

“This Is My Gospel”—“This Is My Church”

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“O La’u Talalelei Lenei”—“O La’u Ekalesia Lenei”

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O Le Korama a Aposetolo e Toasefululua

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This is the Savior’s gospel, and this is His Church (see 3 Nephi 27:21; Mosiah 26:22; 27:13). The combination of the two is powerful and transformative.

For centuries, black powder was the most powerful explosive available. It could launch cannon balls, but it wasn’t effective for most mining and road construction projects. It was just too weak to shatter rock.

In 1846 an Italian chemist named Ascanio Sobrero synthesized a new explosive, nitroglycerin. This oily fluid was at least a thousand times more powerful than black powder. It could easily shatter rock. Unfortunately, nitroglycerin was unstable. If you dropped it from a small height, it’d blow up. If it got too hot, it’d blow up. If it got too cold, it’d blow up. Even placed in a cool, dark room and left alone, it’d eventually blow up. Most countries banned its transportation, and many banned its manufacture.

In 1860 a Swedish scientist named Alfred Nobel began trying to stabilize nitroglycerin. After seven years of experimentation, he achieved his goal by absorbing nitroglycerin into a nearly worthless substance known as diatomaceous earth, or kieselguhr. Kieselguhr is a porous rock that can be crumbled into a fine powder. When mixed with nitroglycerin, kieselguhr absorbs the nitroglycerin, and the resultant paste can be shaped into “sticks.” In this form, nitroglycerin was much more stable. It could be safely stored, transported, and used with undiminished explosive power. Nobel named the combination of nitroglycerin and kieselguhr “dynamite.”

O le talalelei lenei a le Faaola, ma o Lana Ekalesia lenei (tagai 3 Nifae 27:21; Mosaea 26:22; 27:13). O le tuufaatasiga o le lua lea e mamana ma suia.

Mo le tele o seneturi, o le oge uliuli o le mea faapa aupito malosi lea na i ai. E mafai ona faaoso atu ai pulufana, ae sa le’i aogā mo le tele o galuega faatino i le eliga o minerale ma le fauga o auala. Sa vaivai tele e le mafai ona nuti ai papa.

I le 1846, sa i ai se kemisi Italia e igoa ia Ascanio Sobrero, na tuufaatasia ni kemikolo e fai ai se mea faapa fou, o le naitolaiserini. O lea suā’u’u suavaia e le itiiti ifo i le faaife e malosi atu ai nai lo le oge uliuli. E faigofie lava ona nuti ai papa. Ae paga lea, sa le’i mautu lelei le naitolaiserini. Afai e te faapa’ū ifoa mai sina maua luga laitiiti, e pasae. Afai e vevela tele, e pasae. Afai e malulu tele, e pasae. E tusa foi pe tuu i se potu malū, pogisa ma tuu e le lotea, e oo lava ina pasae. O le tele o atunuu na faasāina ai le fela’ua’i, e tele foi na faasāina lona gaosia.

I le 1860, sa i ai se saienitisi Suetena e igoa ia Alfred Nobel, na amata taumafai e faamautu le naitolaiserini. I le mavae ai o tausaga e fitu o le taumafaiga e faataitai, sa ausia lana sini e ala i le fufui o le naitolaiserini i se anomea e faalētaua ua lauiloa o le limulimu po o le kieselguhr [kiseluku]. O le kieselguhr [kiseluku] o se papa pūpū e mafai ona nutililii i se pauta malū. A palu faatasi ma le naitolaiserini, ona miti’ia lea e le kiseluku le naitolaiserini ma maua ai se kulimi e mafai ona mamana i ni “fasilaau.” O lea faiga, na matuai mautu ai le naitolaiserini. E mafai ona teumalui-na, feavea’i, ma faaoga e aunoa ma le faaitiitia o le malosi e faapa ai. Na faaigoa e Nobel le tuufaatasiga o le naitolaiserini ma le kiseluku o le

Dynamite changed the world. It also made Nobel wealthy. Without a stabilizer, nitroglycerin was just too hazardous to be commercially valuable, as Ascanio Sobrero found out. By itself, as I mentioned, kieselguhr was of little value. But the combination of the two components made dynamite transformative and precious.

