

Mortality Works!

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E mea manuia te orara'a tāhuti !

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Nō te Hitu 'Ahuru

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Despite the challenges we all face, our loving Heavenly Father has designed the plan of happiness such that we are not destined to fail.

For several years I was assigned to home teach an older sister in my ward. She did not have an easy life. She had various health problems and experienced a lifetime of pain due to a childhood accident on the playground. Divorced at age 32 with four young children to raise and provide for, she remarried at age 50. Her second husband passed away when she was 66, and this sister lived an additional 26 years as a widow.

Despite her lifelong challenges, she was faithful to her covenants to the end. This sister was an avid genealogist, a temple attender, and a collector and writer of family histories. Though she had many difficult trials, and without question she felt at times sadness and loneliness, she had a cheerful countenance and a gracious and pleasant personality.

Nine months after her passing, one of her sons had a remarkable experience in the temple. He learned by the power of the Holy Ghost that his mother had a message for him. She communicated with him, but not by vision or audible words. The following unmistakable message came into the son's mind from his mother: "I want you to know that mortality works, and I want you to know that I now understand why everything happened [in my life] the way it did—and it is all OK."

Noa atu te mau tāmatarā'a tā tātou pāātō'a e fa'aruru nei, 'ua fa'anaho tō tātou Metua i te Ao ra i te ōpuarā'a o te 'ōa'ōa 'ia 'ore tātou 'ia topa.

E rave rahi matahiti 'ua mā'itihia vau nō te ha'api'i i te 'utuāfare o te hōē tuahine rū'au i roto i tā'u pāroita. 'Aita 'ōia i fāri'i i te hōē orara'a 'ōhie. E rave rahi mau fifi tōna i te pae nō ea 'e 'ua rōohia 'ōia i te māuiui i te roara'a 'ō tōna orara'a nō te hōē 'ati tei tupu i tōna tamari'irā'a i nī'a i te tahua ha'utira'a. 'Ua ta'a 'ōia i tāna tāne i te 32ra'a o tōna matahiti, e maha tamari'i na'ina'i nō te aupuru 'e nō te ha'apā'o, e 'ua fa'aipoipo fa'ahou 'ōia i te 50ra'a o tōna matahiti. 'Ua pohe te piti 'ō tāna tāne i te 66ra'a o tōna matahiti, 'e 'ua ora noa ā teie tuahine e 26 matahiti 'ei vahine 'ivi.

'Ua ha'apā'o maita'i 'ōia i tāna mau fafau'a e tae roa atu i te hope'a, noa atu tōna mau fifi i te roara'a 'ō tōna orara'a. E tuahine au rahi teie i te 'ohipa tuatāpapara'a tupuna, te haere i te hiero, te ha'aputu 'e i te pāpā'i i te mau 'āamu 'utuāfare. Noa atu e rave rahi tāmatarā'a fifi tāna i fārerei, 'e ma te fē'a'a 'ore, 'ua rōohia 'ōia i te pe'ape'a 'e te mo'emo'e i te tahi mau taime, terā rā, e mata 'ōa'ōa tōna, e huru maita'i 'e te auhoa.

E iva 'āva'e i muri a'e i tōna poherā'a, 'ua fāri'i te hōē 'ō tāna mau tamaiti i te hōē 'iterā'a fa'ahia i roto i te hiero. 'Ua ha'api'i mai 'ōia nā roto i te mana o te Vārua Maita'i ē, e parau poro'i tā tōna māmā nāna. 'Ua paraparau mai te māmā iāna, 'eiaha rā ma te 'ite mata 'e te fa'aro'o tari'a i te mau parau. 'Ua tae mai teie parau poro'i pāpū i muri nei i roto i te ferurira'a o te tamaiti nā roto mai i tōna metua vahine : « Tē hina'aro nei au 'ia 'ite 'ōe ē, e mea manuia te orara'a tāhuti, 'e tē hina'aro nei au 'ia 'ite 'ōe ē, 'ua ta'a iā'u i teie nei nō te aha te mau mea ato'a i tupu [i roto i tō'u

This message is all the more remarkable when one considers her situation and the difficulties this sister endured and overcame.

