "pains and afflictions" so that He could "know ... how to succor his people according to their infirmities"? Is the Lord really so merciful, as King Benjamin taught, that as a free gift, He atoned "for the sins of those ... who have died not knowing the will of God concerning them, or who have ignorantly sinned"?

Is it true, as Lehi said, that "Adam fell that men might be; and men are, that they might have joy"? And is it really true, as Abinadi testified, quoting Isaiah, that Jesus Christ was "wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed"?

In sum, is the Father's plan as taught in the Book of Mormon really this merciful? I testify that it is and that the peace-giving and hopeful teachings of mercy in the Book of Mormon are true.

Still, I imagine that some may be struggling, despite your faithful reading and prayers, to realize Moroni's promise that Heavenly Father "will manifest the truth of it unto you, by the power of the Holy Ghost." I know this struggle because I felt it, many years ago, when my own first couple of reads of the Book of Mormon did not yield an immediate and clear answer to my prayers.

If you are struggling, may I invite you to follow Moroni's counsel to ponder on the many ways the Book of Mormon teaches "how merciful the Lord hath been [to] the children

a te ta'ata ra ». Te feruri-ma'ite-ra'a i ni'a i te aroha o te Fatu 'o te fa'aineine ia tatou ia « ani i te Atua, te Metua Mure 'Ore, na roto i te i'oa o te Mesia e, e 'ere a'nei teie mau mea i te parau mau ».

'A feruri ai tatou i ni'a i te Buka a Moromona, e ani mai paha tatou e : E parau mau a'nei, mai ta Alama i ha'api'i, te parau fafau nei te fa'anora'a no te aroha a te Atua e, e ti'afa'ahou mai te ta'ata ato'a 'o tei ora nei i ni'a i teie fenua'e « e fa'aho'ihia [...] te mau mea ato'a ra i to ratou iho vahi mau » ? 'Ua tano a'nei 'o Amuleka, e ti'a a'nei i te aroha o te Fa'aora 'ia ha'amaha i te mau tita'ura'a teimahaato'ao te parauti'a 'o te tita'uhia ia tatou ia 'aufau, ma te « ha'a'ati [ai tatou] i te rima no te hau » ?

E parau mau a'nei, mai ta Alama i fa'a'ite papu, 'ua mau'ui te Mesia 'eiaha no ta tatou noa mau hara, no to totou ato'a ra « mau mau'ui 'e mau 'ati » 'ia ti'a i'ana 'ia « ite [...] nahea i te fa'aora i to'na mau ta'ata i to ratou mau paruparu » ? E aroha mau a'nei te Fatu, mai ta te Ari'i Beniamina i ha'api'i, 'ei ho'ro'a tamoni-'ore, 'ua tara 'e 'oia « i te mau hara a te feia [...] 'o tei pohe ma te 'ite 'ore i te hina'aro o te Atua no ni'a ia ratou ra, 'e a'ore ra, tei rave i te hara rahi » ?

E parau mau a'nei te parau a Lehi e, « 'Ua hi'a Adamu 'ia vai te ta'ata nei, 'e te vai nei te ta'ata 'ia no'a te 'o'ao » ? 'E mai ta Abinadi i fa'a'ite papu ma te fa'ahiti ia Isaia, e parau mau a'nei te papu'ira'a « 'ua ta'irihia 'oia no ta tatou nei mau 'ofatira'a ture ; 'e 'ua ha'apēpēhia 'oia no ta tatou nei mau 'ohipa 'i'ino ; 'ua fa'ri'i 'oia i te fa'au'ara'a no te fa'atae mai i te hau i ni'a ia tatou ; 'e na roto i te mau pēpē i ni'a i'ana 'ua fa'aorahia tatou » ?

'Ei ha'apōtorā'a, 'ua rava'i a'nei te fa'anohara'a a te Metua i te aroha, mai tei ha'api'ihia i roto i te Buka a Moromona ? Te fa'a'ite papu nei au e, e parau mau te mau ha'api'ira'a no ni'a i te aroha 'e te ti'aturira'a i roto i te Buka a Moromona.

Terā rā, te mana'o nei au e, noa atu ta 'outou tai'ora'a 'e ta 'outou mau pure, e fifi paha te tahi mau ta'ata no te 'ite i te fafaura'a a Moroni e, « e fa'a'ite mai te Metua i te Ao ra i te parau mau ia 'outou na roto i te mana o te Vārua Maita'i ».'Ua 'ite au i teie 'arora'a no te mea 'ua 'ite au i te reira, e rave rahi matahiti i teienei, i te taima 'a 'ore ai tā'u na tai'ora'a mātāmua e piti o te Buka a Moromona i ho'ro'a mai i te ho'e pāhonora'a 'oi'oi 'e te māmarama i tā'u mau pure.

Mai te mea e fifi 'outou, te tita'u manihini nei au ia 'outou 'ia pē'e i te a'ora'a a Moroni no te feruri i ni'a i te mau rāve'a e rave rahi ta te Buka a Moromona e ha'api'i ra « 'au'e te aroha o te Fatu

of men”?Based on my experience, I hope that when you do, the peace of the Holy Ghost can enter your heart and you can know, believe, and feelthat the Book of Mormon and the plan of mercy it teaches are true.

I express my gratitude for the Father’s great plan of mercy and for the Savior’s willingness to carry it out. I know that He will manifest Himself in mercy in His holy temple and in every part of our life if we will seek Him. In the name of Jesus Christ, amen.

i te mau tamari’i a te tāata nei ? »’Ia au i tō’u ’itera’a, maita’i pa’i ē, ’ia nā reira anaè ’outou, e nehenehe te hau o te Vārua Maita’i e tomo i roto i tō ’outou ’āau, ’e e nehenehe ’outou e ’ite, e ti’aturi, ’e e ’ite ē, e parau mau te Buka a Moromona ’e te fa’anahora’a nō te aroha tāna e ha’api’i ra.

Tē fa’a’ite nei au i tō’u māuruuru nō te fa’ana-hora’a rahi nō te aroha a te Metua ’e nō te hina’aro o te Fa’aora ’ia fa’atupu i te reira. ’Ua ’ite au ē, mai te mea ē, e ’imi tātou Iāna, e fa’a’ite Oia iāna iho nā roto i te aroha i roto i Tōna hiero mo’a ’e i roto i te mau tuha’a ato’a ’o tō tātou orara’a. I te iōa o Iesu Mesia, ’āmene.