

The Joy of Our Redemption

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O Le Olioli i Lo Tatou Togiola

Saunia e Sister Kristin M. Yee

Fesoasoani Lua i le Au Peresitene Aoao o le Aualofa

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Jesus Christ's love and power can save each of us from our mistakes, weaknesses, and sins and help us to become something more.

About 10 years ago I felt impressed to paint a portrait of the Savior. Though I am an artist, this felt a bit overwhelming. How was I to paint a portrait of Jesus Christ that captured His Spirit? Where was I to begin? And where would I find the time?

Even with my questions, I decided to move forward and trust that the Lord would help me. But I had to keep moving and leave the possibility to Him. I prayed, pondered, researched, and sketched and was blessed to find help and resources. And what was a white canvas started to become something more.

The process wasn't easy. Sometimes it didn't look as I had hoped. Sometimes there were moments of inspired strokes and ideas. And many times, I just had to try again and again and again.

When I thought the oil painting was finally complete and dry, I began to apply a transparent varnish to protect it from dirt and dust. As I did, I noticed the hair in the painting start to change, smear, and dissolve. I quickly realized that I had applied the varnish too soon, that part of the painting was still wet!

I had literally wiped away a portion of my painting with the varnish. Oh, how my heart sank. I felt as though I had just destroyed what God had helped me to do. I cried and felt sick inside. In despair, I did what anyone would typically do in a situation like this: I called my mother.

O le alofa ma le mana o Iesu Keriso e mafai ai ona laveai i tatou taitoatasi mai a tatou measese, vaivaiga, ma agasala ma fesoasoani ia avea ai i tatou ma ni tagata sili atu.

Pe tusa o le 10 tausaga talu ai, sa uunaia ai a'u e vali se atatosi o le Faaola. E ui o a'u o se tagata tusiata, ae sa ou lagonaina lava si lofituina. O le a faapefea ona ou valiina se atatosi o Iesu Keriso e maua lelei ai Lona Agaga? O fea na tatau ona ou amata ai? A o fea foi ou te maua ai se taimi?

E ui lava i a'u fesili, ae sa tonu ia te a'u e agai i luma ma talitonu o le a fesoasoani mai le Alii ia te a'u. Ae sa tatau ona ou gaoioi pea ae tuumea e mafai ona faia te Ia. Sa ou tatalo, manatunatu loloto, sailiili, ma tusifaataitai, ma sa faamanuaina i le mauaina o le fesoasoani ma punaoa. Ma o se mea sa o se iepa'u malō pa'epa'e ua amata ona avea ma se mea e sili atu.

Sa le'i faigofie le faagasologa. O nisi taimi sa le'i foliga mai i le mea sa ou faamoemoeina. O nisi taimi sa i ai ni tosi ma ni 'aitia musuia. Ma o le tele o taimi, sa tatau ona ou taumafai ma taumafai ma taumafai pea.

Ina ua ou mafaufau ua i'u ina mae'a le atavali suauu ma ua mago, sa amata ona ou faaogaina se vanisi kilia e puipuia ai mai le palapala ma le pefu. A o ou faia lena mea, sa ou vaaia le lauulu i le vali ua amata ona sui, ua nini, ma ua matafi. Sa vave ona ou iloina ua vave ona ou tuua i ai le vanisi, o le vaega lena o le vali o la lava sa susū!

O le mea moni, sa ou soloiesea se vaega o la'u ata i le vanisi. Oka, se faanoanoa o lo'u loto. Sa ou lagona e pei ua ou faatoa faatama'iaina lava le mea sa fesoasoani mai le Atua ia te a'u e fai. Sa ou tagi ma sa ou lagona le mafatia. I lo'u le fiafia, sa ou faia le mea e masani ona fai e soo se tasi i se

She wisely and calmly said, “You won’t get back what you had, but do the very best you can with what you’ve got.”

And I Partook, by Kristin M. Yee

So I prayed and pled for help and painted through the night to repair things. And I remember looking at the painting in the morning—it looked better than it did before. How was that possible? What I thought was a mistake without mend was an opportunity for His merciful hand to be manifest. He was not done with the painting, and He was not done with me. What joy and relief filled my heart. I praised the Lord for His mercy, for this miracle that not only saved the painting but taught me more about His love and power to save each of us from our mistakes, weaknesses, and sins and to help us become something more.

Just as the depth of my gratitude for the Savior grew as He mercifully helped me to repair the “unrepairable” painting, so has my personal love and gratitude for my Savior intensified as I’ve sought to work with Him on my weaknesses and to be forgiven of my mistakes. I will forever be grateful to my Savior that I can change and be cleansed. He has my heart, and I hope to do whatever He would have me do and become.

