

Worship

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Fitsaohana

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What does worshipping God mean for you and me?

“Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

“Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

The Magi, as they are sometimes called, were wise in seeking to find and worship the Messiah. For them, worshipping meant falling down before Him and offering Him gifts of gold and precious, fragrant spices.

What does worshipping God mean for you and me?

When we think of worship, our thoughts typically turn to the ways we show religious devotion both privately and in Church services. As I have considered the matter of worshipping our Heavenly Father and His Beloved Son, our Savior, four concepts have come to mind: first, the actions that constitute our worship; second, the attitudes and feelings that figure into our worship; third, the exclusivity of our worship; and fourth, the need to emulate the Holy Beings that we worship.

First, the Actions That Constitute Our Worship

Midika inona ho anao sy ho ahy ny hoe mitsaoka an' Andriamanitra?

“Ary rehefa teraka Jesoa tao Betlehema an'i Jodia, tamin'ny andron'i Heroda mpanjaka, indreo, nisy Magy avy tany atsinanana tonga tany Jerosalema,

“Ka nanao hoe: Aiza Ilay teraka ho Mpanjaka'n'ny Jiosy? fa nahita ny kintany teny atsinanana izahay, ka tongamba hiankohoka eo anatrehany.”

Ireo Magy, araka ny niantsoana azy ireo indraindray, dia nanam-pahendrena tamin'ny fikatsahana ny hahita sy hitsaoka ny Mesia. Ho azy ireo, ny fitsaohana dia midika hoe miondrika eo anatrehany sy manolotra fanomezana volame-na sy zava-manitra sarobidy ho Azy.

Midika inona ho anao sy ho ahy ny hoe mitsaoka an' Andriamanitra?

Rehefa mieritreritra ny fitsaohana isika dia matetika ny eritreritsika no mitodika any amin'ireo fomba hanehoantsika fanolorante-na ara-pivavahana na izany samirery na any amin'ireo fotoam-pivavahana ao am-piangonana. Rehefa nisaintsaina momba ny fitsaohana ny Raintsika any An-danitra sy ny Zanany Malalany, ny Mpamonjy antsika aho, dia nisy hevi-dehibe efatra tonga tato an-tsaiko: voalohany, ireo fihetsika izay mandrafitra ny fitsaohantsika; faharoa, ny toe-tsaina sy ny fahatsapana izay hita taratra ao amin'ny fitsaohantsika; fahatelo, ny maha-manokana ny fitsaohantsika; ary fahefatra, ny filana ny fiezahana hitovy amin'ireo Olona Masina izay itsaohantsika.

Voalohany, ireo fihetsika izay mandrafitra ny fitsaohantsika

One of the most common and important forms of worship is to gather in a consecrated space to perform acts of devotion. The Lord says, “And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.” This is, of course, our primary motivation in building chapels. But, if necessary, a non-dedicated space will do if we can invest it with some degree of sanctity.

Most important is what we do when we gather on the Lord’s day. Of course, we dress as best we can according to our means—not extravagantly but modestly in a way to signal our respect and reverence for Deity. Our conduct is similarly reverent and respectful. We worship by joining in prayer; we worship by singing hymns (not just listening to but singing the hymns); we worship by instructing and learning from one another. Jesus says, “Remember that on this, the Lord’s day, thou shalt offer thine oblations [meaning thine ‘offerings ... of time, talents, or means, in service of God and fellowman’] and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.” We come together not to entertain or be entertained—as by a band, for instance—but to remember Him and be “instructed more perfectly” in His gospel.

At the most recent general conference, Elder Patrick Kearon reminded us that “we do not gather on the Sabbath simply to attend sacrament meeting and check it off the list. We come together to worship. There is a significant difference between the two. To attend means to be present at. But to worship is to intentionally praise and adore our God in a way that transforms us!”

