

My Love for the Savior Is My “Why”

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Of the Seventy

Ny fitiavako ny Mpamonjy no ilay “Antony” ho ahy

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Ao amin’ny Fitopololahy

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I love our Savior. This is the real and most powerful reason why I do what I do.

Have you ever noticed that our dear prophet, President Russell M. Nelson, continuously extends invitations to us? Not surprisingly, he has invited us to study and ponder the messages shared at the last two conferences. In April 2024, he said, “I hope you will repeatedly study the messages of this conference throughout the coming months.” Then, in October 2024, he said: “I urge you to study [the speakers’] messages. Use them as a litmus test of what is true and what is not during the next six months.”

These invitations can be added to prophetic invitations we have received throughout our lifetimes, including and especially those we have received in recent years. We may feel or think these invitations are another thing we need to add to our to-do lists, simply because we were invited or asked to do it. But could there be more to it?

Pondering over this and all the invitations we had received, I recalled something that I learned and decided long ago. I am trying to do these things which are essential to me because I love Him; I love our Savior. This is the real and most powerful reason why I do what I do, and then connected with this is my love for you, my fellow brothers and sisters.

Tiako ny Mpamonjintsika. Izany no tena antony mahery vaika indrindra anaovako izay zavatra ataoko.

Efa nahatsikaritra ve ianareo fa ny mpaminany malalantsika, ny Filoha Russell M. Nelson, dia manolotra fanasana tsy tapaka ho antsika? Tsy mahagaga raha nanasa antsika izy handalina sy hisaintsaina ireo hafatra nozaraina, tamin’ireo fihaonambe roa farany. Nilaza toy izao izy tamin’ny aprily 2024: “Manantena aho fa handalina hatrany hatrany ireo hafatra tamin’ity fihaonambe ity ianareo mandritra ireo volana ho avy.” Avy eo dia nilaza izy tamin’ny ôktôbra 2024 hoe: “Mamporisika anareo aho handalina ny hafatr’[ireo mpandahateny]. Ampiasao ho toy ny andrana hamantarana amin’ny fomba tsy azo iadian-kevitra izay marina sy izay tsy marina izany mandritra ireo enim-bolana manaraka.”

Azo ampiana amin’ireo fanasana ara-paminaniana izay noraisintsika nandritra ny androm-piainantsika ireo fanasana ireo, anisan’izany ary indrindra ireo izay noraisintsika tato anatin’ny taona vitsivitsy izay. Mety hahatsapa na hieritreritra isika fa zavatra iray hafa ilaintsika ampiana ao amin’ny lisitry ny zavatra tokony hataontsika fotsiny ireo fanasana ireo satria hoe nasaina na nangatahina hanao izany isika. Saingy mety hisy ve zavatra manan-danja noho izay?

Rehefa nisaintsaina lalina izany sy ireo fanasana rehetra efa azontsika aho, dia nahatsiaro ny zavatra nianarako sy nanapahako hevitra efa ela. Miezaka manao ireo zavatra ireo aho, izay amiko dia ilaina tokoa satria tiako Izy. Tiako ny Mpamonjintsika. Izany no tena antony mahery vaika indrindra anaovako izay zavatra ataoko, ary mifandray amin’izany ny fitiavako anareo ry

As your brother, I hope you will consider my words as a sincere invitation to seek to understand the opportunity to link everything we do with our love for the Savior.

Doing this will help us understand the real “why” behind everything we do as disciples of the Savior. This will help us strengthen our covenantal connection with God, understanding His divine and eternal truths—His eternal and absolute truths that will never change. Eternal truths like “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

It is interesting that sometimes because we have consistently done things to the point that they have turned into traditions, we allow these traditions or activities to dictate our efforts to build faith in Jesus Christ. It seems that we do these things because we have done them for many years, without considering their impact on our covenantal connection with the Savior.

In our world, we usually focus on what we do and on consistently accomplishing tasks and goals. In a spiritual sphere, we have the opportunity to go beyond just doing things or achieving goals by understanding why we are doing them. If we can understand and connect that the reason behind our actions relates to our love for the Savior and our Heavenly Father, by taking advantage of these opportunities we will understand that even though doing righteous things like having Church activities or traditions and appropriately doing them is a good thing, when we connect them with the “why,” we will be blessed to understand the reason. It won’t be just doing good things or doing them right; we will also get them right.

For example, when you set a goal to read the

rahalahy sy anabavy namako.

