

Divine Helps for Mortality

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Mau tauturu hanahana nō te tāhuti nei

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Tauturu hōē i roto i te Peresidenira'a Mātāmua

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Our Heavenly Father's plan provides helps to guide us through our mortal journeys.

E tauturu te fa'ānaho'ā a tō tātou Metua i te ao ra 'ia arata'i ia tātou i te roara'a o tō tātou tere i te tāhuti nei.

I.

Through the Prophet Joseph Smith, the Lord revealed a few things about our pre-earth life. There we existed as spirit children of God. Because God desired to help His children progress, He decided to create an earth on which we could receive a body, learn through experience, develop divine attributes, and be proven to see if we would keep God's commandments. Those who qualified would "have glory added upon their heads for ever and ever" (Abraham 3:26).

To establish the conditions of this divine plan, God chose His Only Begotten Son to be our Savior. Lucifer, whose suggested alternative would destroy the agency of man, became Satan and was "cast down." Banished to the earth and denied the privilege of mortal life, Satan was permitted to attempt "to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto [God's] voice" (Moses 4:4).

Essential to God's great plan for the mortal growth of His children was for them to experience "opposition in all things" (2 Nephi 2:11). Just as our physical muscles cannot be developed or maintained without straining against the law of gravity, so mortal growth requires us to strain against Satan's temptations and other mortal

I.

Nā roto i te peropheta Iosepha Semita, 'ua heheu mai te Fatu i te tahi mau mea nō ni'a i tō tātou orara'a hou te tāhuti nei. Iō, 'ua ora na tātou 'ei mau tamari'i vairua nā te Atua. Nō te mea 'ua hina'aro te Atua e tauturu i tāna mau tamari'i 'ia nu'u i mua, 'ua fa'aoti 'oia e poiete i te hōē fenua i reira tātou e fa'ari'i ai i te hōē tino, e ha'api'i mai nā roto i te mau 'ohipa e tupu, e fa'ananea i te mau huru hanahana, 'e 'ia tāmatahia nō te h'ō e ha'apa'ō ānei tātou i te mau fa'auera'a a te Atua. O rātou tei ha'apa'ō, e « fa'arahihia tō rātou hanahana a muri 'e a muri noa atu » (Aberahama 3:26).

Nō te ha'amaui i te mau tītaura'a o teie fa'ānaho'ā hanahana, 'ua mā'iti te Atua i tāna Tamaiti Fānau Tahī 'ei Fa'aora nō tātou. 'O Lucifēro, te tahi atu tei mana'ō e tū'ino i te ti'amāra'a o te ta'ata, 'e 'ua riro mai 'ō Sātane 'e 'ua « hurihia i raro ». Tei ti'avaruhia i te fenua nei 'e 'ua fa'āerehia i te ha'amaita'ira'a o te orara'a tāhuti nei, 'ua fa'ati'ahia Sātane « 'ia ha'avare 'e 'ia ha'amatapō i te ta'ata, 'e 'ia arata'i ia rātou 'ei tītī 'ia au i tōna ra hina'aro, 'oia ho'i ia rātou ato'a 'ō tē 'ore e fa'aro'o i [tō te Atua] reo » (Mose 4:4).

Te tumu mau o te fa'ānaho'ā rahi a te Atua nō te tupura'a i te tāhuti nei o tāna mau tamari'i, 'oia ho'i 'ia 'ite rātou i « nā pae e piti i te mau mea ato'a » (2 Nephi 2:11). Mai te reira ato'a nō tō tātou mau uaua pae tino e'ita e rarahi mai e'ita ato'a e tāpe'a mau 'aita ana'e e 'arora'a i mua i te ture o te fa'a'eta'etara'a, e tītau te tupura'a i te

opposition. Most important for spiritual growth is the requirement to choose between good and evil. Those who choose good would progress toward their eternal destiny. Those who choose evil—as all would do in the various temptations of mortality—would need saving help, which a loving God designed to provide.

II.

By far, God's strongest mortal help was His provision of a Savior, Jesus Christ, who would suffer to pay the price and provide forgiveness for repented sins. That merciful and glorious Atonement explains why faith in the Lord Jesus Christ is the first principle of the gospel. His Atonement "bringeth to pass the resurrection of the dead" (Alma 42:23), and it "atone[s] for the sins of the world" (Alma 34:8), erasing all of our repented sins and giving our Savior power to succor us in our mortal infirmities.

