

Reverence for Sacred Things

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Te fa'atura i te mau mea mo'a

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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 *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.

Te fa'atura i te mea mo'a e fa'atupu ia i te māuruu-ru mau, e fa'arahi i te 'oa'oa mau, e arata'i i tō tātou mau ferurira'a i te heheura'a, 'e e hōrōa mai i te 'oa'oa rahi a'e i roto i tō tātou orara'a.

I roto i te buka Exodo, te haere nei tātou 'e 'o Mose nā ni'a i te tua 'aivi o te mou'a nō Horeba a fa'aru'e ai 'oia i tāna mau ha'ape'ape'ara'a i te mau mahana atō'a—te hō'e mea e ti'a ia tātou pā'ato'a 'ia hina'aro e rave—nō te hi'o i te pū 'aihere e 'ama ra i te auhi 'aita rā e pau. 'A ha'afātata mai ai 'oia, « 'Ua pi'i maira te Atua iāna mai rotopū mai i te pū 'aihere, nā 'ō mai ra, e Mose, e Mose. 'E 'ua parau atura 'oia, Teie au. E 'ua parau mai ra te Atua [...] 'a 'iriti i tō tāma'a i tō 'avae ihora, e vāhi mo'a ho'i tenā na vāhi tā 'oe e ti'a mai na ». Nā roto i te fa'atura rahi, te ha'e ha'a, 'e te maere, 'ua tātara 'o Mose i tōna mau tia'a 'e 'ua fa'aineine nō te fa'arō'o i te parau a te Fatu 'e nō te 'ite i tōna aro mo'a.

Ua riro taua 'itera'a mo'a ra i ni'a i te mou'a, te hō'e 'ohipa tei 'i i te fa'atura fa'ahiahia, 'ei tuha'a faufa'a roa nō tōna tauira'a mai te hō'e tia'i māmo'e ha'e ha'a 'ei per'opheta pūai, 'o tei arata'i iāna i ni'a i te hō'e 'ē'a 'āpi i roto i te orara'a. 'Oia mau, e ne-henehe ato'a tātou tāta'itahi e tau i tō tātou ti'ara'a pipi 'ei hōho'a teitei a'e nō te pae vārua nā roto i te fa'arirora'a i te huru maita'i o te fa'atura 'ei tuha'a mo'a o tō tātou huru pae vārua.

E nehehehe te ta'ofa'aturae fa'atū'atihia i te parau latino rarevereri, oia ho'i, « e ti'a i roto i te fa'ahiahia ». I roto i te aura'a o te 'evanelia, te 'ano'i nei teie tātarara'a i te hō'e mana'o e 'aore rā, te hō'e huru nō te fa'atura hōhonu, te here, 'e te māuruuru. E fa'atupu teie huru parau nō te mau mea mo'a a te fei'a e mafatu tātarahapa tō rātou 'e te horo'ara'a hōhonu i te Atua 'e ia Iesu Mesia i te 'oa'oa rahi a'e i roto i tō rātou vārua.

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’rent, 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 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

’Ua riro te fa’atura i te mau mea mo’a ’ei fa’a’itera’a rahi roa a’e o te hō’e huru pae vārua faufa’a roa ; e fa’ahope’ara’a te reira nō tō tātou tā’aira’a ’e te mo’ara’a ’e tē fa’a’ite nei i tō tātou here ’e tō tātou pirira’a i tō tātou Metua i te Ao ra ’e tō tātou Faaora, ’o Iesu Mesia. ’Ua riro ato’a te reira ’ei hō’e o te mau ’itera’a teitei roa a’e o te vārua. E arata’i teie huru maita’i i tō tātou mau mana’o, tō tātou mau māfatu, ’e tō tātou orara’a i ni’a i te Atua. Te ti’ara’a mau, e ’ere te fa’atura i te hō’e noa tuha’a o te pae vārua; O te iho ia o te reira—te niu i ni’a iho i te reira e patuhia ai te pae vārua, ma te fa’atupu i te hō’e tā’aira’a ’e te Atua, mai tā tā tātou mau tamari’i i ha’api’i mai ’ia hīmene ana’e rātou ē: « Ia fa’atura ana’e au, ’ua ’ite au i roto i tō’u ’āau e mea fātata mai te Metua i te Ao ra ’e ’o Iesu ».

