

And We Talk of Christ

By Elder Gary E. Stevenson
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'E tē paraparau nei tātou nō te Mesia

Nā Elder Gary E. Stevenson
Nō te pupu nō te Tino 'Ahuru Ma Piti 'āpōsetolo

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We are followers of Jesus Christ, and we seek to both receive and share His light.

E mau pipi tātou nā Iesu Mesia, 'e tē 'imi ra tātou ia fāri'ie 'ia fa'a'ite i tōna māmarama.

Introduction

At the end of a long overseas assignment, my wife, Lesa, and I stepped into an airport terminal in preparation for just one more flight—a red-eye—to get home. As we stood with many others moving a step at a time in long lines, we could feel the growing anxiety of fellow travelers worried about making flights, getting through passport and visa review, and successfully navigating security checks.

We finally reached a station occupied by a customs officer who seemed unaffected by the high levels of stress and anxiety in the room. She almost mechanically, with no eye contact, reached for my documents, confirmed my picture, thumbed through one page after another, and finally stamped my passport with a heavy thud.

She then reached for Lesa's papers. Devoid of emotion, head down and focused on her work, she methodically thumbed through the pages with an expert eye, focusing on the details of the documents in front of her. We were somewhat surprised when she suddenly stopped, lifted her head, and made eye contact with Lesa in a deliberate and warm upward gaze. With a tender smile, she gently stamped Lesa's passport and handed the documents back to her. My wife smiled in return, accepted the documents, and exchanged warm parting words.

'Ōmuara'a

I te hope'a o te hōē tonora'a 'ohipa roa nā te ara, 'ua tomo atu māua tā'u vahine 'o Lesa i roto i te hōē taura'a manureva nō te fa'aineine nō te hōē tere hope'a nō te ho'i i te fare, e tere pō ho'i te reira. 'A ti'a ai māua 'e te tahi atu mau tā'ata e rave rahi i roto i te mau rēni rōroa ma te fa'anu'u marū noa te tahi tā'hira'a i muri i te tahi, 'ua nehenehe ia māua 'ia 'ite i te ha'ape'ape'ara'a rahi 'o te tahi atu mau rātere nō ni'a i te tere, te hi'opo'ara'a i te puta rātere (passeport) 'e te visa, 'e te terera'a i roto i te mau vāhi hi'opo'ara'a.

I te pae hope'a 'ua tae atu māua i te hōē vāhi tāpe'ara'a pere'o'o auahi, e tiā'ihia ra e te hōē douanier, e au ra ē, 'aita 'oia e fifi ra i te faito rahi o te hepohepo 'e te ahoaho i roto i te piha. 'Ua rave mai 'oia i tā'u mau parau, ma te hi'o 'ore mai iā'u, 'ua ha'apāpū i tō'u hōho'a, 'ua hi'opo'a i tā'u mau parau te tahi 'api i muri i te tahi, 'e i te pae hope'a 'ua tītiro i tā'u puta rātere ma te pūai.

I muri iho 'ua haru 'oia i te mau parau a Lesa. Ma te mana'o 'ore, ma te pi'o i raro 'e ma te fa'atumu i ni'a i tāna 'ohipa, 'ua hurihuri noa 'oia i te mau 'api ma te hōē mata 'aravihi, ma te fa'atumu i ni'a i te mau tuha'a tā'a maita'i o te mau parau i mua iāna. 'Ua hitimahuta ri'i māua i tōna tāpe'a-tā'ue-ra'a, te 'āfa'ira'a i tōna upo'o i ni'a, 'e tōna hi'ora'a mai ia Lesa ma te hina'aro mau 'e te here. Ma te mata 'ata'ata, 'ua tītiro marū noa 'oia i te puta rātere a Lesa, 'e 'ua fa'aho'i mai i tāna mau parau. 'Ua 'ata'ata atu tā'u vahine, 'ua fāri'i i te mau parau, 'e 'ua fa'ahiti atu i te mau parau here

“What just happened?” I asked incredulously.

Lesia then showed me what the agent had seen—a small card with the image of the Savior. It had accidentally slipped from Lesia’s purse into the folds of her passport. This is what the customs officer had found. This is what had changed her whole demeanor.