Brothers and sisters, mortality works! It is designed to work! Despite the challenges, heartaches, and difficulties we all face, our loving, wise, and perfect Heavenly Father has designed the plan of happiness such that we are not destined to fail. His plan provides a way for us to rise above our mortal failures. The Lord has said, “This is my work and my glory—to bring to pass the immortality and eternal life of man.”

Nonetheless, if we are to be the beneficiaries of the Lord’s “work and ... glory,” even “immortality and eternal life,” we must expect to be schooled and taught and to pass through the refiner’s fire—sometimes to our utter limits. To completely avoid the problems, challenges, and difficulties of this world would be to sidestep the process that is truly necessary for mortality to work.

And so we should not be surprised when hard times come upon us. We will encounter situations that try us and people who enable us to practice true charity and patience. But we need to bear up under our difficulties and remember, as the Lord said:

“And whoso layeth down his life in my cause, for my name’s sake, shall find it again, even life eternal.

“Therefore, be not afraid of your enemies [or your problems, challenges, or the tests of this life], for I have decreed ... , saith the Lord, that I will prove you in all things, whether you will abide in my covenant ... that you may be found worthy.”

When we feel distraught or anxious about our problems or feel that we might be receiving more than our fair share of life’s difficulties, we can remember what the Lord said to the children of Israel:

“And thou shalt remember all the way[s] which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what [is] in thine heart, whether

orara’a] i tupu ai mai te reira te huru—’e e maita’i te mau mea ato’a ».

E mea fa’ahiahia roa atu ā teie parau poro’i ’ia hi’o-anāe-hia tōna huru tupura’a ’e te mau fifi tā teie tuahine i fa’aruru ’e i upo’oti’a.

Te mau taeāe ’e te mau tuahine, e mea manuia te orara’a tāhuti ! ’Ua ’ōpuahia te reira nō te ’ohipa ! Noa atu te mau tāmatarā’a, te māuiui, ’e te mau fifi tā tātou pā’to’a e fa’aruru nei, ’ua fa’anaho tō tātou Metua here, te pa’ari, ’e te ti’a roa i te Ao ra, i te ’ōpuara’a o te ’o’aoa ’ia ’ore tātou ’ia topa. Tē hōro’a nei tāna fa’anahonahora’a ia tātou i te hōē rave’a nō te ti’a i ni’a āe i tō tātou mau paruparu i te tāhuti nei. ’Ua parau te Fatu ē, « O teie ho’i tā’u ’ohipa e tō’u hanahana ho’i, ’ia fa’atupu i te tāhuti ’ore ’e te ora mure ’ore o te ta’ata nei ».

Terā rā, mai te mea ē, e hina’aro tātou e fari’i i te « ’ohipa ’e te hanahana » ’o te Fatu, ’oia ho’i « te tāhuti ’ore ’e te ora mure ’ore », e ti’a ia tātou ’ia feruri ē, e ha’api’ihia tātou, ’e e haere nā roto i te auahi a te ta’ata tāmā—i te tahi mau taime, e tae roa i tō tātou mau ’oti’a hope’a roa. Te ’ape-roara’a i te mau fifi, te mau tāmatarā’a, ’e te mau fifi o teie nei ao, ’o te ha’apaera’a ia i te ’ohipa e tītaumau-hia ’ia manuia te orara’a tāhuti.