Ny iray amin’ireo fomba fitsaohana tena mahazatra sy manan-danja indrindra dia ny miangona ao ao amina toerana voatokana mba hanatanterahana hetsika fitsaohana. Hoy ny Tompo: “Ary mba hahazoanao miaro tanteraka kokoa ny tenanao tsy ho voapentimpetin’izao tontolo izao, dia handeha ho any amin’ny trano fivavahana ianao ary hanatitra ny fanati-pisa-oranao amin’ny androko masina.” Mazava ho azy fa izany no antony voalohany mandrisika antsika hanorina trano fiangonana. Saingy raha toa ka ilaina dia afaka hanaovana izany ny toerana iray tsy voatokana ho amin’izany raha toa ka ataontsika izay ilaina mba ho sahaza ny fahamasinan’ilay toerana.

Ny manan-danja indrindra dia ny zavatra ataontsika rehefa miangona amin’ny andron’ny Tompo isika. Mazava ho azy fa manao fitafiana araka izay tsara indrindra azontsika atao isika miankina amin’ny enti-manantsika—tsy mi-hoa-pampana, fa maotina mba hanehoana ny fanajantsika sy ny fitsaohantsika Ny Andriamantitra. Mitovy amin’izany koa, ny fitondrantenantsika dia feno fanajana sy fitsaohana. Mitsaoka isika amin’ny alalan’ny fiarahana mivavaka; mitsaoka isika amin’ny alalan’ny fihirana hira ao amin’ny fihirana (tsy mihaino fotsiny ihany fa mihira ireo hira ao amin’ny fihirana); mitsaoka isika amin’ny alalan’ny fifampianarana sy fianarana avy amin’ny tsirairay. Hoy Jesoa, “Tsarovy fa amin’io andron’ny Tompo io, dia hanatitra ny fanatitrao [izay midika hoe, ny -fanomezana ... na ny fotoana, na ny talenta, na ny fananana, ho fanompoana an’ Andriamanitra sy ny namana-] sy ny fanati-pisaoranao ho an’ny Avo Indrindra ianao, ary hibaboka ny fahotanao amin’ny rahalahinao sy eo anoloan’ny Tompo.” Tsy ny hampiala voly na hiala voly—toy ny ataon’ny tarika iray ohatra no antony iarahantsika mivondrona—fa ny hahatsiaro Azy kosa ary ny mba “hahazoana mam-pianatra [antsika] misimisy kokoa” ny amin’ny filazantsarany.

Nandritra ny fihaonamben’ny Fiangonana maneran-tany farany teo, ny Loholona Patrick Kearon dia nampahatsiahy antsika fa “tsy hoe miangona amin’ny andro Sabata isika mba hanatrika ny fivoriana fanasan’ny Tompo fotsiny ary hanisy hoe vita iny ao amin’ny lisitry ny zavatra atao. Miara-mivondrona isika mba hitsaoka. Misy fahasamihafana lehibe eo amin’ireo anankiroa ireo. Ny hoemanatrikadia midika hoe tonga eo amin’ilay toerana. Fa nymitsaokakosa dia

Devoting our Sabbaths to the Lord and His purposes is itself an act of worship. Some years ago, then-Elder Russell M. Nelson observed: “How do we hallow the Sabbath day? In my much younger years, I studied the work of others who had compiled lists of things to do and things not to do on the Sabbath. It wasn’t until later that I learned from the scriptures that my conduct and my attitude on the Sabbath constituted asign between me and my Heavenly Father [see Exodus 31:13; Ezekiel 20:12, 20]. With that understanding, I no longer needed lists of dos and don’ts. When I had to make a decision whether or not an activity was appropriate for the Sabbath, I simply asked myself, ‘What sign do I want to give to God?’”

Worship on the Lord’s day is marked by a particular focus on the great atoning sacrifice of Jesus Christ. We appropriately and specially celebrate His Resurrection at Easter but also every week as we partake of the sacramental emblems of His Atonement, including His Resurrection. For the penitent, partaking of the sacrament is the highlight of Sabbath worship.