Beyond that glorious erasing of sins committed and being forgiven, the plan of a loving Father in Heaven provides many other gifts to protect us, including protecting us from sinning in the first place. Our mortal life always begins with a father and a mother. Ideally, both are present, with different gifts to guide our growth. If not, their absence is part of the opposition we must overcome.

III.

Our Heavenly Father's plan provides other helps to guide us through our mortal journeys. I will speak of four of these. Please don't hold me to my number offour, because these helps are overlapping. Moreover, there are other merciful protections in addition to these.

First, I speak of the Light or Spirit of Christ. In his great teaching in the book of Moroni, Moroni quotes his father that "the Spirit of Christ is given to every man, that he may know good from evil" (Moroni 7:16). We read this same teaching

tāhuti nei 'ia fa'aitoitō tātou i te pātō'ira'a i te mau fa'ahemara'a a Sātane 'e te tahi atu mau arora'a o te tāhuti nei. Hau roa atu i te faufā'a nō te tupurā'a pae vārua 'o te tītaura'a 'ia 'ia mā'iti i roto i te māi-ta'i 'e te 'ino. 'O rātou tei mā'iti i te maita'i e nu'u 'ia i mua i tō rātou tāpaera'a mure 'ore. 'O rātou tei mā'iti i te 'ino—mai te tā'ato'ara'a e rave i mua e rave rau mau fa'ahemara'a o te tāhuti nei—e hina'aro 'ia rātou i te tauturu fa'aorara'a tā te hōē Atua here i fa'anaho e hōro'a mai.

II.

I mua roa, te tauturu o te tāhuti nei pūai roa a'e a te Atua 'o tāna 'ia hōro'a i te hōē Fa'aora, 'o Iesu Mesia, 'o tei māuiui nō te 'aufau i te hōo 'e tei hōro'a mai i te fa'aōrera'a hara i fā'ihia. Tē ha'apāpū mai nei teie tāra'ehara aroha 'e te hana-hana nō te aha te fa'aro'o i te Fatu ia Iesu Mesia, i riro ai 'ei parau tumu mātāmua o te 'evanelia. 'Ua « fa'atae mai [tōna tāra'ehara] i te ti'afa'ahourā'a o te feiā pohe ra » (Alama 42:23, 'e « 'ia riro 'oia 'ei tāra'ehara nō tō te ao nei » (Alama 34:8), ma te tūmā i tā tātou mau hara ato'a 'o tā tātou i fā'i 'e ma te hōro'a i tō tātou Fa'aora te mana nō te fa'ao-ra ia tātou i tō tātou mau paruparu i te tāhuti nei.

Hau atu i teie tūmāra'a hanahana o te mau hara tei ravehia 'e te fa'aōrera'a i te reira, tē pūpū nei te fa'anahora'a a te hōē Metua here i te ao ra ia tātou e rave rahi atu ā hōro'a, nō te pāpuru ia tātou terā iho ā rā i te pāpuru'ā ia tātou i te hara. Eha'amatanoa tō tātou orara'a tāhuti nei ma te hōē metua tāne 'e te hōē metua vahine. Tē tano-ra'a mau, tei reira rāua to'opiti ma te mau hōro'a ta'a 'ē nō te arata'i i tō tātou tupurā'a. 'Aita ana'e, 'ua riro tō rāua mā'irira'a 'ei tuha'a nō nā mea e piti o tā tātou e ti'a 'ia upōoti'a.

III.

E hōro'a mai te fa'anahora'a a tō tātou Metua i te ao ra ia tātou te tahi atu mau tauturu, nō te arata'i ia tātou i roto i tō tātou tere i te tāhuti nei. E fa'ahiti atu vau e maha 'o te reira. 'Eiaha e tāōti'a mai iā'u nō tā'u nūmera emaha, inaha ho'i e mea rahi roa teie mau tauturu. Hau atu ā, tē vai ra te tahi atu ā mau pāpuru'ā aroha e 'āmuihia mai i teie.