’E nō reira, ’eiaha ia tātou e maere ’ia tae mai te mau taime fifi i ni’a ia tātou. E fārerei tātou i te mau huru tupura’a o tē tāmata ia tātou, ’e te mau ta’ata ’o tē tauturu ia tātou ’ia fa’ā’ohipa i te aroha mau e te fa’ā’oroma’i. Terā rā, e ti’a ia tātou ’ia fa’ā’oroma’i i tō tātou mau fifi ’e ’ia ha’amana’o, mai tā te Fatu i parau :

« ’E ’o tē tu’u atu i tōna ora i raro i roto i tā’u ’ohipa, nō tō’u nei i’oa, e ’ite fa’ahou mai ā ia i te reira, ’oia te ora mure ’ore.

« Nō reira, ’eiaha e mata’u i tā ’outou mau ’enemi, nō te mea ’ua tapu vau i roto i tō’u ā’au, tē nā reira mai nei te Fatu, ’e e tāmata vau ia ’outou i roto i te mau mea ato’a, e ha’apa’o ānei ’outou i tā’u fafauara’a ’ia ’itehia ē ’ua au maita’i ’outou ».

’Ia hepohepo anāe tātou ’e ’aore rā ’ia ahoa-ho anāe tātou nō tō tātou mau fifi, ’e ’aore rā, ’ia mana’o anāe tātou ē, e nehenehe tātou e fāri’i hau atu i tā tātou tuha’a ti’a nō te mau fifi o te orara’a, e nehenehe tātou e ha’amana’o i tā te Fatu i parau i te mau tamari’i nō ’Īserā’ela :

E ha’amana’o ho’i ’oe i taua ’ē’a [ato’a] tā tō ’Āua tā Iehova i arata’i ia ’oe nā roto i te medeb-ara ra, ’e a maha āe nei ’ahurura’a i te matahiti, ’ei fa’aha’ahara’a ia ’oe, ’e ei tāmatarā’a ia ’oe ’e ’ia

thou [would] keep his commandments, or no.”

As Lehi taught his son Jacob:

“Thou hast suffered afflictions and much sorrow. ... Nevertheless, ... [God] shall consecrate thine afflictions for thy gain. ... Wherefore, I know that thou art redeemed, because of the righteousness of thy Redeemer.”

Because this life is a testing ground and “dark clouds of trouble hang o’er us and threaten our peace to destroy,” it is helpful to remember this counsel and promise found in Mosiah 23 relating to life’s challenges: “Nevertheless—whosoever putteth his trust in [the Lord] the same shall be lifted up at the last day.”

As a youth, I personally experienced great emotional pain and shame that came as the result of the unrighteous actions of another, which for many years affected my self-worth and my sense of worthiness before the Lord. Nevertheless, I bear personal witness that the Lord can strengthen us and bear us up in whatever difficulties we are called upon to experience during our sojourn in this vale of tears.

We are familiar with Paul’s experience:

“And lest I should be exalted above measure through the abundance of the revelations [I have received], there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

“For this thing I besought the Lord thrice, that it might depart from me.

“And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”

We don’t know what Paul’s “thorn in the flesh” was. He chose not to describe whether it was a physical ailment, a mental or emotional infirmity, or a temptation. But we don’t need to know that detail to know that he struggled and pleaded with the Lord for help and that, ultimately, the Lord’s strength and power are what helped him through it.

Like it was for Paul, it was through the Lord’s help that I was eventually strengthened emotionally and spiritually and finally recognized after many years that I have always been a person of

’itea i roto i tō ’oe na ’āau ; ’e tō ’oe ha’apa’ora’a i tāna parau ra, ’e te ’orera’a » ”

Mai ia Lehi i te ha’api’ira’a i tāna tamaiti ia Iakoba :

« ’Ua pohe ’oe i te mau ’ati ’e te ’oto rahi [...] ’Āre’a, e ha’amo’a ’oia [te Atua] i tō ’oe mau ’ati ’ei maita’i nō ’oe [...] Nō reira, i ’ite ai au ē, ’ua fa’aorahia ’oe, nō te parau ti’a a tō ’oe Fa’aora ».