Worshipping together as “the body of Christ” has unique power and benefits as we teach, serve, and sustain one another. Interestingly, one recent study found that those who view their spiritual lives as entirely private are less likely to prioritize spiritual growth, or to say their faith is very important, or to have regular devotional time with God. As a community of Saints, we strengthen each other in worship and in faith.

Even so, we cannot forget the daily acts of worship that we engage in individually and at home. The Savior reminds us, “Nevertheless thy vows shall be offered up in righteousness on all

midera sy mankalaza ilay Andriamanitsika an-tsitrapo amin’ny fomba izay manova antsika!”

Ny fanokanana ireo Sabatantsika ho an’ny Tompo sy ho an’ireo tanjony dia efa fihetsika maneho fitsaohana. Taona vitsy lasa izay, nilaza ny Filoha Russell M. Nelson, izay mbola Loholona tamin’izany, nanao hoe: “Ahoana nohanamasinantsikany andro Sabata? Nandalina ireo lisitra nataon’ny olona hafa mikasika ireo zavatra atao na ireo zavatratsy atao amin’ny andro Sabata aho tamin’ny fahatanorako. Taty aoriana anefa aho vao nianatra izany tamin’ny alalan’ny soratra masina fa ny fitondrantenako sy ny fihetsiko amin’ny Sabata dia nandrafitra ny famantarana teo amiko sy ny Raiko any An-danitra [jereo ny Eksodosy 31:13; Ezekeia 20:12, 20]. Tsy nila ireo lisitry ny zavatra atao sy zavatra tsy atao intsony aho rehefa nanana izany fahatakarana izany. Rehefa nila nandray fanapahan-kevitra aho momba ny hoe mety sa tsy mety amin’ny Sabata ny zavatra atao iray dia nanontany tsotra aho hoe: -Inona no famantarana tiako homena an’ Andriamantitra? -”

Ny fitsaohana amin’ny andron’ny Tompo dia voamariky ny fifantohana manokana amin’ny sorompanavotana lehibe nataon’i Jesoa Kristy. Mankalaza ny Fitsanganany tamin’ny maty amin’ny fomba mendrika sy manokana isika amin’ny Paska, saingy isan-kerinandro koa rehefa mandray ny fanasan’ny Tompo izay tandindon’ny Sorompanavotany, tafiditra ao anatin’izany ny Fitsanganany tamin’ny maty. Ho an’ny mpibebaka, ny fandraisana ny fanasan’ny Tompo no fanasongadinana ny fitsaohana amin’ny Sabata.

Ny fitsaohana miaraka toy ny “tenan’i Kristy” dia mitondra hery sy tombontsoa manokana rehefa mifampianatra sy mifanombo ary mifanohana isika tsirairay avy. Mahavariana fa ny fikarohana iray vao tsy ela dia nahitana fa ireo izay mihevitra ny fiainany ara-panahy amin’ny mahaan’ny tena manokana tanteraka izany dia mety tsy hanao izay haha-laharam-pahamehana kokoa ny fivoarana ara-panahy, na hilaza fa tena manan-danja ny finoan’izy ireo, na hanokana fotoana hitsaohana tsy tapaka an’ Andriamantitra. Amin’ny maha-fiaraha-monin’ Olomasina antsika dia mifankahery isika amin’ny fitsaohana sy ny finoana.

Na izany aza dia tsy afaka manadino ireo fihetsika fitsaohana isan’andro izay ataontsika manokana sy any an-tokantrano isika. Mampahatsiahy antsika ny Mpamonjy hoe: “Kane fa dia

days and at all times.” One sister wisely observed, “I cannot think of a more profound way to worship God than to welcome His little ones into our lives and care for them and teach them His plan for them.”

Alma and Amulek taught the Zoramites who had been banned from their synagogues to worship God not merely once a week but always and “in whatsoever place ye may be in.” They spoke about prayer as worship:

“Ye must pour out your souls in your closets, and your secret places, and in your wilderness.

“Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually.”