'A tahi, e parau vau nō te māmarama 'aore rā te Vārua o te Mesia. I roto i tāna ha'api'ira'a rahi i roto i te buka a Moroni, tē fa'ahiti nei Moroni i tōna metua tāne ē « 'ua hōro'ahia mai te Vārua o te Mesia i te ta'ata tāta'itahi 'ia ti'a iāna

in modern revelations:

“And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit” (Doctrine and Covenants 84:46).

Again: “For my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly” (Doctrine and Covenants 136:33).

President Joseph Fielding Smith explained these scriptures: “The Lord has not left men (when they are born into this world) helpless, groping to find the light and truth, but every man ... is born with the right to receive the guidance, the instruction, the counsel of the Spirit of Christ, or Light of Truth.”

Thesecondof the great assistances provided by the Lord to help us choose what is right is a cluster of divine directions in the scriptures as part of the plan of salvation (plan of happiness). These directions are commandments, ordinances, and covenants.

Commandmentsdefine the path our Heavenly Father has marked out for us to progress toward eternal life. People who imagine commandments as the way God decides who to punish fail to understand this purpose of God’s loving plan of happiness. On that path, we can gradually achieve the needed relationship with our Savior and qualify for an increase of His power to help us on our way to the destination He desires for all of us. Our Heavenly Father desires all of His children to return to the celestial kingdom, where God and our Savior reside, and to have the kind of life of those who reside in that celestial glory.

Ordinancesandcovenantsare part of the law that defines the path to eternal life. Ordinances, and the sacred covenants we make with God through them, are required steps and essential guardrails along that path. I like to think of the role of covenants as demonstrating that under God’s plan, His highest blessings are given to

’ia fa’ata’a ’ē i te maita’i ’ē te ’ino » (Moroni 7:16). E tai’o tātou i teie ā ha’api’ira’a i roto i te mau heheura’a ’āpī.

« E nā te Vārua e hōro’a mai i te māmarama i te mau tāata ato’a ’o te haere mai i roto i te ao nei ; e nā te Vārua e ha’amāmarama mai i te mau tāata ato’a i roto i te ao pāātoa nei, ’o tē ha’apā’o mai i te reo o te Vārua » (Te Ha’api’ira’a Tumu ’ē te mau Fafaura’a 84:46).

Fa’ahou ā : « Nō te mea ’ua tonohia atu tō’u nei Vārua i roto i te ao nei nō te ha’amāmarama i te feiā haēha’a ’ē te feiā ’āau tātarahapa, ’ē nō te fa’ahapara’a i te feiā paieti ’ore ».(Te Ha’api’ira’a Tumu ’ē te mau Fafaura’a 136:33).

’Ua fa’ata’a mai te peresideni Joseph Fielding Smith i teie pāpā’ira’a mo’a : « ’Aita te Fatu i vaiiho ’ōtare noa mai te tāata (i tō rātou fānaua’ahia mai i te ao nei) ma te pāururu ’ore, ’ia perehahu nō te ’ite mai i te māmarama ’ē te parau mau, terā rā ’ua fānauhia te tāata tāta’itahi... ma te ti’ara’a ’ia fa’ari’i i te arata’ira’a, te ha’api’ira’a, ’ē te parau a’o a te Vārua o te Mesia ’aore rā te Māmarama o te Parau mau ».

Tepiti’o te tauturu rahi tei hōro’ahia mai e te Fatu nō te tauturu ia tātou ’ia mā’iti i te mea maita’i, ’o te hōē ia puē arata’ira’a i roto i te mau pāpā’ira’a mo’a ’ēi tuha’a nō te fa’anahora’a nō te fa’aorara’a (fa’anahora’a nō te ’oa’oa). Teie mau arata’ira’a e mau fa’auera’a, e mau ’ōro’a ’ē e mau fafaura’a ia.

E fa’a’ite temau fa’auera’a i te ’ē’a ’o tā tō tātou Metua i te ao ra i rēni nō te fa’ati’a ia tātou ’ia nu’u i mua i te ora mure ’ore. Te feiā e mana’o nei i te mau fa’auera’a mai te hōē rāve’a nā roto i te reira te Atua e fa’aoti ai ’o vai te fa’autu’ahia, aita ia i hāro’aro’a i teie fā nō te fa’anahora’a o te ’oa’oa a te Atua here. I ni’a i taua ’ē’a ra, e nehenehe tātou e ha’amau tāmau i te aura’a e hina’arohia ’ē tō tātou Fa’aora, ’ē ’ia fāna’o i te hōē mara’ara’a o tōna mana nō te tauturu ia tātou, ’ia tae i te tāpaera’a ’o tāna e hina’aro nō tātou pāāto’a. Tē hina’aro nei tō tātou Metua i te ao ra ’ia hō’i tāna mau tamari’i ato’a i te bāsileia tiretiēra, i reira te Atua ’ē tō tātou Fa’aora e pārahi ai, ’ē ’ia ora mai te feiā e pārahi ra i roto i te reira bāsileia tiretiēra.

