

The Atonement of Jesus Christ Provides the Ultimate Rescue

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Tē hōro'a nei te tāra'ehara a Iesu Mesia i te fa'aorara'a hope'a

Nā Elder Quentin L. Cook
Nō te pupu nō te Tino 'Ahuru Ma Piti 'āpōsetolo

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As we turn to Jesus Christ, the Savior of the world, He rescues us from the storms of life through His Atonement.

The Atonement of Jesus Christ provides the ultimate rescue from the trials we face in this life. President Russell M. Nelson assigned me to dedicate the Casper Wyoming Temple late last year. It was a profound, emotional, and spiritual experience. It brought into clear focus the role temples play in rescuing God's children through the Savior's Atonement.

The stakes in the Casper Wyoming Temple District include a portion of the overland trail used by Latter-day Saint pioneers between 1847 and 1868. In preparation for the temple dedication, I reread some of the history of the trail along the Platte River near Casper and continuing to Salt Lake City. The trail had been a thoroughfare for hundreds of thousands of western emigrants. My primary emphasis was the more than 60,000 Latter-day Saint pioneers who traveled the trail.

Most of our pioneers came by wagon, but about 3,000 crossed in 10 handcart companies. Eight of these handcart companies made the monumental trek with remarkable success and few deaths. The Willie and Martin handcart companies of 1856 were the exception.

I reviewed the accounts of the Willie and Martin handcart companies from the time

'A fāriu ai tātou i ni'a ia Iesu Mesia, te Fa'aora o te ao nei, e fa'aora 'oia ia tātou i te mau vero o te orara'a nei nā roto i tāna i tāra'ehara, 'ia au i te fa'ānahora'a a te Metua.

Tē hōro'a nei te tāra'ehara a Iesu Mesia i te fa'aorara'a hope'a i mua i te mau tāmatarā'a tā tātou e fārerei nei i roto i teie orara'a. 'Ua mā'iti te Peresideni Russell M. Nelson iā'u nō te ha'amo'a i te hiero nō Casper Wyoming i te pae hope'a o te matahiti i ma'iri a'e nei. 'Ua riro te reira 'ei 'ohipa hōhonu, i te pae ferurira'a, 'e i te pae vārua. Ua ha'amāramarama te reira i te ti'ara'a o te mau hie-ro i roto i te fa'aorara'a i te mau tamari'i a te Atua nā roto i te Tāra'ehara a te Fa'aora.

Tē vai ra i roto i te mau titi nō te mata'eina'a nō te hiero nō Casper Wyoming, te hō'e tuha'a o te 'ē'a tei fa'a'ohipahia e te mau pionie Feiā Mo'a i te mau Mahana Hope'a nei i te matahiti 1847 'e tae atu i te 1868. Nō te fa'aineine iā'u nō te ha'amo'ara'a o te hiero, 'ua tai'o fa'ahou vau i te hō'e tuha'a o te 'āamu o te 'ē'a nā piha'i iho i te 'ānāvai Platte i piha'i iho ia Casper 'e haere roa atu i Roto Miti. 'Ua riro teie 'ē'a 'ei purūmu nō te mau hanere tausani feiā 'ē'e nō te pae Tō'o'a o te rā. 'Ua fa'atumu rahi tō'u mana'o i ni'a i terā rahira'a e 60 000 pionie feiā mo'a i te mau mahana hope'a nei tei rātere nā ni'a i taua purūmu ra.

'Ua haere mai te rahira'a o tō tātou mau pionie nā ni'a i te pere'o'o tūra'i, terā rā, e 3 000 ri'i noa tei rātere i roto hō'e 'ahuru pupu pere'o'o huti rima. E vā'u o nā pupu pere'o'o huti rima tei rave i teie tere rahi ma te manuia rahi 'e e mea iti roa te ta'ata pohe. 'Ua riro te pupu huti rima a Willie 'e 'o Martin nō te matahiti 1856 'ei mea ta'a 'ē mau.

'Ua hi'o fa'ahou vau i te mau 'āamu nō te mau pupu pere'o'o huti rima a Willie 'e Martin mai te

the terrible weather conditions commenced. I became intimately aware of the challenges they faced at the crossing of the Sweetwater River, Martin's Cove, Rocky Ridge, and Rock Creek Hollow.