They also spoke of searching the scriptures, bearing testimony of Christ, performing charitable acts and service, receiving the Holy Ghost, and living in thanksgiving daily. Consider that thought: “living in thanksgiving daily.” It speaks to my second concept:

The Attitudes and Feelings Inherent in Worship

Feeling and expressing gratitude to God are, in fact, what infuses worship with a sense of joyful renewal as opposed to seeing it as just one more duty.

True worship means loving God and yielding our will to Him—the most precious gift we can offer. When asked which was the great commandment in all the law, Jesus replied, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” He also called this the first commandment.

This was the pattern of Jesus’s own worship of the Father. His life and His atoning sacrifice were dedicated to the glory of the Father. Poignantly we remember Jesus’s heartrending plea in the midst of unimaginable suffering and anguish: “O my Father, if it be possible, let this cup pass

haterina amim-pahamarinana amin’ny andro rehetra sy amin’ny fotoana rehetra ny voadinao” Nanao fanamarihana tamim-pahendrena ny rahavavy iray hoe: “Tsy afaka mieritreritra fomba lalina kokoa hitsaohana an’ Andriamanitra aho mihoatra ny fandraisana ireo ankizy madininy eo amin’ny fiainantsika sy ny fikarakarana azy ireo ary mampianatra azy ireo ny drafiny ho azy ireo.”

Nampianatra an’ireo Zôramita izay norarana tsy ho ao amin’ny sinagogany mba hitsaoka an’ Andriamanitra tsy hoe indray mandeha isan-kerinandro fotsiny, fa hatrany hatrany, ary “na aiza na aiza toerana mety hisy anareo” i Almà sy Ami-oleka. Nolazain’ “izy ireo ho fitsaohana ny vavaka:

“Ianareo dia tsy maintsy mamboraka ny fanahinareo ao an’efi-tranonareo sy ny toera-mi-afinareo ary any an-tany foanareo.

“Eny, ary rehefa tsy mitalaho amin’ny Tompo ianareo, dia aoka ny fonareo ho feno, mitodika Aminy lalandava ao amin’ny vavaka.”

Niresaka momba ny fandalinana ny sora-tra masina ihany koa izy ireo, ny fijoroana ho vavolombelona momba an’i Kristy, ny fanaovana asa feno fiantrana sy ny asa fanompoana, ny fandraisana ny Fanahy Masina, ary ny fiainana ao anatin’ny fankasitrahana isan’andro. Saintsaino izany hoe: “miaina ao anatin’ny fankasitrahana isan’andro” izany. Miresaka momba ilay hevi-dehibe faharoako izany:

Ireo toe-tsaina sy fahatsapana rai-ki-tampisaka ao amin’ny fitsaohana

Ny fahatsapana sy ny fanehoana fankasitrahana an’ Andriamanitra raha ny marina, no mitondra fahatsapana fanavaozana feno fifaliana ao amin’ny fitsaohana, fa tsy ny fandraisana izany ho toy ny andraikitra iray tokony hatao fotsiny.

Ny tena fitsaohana marina dia midika hoe mitia an’ Andriamanitra sy mampandefitra ny sitrapontsika mba hanekena ny Azy—ka izany no fanomezana sarobidy indrindra azontsika atolotra. Rehefa nanontaniana i Jesoa hoe inona no didy lehibe ao amin’ny lalàna dia namaly Izy hoe: “Tiava an’i Jehovah Andriamanitrao amin’ny fonao rehetra ary ny sainao rehetra.” Nantsoiny ihany koa hoe ny didy lehibe izany.

Izany no fomba fitsaohan’i Jesoa manokana ny Ray. Natokana ho amin’ny voninahitry ny Ray ny fiainany sy ny sorompanavotany. Tsaroantsika lalina dia lalina tokoa ny fitalahoana manohina fo nataon’i Jesoa tao anatin’ny fijaliana sy fahoriana tsy takatry ny saina: “Raiko ô, raha azo atao,

from me,” but then His submissive “nevertheless not as I will, but as thou wilt.”