In a similar way, the combination of the gospel of Jesus Christ and The Church of Jesus Christ of Latter-day Saints provides powerful and transformative benefits for us. The gospel is perfect, but a divinely commissioned church is required to preach it, maintain its purity, and administer its sacred ordinances with the Savior's power and authority.

Consider the combination of the Savior's gospel and His Church as established by the Book of Mormon prophet Alma. The Church was responsible for preaching "nothing save it were repentance and faith on the Lord, who [would redeem] his people." Using God's authority, the Church was responsible for administering the ordinance of baptism "in the name of the Lord, as a witness [of entering] into a covenant with him [to] serve him and keep his commandments." The people who were baptized took on themselves the name of Jesus Christ, joined His Church, and were promised great power through an outpouring of the Spirit.

People flocked to the Waters of Mormon to hear Alma preach the gospel. Though they revered those waters and the surrounding forests, the Lord's Church was not a location or a building, nor is it today. The Church is simply ordinary people, disciples of Jesus Christ, gathered and organized into a divinely appointed structure that helps the Lord accomplish His purposes. The Church is the instrument through which we learn the central role of Jesus Christ in Heavenly Father's plan. The Church offers the authoritative way for individuals to participate in ordinances and make lasting covenants with God. Keeping those covenants draws us closer to God, gives us access to His power, and transforms us into who He intends us to become.

Just as dynamite without nitroglycerin is unremarkable, the Savior's Church is special only if it is built on His gospel. Without the Savior's

"fanai'a."

Na suia e le fanai'a le lalolagi. Na afua ai foi ona maumea Nobel. A na leai se kemikolo e faamautu ai, semanu e matua lē saogalemu le naitolaiserini ma lē taua faapisinisi, e pei ona iloina e Ascanio Sobrero. A na o ia lava, e pei ona ou ta'ua, o le kiseluku e itiiti lava le aogā. Ae o le tuufaatasiga o elemene e lua ua maua ai le suiga o le fanai'a ma taua ai.

I se tulaga foi faapena, o le tuufaatasiga o le talalelei a Iesu Kerisoma Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai, ua maua ai faamanuiaga mamana ma suiga mo i tatou. E atoa le talalelei, ae o se ekalesia ua poloaiina mai le lagi na manaomia e folafolaina atu, tausisia lona mamā a'ia'i, ma faatautaia ona sauniga paia i le pule ma le mana a le Faaola.

Mafaufau i le tuufaatasiga o le talalelei a le Faaola ma Lana Ekalesia e pei ona faatuina e le perofeta o Alema i le Tusi a Mamona. Sa nafa le Ekalesia ma le folafolaina atu o le "leai se isi mea vagana ai le salamo ma le faatuatua i le Alii, o lē [o le a togiolaina] lona nuu." O le faaagaina o le pule a le Atua, sa nafa ai le Ekalesia ma le faatautaia o le sauniga o le papatisoga "i le suafa o le Alii, e fai ma molimau [o le ulu atu] i se feagaiga ma ia ... [e] auauna ia te ia ma tauai ana poloai-ga." O tagata na papatiso na latou tauave i o latou lava luga le suafa o Iesu Keriso, ma auai faatasi i Lana Ekalesia, ma sa folafola atu ia te i latou le mana tele e ala i se liligi mai o le Agaga.

