

Worship

By Elder D. Todd Christofferson
Of the Quorum of the Twelve Apostles

Ha'amori

Nā Elder D. Todd Christofferson
Nō te pupu nō te Tino 'Ahuru Ma Piti 'āpōsetolo

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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

One of the most common and important forms of worship is to gather in a consecrated

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« 'E 'ia fānau Iesu i Betelehema i Iudea ra, i te hau o te ari'i ra 'o Heroda, inaha e [nau tāata pa'ari] tei haere mai i Ierusalemā mai te hiti'a o te rā mai,

« 'E 'ua ui mai ra, Tei hea te Ari'i fānau 'āpī o te 'Āti Iuda nei ? 'ite a'enei ho'i mātou i tōna feti'a i te hiti'a o te rā, i haere mai ho'i mātou e[ha'amori] iāna. »

E mana'o pa'ari mau tō terā nā Magoi, mai tei pī'i-ato'a-hia rātou i te tahi mau taime, i te 'imira'a 'ia 'itehia mai 'e 'ia ha'amori i te Mesia. Nō rātou, te ha'amorira'a, 'o te tāhopuara'a ia iāna 'e te pūpūra'a iāna i te mau tao'a hōro'a 'āuro, 'e te mau fa'ano'ano'a moni rahi 'e te no'ano'a roa.

E aha ia te aura'a nō 'outou 'e nō'u nei 'ia ha'amori i te Atua ?

'Ia feruri tātou i te ha'amori, tei mātauhia e fāriu tō tātou mau mana'o i te mau rāvē'a nō te fa'a'ite i te pūpūra'a paieti, i te vāhi 'ōmo'e 'e i roto i te mau purera'a a te 'Ēkālesia. I te ferurira'a vau i te 'ohipa ha'amorira'a i tō tātou Metua i te ao ra 'e i tāna Tamaiti here, tō tātou Fa'aora, e maha ata-manava tei puta mai i roto i tō'u ferurira'a :a tahi, te mau 'ohipa i roto i tā tātou ha'amori ;te piti, te huru 'e te mau mana'o o te 'āau i roto i tā tātou ha'amori ;te toru, te tāata fāna'o tahi o tā tātou ha'amori 'ete maha, te tītaura'a e pē'e i te hīro'a o nā Tino mo'a tā tātou e ha'amori nei.

'A tahi, te mau 'ohipa i roto i tā tātou ha'amori

Te hō'e o tā tātou huru ha'amorira'a mātau roa a'e 'e te faufa'a roa a'e, 'o te ha'aputuputura'a ia

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!”

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

i te hōē vāhi tei ha’amo’ahia nō te rave i tā tātou pūpūra’a paieti. ’Ua parau te Fatu : « ’E ’ia tī’a ia ’oe ’ia pūruru ia ’oe iho ’ia ’ore ’oe ’ia vi’ivi’i i te mau mea nō te ao nei, e haere ia ’oe i te fare purera’a ’a pūpū atu ai i tā ’oe ra mau ’oro’a i tō’u ra mahana mo’a. » Teie iho ā ia te tumu mātāmua tātou e patu ai i te mau fare purera’a. Terā rā, mai te mea e tītauhia, e nehenehe e rave i te tahi noa vāhi ē mai te peu e nehenehe e fa’a’una’unahia ma te tahi mea mo’a.

Te mea faufa’a roa a’e, ’o te mea ia tā tātou e rave ’a putuputu ai i te mahana o te Fatu. E ’ōmo iho ā ia tātou i te ’ahu nehenehe roa a’e e noa’a ia tātou—’eiaha te ’ahu huru ē, e ’ahu tano rā nō te fa’a’ite i tō tātou fa’atura ’e te mana’o tura i te Atua. Nā reira ato’a ia tā tātou ravera’a, e mana’o tura ’e te fa’atura. E ha’amori tātou ma te ’āmui nō te pure ; e ha’amori tātou ma te hīmene i te hīmene purera’a (’eiaha e fa’aro’o noa, e hīmene rā) ; e ha’amori tātou ma te ha’api’i ’e ma te ’apo mai, te tahi i te tahi. ’Ua parau Iesu ē : « ’A ha’amana’o rā ē, i teie, i te mahana o te Fatu ra, e pūpū mai ’oe i tā ’oe ra mau tūsia [te aura’a ra, ’te taime, te tārēni ’e te mau tauiha’a nō te tāvinira’a i te Atua ’e i te ta’ata tupu’] ’e tā ’oe ra mau ’oro’a i tei Teitei Roa ra, ma te fā’i i tā ’oe mau hara i tō mau tae’aē, ’e i mua ho’i i te Fatu. » Tē ’āmui nei tātou, e ’ere nō te fa’a’ārearea ’e nō te ’ārearea—mai te huru e pupu ’upa’upa—nō te ha’amana’o rā iāna ’e ’ia « ha’api’i-maita’i-hia atu ā » i tāna ’evanelia.

