

My Love for the Savior Is My “Why”

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Of the Seventy

O Lo’u Alofa mo le Faaola o La’u “Mafuaaga”

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O Le Fitugafulu

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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.

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

Ou te alofa i lo tatou Faaola. O le mafuaaga moni lea ma le aupito mamana ou te faia ai mea ou te fai.

Pe ua outou matauina ea le tuuina mai pea lava pea e lo tatou perofeta pele, o Peresitene Russell M. Nelson ia valaaulia ia i tatou? E le o se mea e ofo ai, lona valaaulia o i tatou e suesue ma mafaufau loloto i savali na faasoa mai i konafesi e lua talu ai. Ia Aperila 2024, na ia saunoa ai, “Ou te faamoemoe o le a outou suesue pea i savali o lenei konafesi i masina o gasolo mai.” Ona oo lea ia Oketopa 2024, na ia saunoa ai: “Ou te uunaia outou e suesue i savali [a le au failauga].” Faaoga savali e pei o se suesuega i potu suesue faasaientisi e uiga i mea e moni ma mea e le moni i le isi ono masina e sosoo ai.”

E mafai ona faaopoopo nei valaaulia i valaaulia faaperofeta ua tatou mauaina i le gasologa o o tatou olaga, e aofia ai aemaise valaaulia na tatou mauaina i tausaga talu ai nei. Atonu tatou te lagona pe mafaufau i nei valaaulia o se isi mea e moomia ona faaopoopo ia tatou lisi o mea e fai, ona sa valaaulia pe talosagaina i tatou e fai. Ae mata e i ai nisi mea e sili atu i lo lona?

O le mafaufau loloto i lenei mea ma valaaulia uma ua tatou mauaina, ua ou toemanatua ai se mea sa ou aoaoina ma fai ai la’u faaiuga i tausaga ua leva. O loo ou taumafai e faia nei mea, ia e tata ai mo a’u ona ou te alofa ia te Ia; ou te alofa i lo’u Faaola. O le mafuaaga moni lea ma le aupito mamana ou te faia ai mea ua ou faia, ona faafesoota’ia ai lea o lenei mea ma lo’u alofa mo outou, o’u uso e ma tuafafine.

I le aveai ai ma o outou uso, ou te faamoemoe o le a outou faitaulia a’u upu o se valaaulia faamaoni e saili ia malamalama i le avanoa e faafesootai

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 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

ai mea uma tatou te faia ma lo tatou alolofa mo le Faaola.

O le faia o lenei mea o le a fesoasoani tatou te malamalama ai i le “mafuaaga” moni i tua atu o mea uma tatou te faia o ni soo o le Faaola. O le a fesoasoani lenei mea ia i tatou e faamalolomia ai a tatou sootaga faalefeagaiga ma le Atua, malamalama ai i Ana upumoni paia ma faavavau—Ana upumoni faavavau ma moni a’ia’i ia o le a lē suia lava. O upumoni faavavau e pei o le “Aua ua faapea lava ona alofa mai o le Atua i le lalolagi, ua ia aumai mai ai lona Atalii e toatasi, ina ia le fano se tasi e faatuatua ia te ia, ae ia maua le ola e faavavau.”

E uiga ese i nisi taimi ona tatou te faia pea lava pea ia mea e o’o ai ina liua e avea ma tumasani, ma tatou faatagaina ai nei tumasani po o gaoiiga e faatonufofua ai a tatou taumafaiga e fausia le faatuatua ia Iesu Keriso. E foliga mai ua tatou faia nei mea ona ua tele tausaga o tatou faia lava e aunoa ma le mafau fau i le aafiaga ai o la tatou sootaga faalefeagaiga ma le Faaola.

I lo tatou lalolagi, e masani ona tatou taulai i mea tatou te fai ma le faataunuaina pea lava pea o galuega ma sini. I lenei siosiomaga faaleagaga, ua tatou maua ai le avanoa e o’o atu ai i talaatu o le na ona faia o mea pe faataunuaina sini e ala i le malamalama i le mafuaaga ua tatou faia ai na mea. A mafai ona tatou malamalama ma faafesootai faapea o le mafuaaga i tua atu o a tatou faatinoga, e fesootai i lo tatou alolofa mo le Faaola ma lo tatou Tama Faalelagi, e ala i le faaaga o nei avanoa o le a tatou malamalama e ui ina tatou faia mea amiotonu e pei o gaoiiga po o tumasani faaleEkalesia, ma faia ma le talafeagai o se mea lelei, ae, pe a tatou faafesoota’ia ma le pe “aisea,” o le a faamanuiaina i tatou e malamalama i le mafuaaga. O le a lē na ona faia o mea lelei po o le faia sa’o; ae o le a tatou faasa’oina foi na mea.

