

Reverence for Sacred Things

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Fanehoana fanajana ho an'ireo zavatra masina

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Reverence for the sacred fosters genuine gratitude, expands true happiness, leads our minds to revelation, and brings greater joy to our lives.

In the book of Exodus, we travel with Moses to the slopes of Mount Horeb as he turned aside from his daily cares—something we all should be willing to do—to see the burning bush that was not consumed. As he approached, “God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And [God] said, ... put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” In great reverence, humility, and wonder, Moses removed his shoes and prepared himself to hear the word of the Lord and to experience His holy presence.

That sacred mountain epiphany was an experience filled with awe-inspiring reverence, connected Moses to his divine identity, and was, in fact, a key element of his transformation from a humble shepherd to a powerful prophet, leading him to walk a new path in life. Similarly, each of us can transform our discipleship into a higher pattern of spirituality by making the virtue of reverence a sacred part of our spiritual character.

The word reverence can be traced to the Latin

Ny fanehoana fanajana ho an'ireo zavatra masina dia hamporisika fankasitrahana tena marina, hanitatra fahasambarana tena izy, hitarika ny saintsika ho amin'ny fanambarana, ary hitondra fifaliana lehibe kokoa ho an'ny fiainantsika.

Ao amin'ny bokin'ny Eksodosy dia miara-dia amin'i Mosesy isika mamakivaky ny tehezany Tendrombohitra Horeba raha niato tamin'ireo zavatra fanaony andavanandro izy, izay zavatra iray tokony hahavonona antsika ihany koa ny manao azy, mba hijerena ilay roimemy nirehitra afo nefa tsy nety levona. Rehefa nanatona izy dia “niantso azy tao afovoan'ny roimemy Andriamanitra ka nanao hoe: Ry Mosesy, ry Mosesy. Dia hoy izy: Inty aho. Ary hoy [Andriamanitra], ... esory ny kapanao amin'ny tongotrao, fa tany masina io ijanonanao io.” Tamin'ny fanajana sy fanetrentena ary fahatalanjonana lalina no nanesorany i Mosesy ny kapany ary nanomanany ny tenany hihaino ny tenin'ny Tompo sy niainany ny fanatrehan'ny masina.

Io famangiana masina tany an-tendrombohitra io, izay zavatra niainana feno fanehoam-panajana mahavariana, dia nampifandray an'i Mosesy tamin'ilay maha izy azy avy amin' Andriamanitra, ary, raha ny marina, singa manan-danja tamin'ny fiovany avy tamin'ny mpiandry ondry tsotsotra ho amin'ilay mpaminany mahery, ka nitarika azy tamina lalana vaovao teo amin'ny fiainany. Torak'izany koa, isika tsirairay avy dia afaka manova ny maha-mpianatry ny Tompo antsika ho amin'ny lamina avo kokoa ao amin'ny fiainantsika ara-panahy amin'ny alalan'ny fanaovana ny hasin'ny fanehoana fanajana ho ampahany masina amin'ny toetrantsika ara-panahy.

Ny andian-teny hoefanehoana fanajana-

verbrevereri, which means to “stand in awe of.” In the gospel sense, this definition mingles with a feeling or attitude of profound respect, love, and gratitude. Such expression for the sacred by those who have a contrite heart and deep devotion to God and Jesus Christ fosters increased joy in their souls.

Reverence for sacred things is the greatest manifestation of a vital spiritual quality; it is a by-product of our connection to holiness and reflects our love for and proximity to our Heavenly Father and our Savior, Jesus Christ. It is also one of the most elevated experiences of the soul. Such virtue directs our thoughts, hearts, and lives toward Deity. In fact, reverence is not just an aspect of spirituality; it is the essence of it—the foundation upon which spirituality is built, creating a personal connection to the divine, as taught by our children when they sing, “When I am rev’reant, I know in my heart Heav’nly Father and Jesus are near.”

