

And We Talk of Christ

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Ary miresaka an'i Kristy isika

Nataon'ny Loholona Gary E. Stevenson
Ao amin'ny Kôlejin'ny Apôstôly Roambinifolo

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We are followers of Jesus Christ, and we seek to both receive and share His light.

Mpanaradia an'i Jesoa Kristy isika, ary mikatsaka ny handray sy hizara ny fahazavany.

Introduction

At the end of a long overseas assignment, my wife, Lesa, and I stepped into an airport terminal in preparation for just one more flight—a red-eye—to get home. As we stood with many others moving a step at a time in long lines, we could feel the growing anxiety of fellow travelers worried about making flights, getting through passport and visa review, and successfully navigating security checks.

We finally reached a station occupied by a customs officer who seemed unaffected by the high levels of stress and anxiety in the room. She almost mechanically, with no eye contact, reached for my documents, confirmed my picture, thumbed through one page after another, and finally stamped my passport with a heavy thud.

She then reached for Lesa's papers. Devoid of emotion, head down and focused on her work, she methodically thumbed through the pages with an expert eye, focusing on the details of the documents in front of her. We were somewhat surprised when she suddenly stopped, lifted her head, and made eye contact with Lesa in a deliberate and warm upward gaze. With a tender smile, she gently stamped Lesa's passport

Teny fanolorana

Tamin'ny faran'ny asa iray naharitra nanirahana anay tany ampitan-dranomasina, dia niditra tao amin'ny toerana fiondranana iray tao amin'ny seranam-piaramanidina izaho sy ny vadiko Lesa hiomanana ho amin'ny sidina iray farany—izay amin'ny alina—mitondra anay mody. Teo am-pijoroanay niaraka tamin'ireo olona maro hafa nandroso tsikelikely tao anatin'ny filaharana lava be, dia tsapanay ny tebitebin-tsaina tsy mitsaha-mitombon'ireo mpandeha hafa miahiahy ny amin'ny fahatongavana ara-potoana amin'ny sidina, ny fisafoana ny pasipaoro sy visa, ary ny fandalovana amim-pahombiazana ny fisavana ho an'ny fiarovana.

Tonga teo amin'ny toerana misy ny mpiandraikitra ao amin'ny fadin-tseranana izahay nony farany, izay toa tsy voakasik'ilay tebiteby tsapa tao amin'ilay efitra akory. Noraisiny, am-pahazarana tanteraka, tsy an-kijery ahy akory, ireo antontan-taratasy, nohamarininy ny sariko, navadibadiny ireo pejy, ary farany dia notombohany mafy ny pasipaoroko ka nanakoako mihitsy.

Niroso tamin'ny antontan-taratasin'i Lesa izy avy eo. Tsy misy fihetseham-po, miondrika ary mifantoka amin'ny asany izy no mamadibadika ireo pejy miaraka amin'ny maso efa za-drahara-ha, mifantoka amin'ny antsipirian'ireo antontan-taratasy eo anoloany. Gaga ihany izahay rehefa nijanona tampoka izy, nitraka, ary nibanjina an'i Lesa, ninia nijery ary feno hatsaram-panahy. Tamin'ny tsiky malefaka no nanombohany ny

and handed the documents back to her. My wife smiled in return, accepted the documents, and exchanged warm parting words.

“What just happened?” I asked incredulously.

Lesa then showed me what the agent had seen—a small card with the image of the Savior. It had accidentally slipped from Lesa’s purse into the folds of her passport. This is what the customs officer had found. This is what had changed her whole demeanor.

Grace and Truth, by Simon Dewey, courtesy of altusfineart.com, © 2025, used with permission

This small picture of the Savior connected the hearts of two otherwise disconnected strangers. It transformed the impersonal to personal, capturing the beauty, the miracle, and the reality of the Light of Jesus Christ. For the remainder of that day and often since, I have contemplated that sweet, simple moment with awe and have rejoiced in the glorious effect of the Light of Christ upon God’s children.

We Talk of Christ

We are followers of Jesus Christ, and we seek to both receive and share His light. Implicit in the name of the Church is our theology of “Jesus Christ himself being the chief corner stone.” Through ancient and living prophets, our Heavenly Father has commanded us to “hear Him!” and to “come unto Christ.” “We talk of Christ, we rejoice in Christ, we preach of Christ, [and] we prophesy of Christ.”

