

True to the Faith That Our Parents Have Cherished

By Elder Hans T. Boom
Of the Seventy

Ia Tutumau i Faatuatuaga Na Pele i O Tatou Matua

Saunia e Elder Hans T. Boom
O Le Fitugafulu

April 2025 general conference

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

Faamolemole ia aoao ma maua le malosi mai le faatuatua ma molimau a i latou o e na muamua atu ia te oe.

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.”

“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

A o o’u asiasi ai i le Malumalu o Nashville Tennessee mo se toeiloiloga o le malumalu, sa ou maua ai le avanoa e asiasia ai e avea o se vaega o lenei tofiga, le toeiloiloina o lenei maota matagofie o le Alii. Sa faapitoa lo’u faagaetia i le atavali a Mary Wanlass ua faaigoaina o le Carry On loo tautau i luga o le puipui i le ofisa o le faatina.

O le tala lenei i tua atu o le atavali lea:

I Misuri i le 1862, sa folafola atu ai e Mary Wanlass e 14-tausaga le matua i lona tina-tausi o le a maliu, o le a ia faamautinoa e taunuu lona tama ma’i ma nai ona tei laiti e toafa, i le Vanu o le Vaituloto Masima Tele. Sa aveina e Mary povipo’a ma povi taususu na tosoina le taavale-toso lea sa taoto ai lona tamā, ma sa ia tausia nai ona tei. I le mavae ai o le malaga i aso taitasi, sa ia fafagaina le aiga e ala i lona sailia o laau ‘aina, fugalaau, ma vine. Na pau lana tapasā o faatonuga sa ia mauaina e malaga pea i sisifo seia oo ina avea ao ma mauga.

“Sa latou taunuu i le Vanu o Iuta ia Setema, i le malaga ai i le tautotogo ma le taumafanafana atoa. Sa maliu lona tamā ae le’i umi ona faamautu le aiga i le Itumalo o Iuta, lea na faaipoipo mulimuli ane ai Mary ma tausia ai lona lava aiga.”

O se tala maoae lenei o le faatuatua ma le malosi o se tamaitai talavou e 14 tausaga e mafai ona fesoasoani ia i tatou taitoatasi i le taimi nei ia “tau lava o le tumau pea.”

“Tau Lava o le Tumau Pea,” po o le faaliliuina i la’u gagana Take, *Gewoon Doorgaan*—o le anaga foi lea a lo’u tina ma lo’u tamā i le olaga atoa.

O o’u matua ma matua faaletulafono o paio-

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 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

nia ia i lo matou aiga. Na latou sopoia foi o latou lava “laufanua valevalenoa” e faapei foi o i latou uma e o mai i le Ekalesia, le lafu a le Alii, i aso uma. O a latou tala e faalēai ni faiā i povipo’ā ma taavaletoso ae e tutusa lava le aafiaga i tupulaga o le lumanai.

Sa latou taliaina le talalelei toefuataiina ma sa papatisoina i tausaga o lo latou talavou matutua. Sa tau fai faigata le ola tuputupu aē o o’u matua. Sa ola aē lo’u tamā i le motu o Java i Initonesia. I le taimi o le Taua Lona Lua a le Lalolagi, sa tu-ueseese faamalosi ai o ia mai lona aiga ma taofia faamalosi ai i se tolauapiga faafalepuipui, lea sa ia mafatia ai i faigata e le mafaamatalaina i lona talavou.

Sa ola aē lo’u tina i se aiga malepelepe, ma sa pagatia foi o ia i le fiaai ma faigata o le Taua Lona Lua a le Lalolagi. Sa i ai taimi na i’u ai ina ‘ai e ia fatu tulipe. Ona o faatinoga a lona tamā, ma le la tete’aga ma lona tina, sa faigata ai i nisi taimi mo ia ona vaai atu i le Tama Faalelagi o se Tamā alofa.

Sa feiloai o’u matua i se gaioiga a le Lotu ma e lei umi ae tonu o le a faaipoipo ma faamauina i le Malumalu o Bern Suitiselani. A o faatalitali ai i le nofoaga o nofoaafi, ma le faaalu ai o si a la tupe itiiti na teu mo le malaga i le malumalu, sa la tomanatu ai pe o le a faapefea ona la ola, ae sa la mautinoa o le a lelei mea uma. Ma na sa’o lava.