Between Storms, by Albin Veselka

I had not been inside the Casper Temple prior to the dedication. When I entered the foyer, my attention was immediately drawn to an original handcart painting titled *Between Storms*. The painting was clearly not intended to depict the tragedies that had occurred. As I gazed at it, I thought, "This painting is correct; the vast majority of handcart pioneers did not experience tragedies." I could not help feeling that this is like life in general. Sometimes we are between storms and sometimes between clouds and sunshine.

Heaven's Portal, by Jim Wilcox

When I turned to the original painting on the other wall, titled *Heaven's Portal*, I realized that this beautiful summer painting of what was called "Devil's Gate," with the calm and clear Sweetwater River flowing through it, presented the beauty of the Lord's creation, not just the challenges the pioneers faced in that horrible winter season.

Then I looked forward, behind the recommend desk, and saw a beautiful painting of the Savior. This immediately invoked overwhelming feelings of gratitude. In a world of great beauty, there are also enormous challenges. As we turn to Jesus Christ, the Savior of the world, He rescues us from the storms of life through His Atonement in accordance with the Father's plan.

For me, the foyer was a perfect preparation for the temple ordinance rooms that allow us to receive the ordinances of exaltation, to make sacred covenants, and to fully accept and experience the blessings of the Savior's Atonement. The Father's plan of happiness is based on the Savior's atoning rescue.

The pioneer experience provides Latter-day Saints with a unique historical tradition and a powerful collective spiritual legacy. For some,

taime 'a ha'amata ai te huru ri'ari'a o te reva. 'Ua 'ite maita'i a'era vau i te mau fifi ta ratou e fa'aru-ru i te taime 'a haere ai ratou na ni'a i te 'anavai Sweetwater, te Martin's Cove, te Rocky Ridge e te Rock Creek Hollow.

Between Storms [I ropu i te mau vero], na Albin Veselka

'Aita vau i tomo i roto i te hiero no Casper hou te ha'amo'ara'a. I tou tomora'a atu i roto i te piha fari'ira'a, 'ua haru 'oi'oi noa tou mata i ni'a i te houe hoha'a pere'oo huti rima penihia tei pi'ihia *Between Storms* [I ropu i te vero]. Mea papu maita'i e, 'aita te hoha'a i opuahia no te fa'a'ite i te mau ati i tupu. I tou hi'ora'a i te reira, 'ua mana'o vau e, « E mea tano teie hoha'a ; 'aita te rahira'a o te mau pionie i farerei i te mau 'ati. » Eita ta'u e nehenehe e tape'a i te mana'o e, e au te reira i te orara'a. I te tahi mau taime, te vai ra tatou i rotou i te mau vero e i te tahi mau taime i rotou i te mau anuanua e te maramarama o te mahana.

Heaven's Portal [Te 'uputa no te ra'i], na Jim Wilcox

I tou hi'ora'a i te hoha'a matamua i ni'a i te tahi atu patu, tei pi'ihia *Te Uputa o te Ra'i*, 'ua 'ite a'era vau e, teie hoha'a peni nehenehe roa no te tau ve'ave'a o tei pi'ihia "Te uputa o te Diabolo," e te anavai Sweetwater hau e te maramarama e tahe ra na roto i te reira, te fa'a'ite ra ia i te nehenehe o te hamanira'a a te Fatu, 'eiaha te mau fifi noa e farereihia e te mau pionie i taua tau to'eto'e ri'ari'a ra.

I muri iho 'ua hio atu vau i mua, i muri mai i te vahi no te parau fa'ati'a hiero, e 'ua 'ite au i te houe hoha'a nehenehe roa o te Fa'aora. 'Ua fa'atupu 'oi'oi noa te reira i te mau mana'o mauruuru rahi. Te vai ato'a ra te mau fifi rahi i roto i te houe ao nehenehe rahi. A fariu ai tatou i ni'a ia Iesu Mesia, te Fa'aora o te ao nei, e fa'aora 'oia ia tatou i te mau vero o te orara'a nei na roto i tana i tara'ehara, ia au i te fa'ana'ora'a a te Metua.