’Ei pipi nā Iesu Mesia, te titau-manihini-hia nei tātou ’ia fa’atupu i te hō’o’a o te fa’atura i roto i tō tātou orara’a nō te fāri’i i te hō’e tā’aira’a hōhōnu a’e ’e te Atua ’e Tāna Tamaiti o Iesu Mesia, ma te ha’apūai ato’a i tō tātou huru pae vārua. Ma te fē’a’a ’ore, ’āhiri ē ’ua rahi a’e teie mau mana’o i roto i tō tātou māfatu, e rahi ato’a atu te ’o’ao’a ’e te ’ārearea i roto i tō tātou orara’a, ’e e iti mai te vāhi nō te ’oto ’e te pe’ape’a. E ti’a ia tātou ’ia ha’amana’o ē, te fa’a’itera’a i te fa’atura i te mau mea mo’a, e hō’o’a te reira i te aura’a i te rahira’a o te mau mea tā tātou e rave nei i te mau mahana ato’a ’e e ha’apūai i tō tātou mana’o māuruuru—te fa’atupu i te fa’ahiahia, te fa’atura, ’e te here nō te mau mea teitei ’e te mo’a a’e.

Te vahi pe’ape’a rā, te ora nei tātou i roto i te hō’e ao i reira te fa’atura i te mau mea mo’a e riro noa ai ’ei mea mātau-’ore-hia. Tē fa’ahana-hana nei te ao nei i te ’ohipa fa’atura ’ore, mai tē ha’apāpūhia ra i roto i te mau ve’a parauhia « tabloid », te fa’anahora’a ’āfata teata, ’aore ra te natirara. Te ’erera’a i te fa’atura i te mau mea mo’a, tē fa’atupu nei te reira i te hō’e huru ferurira’a ’e te ha’apā’o ’ore rahi a’e, o tē nehenehe e arata’ioi’oi i te hō’e u’i i roto i te māna’ona’o ’ore ’e a huru atu ai i te u’i i muri iho i roto i te ati.

E nehenehe ato’a te fa’atura ’ore e fa’aātea ’ē ia tātou i te mau tā’aira’a tā te mau fafaura’a ’e te Atua e hō’o’a mai ’e e fa’aiti i tō tātou mana’o nō ni’a i te ha’avāra’a i mua i te Atua. Nō reira, e nehenehe tātou e ha’apā’o noa i tō tātou iho tāmāhanahanara’a; te ha’amāha i tō tātou mau hina’aro arai-’ore-hia; ’e i te pae hope’a e tae atu i te vahi mo’a ’ore nō te ha’apā’o ’ore i te mau mea mo’a, e tae no’a’u i te Atua, ’e nā roto reira, tō tātou nātura mo’a ’ei tamari’i nā te Metua i te Ao

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.

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

ra. Te fa'atura 'ore i te mau mea mo'a, e ha'amaita'i te reira i te mau 'opuarā a te enemi nā roto i te ha'afifira'a i tā tātou mau rāve'a heheura'a, tei riro 'ei mea faufa'a roa nō tō tātou orara'a i te pae vārua i tō tātou nei anotau.

'Ua fa'a'ite-maita'i-hia i roto i te mau pa-pa'ira'a mo'a te aura'a 'e te faufa'a o te fa'atura i te mau mea mo'a. E au ra ē, tē fa'a'ite ra te hōē hi'ora'a i roto i Te Ha'api'ira'a Tumu 'e te mau Fafaurā ē, 'ua riro te fa'atura i tō tātou Metua i te Ao ra 'e Tāna Tamaiti o Iesu Mesia 'ei huru faufa'a roa nō te feiā e tāpae i te bāsileia taretiera.