Nō te mea teie orara’a, e tahua tāmatarā’a iā ’e « ’Ia ro’ohia mātou i te ’ati, ’ia fa’aorehia te hau », e mea faufa’a roa ’ia ha’amana’o i teie parau a’o ’e teie parau fafau e ’itehia i roto i te Mosia 23 e parau ra nō ni’a i te mau tāmatarā’a o te orara’a nei :xx

I tō’u ’āpīra’a, ’ua ’ite au i te māuiui rahi ’e te ha’amā nō te mau ’ohipa parau-ti’a ’ore a te tahi atu ta’ata, ’o tei fa’a’ino i tō’u faufa’a ’e tō’u mana’o i mua i te Fatu e rave rahi matahiti te maoro. Terā rā, tē fa’a’ite pāpū nei au ē, e nehenehe tā te Fatu e ha’apūai ia tātou ’e e fa’aora ia tātou i roto i te mau fifi atō’a tā tātou e tītauhia ’ia fārerei i roto i tō tātou fa’aeara’a i roto i teie peho roimata.

’Ua mātau tātou i te ’ohipa i tupu i ni’a ia Paulo :

« ’E ’ia ’ore au ’ia teitei rahi hua i te rahi ’o tei fa’a’itehia mai iā’u ra, i tu’uhia mai te hōē tara i roto i tā’u tino nei e melahi nā Satani ’ei ha’avī mai iā’u ’ia ’ore au ’ia teitei rahi hua.

« ’E e toru ho’i a’u anira’a atu i te Fatu i taua mea ra, ’ia fa’ata’a-’e-hia iā’u.

’Ua parau maira ’oia iā’u, atu te Fatu iāna e, « tō’u nei maita’i ’ātire iā tā ’oe : tō’u nei maita’i ātire iā tā ’oe : ’ei te paruparu e ta’ a maita’i i roa ai tō’u pūai. ’E teienei, e mea ’oāoā iā iā’u te ’āruē i tō’u nei paruparu ’ia vai māite te pūai ’o te Mesia i ni’a iā’u nei ».

’Aita tātou i ’ite e aha te « tara i roto i [tō Paulo] tino ». ’Ua mā’iti ’oia ’eiaha e fa’a’ite ē, e ma’i tino anei te reira, e paruparu anei i te pae ferurira’a e ’aore rā e fa’ahemara’a. Terā rā, aita e tītauhia ia tātou ’ia ’ite i taua ha’apāpūra’a ra nō te ’ite ē, ’ua aro ’oia ’e ’ua tāparu ’oia i te Fatu nō te ani i te tauturu, ’e i te pae hope’a, ’ua tauturu te pūai ’e te mana ’o te Fatu iāna nā roto i te reira.

Mai ia Paulo, ’ua ha’apūaihia vau i te pae ferurira’a ’e i te pae vārua nā roto i te tauturu a te Fatu, ’e i te pae hope’a ’ua ’ite au i muri a’e i te mau matahiti e rave rahi ē, ’ua riro noa vau ’ei ta’ata fa-

worth and worthy of the blessings of the gospel. The Savior helped me to overcome my feelings of unworthiness and to extend sincere forgiveness to the offender. I finally understood that the Savior's Atonement was a personal gift for me and that my Heavenly Father and His Son love me perfectly. Because of the Savior's Atonement, mortality works.

While I was eventually blessed to recognize how the Savior rescued me and stood by me through those experiences, I clearly understand that the unfortunate situation of my teenage years was my personal journey and experience, the resolution of which and eventual outcome cannot be projected onto those who have suffered and continue to suffer from the unrighteous behavior of others.

I recognize that life's experiences—good and bad—can teach us important lessons. I now know and bear testimony that mortality works! I hope that as a result of the sum of my life's experiences—good and bad—I have compassion for innocent victims of another's actions and empathy for the downtrodden.

