

The Name by Which Ye Are Called

By Elder B. Corey Cuvelier
Of the Seventy

Det navn, hvorved I kaldes

Ældste B. Corey Cuvelier
De Halvfjerds

October 2025 general conference

What does it mean to be called by the name of Christ?

President Russell M. Nelson taught that if the Lord were speaking to us directly, the first thing He would make sure we understand is our true identity: we are children of God, children of the covenant, and disciples of Jesus Christ. Any other designation will ultimately let us down.

I learned this for myself when my oldest son received his first cell phone. With great excitement, he began entering the names of his family and friends into his contacts. One day I noticed his mom was calling. On the screen appeared the name “Mother.” That was a sensible and dignified choice—and, I’ll admit, a sign of respect for the better parent in our home. Naturally, I got curious. What name had he given me?

I scrolled through his contacts, assuming that if Wendi was “Mother,” I must be “Father.” Not there. I searched for “Dad.” Still nothing. My curiosity turned into mild concern. “Does he call me ‘Corey’?” No. In a last-ditch effort, I thought, “We’re soccer players—maybe he calls me ‘Pelé.’” Wishful thinking. Finally, I called his number myself, and two words popped up on his screen: “Not Mother”!

Brothers and sisters, by which name are you called?

Jesus called His followers by many names: Disciples. Sons and daughters. Children of the prophets. Sheep. Friends. The light of the world. Saints. Each carries eternal significance and underscores a personal relationship with the Savior.

But among these names, one rises above the rest—the name of Christ. In the Book of Mor-

Hvad betyder det at blive kaldt ved Kristi navn?

Præsident Russell M. Nelson sagde, at hvis Herren talte direkte til os, ville vores sande identitet være det første, han ville sikre sig, at vi forstod: at vi er Guds børn, pagtens børn og Jesu Kristi disciple. Enhver anden betegnelse vil i sidste ende komme til kort.

Det lærte jeg selv, da min ældste søn fik sin første mobiltelefon. Han begyndte med stor begejstring at indtaste navnene på sin familie og sine venner i sine kontakter. En dag lagde jeg mærke til, at hans mor ringede. På skærmen stod der »Mor«. Det var et fornuftigt og velovervejet valg – og jeg må indrømme, at det var et tegn på respekt for den bedste forælder i vores hjem. Naturligvis blev jeg nysgerrig. Hvilket navn havde han givet mig?

Jeg kiggede gennem hans kontakter og antog, at hvis Wendi var »Mor«, måtte jeg være »Far«. Det var jeg ikke. Jeg søgte efter »Farmand«. Stadig intet. Min nysgerrighed blev til mild bekymring. »Kalder han mig ›Corey‹?« Nej. I et sidste forsøg tænkte jeg: »Vi spiller fodbold – måske kalder han mig ›Pelé‹«. Ønsketænkning. Til sidst ringede jeg selv til hans nummer, og to ord dukkede op på hans skærm: »Ikke mor«!

Brødre og søstre, ved hvilket navn kaldes I?

Jesus kaldte sine tilhængere ved mange navne: Disciple. Sønner og døtre. Profeternes børn. Får. Venner. Verdens lys. Hellige. Hvert har evig betydning og understreger et personligt forhold til Frelseren.

Men blandt disse navne er der et, der hæver sig over de andre – Kristi navn. I Mormons Bog

mon, King Benjamin powerfully taught:

“There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ. ...

“And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.”

Those who take upon themselves the name of Christ become His disciples and witnesses. In the book of Acts, we read that after the Resurrection of Jesus Christ, chosen witnesses were commanded to testify that whosoever believed in Jesus, was baptized, and received the Holy Ghost would receive a remission of sins. Those who received these sacred ordinances assembled with the Church, became disciples, and were called Christians. The Book of Mormon also describes believers in Christ as Christians and covenant people as “the children of Christ, his sons, and his daughters.”

What does it mean to be called by the name of Christ? It means making and keeping covenants, always remembering Him, keeping His commandments, and being “willing ... to stand as witnesses of God at all times and in all things.” It means standing with prophets and apostles as they carry Christ’s message—with its doctrine, covenants, and ordinances—across the world. It also means serving others to relieve suffering, being a light, and bringing hope in Christ to all people. Of course, this is a lifelong pursuit. The Prophet Joseph Smith taught that “this is a station to which no man ever arrived in a moment.”

