

# My Love for the Savior Is My “Why”

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*Of the Seventy*

## ’Ua riro tō’u here nō te Fa’aora ’ei « nō te aha » nō’u

Nā Elder Ricardo P. Giménez  
*Nō te Hitu ’Ahuru*

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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.

*’Ua here au i tō tātou Fa’aora. ’O teie te tumu mau ’e te pūai rahi aē nō te aha vau e rave ai i te mea tā’u e rave nei.*

’Ua ’ite ānei ’outou ē, tē fa’atae tāmāu mai nei tō tātou peropheta here, te peresideni Russell M. Nelson, i te mau anira’a manihini ia tātou ? E ’ere i te mea māere, ’ua ani mai ’oia ia tātou ’ia tai’o ’e ’ia feruri hōhonu i te mau parau poro’i tei hōro’ahia i roto i nā ’āmuira’a e piti i ma’iri aē nei. I te ’āvaē ’Ēperēra 2024, ’ua parau ’oia, « tē ti’aturi nei au ē, e tuatāpapa ma’ite ’outou i te mau parau poro’i o teie ’āmuira’a i te roara’a o te mau ’āvaē i muri nei ». I muri iho, i te ’āvaē ’Ātopa 2024, ’ua parau ’oia, « tē fa’aitoito atu nei au ia ’outou ’ia tuatāpapa i te mau parau poro’i [a te feiā aō]. ’Ia fa’a’ohipa i te reira mai te hōē tāmatarā’a pāpū e aha te parau mau, ’e e aha e ’ere i te parau mau, i roto i nā ’āvaē e ono i muri nei ».

E nehenehe teie mau anira’a manihini e ’āmuiria i te mau anira’a manihini a te mau peropheta ’o tā tātou i fa’ari’i i te roara’a o tō tātou orara’a, ’oia ato’a ’e ’oia ihoā ra ’o tā tātou i fa’ari’i i te mau matahiti i ma’iri aē nei. E nehenehe tātou e putapū ’aore rā e feruri ē, teie mau anira’a manihini ’o te tahi atu ia ’ohipa e tu’u atu i roto i tā tātou tāpura ’ohipa, nō te mea noa ’ua tītauhia ’aore rā ’ua anihia mai ia tātou e rave. E nehenehe rā ānei e vai fa’ahou ā ra ?

Ma te ferurira’a i te reira ’e i te mau anira’a manihini ato’a tā tātou i fa’ari’i, ’ua ha’amana’o vau i te hōē ha’api’ira’a tā’u i ha’api’i mai ’e ’ua fa’aoti e mea maoro i teienei. Tē tāmata nei au i te rave i teie mau mea, tei riro ’ei mea faufa’a nō’u, nō te mea ’ua here au iāna ; ’ua here au i tō tātou Fa’aora. ’O teie te tumu mau ’e te pūai rahi aē nō te aha vau e rave ai i te mea tā’u e rave nei, ’e i muri iho

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 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

e tū’ati atu i te reira i tō’u here nō ’outou, tō’u mau taeāe ’e mau tuahine here.

’Ei taeāe nō ’outou, tē ti’aturi nei au e fa’ariro ’outou i tā’u mau parau mai te hōē anira’a ’āu tae, nō te ’imi ’ia māramarama i te rāve’a nō te tū’ati i te mau mea ato’a tā tātou e rave nei ’e tō tātou here nō te Fa’aora.

E tauturu te reira ia tātou ’ia māramarama i te « nō te aha » mau i muri i te mau mea ato’a tā tātou e rave nei ’ei mau pipi nā te Fa’aora. E tauturu te reira ia tātou ’ia ha’apa’ari i tō tātou tā’amura’a o te fafaura’a ’e te Atua, ’ia māramarama i tāna mau parau mau hanahana ’e te mure ’ore, tāna mau parau mau mure ’ore ’e te hope roa o te ’ore roa e tauī. Te mau parau mau mure ’ore mai te « i aroha mai te Atua i tō te ao, ’e ’ua tae roa i te hōro’a mai i tāna Tamaiti fānau tahi, ’ia ’ore ’ia pohe tē fa’aro’o iāna ra, ’ia roa’a rā te ora mure ’ore ».

E mea fa’ahiahia roa ’ia ’ite ē i te tahi taime, nō te mea ’ua rave tāmau noa tātou i te tahi mau mea e tae roa ’ua riro mai ’ei peu tumu, tē fa’ati’a nei tātou i teie mau peu tumu ’aore rā mau ’ohipa ri’i ’ia arata’i i tā tātou mau tauto’ora’a nō te patu i te fa’aro’o ia Iesu Mesia. E au ra ē tē rave nei tātou i te reira mau ’ohipa nō te mea e rave rahi matahiti tō tātou nā reira noa-ra’a, ma te ’ore e feruri i tō te reira hope’ara’a i ni’a i tō tātou aura’a o te fafaura’a ’e te Fa’aora.