As disciples of Jesus Christ, we are invited to cultivate the gift of reverence in our lives in order to open ourselves to a deeper communion with God and His Son, Jesus Christ, simultaneously strengthening our spiritual character. Had we more of such feelings in our hearts, there would be undoubtedly greater joy and delight in our lives, and there would be less room for sorrow and sadness. We must remember that showing reverence for sacred things gives meaning to much of what we do every day and strengthens our feeling of gratitude—inspiring awe, respect, and love for higher and holier things.

Unfortunately, we live in a world where showing reverence for sacred things is becoming increasingly uncommon. In fact, the world celebrates the irreverent, as any perusal of a tabloid magazine, television program, or the internet attests. The absence of respect for the sacred

dia azo avy amin’ny matoantenany amin’ny fiteny Latina manao hoerevereri, izay midika hoe “mitolagaga eo anatrehan’i/ny.” Raha ao amin’ny filazantsara dia mifangaro amina fahatsapana na toe-tsaina manome fanajana sy fitiavana ary fankasitrahana lalina izany famaritana izany. Ny fanehoana fanajana ho an’ny zavatra masina ata-on’ireo izay manana fo torotoro sy fanolorantena lalina ho an’ Andriamanitra sy Jesoa Kristy dia mampitombo fifaliana ho an’ny fanahin’izy ireo.

Ny fanehoana fanajana ny zavatra masina no fisehoana lehibe indrindran’ny toetra ara-panahy tena sarobidy; vokatry ny fifandraisantsika amin’ny fahamasinana izany ary ahitana taratra ny fitiavantsika sy ny fanakaikhezantsika ny Rain-tsika any An-danitra sy i Jesoa Kristy Mpamonjy antsika. Izany ihany koa no iray amin’ireo zavatra avo indrindra iainan’ny fanahy. Ny hatsaran-toetra toy izany dia mitarika ny eritre-ritsika sy ny fontsika ary ny fiainantsika mankany amin’ny hoe Ny Andriamanitra. Raha ny marina dia tsy lafiny iray amin’ny ara-panahy fotsiny iha-ny ny fanehoana fanajana fa loharanony mihitsy, dia ny fototra iaingan’ny aim-panahy izay miteraka fifandraisana manokana amin’ilay masina araka ny ampianarin’ireo ankizy antsika rehefa mihira izy ireo hoe: “Rehefa maneho fanajana tokoa dia akaiky ny Ray sy Jesoa.”

Amin’ny maha-mpianatr’i Jesoa Kristy antsika dia asaina isika hamboly ny fanomezam-pahasoavan’ny fanehoana fanajana eo amin’ny fiainantsika mba hisokafantsika amin’ny fifandraisana lalina kokoa amin’ Andriamanitra sy i Jesoa Kristy Zanany, izay sady hampatanjaka ny toetrantsika ara-panahy ihany koa. Raha manana kokoa fahatsapana toy izany ao am-pontsika isika dia tsy azo isalasalana fa hanana fifaliana sy fahafinaretana lehibe kokoa isika eo amin’ny fiainantsika, ary hihena kokoa ny fahoriana sy ny alahelo. Mila mahatsiaro isika fa ny fanehoam-panajana ho an’ireo zavatra masina dia manome lanjany ny ankamaroan’ireo zavatra ataontsika isan’andro ary manamafy ny fahatsapantsika fankasitrahana, ka miteraka fahatalanjonana sy fanajana ary fitiavana ho an’ny zavatra avo sy masina kokoa.

Indrisy anefa, miaina ao anatina tontolo izay manao ny fanehoana fanajana ho an’ireo zavatra masina ho toetra manomboka tsy fahita firy isika. Raha ny marina dia matetika izao tontolo izao no mankalaza ny fanevatevana, araka ny hamafisin’ny fizahana akaiky ireo

produces an increasing casualness in attitude and carelessness in conduct, which can rapidly spiral one generation into apathy and catapult the next generation into misery.