I sincerely hope that as a result of my life's experiences—good and bad—I am kinder to others, treat others as the Savior would, and have greater understanding for the sinner and that I have complete integrity. As we come to rely on the Savior's grace and keep our covenants, we can serve as examples of the far-reaching effects of the Savior's Atonement.

I share a final example that mortality works.

Elder Hales's aunt, Lois VandenBosch, and his mother, Klea VandenBosch.

My mother did not have an easy journey through mortality. She received no accolades or worldly honors and did not have educational opportunities beyond high school. She contracted polio as a child, resulting in a lifetime of pain and discomfort in her left leg. As an adult, she experienced many difficult and challenging physical and financial circumstances but was faithful to her covenants and loved the Lord.

ufa'a e 'ua ti'a iā'u 'ia fāri'i i te mau ha'amaita'ira'a o te 'evanelia. 'Ua tauturu mai te Fa'aora iā'u 'ia upōoti'a i ni'a i tō'u mau mana'o ti'a-mā-ōre e 'ia fa'atae i te fa'āorerā'a hara i te ta'ata hara. 'Ua māramarama vau ē, 'ua riro te Tara'ehara a te Fa'aora 'ei tao'a hōrō'a nā'u iho e 'ua here maita'i hope roa tō'u Metua i te Ao ra e tāna Tamaiti iā'u. Maoti te tāra'ehara a te Fa'aora, e mea manuia te orara'a tāhuti.

Noa atu ē, 'ua ha'amaita'ihia vau i te pae hope'a i te 'itera'a e mea nāhea te Fa'aora i te fa'aorara'a iā'u e i te ti'ara'a i pīha'i iho iā'u nā roto i taua mau 'ōhipa i tupu ra, 'ua 'ite maita'i au ē, te huru pe'ape'a o tō'u tau taure'are'ara'a, 'otō'ui-ho ia tere e tō'u 'itera'a, e 'eita te fa'aotira'a e te fa'ahope'ara'a e nehenehe e hurihia i ni'a i te feiā o tei māuiui e te māuiui noa nei rātou i te haere'a ti'a 'ore 'o vetahi ē.

'Ua 'ite au ē, e nehenehe te mau 'ōhipa i tupu i roto i te orara'a—te maita'i e te 'ino—e ha'api'i mai ia tātou i te mau ha'api'ira'a faufāa. 'Ua 'ite au i teie nei e te fa'a'ite pāpū nei au ē, e mea manuia te orara'a tāhuti ! Tē ti'aturi nei au ē, nō te ha'apututurā'a o te mau 'ōhipa i tupu i roto i tō'u orara'a—te maita'i e te 'ino—e aroha tō'u nō te feiā hara 'ore tei ro'ohia i te mau 'ōhipa a vetahi ē e te aroha nō te feiā tei hepohepo.

Tē ti'aturi mau nei au ē, nō te mau 'ōhipa i tupu i roto i tō'u orara'a—te maita'i e te 'ino—e hāmani maita'i a'e au i te tahi atu mau ta'ata, e rave au i te tahi atu mau ta'ata mai tā te Fa'aora e rave, e māramarama rahi a'e tō'u nō te ta'ata hara, e ha'apa'o maita'i hope tō'u 'Ia ti'aturi ana'e tātou i ni'a i te aroha o te Fa'aora e 'ia ha'apa'o ana'e tātou i tā tātou mau fafaura'a, e nehenehe tātou e riro ei hi'ora'a nō te mau fa'ahope'ara'a rahi o te Tara'ehara a te Fa'aora.

Tē fa'a'ite atu nei i te tahi hi'ora'a hope'a ē, e mea manuia te orara'a tāhuti.

Te metua vahine o Elder Hales, Lois VandenBosch, e tōna metua vahine, Klea VandenBosch.