We teach that Jesus Christ is the Son of God, and during His earthly ministry, Jesus taught His gospel and established His Church.

We testify that at the end of His life, Jesus atoned for our sins when He suffered in the Garden of Gethsemane, was crucified on the cross, and then was resurrected.

We rejoice that because of the Savior’s atoning sacrifice, we can be forgiven and cleansed of our sins as we repent. This brings us peace and hope while making it possible for us to return to God’s

pasipaorin’i Lesa sy namerenany ny antontan-taratasiny. Novalian’ny vadiko tamin’ny tsiky izany, noraisiny ireo antontan-taratasy, ary nifanao veloma tamin’ny teny feno hatsaram-panahy.

“Inona koa no nitranga teo?” Hoy aho nanontany sady tsy nino.

Nasehon’i Lesa ahy avy eo ny zavatra hitan’ily mpiandraikitra—karatra kely misy ny sarin’ny Mpamonjy. Tafiditra tsy nahy tao amin’ny pasipaorony avy tao amin’ny poketrany izany. Izany no hitan’ily mpiandraikitra tao amin’ny fadin-tseranana. Izany no nanova tanteraka ny endriny.

Grace and Truth (Famindram-po sy Fahamarinana), nataon’i Simon Dewey, courtesy of altusfineart.com, © 2025, used with permission

Io sary kelin’ny Mpamonjy io no nampifandray ny fonolona roa izay tsy misy fifandraisana. Nanova ny zavatra tsy mifandray ho lasa manana fifandraisany izany ka maneho tsara ny hatsarana sy ny fahagagana ary ny maha-misy tokoa ny Fahazavan’i Jesoa Kristy. Mandra-pahatapitra io andro io sy matetika taorian’izay dia talanjona aho nandinika izany fotoana mamy sy tsotra izany ary nifaly tamin’ny fiantraikany be voninahitra ananan’ny Fahazavan’i Kristy eo amin’ny zanak’Andriamanitra.

Miresaka an’i Kristy isika

Mpanaradia an’i Jesoa Kristy isika, ary mikatsaka ny sady handray nohizarany fahazavan’ny. Mifono anaty ny anaran’ny Fiangonana ilay finoantsika fototra fa “i Jesoa Kristy no fehizoro indrindra.” Nandidy antsika tamin’ny alalan’ireo mpaminany fahiny sy velona ny Ray any An-danitra hoe: “Henoy Izy!” ary “[manatona] an’i Kristy.” “Ary miresaka an’i Kristy isika, mifaly amin’i Kristy, mitory an’i Kristy, [ary] maminany ny amin’i Kristy.”

Mampianatra isika fa i Jesoa Kristy dia Zanak’Andriamanitra, ary nandritra ny asa fanompoany tety an-tany dia nampianatra ny filazantsarany sy nanorina ny Fiangonany.

Mijoro ho vavolombelonaisika fa teo amin’ny fiakaran’ny fiainany dia nanonitra ny fahotantsika i Jesoa rehefa nijaly tao amin’ny Sahan’ny Getsemane, nohomboana teo amin’ny hazofijaliana, ary nitsangana tamin’ny maty.

Mifaly isika fa noho ny sorompanavotan’ny Mpamonjy dia afaka ny ho voavela sy ho vadio amin’ny fahotantsika rehefa mibebaka. Mitondra fiadanana sy fanantenana ho antsika izany ary

presence and receive a fulness of joy.

We prophesy that because of Jesus's Resurrection, death is not the end but an important step forward. "We will all be resurrected after we die. This means that each person's spirit and body will be reunited and live forever."

Come unto Christ

Living prophets in our day—who receive revelation from God to teach and lead us—are increasingly inviting us to come unto Christ. They are helping us to center our hearts, ears, and eyes more fully on Him. We could cite numerous examples of adjustments and enhancements announced by the First Presidency that are designed to focus us on Jesus Christ. Some of these include:

The decision to retire the name "Mormon Church" and to replace it with the correct name, The Church of Jesus Christ of Latter-day Saints.