Repenting allows us to feel God’s love and to know and love Him in ways we would never otherwise know. Of the woman who anointed the Savior’s feet, He said, “Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.” She loved Jesus much, for He had forgiven her much.

There is such relief and hope in knowing that we can try again—that, as Elder David A. Bednar taught, we can receive an ongoing remission of our sins through the sanctifying power of the Holy Ghost as we truly and sincerely repent.

The redeeming power of Jesus Christ is one of the greatest promised blessings of our covenants. Ponder this as you participate in sacred ordinances. Without it, we could not return home to the presence of our Father in Heaven and those we love.

tulaga faapea: sa ou valaau i lo’u tina. Sa ia fai mai ma le atamai ma le toafimalie: “E te le toe maua le mea sa i ai muamua, ae fai le mea aupito sili e te mafaia i le mea o totoe ia te oe.”

Ma sa Ou ’Ai, saunia e Kristin M. Yee

O lea sa ou tatalo ai ma augani atu mo se fesoasoani, ma vali i le po atoa e tofaaleleia ia mea. Ma ou te manatua le tilotilo atu i le atavali i le taeao—na sili atu nai lo le mea sa i ai muamua. Na mafai faapefea lena mea? O le mea sa ou manatu o se measese e le mafai ona tofaaleleia, sa o se avanoa lea mo le faaalua mai o Lona aao alofa mutimutivale. Sa lei uma Lana pitolaau i le atavali, ma sa lei uma foi le mea sa ia manao ai mo au. Oka se olioli ma se toomaga na faatumulia ai lo’u loto. Sa ou faamanūina le Alii mo Lona alofa mutimutivale, mo lenei vavega sa le gata ina faasaoaia ai le atavali ae sa aoao atili ai foi au e uiga i Lona alofa ma le mana e laveai ai i tatou taitoatasi mai a tatou measese, vaivaiga, ma agasala ma fesoasoani ai ia avea i tatou ma ni ē sili atu.

E faapei ona faatupulāia le loloto o lo’u lotofaafetai i le Faaola e pei ona sa ia fesoasoani mai ia te au ma le alofamutimutivale e toe faalelei le atavali “e le mafai ona toe faaleleia”, ua faapena foi ona faalolotoina lo’u lava alofa ma le lotofaafetai i lo’u Faaola, a o o’u saili e galulue ma ia i o’u vaivaiga ma ia faamagaloina i o’u sese. O le a faavavau ona ou faafetai i lo’u Faaola ua mafai ona ou suia ma faamamaina. Ua ia te ia lo’u loto, ma ou te faamoemoe e faia soo se mea e finagalo o ia ou te faia ma avea ai.

O le salamo e mafai ai ona tatou lagonaina le alofa o le Atua ma iloa a alolofa ia te ia i ni auala semanu tatou te le iloa lava. E uiga i le fafine na u’uina aao o le Faaola, na ia fetalai ai, “Ua faamagaloina ana agasala e tele; aua ua alofa tele mai o ia: a o lē ua faamagaloina i ai se mea itiiti, ua itiiti foi lona alofa.” Sa tele lona alofa ia Iesu aua sa ia faamagaloina foi ana mau agasala.

E i ai lena mapusaga ma le faamoemoe i le iloina emafaiona tatou toe taumafai—e pei ona sa aoao mai Elder Bednar, e mafai ona tatou maua se faamagaloga faifaiepa o a tatou agasala e ala i le mana faapaia o le Agaga Paia, pe a tatou salamo ma le faamaoni.

O le mana togiola o Iesu Keriso o se tasi o faamanuiaga silisili folafolaina o a tatou feagaiga. Mafaufau i lenei mea a o outou auai i sauniga paia. A aunoa ma lena, e le mafai ona tatou toefoi atu i le afioaga o lo tatou Tama o i le Lagi ma i latou tatou te alolofa i ai.

I know that our Lord and Savior, Jesus Christ, is mighty to save. As the Son of God, who atoned for the sins of the world and laid down His own life and took it up again, He holds the power of redemption and resurrection. He has made possible immortality for all and eternal life for those who choose Him. I know that through His atoning sacrifice, we can repent and truly be cleansed and redeemed. It is a miracle He loves you and me in this way.

He has said, “Will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?” He can heal the “waste places” of your soul—the places made dry, harsh, and desolate by sin and sorrow—and “make [your] wilderness like Eden.”

Just as we cannot comprehend the agony and depth of Christ’s suffering in Gethsemane and on the cross, so we “cannot measure the bounds nor fathom the depths of [His] divine forgiveness,” mercy, and love.