Sa amata ona la tausia se aiga mai se potu faatauvaa e tasi i le pito i luga o se falemautotogi i le ogatotonu o Amsterdam. I le mavae ai o tausaga e tele o tatālīma o la’ua lavalava, sa i’u ina lava se tupe na la sefeina e faatau ai se masini tamea. Ae toetiiti fai le faatauga, sa asiasi atu le epikopo ia i la’ua, ma talosaga atu mo sa la’ua saofaga e fau ai se falelotu i Amsterdam. Sa tonu ia i la’ua e ave uma le tupe sa la sefeina mo le masini tamea, ae faaauau pea ona tālīma la tagamea.

Sa matou feagai ma ni faigata o se aiga, e faapei foi o isi aiga. O nei mea sa na ona faamalolosia ai i matou ma faalolotoina ai lo matou faatuatua i le Alii o Iesu Keriso, e faapei foi o Alema ina ua ia faasoa mai lana tala i lona atalii o Helamana, lea sa ia ta’u atu ai ia te ia, sa lagolagoina o ia i tofotofoga ma faigata o soo se ituaiga, ona sa ia tuu lona faatuatuaga i le Alii o Iesu Keriso.

Na faapefea e ni tagata se toalua na feagai ma le tele o tofotofoga i le taimi o lo la talavou ona avea ma ni matua silisili e mafai ona ou momoo i ai? E faigofie lava le tali: sa o la’ua taliaina atoatoa

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 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

le talalelei ma ola ai i a la'ua feagaiga e oo mai i le aso lenei!

I le mavae ai o le silia ma le 65 tausaga o le la faaipoipoga, sa maliu lo'u tina, o lē sa pagatia i le faama'i o le Alzheimer [Galo i le Mafaufau], ia Fepuari. O lo'u tamā, i le 92 ai o ona tausaga o loo nofo pea i le fale, sa asiasi soo pea i [lo'u tina] i le tele sa ia mafaia, seia oo ina maliu. Sa i ai se taimi sa ia ta'ua ai i o'u tei laiti e faapea o aafiaga matautia i le tolauapiga i Initoneisia i le Taua Lona Lua a le Lalolagi, sa saunia ai o ia e tausia ma le onosai lona toalua mo le tele o tausaga ina ua ma'i ma vaivai ai mai lenei faama'i leaga tele, ma le aso ese o le a tatau ai ona ia tuu atu lona tausiga autu i isi ma lē toe mafai ai ona i ai i ona autafa. O le la anavatau sa i ai ma o loo i ai pea o le "Tau Lava o le Tumau Pea," ma se faamoemoe atoatoa ia Keriso ina ia toefaatusuina aē ai i le aso gataaga ma mau faatasi ma Ia i le mamalu e faavavau.

O lo la faatuatua ma molimau o se malosiaga faatosina lea mo tupulaga na mulimuli mai ia i la'ua.

I le nuu na ola aē ai lo'u toalua, o ona matua, o ē o ni tagata lolotu, sa la taliaina le talalelei toefuatai a o avea o se ulugalii talavou faatasi ai ma lo'u toalua o le la afafine e lua tausaga le matua, ma na o le pau foi lena o le la tama sa i ai. O la la'ua faaiuga e avea ma tagata o Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai, sa i ai se aafiaga tele i o latou olaga a o inosia i latou e tagata o le nuu ma lo latou aiga. Sa tele tausaga na alu ai, o tusi alofa i tagata o aiga, ma auunaga i le nuu ona faatoa taliaina lea o i latou.

I se tasi taimi, a o avea le tamā o lo'u toalua ma epikopo, sa tu'ua'ia sese ai o ia i se mea ma sa faamalolo ai loa lava. Sa matua tiga lo'u tina faaletulafono ma sa ia fesili ai i lana tane pe tatau pea ona latou o i le lotu. Sa ia tali atu o le a latou o pea i le lotu ona e le o se lotu a tagata, ae o le ekalesia a Iesu Keriso.

Sa umi se taimi faatoa aliaē mai le mea moni ma faia ai ni faatoesega. O le mea na semanu e avea ma itu e motusia ai, na faaopoopo atu i lo la'ua malosiaga ma le tautinoga maumaututu.

