

Participate to Prepare for Christ's Return

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'Āpiti mai nō te fa'aineine i te ho'ira'a mai o te Mesia

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Nō te Hitu 'Ahuru

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Callings and other ways we embark in God's work uniquely prepare us to meet the Savior.

A few months ago, I was standing in a hall when Elder Neil L. Andersen walked by. I had just been called as a new General Authority. Like-ly sensing my feelings of inadequacy, he smiled and said, “Well, there looks like a man who has no idea what he is doing.”

And I thought, “There is a true prophet and seer.”

Elder Andersen then whispered, “Don't worry, Elder Shumway. It gets better—in five or six years.”

Have you ever wondered why we are asked to do things in God's kingdom that feel beyond our reach? With life's demands, have you asked why we even need callings in the Church? Well, I have.

And I got an answer in general conference when President Russell M. Nelson said, “Now is the time for you and for me to prepare for the Second Coming of our Lord and Savior, Jesus the Christ.” When President Nelson said this, the Spirit taught me that as we participate in God's work, we prepare ourselves and others for Christ's return. The Lord's promise is compelling that callings, ministering, temple worship, following promptings, and other ways we embark in God's work uniquely prepare us to meet the Savior.

Te mau pi'ira'a 'e te tahi atu mau rāvē'a e fa'aō ia tātou i roto i te 'ohipa a te Atua, e fa'aineine noa ia tātou nō te fārerei atu i te Fa'aora.

Tau 'āva'e i ma'iri a'e nei, tē ti'a noa ra vau i roto i te hō'e piha, 'a haere mai ai Elder Neil L. Andersen. Nō pi'i-noa-hia iho nei au 'ei huim-ana fa'atere rahi. Nō tōna 'ite i tō'u mau mana'o paruparu, 'ua parau mai 'oia ma te 'ataata « e hoa, e au ra mai te hō'e tāata e mana'ona'o nei e aha ra tāna e rave ».

'E 'ua mana'o a'era vau, « teie te hō'e perophe-ta 'e te hō'e hi'o mau ».

I muri iho, 'ua muhumuhu mai Elder Ander-sen, « 'eiaha e ha'ape'ape'a, e Elder Shumway. E maita'i mai—i roto e pae 'aore rā e ono matahiti ».

'Ua uiui a'ena ānei 'outou nō te aha tātou e anihia ai 'ia rave i te mau 'ohipa i roto i te bāsile-ia o te Atua, e au ra tei ni'a atu i tō tātou pūai ? Ma te mau tītaura'a o te orara'a nei, 'ua uiui a'ena ānei 'outou nō te aha tātou e hina'aro ai i te mau pi'ira'a i roto i te 'Ēkālesia ? 'Oia ia 'o vau ē.

'Ua fa'ari'i au i te hō'e pāhonora'a i te 'āmui-ra'a rahi 'a parau ai te peresideni Russell M. Nelson, « teie te taime nō 'outou 'e nō'u nei, nō te fa'aineine nō te tae-piti-ra'a mai o tō tātou Fatu 'e Fa'aora, 'o Iesu te Mesia ». I tōna paraura'a i te reira, 'ua ha'api'i te Vārua iā'u ē 'a 'āmui ai tātou i roto i te 'ohipa a te Atua, e fa'aineine tātou ia tātou iho 'e ia vetahi 'e nō te ho'ira'a mai o te Mesia. Tē ha'apāpū nei te parau fafau a te Fatu ē, te mau pi'ira'a, te aupurura'a, te ha'amorira'a i roto i te hiero, te pe'era'a i te mau fa'aurura'a, 'e te tahi atu mau rāvē'a 'a fa'aō mai ai tātou i roto i te 'ohipa a te Atua e fa'aineine noa ia tātou nō te fārerei atu i te Fa'aora.