The availability of new, inspired Christ-themed art for display in meetinghouses.

Young Women and Aaronic Priesthood quorum themes and music focused on Jesus Christ, such as "Disciple of Christ" and "Look unto Christ."

Greater emphasis on the Atonement and literal Resurrection of Jesus Christ as the most glorious events in history.

Celebration of Easter as a season and not just a holiday, with an emphasis on Jesus Christ.

The introduction of the visual identifier of the Church of Jesus Christ and its symbolic nature.

Let us look closer at the impact of some of these. First, the Church symbol.

The Church Symbol

In 2020, President Russell M. Nelson introduced a new visual identifier for the Church. This symbol reflects the truth that Christ is at the

manome fahafahana antsika mba ho afaka hiverina eo anatrehan' Andriamanitra ary handray ny fahafenoan'ny fifaliana.

Maminany isika fa noho ny Fitsanganan'i Jesoa Kristy tamin'ny maty, dia tsy fahafarana ny fahafatesana fa dingana mandroso manan-danja. "Hitsangana amin'ny maty avokoa isika rehetra aorian'ny fahafatesantsika. Midika izany fa ny fanahin'ny olona tsirairay sy ny vatany dia hatambatra indray ka hiaina mandrakizay."

Manatona an'i Kristy

Ireo mpaminany velona amin'izao androntsika izao, izay mandray fanambarana avy amin' Andriamanitra mba hampianatra sy hitarika antsika, dia manasa antsika hatrany mba hanatona an'i Kristy. Manampy antsika izy ireo mba hampifantoka kokoa Aminy ny fantsika sy ny sofintsika ary ny masontsika. Afaka misintona ohatra maro amin'ireo fanovana sy fanatsarana nambaran'ny Fiadidiana Voalohany izay novolavolaina mba hampifantoka antsika amin'i Jesoa Kristy isika. Ny sasany amin'ireo dia ny:

Fanapahan-kevitra ny hanajanona ny anarana hoe "Fiangonana Môrmôna" ka hanova izany ho ilay anarana marina, dia ny Ny Fiangonan'i Jesoa Kristy ho an'ny Olomasin'ny Andro Farany.

Fisian'ireo haikanto vaovao sy nentan-im-panahy mifantoka amin'i Kristy hatao ranty eny amin'ireo trano fiangonana.

Faneva sy hiran'ny Zatovovavy sy Zatovolahy mifantoka amin'i Jesoa Kristy, toy ny "Mpanaradia an'i Jesoa Kristy aho sy ny "Banjino i Kristy."

Fanamafisana misimisy kokoa ny amin'ny Sorompanavotana sy ny Fitsanganan'i Jesoa Kristy tamin'ny maty ara-bakiteny ho ireo tranga feno voninahitra indrindra teo amin'ny tantara.

Fankalazana ny Paska mandritra ny herinandro maro fa tsy fialan-tsatsatra iray andro fotsiny, ka manantitrantitra ny momba an'i Jesoa Kristy.

Fanolorana ilay marika famantarana ny Fiangonan'i Jesoa Kristy sy ny sariohatra fonosiny.

Andeha hojerentsika akaiky ny fiantraikan'ny sasany amin'izy ireo. Voalohany, ny famantarana ny Fiangonana.

Ny famantarana ny Fiangonana

Tamin'ny 2020 dia nampahafantatra marika famantarana vaovao ho an'ny Fiangonana ny Filoha Nelson. Io famantarana io dia maneho ilay

center of His Church and should be at the center of our lives. We now see this familiar symbol on temple recommends, on Church websites and magazines, as the icon for the Gospel Library app, and even on military ID tags for many members of the Church serving in the armed forces. The symbol includes the name of the Church contained within a cornerstone, a reminder that Jesus Christ is the chief cornerstone, shown here in Cambodian and in use in 145 languages.

The center of the symbol is a representation of Bertel Thorvaldsen's beloved marble Christ statue, which has become widely associated with the Church and is found in visitors' centers and on temple grounds around the world. Its prominence in the Church symbol suggests that Christ should be the center of all we do. Likewise, the Savior's outstretched arms indicate His promise to embrace all who will come unto Him. This symbol is a visual representation of the love of the Savior Jesus Christ and a constant reminder of the living Christ.