I roto i te ao tā tātou e ora nei, e fa’atumu pinepine tātou i ni’a i te mea tā tātou e rave nei ’e te fa’aotira’a tāmau i te mau ’ohipa ’e te mau ’ōpuara’a. I roto i te hōē vāhi pae vārua, e rāve’a nō tātou ’ia haere i ni’a atu ā i te rave-noa-ra’a i te mau mea ’aore rā i te fa’aotira’a i te mau fā, ma te ta’ara’a nō te aha tātou e rave ai i te reira. Mai te mea e nehenehe tātou e māramarama ’e e tū’ati te tumu nō tā tātou mau ’ohipa i tō tātou here nō te Fa’aora ’e tō tātou Metua i te ao ra, ma te fāna’ora’a i te reira mau rāve’a, e hāro’aro’a tātou ē noa atu te ravera’a i te mau mea maita’i, mai te fāna’ora’a i te mau ’ātivite ’aore rā te mau peu tumu a te ’Ēkālesia ’e te ravera’a i te reira ma te au maita’i e ’ohipa tano ia, ’ia tū’ati ana’e tātou i te reira i te « nō te aha », e ha’amaita’ihia tātou i te ta’ara’a i te tumu. E ’ere noa te reira i te ravera’a i te mau ’ohipa maita’i ’aore rā i te rave-tano-ra’a i te reira ; e rave āfaro ti’a ato’a tātou i te reira.

’Ei hi’ora’a, ’ia ha’amau ana’e ’outou i te hōē fā ’ia tai’o i te mau pāpā’ira’a mo’a, ’ia pure ma te ’āau tae, ’aore rā ’ia fa’aineine i te hōē ’ātivite nō tō ’outou ’utuāfare ’aore rā tā ’outou pāroita, te fā

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 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

mau 'ò te fa'aotira'a noa ānei i teie mau 'ohipa ? 'Aore rā teie mau 'ohipa e mau rāvē'a ānei, e mau mauihā'a 'ò tā 'outou e mau nei, nō te fa'aoti i te fā mau ? Te fā 'ò te fa'anaho-noa-ra'a ānei i te hōē 'ātivite nō te mea tē rave nei tātou i te reira e rave rahi matahiti, 'e i muri iho 'ia tāpā'o i te 'oehā ē 'ua rave fa'aoti tātou i te reira ? 'Aore rā, fa'ahou ā 'ò te mau rāvē'a ānei 'ò tā tātou e fa'āhipa nō te ha'api'i mai, nō te putapū 'e nō te tū'ati atu i te Fa'aora ?

'Eiaha na 'outou e ha'afifi te mana'o nō te mea tā'u e hina'aro e parau nō te mau 'ātivite 'e te mau peu tumu, 'aore rā i te ha'amaurā'a i te mau fā 'e te ha'a-itoito-ra'a nō te fa'atupu i te reira ; 'aita e 'ohi-pa 'ino te reira. Terā rā, tē ani manihini nei au ia 'outou 'ia 'iriti i tō 'outou 'āau 'e tō 'outou ferurira'a i te rāvē'a 'e te ha'amaita'ira'a o te hāro'aro'ara'a, nō te aha tātou e rave ai i teie mau 'ohipa 'e e nāhea tātou 'ia fa'āhipa i tā tātou ha'apōra'a fa'aro'o.

Te hōē hi'ora'a maita'i nō te mau peu tumu tei fa'atūmuhia i ni'a i te Mesia, 'ò te tītaura'a 'ia tā te peresideni Dallin H. Oaks i hōro'a mai ia tātou pāto'a nā ni'a i te i'oa o te Peresideni-ra'a Mātāmua. 'Ua parau te peresideni Oaks, « 'a tomo ai tātou i roto i teie matahiti 'āpi, 'a fa'aineine ia tātou nō te fa'ahanahana i te Pāsa te tusia tāra'ehara a Iesu Mesia. Noa atu e aha tā vetahi 'e e ti'aturi nei 'aore rā e rave nei, e ti'a ia tātou 'ia fa'ahanahana i te ti'afa'ahoura'a o tō tātou Fa'aora ora, ma te 'imi-māite-ra'a i tāna mau ha'api'ira'a 'e te tauturura'a 'ia ha'amaui i te mau peu nō te Pāsa i roto i tō tātou tōtaiete tāto'a, i roto iho ā rā i tō tātou iho mau 'utuāfare ». Mai tā 'outou e 'ite nei, e 'ere noa i te hōē anira'a manihini 'ia fana'o i te mau peu tumu. Tē fa'āhipa nei rā tātou i teie mau peu tumu mai te hōē rāvē'a nō te ha'api'i rahi mai ā, nō ni'a i te Fa'aora 'e nō te ha'amanāo i tōna ti'afa'ahoura'a.

