

Joy Through Covenant Discipleship

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Te 'oa'oa i te rirora'a 'ei pipi nō te fafaura'a

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Nō te Hitu 'Ahuru

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As we bind ourselves to act as covenant disciples, our relationship with the Father and Son is enriched, our joy enhanced, and our eternal perspective expanded.

One day in 2023, Uyanga Altansukh was at work in the northern Mongolian city of Darkhan when the Mongolian mission president entered her workplace. In her words:

“I saw him and thought he had this bright light in his countenance. He was very kind and fun to those around him, and I felt warmth. Before he left, I asked him some questions. A few days later, he came into my work again and asked if I could attend his church. I thought it might be helpful. I was worried for my children's future, as society seemed to be full of stress and darkness. I wanted my children to be like this man with a light in their countenance, spreading joy to others around them.

“One day the missionaries taught us the law of tithing. My children said with excitement, ‘We must pay our tithing, Mom.’ I could see my children's faith at that moment. Before I joined the Church, I watched general conference and listened to President Russell M. Nelson speak. He announced new temples all over the world and said that a new temple would be built in Ulaanbaatar, Mongolia. I rejoiced and shed tears, even though I did not understand why. With this joy, I could tell that my faith and testimony were growing.”

Ma te fafaura'a tātou iho 'ia rave 'ei pipi nō te fafaura'a, e ha'afau'ahia tō tātou aurā'a 'e te Metua 'e te Tamaiti, e rahi atu ā tō tātou 'oa'oa 'e e 'āano atu ā tō tātou hi'ora'a mure 'ore.

I te hōē mahana i te matahiti 2023, tē 'ohipa ra 'o Uyanga Altansukh i Darkhan, e 'oire apa-to'erau nō Monetōria, 'a tomo mai ai te peresideni vahine misiōni nō Monetōria i roto i tāna vāhi 'ohipara'a. Teie te mau parau a te vahine :

« 'Ua hi'o vau iāna 'e 'ua 'ite atu vau 'ua māmarama tōna hōho'a mata i te 'oa'oa. E ta'ata maita'i roa 'oia 'e te 'ārearea i ni'a i te mau ta'ata e hāati ra iāna 'e 'ua putapū vau i te māhanahana. Hou 'oia 'a haere ē atu ai, 'ua ui atu vau iāna i te tahi mau uira'a. Tau mahana i muri iho, 'ua haere mai 'oia i tā'u 'ohipa 'e 'ua ani mai e nehenehe ānei au e haere i tāna fare purera'a. 'Ua mana'o vau e tauturu paha te reira iā'u. 'Ua ha'ape'ape'a vau nō te ananahi o tā'u mau tamari'i, e au ra 'ua 'i te tōtaiete i te hepohepo 'e te pōuri. 'Ua hina'aro vau 'ia riro tā'u mau tamari'i mai teie ta'ata i te mata 'oa'oa, 'e 'ia ha'aparare i te 'oa'oa 'ati a'e ia rātou.

« I te hōē mahana, 'ua ha'api'i mai te mau misiōnare ia mātou i te ture nō te tuha'a 'ahuru. 'Ua parau mai tā'u mau tamari'i ma te 'oa'oa, 'e ti'a ia tātou 'ia 'aufau i te tuha'a 'ahuru, e māmā. 'Ua nehenehe iā'u 'ia 'ite i te fa'aro'o o tā'u mau tamari'i i taua taime ra. Hou vau 'a tomo ai i roto i te 'Ēkalesia, 'ua māta'ita'i au i te 'āmuira'a rahi 'e 'ua fa'aro'o i te Peresideni Russell M. Nelson. 'Ua fa'aara 'oia i te mau hiero 'āpi nā te ao ato'a nei 'e 'ua parau ē e patuhia te hōē hiero 'āpi i Ulaanbaatar, Monetōria. 'Ua 'oa'oa vau 'e 'ua tahe tō'u roimata, noa atu ē 'aita vau i ta'a nō te aha. Ma teie 'oa'oa, 'ua putapū vau ē tē tupu rahi ra tō'u fa'aro'o 'e tō'u 'itera'a pāpū ».