Amin’ny maha-rahalahinareo ahy dia manantena aho fa horaisinareo ho toy ny fanasana amin-kitsimpo mba hikatsaka ny hahatakatra ny fahafahana hampifandray ny zavatra rehetra ataontsika amin’ny fitiavantsika ny Mpamonjy ny teniko.

Ny fanaovana izany dia hanampy antsika hahatakatra ny tena “antony” ao ambadiky ny zavatra rehetra ataontsika amin’ny maha-mpianatry ny Mpamonjy antsika. Izany dia hanampy antsika hanamafy orina ny fifandraisantsika ara-panekempihavanana amin’ Andriamanitra, hahatakatra ireo fahamarinany masina sy mandrakizay—ireo fahamarinany mandrakizay sy tanteraka izay tsy mba hiova na oviana na oviana. Fahamarinana mandrakizay toy ilay hoe: “Fa toy izao no nitiavan’ Andriamanitra izao tontolo izao: nomeny ny Zananilahy Tokana, mba tsy ho very izay rehetra mino Azy, fa hanana fiainana mandrakizay.”

Mahaliana fa indraindray noho isika nanao zavatra tsy tapaka izay zary nivadika ho fomba-fomba fanao, dia avelantsika hibaiko ny ezaka ataontsika mba hanorina finoana an’i Jesoa Kristy ireo fombafomba na asa ireo. Toa manao ireo zavatra ireo isika satria efa nanao izany nandritra ny taona maro, tsy nisy fandinihana ny fiantraikan’izany eo amin’ny fifandraisantsika ara-panekempihavanana amin’ny Mpamonjy.

Eo amin’ny tontolo misy antsika dia mazàna isika no mifantoka amin’ny zavatra ataontsika sy amin’ny fanatontosana asa sy tanjona tsy tapaka. Eo amin’ny sehatra ara-panahy isika dia manana fahafahana handeha mihoatra ny fanaovana zavatra na hanatratra tanjona fotsiny amin’ny alalan’ny fahatakarana ny antony anaovantsika izany. Raha afaka mahatakatra sy mampifandray isika fa ny antony ao ambadiky ny asa ataontsika dia mifandray amin’ny fitiavantsika ny Mpamonjy sy ny Raintsika any An-danitra, amin’ny alalan’ny fanararaotana ireo fahafahana ireo, dia ho takatsika fa na dia zavatra tsara aza ny manao ireo zavatra marina, toy ny fanaovana asa na fombafomba fanao ao amin’ny Fiangonana ary manao izany araka ny tokony ho izy, rehefa mampifandray izany amin’ny “antony” isika, dia ho voatahy kokoa amin’ny fahatakarana ny antony. Tsy manao zavatra tsara fotsiny na manao izany araka ny tokony ho izy, fa manao izany araka ny antony marina isika.

Ohatra, rehefa mametraka tanjona hamaky

scriptures, offer sincere prayers, or prepare an activity for your family or ward, is the real goal simply to accomplish these tasks? Or are these actions the means, the tools at your disposal, to achieve the true goal? Is the purpose merely to hold an activity because we have done it for many years and then check the box that we have completed it? Or, once again, are these the means we use to learn, to feel, and to connect with the Savior?

Please don't misunderstand my point about having activities and traditions or setting goals and working hard to achieve them; there is nothing wrong with this. However, I invite you to open your hearts and minds to the opportunity and blessing of understanding why we do these things and how we practice our religion.

A prime example of Christ-centered traditions is the challenge President Dallin H. Oaks extended to all of us in the name of the First Presidency. President Oaks said: "As we enter this new year, let us prepare for an Easter celebration of the atoning sacrifice of Jesus Christ. ... No matter what others believe or do, we should celebrate the Resurrection of our living Savior by studying His teachings and helping to establish Easter traditions in our society as a whole, especially within our own families." As you can see, it is not just an invitation to have traditions. Instead, we use these traditions as a means to learn more about the Savior and remember His Resurrection.