Mo se faataitaiga, a e faatuina se sini e faitau ia tusitusiga paia, faia tatalo faamaoni, pe tapena se gaoiiga mo lou aiga po o le uarota, pe o le sini moni ea o le tau ina faataunuu nei galuega? Pe, o nei ea faatinoga o ni auala, po o ni meafaigaluega ua e maua e faataunuu ai le sini moni? Pe o le faamoemoega ia na ona fai o se gaoiiga ona ua tele tausaga o tatou faia pea, ona maka faasa’o lea o le pusa faapea ua mae’a ona tatou faia? Pe, o auala ea nei tatou te faaogaina e aoao ai, lagona, ma fesootai ai ma le Faaola?

Faamolemole aua ne’i faaluafesasi ia te outou

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!”

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

la’u tala e uiga i le faia o gaoioiga ma tumasani po o le faatutuina o sini ma galulue malosia ia ausia; e leai lava se mea o afaina ai lea mea. Ae peitai, ou te valaaulia outou ia tatala o outou loto ma mafau-fau i le avanoa ma faamanuiaga o le malamalama i le mafuaaga tatou te faia ai nei mea, ma le ala tatou te faatino ai lo tatou talitonuga faalelotu.

O se faataitaiga autu o tumasani e totonu-galemu ia Keriso o le lu’i lea na tuuina mai e Peresitene Dallin H. Oaks ia i tatou uma e fai ai ma sui o le Au Peresitene Sili. Na saunoa Peresitene Oaks: “A o tatou ulufale atu i lenei tausaga fou, ia tatou tapenapena mo se faamanatuga o le Eseta o le taulaga togiola a Iesu Keriso. ... E le afaina po o a mea e talitonu ai isi pe fai, e ao ona tatou faamanatuina le Toetu Mai o lo tatou Faaola soifua e ala i le suesueina o Ana aoaoga ma fesoasoani e faavae ni tumasani o le Eseta i lo tatou sosaiete atoa, aemaise i totonu lava o o tatou aiga.” Ua outou tagai la i ai, ua le na o se valaaulia ia fai ni tumasani. Ae, ia tatou faaogaina nei tumasani o ni auala e aoao atili ai e uiga i le Faaola ma manatua Lona Toetu Mai.

O le tele e mafai ai ona tatou faafesoota’ia le mafuaaga ma lo tatou alolofa mo le Faaola, o le tele foi lea o le a mafai ai ona tatou mauaina mea tatou te moomia pe o loo sailia. Na saunoa mai Peresitene Nelson, “Po o a lava au fesili po o faafitauli o i ai, e maua lava le tali i le soifuaga ma aoaoga a Iesu Keriso.” Ona ia tuuina mai lea o le valaaulia lenei: “Aoao atili e uiga i Lana Togiola, Lona alofa, Lona alofa mutimutivale, Lana aoaoga faavae, ma Lana talalelei toefuataiina o le faamalologa ma le alualu i luma. Liliu Atu ia te Ia! Mulimuli ia te Ia!”

Manatunatu i lenei mea i o outou loto ma mafaufau: Pe e te talitonu o le valaaulia a Peresitene Nelson o loo i ai le faamoemoega e fesoasoani ia i tatou e saunia se lisitulitaa o le a tatou faaputupu ai se malamalama atili ma faamae’a ia galuega fai ina ia mafai ai ona tatou maka esea lenei valaaulia mai a tatou lisi o mea e fai? Pe o ia valaaulia i tatou e mafaufau i itu o nei upumoni faavavau ma mataupu faavae o se avanoa e malamalama ai i le mafuaaga ma faafesoota’i ai le alofa faalefeagaiga o le Faaola mo i tatou i la tatou malaga faaleso’o i le olaga atoa?

Sei ou faapupula atua le mataupu faavae o loo ou taumafai e faamatala atu. O se tasi mea e filifili ai, lea atonu e tele na’ua, o le faitauina lea o savali uma mai le konafesi aoao i le taimi e tasi; a mae’a la ona ou faia, o le a ou makaina lea

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 understand 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 an-

valaaulia ua uma mai la’u lisi o mea e fai e aunoa ma le faia o se isi lava mea i mea sa ou faitauina. Ou te malamalama o se tulaga matautia lenei, ae e le mo’i. Atonu, e toatele o loo tutū i le va o nei tulaga matautia.