I te ’āmuira’a rahi i ma’iri a’enei, ’ua fa’aha’amana’o mai Elder Patrick Kearon ē « ’aita tātou e putuputu nei i te Sābati nō te tae noa mai i tā tātou purera’a ’oro’a ’a tāpa’o atu ai ē, ’ua oti i te ravehia. Tē haere ’āmui mai nei tātou nō te ha’amori. E mea ta’a ē roa teie nā mea e piti. Tetaera’a maite aura’a ra, tei te hōē vāhi ’outou. ’Āre’a teha’amori’o te ’ārura’a ia ’e te hina’arora’a i tō tātou Atua e tau ai tātou ! »

Te pūpūra’a i tā tātou mau Sābati i te Fatu ’e i tāna mau ’ōpuara’a, e ’ōhipa ha’amori iho ia. Ma’a matahiti i ma’iri, ’ua parau Elder Russell M. Nelson i terā tau : « Nāhea tātou ’iaha’amo’ai te mahana Sābati ? I te mau matahiti o tō’u ’āpīra’a, ’ua tuatāpapa vau i te ’ōhipa a vetahi ē ’o tei hāmani i te mau tāpura nō te mau ’ōhipa e rave ’e te mau ’ōhipa’eiahae rave. I muri roa iho tō’u ha’api’ira’a nā roto mai i te mau pāpā’ira’a mo’a ē, ’ua riro tā’u mau peu ’e tō’u huru i te Sābati ’eitāpa’oi rotopū iā’u ’e tō’u Metua i te ao ra [hi’o Exodo 31:13; Ezekiel 20:12, 20]. Nā roto i taua ’itera’a ra, ’aita vau i hina’aro fa’ahou i te tāpura nō te mau mea e rave

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 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,

‘e’iaha e rave. ‘Ia tītau-ana’e-hia iā’u ‘ia fa’aoti ē, e tano ānei te hōē ‘ōhipa nō te Sābati, e ui noa vau iā’u iho ē, « E aha tetāpōtā’u e hina’aro e hōrō’a i te Atua ?’ »

Te ha’amori i te mahana o te Fatu, e rōta-hi ta’a ē ia i ni’a i te tūsia tāra’hara rahi a Iesu Mesia. E fa’ahanahana tano tātou ‘e ma te ta’a ē i tōna ti’afa’ahourā’a i te Pāsa, tē nā reira ato’a nei rā tātou i te mau hepetomaato’a’a rave ai i te mau tāpa’o o te ‘ōrō’a nō tāna tāra’hara, ‘e tōna ti’afa’ahourā’a ato’a. Nō te feiā tātarahapa, e taime rahi roa te raverā’a i te ‘ōrō’a nō te ha’amorirā’a sābati.

E mana hōē roa ‘e te mau ‘āpī hōē roa tō te ha’amori-‘āmui-ra’a ‘ei « tino o te Mesia », a ha’api’i ai tātou i te ta’ata, ‘a tāvini ai ‘e ‘a pāturu ai te tahi i te tahi. Parau ‘ana’anatae, tē fa’a’ite nei te tahi ‘imi-ra’a a’enei ē, te ta’ata e fa’ariro i tō rātou orara’a pae vārua ‘ei’orara’a ‘ōmo’e roa, e riro ē, ‘aita re’a rātou e tu’u i tō rātou tupura’a pae vārua nā mua, ‘e ‘aore re’a e parau ē e mea faufa’a tō rātou fa’aro’o, ‘e ‘aore re’a e taime tāmau nō te pūpū atu i te Atua. Tātou te ‘oire nō te feiā mo’a, e ha’apūai tātou te tahi i te tahi i roto i te ha’amori ‘e i te fa’aro’o.