You may feel at times that it’s not possible to be redeemed, that perhaps you are an exception to God’s love and the Savior’s atoning power because of what you are struggling with or because of what you’ve done. But I testify that you are not beneath the Master’s reach. The Savior “descended below all things” and is in a divine position to lift you and claim you from the darkest abyss and bring you into “his marvellous light.” Through His sufferings, He has made a way for each of us to overcome our personal weaknesses and sins. “He has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance.”

Just as it required work and pleading for heaven’s help to repair the painting, it takes work, sincerity of heart, and humility to bring “forth fruit meet for repentance.” These fruits include exercising our faith and trust in Jesus Christ and His atoning sacrifice, offering to God a broken heart and a contrite spirit, confessing and forsaking sin, restoring that which has been damaged to the best of our ability, and striving to live righteously.

To truly repent and change, we must first be “convinced of our sins.” A person does not see the need to take medicine unless they understand

Ou te iloa o lo tatou Alii ma le Faaola, o Iesu Keriso, e malosi aoao e lavea’i. I le avea ai o le Alo o le Atua, o le na togiola mo agasala a le lalolagi ma sa tuuinaifo Lona lava soifua ma toe aumai ai, ua Ia umia le mana o le togiola ma le toetu. Ua Ia faia ina ia mafai ai ona maua le tino ola pea ma le ola e faavavau mo i latou o e filifilia o Ia. Ua ou iloa e ala mai i Lana taulaga togiola e mafai ai ona tatou salamo ma faamama ma togiolaina moni ai. O se vavega lava Lona alofa faapea ia te oe ma a’u.

Na Ia fetalai, “Pe tou te le foi mai nei ea ia te a’u, ma salamo i a outou agasala, ma liua, ina ia Ou faamaloloina outou?” E mafai ona Ia faamalolo “nofoaga tuufua” o lou agaga—o nofoaga ua mamago, p’a’a ma ua naumati i le agasala ma faanoanoaga—ma “fai [lou] vaomatua e faapei o Etena.”

E faapei foi ina le mafai ona tatou malamalama i tiga ma le loloto o mafatiaga o Keriso i Kete-semene ma luga o le satauro, e faapena foi ona “le mafai ona tatou fuaina tua’i po o gafa o le loloto o [Lana] faamagaloga faaleatua,” alofamutimutivale ma le alofa.

Atonu e te lagona i nisi taimi faapea e le mafai ona togiolaina, faapea atonu e tuusaunoaina oe mai le alofa o le Atua ma le mana togiola o le Faaola ona o mea o loo e tauivi ai, pe ona o ni mea sa e faia. Ae ou te molimau atu e te le o mamao mai le aapa mai a le Matai. Na “afio mauualalo ifo le Faaola i mea uma” ma o loo i ai i se tulaga paia e si’i a’e oe ma aumaia oe mai se luga aupito pogisa ma avatu oe i “lona malamalama ofoofogia.” E ala i Ona mafatiaga, na Ia faia ai se ala mo i tatou taitoatasi e faatoilalo ai o tatou vaivaiga patino ma agasala. “Ua ia te ia le manau-mae lavea’i ai tagataumae talitonu i lona suafa ma aumaia fua e tatau ai mo le salamo.”

E faapei ona manaomia ai le galue ma le augani atu mo le fesoasoani mai le lagi e toefaaaleleia ai le atavali, e manaomia foi le galue, le faamaoni o le loto, ma le lotomauualalo e aumai ai “fua e tatau ai mo le salamo.” O nei fua e aofia ai le faaaogaina o lo tatou faatuatua ma le faalagolago ia Iesu Keriso ma Lana taulaga togiola, o foina atu o se loto salamo ma se agaga nutimomoia, ta’uta’u atu ma le lafoaiina o agasala, toefuatai mea sa faatama’ia i le mea sili tatou te mafaia, ma taumafai malosi e ola amiotonu.

Ina ia salamo faamaoni ma suia, e tatau ona muamua “faatalitonu i a tatou agasala.” E le iloa e se tagata le manaomia ona inu o se fualaau sei va-

that they are ill. There may be times we may not be willing to look inside ourselves and see that which really needs healing and repair.

In C. S. Lewis's writings, Aslan poses these words to a man who has entangled himself in his own devices: "Oh [humankind], how cleverly you defend yourselves [from] all that might do you good!"

Where might you and I be defending ourselves from those things that might do us good?