Irreverence can also lead us away from the bonds that covenants with God provide and diminish our sense of accountability before Deity. Consequently, we run the risk of caring only about our own comfort; satisfying our uncontrolled appetites; and ultimately arriving to the unholy place of despising sacred things, even God, and consequently our divine nature as children of Heavenly Father. Irreverence toward sacred things furthers the adversary's aims by disrupting our sensitive channels of revelation, which are crucial for our spiritual survival in our day.

The meaning and importance of reverence for what is sacred is well outlined throughout the scriptures. One instance in the Doctrine and Covenants would seem to indicate that reverence toward our Heavenly Father and His Son, Jesus Christ, is an essential virtue for those who attain the celestial kingdom.

As a church we strive to hold the Father and the Son in the utmost sacredness and respect in every aspect, including how we depict Their images. The guidance of the Holy Ghost is a crucial component in determining how these images should reflect the sacred nature, character, and godly attributes of the Father and of the Son. We are very careful to avoid portraying elements that could distract from our primary focus on our Heavenly Father and His Son, Jesus Christ, and Their teachings, including how we apply advanced tools offered by technology, such as using artificial intelligence (AI) to generate content and images.

gazetiboky mankalaza olo-malaza na ny fanda-harana amin'ny fahitalavitra na ny internet. Ny tsy fisian'ny fanajana ho an'ny zavatra masina dia mampitombo ny fananana toe-tsaina goragora ary miteraka tsy firaikiana amin'ny fitondran-tena, izay mety hahasrika haingana ny taranaka iray ho amin'ny tsy firaharahiana ary hanosika ny taranaka manaraka ho amin'ny fahoriana.

Ny tsy fanehoana fanajana dia mety hitarika antsika ihany koa hanalavitra ny famatorana izay entin'ireo fanekempihavanana amin' Andriamanitra ary mampihena ny fahatsiarovantsika ho tompon'andraikitra eo anatrehan' Ny Andriamanitra. Vokatr'izany dia tandindomin-doza isika tsy hiraika afa-tsy amin'ny mampety antsika ihany; ny fanomezana fahafaham-po ny faniriana tsy voafehy ao amintsika; ary amin'ny farany, ho tonga any amin'ny toerana tsy masina isika dia ny fankahalana an'ireo zavatra masina, an' Andriamanitra mihitsy aza, ary ny maha zanaky ny Ray any An-danitra antsika vokatr'izany. Ny tsy fanehoana fanajana ireo zavatra masina dia mampandroso ny tanjon'ny fahavalo amin'ny fanelingelenana ny fantsona hahatsapantsika fanambarana izay iankinan'ny fahavelomantsika ara-panahy amin'izao androntsika izao.

Ny dikan'ny fanehoana fanajana ny zavatra masina sy ny lanjan'izany dia voasoritra tsara ao amin'ny soratra masina manontolo. Ny anankiray amin'izany ao amin'ny Fotopampianarana sy Fanekempihavanana dia azo heverina fa manambara fa ny fanehoana fanajana ny Raintsika any An-danitra sy i Jesoa Kristy Zanany dia toetra fototra ho an'ireo izay mahazo ny fanjakana selestialy.

Amin'ny maha fiangonana dia miezaka mihazona ny Ray sy ny Zanaka ho amin'ny fahamasinana sy fanajana avo indrindra amin'ny lafiny rehetra isika, ka tafiditra ao anatin'izany ny fanehoantsika ny endrik' Izy Ireo. Ny fitarihan'ny Fanahy Masina dia singa fototra amin'ny fanapahan-kevitra momba ny hoe maneho ny toetra sy toetoetra masina ary ny maha Andriamanitra ny Ray sy ny Zanaka ve ireo sary ireo. Mitandrina izaitsizy isika hisoroka ny fanehoana lafin-javatra izay mety hampiala ny fifantohantsika fototra amin'ny Raintsika any An-danitra sy i Jesoa Kristy Zanany ary ny fampianaran' Izy Ireo, ka tafiditra ao anatin'izany ny fomba fampiasantsika fitaovana avo lenta atolotry ny teknôlôjia, toy ny fampiasana ilontsaina artifisialy (IA) mba hamokarana votoatin-javatra sy sary.