God Is Pleased When We Engage in His Work

In “the majesty of this moment,” as God’s kingdom expands and temples dot the earth, there is a growing need for willing souls to engage in God’s work. Selflessly serving is the very essence of Christlike discipleship. But serving is rarely convenient. This is why I admire you covenant-keeping disciples, including our dear missionaries, who set aside your desires and challenges to serve God by serving His children. God “delights to honor [you for serving Him] in righteousness.” He promises, “Great shall be [your] reward and eternal shall be [your] glory.” When we say yes to serving, we are saying yes to Jesus Christ. And when we say yes to Christ, we are saying yes to the most abundant life possible.

I learned this lesson while working and studying chemical engineering in college. I was asked to be the activities planner for a singles ward. This was my nightmare calling. Still, I accepted, and at first it was drudgery. Then at one activity a beautiful girl was smitten by the way I served the ice cream. She returned three times, hoping to catch my attention. We fell in love, and she proposed to me just two weeks later. Well, maybe it wasn’t quite that fast, and I was the one who proposed, but the truth is this: I shudder to think of missing out on Heidi had I said no to that calling.

Our Participation Is Preparation for Christ’s Return

We engage in God’s work not because God needs us but because we need God and His mighty blessings. He promises, “For, behold, I will bless all those who labor in my vineyard with a mighty blessing.” Let me share three principles that teach how our participation in God’s work blesses and helps us prepare to meet the Savior.

E māuruuru te Atua 'ia 'āmui ana'e tātou i roto i tāna 'ohipa.

I roto i « teie tau hanahana », a parare ai te bāsileia o te Atua 'e 'a patuhia ai te mau hiero nā te mau fenua ato'a, tē hina'aro-rahi-hia nei te mau vairua mana'o tae 'ia fa'aō mai i roto i te 'ohipa a te Atua. Tē tāvinira'a nounou 'ore 'o te nātura mau 'ia o te pipi mai te Mesia te huru. Terā rā, te tāvinira'a e mea varavara 'ei 'ohipa 'ohie. Nō reira tē fa'ahiahia nei au i te mau pipi ha'apa'o maita'i i te fafaua'a, 'oia ato'a tō tātou mau misiōnare here, 'o tei ha'apae i tō rātou mau hia'ai 'e mau tāmatarā'a i te hiti nō te tāvini i te Atua, ma te tāvinira'a i tāna mau tamari'i. « E mea au na [te Atua] 'ia fa'atura [ia 'outou nō te tāvinira'a iāna] ma te parauti'a ». 'Ua parau fafau 'oia, « e rahi roa [tō rātou] utu'a 'e [tō rātou] hanahana e vai ā te reira 'e a muri noa atu ». 'Ia parau ana'e tātou 'E i te tāvinira'a, tē parau ra 'ia tātou 'E ia Iesu Mesia. 'E 'ia parau ana'e tātou 'E ia Iesu Mesia, tē parau ra 'ia tātou 'E i te orara'a hau roa i te maita'ira'a.

'Ua 'apo mai au i teie ha'api'ira'a ma te 'ohi-parā'a 'e te tuatāpapa'a i te pāruu tāra'aura'a [chemical engineering] i te fare ha'api'ira'a tuatoru. 'Ua anihia mai iā'u 'ia riro 'ei ta'ata fa'anaho i te 'ativite nō te hō'e pāroita melo 'otahi. 'Ua riro teie pi'ira'a 'ei rereioa nō'u. Noa atu rā, 'ua fa'ari'i au 'e i te 'ōmuara'a 'ua riro 'ei 'ohipa rahi roa. I muri iho i te hō'e 'ativite, 'ua fa'ahiahia roa te hō'e tamāhine nehenehe i tā'u huru 'ōperera'a i te pape to'etoe. 'Ua ho'i mai 'oia e toru taime, ma te 'imi e haru tō'u ara-maite-ra'a. 'Ua tupu te here i rotopū ia māua, 'e e piti hepetoma i muri mai, 'ua ani mai 'oia 'ia fa'aipoipo māua. 'Oia 'ia, e 'ere paha mai te reira roa te 'oi'oi, 'e nā'u i ani 'ia fa'aipoipo atu iāna, te parau mau rā teie 'ia : Tē rūrū nei au i te mana'ora'a 'e e'ita vau e fārerei ia Heidi āhani au i pātō'i i taua pi'ira'a ra.