'Ei 'Ēkālesia, tē tāmata nei tātou i te tāpe'a i te Metua 'e te Tamaiti i roto i te mo'ara'a 'e te fa'atura rahi roa a'e i roto i te mau tuha'a ato'a, e tae noa atu i te huru nō tō tātou fa'ahoho'ara'a i tō raua mau hōho'a. 'Ua riro te arata'ira'a a te Vārua Mo'a 'ei tuha'a faufa'a roa nō te fa'ata'a e nāhea teie mau hōho'a 'ia fa'a'ite i te nātura mo'a, te huru, 'e te mau huru maitata'i o te Metua 'e te Tamaiti. Te ha'apa'o maita'i nei tātou 'ia 'ape i te fa'a'ite i te mau mea o tē nehenehe e fa'aātea 'e i tō tātou aramāite-ra'a i ni'a i tō tātou Metua i te Ao ra 'e Tāna Tamaiti 'o Iesu Mesia, 'e tā rāua mau ha'api'ira'a, e tae noa'ū i te huru nō tā tatou fa'āhipara'a i te mau rāve'a aravihi 'āpī, mai te fa'āhipara'a i te māmarama o te tāata (AI) nō te hamani i te mau materia 'e te mau hōho'a.

E fa'āhipa-ato'a-hia teie parau tumu nō te mau ha'amāmaramara'a ato'a e roa'a mai nā roto i te mau rāve'a ha'apararera'a mana'o a te 'Ēkālesia. 'Ua tuatāpapa-maita'i-hia 'e 'ua fāri'ihia te mau ha'api'ira'a ato'a, te mau buka arata'i, 'e te mau poro'i ato'a i raro a'e i te arata'ira'a a te Vārua nō te ha'apāpū ē, te tāpe'a mau nei tātou i te huru maitai, te faufa'a, 'e te mau tītura'a o te 'evanelia a Iesu Mesia. I roto i te hōē parau poro'i nā te feiā 'āpī pāari 'aita i maoro a'e nei, 'ua ha'api'i 'o Elder David A. Bednar ē, « Nō te tere nā ni'a i te purumu fifi o te pae vārua 'e te mau rāve'a 'aravihi 'āpī, e ti'a i te feiā mo'a i te mau mahana hope'a nei, ma te ha'eha'a 'e te pure (1) 'ia 'imi i te mau parau tumu o te 'evanelia 'o tē nehenehe e arata'i i tā rātou fa'āhipara'a i te māmarama o te natirara 'e (2) 'ia fa'aitoito pāpū i te tū'ati i te Vārua Maita'i 'e i te hōro'a pae vārua nō te heheura'a ».

E tō'u mau tae'a 'e tuahine here, noa'ū te ta'a'e rahi o te mau rāve'a 'aravihi o teie tau, 'e'ita tā te reira e nehenehe e fa'ahōho'a i te maere, te mata'u 'e te fa'ahiaha, i 'itehia i roto i te huru fa'atura tei matara mai nā roto mai i te mana 'o te Vārua Maita'i. 'Ei pipi nā Iesu Mesia, e ti'a ia

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 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.

tātou 'ia ha'apaō maita'i 'eiaha 'ia ha'aparuparu i tō tātou tā'amura'a i te Atua 'e i tāna tamaiti ma te fa'āhipa tano 'ore i te mau parau 'e te mau hōhō'a e 'itehia i roto i te māramarama o te natirara. E mea ti'a ia tātou 'ia ha'amanaō ē, te ti'aturira'a i ni'a i te hōē « rima tino » o te mau rāvē'a 'aravihi 'āpī, e monora'a tano 'ore 'e te fa'atura 'ore te reira i te fa'aurura'a, te ha'amauraa, 'e te 'itera'a pāpū o tē nehenehe e fāri'ihia nā roto ana'e i te mana o te Vārua Maita'i. Mai tā Nephi i parau : « E te Fatu, 'ua ti'aturi au ia 'oe, 'e e ti'aturi au ia 'oe ē a muri noa atu. E 'ore au e ti'aturi i te rima tino nei ».

