

True to the Faith That Our Parents Have Cherished

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Pudno iti Pammati Nga Impateg Dagiti Nagannakmi

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Ti Pitupulo

April 2025 general conference

Please learn and receive strength from the faith and testimonies of those who came before you.

While I was visiting the Nashville Tennessee Temple for a temple review, I was privileged to do a walk-through as part of this assignment, reviewing this beautiful house of the Lord. I was especially impressed with the painting of Mary Wanlass called *Carry On* hanging on the wall in the office of the matron.

This is the story behind the painting:

“In Missouri in 1862, the 14-year-old Mary Wanlass promised her dying stepmother that she would see to it that her disabled father [and her four much younger siblings would all make] it to the Valley of the Great Salt Lake. ... Mary drove the oxen and milk cows that pulled the wagon, in which her father [was bedridden, and] she cared for her ... siblings. After each day’s journey, she fed the family by foraging edible plants, flowers, and berries. Her only compass was the instruction she had received to keep traveling west ‘until the clouds become mountains.’

“They reached [the] Utah Valley in September, having traveled all spring and summer. Her father died not long after the family settled in Utah County, where Mary later married and raised her [own] family.”

This is an amazing story of the faith and strength of a 14-year-old young woman that can help each one of us today to “just carry on.”

Agsursuro ken umawatkayo koma iti pigs a manipud iti pammati ken pammaneknek dagiti immun-una ngem dakayo.

Bayat ti isasarungkarko iti Nashville Tennessee Temple para iti temple review, naaddaanak iti pribilehio a mabisita ti lugar kas paset daytoy a pagrebbengan, a mang-review itoy napintas a balay ti Apo. Nangnangruna a na-impresak iti impinta ni Mary Wanlass a maawagan iti *Carry On* (Agtultuloykayo) a nakabitin iti diding iti opisina ti matron.

Daytoy ti estoria ti ladawan:

“Idiay Missouri idi 1862, inkari ti 14 ti tawenna a ni Mary Wanlass iti matmatay a siu-manna a babai, a siguraduenna a makagtengto ti baldado nga amana [ken ti uppat nga ub-ubing a kakabsatna] iti Valley ti Great Salt Lake. ... Ni Mary ti mangiturturong ken mangpagatas kadagiti baka a mangguyguyod iti karison a nagiddaan ni tatangna, ken inaywananna dagiti ... kakabsatna. Kalpasan ti inaldaw a panagdaliasatda, pakanenna ti pamiliana babaen ti panangsapulna kadagiti makan a mula, sabsabong, ken berry. Ti laeng kompasna ket ti bilin a naawatna nga agtultuloy nga agbiahe iti laud agingga nga agbalin a bantay dagiti ulep.”

“Nakadanonda iti Utah Valley iti Septiembre, kalpasan ti panagdaliasatda iti panawen ti spring ken kalgaw. Natay ni tatangna di nagbayag kalpasan a nagnaed ti pamilia idiay Utah County, a sadiay a nakiasawa ni Mary ken naaddaan iti [bukodna a] pamilia.”

Daytoy ket nakaskasdaaw a pakasaritaan ti pammati ken pigs ti balasitang nga agtawen iti 14 a makatulog iti tunggal maysa kadayo ita nga “agtultuloytayo laeng.”

“Just carry on”—or freely translated in my native Dutch language, *Gewoon doorgaan*—is also my mom and dad’s lifelong slogan.

My parents and in-laws are the pioneers in our family. They have crossed their own “plains,” just like all those who are coming into the Church, the Lord’s fold, every day. Their stories have little to do with oxen and wagons but have the same effect on future generations.

They embraced the gospel and were baptized in their young adult years. Both my parents had a difficult childhood. My father grew up on the island of Java in Indonesia. During World War II, he was forcefully separated from his family and interned in a concentration camp, where he suffered unspeakable hardships at a young age.