Out of curiosity, I have inquired of many families and friends concerning one important element of the Church symbol. Surprisingly, many are not aware of a hallowed feature that it embodies. Jesus Christ stands under the arch. This represents the resurrected Savior emerging from the tomb. We truly celebrate the resurrected, living Christ, even in the use of the Church symbol.

Higher and Holier Easter

Now let us contemplate the significance of Easter. In recent First Presidency messages concerning Easter, we have been challenged to "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." In short, we have been encouraged to move to a higher and holier celebration of Easter.

fahamarinana fa i Kristy no ivon'ny Fiangonany ary tokony ho ivon'ny fiainantsika. Hitantsika ankehitriny io famantarana mahazatra io eny amin'ireo tranonkala sy gazetibokin'ny Fiangonana, eny amin'ny fahazoan-dalana hidirana ny tempoly, sary famantarana ny application Médiathèque de l'Évangile, eny, hatreny amin'ny famantarana an'ny miaramila ho an'ireo mpikambana manompo ao amin'ny tafika. Ilay famantarana dia ahitana ny anaran'ny Fiangonana voarakitra eo amin'ny vatofehizoro, izayentina mampahatsiahy fa i Jesoa Kristy no fehizoro indrindra, araka ny hita eto amin'ny fiteny Kambôdiana ary ampiasaina amin'ny fiteny 145.

Eo afovoan'ilay famantarana dia misy fanehoana an'ilay sarivongana vita amin'ny marbra hoe Christuszay nataon'i Albert Bertel Thorvaldsen, izay lasa mifandray amin'ny Fiangonana maneran-tany ary hita any amin'ny ivontoeran'ny mpitsidika sy ny manodidina ny tempoly manerana an'izao tontolo izao. Ny fiavahany eo amin'ny famantarana ny Fiangonana dia milaza fa i Kristy dia tokony ho ivon'ny zavatra rehetra ataontsika. Toy izany koa, ireo tanan'ny Mpamonjy izay mihinjitra dia maneho ny fampanantenany fa handray ireo rehetra izay hanatona Azy Izy. Io famantarana io dia marika maneho ny fitiavan'i Jesoa Kristy Mpamonjy ary fampahatsiahivana tsy tapaka an'ilay Kristy velona.

Nanontany fianakaviana sy namana maro aho mikasika ny singa iray manan-danja momba ny famantarana ny Fiangonana satria nahaliana ahy izany. Nahagaga fa maro no tsy nahafantatra an'ilay ampahany masina fonosiny. Mijoro eo ambanin'ny andohalambo i Jesoa Kristy. Izany dia maneho ilay Mpamonjy nitsangana tamin'ny maty izay nivoaka avy tao am-pasana. Ankala-zaintsika tokoa ilay Kristy nitsangana tamin'ny maty sy velona, eny hatramin'ny fampiasana ny famantarana ny Fiangonana aza.

Paska amin'ny fomba ambony kokoa sy masina kokoa

Andeha ary isika handinika ny maha-zava-dehibe ny Paska. Tao amin'ny hafatra vao haigana avy amin'ny Fiadidiana Voalohany momba ny Paska dia namporisihana isika mba "hankalaza ny Fitsanganan'ilay Mpamonjy velona amin'ny maty ... amin'ny alalan'ny fandalinana ny fampianarany sy ny fanampiana amin'ny fametrahana ireo fombafomban'ny Paska eo amin'ny fiarahamonina misy antsika, indrindra

I love continuing revelation concerning Easter and am gratified for your many efforts to make Easter a sacred and holy occasion. In addition to holding a one-hour sacrament meeting on Easter Sunday, other examples of worthy activities include ward and stake devotionals and activities on Palm Sunday as well as during Holy Week. These remembrances include activities with children and youth and often incorporate interfaith choirs. Others have held “Living Christ” open houses for members and friends and have participated in multid denominational community Easter events.

Such activities mirror the multitudes in the city of Jerusalem whose voices joined together to praise the Savior during His triumphal entry. Equally impressive are reports of your responses to the First Presidency’s invitation to worship at home as families to commemorate this most important holiday.