This same principle is applied to any source of information available through the official communication channels of the Church. Every lesson, book, manual, and message is carefully developed and approved under the direction of the Spirit to make sure we maintain the sacred virtue, values, and standards of the gospel of Jesus Christ. In a recent message for the young adults of the Church, Elder David A. Bednar taught, “To navigate the complex intersection of spirituality and technology, Latter-day Saints should humbly and prayerfully (1) identify gospel principles that can guide their use of artificial intelligence and (2) strive sincerely for the companionship of the Holy Ghost and the spiritual gift of revelation.”

My dear brothers and sisters, as sophisticated as modern technology has become, it simply cannot simulate the wonder, awe, and amazement found in the kind of reverence born from the influence of the Holy Ghost. As followers of Christ, we need to be careful not to weaken our connection with God and His Son by using AI-generated content and images inappropriately. We should remember that relying on a modern technological “arm of flesh” is an inadequate and disrespectful substitute for the inspiration, edification, and witness that can be received only through the power of the Holy Ghost. As Nephi declared: “O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh.”

In another revelation, the Prophet Joseph Smith was instructed that temples erected unto the Lord should be a place of reverence to Him. Throughout his ministry, our dear prophet, President Russell M. Nelson, has strongly emphasized our worship in reverence in the sacred temple. In the house of the Lord, we are taught about entering into the holy presence of the Father and the Son. I have always found it instructive and even inspiring that one of the first things we do upon

Mihatra amin'izay mety ho loharanom-pahalalana hafa atolotra amin'ny alalan'ireo fantom-pifandraisana ôfisialin'ny Fiangonana izany fitsipika izany. Ny lesona sy ny boky sy ny boky torolalana ary ny hafatra tsirairay avy dia vokarina amim-pitandremana ary ankatoavina eo ambany fitarihan'ny Fanahy mba hakana antoka fa voatandrina ny toetra sy soatoavina ary fenitra masin'ny filazantsaran'i Jesoa Kristy. Nampianatra toy izao ny Loholona David A. Bednar tao amin'ny hafatra iray vao tsy ela ho an'ireo tanoran'ny Fiangonana: “Mba hamakivakiana ny sampanana mampifandray ny fiainana ara-panahy sy ny teknôlôjia, ny Olomasin'ny Andro Fara ny dia tokony (1) hamantatra amim-panetrentena sy amim-bavaka ireo fitsipiky ny filazantsara izay afaka mitarika amin'ny fampiasan'izy ireo ny intelligence artificielle (ilontsaina artifisialy), ary (2) hiezaka amin-kitsim-po mba hanana ny Fanahy Masina ho namana sy ny fanomezam-panahasoavan'ny fanambarana.”

Ry rahalahy sy anabavy, na dia lasa avo lenta toy ny ahoana aza ny teknôlôjia maoderina dia tsy afaka tsotra izao ny hamokatra sy haka tahaka ny fahatalanjonana sy ny halehibe hita ao amin'ilay karazana fanehoana fanajana izay misy avy amin'ny fitarihan'ny Fanahy Masina. Amin'ny maha-mpanara-dia an'i Kristy antsika dia mila mitandrina isika tsy hamparefo ny fifandraisantsika amin' Andriamanitra sy ilay Zanany avy amin'ny fampiasantsika tsy araka ny tokony ho izy ireo votoatin-javatra sy sary avoakan'ny IA. Tokony hahatsiaro isika fa ny fianteherana amin'ny “sandry nofo” amin'ny endrika ara-teknôlôjika maoderina dia fanoloana tsy tokony hatao ary faniratsirana ny fitaomam-panahy sy ny fampatanjaham-panahy ary ny vavolombelona izay tsy azo raha tsy amin'ny alalan'ny herin'ny Fanahy Masina. Araka ny nambaran'i Nefia hoe: “Tompo ô, efa natoky Anao aho ary mbola hatoky Anao mandrakizay. Tsy hapeitrako amin'ny sandry nofo ny fitokiako.”