Sa lolofi atu tagata i le vai o Mamona e faalogologo ia Alema o folafola atu le talalelei. E ui ina sa latou ava ma migao i na vai ma vaomatua na siomia ai, o le Ekalesia a le Alii sa le o se nofoaga po o se fale, ma e faapena foi i aso nei. O le Ekalesia ua na o ni tagata masani, o soo o Iesu Keriso, e faapotopoto ma faatulaga e avea o se fausaga ua tofia lea e fesoasoani ai i le Alii ia ausia Ona faamoemoega. O le Ekalesia o le meafaigaluega lea tatou te aoa mai ai le matafaioi tutotonu a Iesu Keriso i le fuafuaga a le Tama Faalelagi. Ua ofoina mai e le Ekalesia le ala faatuatua mo tagata taitoatasi e auai ai i sauniga ma osia ai feagaiga e faavavau ma le Atua. O le tausia o na feagaiga tatou te latalata atili ai i le Atua, tatou te maua ai le avanoa i lona mana, ma suia ai i tatou i tagata ua faamoemoe o ia tatou te avea ai.

E pei lava o le fanai'a a leai se naitolaiserini o le a le matua'i lelei, e faatoa faapitoa foi le Ekalesia a le Faaola pe afai e fausia i luga o Lana

gospel and the authority to administer the ordinances thereof, the Church isn't exceptional.

Without the stabilizing effect of kieselguhr, nitroglycerin had limited value as an explosive. As history has shown, without the Lord's Church, humanity's understanding of His gospel was likewise unstable—prone to doctrinal drift and subject to the influence of different religions, cultures, and philosophies. An amalgamation of those influences has been manifested in every dispensation leading up to this last one. Though the gospel was initially revealed in its purity, the interpretation and application of that gospel gradually took on a form of godliness that lacked power because the divinely authorized framework was absent.

The Church of Jesus Christ of Latter-day Saints enables access to God's power because it is authorized by Him both to teach the doctrine of Christ and to offer the gospel's saving and exalting ordinances. The Savior yearns to forgive our sins, help us access His power, and transform us. He suffered for our sins and longs to pardon us from the punishment that we otherwise would deserve. He wants us to become holy and be perfected in Him.

Jesus Christ has the power to do this. He didn't simply sympathize with our imperfection and lament our eternal condemnation in consequence of sin. No, He went beyond that, infinitely beyond that, and restored His Church to enable access to His power.

The core of the gospel that the Church teaches is that Jesus Christ bore "our griefs, and carried our sorrows." He had "laid on him the iniquity of us all." He "endured the cross," broke "the bands of death," "ascended into heaven, and ... sat down on the right hand of God, to claim of the Father his rights of mercy." The Savior did all this because He loves His Father and He loves us. He has already paid the infinite price so He can "[claim] all those who have faith in him [and advocate]" for them—for us. Jesus Christ wants nothing more than for us to repent and come unto Him so that He can justify and sanctify us. In this desire, He is relentless and unwavering.

The access to God's covenantal power and

talalelei. A aunoa ma le talalelei a le Faaola ma le pule e faatautaia ai na sauniga, e le tulaga ese le Ekalesia.

A aunoa ma le aafiaga faamautu a le kiseluku, e utiuti le aogā o le naitolaiserini o se mea faapā. E pei ona faaalua i le talafaasolopito, a aunoa ma le Ekalesia a le Alii, e faapena foi ona lē mautu le malamalama o tagata i Lana talalelei—e ono pagatia i le tafetafea solo faaleaoaoga faavae ma aafia ai i tosinaga o tapuaiga, aganuu, ma filosifia eseese. O se taunuuga o le tuufaatasia o na tosina-ga na faaalua i tisipenisione uma e oo mai i lenei tisipenisione faai. E ui ina sa amata faaalua mai le talalelei i lona mamā a'ia'i, ae o le faaliliuga ma le faaogaina o lona talalelei, na faifaimalie ona tauavea se ituaiga o faaleatua lea na leai se mana ona sa lē i ai le faavaa faatagaina mai le lagi.

O Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai, ua mafai ai ona maua le mana o le Atua ona ua faatagaina mai e Ia e aoao atu ai le aoaoga faavae a Keriso ma ofo atu ai sauniga laveai ma le faaeaga o le talalelei. E finagalo le Faaola e faamagalo a tatou agasala, fesoasoani ia tatou maua Lona mana, ma suia i tatou. Na puapuagatia o Ia mo a tatou agasala ma matuai naunau e faamagalo i tatou mai le faasalaga semanu ua tata ai mo i tatou. E finagalo o Ia ia tatou paiama faaatoatoaina ia te Ia.

