

Compensating Blessings

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Mau ha'amaita'ira'a mono

Nā te 'ēpisekōpo Gérard Caussé
'Ēpisekōpo fa'ātere rahi

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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

Noa atu ē, e rave rahi mau huru 'ōhipa i roto i te orara'a e 'ore e ti'a ia tātou 'ia arai, 'aita rā hōē a'e o tātou e 'ore e nehenehe e fa'ari'i i te mau ha'amaita'ira'a mure 'ore a te Fatu.

Nā roto i tō'u tāvinira'a i roto i te 'Ēpisekōpo-ra'a fa'aterera'a rahi, 'ua fāna'o vau i te fāreireira'a i te feiā mo'a nō te mau mahana hope'a nei 'ati a'e te ao nei i roto i te mau vāhi 'e te mau ta'ere rau. 'Ua fa'auru-tāmau-hia vau e tō 'outou fa'aro'o 'aueue 'ore 'e tō 'outou paieti i te Fatu 'o Iesu Mesia. Terā rā, 'ua putapū ato'a vau i te mau huru orara'a huru rau 'e te fifi 'o tā te rahira'a o 'outou e fa'aruru nei—te ma'i, te hepohepo, te 'erera'a i te moni, te 'erera'a i te fa'aipoipora'a 'e 'aore rā te ha'api'ira'a, te hāmani-'ino-ra'a a vetahi ē, 'e te tahi atu mau tāōti'ara'a 'e 'aore rā mau ha'afifira'a. I te tahi mau taime, mai te huru ra ē, e nehenehe teie mau tāmatarā'a e fa'ataime i tō 'outou haerera'a i mua 'e e tāmata i tā 'outou mau tauto'ora'a pāpū nō te ora hope roa i te 'evanelia, ma te ha'afifi i te tāvinira'a, te ha'amorira'a, 'e te ravera'a i te mau hopoi'a mo'a.

E tō'u mau hoa here, mai te mea tē 'ite ra 'outou ē, 'ua tāōti'ahia 'outou e 'aore rā 'ua fifihia 'outou nā roto i te mau huru o tō 'outou orara'a, tē hina'aro nei au 'ia 'ite 'outou i teie : Tē here nei te Fatu ia 'outou iho. 'Ua 'ite 'oia i tō 'outou huru, 'e e vai matara noa te 'ūputa o tōna mau ha'amaita'ira'a, noa atu te mau fifi tā 'outou e fa'aruru nei.

'Ua ha'api'i mai au i teie parau mau nā roto i te hōē 'ōhipa i tupu i ni'a iā'u iho, noa atu ē, e 'ere i te mea rahi roa, 'ua vaiiho mai rā i te hōē mana'o pāpū i ni'a iā'u. I te piti-'ahuru-ma-piti-ra'a tō'u matahiti, 'a tāvini ai au i roto i te nu'u manu reva Farāni i Paris, 'ua 'oāoa roa vau i te 'itera'a ē, e paraparau 'o Neal A. Maxwell, te hōē 'āpōsetolo a te Fatu, i roto i te hōē 'amuira'a i ni'a i te mau

senior officer to the airport at the exact time the conference was set to take place.

I was disappointed. But determined to 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 sick-

Champs-Élysées. Teie rā, nā mua noa aē i te tupura’a te reira, ’ua fa’ari’i au i te hōē tītaura’a ’ia fa’ahoro i te hōē ti’a fa’atere teitei i te taime mau e tupu te ’āmuira’a.

’Ua ’ino’ino roa vau. Ma te hina’aro pāpū rā ’ia haere i te reira ’āmuira’a, ’ua fa’ahoro vau i te ti’a fa’atere e ’ua tere ’oi’oi au i te ’āmuira’a. I muri aē i tō’u ’itera’a i te hōē vāhi tāpe’ara’a pere’ōo, ’ua horo vau nā ni’a i te Champs-Élysées nō te haere atu i te vāhi putuputura’a e ’ua tae atu vau ma te rohirohi e pae minuti noa toe e fa’aoti ai te ’āmuira’a. I te taime mau ’a tomo ai au i roto, ’ua fa’aro’o vau ia Elder Maxwell i te paraura’a, « I teienei, e hōro’a atu vau ia ’outou i te hōē ha’amaita’ira’a ’āpōsetolo ». I taua taime ra, ’ua fāna’o vau i te hōē ’ohipa pae vārua nehenehe e tē ’ore e mo’e. ’Ua teimaha roa vau i te Vārua, e mai te mea ra ē, ’ua tomo roa te mau parau ha’amaita’ira’a i roto i te mau uaua ato’a ’o tō’u vairua, mai te huru ra ē, ’ua parauhia mai te reira nō’u ana’e.