Uyanga, like millions of others, is part of the great gathering of Israel in preparation for the Second Coming of Jesus Christ. She has begun her journey along the covenant path and has become a disciple of Christ. What does it mean to be a disciple of Christ? I appreciate the Japanese word for disciple—*deshi*—demeaning younger brother, and shimeaning child.

Jesus Christ declared, “I was in the beginning with the Father, and am the Firstborn.” Because of who He is and what He has done, we worship Him, we revere Him, we give glory to Him, and we follow Him. Christ has redeemed us, and we are forever grateful for His infinite and atoning sacrifice.

We have a Heavenly Father, who loves us as His children. His love for us is perfect. Jesus Christ and His mission illustrate God’s love for us. As John wrote, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

In our quest to understand what we do not know, we might sometimes rely on our familiar mortal experiences, or things we do know. For example, we can learn somewhat of God the Father through our own parenthood and mortal family relationships. However, we should be careful in applying these comparisons too far in our attempt to understand our Heavenly Father. The attributes of God the Father transcend any less-than-perfect attributes of a fallen man. God the Father is the perfect Father. He is perfectly loving, kind, patient, and understanding and is perfectly glorious. We can trust Him perfectly. The love of Christ reflects the love of God the Father and is a representation of that love.

Jesus Christ is both the example and the means. In Christ, we can understand better the perfect attributes of the Father and His plan. Through Christ, we are given the enabling power to overcome the tendencies of natural men and women so that we might become more like the Father.

Just like our Heavenly Father, Jesus Christ is perfectly merciful and just. These divine attributes of justice and mercy are not in opposition. They are complementary. Both justice and mercy

Tē ’āmui nei Uyanga, mai te rahira’a mirioni ta’ata, i te ha’aputuputura’a rahi o ’Īserā’ela, ma te fa’aineinera’a i te Tae-piti-ra’a mai o Iesu Mesia. ’Ua ha’amata ’oia i tōna tere i ni’a i te ’ē’a o te fafaura’a ’ē ’ua riro mai ’ēi pipi nā te Mesia. E aha te aura’a ’ia riro ’ēi pipi nā te Mesia ? Mea au nā’u te ta’o Tāpōne nō te pipi—*deshi*—dete aura’a, te taeae iti, ’eshite aura’a tamari’i.

’Ua parau Iesu Mesia, « i te Metua ra vau i te mātāmua ra, ’ē ’o vau te Matahiapo » Nō te mea’ovai’oia ’ēe ahatāna irave, e ha’amori ai tātou iāna, e fa’ahanahana ai tātou iāna, e ’āruē ai tātou iāna, ’ē e pe’e ai tātou iāna. ’Ua fa’aora te Mesia ia tātou, ’ē ’ua māuruuru hope roa tātou nō tāna tusia tāraēhara ’ē te hope ’ore.

E Metua i te ao ra tō tātou, ’o tei here ia tātou mai tāna mau tamari’i. E mea maita’i roa tōna here ia tātou. E fa’ahōhō’a Iesu Mesia ’ē tāna misiōni i te here o te Atua nō tātou. Mai tā Ioane i pāpā’i, « i aroha mai te Atua i tō te ao, ’ē ’ua tae roa i te hōrō’a mai i tāna Tamaiti fānau tahi, ’ia ’ore ’ia pohe tē fa’aro’o iāna ra, ’ia roa’a rā te ora mure ’ore ».

I roto i tā tātou ’imira’a ’ia māmarama i te mea tā tātou i ’ore i ’ite, e nehenehe tātou i te tahi taime e tūru’i i ni’a i tō tātou mau ’itera’a mātarohia o te tāhuti nei ’aore rā, i ni’a i te mea tā tātou i ’ite. ’Ei hi’ora’a, e nehenehe tātou e ha’api’i ri’i mai nō ni’a i te Atua te Metua nā roto mai i tō tātou iho mau aura’a metua ’ē ’utuāfare i te tāhuti nei. Terā rā, e ti’a ia tātou ’ia ’ara maita’i hou ’a fa’āhipa ai i teie mau fa’āaurā’a ātea roa, i roto i tā tātou tāmata’a ’ia hāro’aro’a i tō tātou Metua i te ao ra. Tei ni’a a’e te mau huru o te Atua te Metua i te mau hurumaita’i ’oreato’a ’o te ta’ata hi’a. ’O te Atua te Metua te Metua maita’i roa a’e. E ta’ata here maita’i roa ’oia, te hāmani maita’i, te fa’āoro-ma’i, te hāro’aro’a, ’ē mea hanahana hope roa ’oia. E nehenehe tātou e ti’aturi hope roa iāna. E fa’ā’ite te here o te Mesia i te here o te Atua te Metua ’ē e hōhō’ara’a te reira nō taua here ra.

