

Compensating Blessings

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Faamanuiaga Tauia

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While many circumstances in life may be beyond our control, none of us is beyond the reach of the Lord's infinite blessings.

Serving in the Presiding Bishopric, I have had the privilege of meeting Latter-day Saints around the world in a variety of places and cultures. I have been continually inspired by your abiding faith and devotion to the Lord Jesus Christ. Yet I have also been moved by the diverse and often difficult circumstances many of you face—challenges such as illness, disability, limited resources, fewer opportunities for marriage or education, abuse by others, and other limitations or constraints. At times, these trials may seem to hinder your progress and challenge your genuine efforts to live the gospel fully, making it more difficult to serve, worship, and fulfill sacred duties.

My dear friends, if you ever feel limited or disadvantaged by the circumstances of your life, I want you to know this: The Lord loves you personally. He knows your circumstances, and the door to His blessings remains wide open to you no matter the challenges you face.

I have learned this truth through a personal experience that, though seemingly insignificant, left a lasting impression on me. At the age of 22, while serving in the French Air Force in Paris, I was thrilled to learn that Elder Neal A. Maxwell, an Apostle of the Lord, would be speaking at a conference on the Champs-Élysées. However, just before the event, I received orders to drive a senior officer to the airport at the exact time the conference was set to take place.

I was disappointed. But determined to

E ui atonu e tele tulaga o le olaga e le mafai ona tatou puleaina, ae leai se tasi o i tatou e lē oo i ai faamanuiaga e lē gata a le Alii.

O le galue ai i le Au Epikopo Pulefaamalumu, ua ou maua ai le avanoa e feiloai ai ma le Au Paia o Aso e Gata Ai i le salafa o le lalolagi, i ni nofoaga ma aganuu eseese. O loo musuia pea a'u i lo outou faatuatua mausali ma le tuuto i le Alii o Iesu Keriso. Ae na o'otia foi au i tulaga eseese ma le tele o faigata e feagai ma le toatele o outou—o luitau e pei o ma'i, manaoga faapitoa, utiuti o punaoa, laitiiti o avanoa mo faaipoipoga po o a'oga, sauaina e isi, ma isi papupuni po o to'atuga. E i ai taimi, o nei tofotofoga e foliga e pona'ia ai lou alualu i luma ma lu'itauina ai au taumafaiga faamaoni atoatoa i le talalelei, ma atili ai ona faigata le auauna atu, tapuai, ma faataunuu tiute paia.

A'u uo pele, afai e i ai se taimi e te lagona ai le to'alia pe ua ta'uleaogāina ona o tulaga o lou olaga, ou te manao ia e iloa le mea lenēi: E alofa patino le Alii ia te oe. Na te silafia ou tulaga, ma e tumau pea ona matala mai ia te oe le faitotoa i Ana faamanuiaga tusa lava pe o a luitau lua te fetaiiai.

Ua ou aoaoina lenēi mea moni e ala i aafiaga patino, e ui ina aligaliga le lē taua, ae ua tuua ai se aafiaga tumau mo a'u. I le 22 o o'u tausaga, a o ou tautua i le Fuavaa o le Ea i Farani i Pale, sa ou fiafia ina ua ou faalogo o le a lauga Elder Neal A. Maxwell, o se Aposetolo a le Alii, i se konafesi i le Champs-Élysées. Peitai, a o toeitiiti amata le sauniga, sa ou maua se faatonuga malosī e ave le taavale e alu ai se taitai sinia i le malaevaalele i le taimi tonu na faatulaga le konafesi e fai ai.

Sa o'u le fiafia. Ae o le naunautai e auai, sa ou

attend, I dropped the officer off and rushed to the conference. After finding a parking spot, I sprinted down the Champs-Élysées to the meeting place and arrived breathless with only five minutes left before the meeting ended. Just as I entered, I heard Elder Maxwell say, “I will now give you an apostolic blessing.” In that instant, I had a beautiful, unforgettable spiritual experience. I was overcome by the Spirit, and the words of the blessing seemed to penetrate every fiber of my soul as though they were meant just for me.

What I experienced that day was a small yet powerful manifestation of a comforting aspect of God’s plan for His children: When circumstances beyond our control prevent us from fulfilling the righteous desires of our hearts, the Lord will compensate in ways that allow us to receive His promised blessings.

This reassuring truth is grounded in three key principles found in the restored gospel of Jesus Christ:

God loves each of us perfectly. “He inviteth [us] all to come unto him and partake of his goodness.” His plan of redemption ensures that everyone, without exception, will be granted a just opportunity to one day receive the blessings of salvation and exaltation.

Because God is both just and merciful and His plan is perfect, He will not hold us accountable for things beyond our control. Elder Neal A. Maxwell explained that “God ... takes into merciful account not only our desires and our performance, but also the degrees of difficulty which our varied circumstances impose upon us.”