The more we can connect the reason with our love for the Savior, the more we will be able to receive what we need or are seeking. President Nelson said, "Whatever questions or problems you have, the answer is always found in the life and teachings of Jesus Christ." And then he extended this invitation: "Learn more about His Atonement, His love, His mercy, His doctrine, and His restored gospel of healing and progression. Turn to Him! Follow Him!"

ny soratra masina ianao, na hanao vavaka amin-kitsim-po, na manomana fiaraha-mientana ho an'ny fianakavianao na ny paroasy, moa ve ny fanatanterahana ireo asa ireo tsotra fotsiny no tena tanjona? Sa ireo asa ireo no fitaovana sy fiasana eo am-pelatananao, hanatrarana ilay tena tanjona? Ny hanatanteraka fiaraha-mientana fotsiny ve no tanjona satria efa an-taonany maro no nanaovantsika izany, ary avy eo dia manisys marika ilay efajoro eo amin'ny taratasy fa hoe vitantsika izany? Sa kosa indray, ireo ve no fitaovana ampiasaintsika hianarana sy hahatsapana ary hifandraisana amin'ny Mpamonjy?

Azafady, aza diso fandrany ny hevitra momba ny fanaovana fiaraha-mientana sy fombafomba na fametrahana tanjona ary miasa mafy mba hahatrarana izany. Tsy misy maharatsy izany velively. Nefa kosa, manasa anareo aho mba hanokatra ny fonareo sy ny sainareo amin'ny fahafahana sy ny fitahian'ny fahatakarana ny antony anaovantsika ireo zavatra ireo, sy ny fomba fiainana ny fivavahantsika.

Ohatra iray lehibe amin'ny fombafomba fanao mifantoka amin'i Kristy ny fanamby nape-traky ny Filoha Dallin H. Oaks ho antsika rehetra tamin'ny anaran'ny Fiadidiana Voalohany. Nilaza izao ny Filoha Oaks: "Rehefa miditra amin'ity taona vaovao ity isika dia aoka isika hiomana amin'ny fankalazana ny Paska nanaovan'i Jesoa Kristy sorona fanavotana. ... Na inona na inona inoan'ny hafa na ataony dia tokony hankalaza ny Fitsanganan'ilay Mpamonjy velona amin'ny maty isika amin'ny alalan'ny fandalinana ny fampianarany sy ny fanampiana amin'ny fametrahana ireo fombafomba fanao rehefa Paska eo amin'ny fiarahamonina misy antsika, indrindra fa ao anatin'ny fianakaviansika." Araka ny hitanareo dia tsy fanasana hanana fombafomba fanao fotsiny izany. Fa mampiasa ireo fombafomba ireo kosa isika mba ho fomba hianarana misimisy kokoa momba ny Mpamonjy sy hahatsiarovana ny Fitsanganany tamin'ny maty.

Arakaraka ny ahafahantsika mampifandray ny antony amin'ny fitiavantsika ny Mpamonjy no hahafahantsika hahazo kokoa izay ilaintsika na tadiavintsika. Nilaza toy izao ny Filoha Russell M. Nelson: "Na inona na inona fanontaniana na olana anananareo, ny valiny dia hita mandrakariva ao amin'ny fiainan'i Jesoa Kristy sy ny fampianarany." Ary avy eo dia nanolotra ity fanasana ity izy: "Mianara misimisy kokoa momba ny Sorompanavotany, ny fitiavany, ny

Ponder this in your hearts and minds: Do you believe President Nelson's invitation had the intention of helping us prepare a checklist where we will accumulate more knowledge and complete tasks so we can check off his invitation from our to-do lists? Or is he inviting us to consider the aspects of these eternal truths and principles as an opportunity to understand the “why” and connect the Savior's covenantal love for us with our lifelong discipleship journey?

Let me illustrate the principle that I am trying to convey. One option, which is probably extreme, could be to read all the messages from general conference all at once; then, when I am done, I will check this invitation from my to-do list without doing anything else with what I read. I understand this is an extreme case, but it is not unreal. Probably, many are at some point between this and the ideal.

The invitation is to study and ponder the messages from the general conference and use them to determine and understand what we each can do to improve.

When we accept the invitation, understanding the “why” behind it, we will have more opportunities to become closer to the Savior. We will begin to understand that because I love the Savior, I want to learn more about Him by studying the words of the living prophets. And because I love my fellow man, I will share the teachings of prophets, seers, and revelators with others, starting with my loved ones.

In both examples, you are doing a righteous thing. In one, the goal seems to be using the means that Heavenly Father and the Savior have given us, which are the messages shared during general conference. The second version embraces the profound blessing of gaining insight into the underlying reasons, offering a pathway to under-

famindram-pony sy ny fotopampianarany ary ny filazantsarany naverina tamin'ny laoniny izay mitory fanasitranana sy fivoarana. Mitodiha any Aminy! Manaraha Azy!”