’O Iesu Mesia te hi’ora’a ’ē te rāve’a ato’a. I roto i te Mesia, e nehenehe tātou e māmarama maita’i a’e i te mau huru maita’i roa o te Metua ’ē tāna fa’ānaho’ra’a. Nā rotoi te Mesia, e hōro’ahia mai ia tātou te mana fa’atupu nō te upō’oti’a i ni’a i te mau hina’aro, o te mau tāne ’ē te mau vahine tino nei nō te riro hau atu ā mai te Metua.

Mai tō tātou Metua i te ao ra, ’ua riro Iesu Mesia ’ēi ta’ata aroha hope ’ore ’ē te parauti’a. Aita teie mau huru hanahana o te parauti’a ’ē te aroha i roto i te pāto’ira’a. Tē turu nei rāua i te tahi e te

illustrate God's perfect love for His children. We can trust God the Father and Jesus Christ because They are just and fair with all of us.

God the Father and His Son, Jesus Christ, are perfectly aligned in purpose and love. Because God and Jesus Christ love us, we are given the opportunity and privilege as true disciples to make covenants with Them. By our doing so, our relationship with Christ is expanded: "And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters."

As disciples, when we make and keep sacred covenants, we are blessed with spiritual power. We are connected to Christ and God the Father in a special relationship and can experience Their love and joy in a measure reserved for those who have made and kept covenants. Our ability to sense a full measure of God's love, or to continue in His love, is contingent upon our righteous desires and actions.

In John chapter 15, verse 9, we read, "As the Father hath loved me, so have I loved you." And then we are given an invitation: "Continue ye in my love."

In the next verse, we are given the way to continue in His love: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

We then see the purpose of keeping the commandments in verse 11: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Through true covenant discipleship, we can begin to understand better the nature of God and the joy that He wants all of His children to experience. We can also begin to understand some principles that at first might seem confusing. For

tahi. Tē fa'ahōho'a nei te parauti'a 'e te aroha rāua to'opiti i te here maita'i roa 'o te Atua nō tāna mau tamari'i. E nehenehe tātou e ti'aturi i te Atua te Metua 'e ia Iesu Mesia, nō te mea e mea parauti'a 'e te 'āfaro ti'a i nī'a ia tātou pā'ato'a.

'Ua hōē maita'i roa te Atua te Metua e tāna Tamaiti o Iesu Mesia i roto i te 'ōpuarāa 'e te here. Nō te mea 'ua here te Atua 'e 'o Iesu Mesia ia tātou, tei ia tātou te rāve'a 'e te ha'amaita'ira'a 'ei mau pipi mau 'ia rave i te mau fafauarāa 'e rāua. Ma te ravera'a i te reira, e 'āano atu ā tō tātou aura'a e te Mesia : « 'E i teienei, nō te fafauarāa tā 'outou i fafau mai, e parauhia ai 'outou e mau tamari'i nā te Mesia, 'oia ho'i tāna mau tamari'i tamāroa 'e tāna mau tamāhine ; inaha ho'i, i teie mahana 'ua fānau-vārua-hia 'outou e ana ; nō te mea tē nā 'ō mai ra 'outou ē 'ua fa'ahuru-ē-hia tō 'outou 'āau nā roto i te fa'aro'o i tōna ra i'oa ; nō reira 'ua fānauhia 'outou e ana 'e 'ua riro 'outou 'ei mau tamari'i tamāroa 'e 'ei mau tamari'i tamāhine nāna ».

'Ei mau pipi, 'ia rave 'e 'ia ha'apa'o ana'e tātou i te mau fafauarāa mo'a, e ha'amaita'ihia tātou ma te mana pae vārua. E nātihia tātou i te Mesia 'e i te Atua te Metua nō roto i te hōē aura'a ta'a 'ē 'e e nehenehe tātou e tāmata i tō rāua here 'e tō rāua 'o'aoa ma te hōē fāito i fa'ata'ahia nō te fei'a i rave 'e i ha'apa'o i te mau fafauarāa. Tō tātou 'aravihi 'ia putapū hope roa i te here o te Atua, 'aore rā 'ia tāpe'a mā'ite i roto i tōna here, tei te huru ia o tō tātou mau hina'aro 'e tā tātou mau 'ohipa parauti'a.