'Aita tō'u metua vahine i fāri'i i te tere 'ōhie i te tāhuti nei. 'Aita 'ōia i fāna'o i te mau ha'amaita'ira'a 'aore ra te mau fa'aturara'a o te ao nei, e 'aita 'ōia i fāna'o i te mau rāve'a ha'api'ira'a i muri a'e i te fare ha'api'ira'a tuarua. 'Ua ro'ohia 'ōia i te polio i tōna tamari'ira'a, 'o tei fa'atupu i te māuiui e te hepohepo i roto i tōna 'āvae 'au i te roara'a o tōna orara'a. I tōna pa'arira'a, e rave rahi mau huru fifi o te orara'a i te pae tino e i te pae moni tāna i fārerei, terā rā, 'ua ha'apa'o maita'i 'ōia i tāna mau fafaura'a e 'ua here 'ōia i te Fatu.

When my mother was 55, my next older sister passed away, leaving an eight-month-old baby daughter, my niece, motherless. For various reasons, Mom ended up largely raising my niece for the next 17 years, often under very trying circumstances. Yet, notwithstanding these experiences, she happily and willingly served her family, neighbors, and ward members and served as an ordinance worker in the temple for many years. During the last several years of her life, Mom suffered from a form of dementia, was often confused, and was confined to a nursing facility. Regrettably, she was alone when she passed away unexpectedly.

Several months after her passing, I had a dream I have never forgotten. In my dream, I was sitting in my office at the Church Administration Building. Mom entered the office. I knew she had come from the spirit world. I will always remember the feelings I had. She did not say anything, but she radiated a spiritual beauty that I had never before experienced and which I have difficulty describing.

Her countenance and being were truly stunning! I remember saying to her, “Mother, you are so beautiful!” referencing her spiritual power and beauty. She acknowledged me—again without speaking. I felt her love for me, and I knew then that she is happy and healed from her worldly cares and challenges and eagerly awaits “a glorious resurrection.” I know that for Mom, mortality worked—and that it works for us too.

God’s work and glory is to bring to pass the immortality and eternal life of man. The experiences of mortality are part of the journey that allows us to grow and progress toward that immortality and eternal life. We were not sent here to fail but to succeed in God’s plan for us.

As King Benjamin taught: “And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual;

I te 55ra’a o te matahiti ’o tō’u metua vahine, ’ua pohe tō’u tuahine pa’ari, ma te vaiiho mai i te hōē ’aiū tamahine e va’u ’āvaē te pa’ari, tō’u iramutu [nièce], ’aita e metua vahine. Nō te mau tumu e rave rahi, ’ua aupuru ’o Mama i tā’u iramutu i te roara’a 17 matahiti, i roto i te tahi mau huru fifi pinepine. Terā rā, noa atu teie mau ’ohipa i tupu, ’ua tāvini ’oia ma te ’oa’oa ’e te hina’aro mau i tōna ’utuāfare, te feiā tāpiri mai, ’e te mau melo o te pāroita, ’e ’ua tāvini ’ei rave ’ohipa i roto i te hiero e rave rahi matahiti te maoro. I te mau matahiti hope’a ’o tōna orara’a, ’ua ro’ohia ’o māmā i te hōē huru ma’i roro, ’ua huru ’ē pinepine ’oia, ’e ’ua tāpē’ahia ’oia i roto i te hōē fare ma’i. Te vahi pē’apē’a, ’o ’oia anaē ia i te taime a pohe ai ’oia ma te mana’o-’ore-hia.

E rave rahi ’āvaē i muri aē i tōna pohera’a, ’ua moemoeāhia vau, ’e ’e’ita roa atu te reira e moēhia iā’u. I roto i tō’u moemoeā, tē pārahi ra vau i roto i tō’u piha tōro’a i te Fare Fa’aterera’a ’o te ’Ēkālēsia. ’Ua tomo mai ’o māmā i roto i te piha tōro’a. ’Ua ’ite au ē, nā te ao vārua mai ’oia i te haere. E ha’amana’o tāmau noa vau i te mau mana’o tā’u i fāri’i. ’Aita ’oia i parau i te hōē noa aē parau, terā rā, ’ua fa’a’ite mai ’oia i te hōē huru nehenehe pae vārua o tā’u i ’ore roa atu i ’ite nā mua aē nei, ’e e mea fifi roa nā’u ’ia fa’ata’a i te reira.