E tuha’a temau ’ōro’a’e temau fafaura’anō te ture, ’o tē fa’a’ite i te ’ē’a o te ora mure ’ore. Te mau ’ōro’a ’ē te mau fafaura’a mo’a tā tātou i rave ’ē te Atua nā roto mai i te reira, ’ua riro ’ēi mau tā’ahira’a e tītauhia ’ē ’ēi mau pāururura’a e hina’arohia i ni’a i te ’ē’a. Mea au nā’u ’ia feruri ē te ti’ara’a o te mau fafaura’a e fa’a’ite mai ra ē, mai te

those who promise in advance to keep certain commandments and who keep those promises.

Other God-given helps for making right choices are the manifestations of the Holy Ghost. The Holy Ghost is the third member of the Godhead. His function, defined in scripture, is to testify of the Father and the Son, to teach us, to bring all things to our remembrance, and to guide us into all truth. The scriptures include many descriptions of the manifestations of the Holy Ghost, such as a spiritual witness in response to an inquiry about the truth of the Book of Mormon. A manifestation is not to be confused with the gift of the Holy Ghost, which is conferred following baptism.

One of the most significant of God's helps for His faithful children is the gift of the Holy Ghost. The importance of this gift is evident in the fact that it is formally conferred after repentance and baptism by water, "and then [the scriptures explain] cometh a remission of your sins by fire and by the Holy Ghost" (2 Nephi 31:17). Persons who have this remission of sins—and then regularly renew their cleansing by daily repentance and living according to the covenants they make through the ordinance of the sacrament—qualify for the promise that the Holy Ghost, the Spirit of the Lord, "may always ... be with them" (Doctrine and Covenants 20:77).

Thus, President Joseph F. Smith taught that the Holy Ghost will "enlighten the minds of the people with regard to the things of God, to convince them at the time of their conversion of their having done the will of the Father, and to be in them an abiding testimony as a companion through life, acting as the sure and safe guide into all truth and filling them day by day with joy and gladness, with a disposition to do good to all men, to suffer wrong rather than to do wrong, to be kind and merciful, long suffering and charitable. All who possess this inestimable gift, this pearl of great price, have a continual thirst after righteousness. Without the aid of the Holy Spirit," President Smith concluded, "no mortal can walk in the straight and narrow way."

au i te fa'ana'ahora'a a te Atua, e hōrō'ahia tāna mau ha'amaita'ira'a rahi roa a'e i te fei'a tei fafau nā mua a'e 'ia ha'apa'o i te tahi mau fa'aue'ara'a 'e tei tāpe'a i teie mau fafau'ara'a.

Te tahi atu mau tauturu a te Atua nō te rave'ara'a i te mau mā'itira'a maita'i 'o temau fa'a'itera'aia a te Vārua Maita'i. Te Vārua Maita'i 'o te toru ia o te melo nō te Atua'ara'a. Tāna 'ohipa, tei fa'a'itehia i roto i te pāpā'ira'a mo'a, 'o tē fa'a'ite-pāpū-ra'a ia nō te Metua 'e te Tamaiti, 'ia ha'api'i ia tātou 'e 'ia fa'aha'amana'o ia tātou i te mau mea ato'a, 'e 'ia arata'i ia tātou te mau parau mau ato'a. Tei roto i te mau pāpā'ira'a mo'a e rave rahi fa'ata'ara'a nō te mau fa'a'itera'a o te Vārua Maita'i, mai te 'itera'a pāpū pae vārua 'ei pāhonora'a i te hō'e uira'a nō ni'a i te parau mau o te Buka a Moromona. Eiaha 'ia hape i roto i te fa'a'itera'a 'e te hōrō'a o te Vārua Maita'i, 'o te hōrō'ahia i muri a'e i te bāpetizora'a.