I believe that family worship surrounding Easter has elevated remarkably. Two years ago, I spoke about our family’s determination to improve the way we honor Easter. Admittedly, this is still a work in progress. We have always enjoyed a special Easter Sunday meal, Easter baskets, and an Easter egg hunt, and we still do. However, adding an intentional spiritual dimension that focuses on Jesus Christ and His Atonement to our celebration has brought a sweet balance to our commemoration of these most holy of all events.

This year will be our third attempt to make Easter more Christ-centered. Like the Christmas nativity, our family Easter Day play includes rudimentary costumes, reading of scriptures from the New Testament and Book of Mormon, music, Easter pictures, palm fronds—and a little

fa ao anatin’ny fianakaviansika.”Raha fintinina, dia namporisihana isika mba hiova ho amina fankalazana ny Paska amin’ny fomba ambony kokoa sy masina kokoa.

Tiako ny fanambarana mitohy mikasika ny Paska ary mahafaly ahy ireo ezaka maro ataonareo mba hahatonga ny Paska ho fotoana masina. Ankaotra ny fanaovana fivoriana fanasan’ny Tompo mandritra ny adiny iray amin’ny alahadin’ny Paska, dia fiaraha-mientana mendrika ihany koa ny fankaherezam-panahy eo anivon’ny paroasy na tsatoka ary ireo fiaraha-mientana mandritra ny alahadin’ny Sampan-drofia sy ny Herinandro Masina. Anisan’izany fahatsiarovana izany ny fiaraha-mientana miaraka amin’ny kilonga, ny tanora, ary ny olon-dehibe, ary matetika misy amboaram-peo itambaran’ny samihafa finoana. Ny sasany dia nanao varavaranamisa misokatra antsoina hoe “Ilay Kristy Velona” ho an’ny mpikambana sy naman’ny Fiangonana ary nandray anjara tamin’ireo hetsika ho an’ny Paska itambaran’ny fiarahamonina samy hafa antokom-pinoana.

Ny fiaraha-mientana toy izany dia maneho ny vahoaka tao an-tananan’ny Jerosalema izay nanambatra ny feon’izy ireo mba hidera ny Mpamonjy tamin’ny fidirany tamim-boninahitra. Mahatalanjona toy izany ihany koa ny tatitra momba ny nataonareo manoloana ny fanasana avy amin’ny Fiadidiana Voalohany mba hitsaoka any an-tokatranonareo miaraka amin’ny fianakaviana ho fankalazana ity fety manan-danja ity.

Mino aho fa nitombo be ny fitsaohana ataon’ny fianakaviana manodidina ny Paska. Roa taona lasa izay, dia niresaka momba ny fahavononan’ny fianakavianay hanatsara ny fomba hanomezanay haja ny Paska aho. Ekeko aloha fa mbola asa mitohy izany. Tianay foana ny sakafo miavaka amin’ny alahadin’ny Paska, sy ny haron’ny Paska, ary ny fanaovana haza atodin’ny Paska, ary mbola manao izany foana izahay. Kanefa, nitondra fandanjalandanany mamamy teo amin’ny fankalazanay an’ireo tranga masina indrindra ireo ny fanampianay amin’ny nahim-ponay ampahany ara-panahy izay mifantoka amin’ny Jesoa Kristy sy ny Sorompanavotany.

Ity taona ity no ho taona fahatelo amin’ny fiezahanay hanao ny Paska ho mifantoka kokoa amin’i Kristy. Toy ny amin’ny fahaterahan’i Jesoa amin’ny Krismasy, ny seho an-tsehatra ataonay ao amin’ny fianakaviana amin’ny Andron’ny Paska dia ahitana fiankajo fahiny, famakiana ny sor-

chaos, if I'm being completely honest. Children and grandchildren reading and reciting the Palm Sunday praises of "Hosanna ... Blessed is he that cometh in the name of the Lord; Hosanna in the highest" and "This is Jesus ... of Galilee" seem as relevant as "Peace on earth, good will to men" is at Christmastime.