E i ai ia Iesu Keriso le mana e faia ai lenei mea. Sa le na ona Ia lotofaava'au i o tatou lē atoatoama tagiaue i lo tatou ta'usalaga e faavavau ona o taunuuga o le agasala. Leai, na ia sopoia ona talaatu, e le muta ona talaatu, ma sa toefuata'ia Lana Ekalesia ina ia faigofie ai ona maua Lona mana.

O le ute o le talalelei o loo aoao mai e le Ekalesia e faapea, na tauave e Iesu "o tatou tiga, ma tauave o tatou faanoanoaga." Sa "faaoo ia te Ia [Ieova] le amio leaga o i tatou uma." Sa Ia "onosaia le satauro," motusi "noataga o le oti," sa "afio ae i le lagi, ma ... ma ua afio i le itu aao taumatau o le Atua, e maua mai i le Tamā ana aia o le alofa mutimutivale." Sa faia e le Faaola nei mea uma ona e alofa o Ia i Lona Tama ma e alofa o Ia ia te i tatou. Ua uma ona Ia totogia le tau e le iu ina ia mafai ona Ia "maua i latou uma o e faatuatua ia te ia [ma faufautua]" mo i latou—mo i tatou. E leai se isi mea e manao ai Iesu Keriso nai lo mo i tatou ia salamo ma o mai ia te Ia, ina ia mafai ona Ia ta'uamiotonuina ma faapaia i tatou. I lea naunautaiga, e finafinau o Ia ma e mausali.

O le mauaina o le mana faalefeagaiga a le

His covenantal love is through His Church. The combination of the Savior's gospel and His Church transforms our lives. It transformed my maternal grandparents. My grandfather Oskar Andersson worked in a shipyard on Högmarsö, an island in the Stockholm archipelago. His wife, Albertina, and their children lived on the Swedish mainland. Once every two weeks, on Saturday, Oskar rowed his boat home for the weekend before returning to Högmarsö on Sunday evening. One day, while on Högmarsö, he heard two American missionaries preach the restored gospel of Jesus Christ. Oskar felt that what he heard was pure truth, and he was filled with unspeakable joy.

The next time he returned home, Oskar excitedly told Albertina all about the missionaries. He explained that he believed what they taught. He asked her to read the pamphlets they had given him, and he told her that he didn't think that any of their future children should be baptized as infants. Albertina was furious and threw the pamphlets on the rubbish heap. Not much was said between them before Oskar returned to work on Sunday evening.

As soon as he was gone, Albertina retrieved those pamphlets. She carefully compared their doctrine with the teachings in her well-worn Bible. She was astonished to feel that what she read was true. The next time Oskar returned home, he received a warm welcome, as did the copy of the Book of Mormon he brought with him. Albertina eagerly read, again comparing the doctrine to that in her Bible. Like Oskar, she recognized pure truth and was filled with unspeakable joy.

Oskar, Albertina, and their children moved to Högmarsö to be close to the few Church members there. A week after Oskar and Albertina were baptized in 1916, Oskar was called to be the group leader on Högmarsö. Like many converts, Oskar and Albertina faced criticism because of their new faith. Local farmers refused to sell them milk, so Oskar rowed across the fjord every day to purchase milk from a more tolerant farmer.