Grace and Truth, by Simon Dewey, courtesy of altusfineart.com, © 2025, used with permission

This small picture of the Savior connected the hearts of two otherwise disconnected strangers. It transformed the impersonal to personal, capturing the beauty, the miracle, and the reality of the Light of Jesus Christ. For the remainder of that day and often since, I have contemplated that sweet, simple moment with awe and have rejoiced in the glorious effect of the Light of Christ upon God’s children.

We Talk of Christ

We are followers of Jesus Christ, and we seek to both receive and share His light. Implicit in the name of the Church is our theology of “Jesus Christ himself being the chief corner stone.” Through ancient and living prophets, our Heavenly Father has commanded us to “hear Him!” and to “come unto Christ.” “We talk of Christ, we rejoice in Christ, we preach of Christ, [and] we prophesy of Christ.”

We teach that Jesus Christ is the Son of God, and during His earthly ministry, Jesus taught His gospel and established His Church.

We testify that at the end of His life, Jesus atoned for our sins when He suffered in the Garden of Gethsemane, was crucified on the cross, and then was resurrected.

We rejoice that because of the Savior’s atoning sacrifice, we can be forgiven and cleansed of our sins as we repent. This brings us peace and hope while making it possible for us to return to God’s presence and receive a fulness of joy.

We prophesy that because of Jesus’s Resurrection, death is not the end but an important step

nō te tāāērāa.

«E aha te ’ōhipa i tupu ?» Tā’u ia anirāa ma te ti’aturi ’ore.

I muri iho ’ua fa’ā’ite mai ’o Lesia iā’u i te mea tā te douanier i ’ite—te hōē tāreta na’ina’i ’e te hōhō’a ’o te Fa’aora. Ma te ’ōpua-’ore-hia ’ua he’e atu te reira mai tāna pūtē he’e atu i roto i te puta rātere. Terā ia tā douanier i ’ite. Terā ia te mea i tau i roa i tōna huru.

Grace and Truth [Te aroha ’e te parau mau], nā Simon Dewey, ma te parau fa’atī’a a altusfineart.com, © 2025, fa’ā’ohipahia ma te parau fa’atī’a

’Ua tā’ati teie hōhō’a na’ina’i ’o te Faaora i te māfatu ’o nā tāata ’ē e piti tei ātea te tahi i te tahi. ’Ua tau i te reira i te huru ’o te tāata iho, ma te tāpē’a i te nehenehe, te semeio, ’e te huru mau ’o te Maramarama ’o Iesu Mesia. I te toe’a o taua mahana ra, ’e pinepine mai taua taime mai ra, ’ua feruri au ma te fa’ahiahia i taua taime marū ra ’e te ’ōhie, ’e ’ua ’o’aoa roa vau i te mau fa’ahōpē’ara’a hanahana o te māramarama ’o te Mesia i ni’a i te mau tamari’i a te Atua.

Tē paraparau nei tātou nō te Mesia

E mau pipi tātou nā Iesu Mesia, ’e tē ’imi ra tātou’ia fāri’i’ē’ia fa’ā’itei tōna māramarama. Tē vai ra i roto i te i’oa o te ’Ēkālesia ta tātou ha’api’ira’a nō ni’a ia « Iesu Mesia iho te ’ōfa’i tihi rahi ». Nā roto i te mau peropheta tahito ’e ’o tē ora nei, ’ua fa’au mai tō tātou Metua i te ao ra ia tātou’ia « Fa’aro’o Iāna ! » ’e ’ia « haere mai i te Mesia ». « ’E tē parauparau nei tātou nō ni’a i te Mesia, tē ’o’aoa nei tātou nō te Mesia, tē a’o nei tātou nō ni’a i te Mesia, tē tohu nei tātou nō ni’a i te Mesia ».

Tē ha’api’inei tātou ē, e tamaiti Iesu Mesia nā te Atua, e i roto i tāna tāvinira’a i te fenua nei, ’ua ha’api’i Iesu i tāna ’evanelia ’e ’ua ha’āmau i tāna ’Ēkālesia.