Tao amin'ny fanambarana iray hafa dia nampianarina ny Mpaminany Joseph Smith fa ireo tempoly atsongana ho an'ny Tompo dia tokony ho toerana fanehoana fanajana ho Azy. Nandritra ny fanompoany dia nanantitrantitra mafy ny mpaminany malalantsika, ny Filoha Russell M. Nelson, ny momba ny fanehoantsika fanajana amin'ny fitsaohana ao amin'ny tempoly masina. Ao amin'ny tranon'ny Tompo isika dia ampianarina mikasika ny fidirana amin'ny

entering the temple and preparing ourselves to participate in the sacred ordinances there is to remove our shoes and change into our white clothing. Like Moses, if we are intentional, we can recognize that taking off our worldly shoes is the beginning of stepping onto holy ground and being transformed in higher and holier ways.

Brothers and sisters, we do not need to climb to the top of a mountain, like Moses did, to discover reverence for sacred things and convert our discipleship into a deeper level of spirituality and devotion. We can find it, for example, as we strive to protect our home environment from worldly influences. This can be accomplished by sincerely and fervently praying before our Heavenly Father in the name of Jesus Christ and seeking to better know our Savior through our diligent study of the word of God found in the scriptures and in the teachings of our prophets. Additionally, such spiritual transformation can come as we strive to honor the covenants we have made with the Lord by living in obedience to the commandments. These efforts can bring a quiet and certain stillness to our hearts. Focusing on such actions can surely help transform our homes into reverent places of spiritual refuge—personal sanctuaries of faith where the Spirit resides, much like the mountain experience of Moses.

We can also experience such spiritual transformation as we faithfully participate in the Church's worship service, including tuning our hearts to the Lord through our sincere singing of sacred hymns. Turning aside—like Moses—from worldly distractions, especially our cell phones or anything not in harmony with this sacred moment, enables us to turn our full attention to partaking of the sacrament, with our minds and

fanatrehana masin'ny Ray sy ny Zanaka. Hitako foana hatramin'izay fa mifono fampianarana ary tena manentana ny fanahy mihitsy aza ny hoe anisan'ny zavatra voalohany ataontsika rehefa miditra ny tempoly sy manomana ny tenantsika handray anjara amin'ireo ôrdônansy masina any dia ny manala ny kirarontsika sy misolo akanjo fotsy. Tahaka an'i Mosesy, raha toa ka ataontsika amin-kitsim-po izany, dia afaka mahafantatra isika fa ny fanalana ny kiraron'izao tontolo izao fanaovantsika dia fanombohan'ny fandinganana ho amin'ny tany masina ary ny fanovana ho aminalana avo sy masina kokoa.