Saintsaino ao am-ponareo sy ao an-tsainareo izao: Mino ve ianareo fa ny fanasan'ny Filoha Nelson dia nanana fikasana hanampy antsika hanomana lisitra iray izay hanangonantsika fahalalana bebe kokoa sy hamita asa mba hahafahantsika manisy marika ny fanasany ho toy ny zavatra efa vita ao anatin'ny lisitra nataontsika? Sa manasa antsika izy mba handinika ny lafin'ireo fahamarinana sy fitsipika mandrakizay ireo ho toy ny fahafahana hahatakatra ny “antony” sy hampifandray ny fitiavana ao amin'ny izay tsapan'ny Mpamonjy ho antsika amin'ny dintsika amin'ny maha-mpianatra mandritra ny androm-piainantsika?

Mamelà ahy haneho an-tsary ny fitsipika izay ezahiko ampitaina. Zavatra iray mety hitranga, izay mety ho tafahoatra, ny famakiana indray miaraka ireo hafatra rehetra avy amin'ny fihaonambe, ary avy eo, rehefa vitako izany, dia hanisy marika ity fanasana ity aho hoe vita ao amin'ny lisitry ny zavatra tokony hataoko, fa tsy manao zavatra hafa amin'ny zavatra novakiko. Takatro fa tranga tafahoatra izany, saingy tsy hoe zavatra tsy misy. Angamba, maro no tafiditra eo anelanelan'izany sy ny idealy.

Ny fanasana dia ny handalina sy hisaintsaina ireo hafatra avy amin'ny fihaonamben'ny Fiangonana maneran-tany ary hampiasa izany mba hamaritana sy hahatakarana ny zavatra azontsika tsirairay atao mba hihatsara.

Rehafa manaiky ilay fanasana isika, ary mahatakatra ny “antony” ao ambadik'izany, dia hanana fahafahana kokoa isika hanakaiky kokoa ny Mpamonjy. Hanomboka hahatakatra isika hoe satria tiako ny Mpamonjy, dia te hianatra misimisy kokoa momba azy amin'ny alalan'ny fandalinana ny tenin'ireo mpaminany velona aho. Ary satria tiako ny mpiara-belona amiko, dia hizara ny fampianaran'ny mpaminany sy mpahita ary mpanambara amin'ny hafa aho, manomboka amin'ireo olon-tiako.

Amin'ireo ohatra roa ireo dia manao zavatra marina ianao. Ao amin'ny iray, ilay tanjona dia toa mampiasa ny fomba izay nomen'ny Ray any An-danitra sy ny Mpamonjy antsika, dia ireo hafatra nozaraina nandritra ny fihaonamben'ny Fiangonana maneran-tany. Ny dikan-teny faharoa dia mirakitra fitahiana lalina amin'ny fahazoana

stand eternal truth and the blessings promised to all who make the teachings and life of our Savior, Jesus Christ, the focal point of their lives.

Dear brothers and sisters, I hope you can feel and see the importance of connecting our actions with our love for the Savior. In a globalized world, many voices will try to influence you and, if possible, lead you to believe that some fundamental truths of the restored gospel of Jesus Christ are unnecessary. These voices start with the essential truth of the need for a restoration in these the last days, including the necessity of having God's kingdom on earth, represented by the restored Church of Jesus Christ of Latter-day Saints.

You may hear voices insisting that only a personal relationship or understanding with the Savior is sufficient and that religion or the restored Church is unnecessary or nonessential. I invite you to be slow to consider or even be immune to being influenced by these misleading ideas and to be quicker to remember what the Savior has been telling and teaching us since ancient times—beginning with the love of Heavenly Father and Jesus Christ for us and connecting our love for Them as the reason to follow Them.

God the Father and His Son came and spoke with Joseph Smith to restore Jesus Christ's Church and to initiate the dispensation of the fulness of times, His kingdom on earth. Therefore, The Church of Jesus Christ of Latter-day Saints is the means established by Heavenly Father to access covenants that enable us to return home. Thus, we need more than just a personal relationship with Heavenly Father and His Son; we require essential priesthood ordinances through which we make covenants with Them. This provides a covenantal connection with Them and grants us access to Their covenantal love, making it possible to attain the highest kingdom of glory prepared for all those who are true and faithful to their covenants.

hevi-baovao momba ireo antony fototra, manolotra lalana iray hahatakarana ny fahamarinana mandrakizay sy ireo fitahiana nampanantenaina ho an'ireo rehetra izay manao ny fampianarana sy ny fiainan'i Jesoa Kristy Mpamonjy antsika ho ivon'ny fiainan'izy ireo.