I roto i te pene 15 o te Ioane, 'irava 9, tē tai'ō nei tātou, « mai te Metua i here mai iā'u nei ra, 'ua here ato'a atu ho'i au ia 'outou ». 'Ei muri iho'ua fa'ari'i tātou i te anira'a manihini : « 'Ia vai herehia atu ā 'outou e au ».

I roto i te 'irava i muri mai, tē fa'a'ite nei ia tātou i te rāve'a 'ia tāmāu noa i roto i tōna here : « I ha'apa'o 'outou i tā'u ra parau, e vai-here-hia atu 'outou e au ; mai iā'u i ha'apa'o i te parau a tā'u Metua ra, 'e tē vai-here-hia nei ā vau e ana ».

I reira tātou e 'ite ai i te tumu nō te ha'apa'ora'a i te mau fa'auera'a i roto i te 'irava 11: « I parau atu vau ia 'outou i teie nei mau parau, 'ia vai ā tō'u 'o'aoa ia 'outou, 'e 'ia ti'a ato'a ho'i tō 'outou 'o'aoara'a ».

'Ia riro ana'e tātou 'ei mau pipi mau nō te fafauarāa, e ha'amata tātou i te māmarama maita'i a'e i te nātura o te Atua 'e te 'o'aoa tāna e hina'aro 'ia tāmata tāna mau tamari'i pā'ato'a. E nehenehe ato'a tātou e ha'amata i te ta'a i te tahi mau

example, how can God have a fulness of joy when some of His children are suffering so much? The answer lies in God's perfect perspective and in His perfect plan. He sees us from the beginning to our glorious potential future. He has provided a way, through His Son, Jesus Christ, for all of us, His children, to overcome the pains, suffering, sins, guilt, and loneliness of our mortality. God has provided for us the way and the choice.

Examples of those who have experienced joy through discipleship might help us to better understand this concept. Perhaps you have heard the phrase that we are only as happy as our most unhappy child. I have seen that this does not need to be the case. My 94-year-old mother has over 200 living descendants. At any given point, at least one of the 200 is going to be unhappy. If this statement were true, my mother would be in a perpetual state of unhappiness, which she isn't. Those who know her know how joyful she is.

I now would like to share another experience. In January of 2019, my wife, Debbie, and I were invited into the office of President Nelson. He had positioned a chair close to us, and we sat almost knee to knee. After extending to us our current calling, President Nelson turned to Debbie and focused on her. He was kind, loving, gentle, and full of joy, like the perfect father or grandfather. He held Debbie's hand and patted it, reassuring her that it would be OK and that our family would be blessed. It seemed to us at that moment that we were the most important people to him and that he had all the time in the world for us. We left his office that Friday afternoon feeling reassured, loved, and joyful.

On Monday we saw the news. During that same day that President Nelson had spent with us, one of his daughters had passed away from cancer. We were stunned. Our hearts were full as we mourned for him and his family. Our hearts were also full of gratitude for his Christlike attention to us while mourning for his daughter who was suffering.

parau tumu e au ra i te 'ōmua'ā e mea fifi 'ia tā'a maita'i. 'Ei hi'ora'a, nāhea te Atua e nehenehe ai e fa'ari'i i te 'ira'a o te 'oāoa, 'ia māuiui rahi ai te tahi o tāna mau tamari'i ? Tei roto te pāhonora'a i te hi'ora'a maita'i roa 'e te fa'ānaho'ā maita'i roa a te Atua. Tē hi'o nei 'oia ia tātou mai te ha'amatarā'a mai e tae roa i tō tātou fāito pūai hanahana i muri nei. Nā roto i tāna Tamaiti 'o Iesu Mesia, 'ua 'iriti 'oia i te hōē 'ē'a nō tātou pāātoa, tāna mau tamari'i, 'ia upōti'a i te mau māuiui, te mau mamae, te mau hara, te mau mana'o fa'ahapa 'e te mo'emo'e o tō tātou orara'a tāhuti nei. 'Ua hōro'a mai te Atua ia tātou i te 'ē'a 'e te mā'itira'a.