Ry rahalahy sy anabavy, tsy voatery mihanika ny tampon'ny tendrombohitra iray isika, tahaka ny nataon'i Mosesy, vao afaka hianatra fanehoana fanajana ho an'ireo zavatra masina ary hampiova ny maha mpianatry ny Tompo antsika ho amin'ny ambaratongan'ny fandavantena sy aim-panahy lalina kokoa. Afaka mahazo izany isika, ohatra, rehefa miezaka ny miaro ny tontolon'ny tokantranontsika amin'ny fitaoman'izao tontolo izao. Azo tanterahina izany amin'ny alalan'ny fivavahana amin-kitsim-po ary amin-kafanam-po eo anatrehan'ny Ray any An-danitra amin'ny anaran'i Jesoa Kristy ary ny fikatsahana ny hahafantatra tsara kokoa ilay Mpamonjintsika amin'ny alalan'ny fandalinantsika amin'ny zotom-po ny tenin' Andriamanitra hita ao amin'ny soratra masina sy ny fampianaran'ireo mpaminanintsika. Ankoatra izany, afaka ny ho tonga amintsika ny fiovana ara-panahy toy izany rehefa miezaka ny manaja ireo fanekehampihavanana nataontsika tamin'ny Tompo isika amin'ny alalan'ny fiainana amim-pankatoavana ireo didy. Ireo ezaka ireo dia afaka mitondra fiadanana mangiana sy azo antoka ao am-pon-tsika. Ny fifantohana amin'ny fanao toy izany dia tsy isalasalana fa hampiova ny tokantranontsika ho lasa toeram-pialofana ara-panahy anjakan'ny fanehoana fanajana, dia toerana masin'ny finoana itoeran'ny Fanahy, toy ilay zavatra niainan'i Mosesy tany an-tendrombohitra mihitsy.

Afaka miaina fanovana ara-panahy toy izany koa isika rehefa mandray anjara amim-pahatoki-ana amin'ireo fotoam-pivavahan'ny Fiangonana, isan'izany ny fampitodihana ny fontsika amin'ny Tompo amin'ny alalan'ny fihirantsika amin'ny fo ny hira masina ao amin'ny fihirana. Ny fialana, toy ny nataon'i Mosesy, amin'ireo zavatr'izao tontolo izao izay manelingelina, indrindra fa ny findaintsika na izay rehetra mety tsy hifanaraka

hearts focused on the Savior and His atoning sacrifice along with our own covenants. Such sacramental focus will foster a reverently renewing moment of our communion with the Savior and will make the Sabbath a delight and transform our life.

Ultimately, we can experience this spiritual change in our discipleship as we regularly worship in the mountain of the Lord's house—our holy temples—and strive to live with covenant confidence, especially when we face the trials of mortal life.

My wife and I have personally experienced some sacred mountain moments in reverence as we have strived to apply these principles in our life, which has caused a meaningful transformation in our discipleship. I remember like it was yesterday walking through the cemetery before burying our second child, who was born prematurely and did not survive, while my wife was still recovering in the hospital. I recall praying to God with great fervency and reverence, asking for help to cope with that challenging trial. In that instant, I received a clear and powerful spiritual assurance in my heart: Everything will be fine in our lives if my wife and I endure, holding on to the joy that comes from living the gospel of Jesus Christ. What seemed like an overwhelming, sorrowful challenge at the time turned into a sacred, reverent experience, a capstone that has helped sustain our faith and has given us confidence in the covenants we have made with the Lord and in His promises for me and my family.

My brothers and sisters, reverence for the sacred fosters genuine gratitude, expands true happiness, leads our minds to revelation, and brings greater joy to our lives. It places our feet on holy ground and lifts our hearts to Deity.

amin'izany fotoana masina izany, dia mamela antsika mba hifantoka feno amin'ny fandraisana ny fanasan'ny Tompo, mbamin'ny saintsika sy ny fontsika mifantoka amin'ny Mpamonjy sy ny sorona fanavotana nataony ary ny fanekepihavanana nataontsika manokana. Ny fifantohana amin'ny fanasan'ny Tompo toy izany dia hampit-siry fanavaozana amim-panehoam-panaja ny fifandraisantsika amin'ny Mpamonjy sy hahaton-ga ny Sabata ho fahafinaretana ary hampiova ny fiainantsika.

Ary amin'ny farany dia afaka miaina izany fiovana ara-panahin'ny maha-mpianatra antsika izany isika rehefa mitsaoka tsy tapaka any amin'ny tendrombohitry ny tranon'ny Tompo, ny tempolintsika masina, ary miezaka mahatoky ao amin'ny fanekepihavanana nataontsika, indrindra indrindra rehefa matrika ireo sedran'ny fiainana an-tany.