Nou nei, ua riro te vahi tomora'a ei fa'aineinera'a maita'i roa no te mau piha 'oro'a o te hiero o te fa'ati'a ia tatou ia fari'i i te mau 'oro'a no te fa'ateiteira'a, ia rave i te mau fafau'a mo'a, e ia fari'i hope roa e ia 'ite i te mau ha'amaita'ira'a o te Tara'ehara a te Fa'aora. 'Ua fa'atumuhia te fa'ana'ora'a no te 'a'oa a te Metua i ni'a i te fa'aorara'a tara'ehara a te Fa'aora.

Ua horo'a te 'ohipa tei tupu i ni'a i te mau pionie i te Feia Mo'a i te mau Mahana Hope'a nei i te houe peu tumu otahi roa e te houe faufa'a ai'a

the migration had been years in the making after being forcefully driven from both Missouri and Nauvoo. For others, it began after President Brigham Young announced the handcart plan, which was intended to make emigration more affordable. The handcarts cost much less than wagons and oxen.

A missionary in England, Millen Atwood, said that when the handcart plan was announced, “it ran like fire in dry stubble, and the hearts of the poor Saints leapt with joy and gladness.” Many had “prayed and fasted day after day, and night after night, that they might have the privilege of uniting with their brethren and sisters in [the] mountains.”

Most of the handcart Saints experienced hardship but avoided major adverse events. But two handcart companies, the Willie company and the Martin company, experienced starvation, exposure to freezing weather, and many deaths.

Most of these travelers sailed from Liverpool, England, in May of 1856 aboard two ships. They arrived at the handcart outfitting site in Iowa City in June and July. Despite warnings, both companies departed for the Salt Lake Valley too late in the season.

President Brigham Young first became aware of the perilous situation of these companies on October 4, 1856. The next day he stood before the Saints in Salt Lake City and said, “Many of our brethren and sisters are on the plains with handcarts, ... and they must be brought here; we must send assistance to them ... before the winter sets in.”

He asked the bishops to provide 60 mule teams, 12 or more wagons, and 12 tons (10,886 kg) of flour and proclaimed, “Go and bring in those people now on the plains.”

The combined number of pioneers in the Willie and Martin handcart companies was approximately 1,100. Some 200 of these precious Saints died along the trail. Without the timely rescue, many more would have perished.

The winter storms began nearly two weeks after the first rescuers left Salt Lake City. The

pae vārua pūai. Nō te tahi mau ta'ata, e rave matāhiti te fa'aineine ra'a hia te revara'a, i muri a'e i to rātou tiavaru-rahi-raa-hia mai Missouri e Navu mai. Nō te tahi atu mau ta'ata, 'ua ha'amata te reira i muri a'e i tō te peresideni Brigham Young fa'arara'a i te fa'anahora'a nō te pere'ōo huti rima, 'o tei ōpuahia nō te fa'āōhie ri'i i te revara'a. E mea iti roa a'e te moni nō te mau pere'ōo huti i te mau pere'ōo 'āfata 'e te mau puaatoro.

I te taime 'a fa'a'itehia ai te ōpuara'a nō te pere'ōo huti rima, 'ua parau 'o Millen Atwood, te hōē misiōnare nō Beretane ē, « 'Ua tere te reira mai te auahi i roto i te 'aihere marō, 'e 'ua pe'e te māfatu o te Feiā Mo'a veve i te 'o'aoa 'e te māuruu-ru rahi. » E rave rahi o tei “pure 'e tei ha'apae i te mā'a i terā mahana 'e terā mahana, i terā pō 'e terā pō, ia nō'a ia rātou te ha'amaita'ira'a ia tāhōē e tō rātou mau tae'a'e 'e mau tuahine i ni'a i te mau mou'a.

'Ua fārerei te rahira'a o te Feiā Mo'a e pere'ōo huti rima tō rātou i te mau fifi, terā rā, 'aita rātou i roa'ahia te mau 'ōhipa 'ino rahi. E piti rā pupu pere'ōo huti rima, te pupu a Willie 'e te pupu a Martin, 'o tei po'ia, tei to'eto'e, 'e e rave rahi tei pohe.

Te rahira'a o teie mau rātere ua fano rātou mai Liverpool, Peretane, i te 'āvāe Mē nā ni'a e piti pahi. 'Ua tae atu rātou i te pū vairā'a māteria nō te pere'ōo huti rima i te 'oire nō Iowa i te 'āvāe Tiunu 'e Tiurai. Noa atu te mau fa'arara'a, 'uata-ere roate revara'a o nā pupu e piti nō te haere i te 'āfa'a nō Roto Miti.