My mother was raised in a broken home and also suffered from hunger and the hardships of World War II. At times she even had to resort to eating tulip bulbs. Due to her father’s actions and his subsequent divorce from her mother, it was sometimes difficult for her to see Heavenly Father as a loving Father.

My parents met at a Church activity and shortly after decided to get married and sealed in the Bern Switzerland Temple. Waiting at the railway station, having spent the last of their little savings for the trip to the temple, they wondered how they would make ends meet but were confident that it would all work out. And it did!

They started to raise their family from a very humble single attic-room apartment in the heart of Amsterdam. After several years of washing their clothes by hand, they had finally saved up enough money to purchase a washing machine. Just before they would make the purchase, the bishop visited them, asking for a contribution to build the meetinghouse in Amsterdam. They decided to give all they had saved for the washing machine and continued to do the laundry by hand.

As a family we went through some hardships, just like any other family. These have only made us stronger and have deepened our faith in the Lord Jesus Christ, just like when Alma was sharing his story with his son Helaman, where he told him that he had been “supported under trials and

“*Agtultuloytayo laeng*,” wenna naipatarus iti pagsasaok a Dutch, *Gewoon Doorgaan*—nga isu met ti tungpal biag nga islogan da nanang ken tatangko.

Dagiti nagannakko ken katugangak ti pioneer iti pamiliami. Binallasiwda ti bukodda a “tanap,” a kas met laeng kadagiti amin nga umay iti Simbaan iti inaldaw, ti ikub ti Apo. Saan a mainaig kadagiti baka ken karison ti estoriada ngem isu met la ti epektong kadagiti sumaruno a henerasion.

Inawatda ti ebanghelio ket nabuniaganda bayat ti kinaagtutuboda. Agpada a narigat ti panagubing dagiti nagannakko. Dimmakkel ni tatangko iti isla ti Java idia Indonesia. Bayat ti World War II, napuwersa a naisina iti pamiliana ket naibalud iti concentration camp, a sadiay nagsagaba iti di mailadawan a rigat uray ubing pay.

Dimmakkel ni nanangko iti familia a nagsina dagiti nagannakna ken nagsagaba pay iti bisin ken rigat idi World War II. No dadduma masapul pay ketdi a mangan kadagiti tulip bulb. Gapu iti inaramid ni tatangna, ken ti panangdiborsiona iti inana, narigat no dadduma kenkuana a kitaen ti Nailangitan nga Ama kas naayat nga Ama.

Nagam-ammo dagiti nagannakko iti may-sa nga aktibidad ti Simbaan ket di nagbayag inkeddengda ti agkasar ken mailantip iti Templo ti Bern Switzerland. Bayat nga agur-urayda iti estasion ti tren, gapu ta nabusbosdan ti naudi nga urnongdan para iti panagbiaheda iti templo, pinampanunotda no kasanoda a masuportaran ti pagbiagda ngem nagtalebda nga agsayaatto met la ti amin. Ket kasta ti napasamak!

Rinugianda a pinadakkell ti familiada manipud iti maysa a bassit a kuarto iti attic ti apartment iti Amsterdam. Kalpasan ti sumagmamano a tawen a panaglaba kadagiti kawesda babaen ti ima, nakaurnongda met la iti kuarta a panggangda iti washing machine. Sakbay la unay a gumatangda, binisita ida ti bishop-da, a nagkiddaw iti kontribusion a pangibangon iti meetinghouse idia Amsterdam. Inkeddengda nga ited ti amin nga inurnongda para iti washing machine ket intultuloyda ti naglaba babaen iti ima.

Kas maysa a familia, adda dagiti sumagmamano a rigat a napasaranmi, kas iti asinoman a familia. Dagitoy ti nangpabileg ken nangpauneg iti pammatimi ken ni Apo Jesucristo, kas idi insalaysay ni Alma ti pakasaritaanna iti anakna a ni Helaman, nga imbagana kenkuana

troubles of every kind” because he had put his trust in the Lord Jesus Christ.