Because the journey of discipleship takes time and effort built “line upon line, precept upon precept,” it’s easy to get caught up in worldly titles. These yield only temporary value and will never be enough on their own. Redemption and the things of eternity only “cometh in and through the Holy Messiah.” Therefore, following prophetic counsel to make discipleship a priority is both timely and wise, especially in an age of so many competing voices and influences. This was at the heart of King Benjamin’s counsel when he said, “I would that ye should remember to retain the name [of Christ] written always in your hearts, ... that ye hear and know the voice by which ye shall be called, and also, the name by which he shall call you.”

I’ve seen this in my own family. My

underviste kong Benjamin med stor kraft:

»Der er ikke givet noget andet navn, hvorved frelse bliver tilvejebragt; derfor ønsker jeg, at I skal påtage jer Kristi navn ...

Og det skal ske, at hver den, som gør dette, skal blive fundet ved Guds højre hånd, for han skal kende det navn, som han kaldes ved; for han skal kaldes ved Kristi navn.«

De, der påtager sig Kristi navn, bliver hans disciple og vidner. I Apostlenes Gerninger læser vi, at efter Jesu Kristi opstandelse blev udvalgte vidner befalet at vidne om, at enhver, der troede på Jesus, blev døbt og modtog Helligånden, ville få forladelse for deres synder. De, der modtog disse hellige ordinancer, samledes med Kirken, blev disciple og blev kaldt kristne. Mormons Bog beskriver også dem, der tror på Kristus, som kristne, og pagtsfolk som »Kristi børn, hans sønner og døtre«.

Hvad betyder det at blive kaldt ved Kristi navn? Det betyder at indgå og holde pagter, altid huske ham, holde hans bud og være »villige til ... at stå som Guds vidner til alle tider og i alle ting«. Det betyder at stå sammen med profeter og apostle, når de bringer Kristi budskab – med dets lære, pagter og ordinancer – ud i verden. Det betyder også at tjene andre for at lindre lidelse, være et lys og bringe håb i Kristus til alle mennesker. Det er selvfølgelig en livslang stræben. Profeten Joseph Smith lærte os, at »det er en tilstand, som intet menneske nogensinde er nået til på et øjeblik«.

Eftersom rejsen som discipel kræver tid og indsats, der opbygges »linje på linje, forskrift på forskrift«, er det let at blive fanget af verdslige titler. Disse har kun midlertidig værdi og vil aldrig være nok i sig selv. Frelse og det, der vedrører evigheden, kommer kun »i og ved den hellige Messias«. Derfor er det både aktuelt og klogt at følge det profetiske råd om at gøre discipelskab til en prioritet, især i en tid med så mange konkurrerende stemmer og påvirkninger. Dette var kernen i kong Benjamins råd, da han sagde: »Jeg ønsker, at I skal huske altid at bevare [Kristi navn] skrevet i hjertet, så ... I hører og kender den røst, hvorved I skal kaldes, og også det navn, som han skal kalde jer ved.«

Jeg har set dette i min egen familie. Min

great-grandfather Martin Gassner was changed forever because a humble branch president answered the Savior's call. In Germany in 1909, times were tough and money was tight. Martin worked as a welder in a pipe manufacturing plant. By his own admission, most paydays ended in drinking, smoking, and buying rounds at the pub. His wife finally warned him that if he didn't change, she would leave.

One day, Martin's coworker met him on the way to the pub with a crumpled religious booklet in his hand. He had found it on the street and told Martin that he felt something different after reading the pamphlet entitled *Was wissen Sie von den Mormonen?*, or *What Do You Know About the Mormons?* I'm certain that title has changed.

An address stamped on the back was just legible enough to decipher where the church was located. It was a considerable distance away, but they were moved by what they read and decided to take the train that Sunday to investigate. When they arrived, they found that the address was not the church they expected but a funeral home. Martin hesitated—because, really, a church in a funeral home sounded a little too much like a package deal.