Tē fa’ā’ite pāpūnei tātou ē, i te hope’a ’o tōna orara’a, ’ua fa’atusia Iesu nō tā tātou mau hara ’a māuiui ai ’ōia i roto i te ō nō Getesemane, ’ua fa’asataurohia i ni’a i te satauro, e i muri iho ’ua ti’afa’āhou i te toru o te mahana.

Tē ’o’aoanei tātou i te mea ē, maoti te tusia tāraēhara a Iesu, e nehenehe e fa’ā’orehia tā tātou mau hara ’e e tāmāhia tātou i tā tātou mau hara ’ia tātarahapa ana’e tātou. E hōrō’a mai te reira i te hau ia tātou ’e e fa’atī’a ia tātou’ia ho’i fa’āhou i mua i te aro ’o te Atua ’e e fa’ari’i i te ’ira’a o te ’o’aoa.

Tē tohunei tātou ē, maoti te ti’afa’āhou’a o Iesu, e ’ere te pohe i te hope’a, e tā’ahira’a faufa’a

forward. “We will all be resurrected after we die. This means that each person’s spirit and body will be reunited and live forever.”

Come unto Christ

Living prophets in our day—who receive revelation from God to teach and lead us—are increasingly inviting us to come unto Christ. They are helping us to center our hearts, ears, and eyes more fully on Him. We could cite numerous examples of adjustments and enhancements announced by the First Presidency that are designed to focus us on Jesus Christ. Some of these include:

The decision to retire the name “Mormon Church” and to replace it with the correct name, The Church of Jesus Christ of Latter-day Saints.

The availability of new, inspired Christ-themed art for display in meetinghouses.

Young Women and Aaronic Priesthood quorum themes and music focused on Jesus Christ, such as “Disciple of Christ” and “Look unto Christ.”

Greater emphasis on the Atonement and literal Resurrection of Jesus Christ as the most glorious events in history.

Celebration of Easter as a season and not just a holiday, with an emphasis on Jesus Christ.

The introduction of the visual identifier of the Church of Jesus Christ and its symbolic nature.

Let us look closer at the impact of some of these. First, the Church symbol.

The Church Symbol

In 2020, President Russell M. Nelson introduced a new visual identifier for the Church. This symbol reflects the truth that Christ is at the center of His Church and should be at the center of our lives. We now see this familiar symbol on temple recommends, on Church websites and magazines, as the icon for the Gospel Library app, and even on military ID tags for many members of the Church serving in the armed forces. The symbol includes the name of the Church

rā i mua. « E ti’afa’ahou tātou pā’ato’a i muri mai i te pohe. ’Oia ho’i e ’āmui-fā’ahou-hia te tino ’e te vārua o te mau ta’ata tāta’itahi ’e e ora ē a muri noa atu ».

Haere mai i te Mesia

Te mau peropheta ora i tō tātou nei ano-tau—’o tē fāri’i nei i te heheura’a nō ’ō mai i te Atua ra nō te ha’api’i ’e nō te arata’i ia tātou—tē tītau manihini rahi nei rātou ia tātou ’ia haere mai i te Mesia. Tē tauturu nei rātou ia tātou ’ia fa’atumu rahi atu i tō tātou māfatu, tō tātou tari’a ’e tō tātou mata i ni’a iāna. E nehenehe tā tātou e fa’ahiti e rave rahi hi’ora’a nō te mau tauri’a ’e te mau ha’amaita’irāa tei fa’a’itehia e te Peresidenira’a Mātāmua o tei ’opuahia nō te fa’atumu ia tātou i ni’a ia Iesu Mesia. Teie te tahi o te reira :

Te fa’aotira’a ’ia ’iriti i te i’oa « ’Ēkālesia Mo-moni » ’e ’ia mono i te reira i te i’oa ti’a, Te ’Ēkālesia a Iesu Mesia i te Feiā Mo’a i te mau Mahana Hope’a nei.

Te vaira’a te mau hōho’a ’āpī ’e te fa’auruhia nō ni’a i te Mesia nō te fa’a’ite i roto i te mau fare purera’a.