How did two people who experienced so many trials in their younger years become the very best parents I could ever wish for? The answer is simple: they fully embraced the gospel and live by their covenants to this very day!

After more than 65 years of marriage, my mother, who suffered from Alzheimer’s disease, passed away in February. My father, at the age of 92 and still living at home, visited her as often as he could until she passed away. Some time ago he mentioned to my younger siblings that the dreadful experiences in the camp in Indonesia during World War II had prepared him to patiently care for his wife for so many years as she fell ill and deteriorated from this horrible disease and also for the fateful day he had to entrust her primary care to others and could not be by her side anymore. Their motto has been and still is to “Just carry on,” having a perfect hope in Christ to be raised up at the last day and to dwell with Him in glory forever.

Their faith and testimonies are a driving strength for the generations that have come after them.

In the village where my wife grew up, her parents, who were good churchgoing people, embraced the gospel as a young married couple with my wife as their two-year-old daughter and only child at that time. Their decision to become members of The Church of Jesus Christ of Latter-day Saints had a great impact on their lives as they were shunned by the villagers and by their family. It took many years, loving notes to family members, and service to the community before they were finally accepted.

On one occasion when my wife’s father was serving as a bishop, he was falsely accused of something and was immediately released. My mother-in-law was so hurt that she asked her husband if they should continue to go to church. He answered that they of course would continue to go to church since this is not the church of men, but this is the Church of Jesus Christ.

It took some time before the truth came to

nga isu ket “nasuportaran kadagiti pannubok ken riribuk iti tunggal kita” gapu ta nagtalek ken ni Apo Jesucristo.

Kasano a ti dua a tao a nakapadas iti na-kaad-adu a pannubok idi ub-ubbingda ket nagbalin a kasayaatan a nagannak nga awanen ti sapulek pay? Simple laeng ti sungbat: naan-anay nga inawatda ti ebanghelio ket agbibigda a mayannurot kadagiti katulaganda agingga ita!

Kalpasan ti nasurok a 65 a tawen a panaga-sawada, natay ni nanangko, a nagsagaba iti sakit nga Alzheimer, idi Pebrero. Ni tatangko, iti edad a 92 ken agnanaed pay laeng iti pagtaenganmi, masansan a bisitaenna agingga a natay. Adda gundaway idi a dinakamatna kadagiti addingko a dagiti nakabutbuteng a padasna iti kampo idia Indonesia bayat ti World War II ti nangisagana kenkuana a siaanus a nangaywan ken asawana iti adu a tawen a nagsakit ken kimmapiy gapu itoy nakaam-amak a sakit ken kasta met iti aldaw nga intalekna ti pannakaaywanna iti dadduma ta saanen a mabalin nga adda isuna iti sibayna. Ti pagsasaoda idi ken agingga ita ket “Agtul-tuloytayo Laeng,” nga addaan iti naan-anay a kinalawag ti namnama ken Cristo tapno pagungarennakto iti maudi nga aldaw, a makipagtaeng Kenkuana nga addaan iti dayag.

Ti pammati ken pammaneknekda ti mangparegta kadagiti kaputotan a simmaruno kada-kuada.

Iti purok a dimmakkelan ni baketko, dagiti nagannakna, a nasayaat a mannakimisa, inawatda ti ebanghelio idi agkabannuagda nga agassawa, ken ni baketko a dua ti tawenna ken ti kakaisuna nga anakda iti dayta a panawen. Ti desisionda nga agbalin a miembro ti Ti Simbaan ni Jesucristo dagiti Santo iti Ud-udina nga Aldaw ket dakkel ti epektona iti biagda bayat a liniklikan ida dagiti pumurok ken ti familiada. Adu a tawen ti kinasapulan, naayat a surat kadagiti miembro ti pamilia, ken panagserbi iti komunidad sakbay a naawatda met laeng ida.