Tō tātou 'āpitira'a e fa'aineinera'a 'ia nō te ho'ira'a mai o te Mesia

Tē fa'aō nei tātou i roto i te 'ohipa a te Atua 'eiaha nō te mea e hina'aro te Atua 'ia tātou, nō te mea rā e hina'aro tātou i te Atua 'e tāna mau ha'amaita'ira'a rahi roa. Tē fafau nei 'oia, « nō te mea, inaha, e ha'amaita'i au ia rātou ato'a o te rave i te 'ohipa i roto i tō'u nei 'ō vine i te hō'e ha'ama'ita'ira'a rahi roa ». E fa'a'ite atu vau e toru parau tumu 'o tē ha'api'i nei nāhea tō tātou 'āmuira'a i roto i te 'ohipa a te Atua, i te ha'amaita'i 'e i te tauturu ia tātou 'ia fa'aineine nō te fārerei

First, as we participate, we progress toward “the measure of [our] creation.”

We learn this pattern in the account of the Creation. After each day of labor, God acknowledged the progress made by saying, “It was good.” He did not say the work was finished nor that it was perfect. But what He did say was that there was progress, and in God’s eyes, that is good!

Callings do not determine or validate a person’s worth or worthiness. Rather, as we labor with God in whatever way He asks, we grow into the measure of our own creation.

God rejoices in our progress, and so should we, even when we still have work to do. At times we may lack the strength or the means to serve in a calling. Still, we can engage in the work and protect our testimonies through meaningful ways like prayer and scripture study. Our loving Heavenly Father does not condemn us when we are willing but unable to serve.

Second, serving elevates our homes and churches into holy places where we can practice covenant living.

For example, our covenant to always remember Christ is made individually, but this covenant is lived as we serve others. Callings surround us with opportunities to “bear ... one another’s burdens, and so fulfil the law of Christ.” When we serve because we love God and want to live our covenants, service that seems dutiful and draining becomes joyful and transformative.

Ordinances don’t save us because they fulfill a heavenly checklist. Rather, when we live the covenants connected with these ordinances, we become the kind of person who wants to be in God’s presence. This understanding overcomes hesitations to serve or preferences not to serve. Our preparation to meet Jesus Christ accelerates when we stop asking what God will permit and start asking what God would prefer.

Third, participating in God’s work helps us receive God’s gift of grace and feel His greater

atu i te Fa’aora.

’A tahi, ’a ’āmui ai tātou, e nu’u tāmāu tātou i « te ’ōpuara’a nō tō [tātou] hāmanira’ahia ».

Tē ha’api’i mai nei tātou i teie hōho’a i roto i te ’āamu nō te poietera’a. I muri a’e i te mahana tāta’itahi, e fā’i te Atua i te nu’ura’a i mua ma te paraurāa « e mea maita’i ia ».’Aita ’oia i parau ’ua oti roa te ’ōhipa ’aore rā mea maita’i roa. ’Ua parau rā ’oia tē vai ra te mau nu’ura’a i mua, e i te hi’ōra’a a te Atua, e mea maita’i ia !

E’ita te mau pi’ira’a e fa’ata’a ’aore rā e ha’apāpū i te faufa’a ’aore rā i te ti’amāra’a o te hōē ta’ata. Maori rā, ’a ha’a ai tātou ’e te Atua mai te au i tāna i ani, e tupu rahi tātou mai te au i tō tātou hāmanira’ahia.