'Ua 'ite 'o Brigham Young i te fifi rahi o teie mau pupu nō te taime mātāmua i te 4 nō 'Ātopa 1856. I te mahana i muri mai 'ua ti'a 'oia i mua i te feiā mo'a i Roto Miti 'e 'ua parau atura, « E rave rahi o tō tātou mau tae'a'e 'e mau tuahine tei roto i te mau 'āfa'a 'e tō rātou mau pere'ōo huti [...] 'e e ti'a 'ia 'āfa'ihia mai rātou i 'o nei; e ti'a ia tātou 'ia fa'ataa i te tauturu ia rātou [...] hou 'a tae mai ai te tau to'eto'e ».

'Ua ani 'oia i te mau 'ēpisekōpo 'ia hōro'a mai e 60 'āteni, 12 tane faraoa ota 'e 'ua parau atura, « 'A haere 'e 'a arata'i mai terā mau ta'ata i roto i te mau fa'a i teienei. »

'Ia 'āmuihia te mau pionie i roto i nā pupu pere'ōo huti a Willie 'e a Martin, 1 100 'ia rahira'a. E 200 rahira'a o teie feiā mo'a faufa'a rahi tei pohe i roto i te terera'a. 'Ia taerehia te taime fa'aorara'a, e rave rahi atu a o te pohe.

'Ua ha'amata te mau vero to'eto'e fātata e piti hepetoma i muri mai i te fa'aru'era'a te feiā fa'aora

accounts of members of the Willie and Martin companies describe devastating challenges after the storms began. These accounts also depict the great joy when the rescuers arrived.

Describing the arrival scene, Mary Hurren said: “Tears streamed down the cheeks of the men, and the children danced for joy. As soon as the people could control their feelings, they all knelt down in the snow and gave thanks to God.”

Two days later, the Willie company had to travel the most difficult part of the trail, going over Rocky Ridge, in a freezing storm. The last of them didn’t reach camp until 5:00 the next morning. Thirteen people died and were buried in a common grave.

On November 7, the Willie company was nearing the Salt Lake Valley, but that morning there were still three deaths. Two days later, the Willie company finally reached Salt Lake, where they had a marvelous greeting and were welcomed into the homes of the Saints.

That same day, the Martin company was still 325 miles (523 km) back on the trail, continuing to suffer from cold and inadequate food. A few days earlier, they had crossed the Sweetwater River to reach what is now called Martin’s Cove, where they hoped to find protection from the elements. One of the pioneers said, “It was the worst river crossing of the expedition.” Some of the rescuers—like my great-grandfather David Patten Kimball, who was just 17 years old, along with his young friends “George W. Grant, Allen Huntington, Stephen Taylor, and Ira Nebeker—spent hours in the frigid water,” heroically helping the company make the Sweetwater crossing.

While this event has received much attention, as I learned more about the rescuers, I realized that all of them were following the prophet and played critical roles in saving the stranded Saints. All the rescuers were heroic, as were the emigrants.

Studying their story, I appreciated the precious relationships and the long-term eternal vision among the emigrants. John and Maria Linford and their three sons were members of the Willie company. John died hours before the first

i Roto Miti. Te fa’ata’a ra te mau ’āamu o te mau melo nō nā pupu a Willie e a Martin i te mau ’ati rahi i muri a’e i te ha’amatarā’a te mau vero. Tē fa’ata’a ato’a ra teie mau ’āamu i te ’o’ao’a rahi i te taera’a atu te feiā fa’aora.

Teie te parau a Mary Hurren nō ni’a i te ’ohipa i tupu i tō rātou taera’a mai, « ’Ua tahe te roimata nā ni’a i te pāpāri’a o te mau tāne, e ’ua ’ori te mau tamari’i nō te ’o’ao’a. ’Ia tae maira te hau i roto i te tāata, ’ua tūturi pāāto’a rātou i roto i te hiona e ’ua ha’amāuruuru i te Atua. »

E piti mahana i muri iho, ’ua tītauhia i te pupu a Willie ’ia rātere nā roto i te vāhi fifi roa a’e o te ’ē’a, nā roto ia Rocky Ridge, i roto i te vero to’eto’e. ’Ua tāpae te feiā hope’a i roto i te pūhapa-ra’a i te hora 5 i te po’ipo’i i te mahana i muri iho. Treize personnes périrent et furent enterrées dans une fosse commune.