Worship is striving to follow this perfect example. We will not attain perfection in this course overnight, but if each day we “offer for a sacrifice unto [Him] a broken heart and a contrite spirit,” He will again baptize us with His Spirit and fill us with His grace.

Third, the Exclusivity of Our Worship

In the first section of the Doctrine and Covenants, the Lord pronounces this indictment of the world:

“They have strayed from mine ordinances, and have broken mine everlasting covenant;

“They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world.”

It is good for us to remember the example of the three Jewish young men Hananiah, Mishael, and Azariah, carried captive to Babylon not long after Lehi and his family left Jerusalem. A Babylonian officer renamed them Shadrach, Meshach, and Abed-nego. Later, when these three refused to worship an image set up by King Nebuchadnezzar, he commanded that they be thrown into a burning fiery furnace, saying to them, “And who is that God that shall deliver you out of my hands?”

You will recall their bold answer:

“Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

“But if not, be it known unto thee ... that we will not serve thy gods, nor worship the golden image which thou hast set up.”

The furnace was so hot that it killed those who threw them into it, but Shadrach, Meshach, and Abed-nego were unharmed. “Then Nebuchadnezzar spake, and said, Blessed be the God

dia aoka hesorina amiko ity kapoaka ity; nefa aoka tsy ny sitrapoko anie no hatao, fa ny Anao.”

Ny fiezahana ny hanaraka io ohatra tonga lafatra io no atao hoe fitsaohana. Tsy ho tonga lafatra amin'ireo zavatra ireo ao anatin'ny indray mپی-maso isika, saingy raha toa isika isan'andro ka “[manatitra] ho sorona ho [Azy] ny fo torotoro [mibebaka] sy ny fanahy manenina [mankatò],” dia hataony batisa indray isika amin'ny Fanahiny ka hameno antsika amin'ny fahasoavany Izy.

Fahatelo, ny maha-manokana ny fitsaohantsika

Ao amin'ny fizarana voalohany amin'ny Fotopampianarana sy Fanekehampihavanana, ny Tompo dia nanonona ity fiampangana an'izao tontolo izao ity:

“Efa nialany ny ôrdônansiko ary efa nivadihany ny fanekehampihavanako maharitra mandrakizay;

“Tsy mikatsaka ny Tompo izy ireo mba hanorina ny fahamarinany, fa samy mandeha amin'ny lalany avy ny olona tsirairay, ary manaraka ny endriky ny andriamaniny avy, izay manam-pitoviana amin'izao tontolo izao ny endriny”

Tsara ho antsika ny mahatsiaro ny ohatra nasehon'ireo zatovolahy Jiosy telo, dia i Hanania, i Misaela, ary i Azaria, izay nentina ho babo tany Babylona tsy ela akory taorian'ny nandaozan'i Lehia sy ny fianakaviany an'i Jerosalema. Novain'ny Mpanjaka Nebokadnezara ho Sadraka sy i Mesaka ary i Abednego ny anaran'izy ireo. Taty aoriana, rehefa nolavin'izy telo ireo ny hitsaoka sary iray nataon'ny Mpanjaka Nebokadnezara, dia nodidiany ny hanipazana azy ireo any anaty lafaoro misy afo mirehitra sady niteny tamin'izy ireo hoe: “ary iza moa izany Andriamanitra hahavonjy anareo amin'ny tanako izany?”

Tsaroantsika angamba ny valintenin'izy ireo feno fahasahiana:

“Indro, Andriamanitra Izay tompoinay dia mahavonjy anay amin'ny lafaoro misy afo mirehitra sady hamonjy anay amin'ny tananao, ry mpanjaka ô.

“Ary na dia tsy izany aza, aoka ho fantatrao, ... fa ny andriamanitrao dia tsy hotompoinay, ary ny sariolona volamena efa natsanganao dia tsy hivavahanay.”