Hō'e o te mau tauturu fa'ufa'a roa a'e a te Atua nō tāna mau tamari'i ha'apa'o maita'i 'o te hōrō'a ia o te Vārua Maita'i. Te faufa'a o teie hōrō'a e mea pāpū ia i te mea ē, e hōrō'a-mana-hia te reira i muri a'e i te tātarahapara'a 'e te bāpetizora'a utuhi, « 'e i muri iho [tē fa'ata'a nei te mau pāpā'ira'a mo'a] e tae mai ai te ha'amatarara'a nō tā 'outou ra mau hara nā roto i te auahi 'e te Vārua Maita'i » (2 Nephi 31:17). Te fei'a e fāna'o i teie matarara'a o te hara—'e 'o tē fa'a'āpī pinepine i tō rātou tāmāra'a nā roto i te tātarahapara'a i te mau mahana ato'a 'e te orara'a mai te au i te mau fafau'ara'a tā rātou i rave nā roto i te 'oro'a mo'a—'ua ti'a ia rātou 'ia fa'ari'i te parau fafau ē « 'ia vai noa [te Vārua Maita'i, te Vārua o te Fatu] i roto ia rātou » (Te Ha'api'ira'a Tumu 'e te mau Fafau'ara'a 20:77).

Nō reira, 'ua ha'api'i te peresideni Joseph F. Smith ē, « e ha'amāramarama te Vārua Maita'i i te mau mana'o o te ta'ata 'ia au i te mau mea a te Atua, nō te fa'a'ite pāpū ia rātou i te taime o tō rātou fa'afāriura'a ē, 'ua ha'apa'o rātou i te hina'aro o te Metua, 'e nō te riro i roto ia rātou 'ei hō'e 'itera'a pāpū tāmau, hō'e hoa nō te orara'a, ma te raverā'a mai te hō'e arata'i pāpū 'e te ora i te parau mau tā'ato'a 'e ma te fa'a'ira'a ia rātou i te 'o'ao'a 'e te pōpou i te mau mahana ato'a, ma te hina'aro noa e rave i te maita'i nō te ta'ata ato'a, 'ia māuiui i te 'ino 'eiaha rā 'ia rave i te 'ino, 'ia hāmani maita'i 'e 'ia aroha, 'ia fa'a'oroma'i 'e 'ia here mau. Te fei'a ato'a e vai ra teie hōrō'a fāito rahi mau, teie poe tā'o'a rahi, e poi'hā tāmau noa rātou i te parauti'a. 'Aita ana'e te tauturu a te Vārua Maita'i », 'ua 'ōpani te peresideni Smith, « 'aita hō'e tā'ata tāhuti e nehenehe e haere nā te 'ē'a 'āfaro 'e te 'o'ao'a ».

IV.

With so many powerful helps to guide us in our mortal journeys, it is disappointing that so many remain unprepared for their appointed meeting with our Savior and Redeemer, Jesus Christ. His parable of the ten virgins, spoken of so frequently in this conference, suggests that of those invited to meet Him, only half will be prepared.

We all know examples of the unprepared: returned missionaries who have interrupted their spiritual growth by periods of inactivity, youth who have jeopardized their spiritual growth by separating themselves from Church teaching and activities, men who have postponed their ordination to the Melchizedek Priesthood, men and women—sometimes the posterity of noble pioneers or worthy parents—who have departed the covenant path short of making and keeping covenants in the holy temple.

Many of such deviations occur when members fail to follow the fundamental spiritual maintenance plan of personal prayer, regular scripture study, and frequent repentance. In contrast, some neglect weekly renewal of covenants by not partaking of the sacrament. Some say the Church is not meeting their needs; those substitute what they perceive as their future needs ahead of what the Lord has provided in His many teachings and opportunities for our essential service to others.

Humility and trust in the Lord are the remedies for such deviations. As the Book of Mormon teaches, the Lord “doth bless and prosper those who put their trust in him” (Helaman 12:1). Trusting in the Lord is a particular need for all who wrongly measure the commandments of God and the teachings of His prophets against the latest findings and wisdom of man.

I have spoken of the many mortal helps our loving Father in Heaven has given to help His children return to Him. Our part in this divine plan is to trust in God and seek and use these divine helps, most notably the Atonement of His Beloved Son, our Savior and Redeemer, Jesus

IV.