’Ua fa’atumuhia te mau tumu parau ’e te pehe a te feiā ’āpī tamāhine ’e te pupu nō te autahu’ara’a a Aarona i ni’a ia Iesu Mesia, mai te « Pipi nā te Mesia » ’e « ’A hi’o i te Mesia ».

Te ha’afaufā’ara’a rahi a’e i te tāra’ehara ’e i te ti’afa’ahourāa o Iesu Mesia ’ei ’ohipa ta’a ē hanahana a’e i te ao nei.

Te fa’ahanahanara’a i te Pāsa ’ei pu’e tau ’eiaha rā ’ei mahana fa’afa’aeara’a noa, ma te fa’atumu i ni’a ia Iesu Mesia.

Te faaōra’a i te hōho’a nō te ’Ēkālesia a Iesu Mesia e tōna nātura taipe.

E hi’opo’a ma’ite tātou i te mau fa’ahope’ara’a o te tahi o teie mau mea. ’A tahi, te taipe o te ’Ēkālesia.

Te taipe ’o ’Ēkālesia

I te matahiti 2020, ua vauvau mai te peresideni Russell M. Nelson i te hōē fa’a’iterāa ’āpī nō te ’Ēkālesia. Tē fa’ahōho’a nei teie taipe i te parau mau ē, ’o te Mesia te tumu o tāna ’Ēkālesia ’e ’ia riro ato’a ’oia ’ei tumu nō tō tātou orara’a. Tē ’ite nei tātou i teienei i te reira taipe mātarohia i ni’a i te mau parau fa’ati’a nō te hiero, te mau tahua natirara ’e te mau v’e a te ’Ēkālesia ’ei ’itona nō te vaira’a buka ’evanelia, ’e nā reira ato’a i ni’a i te mau tāpaō ID nō te mau melo o te ’Ēkālesia e

contained within a cornerstone, a reminder that Jesus Christ is the chief cornerstone, shown here in Cambodian and in use in 145 languages.

The center of the symbol is a representation of Bertel Thorvaldsen's beloved marble Christ statue, which has become widely associated with the Church and is found in visitors' centers and on temple grounds around the world. Its prominence in the Church symbol suggests that Christ should be the center of all we do. Likewise, the Savior's outstretched arms indicate His promise to embrace all who will come unto Him. This symbol is a visual representation of the love of the Savior Jesus Christ and a constant reminder of the living Christ.

Out of curiosity, I have inquired of many families and friends concerning one important element of the Church symbol. Surprisingly, many are not aware of a hallowed feature that it embodies. Jesus Christ stands under the arch. This represents the resurrected Savior emerging from the tomb. We truly celebrate the resurrected, living Christ, even in the use of the Church symbol.

Higher and Holier Easter

Now let us contemplate the significance of Easter. In recent First Presidency messages concerning Easter, we have been challenged to "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." In short, we have been encouraged to move to a higher and holier celebration of Easter.

I love continuing revelation concerning Easter and am gratified for your many efforts to make Easter a sacred and holy occasion. In addition to holding a one-hour sacrament meeting on Easter Sunday, other examples of worthy activities include ward and stake devotionals and activities on Palm Sunday as well as during Holy Week. These remembrances include activities with children and youth and often incorporate interfaith choirs. Others have held "Living

rave rahi e tāvini ra i roto i te mau nu'u fa'ehau. I roto taua tapāo ra, tē vai ra te i'oa o te 'Ēkālesia i roto i te hōē 'ōfa'i tihi, e fa'aha'amana'ora'a ē'ō Iesu Mesia te 'ōfa'i tihi rahi, tei fa'a'itehia i 'ō nei nā roto i te reo taputiha 'e tei fa'āohipahia nei i roto e 145 reo.