Rahi atu tō tātou tītaura'a e fa'atū'ati i te tumu 'e tō tātou here nō te Fa'aora, rahi atu ā tātou e nehenehe e fa'ari'i i te mea tā tātou e hina'aro 'aore rā e 'imi ra. 'Ua parau te peresideni Nelson, « noa atu te huru o tā 'outou mau uira'a 'aore rā tō 'outou mau fifi, e 'ite-tāmau-hia te pāhonora'a i roto i te orara'a 'e te mau ha'api'ira'a a Iesu Mesia. » 'E i muri iho 'ua hōro'a mai 'oia i teie anira'a manihini : « 'A ha'api'i hau atu ā mai nō ni'a i tāna tāra'ehara, tōna here, tōna aroha, tāna ha'api'ira'a tumu 'e tāna 'evanelia i fa'aho'i-fa'ahou-hia mai o te fa'aorara'a 'e o te haerera'a i mua. 'A fāriu atu i ni'a iāna ! 'A pēē iāna ! »

'A feruri na i teie i roto i tō 'outou 'āau 'e tō 'outou ferurira'a : Tē ti'aturi ra ānei 'outou ē te fā

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 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

o te anirā’a a te peresideni Nelson nō te tauturu ia tātou ’ia fa’aineine i te hōē tāpura hi’opo’ara’a, i reira tātou e putu rahi ai i te ’ite ’e e fa’aoti ai i te mau ’ohipa, ’ia nehenehe ia tātou e tāpāo i tāna anirā’a i nī’a i tā tātou tāpura nō te ’ohipa e rave ? ’Aore rā tē ani mai nei ’oia ia tātou ’ia feruri i te mau huru o teie mau parau mau ’e teie mau parau tumu mure ’ore, mai te hōē rāve’a nō te hāro’aro’a i te « nō te aha » ’e ’ia fa’atū’ati i te here o te fafau-ra’a a te Fa’aora nō tātou i tō tātou tere ’ei pipi i te roara’a o te tātou orara’a ?

E fa’ahōhō’a atu vau i te parau tumu ’o tā’u e tāmata nei i te hōro’a atu. Hōē mā’itira’a, e mea fifi roa paha, ’oia ho’i te tai’ora’a i te mau poro’i ato’a nō roto mai i te ’āmuira’a hōē taime, i muri iho ’ia oti ana’e, e tāpāo vau i teie anirā’a i roto i tā’u tāpura ’ohipa e rave ma te ’ore e rave i te tahi atu mea ’e te mea tā’u i tai’o. ’Ua tā’a iā’u e hi’ora’a fifi roa teie, e ’ere rā i te mea maita’i ’ore. Penei a’e e rave rahi ’o tē vai ra i rotopū i te reira ’e i te mana’o maita’i roa.

Te anirā’a manihini ’o te tai’ora’a ia ’e te feruri-māite-ra’a i te mau parau poro’i o te ’āmuira’a rahi, ’e ’ia fa’āhipa i te reira nō te fa’ata’a ’e nō te hāro’aro’a, e aha te mea tā tātou tāta’itahi e nehenehe e rave nō te ha’amaita’i atu ā.

Ma te fa’ari’ira’a tātou i te anirā’a, te mārāmarama’a i te « nō te aha », e fa’ari’i tātou e rave rahi rāve’a nō te ha’afātata atu i te Fa’aora. E ha’amata tātou i te hāro’aro’a ē nō te mea vau i here ai i te Fa’aora, e hina’aro vau e ha’api’i rahi mai nō nī’a iāna ma te ha’api’i i te mau parau a te mau peropheta ora. ’E nō te mea ’ua here au i tō’u tāata tupu, e fa’a’ite au i te mau ha’api’ira’a a te mau peropheta, te mau hi’o, ’e te mau heheu parau ia vetahi ē, ma te ha’amata nā te feiā tei herehia e au.

I roto i nā hi’ora’a e piti, tē rave nei ’outou i te hōē ’ohipa tano. I roto i te hōē, e au ra te fā ’o te fa’āhipara’a ia i te mau rāve’a tā te Metua i te ao ra ’e tā te Fa’aora i hōro’a mai ia tātou, ’oia ho’i te mau parau poro’i tei hōro’ahia i roto i te ’āmuira’a rahi. Te piti o te hi’ora’a e pū’ohu i te ha’amaita’ira’a hōhonu ’ia mārāmarama i te mau tumu niu, ma te pūpū i te hōē ’ē’a nō te hāro’aro’ara’a i te parau mau mure ’ore ’e te mau ha’amaita’ira’a i fafauhia i te feiā ato’a, e tu’u i te mau ha’api’ira’a ’e te orara’a o tō tātou Fa’aora ’o Iesu Mesia i rōpū i tō rātou orara’a.