E ’o’o’a te Atua i tō tātou nu’ura’a i mua, ’e e ti’a ia tātou ’ia rave hau atu, noa atu tē vai ra te ’ōhipa e rave fa’aoti. I te tahi mau taime, ’aita tō tātou e pūai ’aore rā e mau rāve’a nō te tāvini i roto i te hōē pi’ira’a. E nehenehe noa tātou e fa’aō i roto i te ’ōhipa ’e e pāruu i tō tātou ’itera’a pāpū, nā roto i te mau rāve’a maita’i mai te pure ’e te tai’ōra’a i te mau pāpā’ira’a mo’a. E’ita tō tātou Metua i te ao ra e fa’ahapa mai ia tātou ’ia hina’aro ana’e tātou e tāvini, ’aita rā e nehenehe e tāvini.

’A piti, e fa’ateitei te tāvinira’a i tō tātou nohōra’a ’e tō tātou mau fare purera’a ’ei mau vāhi mo’a, i reira tātou e nehenehe ai e fa’āhipa i te orara’a o te fafaura’a.

’Ei hi’ōra’a, tā tātou fafaura’a ’ia ha’amana’o noa i te Mesia nō te ta’ata hōē ia, e orahia rā te reira ’ia tāvini ana’e tātou ia vetahi ’ē. Tē fa’a’ati nei te mau pi’ira’a ia tātou i te mau rāve’a nō te « fa’a’ōroma’i [...] ato’a te tahi i tā te tahi ra hopoi’a, e nā reira i te fa’ati’a i te ture a te Mesia ra ».’Ia tāvini ana’e tātou nō te mea ’ua here tātou i te Atua ’e tē hina’aro nei e ora i tā tātou mau fafaura’a, teie tāvinira’a e au ra e mea ’ōhipa rahi ’e te rohirohi, e riro mai ’ei mea ’o’o’a ’e te fa’ataui.

E’ita te mau ’ōro’a e fa’aora ia tātou nō te mea tē fa’a’i nei te reira i te hōē tāpura hi’ōpōara’a i te ao ra. Maoti rā, ’ia ora ana’e tātou i te mau fafaura’a e tū’ati i teie mau ’ōro’a, e riro mai tātou mai te huru ta’ata e hina’aro e pārahi i te aro o te Atua. E upō’oti’a teie hāro’aroara’a i te mau fea’a nō te tāvini ’aore rā, te hina’aro ’eiahā e tāvini. E fa’a’oi’oi tō tātou fa’a’ineinera’a ’ia fārerei atu ia Iesu Mesia, ’ia fa’aea ana’e tātou i te uiui e aha tā te Atua e fa’ati’a ’e ’ia ha’amata i te uiui e aha tā te Atua e au a’e.

’A toru, te ’āpitira’a mai i roto i te ’ōhipa a te Atua, e tauturu ia tātou ’ia fa’ari’i i te hōro’a o te

love.

We do not receive financial compensation for serving. Instead, scripture teaches that for our “labor [we are] to receive the grace of God, that [we] might wax strong in the Spirit, [have] the knowledge of God, [and] teach with power and authority from God.” That is a very good trade!

Because of God’s grace, our abilities or inabilities are not the principal basis for extending or accepting a calling. God does not expect perfect performance or exceptional talent to participate in His work. If so, Queen Esther would not have saved her nation, Peter would not have led the early Church, and Joseph Smith would not be the Prophet of the Restoration.

As we act in faith to do something beyond our abilities, our weakness is exposed. This is never comfortable, but it is necessary for us to “know that it is by [God’s] grace ... that we have power to do these things.”

We will fall many times as we engage in God’s work. But in our effort, Jesus Christ catches us. He gradually lifts us to experience salvation from failure and fear and from feeling like we will never be enough. When we consecrate our meager but best effort, God magnifies it. When we sacrifice for Jesus Christ, He sanctifies us. This is the transformative power of God’s grace. As we serve, we grow in grace until we are prepared to “be lifted up by the Father, to stand before [Jesus Christ].”