I te 7 nō Novema, tē piri mai ra te pupu a Willie i te fa’a nō Roto Miti, noa atu rā, ’ua pohe e toru tāata. Two days later, the Willie company finally reached Salt Lake, where they had a marvelous greeting and were welcomed into the homes of the Saints.

I taua iho mahana ra, tei te ātea noa ā te pupu a Martin e 523 km i muri i ni’a te ’ē’a, ma te tāmau noa i te ro’ohia i te to’eto’e e te nava’i ’oe te mā’a. A few days earlier, they had crossed the Sweetwater River to reach what is now called Martin’s Cove, where they hoped to find protection from the elements. ’Ua parau te hō’e o te mau pionie, « ’O te haerera’a ’ino roa a’e teie o te pupu nā roto i te ’ānāvai. Te tahi pae o te feiā fa’aora, mai tō’u metua tupuna, ’o David Patten Kimball, 17 noa matahiti tōna e tōna mau hoa taure’are’a, « ’o George W. Grant, Allen Huntington, Stephen Taylor e Ira Nebeker, ’ua vai noa rātou i roto i te pape to’eto’e e rave rahi hora te maoro » ma te tauturu itoito i te pupu ’ia haere nā roto i te ’ānāvai Sweetwater.

Noa atu ē, ua ha’apa’o-rahi-hia teie ’ohipa, a ’ite ai au i te tahi atu mau mea nō ni’a i te feiā fa’aora, ’ua ’ite au ē, te pe’e nei rātou pāāto’a i te peropheta e ’ua rave rātou i te mau ’ohipa faufa’a roa i roto i te fa’aorara’a i te Feiā Mo’a tei mau i roto i te hepohepo. ’Ua riro te feiā fa’aora ato’a e i feiā itoito, mai te feiā ’ē’e ato’a.

A tai’o ai au i tō rātou ’āamu, ’ua māuruuru vau i te mau tāairā’a faufa’a roa e te ’ōrama mure ’ore i rotopu i te feiā ’ē’e. E melo ’o John e ’o Maria Linford e tā rāua nā tamaiti e toru nō te pupu a Willie. ’Ua pohe ’o John e rave rahi hora hou a tae

rescuers arrived. He had told Maria that he was glad they had made the journey. “I shall not live to reach Salt Lake,” he said, “but you and the boys will, and I do not regret all we have gone through if our boys can grow up and raise their families in Zion.”

President James E. Faust provided this marvelous summary: “In the heroic effort of the handcart pioneers, we learn a great truth. All must pass through a refiner’s fire, and the insignificant and unimportant in our lives can melt away like dross and make our faith bright, intact, and strong. There seems to be a full measure of anguish, sorrow, and often heartbreak for everyone, including those who earnestly seek to do right and be faithful. Yet this is part of the purging to become acquainted with God.”

In His eternity-shaping Atonement and Resurrection, the Savior broke “the bands of death, having gained the victory over death” for everyone. For those who have repented of sins, He has “taken upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice.”

Without the Atonement, we cannot save ourselves from sin and death. While sin can play a significant role in our trials, life’s adversities are compounded by mistakes, bad decisions, evil actions by others, and many things outside of our control.

Preach My Gospel teaches: “As we rely on Jesus Christ and His Atonement, He can help us endure our trials, sicknesses, and pain. We can be filled with joy, peace, and consolation. All that is unfair about life can be made right through the Atonement of Jesus Christ.”

During this Easter season, our focus is on the Savior and His atoning sacrifice. The Atonement provides hope and light at a time that for many seems dark and dreary. President Gordon B. Hinckley declared, “When all of history is examined, ... [there is] nothing ... so wonderful, so

mai ai te feiā fa’aora mātāmua. ’Ua parau ’oia ia Maria ē, ’ua ’oāoa ’oia i te mea ē, ’ua rātere ratou. « E’ita vau e ora nō te tāpae i Roto Miti, ’o ’oe rā ē te mau tamāroa, ’oia ia, ’e ’aita roa vau e tātarahapa noa aē i te mau mea tā tātou i ora mai na, mai te peu e pā’ari tā tāua mau tamāroa ’e e fa’atupu ho’i i tō rātou ’utuāfare i Ziona ».