Aisea e le talisapaia ai e nisi o i tatou le faatuatua ma molimau a o tatou matua o ē na tumau faamaoni i o latou faigata uma? Pe tatou te manatu ea e leai so latou malamalama mani-no i mea? Sa le'i ma e le o faaseseina i latou! Sa tele naua o latou aafiaga ma le Agaga ma e mafai

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 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

ona fai atu faatasi ma le Perofeta o Iosefa, “Sa ou iloina, ... ma e lē mafai ona ou faafitia.”

Tou te le fiafia i le pese e uiga i le autau a Helamana o loo maua i le Tusipese a Tamaiti?

Ua fanau i matou, e pei o Nifae,
I ni matua e alolofa i le Alii.
Ua aoao i matou, ma malamalama,
E tausī poloaiga.

Tusa lava foi pe le o le tulaga lea, pei ona aafia ai lo’u tina a o laitiiti, e mafai foi ona avea oe o se tasi o nei “matua lelei e alolofa i le Alii” ma saunia se faataitaiga amiotonu mo isi.

Pe tatou te lagonaina le sa’o atoatoa o lenei mea pe a tatou usuina? Pe e te lagona ua outou “pei o le autau a Helamana” ma o le a outou “avea ma faifeautalai a le Alii e aumai i le lalolagi lana upumoni”? Sa ou lagonaina i le tele o taimi a o ou usuina lenei pese i le tele o faatulagaga o le MMA ma isi faatasiga a le autalavou.

Pe o a foi ni o tatou lagona pe a tatou usuina le viiga “Vaivai Ea Fanau a Siona”?

Vaivai ea fanau a Siona
E puipui mea tonu nei?
Fili taumafai e lepeti,
Tou te solaese ea? Leai!

Ia tutumau i faatuatuaga na pele i tatou matua matutua.

Ia i latou o le tupulaga faia’ē, pe o fea lava o e i ai ma pe o le a foi le tulaga o e i ai, faamolemole ia aoao ma maua le malosiaga mai le faatuatuaga ma molimau a i latou na muamua mai ia te outou. O le a fesoasoani e te malamalama ai ina ia mafai ona maua pe tuputupu ae se molimau, o le a tataua ona faia ni osigataulaga ma o le “ositaulaga e aumaia ai faamanuiaga o le lagi.”

Mafaufau e uiga i se osigataulaga o le a faamanuia moni ai lou olaga, faamolemole mafaufau ma tatalo e uiga i le valaaulia a lo tatou perofeta pele, o Peresitene Russell M. Nelson, ina ua ia talosagaina “alii talavou agavaauma lavama malolosi ia sauniuni mo, ma auauna atu i se misiona. Mo alii talavou o le Au Paia o Aso e Gata Ai, o le galuega faafaifeautalai o se tiutetauave faaleperisitua. ...

“Mo ... tuafafine talavou ma malolosi, o se misiona o se avanoa mamana foi, aetuu i le faitalia.”

E mafai ona valaauina oe o se faifeautalai mo auaunaga pe tala’i. O ia ituaiga uma o faifeautalai e saofagā i le sini lava e tasi o le aumaia o agaga ia Keriso, e tofua tulagaese ma mamana le ala.

I ia ituaiga uma o auaunaga, o le a e faaali

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.

atu ai i le Alii e te alofa ia te Ia ma e te manao ia e iloa atili o Ia. Manatua, “aua pe faapefea ona iloa e se tagata le matai e lei auauna i ai o ia, ma o sē foi o se tagata ese ia te ia, ma ua mamao mai mafaufauga ma faamoemoega o lona loto?”

O i tatou uma, pe o le tupulaga muamua i le talalelei pe o le lona lima, e ao ona tatou fesili ifo ia i tatou lava pe o a tala o le faatuatua, malosi, ma tautinoga faaselesitila o le a ou pasi atua i le isi tupulaga?

Ia tatou taufai faaauau pea ia tatou taumafaiga ia iloa atili lo tatou Faaola, o Iesu Keriso, fai o Ia ma totonugalemu o o tatou olaga. O Ia o le papa e tataua ona tatou fauina ai i luga, a oo mai taimi faigata, o le a mafai ona tatou tutu mausali.

“Ia [tatou] tutumau i faatuatuaga na pele i [o tatou] matua, ma e na fasia, i poloa’i a le Alii, tumau pea ma faamaoni.” I le suafa o Iesu Keriso, amene.