Help Others Receive and Rejoice in the Gift of Callings

I do not know all the Savior will ask me when I stand before Him, but perhaps one question will be “Who did you bring with you?” - Callings are sacred gifts from a loving Heavenly Father to help bring others with us to Jesus Christ. So I invite leaders and each of us to more intentionally seek those without callings. Encourage and help them engage in God’s work to help them prepare for Christ’s return.

aroa o te Atua ‘e ‘ia putapū i tōna here rahi aè.

E’ita tātou e ‘aufauhia nō te tāvinirāa. Maoti rā, tē ha’api’i nei te pāpā’irāa mo’a ē « ‘ia roa’a ia [tātou] te maita’i o te Atua ‘ei utu’a nō tā [tātou] ‘ohipa, ‘ia pūai [tātou] i te Vārua, ma te fa’ari’i i te ‘ite nō te Atua, [e] ‘ia ti’a ia [tātou] ‘ia ha’api’i ma te mana ‘e te ha’amanarāa nō ‘ō mai i te Atua ra » E ‘aitaurāa fa’ahia roa teie.

Nō te aroha o te Atua, e ‘ere tō tātou mau ‘aravihi ‘e mau ‘aravihi ‘ore i te tumu mātāmua nō te fa’ataerāa ‘aore rā nō te fa’ari’irāa i te hōē pi’irāa. ‘Aita te Atua e ti’a’i nei i te ‘ohipa maita’i roa ‘aore rā i te tārēni fa’ahia roa nō te ‘āmui mai i roto i tāna ‘ohipa. ‘Ahiri ‘ō te reira, e’ita e ti’a i te ari’i vahine Esetera e fa’aora i tōna nuna’a, e’ita Petero e arata’i i te ‘Ēkālesia mātāmua, ‘e e’ita Iosepha Semita e riro ‘ei peropheta nō te fa’aho’i-fa’ahou-ra’a mai.

‘A rave ai tātou ma te fa’aro’o nō te rave i te hōē ‘ohipa e nā ni’a aè i tō tātou mau aravihi, e fa’aitēhia mai tō tātou paruparu. E ‘ere roa atu i te mea au roa, terā rā e mea tītauhia ‘ia « ‘ite [tātou] ē, nā roto i tō [te Atua] ra maita’i... i ti’a ai ia [tātou] ‘ia rave i taua mau mea nei ».

E topa pinepine tātou ‘a ‘āmui ai tātou i roto i te ‘ohipa a te Atua. I roto rā i tā tātou tauto’ora’a, e haru mai Iesu Mesia ia tātou. E fa’ateitei tāmau ‘oia ia tātou ‘ia fa’aorahia tātou i te paura’a ‘e te mata’u, ‘e nā roto mai i te nīno’a mana’o e’ita roa e tae i terā fāito. ‘Ia ha’amo’a ana’e tātou i tā tātou tauto’ora’a, terā i te mea ha’ihā’i roa, e fa’ahana-hana te Atua i te reira. ‘Ia fa’atusia ana’e tātou nō te Mesia, e ha’amo’a ‘oia ia tātou. ‘O teie te mana fa’atau i te aroha o te Atua. ‘A tāvini ai tātou, e tupu tātou i roto i te aroha e tae roa ‘ua ineine tātou ‘ia « fa’ateitehia i ni’a e te Metua, ‘ia ti’a mai i mua ia [Iesu Mesia] ».

Tauturu ia vetahi ‘ē ‘ia fa’ari’i ‘e ‘ia ‘oa’oa i roto i te hōro’a o te mau pi’irāa

‘Aita vau i ‘ite i te mau uirāa ato’a tā te Fa’aora e ui mai iā’u ‘ia ti’a atu ana’e au i mua iāna, teie rā paha te hōē uirāa, « ‘ō vai tā ‘oe i ‘āfa’i mai nā muri ia ‘oe ? » Te mau pi’irāa ‘ō te mau hōro’a mo’a ia a te hōē Metua here i te ao ra, nō te tauturu ia tātou ‘ia ‘āfa’i ia vetahi ē ia Iesu Mesia ra. Nō reira, tē ani manihini nei au i te feiā fa’atere ‘e ia tātou tāta’itahi, ‘ia ‘imi ma te ‘āau tae rahi aè i te feiā ‘aita e pi’irāa. ‘A fa’aitoito ia rātou ‘e ‘a tauturu ia rātou ‘ia ‘āmui mai i roto i te ‘ohipa a te Atua, nō te tauturu ia rātou ‘ia fa’aineine nō te ho’irāa mai o te Mesia.