E nehenehe te mau hi'ora'a o te mau tāata 'o tei 'ite i te 'oāoa o te ti'ara'a pipi e tauturu ia tātou 'ia tā'a maita'i a'e i teie mana'o. Penei a'e 'ua fa'aro'o a'ena 'outou i te pereota ē, tō tātou 'oāoa tei te huru ia o tā tātou tamari'i e mea 'oto roa a'e. 'Ua 'ite au ē e 'ere mai te reira roa te huru. Tō'u metua vahine e 94 matahiti, 'ua hau i te 200 hua'ai tōna e ora nei. I te hōē taime, hōē a'e o teie e 200 hua'ai e 'ore e 'oāoa. Mai te mea e parau mau teie ha'apāpūra'a, tei roto ia tō'u metua vahine i te 'oto e 'ore roa e mo'e, e 'ere roa atu 'oia mai te reira. Te feiā tei mātau iāna 'ua 'ite rātou i tōna 'oāoa rahi.

Tē hina'aro nei au i teienei e fa'a'ite atu i te tahi atu 'ohipa i tupu. I te āva'e Tēnuare 2019, 'ua ani-manihini-hia mai māua tā'u vahine 'o Debbie i te piha tōro'a a te peresideni Nelson. 'Ua tu'u 'oia i te hōē pārahira'a i piha'i iho ia māua, 'e 'ua pārahi mātou fātata te turi 'e te turi. I muri a'e i tōna fa'ata'ara'a mai i tō māua pi'ira'a i teie taime, 'ua fāriu atu te peresideni Nelson i ni'a ia Debbie 'e 'ua fa'atumu i ni'a iāna. E tāata maita'i 'oia, te here, te marū 'e te 'i i te 'oāoa, mai te hōē metua tāne 'aore rā hōē pāpā rū'au maita'i roa. 'Ua tāpē'a 'oia i te rima 'o Debbie 'e 'ua pa'ipa'i i te reira, ma te tāmarū i tōna 'āau ē e maita'i te mau mea ato'a, 'e e ha'amaita'ihia tō māua 'utuāfare. I taua taime ra e au ra ia māua ē 'o māua te nā tāata faufa'a roa a'e nōna 'e 'ua rave 'oia i tōna taime tāāto'a nō māua. 'Ua fa'aru'e atu māua i tāna piha tōro'a i taua mahana pae avatea ra ma te tāmarūhia, te herehia, 'e te 'i i te 'oāoa.

I te mōnirē, 'ua 'ite atu māua i te parau āpī. I taua mahana ra i fa'aea ai te peresideni Nelson i piha'i iho ia māua, 'ua pohe te hōē o tāna mau tamāhine i te ma'i māriri 'aita'ata. 'Ua māere roa māua. 'Ua 'i tō māua 'āau i te 'oto 'a ta'i ai māua nōna 'e nō tōna 'utuāfare. 'Ua 'i ato'a tō māua 'āau i te māuruuru nō tōna tāu'ara'a mai te Mesia te huru 'o tāna i fa'a'ite mai, 'a 'oto ai nō tāna

As we pondered this experience, we asked ourselves, “How could he be so kind, loving, and even joyful at such a difficult time?” The answer is because he knows. He knows that Christ has been victorious. He knows he will be with his daughter again and will spend an eternity with her. Joy and eternal perspective come through being bound to the Savior by making and keeping covenants and through Christlike discipleship.

President Nelson has taught: “Just as the Savior offers peace that ‘passeth all understanding’ [Philippians 4:7], He also offers an intensity, depth, and breadth of joy that defy human logic or mortal comprehension. For example, it doesn’t seem possible to feel joy when your child suffers with an incurable illness or when you lose your job or when your spouse betrays you. Yet that is precisely the joy the Savior offers.”

As we make and keep covenants, we will naturally turn outward and have a desire to help others feel the measure of joy and love we feel in our covenantal relationships. We can be part of the greatest cause on the earth today—the gathering of Israel. We can help to bring God’s children to Christ. As the prophet Jacob taught, “And blessed art thou; for because ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and have brought unto me again the natural fruit, ... ye shall have joy with me because of the fruit of my vineyard.”