We now enjoy a mix of decorations. What was once almost exclusively bunnies and Easter eggs is now balanced with the Christ and images of the empty tomb, the resurrected Savior appearing in the garden outside the tomb, and the Savior's appearance to the Nephites. We are also striving to make Easter a season rather than just a day. We are trying to be more conversant, thoughtful, and celebratory of Palm Sunday and Good Friday and of the sacred events that took place during all of Holy Week.

Easter allows us to honor both the atoning sacrifice of Jesus Christ and the literal and joyous Resurrection of Him. Our hearts are heavy as we imagine the Savior's suffering in the garden and upon Calvary, but our hearts rejoice as we envision the empty tomb and the heavenly decree "He is risen!"

A Literal Resurrection

Recent First Presidency encouragement to look "forward to Easter and the Resurrection of Jesus Christ—the most glorious of all messages to mankind" highlights the magnitude of this season. While there appears to be a growing trend among various Christian theologians to view the Resurrection in figurative and symbolic terms, we affirm our doctrine that "the Resurrection means that all who have ever lived will be resurrected, and the Resurrection is literal." "For as in Adam all die, even so in Christ shall all be made alive." Jesus Christ broke the bands of death for every living soul.

atra masina avy ao amin'ny Testamenta Taloha sy ny Bokin'ny Môrmôna, hira, sary momba ny Paska, sampan-drofia, ary korontana kely raha ny tena marina. Manan-danja toy ny famakiana sy fanononan'ireo zanaka sy zafikely ny fiderana amin'ny alahadin'ny sampan-kazo manao hoe "Hosana ... Isaorana anie izay avy amin'ny anaran'i Jehovah any amin'ny avo indrindra" sy ny "Izaho no Jesoa ... avy any Galilia" ny fanao koa amin'ny krismasy hoe "Fiadanana ho ety ambonin'ny tany amin'ny olona ankasitrahany"

Mianoka fitambarana fanaingonan-trano izahay ankehitriny. Ilay hoe bitro sy atodin'ny Paska fotsiny taloha dia voalanjanja ankehitriny amin'ny Christussy ireo sarina fasana foana, ny Mpamonjy efa nitsangana tamin'ny maty miseho eo amin'ny Saha eo ivelan'ny fasana, ary ny fisehoan'ny Mpamonjy tamin'ireo Nefita. Miezaka ihany koa izahay manao ny Paska ho vanim-potoana iray fa tsy andro iray fotsiny. Miezaka miresaka sy mandinika ary mankalaza ny Alahadin'ny Sampan-drofia sy ny Zoma Masina ary ireo tranga masina izay niseho nandritra ny Herinandro Masina izahay.

Manome fahafahana antsika hanome haja ny sorompanavotan'i Jesoa Kristy sy ny Fitsanganana tamin'ny maty ara-bakiteny sy feno fifaliana ny Paska. Malahelo ny fontsika rehefa mieritritra ny fijalian'ny Mpamonjy tao amin'ilay Saha sy teo Kalvaria, saingy mifaly ny fontsika rehefa maka sary an-tsaina ilay fasana foana sy ilay feo avy any an-danitra hoe "Efa nitsangana Izy!"

Fitsanganana amin'ny maty ara-bakiteny

Ireo teny famporisihana vao haingana avy amin'ny Fiadidiana Voalohany mba "hibanjina ny Paska sy ny Fitsanganana'i Jesoa Kristy tamin'ny maty, ilay hafatra feno voninahitra indrindra amin'ireo hafatra ho an'ny zanak'olombelona" dia manasongadina ny halehiben'ity vanim-potoana ity. Na dia miha-mitombo aza ny fironana misy eo amin'ireo mpikaroka ara-pivavahana Kristiana samihafa ny handray ny Fitsanganana amin'ny maty ho toy ny teny fanoharana sy famantarana, dia manamafy ny fotopampianarantsika isika hoe: "ny Fitsanganana amin'ny maty dia midika fa ireo rehetra izay niaina dia hitsangana amin'ny maty daholo, ary ny Fitsanganana amin'ny maty dia raisina ara-bakiteny." "Fa tahaka ny ahafatesan'ny olona rehetra ao amin'i Adama no ahaveloman'ny olo-

We truly stand all amazed at the grace Jesus offers us. We embrace His words that “greater love hath no man than this, that a man lay down his life for his friends.”