Te mau tae’a’e ’e te mau tuahine here, tē ti’aturi nei au e nehenehe ’outou e putapū ’e e mārāmarama i te faufa’a o te tū’atira’a i tā tātou

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 ancient 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.

mau 'ohipa 'e tō tātou here nō te Fa'aora. I roto i te hōē ao tū'atira'a rau, e rave rahi reo e tāmata i te fa'auru ia 'outou 'e mai te mea e nehenehe, e arata'i ia 'outou 'ia ti'aturi ē e 'ere i te mea faufā'a te tahi mau parau mau niu o te 'evanelia i fa'aho'i-fa'ahou-hia mai a Iesu Mesia. E ha'amata teie mau reo nā ni'a i te parau mau faufā'a rahi o te tītaura'a i te hōē fa'aho'i-fa'ahou-ra'a mai i teie mau mahana hope'a nei, 'oia ato'a te tītaura'a 'ia fa'ari'i i te bāsileia o te Atua i te fenua nei, tei fa'ahōhō'ahia e te 'Ēkālesia i fa'aho'ihia mai a Iesu Mesia i te Feiā Mo'a i te mau Mahana Hopea nei.

E fa'aro'o paha 'outou i te mau reo onoono nō ni'a e nava'i noa hōē aura'a 'aore rā te ta'ara'a o te ta'ata iho 'e te Fa'aora, 'e e 'ere te ha'apa'ora'a fa'aro'o 'aore rā te 'Ēkālesia i fa'aho'i-fa'ahou-hia mai i te mea faufā'a 'aore rā e tītauhia. Tē ani manihi-ni nei au ia 'outou 'ia fa'ataere nō te feruri i teie mau mana'o ha'avare, 'aore rā 'eiaha roa 'outou 'ia fa'ahemahia i teie mau mana'o hape, 'e 'ia ha'ama-na'o 'oioi atu ā i te mea tā te Fa'aora i parau 'e i ha'api'i ia tātou mai tahito mai ā—ma te ha'amata nā te here o te Metua i te ao ra 'e 'o Iesu Mesia nō tātou, 'e te tū'atira'a i tō tātou here nō rāua 'ei tumu nō te pe'e ia rāua.

'Ua haere mai te Atua te Metua 'e tāna Tamaiti e paraparau ia Iosepha Semita nō te fa'aho'i fa'ahou mai i te 'Ēkālesia a Iesu Mesia, 'e nō te ha'amaui i te tau tu'ura'a nō te 'ira'a o te mau tau, tōna bāsileia i te fenua nei. Nō reira, Te 'Ēkālesia a Iesu Mesia i te Feiā Mo'a i te mau Mahana Hope'a nei 'o te rāve'a ia i fa'ata'ahia e te Metua i te ao ra, nō te fa'ari'i i te mau fafaura'a 'o te fa'ati'a ia tātou 'ia ho'i i te fare. I teienei, e hina'aro tātou hau atu i te hōē noa aura'a 'e te Metua i te ao ra 'e tāna Tamaiti ; e tītau tātou i te mau 'oro'a faufā'a mau o te autahu'ara'a nā roto i te reira tātou e rave ai i te mau fafaura'a 'e rāua. E fa'ati'a te reira ia tātou 'ia ha'amaui i te hōē tā'amura'a o te fafau-ra'a 'e rāua 'e 'ia fa'ari'i i tō rāua here o te fafaura'a, 'o te fa'ati'a atu ia tātou 'ia roa'a te bāsileia teitei roa a'e o te hanahana tei fa'aineinehia nō te feiā tei ha'apa'o maita'i i tā rātou mau fafaura'a.

Ma te pūai ato'a o tō'u vārua, tē fa'a'ite pāpū nei au i te maura'a 'e te hanahana o tō tātou Fa'aora, 'o Iesu Mesia. 'Ua here 'oia ia 'outou. 'Ua 'ite 'oia e aha te mea e tupu i roto i tō 'outou orara'a. E vai matara noa tōna nā rima, ma te hōro'a mai i te anira'a, « Haere mai 'outou ia'u nei [...] 'e nā'u 'outou e fa'aora ».

'Ua here au i te Fa'aora, 'e 'ua riro tō'u here nōna 'ei « nō te aha » nō'ū. Nā roto i te i'oa o Iesu

Mesia, 'āmene.