Noa atu rā te reira, ‘e’iaha ‘ia mo’ehia tā tātou mau ‘ōhipa ha’amori tāmahana tā tātou e rave, tātou iho nei ‘e i te ‘utuāfare. Tē fa’aha’amana’o mai nei te Fa’aora : « ‘Ātīrā noa atu rā, e pūpūhia mai ho’i tā ‘oe mau tapura’a nā roto i te parauti’a i te mau mahana ato’a ‘e i te mau taime ato’a ho’i. » E parau pā’ari tā te hōē tuahine i parau mai : « ‘Ia mana’o vau, ‘aita e rāve’a hōhonu a’e nō te ha’amori i te Atua maori rā te fa’ari’irā’a i tāna mau tamari’i ri’i i roto i tō tātou orara’a ma te aupuru ia rātou ‘e ma te ha’api’i ia rātou i tāna ‘ōpuara’a nō rātou. »

‘Ua ha’api’i Alama ‘e Amuleka i te ‘āti Zorama tei ti’avaruhia i tā rātou mau sunago, ‘ia ha’amori i te Atua, e ‘ere i te hōē noa taime i te hepetoma, i te mau mahana ato’a rā, ‘e « i te mau vāhi ato’a e pārahihia e ‘outou. » ‘Ua parau rāua nō te pure ‘ei ha’amori :

« E mea ti’a ia ‘outou ‘ia nīni’i atu i tō ‘outou vārua i roto i tō ‘outou mau piha, ‘e i roto i tō ‘outou mau vāhi mo’emo’e, ‘e i roto i tō ‘outou mēdēbara.

‘Oia ia, ‘ia ‘ore ‘outou ‘ia ti’aoro atu i te Fatu, ‘ia ‘i ia tō ‘outou ‘ā’au i te pure tu’utu’u ‘ore iāna. »

‘Ua parau ato’a rāua nō te mā’imira’a i roto i te pāpā’irā’a mo’a, nō te fa’a’iterā’a pāpū nō te Mesia, nō te raverā’a i te mau ‘ōhipa ‘e te mau tāvini-

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 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,

ra’a aroha mau, nō te fa’ari’ira’a i te Vārua Maita’i ‘e nō te orara’a ma te ‘āu mēhara i te mahana tāta’itahi. A feruri na i teie parau : « te orara’a ma te ‘āu mēhara i te mahana tāta’itahi. » ‘Ua tū’ati ia i te piti o tā’u atamanava :

Te huru ‘e te mau mana’o o te ‘ā’au i roto i tā tātou ha’amori

Te putapūrā’a ‘e te fa’a’itera’a i te māuruuru i te Atua, ‘o te mea mau ia e ha’apuru ai i te ha’amori i te tahi mana’o fa’a’apira’a ‘o’ao’a, e ‘ere pa’i ia te hi’ora’a i te reira mai te hōē atu ā hōpoi’a.

Te ha’amori mau, tōna aurā’a, e here ia i te Atua ‘e ‘ia auraro tō tātou hina’aro i tōna—te tao’a hōro’a rahi roa aē ‘e te faufā’a tā tātou e nehenehe e pūpū atu. I te anira’ahia e aha te fa’auera’a rahi i roto i te ture, ‘ua pāhono atu Iesu ē : « Hina’aro ‘oe i tō Atua ia Iehova ma tō ‘ā’au ato’a, ‘e ma tō vārua ato’a, ‘e ma tō mana’o ato’a. » I parau ato’a ‘oia ē ‘o te fa’auera’a mātāmua teie.

Teie te hōho’a nō tō Iesu iho ha’amori i te Metua. Tōna ora ‘e tāna tūsia tāra’hara, ‘ua pūpūhia ia i te hanahana o te Metua. Iesu Mesia ‘e tōna tūsia tāra’hara, ‘o te a’a ia o tō tātou ‘itera’a pāpū. Ma te putapū te ‘ā’au, tē ha’amana’o nei tātou i te tāparu iti a Iesu i roto i te mamae ‘e te ahoaho e’ita e nehenehe e parau : « E tā’ u Metua ē, i tī’a ra, e hōpoi ē atu i teie nei ‘ā’ua, ‘ia tupu rā tō ‘oe hina’ aro, ‘e iaia tō’u. »

Te ha’amori, ‘o te tūtavara’a ‘ia ‘ia pē’e i tōna hi’ora’a maita’i roa. E’ita tātou e tae i te fa’ito maita’i roa i roto i teie ‘ōpuara’a i te hōē noa pō, mai te mea rā i te mahana tāta’itahi e « pūpū mai [tātou iāna ra] i te tūsia nō te ‘ā’au ‘oto ‘e te vārua tātarahapa », e bāpetizo fa’ahou ‘oia ia tātou i tōna Vārua ma te fa’a’i ia tātou i tōna maita’i rahi.