’Ua hōro’a mai te peresideni James E. Faust i teie ha’apotorā’a fa’ahiahia : « Te ha’api’i nei tātou i te hōē parau mau faufa’a rahi i roto i te tauto’ora’a ’aito a te pionie nō te mau pere’o’o huti rima. E ti’a i te mau mea ato’a ’ia haere nā roto i te auahi a te hōē tā’ata tāmā, ’e e nehenehe te mau mea faufa’a ’ore i roto i tō tātou orara’a e reva mai te repo te huru ’e e fa’ariro i tō tātou fa’aro’o ’ei mea ’ana’ana, ’ei mea maita’i roa, ’e ’ei mea pūai. E au ra ē, te vai ra te hōē faito hope roa o te pe’ape’a, te oto, ’e pinepine te ’ā’au māuiui nō te mau tā’ata ato’a, e tae noa atu i te feiā e ’imi nei ma te itoitō i te rave i te parau-ti’a ’e te ha’apa’o maita’i. Terā rā, o te hōē teie tuha’a o te tāmāra’a ’ia ha’amatau i te Atua.”

I roto i Tāna Tāraēhara ’e te Ti’a-Fa’ahou-ra’a mure ’ore,ua vāvahi te Fa’aora “i te mau herepata o te pohe, ma te upō’oti’a i ni’a i te pohe” nō te mau tā’ata ato’a. Nō te feiā ’o tei tātarahapa i tā rātou mau hara, ’ua “rave ’oia i ni’a iāna iho i tō rātou ’ino ’e tā rātou mau ’ōfatira’a ture, ma te fa’aora ia rātou, ’e ma te ha’apa’o i te mau tītaura’a a te parau-ti’a.”

Mai te mea ’aita e tāraēhara, ’e’ita e ti’a ia tātou ’ia fa’aora ia tātou iho i te hara ’e i te pohe. Noa atu e nehenehe te hara e rave i te hōē ’ohipa faufa’a roa i roto i tō tātou mau tāmāra’a, e rahi roa atu te mau fifi o te orara’a nā roto i te mau hape, te mau fa’aotira’a ’ino, te mau ’ohipa ’ino a vetahi ē, ’e te mau mea e rave rahi e ’ore e nō’a ia tātou ’ia arai.

Tē ha’api’i ra teA poro i tā’u ’evanelia: « ’A turu’i ai tātou i ni’a ia Iesu Mesia ’e tāna tāraēhara, e ti’a iāna ’ia tauturu ia tātou ’ia fa’aoroma’i i tō tātou mau tāmāra’a, mau ma’i ’e mau māuiui. E nehenehe tātou e ’i i te ’oāoa, te hau ’e te tāmāhanahanara’a. Te mau mea tano ’ore ato’a i roto i te orara’a, e nehenehe e fa’ā’afarohia nā roto i te tāraēhara a Iesu Mesia. »

I roto i teie tau pāsa, e rōtahi tātou i ni’a i te Fa’aora ’e i tāna tusia tāraēhara. Te hōro’a nei te Tāraēhara i te ti’aturira’a ’e te māramarama i te hōē taime e au ra e mea pouri ’e te ’oto nō te mau tā’ata e rave rahi. ’Ua parau te Peresideni Gordon B. Hinckley « ’Ia hi’opo’a-anae-hia te ’āamu

majestic, so tremendous as this act of grace.”

I share three recommendations which I think are particularly relevant for our day.

First, do not underestimate the importance of doing what we can to rescue others from physical and especially spiritual challenges.

Second, gratefully accept the Savior’s Atonement. We all should strive to exhibit joy and happiness even as we face the challenges of life. Our goal should be to live optimistically on the sunny side of the street. I have observed my precious companion, Mary, do this her entire life. I have appreciated her sparkling, uplifting approach even as we have faced problems throughout the years.

My third counsel is to set aside consistent time to faithfully contemplate the Savior’s Atonement. There are many ways to do this in our personal religious observance. However, attending sacrament meeting and partaking of the sacrament are especially significant.

Equally important is regular attendance in a temple where possible. The temple provides a continuing remembrance of the Savior’s Atonement and what it overcomes. And, even more important, temple attendance allows us to provide a spiritual rescue for our deceased loved ones and more distant ancestors.