’Ua riro te mea tā’u i ’ite i taua mahana ra ’ei fa’āitera’a nā’ina’i, te pūai rā nō te hōē tuha’a tāmāhanahanara’a o te ’ōpuara’a a te Atua nō tāna mau tamari’i : ’Ia tāpe’a ana’e te mau huru ’ohipa i rāpae ia tātou ’ia fa’atere ia tātou ’ia fa’atupu i te mau hina’aro parauti’a o tō tātou ’āau, e fa’autu’a te Fatu ia tātou nā roto i te mau rāve’a ’o tē fa’ati’a ia tātou ’ia fa’ari’i i tāna mau ha’amaita’ira’a i fafauhia.

’Ua fa’atumuhia teie parau mau tāmāhanahana i ni’a e toru parau tumu rahi i roto i te ’evangelia a Iesu Mesia i fa’aho’i-fa’ahou-hia mai :

’Ua here hope roa te Atua ia tātou tāta’itahi. « ’Ua ani ’oia ia [tātou] ato’a ’ia haere mai iāna ra e ’ia fa’ari’i i tōna maita’i ». Tē hōro’a nei tāna ’ōpuara’a nō te fa’aorara’a i te mau tāata ato’a, ma te tāa ē ’ore, i te rāve’a nō te fa’ari’i i te mau ha’amaita’ira’a o te fa’aorara’a e te fa’ateiteira’a, i te hōē mahana.

Nō te mea ho’i ē, e mea parauti’a e e mea aroha te Atua, e e mea ti’a roa tāna ’ōpuara’a, e’ita ’oia e fa’autu’a ia tātou nō te mau mea ’o tā tātou e ’ore e nehenehe e arai. ’Ua fa’ata’a ’o Elder Neal A. Maxwell ē, « ’E hi’opo’a te Atua [...] ma te aroha ’eiaha i tō tātou noa mau hina’aro e tā tātou mau ’ohipa i ravehia, te mau fāito ato’a rā o te fifi tā tō tātou mau huru orara’a e tu’u mai i ni’a ia tātou ».

Nā roto ia Iesu Mesia e tāna tāraēhara, e ’itehia ia tātou te pūai nō te fa’aoroma’i e i te pae hope’a nō te upōoti’a i ni’a i te mau tāmatarā’a ato’a o te orara’a. Mai tā Alama i ha’api’i mai, ’ua rave te Fa’aora i ni’a iāna iho ’eiaha te hara noa a

nesses 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 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.”

tei tātarahapa, ’ua rave ato’a rā ’oia i te « māuiui ’e te mau mā’i o tāna mau ta’ata » ’e « tō rātou paruparu ». Nō reira, ta’a ’ē noa atu i te fa’aorara’a ia tātou i tā tātou mau hape, tē pāturu nei te aroha o te Fatu ia tātou i roto i te mau parauti’a ’ore, te mau hape, ’e te mau ’oti’a tei fa’atupuhia e tō tātou mau ’ohipa tāhuti nei.

Tē vai ra te tahi mau tītaura’a nō te fa’ari’i i teie mau ha’amaita’ira’a mono. Tē ani mai nei te Fatu ’ia tātou ’ia rave ē « hope noa atu tō tātou itoito ato’a » ’e ’a « pupu mai ai i tō [tātou] ’āau ato’a ’ei ō nāna ». E tītau te reira i te hōē hina’aro hōhonu, te hōē ’āau ha’avare ’ore ’e te ha’apa’o maita’i, ’e tō tātou itoito rahi nō te ha’apa’o i tāna mau fa’auera’a ’e nō te fa’au i tō tātou hina’aro i tōna hina’aro.

’Ia ’ore ana’e tā tātou mau tūtavara’a itoito e fa’atupu i tō tātou mau hina’aro, nō te mau huru ’ohipa e ’ore e ti’a ia tātou ’ia arai, e fa’ari’i te Fatu i te mau hina’aro o tō tātou ’āau ’ei ō ti’a. ’Ua ha’api’i mai te peresideni Dallin H. Oaks ē s: « E ha’amaita’ihia tātou nō te mau hina’aro parauti’a o tō tātou ’āau, noa atu ē, ’ua tāpē’a te tahi mau ’ohipa nō rāpae ia tātou ’ia fa’atupu i te reira ».