As we bind ourselves to act as covenant disciples, in whatever our level of capacity, our relationship with the Father and the Son is enriched, our joy enhanced, and our eternal perspective expanded. We then are endowed with power and can feel joy in a measure reserved for God’s true covenant disciples. In the sacred name of Jesus Christ, amen.

tamāhine e māuiui ra.

‘A feruri noa i teie ‘ohipa i tupu, ‘ua uiui māua ia māua iho, « nāhea e ti’a ai iāna ‘ia riro ‘ei ta’ata hāmani maita’i, te here ‘e ‘oia ato’a ‘ia ‘oāoa i roto i te hōē taime fifi ? » Te pāhonora’a nō te mea’ua ‘ite ‘oia. ‘Ua ‘ite ‘oia ē ‘ua upo’otia te Mesia. ‘Ua ‘ite ‘oia e pārahi fa’ahou ‘oia i pīha’i iho i tāna tamāhine ‘e e fa’aea ‘oia e a muri noa atu ‘e ‘ōna. E tupu te ‘oāoa ‘e te hi’ora’a mure ‘ore i mua nā roto i te nātira’a i te Fa’aora ma te ravera’a ‘e te ha’apa’ora’a i te mau fafaua’a ‘e nā roto i te ti’ara’a pipi mai te Mesia te huru.

‘Ua ha’api’i te peresideni Nelson : « Mai tā te Fa’aora i pūpū mai i te hau ‘o ‘te hau ‘ē atu i te ‘ite ta’ata nei’ [Philipi 4:7], ‘ua pūpū ato’a mai ‘oia i te hōē ‘oāoa pūai, te hōhonu ‘e te ‘āano ‘o tei hau atu i te mana’o ‘aore rā i te hāro’aro’ara’a o te ta’ata tino nei. ‘Ei hi’ora’a, e au ra e’ita e nehenehe e ‘ite i te ‘oāoa ‘ia ro’o-anāe-hia tā ‘outou tamari’i i te ma’i e’ita e ora ‘aore rā ‘ia ‘ere ‘outou i tā ‘outou ‘ohipa ‘aore rā ‘ia ha’avare tō ‘outou hoa fa’aipoipo ia ‘outou. ‘O te reira mau rā te ‘oāoa tā te Fa’aora e pūpū nei ».

‘A rave ai ‘e ‘a ha’apa’o ai tātou i te mau fafau-ra’a, e fāriu ihoā tātou i rāpae mai ‘e e hina’aro e tauturu ia vetahi ‘ē ‘ia putapū i te fāito o te ‘oāoa ‘e te here tā tātou e putapū nei i roto i tā tātou mau aura’a o te fafaua’a. E nehenehe tātou e ‘āmu i atu i te tumu rahi roa a’e o te fenua nei i teie maha-na—te ha’aputuputura’a ‘o ‘Īserāela. E nehenehe tātou e tauturu ‘ia ‘āfā’i mai i te mau tamari’i a te Atua i te Mesia ra. Mai tā te peropheta Iakoba i ha’api’i, « ‘e e ao tō ‘outou ; nō te mea ‘ua itoitō ‘outou i te ‘ohipara’a i pīha’i iho iā’u i roto i tā’u ‘ō vine, ‘e ‘ua ha’apa’o ‘outou i tā’u mau fa’auera’a, ‘e ‘ua fa’atupu fa’ahou ‘outou i te mā’a mau iā’u [...] e noāa te ‘oāoa ia ‘outou i pīha’i iho iā’u nei, nō te mā’a o tā’u ‘ō vine ».

‘A nāti ai tātou ia tātou iho nō te rave ‘ei pipi nō te fafaua’a, noa atu te huru o tō tātou fāito ‘aravihi, e ha’afaua’ahia tō tātou aura’a e te Metua ‘e te Tamaiti, e rahi atu ā tō tātou ‘oāoa ‘e e ‘āano tō tātou hi’ora’a mure ‘ore i mua. I reira tātou e ‘ahuhia ai i te mana ‘e e putapū ai i te ‘oāoa i te fāito i fa’ata’ahia nō te mau pipi mau o te fafau-ra’a a te Atua. Nā roto i te i’oa mo’a ‘o Iesu Mesia, ‘āmene.