I rōpū i te tāpāo, tē vai ra te hōē hōho'a nō te ti'i herehia a Albert Bertel Thorvaldsen, te Christustei matau-rahi-hia i roto i te 'Ēkālesia 'e tē vai ra i roto i te mau pū nō te feiā rātere 'e i n'ā te mau fenua o mau te hiero nā te ao ato'a nei. Tē fa'a'ite ra tōna 'itera'a rahi i roto i te tāpāo o te 'Ēkālesia ē, e ti'a 'ia riro te Mesia 'ei tumu nō te mau mea ato'a tā tātou e rave. 'Oia ato'a, tē fa'a'ite nei te rima mahora 'o te Fa'aora i Tāna fafaura'a 'ia tauahi i te mau tāata ato'a e haere mai lāna ra. Teie taiepe e fa'ahōho'ara'a 'ia nō te here 'o te Fa'aora 'o Iesu Mesia 'e e fa'aha'amana'ora'a tāmāu i te Mesia ora.

Nō te 'ana'anatae rahi, 'ua ui au i te mau 'utuāfare 'e te mau hoa e rave rahi nō n'ā i te hōē tuha'a rahi o te tāpāo o te 'Ēkālesia. Te vahi mae-re, e rave rahi o te 'ore e 'ite ra i te hōē huru mo'a o tē fa'ahōho'a ra i te reira. 'Ia au i te taiepe, te ti'a ra Iesu Mesia iraro a'e te hōē fana. Tē fa'ahōho'a nei teie i te Fa'aora ti'afa'ahou e haere maira i rā-pae i te mēnema. Tē fa'ahanahana mau nei tātou i te Mesia Mesia oratei ti'a fa'ahou,, e tae noa atu i te fa'āohipara'a i te tāpāo o te 'Ēkālesia.

Pāsa teitei a'e 'e te mo'a a'e

E hi'ō ana'e tātou i teie nei i te aura'a o te Pāsa. I roto i te mau parau poro'i a te Peresidenira'a Mātāmua 'aita i maoro a'e nei, nō n'ā i te Pāsa, 'ua titauihia tātou 'ia « fa'ahanahana i te ti'afa'ahourā 'o te Fa'aora ora nā roto i te tuatāpapa'ara'a i tāna mau ha'api'ira'a 'e te tautururā'a 'ia ha'amau i te mau peu 'o te Pāsa i roto i tō tātou mau Sōtaiete, i roto ihoā rā i tō tātou iho mau 'utuāfare ».'Ei ha'apotorā'a, 'ua fa'aitoitohia tātou 'ia fa'anū'u i roto i te hōē fa'ahanahanara'a teitei a'e 'e te mo'a a'e o te Pāsa.

E mea au nā'u te heheura'a tāmāu nō n'ā i te Pāsa 'e tē 'oa'oa nei au i te mau tauto'ora'a rau tā 'outou e rave nei nō te fa'ariro i te Pāsa 'ei taime mo'a. Ta'a 'e atu te fa'atupura'a i te hōē noa hora purera'a 'ōro'a i te sābati Pāsa, tē vai ra te tahi atu mau 'ohipa maita'i roa, 'oia ho'i, te mau putuputurā'a pae vārua 'e te mau fa'ao'aoara'a a te pāroita 'e a te titi i te sābati pama 'e tae noa atu i te hepetoma mo'a. I roto i teie mau ha'amana'ora'a, tē vai ra te mau fa'ao'aoara'a nā te mau tamari'i, te feiā

Christ” open houses for members and friends and have participated in multid denominational community Easter events.

Such activities mirror the multitudes in the city of Jerusalem whose voices joined together to praise the Savior during His triumphal entry. Equally impressive are reports of your responses to the First Presidency’s invitation to worship at home as families to commemorate this most important holiday.

I believe that family worship surrounding Easter has elevated remarkably. Two years ago, I spoke about our family’s determination to improve the way we honor Easter. Admittedly, this is still a work in progress. We have always enjoyed a special Easter Sunday meal, Easter baskets, and an Easter egg hunt, and we still do. However, adding an intentional spiritual dimension that focuses on Jesus Christ and His Atonement to our celebration has brought a sweet balance to our commemoration of these most holy of all events.

This year will be our third attempt to make Easter more Christ-centered. Like the Christmas nativity, our family Easter Day play includes rudimentary costumes, reading of scriptures from the New Testament and Book of Mormon, music, Easter pictures, palm fronds—and a little chaos, if I’m being completely honest. Children and grandchildren reading and reciting the Palm Sunday praises of “Hosanna ... Blessed is he that cometh in the name of the Lord; Hosanna in the highest” and “This is Jesus ... of Galilee” seem as relevant as “Peace on earth, good will to men” is at Christmastime.