Tena nafana loatra ilay lafaoro ka nahafaty ireo izay nanipy azy ireo tao anatin'izany, fa i Sadraka sy i Mesaka ary i Abednego kosa dia tsy naninona. “[Dia] niteny i Nebokadnezara ka

of Shadrach, Meshach, and Abed-nego, who hath ... delivered his servants that trusted in him, ... and yielded their bodies, that they might not serve nor worship any god, except their own God.” They trusted in Jehovah for deliverance, “but if not,” that is, even if God in His wisdom did not prevent their death, yet they would remain true to Him.

Whatever takes precedence over worship of the Father and the Son becomes an idol. Those who reject God as the source of truth, or disavow any accountability to Him, in effect substitute themselves as their god. One who places loyalty to a party or cause ahead of divine direction worships a false god. Even those who purport to worship God but do not keep His commandments are walking in their own way: “They draw near to me with their lips, but their hearts are far from me.” The object of our worship is exclusively “the only true God, and Jesus Christ, whom [He] has sent.”

Finally, the Need to Emulate the Father and the Son

Ultimately, how we live may be the best, most genuine form of worship. Showing our devotion means emulating the Father and the Son—cultivating Their attributes and character in ourselves. If, as the saying goes, imitation is the sincerest form of flattery, then we might say with respect to Deity, emulation is the sincerest form of veneration. This suggests an active, sustained effort on our part to seek holiness. But becoming more Christlike is also the natural outcome of our acts of worship. Elder Kearon’s phrase cited earlier about worshipping “in a way that transforms us” is significant. True worship is transformative.

This is the beauty of the covenant path—the path of worship, love, and loyalty to God. We

nanao hoe: Isaorana anie Andriamanitr’i Sadra-ka sy Mesaka sy Abednego, Izay... hamonjy ny mpanompony izay natoky Azy, ... ary nanolotra ny tenany tsy hanompo na hivavaka amin’izay andriamanin-kafa, afa-tsy Andriamininy ihany.” Natoky an’i Jehovah izy ireo hanavotra azy ireo, “ary na dia tsy izany aza,” izany hoe, na dia tsy hanakana ny hahafatesan’izy ireo aza Andriamanitra, dia mbola hitoetra ho mahatoky Aminy ihany izy ireo.

Na inona na inona atao laharam-pahamehana mihoatra ny fitsaohana ny Ray sy ny Zanaka dia lasa sampy izany. Ireo izay mandà an’ Andriamanitra ho loharanon’ny fahamarinana na mandà ny maha tompon’andraikitra eo anatrehan’any, raha ny marina, dia manao ny tenan’izy ireo ho andriamaniny. Ny olona iray izay mametraka ny tsy fivadihana amin’ny fikambanana iray na foto-kevitra iray mihoatra noho ny fitarihana avy amin’ Andriamanitra dia manompo andriamanitra sandoka. Na dia ireo izay mody mitsaoka an’ Andriamanitra nefa tsy mitandrana ireo didiny aza dia mandeha amin’ny lalan’izy ireo manokana: “manatona Ahy amin’ny molony izy ireo nefa lavitra Ahy ny fony.” Ny hany itsaohantsika dia, “[Ilay] Andriamanitra tokana sady marina, sy Jesoa Kristy, Izay efa nirahiny.”

Farany, ny filana ny fiezahana hitovy amin’ny Ray sy ny Zanaka

Amin’ny farany, ny fomba fiainantsika no endrika tsara sy marina indrindra hanehoana ny fitsaohana. Ny fanehoana ny fanolorantenantsika dia midika hoe mianatra ny ohatra nasehon’ny Ray sy ny Zanaka—mamboly ao anatintsika ny toetran’ Izy Ireo sy ny mombamomba Azy Ireo. Raha hoe ny fakana tahaka no fomba tsara indrindra hanehoana ny fankafizana olona iray, hoy ny fitenenana, dia mety hiteny isika mahakasika Ny Andriamanitra hoe: ny fakana tahaka Azy Ireo no fomba tsara indrindra hanarahana Azy Ireo. Mandroso izany ny hanaovantsika ezaka mitohy sy tsy tapaka avy amintsika mba hikatsahana fahamasinana. Saingy ny fahatongavana ho tahaka an’i Kristy kokoa dia vokatra voajanaharin’ny asa fitsaohantsika ihany koa. Ny fehezantenin’ny Loholona Kearon notononina teo aloha momba ny fitsaohana manao hoe, “amin’ny fomba izay manova antsika,” dia manan-danja. Ny tena fitsaohana marina dia manova.