Iti maysa a gundaway idi agserserbi ti ama ni baketko kas bishop, isu ket inakusaranda iti maysa a banag ket dagus a na-released. Nasaktan unay ti katugangak a babai isu a dinamagna ken lakayna no rumbeng nga itultuloyda ti makimisa. Insungbatna a siempre agtultuloyda a mapan iti Simbaan yantangay saan a daytoy ti simbaan dagiti tao, no di ket daytoy ti Simbaan ni Jesucristo.

Naglabas ti sumagmamano a panawen

light and apologies were made. What could have been their breaking point just added to their strength and conviction.

Why is it that some of us take for granted the faith and testimonies of our parents who through all their hardships have remained faithful? Do we think that they do not have a clear understanding of things? They were not and are not deceived! They just have had too many experiences with the Spirit and can say with the Prophet Joseph, “I knew it, ... and I could not deny it.”

Don’t you love the song about the army of Helaman, found in the Children’s Songbook?

We have been born, as Nephi of old,
To goodly parents who love the Lord.
We have been taught, and we understand,
That we must do as the Lord commands.

Even when this might not be the case, as my mother experienced as a child, you can become one of those “goodly parents who love the Lord” and provide a righteous example to others.

Do we feel that this is absolutely true when we sing it? Do you feel that you are “as the army of Helaman” and that you “will be the Lord’s missionaries to bring the world his truth”? I have felt it on so many occasions while singing this song in several FSY settings and other youth gatherings.

Or what do we feel when we sing the hymn
“True to the Faith”?

Shall the youth of Zion falter
In defending truth and right?

While the enemy assaileth,
Shall we shrink or shun the fight? No!

True to the faith that our parents have cherished.

To those of the rising generation wherever you are and in whatever situation you may find yourself, please learn and receive strength from the faith and testimonies of those who came before you. It will help you understand that in order to gain or grow a testimony, sacrifices will have to be made and that “sacrifice brings forth the blessings of heaven.”

Thinking about a sacrifice that will truly bless your life, please consider and pray about

sakbay a naammuan ti kinapudno ket naaramid ti panagpadispensar. Ti narigat a kasasaadda ti nangnayon laeng iti pigsa ken kombiksionda.

Apay a di ikankano ti dadduma kadayo ti pammati ken pammaneknek dagiti nagannak-tayo a nagtalinaed a napudno iti laksid ti amin a rigatda? Pagarupentayo kadi a saan a nalawag ti pannakaawatda kadagiti bambanag? Saanda idi ken saanda a naallilaw! Nakaad-adu ti padasda iti Espiritu ket makunada a kas ken ni Propeta Joseph, “Ammok dayta, ... ket diak mapaglikudan.”

Saanyo kadi a paggugusto ti kanta maipapan iti buyot ni Helaman, a masarakan iti Children’s Songbook?

Nayanakkami, kas ken lakay Nephi,
Kadagiti nagannak nga agayat iti Apo.
Nasuruan ken naawatanmi,
A tungpalen ti bilin ti Apo.

Uray no saan a kasta ti kasasaad, kas iti napadasan ni nanangko idi ubing pay, mabalin nga agbalinkayo a maysa kadagiti “nagannak nga agayat iti Apo” ken mangipaay iti nalinteg a pagwadan iti dadduma.

Mariknatayo kadi a naan-anay a pudno daytoy no kantaentayo? Mariknayo kadi a dakayo ket “kas iti buyot ni Helaman” ken dakayo ti “misionario ti Apo a mangyeg ti kinapudno”? Nariknak dayta iti adu nga okasyon bayat ti panangkantak itoy a kanta iti sumagmamano a setting ti FSY ken dadduma pay a panagtitipon dagiti agtutubo.

Wenno ania ti mariknatayo no kankantaentayo ti himno a “True to the Faith”?

Maupayto kadi dagiti agtutubo iti Zion
Iti panangsalaknibda iti kinapudno ken umno?

Bayat ti nainget a panangraut ti kabusor,
Agpigerger kadi wenno liklikantayo ti gubat? Saan!