Through Jesus Christ and His Atonement, we can find the strength to endure and ultimately overcome all of life’s challenges. As Alma taught, the Savior took upon Himself not only the sins of the repentant but also “the pains and the sicknesses of his people” and “their infirmities.” Thus, beyond redeeming us from our mistakes, the Lord’s mercy and grace sustain us through injustices, deficiencies, and limitations imposed by our mortal experience.

Receiving these compensating blessings comes with certain conditions. The Lord asks us to do “all we can” and to “offer [our] whole souls

momoliina le taitai ma faanatinati loa i le konafesi. Ina ua maua se mea e paka ai, sa ou tamoe loa i le Champs-Élysées i le nofoaga na potopoto ai, ma sa ou taunuu ua tau lē manava, ae toe lima minute mae’a le sauniga. I le taimi tonu na ou ulufale ai, sa ou faalogoina ai Elder Maxwell o fai mai, “O le a ou tuuina atu nei se faamanuiaga faaaposetolo.” I lena lava taimi, sa ou maua se aafiaga faaleagaga matagofie ma lēmafaagaloina. Sa lofituina a’u e le Agaga ma o upu o le faamanuiaga na foliga mai na tuia ai mui’a uma o lo’u agaga, e faapei sa na o a’u lava na faatatau i ai.

O le mea sa ou aafia ai i lena aso o se faaaliga itiiti ae mamana o se vaega faamafanafana o le fuafuaga a le Atua mo Lana fanau: A oo ina taofia i tatou mai le faataunuuina o manaoga amiotonu o o tatou loto e tulaga e le mafai ona tatou pulea, o le a tauia e le Alii i ni auala e mafai ai ona tatou maua Ana faamanuiaga folafolaina.

O lea upumoni faamautinoa e faavae i mataupu faavae autu e tolu o loo maua i le talalelei toefuataiina a Iesu Keriso:

E atoatoa le alofa o le Atua ia i tatou taitoatasi. “Ua Ia valaaulia i [tatou] uma ia o mai ia te ia ma taumamafa i lona agalelei.” O Lana fuafuaga o le togiola ua faamautinoa ai o tagata uma, e aunoa ma se tuusaunoaga, o le a tuu atu i ai se avanoa faamaoni e maua ai i se aso faamanuiaga o le faaolataga ma le faaeaga.

Ona o le Atua e faamaoni ma alofamutimutivale ma o Lana fuafuaga e atoatoa, o le a Ia lē tu’ua’ia i tatou i mea e le oo i ai la tatou pule. Na faamatala mai e Elder Neal A. Maxwell e faapea “O le Atua ... e faitaulia ma le alofamutimutivale e le gata i o tatou faanaunauga ma a tatou faatinoga, ae faapea foi faigata e foliga eseese ia e faaee mai e o tatou tulaga ia i tatou.”

E ala mai iā Iesu Keriso ma Lana Togiola, e mafai ai ona tatou maua le malosiaga e onosa’ia ai ma i’u ai ina faatoilalo luitau uma o le olaga. E pei ona sa aoao mai Alema, na tauaveina e le Faaola i Ona lava luga e le gata i agasala a lē ua salamo ae faapea foi “tiga ma ma’i o ona tagata” ma “o latou vaivaiga.” O lea, i talaatu o le togiolaina o i tatou mai a tatou measesē, e lagolagoina i tatou i le alofamutimutivale ma le alofatunoa o le Alii i faamasinoga lē tonu, ni lē atoatoa, ma tapulaa o loo alia’e mai i o tatou aafiaga faaleolaga nei.

O le mauaina o nei faamanuiaga tauia e o mai faatasi ma tuutuuga patino. Ua poloa’iina i tatou e le Alii e faia “mea uma e mafai ona faia” ma

as an offering unto him.” This requires a deep desire, a sincere and faithful heart, and our utmost diligence in keeping His commandments and aligning our will with His.

When our earnest efforts fall short of our aspirations due to circumstances beyond our control, the Lord still accepts the desires of our hearts as a worthy offering. President Dallin H. Oaks taught, “We will be blessed for the righteous desires of our hearts even though some outside circumstance has made it impossible for us to carry those desires into action.”

As the Prophet Joseph Smith worried about his brother Alvin, who had died without receiving essential gospel ordinances, he received this comforting revelation: “All that shall die henceforth without a knowledge of [the gospel], who would have received it with all their hearts, shall be heirs of [the celestial kingdom of God].” The Lord then added, “For I, the Lord, will judge all men according to their works, according to the desire of their hearts.”

What matters to the Lord is not merely whether we are able but whether we are willing to do all we can to follow Him as our Savior.