John was not active in the Church when his bishop visited and told him that the Lord had a work for him to do. He invited John to quit smoking. Although John had tried many times to stop, this time he felt an unseen power helping him.

Just three weeks later, the stake president visited John. He called him to serve in the bishopric. John was shocked. He told the stake president he had just quit smoking. If this meant he would have to abandon his tradition of attending professional football games on Sunday, well, that was just too much to ask. The stake president's inspired response was simple: "John, I am not asking you; the Lord is."

To which John replied, "Well, if that is the case, I will serve."

John told me that these sacrifices to serve were the spiritual turning points for him and for his family.

I wonder if we have a blind spot, failing to extend callings to individuals who, to our mortal view, appear unlikely or unworthy. Or we may be more concerned with a culture of performance than with the doctrine of progression, neglecting to see how the Savior increases capacity in the unlikely and the unproven by giving them opportunities to serve.

Elder David A. Bednar teaches the importance of the scriptural mandate to "letevery [woman and] manlearn[their] duty, and to act." Do we do this? When leaders and parents let others learn and act for themselves, they blossom and flourish. While the easier path may be to give faithful members a second calling, the more excellent way is to invite the unlikely to serve and let them learn and grow.

If Christ were physically here, He would visit the sick, teach the Sunday School class, sit with the heartbroken young woman, and bless the children. He can do His own work. But He lives this principle of letting us act and learn, so He sends us in His place.

With participation in God's work comes

E 'ere Ioane i te mea itoito i roto i te 'Ēkālesia 'a fārerei atu ai tōna 'episekōpo iāna, 'e 'ua parau atu iāna ē, e 'ohipa tā te Fatu nāna 'ia rave. 'Ua ani atu te 'episekōpo ia Ioane 'ia fa'aea i te puhipuhi i te 'ava'ava. Noa atu ē 'ua tāmata Ioane e rave rahi taime 'ia fa'aea, i teie rā taime 'ua putapū 'oia i te hōē pūai 'ite-'ore-hia i te tauturura'ā iāna.

E toru noa hepetoma i muri iho, 'ua fārerei atu te peresideni titi ia Ioane. 'Ua pi'i 'oia ia Ioane 'ia tāvini i roto i te 'episekōpora'a. 'Ua hitimahuta roa Ioane. 'Ua parau atu 'oia i te peresideni titi nō fa'aea noa iho nei 'oia i te puhipuhi i te 'ava'ava. Mai te peu te aura'a e tītauhia iāna e ha'apae i tāna peu 'ia haere i te mau ha'utira'a tu'e pōpō i te sābati, e anira'a rahi roa ia te reira. E mea 'ohie roa te pāhonora'a fa'auruhia a te peresideni titi : « E Ioane, e 'ere nā'u te anira'a ia 'oe, nā te Fatu rā ».

I te reira 'ua pāhono mai Ioane, « mai te peu 'o te reira ihoā, e tāvini ia vau ».

'Ua parau mai Ioane iā'u ē, 'ua riro teie mau tusiara'a nō te tāvini 'ei nu'ura'a pae vārua nōna 'e nō tōna 'utuāfare.

Tē ui maere nei au 'aita ānei tātou e hi'o hape ra, e ma'iri nei i te fa'atae i te mau pi'ira'a i te feiā, i tā tātou hi'ora'a tāhuti nei, e mea pāpū 'ore 'aore rā e mea ti'amā 'ore. 'Aore rā, e mea ha'ape'ape'a aē nā tātou te 'aravihira'a 'eiaha rā te parau tumu nō te nu'ura'a i mua, ma te 'aramōina 'ia hi'o e mea nāhea te Fa'aora 'ia fa'arahi i te 'aravihi mana'o-'ore-hia 'e te ta'a 'ore, ma te hōro'a ia rātou i te mau rāve'a nō te tāvini.