I roto i te tahi atu heheura'a, 'ua ha'api'ihia te peropheta Iosepha Semita ē, e mea ti'a i te mau hiero i patuhia nō te Fatu ia riro 'ei vahi nō te fa'atura lāna. I te roara'a o tāna tau tāvinira'a, 'ua ha'apāpū pūai tō tātou peropheta here, te peresideni Russell M. Nelson, i tā tātou ha'amorira'a ma te fa'atura i roto i te hiero mo'a. I roto i te fare o te Fatu tē ha'api'ihia ra tātou nō ni'a i te tomora'a i roto i te aro mo'a o te Metua 'e te Tamaiti. 'Ua 'ite noa vau ē, te hōē o te mau mea mātāmua tā tātou e rave 'ia tomo ana'e tātou i roto i te hiero 'e 'ia fa'aineine ia tātou iho nō te 'āmui atu i roto i te mau 'ōro'a mo'a i reira, o te tātarara'a ia i tō tātou mau ti'a 'e te tauira'a i tō tātou 'ahu 'uo'uo. Mai ia Mose, mai te mea ē, 'ua 'opua tātou, e nehenehe tā tātou e 'ite ē, te 'iritira'a i tō tātou mau ti'a nō te ao nei, o te ha'amataraa ia nō te tā'ahira'a i ni'a i te repo mo'a 'e te tauira'a i roto i te mau rāvē'a teitei 'e te mo'a a'e.

E te mau taeāe e te mau tuahine, 'aita e tītauhia ia tātou 'ia tā'uma i ni'a i te afeafe o te hōē mou'a mai ta Mose i nā reira nō te 'ite i te fa'atura i te mau mea mo'a 'e nō te tau i tō tātou ti'ara'a pipi i roto i te hōē faito hōhonu a'e o te pae vārua 'e te paieti. 'Ei hi'ora'a, e nehenehe tātou e 'ite i te reira a tūtava ai tātou i te paruru i tō tātou fare i te mau mana o te ao nei. E nehenehe te reira e tupu nā roto i te purera'a ma te ha'avare 'ore 'e te 'aueue 'ore i mua i tō tātou Metua i te Ao ra nā roto i te i'oa o Iesu Mesia, 'e te 'imira'a i te 'ite maita'i a'e i tō tātou Fa'aora nā roto i tā tātou tuatāpapa'a itoito i te parau a te Atua i roto i te mau pāpā'ira'a mo'a 'e te mau ha'api'ira'a a tō tātou mau peropheta. Hau atu ā, e nehenehe teie huru tauira'a i te pae vārua e tupu 'a tāmata ai tātou i te fa'atura i te mau fafaura'a tā tātou i rave 'e te Fatu nā roto i te orara'a ma te ha'apaō i te mau fa'auera'a. E nehenehe teie mau tūtavara'a e fa'atupu i te hau 'e te vai-maita'i-ra'a i roto i tō tātou māfatu. Ma te pāpū maita'i, e nehenehe te

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 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.

fa'atumura'a i ni'a i teie mau 'ohipa e tauturu i te tau i to tatou mau fare 'ei vahi ha'apura'a fa'atura i te pae varua—te mau vahi mo'a no te fa'aro'o i reira te Varua e parahi ai, mai te 'ohipa i tupu i ni'a ia Mose i ni'a i te mou'a.

E nehenehe ato'a tatou e 'ite i teie huru tauraa i te pae varua a 'amui atu ai tatou ma te ha'apa'o maita'i i roto i te 'ohipa ha'amoriraa a te 'Ekalesia, e tae noa'itu i te fa'afarora'a i to tatou mafatu i ni'a i te Fatu na roto i ta tatou himeneraa i te mau himene mo'a. Na roto i te fa'aruera'a—mai ia Mose—i te mau fa'ahuehuera'a o te ao nei, i ta tatou ihoa ra mau niuniu afa'ifa'i e 'aore ra, te tahi atu mea o te 'ore e tu'ati i teie taime mo'a, e nehenehe ta tatou e fa'atumu i ni'a i te Fa'aora e Tana tusia tara'ehara, e tae noa'itu i ta tatou iho mau fafau'aa. E fa'atupu teie huru fa'atumura'a i ni'a i te 'oro'a i te ho'e taime fa'apira'a ma te fa'atura o to tatou ta'airaa e te Fa'aora, e e fa'ariro te reira i te Sabati ei mea au roa e e tau i to tatou orara'a.