Te toru, te ta’ata fāna’o tahi o tā tātou ha’amori

I roto i te tuha’a mātāmua nō Te Ha’api’ira’a Tumu ‘e te mau Fafaura’a, ‘ua fa’ahiti te Fatu i teie fa’ahapara’a i te ao nei :

« ‘Ua fāriu ē atu rātou i tā’u mau ‘ōro’a, ‘e ‘ua ‘ōfati ho’i i tā’u fafaura’a mure ‘ore ;

« ‘Aita rātou e ‘imi i te Fatu nō te fa’atupu i tāna parauti’a ; tē haere nei rā te ta’ata tāta’itahi i tōna ihora haere’a, ‘ia au i te hōho’a o tōna iho atua, ‘o tei au ho’i tōna hōho’a i te hōho’a o te ao nei. »

E mea maita’i nō tātou ‘ia ha’amana’o i te hi’ora’a o nā taure’are’a ‘āti Iuda to’otoru ra, ia

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 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] hast 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

Hanania, Misaela 'e Azaria, tei hōpoi-titi-hia i Babulonia, 'aita i maoro roa i muri iho i te fa'aru'era'a Lehi 'e tōna 'utuāfare ia Ierusalem. 'Ua topa te tahi ti'a Babulonia i tō rātou i'oa 'āpi 'o Sadaraka, Meseka, 'e 'o Abede-nego. I muri mai, i te pātō'irā'a rātou tōōtoru i te ha'amori i te hōhō'a tā Nebukanesa i ha'amaui, 'ua fa'au'e 'oia 'ia taorahia rātou i roto i te umu auahi rahi, 'a nā 'ō ai ē : « 'E 'o vai te Atua e fa'aora ia 'outou i tō'u nei rima ? »

Tē ha'amana'o ra 'outou i tā rātou pāhonora'a itoito :

« E ti'a ia i tō mātou Atua e ha'amori nei 'ia fa'aora 'oia ia mātou i te umu auahi rahi ura, e ti'a ia iāna 'ia fa'aora ia mātou i tō rima, e te ari'i.

« 'Ia 'ore rā 'oia 'ia hina'aro, e 'ore ā mātou e ha'amori i tō 'oe ra mau atua, 'ia 'ite mai 'oe [...] e 'ore ho'i e ha'amori i te ti'i 'auro i fa'ati'ahia e 'ore ra. »

Nō te ura rahi o te umu 'ua pohe roa te feiā i tāora ia rātou i roto, 'aita rā 'o Sadaraka, Meseka 'e Abede-nego i pēpē a'e. « 'Ua parau ihora Nebukanesa, nā 'ō a'era, 'Ia ha'amaita'ihia te Atua nō Sadaraka, 'e nō Meseka, 'e nō Obede-nego, 'o tei [...] fa'aora i tōna pu'e tāvini i ti'aturi iāna ra [...] 'e 'ua hōrō'a noa mai i tō rātou tino 'ia 'ore rātou 'ia ha'amori, 'ia 'ore 'ia tāvini atu i te tahi atua ē, maori rā 'o tō rātou ihora Atua. » 'Ua ti'aturi rātou ia Iehova nō te fa'aorara'a, « 'ia 'ore rā », 'oia ho'i, noa atu ā te Atua i roto i tōna pa'ari i 'ore i tāpē'a i tō rātou pohe, e vai ha'apa'o maita'i noa rātou iāna.

Te mau mea ato'a e nā mua mai i te ha'amori o te Metua 'e o te Tamaiti, e 'idolo ia. Rātou e pātō'i i te Atua 'ei puna nō te parau mau, 'aore rā 'o tē fa'ari'i 'ore i te tahi noa atu ti'a'aura'a i mua i te Atua, tē mono nei iārātouiāna 'ei atua iho nō rātou. Te tāata e hōrō'a i tōna atati'a i te hōē pupu 'aore rā i te hōē fā nā mua i te arata'irā'a hanahana, tē ha'amori ra ia i te atua ha'avare. Te tāata ato'a e ha'avarevare noa i te ha'amori i te Atua, 'aita rā e ha'apa'o nei i tāna mau fa'auera'a, tē haere ra ia i tō rātou iho haere'a : « Tē ha'afātata mai nei rātou iā'u i tō rātou ra mau 'utu, tei te ātea ē rā tō rātou 'ā'u iā'u nei. » Te tumu nō tā tātou ha'amori, 'aita atu ā ia maori rā 'o « te Atua mau ra 'e [...] Iesu Mesia [tāna] i tonono mai ra. »