’A ha’ape’ape’a ai te peropheta Iosepha Semita nō tōna tae’a ’o Alvin tei pohe ma te ’ore e fa’ari’i i te mau ’oro’a faufa’a roa o te ’evanelia, ’ua fa’ari’i ’oia i teie heheurā’a tāmāhanahana : « ’O rātou ato’a ’o tē pohe mai teie atu taima ma te ’ite ’ore i te reira, ’o tei ti’a rā ’ia fa’ari’i i te reira ma tō rātou ’āau ato’a, e riro ia rātou ’ei feiā ’āi’a nō [te bāsileia tīretiera o te Atua] ». E ’ua parau fa’ahou te Fatu, « nō te mea nā’u, nā te Fatu, e ha’avā i te mau ta’ata ato’a mai te au i tā rātou ra mau ’ohipa, ’e mai te au ho’i i te hina’aro ’o tō rātou ra mau ’āau ».

Te mea faufa’a roa a’e nō te Fatu, e ’ere ia te ’ite-noa-ra’a ē, enehenehetā tātou [e rave], ’o te ’itera’a rā ē, ehina’aroānei tātou ’ia rave i te mau mea ato’a tā tātou e nehenehe e rave nō te pēē iāna ’ei Fa’aora nō tātou.

I te hōē mahana, ’ua tāmāhanahana te hōē hoa i te hōē misiōnare ’āpī ’o tē ’oto ra nō tōna matara-’oi’oi-ra’a, nō te tahi mau fifi ia i te pae nō te ea, noa atu tāna mau pure ’āau tae ’e tōna hina’aro rahi e tāvini. ’Ua fa’ahiti teie hoa i te hōē ’irava i reira tō te Fatu paraura’a ē, « haere ana’e tāna mau tamari’i » « ma tō rātou pūai ato’a » ’e « ’ia ’ore ho’i ’ia fa’aea i tō rātou itoito » nō te rave i tāna mau fa’auera’a, « e e tāpē’a tō rātou mau ’enemi [’o tē nehenehe e riro te mau mea ’ino i roto i tō tātou orara’a] ia rātou ’ia rave i taua ’ohipa ra, inaha, ’ua ti’a ia iā’u nei ’ia ’ore ’ia tītau

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 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

fa'ahou i taua 'ohipa ra i te rima o taua mau ta'ata ra, 'iafa'ari'i rā ho'i i tō rātou mau ō».

'Ua fa'a'ite pāpū tō'u hoa i taua taure'are'a ra ē, 'ua 'ite te Atua ē, 'ua rave 'oia ma te maita'i roa nō te pāhono i te pi'ira'a 'ia tāvini. 'Ua ha'apāpū 'oia iāna ē, 'ua fa'ari'i te Fatu i tāna ō 'e e'ita te mau ha'amaita'ira'a i fafauhia i te mau misiōnare ha'apa'ō maita'i ato'a e tāpe'ahia.

I roto e rave rahi tupura'a, e noa'a mai te mau ha'amaita'ira'a a te Fatu nā roto mai i te hamani maita'i 'e te tāvinira'a a te mau ta'ata 'o tē tauturu ia tātou 'ia rave i te mea e'ita tā tātou e nehenehe e rave 'o tātou ana'e. Tē ha'amana'ō nei au i te hōē taime, 'a ora ai māua i te ātea roa i te hōē o tā māua mau tamāhine i Farāni, 'ua mana'ō māua ē, 'aita tō māua e mana nō te tauturu iāna i muri a'e i te hōē fānaura'a fifi. I taua noa hepetoma ato'a ra, 'ua ani tō mātou pāroita i Utaha i te tauturu nō te hōē metua vahine 'o tei fānau noa mai ra i te maeha'a. 'Ua fa'a'ite tā'u vahine 'o Valérie i tōna hina'aro 'ia 'āfa'i i te mā'a nāna, ma te pure i roto i tōna 'āau nō teie metua vahine 'āpī 'e nō tā māua tamāhine e tītau ato'a ra i te tauturu. I muri noa a'e, 'ua 'ite a'era māua ē, 'ua fa'anaho te mau tuahine i roto i te pāroita a tā māua tamāhine i Farāni nō te hōro'a i te mā'a nō tōna 'utuāfare. 'Ua pāhono mai te Atua i tā māua mau pure, nā roto i te tonora'a mai i tāna mau melahi nō te tamahanahana, i te taime ho'i 'a 'ore ai e tī'a ia māua 'ia rave i te reira.