A friend once comforted a young missionary grieving over his early release due to health reasons, despite his sincere prayers and earnest desire to serve. This friend shared a scripture in which the Lord declared that when His children “go with all their might” and “cease not their diligence” to fulfill His commandments, “and their enemies [which may include adverse circumstances in our lives] hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those [people], but to accept of their offerings.”

My friend testified to this young man that God knew he had given his very best in answering the call to serve. He assured him that the Lord had accepted his offering and that the blessings promised to all faithful missionaries would not be withheld.

The Lord’s compensating blessings often come through the kindness and service of others who help us accomplish what we cannot do on our own. I remember a time when, living far

ia “ofo atu [o tatou] agaga atoa e fai ma taulaga ia te ia.” O lenei mea e moomia ai se manao loloto, se loto naunautai ma le faamaoni, ma lo tatou filiga a’ia’i i le tausiga o Ana poloaiga ma le faaogatusaina o o tatou loto ma Lona finagalo.

A oo ina le mafai e a tatou taumafaiga vilivilita’i ona faataunuu uma o tatou faanaunauga ona o tulaga e le mafai ona tatou pulea, e talia lava e le Alii manaoga o o tatou loto o se taulaga agavaa. Na aoao mai Peresitene Dallin H. Oaks, “O le a faamanuiaina i tatou mo manaoga amiotonu o o tatou loto, e ui lava ina i ai ni tulaga i tua atu na le mafai ai ona tatou faataunuuina le faatinoga o na manaoga.”

A o popole le Perofeta o Iosefa Samita e uiga i lona uso o Alavine, o lē na malii e aunoa ma le mauaina o sauniga e tataui ai o le talalelei, sa ia maua le faaaliga faamafanafana lenei: “O i latou uma o e e maliliu mai le taimi nei ma le agai i luma e aunoa ma se malamalama e uiga i le talalelei, o e semanu latou te taliaina ma o latou loto atoa, o le a avea ma sulii o le [malo selesitila o le Atua].” Ona faaopoopo mai lea o le Alii, “Aua o A’u o le Alii, o le a faamasinoina tagata uma e tusa ma a latou galuega, e tusa ma le manaoga o o latou loto.”

O le mea e taua i le Alii e le na o le, pe tatou temafai e tatou telotoe fai mea uma tatou te mafaia e mulimuli ai ia te Ia o lo tatou Faaola.

Sa faamafanafana e se uo se faifeautalai talavou na faavaavau ona o le vave faamalolo o ia ona o mafuaaga tau i le soifua maloloina, e ui i ana tatalo faamaoni ma le faanaunauga vilivilita’i e galue. Sa faasoa atu e lenei uo se mau lea sa tautino mai ai e le Alii e faapea pe a oo ina “o atu [Lana fanau] ma lo latou malosia atoa” ma “lē tuua lo latou filiga” e faataunuu Ana poloaiga, “ma o mai o latou fili [ia e ono aofia ai tulaga feteenai i o tatou olaga] ma taofi i latou mai le faia o lena galuega, faauta, ona tataui ai lea ia te a u ona lē toe manaomia lena galuega mai i lima o na [tagata], ae iatalia a latou taulaga.”

Na tautino atu e la’u uo i lenei ali’i talavou e faapea, sa silafia e le Atua na ia tuuina atu le mea sili i le tali atu i le valaauga e auauna atu. Sa ia faamautinoa atu ia te ia na taliaina e le Alii lana taulaga ma o le a le taofia lava faamanuiaga na folafola mai i faifeautalai faamaoni uma.

O faamanuiaga tauia a le Alii e tele ina oo mai e ala i le agalelei ma le auaunaga a isi, o ē fesoasoani ia i tatou ia ausia mea e le mafai ona faia e i tatou lava. Ou te manatua se taimi, ona

from one of our daughters in France, we felt helpless to assist her after a difficult delivery. That same week our ward in Utah sought help for a mother who had just given birth to twins. My wife, Valérie, volunteered to bring a meal for her, with a prayer in her heart for both this new mother and our daughter in need. Soon after, we learned that the sisters in our daughter's ward in France had organized to provide meals for her family. To us, God had answered our prayers, sending His angels to bring comfort when we couldn't.

When facing limitations and challenges, may we recognize our own blessings—our gifts, resources, and time—and use them to serve those in need. In doing so, we will not only bless others but invite healing and compensation into our own lives.

One of the most powerful ways we may contribute to God's compensating blessings is through the vicarious work we do for our ancestors in the house of the Lord. As we perform ordinances on their behalf, we actively participate in the Lord's great work of salvation, using our gifts and abilities to provide blessings to those who did not have the opportunity to receive them during their mortal lives.