Tē ha'api'i nei Elder David A. Bednar i te fau-fa'a rahi o te fa'auera'a pāpā'ira'a mo'a 'ia «ha'api'ite mau ta'ata tāta'itahi [te vahine 'e te tāne] i tāna iho 'ohipa 'e 'iaravei [tā rātou] 'ohipa ». Tē nā reira ra ānei tātou ? 'Ia vaiiho ana'e te feiā fa'atere 'e te mau metua ia vetahi 'e 'ia ha'api'i mai 'e 'ia 'ohipa rātou iho, e pua mai 'e e ruperupe mai rātou. Mai te mea e mea 'ohie aē 'ia hōro'a i te mau melo ha'apa'o maita'i i te tahi fa'ahou pi'ira'a, te rāve'a maitai aē 'o te ani-manihini-ra'a ia i te feiā e 'ere i te mea ha'apa'o 'ia tāvini 'e 'ia vaiiho ia rātou 'ia ha'api'i mai 'e 'ia tupu i te rahi.

'Ahiri te Mesia i ti'a tino mai i'o nei, e haere 'oia e fārerei i te feiā ma'i, e ha'api'i i te piha Ha'api'ira'a Sābati, e pārahi i pīha'i iho i te tamāhine e 'oto ra 'e e ha'amaita'i i te mau tam-ari'i. E nehenehe 'oia e rave i tāna iho 'ohipa. Tē ora nei rā 'oia i teie parau tumu 'ia vaiiho ia tātou 'ia rave 'e 'ia ha'api'i mai, nō reira 'oia i tonono mai ai ia tātou i tōna pārahirā'a.

Ma te 'āpitira'a mai i roto i te 'ohipa a te Atua

“the right, privilege, and responsibility to represent the Lord [Jesus Christ].” When we serve to magnify Christ and not ourselves, our service becomes joyful. When others leave our class, meeting, ministering visit, or activity remembering Christ more than they remember us, the work is energizing.

In earnestly seeking to represent the Savior, we become more like Him. That is the best preparation for the sacred moment when each of us will kneel and confess that Jesus is the Christ, which I witness that He is and that President Russell M. Nelson is His “voice ... unto the ends of the earth” to help us “prepare ... for that which is to come.” In the sacred name of Jesus Christ, amen.

e nā muri mai « te ti'ara'a, te tura 'e te hōpoi'a nō te ti'a atu nō te Fatu [Iesu Mesia] ». 'Ia tāvini ana'e tātou nō te fa'arahi i te Mesia 'e 'eiaha ia tātou iho, e riro tā tātou tāvinira'a e mea 'o'aoa. 'Ia fa'aru'e ana'e mai vetahi 'ē i tā tātou piha ha'api'ira'a, te rurura'a, te tāvini aupurura'a, 'aore rā te 'ativite, ma te ha'amana'o hau atu i te Mesia ia tātou nei, e mea pūai ia te 'ohipa.

I roto i te 'imirā'a ma te 'āau tae i te ti'a atu nō te Fa'aora, e riro rahi mai tātou mai iāna te huru. Teie te fa'aineinera'a maita'i a'e nō te taima mo'a i reira tātou tāta'itahi e tūturi ai 'e e fā'i ai o Iesu te Mesia, 'o tā'u e fa'a'ite pāpū nei, 'e 'o te peresideni Russell M. Nelson tōna « reo [...] i te mau hope'a o te ao nei » nō te tauturu ia tātou « 'ia fa'aineine ia tātou [...] nō te mea e tae mai ». Nā roto i te i'oa mo'a 'o Iesu Mesia, 'āmene.