But upstairs, in a rented hall, they found a small group of Saints. A man invited them to testimony meeting. Martin was touched by the Spirit and was so impressed by the simple, fervent testimonies that he bore his testimony. And it was there, in that most unlikely place, that he said he already knew it must be true.

Afterward the man introduced himself as the branch president and asked if they would return. Martin explained that he lived too far away and couldn't afford the weekly trip. The branch president simply said, "Follow me."

They walked a few blocks to a nearby factory where the branch president's friend worked. After a short conversation, Martin and his friend were both offered jobs. Then the branch president led them to an apartment building and secured housing for their families.

All of this happened within two hours. Martin's family moved the following week. Six months later they were baptized. The man once known as a hopeless drunk became so ardent in his new faith that people in town began calling him, perhaps not so affectionately, "the priest."

As for the branch president, I cannot tell you his name—his identity has been lost to time. But

oldefar Martin Gassner blev forandret for altid, fordi en ydmyg grenspræsident svarede på Frelserens kald. I Tyskland i 1909 var tiderne hårde, og pengene var knappe. Martin arbejdede som svejser på en rørfabrik. Efter eget udsagn endte de fleste lønningssdage med, at han drak, røg og gav en omgang på værtshuset. Hans kone advarede ham til sidst om, at hvis han ikke ændrede sig, ville hun forlade ham.

En dag mødte Martins kollega ham på vej til værtshuset med et krøllet religiøst hæfte i hånden. Han havde fundet det på gaden og fortalte Martin, at han følte noget anderledes efter at have læst pjecen med titlen: *Was wissen Sie von den Mormonen?* eller *Hvad ved du om mormonerne?* Jeg er sikker på, at titlen er blevet ændret.

Adressen, der var stemplet på bagsiden, var lige akkurat læselig nok til, at de kunne tyde, hvor kirken lå. Den lå et godt stykke væk, men de blev rørt af det, de læste, og besluttede at tage toget den søndag for at undersøge det nærmere. Da de ankom, opdagede de, at adressen ikke var den kirke, de havde forventet, men en begravelsesforretning. Martin tøvede – for en kirke i en begravelsesforretning lød lidt for meget som en pakkeløsning.

Men ovenpå, i en lejet sal, fandt de en lille gruppe hellige. En mand inviterede dem til et vidnesbyrds møde. Martin blev rørt af Ånden og var så imponeret over de enkle, inderlige vidnesbyrd, at han bar sit vidnesbyrd. Og det var der, på det mest usandsynlige sted, at han sagde, at han allerede vidste, at det måtte være sandt.

Bagefter præsenterede manden sig som grenspræsidenten og spurgte, om de ville komme tilbage. Martin forklarede, at han boede for langt væk og ikke havde råd til den ugentlige rejse. Grenspræsidenten sagde blot: »Følg med mig.«

De gik et par gader væk til en nærliggende fabrik, hvor grenspræsidentens ven arbejdede. Efter en kort samtale fik Martin og hans ven begge tilbudt et arbejde. Derefter førte grenspræsidenten dem hen til en lejlighedsbygning og skaffede boliger til deres familier.

Alt dette skete inden for to timer. Martins familie flyttede den følgende uge. Seks måneder senere blev de døbt. Manden, der engang var kendt som en håbløs alkoholiker, blev så ivrig i sin nye tro, at folk i byen begyndte at kalde ham, måske knap så kærligt, for »præsten«.

Hvad angår grenspræsidenten, kan jeg ikke fortælle jer hans navn – hans identitet er gået tabt

I call him a disciple, ambassador, Christian, good Samaritan, and friend. His influence is still felt 116 years later, and I stand on the shoulders of his discipleship.

“There is a saying that you can count the seeds in an apple, but you can’t count the apples that come from one seed.” The seed planted by the branch president has produced countless fruit. Little would he have known that 48 years later, several generations of Martin’s family on both sides of the veil would be sealed in the Bern Switzerland Temple.