Let us not defend ourselves from the good that God desires to bless us with. From the love and mercy that He desires us to feel. From the light and knowledge He desires to bestow upon us. From the healing that He knows we so readily need. From the deeper covenant relationship He intends for all His sons and daughters.

I pray we may lay aside any "weapons of war" that we've consciously or even unconsciously taken up to defend ourselves from the blessings of God's love. Weapons of pride, selfishness, fear, hate, offense, complacency, unrighteous judgment, jealousies—anything that would keep us from loving God with all our hearts and keeping all our covenants with Him.

As we live our covenants, the Lord can give us the help and power we need to both recognize and overcome our weaknesses, including the spiritual parasite of pride. Our prophet has said:

"Repentance is the pathway to purity, and purity brings power."

"And oh, how we will need His power in the days ahead."

Like my painting, the Lord is not done with us when we make a mistake, nor does He flee when we falter. Our need for healing and help is not a burden to Him, but the very reason He came. The Savior Himself said:

"Behold, I have come unto the world to bring redemption unto the world, to save the world from sin."

"Mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me."

gana ua latou malamalama o la e mama'i. Atonu e i ai taimi tatou te le loto ai e sutesue i tatou lava, ma vaai pe o le a moni le mea o loo manaomia le faamalologa ma toefaalelei.

I tusitusiga a C. S. Lewis, na fai atu ai e Aslan upu nei i se tamaloa na saisaia ia lava i ana lava masini: "Oi, [le tagata e], oka so outou popoto e puipuia outou lava mai mea uma semanu tou te lelei ai!"

O fea tatou te ono puipuia ai i tatou lava mai na mea semanu tatou te lelei ai?

Aua nei o tatou puipuia i tatou lava mai mea lelei e finagalo le Atua e faamanuia ai i tatou. Mai le alofa ma le alofamutimutivale lea e finagalo o Ia ia tatou lagonaina. Mai le malamalama ma le atamai e finagalo o Ia e faaee mai i o tatou luga. Mai le faamalologa ua Ia silafia ua leva ona tatou manaomia. Mai le sootaga loloto atu o feagaiga ua Ia faamoemoeina mo Ona atalii ma afafine uma.

Ou te tatalo ia mafai ona tatou faataatia ese soo se "auupega o taua" ua tatou fetagofi atu i ai ma le iloa pe aunoa foi ma se manatu i ai, e puipuia ai i tatou lava mai faamanuiaga o le alofa o le Atua. O auupega o le faamaualuga, manatu faapito, fefe, inoino, faatiga, faalēāno, faamasinoga amioletonu, lotoleaga—soo se mea o le a taofia ai i tatou mai le alolofa atu i le Atua ma o tatou lotoatoama le tausiga o a tatou feagaigaumama Ia.

A o tatou ola i a tatou feagaiga, e mafai e le Alii ona aumai ia i tatou le fesoasoani ma le mana tatou te moomia e iloa aima faatoilalo o tatou vaivaiga, e aofia ai le fili'a'ati faaleagaga o le faamaualuga. Na saunoa mai lo tatou perofeta:

"O le salamo o le ala lea i le mamā, ma o le mamā na te aumaia le mana."

"Ma oka, so tatou manaomiaina o Lona mana i aso o i luma atu."

E faapei o la'u atavali, e le'i uma mea e fai e le Alii mo i tatou pe a tatou faia se measese, e le solaese foi o Ia pe a tatou tautevateva. O lo tatou manaomia o le faamalologa ma le fesoasoani e le o se avega mamafa ia te Ia, ae o le mafuaaga tonu lea na Ia afio mai ai. Sa fetalai mai le Faaola lava Ia:

"Faauta, ua ou sau i le lalolagi e aumai le togiola i le lalolagi, e laveai le lalolagi mai le agasala."

"Ua faaloaloa atu ia te outou lou lima alofa mutimutivale, ma o soo se tasi e sau, o ia lea o le a ou taliaina; ma amuia lava i latou o e e o mai ia

So come—come ye that are weary, worn, and sad; come and leave your labors and find rest in Him who loves you most. Take His yoke upon you, for He is gentle and lowly in heart.

Our Heavenly Father and Savior see you. They know your heart. They care about what you care about, including those you love.

The Savior can redeem that which was lost, including broken and fractured relationships. He has made a way for all that is fallen to be redeemed—to breathe life into that which feels dead and hopeless.

If you are struggling with a situation you think you should have overcome by now, don't give up. Be patient with yourself, keep your covenants, repent often, seek the help of your leaders if needed, and go to the house of the Lord as regularly as you can. Listen for and heed the promptings He sends you. He will not abandon His covenant relationship with you.