Ry rahalahy sy anabavy malala, manantenana aho fa afaka mahatsapa sy mahita ny maha-zava-dehibe ny fampifandraisana ny zavatra ataontsika amin'ny fitiavantsika ny Mpamonjy ianareo. Ao anatina tontolo iray misy fanatonto-loana dia feo maro no hiezaka hitaona anareo, ary raha azo atao dia hitarika anareo hino fa tsy ilaina ny fahamarinana fototra sasany ao amin'ny filazantsaran'i Jesoa Kristy naverina tamin'ny laoniny. Manomboka amin'ny fahamarinana manan-danja amin'ny filana famerenana amin'ny laoniny amin'izao andro farany izao ireo feo ireo, anisan'izany ny ilana ny fananana ny fanjakan' Andriamanitra eto an-tany, izay isoloan' Ny Fiangonan'i Jesoa Kristy ho an'ny Olomasin'ny Andro Farany naverina tamin'ny laoniny tena.

Mety handre feo manizingizina ianareo fa ny fifandraisana manokana amin'ny Mpamonjy na ny fahatakarana manokana miaraka Aminy ihany dia ampy, ary ny fivavahana na ny Fiangonana naverina tamin'ny laoniny dia tsy ilaina. Manasa anareo aho mba tsy hamela ny tenanareo ho voataonan'ireo hevitra mamitaka ireo, na hanafaka ny tenanareo amin'izany mihitsy aza, ary ho haingana kokoa amin'ny fahatsiarovana ny zavatra nolazain'ny Mpamonjy sy nampianariny antsika hatramin'ny andro fahiny—manomboka amin'ny fitiavan'ny Ray any An-danitra sy i Jesoa Kristy antsika ary mampifandray ny fitiavantsika Azy ireo ho antony hanarahana Azy ireo.

Andriamanitra Ray sy ny Zananilahy dia tonga ary niresaka tamin'i Joseph Smith mba hamerina amin'ny laoniny ny Fiangonan'i Jesoa Kristy sy hanomboka ny fotoampitantanan'ny fahafenoan'ny fotoana, dia ny Fanjakany eto an-tany. Noho izany, Ny Fiangonan'i Jesoa Kristy ho an'ny Olomasin'ny Andro Farany no fomba naorin'ny Ray any An-danitra hahazoana ireo fanekempihavanana izay mamela antsika hody any Aminy. Dia toy izany no hilantsika zavatra mihoatra noho ny fifandraisana manokana amin'ny Ray any An-danitra sy ny Zanany ihany. Mila ny ôrdônansin'ny fisoronana izay tena ilaina isika, izay amin'ny alalan'izany no hanaovantsika ireo fanekempihavanana amin' Izy ireo. Izany dia manolotra fifandraisana ara-panekempihava-

With all the energy of my soul, I bear witness to the reality and divinity of our Savior, Jesus Christ. He loves you. He knows what is happening in your life. His arms are wide open, extending the invitation “Come unto me, ... and I will give you rest.”

I love the Savior, and my love for Him is my “why.” In the name of Jesus Christ, amen.

nana amin’ Izy ireo ary manome antsika fahafahana hahazo ny fitiavan’ Izy ireo ao amin’ny fanekehampihavanana, izay ahafahana mahazo ny fanjakam-boninahitra ambony indrindra voaomana ho an’ireo rehetra izay marina sy mahatoky amin’ny fanekehampihavanan’izy ireo.

Amin’ny herin’ny fanahiko rehetra no ijoroako ho vavolombelona ny amin’ny maha-misy sy ny maha-Andriamanitra ny Mpamonjy antsika, dia Jesoa Kristy. Tiany ianareo. Fantany izay mitranga eo amin’ny fiainanareo. Misokatra malalaka ny sandriny manolotra ilay fanasana hoe: “Mankanesa aty Amiko, ... fa Izaho no hanome anareo fitsaharana.”

Tiako ny Mpamonjy, ary ny fitiavako Azy no ilay “antony” ho ahy. Amin’ny anaran’i Jesoa Kristy, amena.