We now enjoy a mix of decorations. What was once almost exclusively bunnies and Easter eggs is now balanced with the Christ and images of the empty tomb, the resurrected Savior appearing in the garden outside the tomb, and the Savior’s appearance to the Nephites. We are also striving to make Easter a season rather than just a day. We are trying to be more conversant,

‘āpī ē te mau ta’ata pa’ari, ē i te rahira’a o te taime, tē vai ra te mau pupu hīmene nō te mau fa’aro’o ato’a. ‘Ua fa’anaho te tahi atu mau ta’ata i te mau ‘ōpani ‘iriti nō te « Mesia ora » nō te mau melo ē te mau hoa ē ‘ua ‘āmui atu i roto i te mau ‘ohipa ta’a ē nō te Pāsa nā te mau fa’aro’o ‘āmui.

‘Ua riro teie mau ‘ohipa mai te naho’a rahi ta’ata i roto i te ‘oire nō Ierusalema ma te ‘āmui i tō rātou reo nō te ‘arue i te Fa’aora i roto i tōna tomora’a hanahana. E mea fa’ahiahia roa ato’a te mau parau nō ni’a i tā ‘outou mau pāhonora’a i te tītau-manihini-ra’a a te Peresideniraa Mātāmua ‘ia ha’amori i te fare ‘ei ‘utuāfare nō te ha’amana’o i teie ‘ōro’a faufa’a roa a’e.

Te ti’aturi nei au ē, ‘ua tupu rahi roa te ha’amorira’a ‘utuāfare i te taime nō te Pāsa. E piti matahiti i ma’iri a’e nei, ‘ua paraparau vau nō ni’a i te hina’aro o tō mātou ‘utuāfare ‘ia ha’amaita’i i te huru nō tā mātou fa’ahanahanara’a i te Pāsa. Parau mau, te haere noa ra ā teie ‘ohipa i mua. E tāmau noa mātou i te fāna’o i te hōē tāma’ara’a ta’a ē i te Sābati Pāsa, te mau ‘ete nō Pāsa, ē te hōē ‘imira’a i te mau huero Pāsa, ē te nā reira noa ra ā mātou. Terā rā, te hōē tuha’a pae vārua ‘opuahia o tē fa’atumu nei i ni’a ia Iesu Mesia ē Tāna Tāra’ehara i roto i tā tātou ‘ōro’a, ‘ua hōro’a mai te reira i te hōē faito maita’i i roto i tō tātou ha’amana’ora’a i teie mau ‘ohipa mo’a roa a’e o te mau ohipa ato’a.

Teie matahiti, te toru ia o te taime tō mātou tāmatara’a nō te fa’atumu rahi a’e i te Pāsa i ni’a i te Mesia. Mai te Fānaura’a nō te Noela, tē vai ra i roto i tā mātou ha’utira’a ‘utuāfare nō te mahana nō Pāsa, te mau ‘ahu mātauhia, te tai’ora’a i te mau pāpa’ira’a mo’a nō roto mai i te Faufa’a ‘Āpī ē te Buka a Moromona, te pehe, te mau hōho’a nō Pāsa, te mau hu’ahu’a pama, e te hōē ‘ārepurepura’a na’ina’i. Te mau tamari’i ē te mau mo’otua o tē tai’o nei ē e hīmene nei i te Sabati, « Hosanna [...] ‘ia ora ‘oia tei haere mai ma te i’oa o te Fatu. Hosana i te ra’i ra » ē « ‘O Iesu teie [...] [nō] Galilea ra », hōē ā ia mai te parau « ‘Ei hau tō teie nei ao, ē ‘ia ‘ite-au-hia mai te ta’ata nei » i te pu’e tau Noera.