O le valaaulia o le, suesue ma mafaufau loloto i savali mai le konafesi aoao ma faaaoga e filima’oti ai ma malamalama i mea e mafai ona tofu fai e i tatou e faaleleia ai.

Pe a tatou taliaina le valaaulia, malamalama i le “mafuaaga” i tua atu, o le a tatou maua nisi avanoa e latalata atili ai i le Faaola. O le a amata ona tatou malamalama faapea, ona ou te alofa i le Faaola, ua ou manao ai e aoao atili e uiga ia te Ia e ala i le suesueina o upu a perofeta soifua. Ma ona ou te alofa foi i o’u uso a tagata, o lea o le a ou faasoa atu ai aoaoga a perofeta, tagatavaai, ma talifaaaliga i isi, e amata atu i ē pele ia te au.

I ia faaitaiga uma e lua, o loo e faia se mea amiotonu. O le tasi, o le sini e foliga mai o le faaaogaina o auala ua tuuina mai e le Tama Faalelagi ma le Faaola ia i tatou, o savali ia na faasoa mai i le taimi o le konafesi aoao. O le lona lua o loo aofia ai faamanuiaga maoae o le mauaina o le malamalamaaga i mafuaaga o loo ta’oto ai, o loo aumaia ai se ala faataoto e malamalama ai i upumoni faavavau ma faamanuiaga ua folafola mai ia i latou uma ua avea aoaoga ma le soifuaga o lo tatou Faaola o Iesu Keriso, ma itu e taulai i ai o latou olaga.

Ou uso e ma tuafafine pele, ou te faamoemoe ua mafai ona outou lagona ma vaai i le taua o le faafesoota’i o a tatou faatinoga ma lo tatou alolofa mo le Faaola. I se lalolagi ua fesootai i fefaatau-aiga, fesootaiga, ma tekinolosi, e tele leo o le a taumafai e faatosina oe ma, afai e mafai, o le a ta’ita’i oe ia talitonu faapea o nisi o mea moni faavae o le talalelei toefuatai a Iesu Keriso ua le tataua ona i ai. O nei leo e amata i le upumoni e tataua ai e uiga i le manaomia o se toefuataiga i nei aso e gata ai, e aofia ai le tataua ona i ai o le malo o le Atua i le lalolagi, lea ua suitulaga ai le Ekalesia toefuatai a Iesu Keriso o le Au Paia o Aso e Gata Ai.

Tou te faalogoina ni leo o tauanau mai pea ua na o se sootaga patino po o se malamalama i le Faaola ua lava lea, ma o se talitonuga faalelotu po o le Ekalesia toefuataiina e le moomia pe e le tataua ai. Ou te valaaulia outou ia faatelele-gese ona mafaufau, pe ia teena le tosina atu i nei manatu taufaasese ma ia vave ona manatua mea sa ta’u mai e le Faaola ma aoao ai i tatou

cient 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.

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.

talū mai ona po anamua—e amata i le alofa o le Tama Faalelagi ma Iesu Keriso mo i tatou ma faafesoota'i lo tatou alolofa mo i La'ua o le mafuaaga lea e mulimuli ai ia te i La'ua

Na affio mai le Atua le Tama ma Lona Alo ma talanoa atu ia Iosefa Samita ina ia toefuatai mai le Ekalesia a Iesu Keriso ma amata le tisipenisione o le atoaga o taimi, o Lona Malo i le lalolagi. O le mea lea, O Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai o le auala lea na faatuina e le Tama Faalelagi e maua ai feagaiga e mafai ai e i tatou ona toefoi atu i le aiga. O lea, tatou te manaomia isi mea nai lo le na o se sootaga patino ma le Tama Faalelagi ma Lona Alo; tatou te manaomia sauniga e tatau ai faaleperisitua ia tatou te osifeagaiga ai ma i La'ua. O lea mea e saunia ai se sootaga faalefeagaiga ma i La'ua ma tatou maua ai le avanoa i lo La'ua alofa faalefeagaiga, ma mafai ai ona tatou maua le malo aupito mauualuga o le mamalu ua saunia mo i latou o e tumau ma faamaoni ia latou feagaiga.

Faatasi ai ma le malosi atoa o lo'u agaga, ou te molimau atu i le moni ma le paia o lo tatou Faaola o Iesu Keriso. E alofa o Ia ia te oe. Ua ia silafia mea o loo tutupu i lou olaga. O loo faamafola mai Ona aao, ma tuuina mai le valaaulia “Ia outou o mai ia te au, ... o au foi e malolo ai outou.”

Ou te alofa i le Faaola, ma o lo'u alofa ia te Ia o la'u “mafuaaga” lea. I le suafa o Iesu Keriso, amene.