President Russell M. Nelson, at our last conference, emphasized this principle and added, “[Temple] blessings ... help to prepare a people who will help prepare the world for the Second Coming of the Lord!”

We must never forget the sacrifices and examples of prior generations, but our adulation, appreciation, and worship should be centered on the Savior of the world and His atoning sacrifice. I testify that the key to the Father’s plan of happiness is the Atonement wrought by our Savior, Jesus Christ. He lives and guides His Church. The Atonement of Jesus Christ provides the ultimate rescue from the trials we face in this life. In the name of Jesus Christ, amen.

tāāto’a [...] ’aita e mea fa’ahiahia roa, te hanahana, ’e te rahi mai teie ’ohipa aroha. »

Te hōro’a nei au e toru a’ora’a o tā’u e ti’aturi nei ē, e mea faufa’a roa nō tō tatou nei ’anotau.

A tahi, ’eiaha e ha’aufa’a ’ore i te faufa’a o te raverā’a i te mau mea e nehenehe ia tātou ’ia rave nō te fa’aora ia vetahi ē i te mau fifi i te pae tino, i te pae vārua iho ā rā.

Te piti, ’a fāri’i ma te māuruuru i te tāra’hara a te Fa’aora. E ti’a ia tātou pāto’a ’ia tūtava i te fa’a’ite i te ’oa’oa noa’tu ē, te fa’aruru nei tātou i te mau fifi o te orara’a. Tā tātou ’ōpuara’a ’o te orara’a ia ma te mana’o maita’i i te pae mahana o te purumu. ’Ua hi’opo’a noa vau i tō’u hoa faufa’a roa, ’o Mary, ’ia rave i te reira i tōna orara’a tāāto’a. ’Ua māuruuru vau i tōna huru hi’ora’a maita’i ’e te fa’a’itoito noa’tu ē, ’ua fa’aruru mātou i te mau fifi i te roara’a o te mau matahiti.

Te toru ’o tā’u a’ora’a o te fa’ata’ara’a ia i te hōē taime tāmāu nō te feruri ma te ha’apa’o maita’i i te Tāra’hara a te Fa’aora. ’ E rave rahi mau rāve’ a nō te rave i te reira i roto i tā tātou iho mau ’ohipa nō te fa’aro’o. Terā rā, e mea faufa’a roa te haerera’a i te purera’a ’oro’a e te ’amura’a i te ’oro’a.

E mea faufa’a ato’a te haere-tāmāu-ra’a i te hiero mai te mea e nehenehe. Tē hōro’a nei te hiero i te hōē ha’amana’ora’a tāmāu nō ni’a i te Tāra’hara a te Fa’aora ’e te mau mea tāna e upōoti’a mai. E te mea faufa’a roa’tu ā, nā te haerera’a i te hiero e tauturu ia tātou ’ia fa’aora i te pae vārua i tei herehia e tātou, ’e to tātou mau tupuna atea roa.

I roto i tā tātou ’āmuira’a i ma’iri a’e nei, ’ua ha’apāpū mai te Peresideni Russell M. Nelson i teie parau tumu ma te parau ē, “E tauturu [...] te mau ha’amaita’ira’a [Hiero] ’ia fa’aineine i te hōē nunā’a ’o tē tauturu i te fa’aineinera’a i te ao nei nō te tae-piti-ra’a mai o te Fatu !”

’Eiaha roa’tu tātou e ha’amo’e i te mau tusia ’e te mau hi’ora’a o te mau u’i nā mua atu, terā rā, e mea ti’a ia fa’atumuhia tō tātou ha’amaita’ira’a, tō tātou māuruuru, ’e tō tātou ha’amorira’a i ni’a i te Fa’aora o te ao nei ’e Tāna tusia tāra’hara. Tē fa’a’ite pāpū nei au ē, te tāviri nō te ’ōpuara’a ’oa’oa a te Metua o te tāra’hara ia i ravehia e tō tātou Fa’aora ’o Iesu Mesia. Tē ora nei ’oia ’e tē arata’i nei i tāna ’Ēkālēsia. Tē hōro’a nei te tāra’hara a Iesu Mesia i te fa’aorara’a hope’a i mua i te mau tāmatarara’a tā tātou e fārerei nei i roto i teie orara’a. I te i’oa o Iesu Mesia, ’āmene.