There have been difficult and complex relationships in my life that I have struggled with and sincerely sought to improve. At times I felt like I was failing more often than not. I wondered, “Did I not fix things the last time? Did I not truly overcome my weakness?” I've learned over time that I am not necessarily defective; rather, there is often more to work on and more healing that is needed.

Elder D. Todd Christofferson taught: “Surely the Lord smiles upon one who desires to come to judgment worthily, who resolutely labors day by day to replace weakness with strength. Real repentance, real change may require repeated attempts, but there is something refining and holy in such striving. Divine forgiveness and healing flow quite naturally to such a soul.”

Each day is a new day filled with hope and possibilities because of Jesus Christ. Each day you and I can come to know, as Mother Eve proclaimed, “the joy of our redemption,” the joy of being made whole, the joy of feeling God's unfailing love for you.

I know that our Father in Heaven and Savior love you. Jesus Christ is the Savior and Redeemer of all mankind. He lives. Through His atoning

te au.”

O le mea lea, o mai—o mai outou o e ua vaivai, ua gaseā, ma faanoanoa; o mai ma tuua a outou galuega ae maua le mapusaga ia te Ia o lē ua sili le alofa mo outou. Ia outou amoina la'ū amo, aua o Ia o le e agamalu ma lotomaulalo.

O loo silasila mai lo tatou Tama Faalelagi ma le Faaola ia te oe. La te silafia lou loto. La te amana'ia mea e te popole ai, e aofia ai i latou e te alofa i ai.

E mafai e le Faaola ona togiola mea ua leilo-loa, e aofia ai sootaga ua motusia ma malepelepe. Na Ia faia se ala mo i latou uma ua pauu ina ia togiolaina—ina ia manava atu ai le ola i e ua pei e feoti ma ua leai se faamoemoe.

Afai o e tauivi ma se tulaga ua e manatu ua tatau ona e faatoilaloina nei, aua e te fiu. Ia onosai ia te oe lava, tausi au feagaiga, ia salamo soo, saili le fesoasoani mai ou taitai pe a manao-mia, ma alu i le maota o Ieova i le tele e te mafaia. Faalogologo ma usitai i uunaiga e auina mai e Ia ia te oe. O le a Ia le lafoa'ia lava Lana sootaga faalefeagaiga ma oe.

Na i ai sootaga faigata ma lavelave i lo'u olaga sa ou tauivi ai ma sa ou sailia ma le loto faamaoni ia faaleleia. Sa i ai taimi, sa ou manatu ai sa tele atu ona ou toilalo. Sa ou tau mafaufau, “Pe ou te le'i faaleleia lea mea talu ai? Pe ou te le'i faatoilaloina moni ea o'u vaivaiga?” Sa ou aoaoina i le aluga o taimi e le faapea ou te faaletonu; ae, e tele atu mea e tatau ona galue i ai ma e tele atu le faamalologa e manaomia.

Sa aoa mai Elder D. Todd Christofferson: “E mautinoa lava e faamanuia e le Alii se tagata e manao ia oo mai i le faamasinoga ma le agavaa, o lē e galue ma le filiga i lea aso ma lea aso ina ia suia vaivaiga i malosiaga. O le salamo moni, o le suiga moni e manaomia ai ni taumafaiga fai soo, ae o loo i ai se mea lelei atu ma paia i ia taumafaiga. O le faamagaloga faaleatua ma le faamalologa e tafe mai lava faalenatura i se agaga faapena.”

O aso taitasi o se aso fou e faatumulia i le faamoemoe ma avanoa ona o Iesu Keriso. O aso taitasi e mafai ai e oe ma a'u ona iloa, e faapei ona tautino mai e le Tina o Eva, “o le olioli o lo tatou togiolaina,” o le olioli o le faaatoatoaina, o le olioli o le lagonaina o le alofa e le mavae o le Atua mo oe.

Ou te iloa e alolofa lo tatou Tama i le Lagi ma le Faaola ia te oe. O Iesu Keriso o le Faaola ma le Togiola o tagata uma. O loo soifua o Ia.

sacrifice, the bands of sin and death were forever broken so that we might be free to choose healing, redemption, and eternal life with those we love. And I testify of these things in His name, Jesus Christ, amen.

E ala mai i Lana taulaga togiola, na motusia ai e faavavaufusi o le agasala ma le oti, ina ia mafai ona tatousaolotoe filifili le faamalologa, togio-laina, ma le ola e faavavau faatasi ma i latou tatou te alolofa i ai. Ma ou te molimau atu ai i nei mea i Lona suafa, o Iesu Keriso, amene.