C. S. Lewis stated that “to preach Christianity meant [to the Apostles] primarily to preach the Resurrection. ... The Resurrection is the central theme in every Christian sermon reported in the Acts. The Resurrection, and its consequences, were the ‘gospel’ or good news which the Christians brought.”

I proclaim that “there is a resurrection, ... the grave hath no victory, and the sting of death is swallowed up in Christ.”

Conclusion and Testimony

In conclusion, I testify that all who accept the invitations from our living prophet and his counselors to more intentionally commemorate the holy events that Easter represents will find that their bond with Jesus Christ grows ever stronger.

Just days ago, I learned about a grandmother who rehearsed the Easter story with her four-year-old grandson by using simple replicas of the tomb, the stone that covered the sepulchre, Jesus, Mary, the disciples, and the angel. The little boy watched and listened intently as his grandma shared the burial, closing and opening of the tomb, and the garden scene of the Resurrection. He later carefully repeated the story in surprising detail to his parents as he moved the figures about himself. Following this sweet moment, he was asked if he knew why we have Easter. The boy looked up and with childlike reasoning answered, “Cuz Him’s alive.”

I add my testimony to his—and to yours and to that of angels and prophets—that He is risen and that He lives, of which I testify in the name of Jesus Christ, amen.

na rehetra kosa ao amin’i Kristy.” Nanapatapaka ny famatoran’ny fahafatesana i Jesoa ho an’ireo fanahy velona rehetra.

Gaga tokoa isika manoloana ny fahasoa-vana atolotr’i Jesoa Kristy antsika. Raisintsika am-pitiavana ny teniny hoe: “Tsy misy manana fitiavana lehibe noho izao, dia ny manolotra ny ainy hamonjy ny sakaizany.”

Hoy i C.S. Lewis: “ny fitoriana ny maha-Kristianina [ho an’ireo Apôstôly] dia midika voalohany indrindra hoe mitory ny Fitsanganana amin’ny maty. ... Ny Fitsanganana amin’ny maty no hevitra ifotoran’ny toriteny Kristiana rehetra hita ao amin’ny Asan’ny Apostoly. Ny Fitsanganana amin’ny maty, sy ny vokatry aterak’izany, no ilay ‘filazantsara’ na vaovao mahafaly izay noentin’ireo Kristiana.”

Ambarako fa “misy ny Fitsanganana amin’ny maty, ... ny fasana dia tsy manana fandresena ary ny fanindronan’ny fahafatesana dia efa voatelina ao amin’i Kristy.”

Famaranana sy fijoroana ho vavolombelona

Ho famaranana dia mijoro ho vavolombelona aho fa ireo rehetra izay manaiky ny fanasan’ny mpaminanintsika velona sy ireo mpanolontsainy mba hankalaza amin-kitsimpo kokoa ireo tranga masina maneho ny Paska dia hahita fa hihamanjaka kokoa ny fifamatoran’izy ireo amin’i Jesoa Kristy.

Vao andro vitsy lasa izay, dia naheno momba ana renibe iray aho izay namerina ny tantaran’ny Paska tamin’ny zafikeliny 4 taona monja amin’ny fampiasana sary fanehoana ny fasana, ny vato nanarona ny fasana, i Jesoa, i Maria, ireo mpianatra, ary ny anjely. Nijery sy nihaino tamim-kitsimpo ilay zazalahy kely raha nizara mikasika ny fandevenana, ny fanakatonana sy ny fanokafana an’ilay fasana, ary ny sehatra nanodidina ilay Fitsanganana amin’ny maty ny renibeny. Naveriny tsara avy eo ilay tantara tamin’ny antsipiriany mahavariana sady nahetsiny manodidina azy ireo sary. Nanontaniana izy taorian’io fotoana mamamy io raha toa ka fantany hoe nahoana ny misy ny Paska. Nitraka ilay zazalahy kely ary namaly amin’ny fiheverana toa zaza hoe “Satria Izy velona.”

Ampiako amin’ny fijoroana ho vavolombelona ananako ny azy sy ny anareo ary ny an’ireo anjely sy mpaminany, fa efa nitsangana Izy ary velona Izy, izany no ijoroako ho vavolombelona,