Atua ma Lona alofa faalefeagaiga e ala mai lea i Lana Ekalesia. O le tuufaatasiga o le talalelei a le Faaola ma Lana Ekalesia e suia ai o tatou olaga. Na suia ai matua o matua o lo'u tina. O lo'u tamamatua, o Oskar Andersson, sa faigaluega i se nofoaga e toso ai vaa i Högmarsö, o se motu i atumotu o Stockholm. O lona toalu, o Albertina, ma le la fanau sa nonofo i le motu autu o Suetena. E taitasi i vaiaso ta'ilua uma, i Aso Toonai, sa aloalo atu e Oskar lana vaa i le fale mo le faaiuga o le vaiaso, a o le'i toe foi i Högmarsö i le afiafi o le Aso Sa. I se tasi aso, a o i ai i Högmarsö, sa ia faalogo i ni faifeautalai se toalu mai Amerika, o folafola atu le talalelei toefuataiina a Iesu Keriso. Sa lagona e Oskar o le mea sa ia faalogoina o se upumoni a'ia'i, ma sa faatumulia o ia i le olioli e le mafaaleoina.

O le isi taimi na ia toefoi mai ai i le fale, sa faamatala ma le fafia e Oskar ia Albertina, mea ma e uiga i faifeautalai. Sa ia faamatalaina na talitonu o ia i mea sa la aoao atu. Sa ia fai atu ia te ia e faitau tamaitusi na tuu atu ia te ia e faifeautalai; ma sa ia fai atu e le'i manatu o ia e tataua ona papatisoina se tasi o a la fanau i le lumanai o ni tamameamea. Sa faalii Albertina ma tauai tamaitusi i le faaputuga lapisi. Sa le'i tele ni a la tala na fai a o le'i alu Oskar e faigaluega i le afiafi o le Aso Sa.

O le taimi lava na alu ai o ia, sa toe aumai ai e Albertina ia tamaitusi. Sa ia faatusatusaina ma le toto'a a latou aoaoga faavae ma aoaoga a lana Tusi Paia ua masaesae i le faaoga soo. Na faateia o ia i lona lagonaina e moni mea sa ia faitauina. O le isi taimi na toefoi mai ai Oskar i le fale, sa ia mauaina se faafeiloaiga mafanafana, e faapei ona faia e le kopi o le Tusi a Mamona na sau ma aumai. Sa faitauina ma le naunauta'i e Albertina, ma toe faatusatusa foi le aoaoga faavae i aoaoga a lana Tusi Paia. E pei o Oskar, sa ia iloaina le upumoni mamā ma sa faatumulia o ia i le olioli e le mafaamatalaina.

Sa masii Oskar, Albertina, ma le la fanau i Högmarsö ina ia latalata ai i nai tagata toalaite o le Ekalesia iina. I se vaiaso talu ona papatiso Oskar ma Albertina i le 1916, sa tofia ai Oskar e avea ma taitai vaega i Högmarsö. E faapei o le toatele o tagata fou e liliu mai, sa feagai Oskar ma Alberta ma faitioga ona o lo la faatuatuaga fou. Sa mumusu le aufaifaatoaga i le lotofale e faatau atu ia i la'ua le susu, o lea sa alo ai e Oskar lona vaa e sopoia le alavaa i aso uma e faatau mai le susu mai se faifaatoaga alofa.

Yet during the ensuing years, Church membership on Högmarsö increased, in part because of Albertina's powerful testimony and burning missionary zeal. When the group became a branch, Oskar was called as the branch president.

Members of that Högmarsö branch revered that island. This was their Waters of Mormon. This was where they came to a knowledge of their Redeemer.

Over the years, as they kept their baptismal covenant, Oskar and Albertina were transformed by the power of Jesus Christ. They longed to make more covenants and receive their temple blessings. To obtain those blessings, they permanently emigrated from their home in Sweden to Salt Lake City in 1949. Oskar had served as the leader of the members on Högmarsö for 33 years.

The combination of nitroglycerin and kieselguhr made dynamite valuable; the combination of the gospel of Jesus Christ and His Church is beyond price. Oskar and Albertina heard about the restored gospel because a prophet of God had called, assigned, and sent missionaries to Sweden. By divine commission, missionaries taught the doctrine of Christ and by priesthood authority baptized Oskar and Albertina. As members, Oskar and Albertina continued learning, developing, and serving others. They became Latter-day Saints because they kept the covenants they made.