I teie nei, te fāna’o nei tātou i te mau fa’ahina’arora’a ‘ano’ino’i. Te mau mea i te mātāmua ra mai te rapiti ē te mau huero Pāsa, i teie nei, ‘ua tū’atihia ia i te Christuse te mau hōho’a o te menema ta’ata ‘ore, te Fa’aora tei ti’afa’ahou mai i roto i te ‘āua i rāpae i te menema, ē te haerera’a mai o te Fa’aora i mua i te mau āti Nephite. Tē tūtava ato’a nei tātou i te fa’ariro i te Pāsa ēi pu’e

thoughtful, and celebratory of Palm Sunday and Good Friday and of the sacred events that took place during all of Holy Week.

Easter allows us to honor both the atoning sacrifice of Jesus Christ and the literal and joyous Resurrection of Him. Our hearts are heavy as we imagine the Savior's suffering in the garden and upon Calvary, but our hearts rejoice as we envision the empty tomb and the heavenly decree "He is risen!"

A Literal Resurrection

Recent First Presidency encouragement to look "forward to Easter and the Resurrection of Jesus Christ—the most glorious of all messages to mankind" highlights the magnitude of this season. While there appears to be a growing trend among various Christian theologians to view the Resurrection in figurative and symbolic terms, we affirm our doctrine that "the Resurrection means that all who have ever lived will be resurrected, and the Resurrection is literal." "For as in Adam all die, even so in Christ shall all be made alive." Jesus Christ broke the bands of death for every living soul.

We truly stand all amazed at the grace Jesus offers us. We embrace His words that "greater love hath no man than this, that a man lay down his life for his friends."

C. S. Lewis stated that "to preach Christianity meant [to the Apostles] primarily to preach the Resurrection. ... The Resurrection is the central theme in every Christian sermon reported in the Acts. The Resurrection, and its consequences, were the 'gospel' or good news which the Christians brought."

I proclaim that "there is a resurrection, ... the grave hath no victory, and the sting of death is swallowed up in Christ."

Conclusion and Testimony

In conclusion, I testify that all who accept the invitations from our living prophet and his counselors to more intentionally commemorate the holy events that Easter represents will find

tau 'eiaha rā 'ei mahana noa. Tē tāmata nei tātou i te paraparau rahi aē, i te feruri, 'e i te fa'ahana-hana i te Sābati Palm 'e te Mahana pae Mo'a, 'e te mau 'ohipa mo'a tei tupu i te roara'a o te hepetoma Mo'a.

Nā te Pāsa e fa'ati'a ia tātou 'ia fa'atura i te tusa tāraēhara a Iesu Mesia 'e i tōna ti'afa'ahourā'a mau 'e te 'o'aoa. Te teimaha nei tō tātou māfatu 'a feruri ai tātou i te māuiui o te Fa'aora i roto i te 'āua 'e i ni'a ia Kalavaria, terā rā, tē 'o'aoa nei tō tātou 'āau 'a hi'o ai tātou i te menema tāata 'ore 'e te fa'auera'a nō te ra'i mai, « 'Ua ti'a mai Oia ! »

E ti'afa'ahourā'a mau

Te mau parau fa'aitoito 'aita i maoro a'enei a te Peresidenirā'a Mātāmua nō te « ti'a'i i te Pāsa 'e te Ti'afa'ahourā'a o Iesu Mesia, te mau poro'i hanahana roa aē o te mau poro'i ato'a nō te hui-tāata nei », tē ha'apāpū nei te reira i te rahi o teie pu'e tau. Noa'tu ē, tē rahi noa'tura te feiā 'aravihi i te pae nō te fa'aro'o kerisetiano e rave rahi nō te hi'o i te ti'afa'ahourā'a 'ei fa'ahōhō'ara'a 'e 'ei ta'ipe, tē ha'apāpū nei tātou i tā tātou ha'api'ira'a ē, « te aurā'a o te ti'afa'ahourā'a, e ti'a-fa'ahou ia te feiā ato'a 'o tei ora a'enei, 'e e mea mau te ti'afa'ahourā'a ». « Mai te tāata i hope i te pohe ia Adamu, e hope ato'a i te fa'aorahia i te Mesia ». 'Ua 'ōfati Iesu Mesia i te mau tāpe' a o te pohe nō te mau vārua ato'a e ora nei.