Ma teie mau tauturu mana pūai e rave rahi nō te arata'i ia tātou i ni'a i tō tātou tere o te tāhuti nei, mea pe'ape'a 'ia 'ite ē e rave rahi tāata 'ō tei 'ore i ineine nō tō rātou fārereira'a 'e tō tātou Fa'aora 'e Tāraēhara, 'ō Iesu Mesia. Tāna parabole nō nā pāretenia hōē 'ahuru, 'ō tei fa'ahiti-pine-pine-hia i roto i teie 'āmuira'a, e parau nei ē i rotopū i te feiā tei anihia 'ia fārerei atu iāna, 'ō te 'āfara'a anaē tei ineine.

'Ua 'ite tātou pāāto'a i te mau hi'ora'a nō te feiā tei ineine 'ore : te mau misiōnare tei ho'i 'ō tei ha'apoto i tō rātou tupura'a pae vārua nā roto i te mau tau 'ohipara'a 'ore, te feiā 'āpi 'ō tei ha'ape'ape'a i tō rātou tupura'a pae vārua ma te fa'ata'a-ē-ra'a i te mau ha'api'ira'a 'e te mau 'ātivi-te a te 'Ēkālesia, te mau tāne 'ō tei fa'ataime i tō rātou fa'atōro'ara'a i te autahu'ara'a a Melehideze-ka, mau tāne 'e mau vahine—i te tahi taime e mau hua'ai nō te mau pionie fa'ahiahia 'e te mau metua ti'a mā—tei fa'aru'e i te 'ē'a o te fafaura'a ma te 'ore i rave 'e i ha'apao i te mau fafaura'a i roto i te hiero mo'a.

Rave rahi o teie mau tāivara'a e tupu nei 'ia 'ore anaē te mau melo e pe'e i te fa'anahora'a niu o te tāpe'a-māite-ra'a i te pae vārua, 'oia ho'i te pure, te taio-tāmau-ra'a i te mau pāpā'ira'a mo'a, 'e te tātarahapa-pinepine-ra'a. Maoti ra, tē tau'a 'ore nei vetahi i te fa'a'āpīra'a i te mau fafaura'a ma te 'ore e rave i te 'ōro'a mo'a. Tē parau nei te hōē pae 'aita te 'Ēkālesia e pāhono nei i tō rātou mau hina'aro, tē ora nei rātou i te mea tā rātou e fa'ari'i nei mai tō rātou mau hina'aro i muri nei, i te mea tā te Fatu i fa'anaho i roto i tāna mau ha'api'ira'a 'e mau rāve'a e rave rahi 'ō tei pūpūhia mai nō tātou nō tā tātou tāvinira'a tītauhia ia vetahi 'ē.

Te haēha'a 'e te ti'aturi i roto i te Fatu 'ō te mau rāau fa'aora ia nō teie mau tāivara'a. Mai tei ha'api'ihia e te Buka a Moromona, e « ha'amaita'i mai 'e e ha'amanuia mai [te Fatu] i te feiā i ti'aturi iāna » (Helamana 12:1). Te ti'aturira'a i te Fatu e mea tītau-tā'a-ē-hia nō feiā ato'a e fāito hape nei i te mau fa'auera'a a te Atua 'e te mau ha'api'ira'a a tāna mau peropheta, i te māmarama o te mau 'itera'a hope'a 'e te pa'ari o te tāata.

'Ua parau atu vau nō ni'a e rave rahi tauturu o te tāhuti nei a tō tātou Metua here i te ao ra i hō mai nō te tauturu i tāna mau tamari'i 'ia ho'i iāna ra. Tā tātou tuha'a i roto i teie fa'anahora'a hanahana 'ō te ti'aturira'a ia i te Atua 'e te 'imira'a 'e te fa'aohipara'a i teie mau tauturu hanahana, te

Christ. I pray that we will teach and live these principles, in the name of Jesus Christ, amen.

Tāraēhara iho ā rā a tāna Tamaiti Here, tō tātou Fa'aora 'e Ārai 'o Iesu Mesia. Tē pure nei au 'ia ha'api'i tātou 'e 'ia ora i teie mau parau tumu, nā roto i te i'oa o Iesu Mesia 'āmene.