E mea maere mau tōna hōho’a mata ’e tōna huru ! Tē ha’amana’o nei au i tō’u paraura’a iāna ē, « E māmā, e mea nehenehe roa ’oe ! » nō te parau i tōna mana vārua ’e i tōna nehenehe. ’Ua aroha mai ’oia iā’u—ma te paraparau ’ore. ’Ua ’ite au i tōna here iā’u, ’e ’ua ’ite au i taua taime ra ē, tē ’oa’oa ra ’oia, ’e ’ua fa’aorahia ’oia i tōna mau ha’ape’ape’ara’a ’e tōna mau fifi o teie nei ao, ’e tē tia’i nei ’oia ma te ’ana’anatae i « te hōē ti’a-fa’ahou-ra’a hanahana ».’Ua ’ite au ē, nō māmā, ’ua manuia te orara’a tāhuti—’e manuia ato’a te reira nō tātou.

Te ’ohipa ’e te hanahana ’o te Atua o te fa’atupura’a ia i te tāhuti ’ore ’e te ora mure ’ore ’o te ta’ata nei.’Ua riro te mau ’ohipa o te tāhuti nei ’ei tuha’a nō te tere o tē fa’ati’a ia tātou ’ia tupu i te rahi ’e ’ia haere i taua tāhuti ’ore ra ’e te ora mure ’ore. ’Aita tātou i tonohia mai i ’ō nei nō te hi’a, nō te manuia rā i roto i te fa’anahora’a a te Atua nō tātou.

’Ua ha’api’i te ari’i Beniamina : « ’Ua hina’aro ho’i au ’ia ha’amana’o ato’a ’outou i te maita’i ’e te ’oa’oa ’o te ta’ata e ha’apa’o i te mau fa’auera’a a te Atua. Inaha ho’i, e ha’amaita’ihia rātou i te mau mea ato’a, ’o te tino nei ’e ’o te vārua ato’a ho’i ; ’e

and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness.” In other words, mortality works!

I testify that as we receive the ordinances of the gospel, enter into covenants with God and then keep those covenants, repent, serve others, and endure to the end, we too can have the assurance and complete trust in the Lord that mortality works! I testify of Jesus Christ and that our glorious future with our Heavenly Father is made possible by the grace and Atonement of the Savior. In the name of Jesus Christ, amen.

’ia ha’apa’o maita’i rātou ē tae noa atu i te hope’a ra, e fāri’ihia ʻia rātou i te ra’i ra, ’ia pārahi rātou ʻe te Atua ato’a i roto i te ’oa’oa hope ’ore ra ».’Oia ho’i, e mea manuia te orara’a tāhuti !

Tē fa’a’ite pāpū nei au ē, a fari’i ai tātou i te mau ’oro’a o te ’evanelia, a rave ai tātou i te mau fafaura’a ʻe te Atua, ʻe i muri iho a ha’apa’o ai tātou i taua mau fafaura’a ra, a tātarahapa ai, a tāvini ai i te tahi atu mau ta’ata, ʻe a fa’a’oroma’i ai e tae roa atu i te hope’a, e nehenehe ato’a tātou e fāri’i i te ha’apāpūra’a ʻe te ti’aturi hope i te Fatu ē, e mea manuia te orara’a tāhuti ! Tē fa’a’ite pāpū nei au nō ni’a ia Iesu Mesia, ʻe nā roto i te aroha ʻe te tāra’ehara a te Fa’aora, e tupu tō tātou orara’a hanahana nō a muri a’e, i piha’i iho i tō tātou Metua i te Ao ra. I te i’oa o Iesu Mesia, ’āmene.