'E te hope'a, te tītaura'a e pe'e i te hīro'a o te Metua 'e o te Tamaiti

Nā ni'a roa atu, 'o tō tātou huru orara'a te fa'a'itera'a maita'i roa a'e 'e te pāpū roa a'e nō tā

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 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.

tātou ha'amori. Te fa'a'itera'a i tā tātou pūpūrā'a paieti, te aurā'a ra, e pē'e tātou i te hīrō'a o te Metua 'e o te Tamaiti—e fa'arahi i tō rāua hīrō'a 'e tō rāua huru i roto ia tātou. Tē nā 'ō ra te taru ē, 'ō te pē'era'a i te hī'ora'a te parau ha'apōpou huru mau roa a'e, ma te fa'atura i te Atua'a e parau ia tātou ē, 'ō te pē'era'a i te hīrō'a te ha'amorira'a huru mau roa a'e. Te aurā'a ra, i tō tātou pae, e tautō'o itoitō ia tātou 'e te tāmāu nō te 'imi i te mo'ara'a. Teie rā, te fa'arahira'a i tō tātou huru Mesia, 'ō te tahi atō'a ia hope'ara'a nō tā tātou mau 'ohipa ha'amori. E mea tano roa te parau a Elder Kearon i fa'ahitihia nā mua atu nō ni'a i te ha'amorira'a « e tau ai tātou ». E fa'ataui te ha'amori mau ia tātou.

'O teie ia te nehenehe o te 'ē'a nō te fafau-ra'a—te 'ē'a nō te ha'amori, nō te here 'e nō te atati'a i te Atua. E tomo tātou i ni'a i terā 'ē'a nā roto i te bāpetizora'a, ma te parau fafau 'ia rave i ni'a ia tātou i te i'oa o te Mesia 'e 'ia ha'apa'o i tāna mau fa'a'ura'a. E fa'ari'i tātou i te hōrō'a nō te Vārua Maita'i, te ve'a nō te maita'i rahi o te Fa'aora, 'ō tē 'aufau nō tātou 'e 'ō tē tāmā ia tātou i te hara, 'ia tātarahapa ana'e tātou. E nehenehe roa atō'a e parau ē, 'ia tātarahapa ana'e tātou tē ha'amori ra tātou iāna.

E 'āpē'hia mai ia te tahi atu mau 'ōrō'a 'e mau fafau-ra'a o te autahu'ara'a 'ō tē ravehia i roto i te fare o te Fatu, 'ō tē ha'amo'a atu ā ia tātou. Te mau 'ohipa 'e te mau 'ōrō'a o te hiero, 'ō te huru teitei atu ā ia nō te ha'amori.

I tūra'i te peresideni Russell M. Nelson i te parau ē « te mau tane atō'a 'e te mau vahine atō'a 'ō tē 'āmui nei i roto i te mau 'ōrō'a o te autahu'ara'a 'e 'ō tē rave 'e 'ō tē ha'apa'o i te mau fafau-ra'a 'e te Atua, e fāri'i 'āfaro ti'a ia rātou i te mana o te Atua. » E 'ere te reira i te mana noa tā tātou e fa'āhipa nō te tāvini 'e te nō te ha'amaita'i atu. 'O te mana hanahana atō'a rā e 'ohipa i roto ia tātou nō te ha'amaita'i ia tātou 'e nō te tāmā ia tātou. 'Ia haere tātou i te 'ē'a nō te fafau-ra'a « te mana [ha'amo'a] nō te huru Atua e fa'a'itehia mai ai » i roto ia tātou.

E rave na tātou mai te mau 'āti Nephi 'e te mau 'āti Lamana i tahito ra, « 'ua ma'iri [...] rātou i te pae 'āvae o Iesu, 'e 'ua ha'amori atu ra iāna. » E rave na tātou mai tā Iesu i fa'aue, « e tipapa [...] i raro 'e e ha'amori i te Metua i roto i [te] i'oa [o te Tamaiti]. » E fa'ari'i na tātou i te Vārua mo'a ma te auraro tō tātou 'ā'au i te Atua, 'e 'eiaha roa 'ei atua 'ē atu iāna ra, 'e 'ia pē'e na tātou te mau pipi nā Iesu Mesia i tōna hīrō'a i roto i tō tātou nei orara'a. Tē parau pāpū nei au ē, 'ia nā

reira tātou, e 'ite mai tātou i te 'oa'oa i roto i te
ha'amori. Nā roto i te i'oa o Iesu Mesia, 'āmene.