Pudno iti pammati nga impateg dagiti nagannakmi.

Kadagiti tumantanor a kaputotan sadinoman ti ayanyo ken iti aniaman a kasasaadyo, agsursuro ken umawatkayo koma iti pigsa manipud iti pammati ken pammaneknek dagiti immun-una ngem dakayo. Makatulong daytoy tapno maawatanyo a tapno makagun-od wenno dumakkel ti pammaneknekyo, masapul a maaramid dagiti sakripisio ket dayta a “sakripisio iyegna dagiti bendision ti langit”

No pampanunotenyo ti sakripisio a pudno a mangbendision iti biagyo, ibilangyo koma ken

the invitation of our beloved prophet, President Russell M. Nelson, when he asked “everyworthy, able young man to prepare for and serve a mission. For Latter-day Saint young men, missionary service is a priesthood responsibility. ...

“For ... young and able sisters, a mission is also a powerful, but optional, opportunity.”

You could be called as a service or a teaching missionary. Both types of missionaries contribute to the same goal of bringing souls to Christ, each in their own unique and powerful way.

In both types of service, you will show the Lord you love Him and that you want to get to know Him better. Remember, “for how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?”

All of us, whether we are the first generation in the gospel or the fifth, should ask ourselves, What stories of faith, strength, and celestial commitment will I pass on to the next generation?

Let us all continue in our efforts to get to know our Savior, Jesus Christ, better and to make Him the center of our lives. He is the rock upon which we must build so that when times become difficult, we will be able to stand firm.

Let us be “true to the faith that our parents have cherished, true to truth for which martyrs have perished, to God’s command, soul, heart, and hand, faithful and true we will ever stand.” In the name of Jesus Christ, amen.

ikararagyo ti awis ti propetatayo, ni Presidente Russell M. Nelson, idi kiniddawna iti “tunggal-maikari, makabael nga agtutubo a lalaki nga agsagana ken agserbi iti maysa a mision. Para kadagiti babbarito a Santo iti Ud-udina nga Aldaw, pagrebbengan iti priesthood ti panagserbi kas misionario. ...

“Para kadakayo ... nga agtutubo ken makabael a babbai, napintas met ti mision, ngemop-sional, a gundaway.”

Mabalin a maawagankayo a kas agserserbi (service) wenno mangisursuro a misionario. Agpada a tumultulong dagita dua a kita ti misionario iti maymaysa a panggep a mangyeg kadagiti kararua ken Cristo, tunggal maysa iti bukodna a naisangsangayan ken nabileg a wagas.

Kadagitoy a dua a kita ti panagserbi, ipakpakitayo nga ay-ayatenyo Isuna ken kayatyo a maam-ammo a nasaysayaat. Laglagipenyo, “Gapu ta kasano ti pannakaammo ti tao iti amo a saanna a nagpaayan, ken isu a ganggannaet kenkuana, ken adayo iti pampanunot ken panggep ti pusona?”

Datayo amin, uray no datayo ti umuna a henerasion iti ebangelio wenno ti maikalima, nasken a damagentayo iti bagitayo, No ania dagiti estoria ti pammati, pigs, ken celestial a panagkumit nga ipasakto iti sumaruno a henerasion?

Ituloytayo amin iti panagreggettayo a mangam-ammo iti Mangisalakantayo, a ni Jesucristo, a nasaysayaat ken pagbalinen Isuna a sentro iti biagtayo. Isu ti bato a masapul a bangonentayo tapno makapagtalinaedtayo a natibker inton dumteng dagiti narigat a panawen.

Agbalintayo koma a “napudno iti pammati nga impateg dagiti nagannaktayo, napudno iti kinapudno a gapu iti dayta a natay dagiti martir, iti bilin ti Dios, iti kararua, puso, ken ima, matalek ket agtalinaed a napudnotayo.” Iti nagan ni Jesucristo, amen.