Tē maere mau nei tātou pāāto'a i te aroha tā Iesu e hōro'a mai ia tātou. Tē fāri'i nei tātou i tāna mau parau ē, « 'Ia hōro'a te tāata i tōna iho ora nō tōna ra mau tau'a, 'aita roa e tāata aroha ē atu i te reira ».

'Ua parau 'o C.S. Lewis ē, « te aurā'a o te pororā'a i te keretetano [nō te mau 'āpōsetolo] te pororā'a ia i te ti'afa'ahourā'a [...] 'Ua riro te ti'afa'ahourā'a 'ei tumu parau rahi i roto i te mau a'ora'a Kerisetiano ato'a i fa'ahitihia i roto i te Mau 'Ohipa. 'Ua riro te ti'afa'ahourā'a 'e te mau fa'ahope'ara'a o te reira 'ei 'evanelia' 'aore rā, e parau 'āpī maita'i tā te mau Kerisetiano i 'āfā'i ».

Tē parau nei au ē, « Tē vai ra rā te ti'afa'ahourā'a [...] i 'ere ai te pohe i tona rē ; 'e te tara o Hade, 'ua horom'i'ihia ia i te Mesia ra ».

Te 'ōpanira'a 'e te 'itera'a pāpū

Nō te 'ōpanira'a, tē fa'a'ite pāpū nei au ē, te feiā ato'a e fāri'i i te mau tītau-manihini-rā'a a tō tātou peropheta ora 'e tōna mau tauturu 'ia haamana'o ma te opua roa i te mau 'ohipa mo'a tā

that their bond with Jesus Christ grows ever stronger.

Just days ago, I learned about a grandmother who rehearsed the Easter story with her four-year-old grandson by using simple replicas of the tomb, the stone that covered the sepulchre, Jesus, Mary, the disciples, and the angel. The little boy watched and listened intently as his grandma shared the burial, closing and opening of the tomb, and the garden scene of the Resurrection. He later carefully repeated the story in surprising detail to his parents as he moved the figures about himself. Following this sweet moment, he was asked if he knew why we have Easter. The boy looked up and with childlike reasoning answered, “Cuz Him’s alive.”

I add my testimony to his—and to yours and to that of angels and prophets—that He is risen and that He lives, of which I testify in the name of Jesus Christ, amen.

te Pāsa e fa’ahōhō’a ra, e ’ite ia rātou ē, e pūai noa atu tō rātou tā’aira’a ē ’o Iesu Mesia.

Tau mahana noa i mā’iri aē nei, ’ua ’ite au nō ni’a i te hōē metua vahine tupuna o tei fa’ahiti i te parau nō te Pāsa e tāna mo’otua tamāroa e maha matahiti nā roto i te fa’a’ohiparā’a i te mau hōhō’a nō te menema, te ’ōfa’i tei tāpo’i i te menema, ’o Iesu, ’o Maria, te mau pipi, ’e te melahi. ’Ua mata’ita’i ē ’ua fa’aro’o maīte te tamari’i na’ina’i a fa’a’ite ai tōna māmā rū’au i te tanurā’a, te ’ōpan-ira’a ē te ’iritira’a o te menema, ’e te hōhō’a o te ti’afa’ahourā’a i roto i te ’āua. I muri iho, ’ua fa’ahiti pāpū fa’ahou ’oia i te ’āamu i tōna nā metua ma te māere ’a fa’a’ohipa ai ’oia i te mau hōhō’a nō ni’a iāna iho. I muri aē i teie taime ’ārearea, ’ua uiuihia ’oia ē, ’ua ’ite anei ’oia nō te aha tātou e fa’atupu ai i te Pāsa. ’Ua hi’o maira te tamaiti i ni’a ē ’ua pāhono maira nā roto i te ferurira’a tamari’i, « Nō terā ho’i ē, ’ua ora ’oia ».

’Ua ’apiti atura vau i tō’u ’itera’a pāpū i tōna, ’e i tō ’outou, ’e i tō te mau melahi ’e tō te mau peropheta ē, ’ua ti’afa’ahou ’oia ē tē ora nei ’oia, o tā’u ia e fa’a’ite pāpū nei, nā roto i te i’oa o Iesu Mesia amene.