The Savior refers to The Church of Jesus Christ of Latter-day Saints as “my church” because He commissioned it to accomplish His purposes—preaching His gospel, offering His ordinances and covenants, and making it possible for His power to justify and sanctify us. Without His Church, there is no authority, no preaching of revealed truths in His name, no ordinances or covenants, no manifestation of the power of godliness, no transformation into who God wants us to become, and God's plan for His children is set at naught. The Church in this dispensation is integral to His plan.

I invite you to commit yourself more fully to the Savior, His gospel, and His Church. As you do so, you will find that the combination of the Savior's gospel and His Church brings power into your life. This power is far greater than dynamite. It'll shatter the rocks in your way, transform you into an inheritor in God's kingdom. And you will be “filled with that joy which is unspeakable and

Ae i tausaga na sosoo ai, sa faateleina le auai i le Ekalesia i Högmarsö, o le isi itu ona o le molimau mamana a Albertina ma le tuuto mumū a faifeautalai. Ina ua avea le vaega o se paranesi, sa tofia Oskar e avea ma peresitene o le paranesi.

E ava ma migao tagata o le paranesi i Högmarsö i lena motu. O lo latou Vai o Mamona lea. O iinei na latou maua ai se malamalama i lo latou Togiola.

I le aluga o tausaga, a o latou tausia a latou feagaiga o le papatisoga, sa suia Oskar ma Albertina e le mana o Iesu Keriso. Sa naunau i la'ua ia toe osia nisi feagaiga ma maua o la faamanuiaga o le malumalu. Ina ia maua na faamanuiaga, sa la faimalaga tumau mai lo la aiga i Suetena i le Aai o Sate Leki i le 1949. Sa auauna atu Oskar o se taitai o le au paia i Högmarsö mo le 33 tausaga.

O le tuufaatasiga o le naitolaiserini ma le kiseluku, na tãua ai le fanai'a; o le tuufaatasiga o le talalelei a Iesu Keriso ma Lana Ekalesia e le mafaatauina. Sa faalogo Oskar ma Albertina e uiga i le talalelei toefuataiina ona o se perofeta a le Atua sa valaauina, tofia, ma auina atu faifeautalai i Suetena. E ala i le poloaiga faalelagi, na aoa atu ai e faifeautalai le aoaoga faavae a Keriso ma e ala i le pule o le perisitua na papatisoina ai Oskar ma Albertina. I le avea ai ma tagata o le ekalesia, sa faaauau ai e Oskar ma Albertina ona aoa, atina'e, ma auauna atu i isi. Sa avea i laua ma Au Paia o Aso e Gata Ai ona sa la tausia feagaiga sa laua osia.

E ta'u e le Faaola Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai o “la'u Ekalesia” ona sa la poloaiina ia faataunuu Ona faamoemoega—o le folafola atu o Lana talalelei, ofoina atu Ana sauniga ma feagaiga, ma mafai ai e Lona mana ona ta'uamiotonuina ma faapaia i tatou. A aunoa ma Lana Ekalesia, e leai se pule, leai se talaiga o upumoni na faaalai mai i Lona suafa, leai ni sauniga po o feagaiga, leai se faaalai mai o le mana o le faaleatua, leai se suia i le ua finagalo le Atua e avea ai i tatou, ma o le mea noa le fuafuaga a le Atua mo Lana fanau. O le Ekalesia i lenei tisipenisione e taua i Lana fuafuaga.

Ou te valaaulia oe ia tuuto atu oe lava ma le atoatoa i le Faaola, Lana talalelei, ma Lana Ekalesia. A e faia, o le a e iloa ai o le tuufaatasiga o le talalelei a le Faaola ma Lana Ekalesia e aumaia ai le mana i lou olaga. O lenei mana e sili mamao atu nai lo le fanai'a. Na te nutililiina papa i lou ala ma suia oe e avea o se suli i le malo o le Atua. Ma o le a “faatumuina oe i lena olioli lea ua le

full of glory.” In the name of Jesus Christ, amen.

magagana ma ua tumu i le mamalu.” I le suafa o
Iesu Keriso, amene.