The loving service we offer in holy temples reminds us that the Savior's grace extends beyond this life. In the life to come, we may be given new opportunities to accomplish what we could not do in this mortal life. Speaking to sisters who had not yet found an eternal companion, President Lorenzo Snow lovingly said: "There is no Latter-day Saint who dies after having lived a faithful life who will lose anything because of having failed to do certain things when opportunities were not furnished him or her. ... They will have all the blessings, exaltation and glory that any man or woman will have who had this opportunity."

This message of hope and comfort is for all of us, children of God. None of us can escape the challenges and limitations of mortality. After all, we are all born with an inherent incapacity to save ourselves. Yet we have a loving Savior, and "we know that it is by [His] grace that we are

o le nonofo mamao mai se tasi o le ma fanau teine i Farani, sa ma lagonaina ai le lē mafai ona fesoasoani ia te ia ina ua mavae le fanauina ma le faigata tele o se pepe. O le vaiaso lava lena sa sailia ai e le matou uarota i Iuta se fesoasoani mo se tina faatoa fanauina se masaga. Sa ofofua atu e lo'u toalua o Valérie, e avatu se taumafataga mo ia, faatasi ai ma se tatolo i lona loto mo lenei tina fou ma lo ma afafine o loo manaomia le fesoasoani. E le'i leva, ae o ma iloaina na faatula-ga e tuafafine i le uarota a lo ma afafine i Farani, e saunia ni taumafataga mo lona aiga. Ia i ma'ua, na tali mai e le Atua a ma'ua tatolo, ma auina atu Ana agelu e avatu le faamafanafanaga i le taimi sa ma le mafaia ai.

Pe a tatou feagai ma tapulaa ma luitau, tau ina tatou iloaina o tatoulavafaamanuiaga—a tatou meaalofo, punaoa, ma taimi—ma faaoga e auauna atu ai ia i latou e moomia le fesoasoani. O le faia o lena mea, o le a le gata ina tatou faamanuiaina ai isi ae valaaulia ai foi le faama-lologa ma tau i o tatou lava olaga.

O se tasi o ala sili ona mamana e mafai ona tatou saofagā ai i faamanuiaga tauia a le Atua, e ala lea i galuega sui tatou te faia mo o tatou augatuaa i le maota o le Alii. A o tatou faatinoina sauniga mo i latou, ua tatou auai tino i le galuega tele o le faaolataga a le Alii, e faaoga ai a tatou meaalofo ma tomai e tuuina atu ai faamanuiaga ia i latou o ē le'i mauaina le avanoa e maua ai i le taimi o o latou olaga faitino.

O le auaunaga alofa tatou te ofoina atu i malumalu paia, e faamanatu mai ai ia i tatou o le alofa tunoa o le Faaola e o'o i talaatu o lenei olaga. I le olaga a sau, tatou te ono maua ni avanoa fou e faataunuu ai mea sa le mafai ona tatou faia i lenei olaga faitino. I se saunoaga i tuafafine e le'i maua lava se soa faavavau, na saunoa atu ai ma le alofa ia Peresitene Lorenzo Snow: "E leai se tagata o le Au Paia o Aso e Gata Ai, o lē maliu i le mae'a ai ona soifua i se olaga faamaoni, o le a i ai se mea na te lē mauaina ona o le lē mafaia ona fai o nisi mea patino, ina ua lē mauaina avanoa mo ia. ... O le a latou maua faamanuiaga uma, faaeaga ma le mamalu o le a maua e soo se alii po o se tamaitai na mauaina lenei avanoa."

O lenei savali o le faamoemoe ma le faamafanafanaga e mo i tatou uma, o fanau a le Atua. E leai se tasi o i tatou e saoloto mai luitau ma papupuni o le olaga nei. O le mea moni, ua tatou fananau uma mai ma se lēmagafatia e faasaoia ai i tatou lava. Peitai ua i ai so tatou Faaola alofa,

saved, after all we can do.”

I testify that while many circumstances in life may be beyond our control, none of us is beyond the reach of the Lord’s infinite blessings. Through His atoning sacrifice, the Savior will compensate for every inability and injustice if we offer our whole souls to Him. In the name of Jesus Christ, amen.

ma “ua matou iloa e faaolaina i tatou i [Lona] alofa tunoa, pe a uma mea uma e mafai ona tatou faia.”

Ou te molimau atu e ui atonu e tele tulaga o le olaga e le mafai ona tatou puleaina, ae leai se tasi o i tatou e lē oo i ai faamanuiaga e lē gata a le Alii. E ala i Lana taulaga togiola, o le a tauia ai e le Faaola mea uma tatou te lēgafatia ma faamasinoga lē tonu pe afai tatou te ofoina atu o tatou agaga atoa ia te Ia. I le suafoa o Iesu Keriso, amene.