Izany no hatsaran’ny lalan’ny fanekepihanavana—ny lalan’ny fitsaohana, fitiavana, ary

enter that path by baptism, pledging to take upon us the name of Christ and to keep His commandments. We receive the gift of the Holy Ghost, the messenger of the Savior's grace that redeems and cleanses us from sin as we repent. We could even say that in repenting we are worshipping Him.

There follow additional priesthood ordinances and covenants made in the house of the Lord that further sanctify us. The ceremonies and ordinances of the temple constitute an elevated form of worship.

President Russell M. Nelson has emphasized that "every man and every woman who participates in priesthood ordinances and who makes and keeps covenants with God has direct access to the power of God." This is not only a power we draw upon to serve and to bless. It is also the divine power that works in us to refine and purify us. As we walk the covenant path, the sanctifying "power of godliness is manifest" in us.

May we, as the ancient Nephites and Lamanites, "fall down at the feet of Jesus, and ... worship him." May we, as commanded by Jesus, "fall down and worship the Father in [the] name [of the Son]." May we receive the Holy Spirit and yield our hearts to God, have no other gods before Him, and as disciples of Jesus Christ, emulate His character in our own lives. I testify that as we do, we will experience joy in worship. In the name of Jesus Christ, amen.

tsy fivadihana amin' Andriamanitra. Miditra ao amin'izany lalana izany isika amin'ny alalan'ny batista, manao fanekena ny hitondra eo amintsika ny anaran'i Kristy sy hitandrina ireo didiny. Mandray ny fanomezana ny Fanahy Masina isika, ilay iraky ny fahasoavan'ny Mpamonjy izay manavotra sy manadio antsika amin'ny fahotana rehefa mibebaka isika. Mety azo atao mihitsy aza ny milaza fa rehefa mibebaka isika dia mitsaoka Azy.

Manaraka izany ireo ôrdônansy sy fanekem-pihavanana ny fisoronana fanampiny atao ao amin'ny Tranon'ny Tompo izay manamasina antsika bebe kokoa. Ireo fombafomba sy ôrdônansin'ny tempoly dia endrika fitsaohana avo kokoa.

Nanamafy ny Filoha Russell M. Nelson fa "ny lehilahy sy ny vehivavy tsirairay izay mandray ny ôrdônansin'ny fisoronana sy mitandrina fanekempihavanana amin' Andriamanitra dia manana fahafahana mivantana hahazo ny herin' Andriamanitra." Tsy hery sitrahantsika entina hanompoana sy hitahiana fotsiny izany. Io ihany koa ilay hery masina izay miasa ao amintsika hanivanana sy hanadiovana antsika. "Miharihary [ao anatintsika] ny hery [manamasin'] ny toetra araka an' Andriamanitra" rehefa mandeha eo amin'ny lalan'ny fanekempihavanana isika.

Enga anie isika, ho toy ireo Nefita sy Lamanita taloha, ka "lavo teo an-tongotr'i Jesoa ... sy nitsaoka Azy." Enga anie isika, araky ny nandiani Jesoa antsika, "handahalika ka hitsaoka ny Ray amin'ny anaran'ny Zanaka." Hirotsaka amintsika anie ny Fanahy Masina ka hanolotra ny fonsika ho amin' Andriamanitra isika, tsy hanana andrimani-kafa ankoatran'ny, ary ho mpi-anatr'i Jesoa Kristy, maka tahaka ny toetrany eo amin'ny fianinantsika. Mijoro ho vavolombelona aho fa rehefa manao izany isika, dia hiaina ny fifaliana avy amin'ny fitsaohana. Amin'ny anaran'i Jesoa Kristy, amena.