Perhaps the greatest sermons are the ones we never hear but those we see in the quiet, unassuming actions and deeds observed in the lives of ordinary people who, trying to be like Jesus, go about doing good. What this gracious branch president did was not part of a checklist. He was simply living the gospel as described in the book of Alma: “They did not send away any ... that were hungry, or that were athirst, or that were sick, ... they were liberal to all, both old and young, ... both male and female.” And, a point we should not overlook, they did not send away any “whether out of the church or in the church.”

Those who take upon themselves the name of Christ recognize, as Joseph Smith said, “A man filled with the love of God, is not content with blessing his family alone, but ranges through the whole world, anxious to bless the whole human race.”

This is how Jesus lived. In fact, He did so much that His disciples couldn’t write it all down. The Apostle John recorded, “There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.”

Let us strive to follow Christ’s example, doing good and making discipleship a lifelong priority so that each time we interact with others, they will feel God’s love and the confirming power of the Holy Ghost. Then we may join my great-grandfather and millions of others who have declared, like the disciple Andrew, “We have found the Messiah.”

In the end, our identity isn’t defined by the world. But our discipleship is defined by the ordinances we receive, the covenants we keep, and the love we show to God and neighbor by simply doing good. As President Nelson taught, we are

over tid. Men jeg kalder ham en discipel, ambassadør, kristen, barmhjertig samaritaner og ven. Hans indflydelse kan stadig mærkes 116 år senere, og jeg står på skuldrene af hans discipelskab.

»Der er en talemåde, der siger, at du kan tælle kernerne i et æble, men du kan ikke tælle de æbler, der kommer fra en kerne.« Den kerne, som grenspræsidenten plantede, har båret utallige frugter. Han kunne ikke vide, at 48 år senere ville flere generationer af Martins familie på begge sider af sløret blive besejlet i templet i Bern i Schweiz.

De største prædikener er måske ikke dem, vi hører, men dem, vi ser i de stille, beskedne handlinger og gerninger, vi observerer i almindelige menneskers liv, som forsøger at være som Jesus og som går omkring og gør godt. Det, denne nådige grenspræsident gjorde, var ikke en del af en tjekliste. Han efterlevede ganske enkelt evangeliet, som det er beskrevet i Alma: »De [sendte] ... ikke nogen bort, som ... var sulten, eller som var tørstig, eller som var syg ... de [var] gavmilde mod alle, både gamle og unge, ... både mænd og kvinder.« Og et punkt, vi ikke bør overse, er, at de sendte ingen bort, »hvad enten de var uden for kirken eller i kirken«.

De, der påtager sig Kristi navn, erkender, som Joseph Smith sagde, at »et menneske, der er fyldt med Guds kærlighed, er ikke tilfreds med blot at velsigne sin familie, men bevæger sig gennem hele verden, ivrig efter at velsigne hele menneskeheden«.

Det var sådan, Jesus levede. Faktisk gjorde han så meget, at hans disciple ikke kunne skrive det hele ned. Apostlen Johannes skrev: »Der er også mange andre ting, Jesus har gjort; hvis der skulle skrives om dem én for én, tror jeg ikke, at hele verden kunne rumme de bøger, som så måtte skrives.«

Lad os stræbe efter at følge Kristi eksempel, gøre godt og gøre discipelskab til en livslang prioritet, så hver gang vi omgås andre, vil de føle Guds kærlighed og Helligåndens bekræftende kraft. Så kan vi slutte os til min oldefar og millioner af andre, der ligesom disciplen Andreas har erklæret: »Vi har mødt Messias.«

I sidste ende er det ikke verden, der definerer vores identitet. Men vores discipelskab defineres af de ordinancer, vi modtager, de pagter, vi holder, og den kærlighed, vi viser Gud og vores næste ved ganske enkelt at gøre godt. Som præsi-

indeed children of God, children of the covenant, disciples of Jesus Christ.

I testify that Jesus Christ lives and has redeemed us. He is the One who said, “I have called thee by ... name; thou art mine.” In the name of Jesus Christ, amen.

dent Nelson sagde, er vi virkelig Guds børn, børn af pagten og Jesu Kristi disciple.

Jeg vidner om, at Jesus Kristus lever og har forløst os. Han er den, der sagde: »Jeg kalder dig ved navn, du er min.« I Jesu Kristi navn. Amen.