I te pae hope'a, e nehenehe ta tatou e 'ite i teie tauraa i te pae varua i roto i to tatou ti'ara'a pipi a ha'amori tamau ai tatou i ni'a i te mou'a o te fare o te Fatu—to tatou mau hiero mo'a—e 'a tamata ai tatou i te ora ma te ti'aturi i te fafau'aa, 'ia fa'aruru ihoa ra tatou i te mau tamataraa o te orara'a tahuti nei.

'Ua 'ite maua ta'u vahine i te tahi mau taime mo'a no te fa'atura i ni'a i te mou'a mo'a 'a tamata ai maua i te fa'ahipa i teie mau parau tumu i roto i to maua orara'a, o tei fa'atupu i te ho'e tauraa faufa'a i roto i to maua ti'ara'a 'ei pipi. Te ha'ama-na'o nei au mai te huru e, no 'ananahi noa nei, 'a haere ai au na roto i te hunara'a ma'i hou 'a tanu ai i te piti o ta maua tamari'i, tei fanau-'oi'oi-hia e 'aita i ora mai, i te taime 'a vai noa ai ta'u vahine i te fare ma'i. Te ha'ama-na'o nei au i to'u purera'a ma te 'u'ana i te Atua no te ani i te tauturu no te fa'aruru i taua tamataraa fifi ra. I taua ihoa taime ra, 'ua fari'i au i te ho'e ha'apapura'a pae varua mararama e te puai i roto i to'u 'aa'u : E maita'i te mau mea ato'a i roto i to maua orara'a mai te mea e fa'aoroma'i maua ta'u vahine ma te tape'a noa i te 'o'aoa e no'a'a mai na roto i te ha'apa'ora'a i te 'evanelia a Iesu Mesia. E au ra e, te mea tei riro 'ei fifi rahi e te oto i taua taime ra, 'ua riro ia 'ei 'ohipa mo'a e te fa'atura, 'ei 'ofa'i tumu o tei tauturu i te paturu i to maua fa'aro'o e 'o tei ho'ora ia maua i te ti'aturira'a i roto i te mau fafau'aa ta maua i rave e te Fatu e i roto i tana mau fafau'aa no'u e no to'u 'utu'afare.

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.

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.

E to'u mau taeae 'e tuahine, te fa'atura i te mea mo'a e fa'atupu ia i te māuruuru mau, e fa'arahi i te 'oa'oa mau, e arata'i i tō tātou mau ferurira'a i te heheura'a, 'e e hōro'a mai i te 'oa'oa rahi a'e i roto i tō tātou orara'a. E tu'u te reira i tō tātou 'āvae i ni'a i te repo mo'a 'e e fa'ateitei i tō tātou 'āu i ni'a i te Atua ra.

Tē fa'a'ite pāpū nei au ia 'outou ē, 'a tāmata ai tātou i te fa'aō atu i teie huru maita'i i roto i tō tātou orara'a i te mau mahana ato'a, e nehenehe tā tātou e fa'arahi i tō tātou ha'eha'a, e fa'arahi i tō tātou ite i te hina'aro 'o te Atua nō tātou, 'e e ha'apūai i tō tātou ti'aturi i roto i te mau fafau-ra'a nō te mau fafau-ra'a tā tātou i rave e te Fatu. Tē fa'a'ite pāpū nei au ē, 'a fāri'i ai tātou i teie hōro'ara'a nō te fa'atura i te mau mea mo'a, i ni'a ānei i te mou'a o te fare o te Fatu, i roto ānei i te hōē fare purera'a, e 'aore rā i roto i tō tātou iho fare, e fa'a'ihia tātou i te maere 'e te fa'ahiaha 'a 'āmui atu ai tātou i te here fāito 'ore o tō tātou Metua i te Ao ra 'e o Iesu Mesia. Tē fa'a'ite nei au i teie mau parau mau ma te tura, i te i'oa mo'a 'o tō tātou Fa'aora, 'o Iesu Mesia, 'āmene.