Izaho sy ny vadiko dia niaina manokana fotoanan'ny tendrombohitra masina tamim-panehoam-panajana rehefa niezaka ny hampihatra ireo fitsipika ireo teo amin'ny fiainanay izahay, ka izany dia niteraka fanovana manan-danja teo amin'ny maha mpianatry ny Tompo anay. Mbola tsaroako toy ny hoe omaly izany ny fandehanana teny amin'ny fasana talohan'ny nandevenana ny zanakay faharoa izay tsy tonga volana ka maty, kanefa ny vadiko mbola teo an-dalam-pitsaboana tany amin'ny hôpitaly. Tadidiko aho nivavaka tamin' Andriamanitra tamin-kafanam-po sy fanajana lehibe, nangataka fanampiana hiatrehana izany fizahan-toetra mafy izany. Tamin'io fotoana io dia nandray toky mazava sy mahery vaika tao am-poko aho: hilamina ny zava-drehetra eo amin'ny fiainanay raha toa ka maharitra izaho sy ny vadiko, mihazona ilay fifaliana tonga noho ny fiainana ny filazantsaran'i Jesoa Kristy. Ilay noheverina fa tsy hay hozakaina, fanamby nitondra alahelo tamin'izany fotoana izany, dia nivadika ho traikefa masina sy fanajana fatratra ary vatofantsika izay nanampy nanohana ny finoanay ary nanome anay fahatokian-tena ao amin'ny fanekepihavanana nataonay tamin'ny Tompo sy ao amin'ny fampanantenany ho ahy sy ny fianakaviako.

Ry rahalahy sy anabavy, ny fanehoana fanajana ho an'ireo zavatra masina dia hamporisika fankasitrahana tena marina, hanitatra fahasam-barana tena izy, hitarika ny saintsika ho amin'ny fanambarana, ary hitondra fifaliana lehibe kokoa ho an'ny fiainantsika. Mametraka ny tongotsika

I testify to you that as we strive to incorporate such virtue into our daily lives, we will be able to increase our humility, expand our understanding of God's will for us, and strengthen our confidence in the promises of the covenants we have made with the Lord. I witness that as we embrace this gift of reverence for sacred things—whether in the mountain of the Lord's house, in a meetinghouse, or in our own homes—we will be filled with astounding amazement and awe as we connect to the perfect love of our Heavenly Father and Jesus Christ. I reverently witness these truths in the sacred name of our Savior and Redeemer, Jesus Christ, amen.

ho amin'ny tany masina izany ary manandratra ny fontsika ho any amin' Ny Andriamanitra.

Mijoro ho vavolombelona aho fa rehefa miezaka mampiditra ny toetra tsara toy izany eo amin'ny fiainantsika andavanandro isika dia afaka hampitombo ny fanetrentenantsika, hampivelatra ny fahatakarantsika ny sitrapon' Andriamanitra ho antsika, ary hampatanjaka ny fahatokiantsika ireo fampanantenan'ny fanekem-pihavanana nataontsika tamin'ny Tompo. Mijoro ho vavolombelona aho fa rehefa manaiiky tanteraka io fanomezam-pahasoavan'ny fanehoana fanajana ireo zavatra masina io isika—na any amin'ny tendrombohitry ny tranon'ny Tompo izany, na any amin'ny trano fiangonana, na ao amin'ny tokantranantsika manokana—dia ho heniky ny fitalanjonana mahavariana sy mampitolagaga isika rehefa mifandray amin'ilay fitiavana tonga lafatra ny Raintsika any Andanitra sy Jesoa Kristy. Ijoroako ho vavolombelona amim-panajana ny momba ireo fahamarinana ireo, amin'ny anarana masin'i Jesoa Kristy Mpamonjy sy Mpanavotra antsika, amena.