'Ia fa'aruru ana'e tātou i te mau tāoti'ara'a 'e te mau fifi, 'a fa'ari'i na tātou i tō tātouihomau ha'amaita'ira'a—tā tātou mau ō, mau rāve'a 'e te taime—'e 'ia fa'āhipa i te reira nō te tāvini i te feiā e hina'aro ra i te tauturu. Nā roto i te reira, e'ita tātou e tauturu noa i te tahi atu mau ta'ata, e fa'aitoito ato'a rā tātou i te parau nō te fa'aorara'a 'e te monora'a i roto i tō tātou orara'a.

Te hōē o te mau rāve'a pūai roa a'e e nehenehe tā tātou e hōro'a i te mau ha'amaita'ira'a a te Atua, 'o te 'ohipa mono ia tā tātou e rave nō tō tātou mau tupuna i roto i te fare o te Fatu. Nā roto i te ravera'a i te mau 'ōro'a nō rātou, e 'āmui atu tātou ma te itoito i roto i te 'ohipa rahi a te Fatu nō te fa'aorara'a, ma te fa'āhipa i tā tātou mau hōro'ara'a 'e tō tātou mau 'aravihi nō te hōro'a i te mau ha'amaita'ira'a i te mau ta'ata 'o tei 'ore i fa'ari'i i te reira i roto i tō rātou orara'a tāhuti.

Te tāvinira'a here tā tātou e hōro'a nei i roto i te mau hiero mo'a, tē fa'aha'amana'ō mai nei te reira ia tātou ē, tē tāmau noa ra te aroha o te Fa'aora i muri a'e i teie orara'a. I roto i te orara'a a muri a'e,

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 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.

e nehenehe tā tātou e fa’ari’i i te mau rāve’a ’āpī nō te rave i te mea tā tātou i ’ore i nehenehe e rave i roto i teie orara’a tāhuti. ’Ua parau te peresideni Lorenzo Snow ma te here i te mau tuahine ’o tei ’ore ā i ’itehia te hōē hoa mure ’ore ē, « ’Aita hōē aē feiā mo’a i te mau mahana hope’a nei ’o tē pohe i muri aē i tōna orara’a ha’apa’o maita’i ’o tē ’ere i te hōē mea nō te mea ’aita ’oia i rave i te tahi mau mea ’ia ’ore te rāve’a ia hōro’ahia mai [...] E fa’ari’i rātou i te mau ha’amaita’ira’a ato’a, te fa’ateiteira’a, ’e te hanahana ato’a tā te mau tāne e ’aore ra, te mau vahine ato’a ’o tei fāna’o i teie rāve’a e nehenehe e fa’ari’i ».

Tē fa’ataehia nei teie poro’i nō te tīa’ira’a ’e te tāmāhanahanara’a ia tātou pā’ato’a, tātou te mau tamari’i a te Atua. E’ita tā te hōē o tātou e nehenehe e ’ape i te mau fifi ’e te mau ’ōti’a o te tāhuti nei. E nehenehe e parau ē, ’ua fānauhia tātou pā’ato’a ma te ’ore e nehenehe e fa’aora ia tātou iho. Noa atu rā i te reira, e Fa’aora here tō tātou ’e « ’ua ’ite ho’i tātou ē, nā roto i [tōna] aroha e ora ai tātou, hope noa atu te mau mea ato’a tā tātou e nehenehe e rave ».

Tē fa’a’ite pāpū nei au ē, noa atu e rave rahi mau huru ’ohipa i roto i te orara’a e ’ore e ti’a ia tātou ’ia arai, ’aita hōē aē ’o tātou e ’ore e nehenehe e fa’ari’i i te mau ha’amaita’ira’a mure ’ore a te Fatu. Nā roto i tāna tusia tāra’ehara, e mono te Fa’aora i te mau fifi ’e te parauti’a ’ore ato’a mai te mea e pūpū tātou i tō tātou vairua tā’āto’a iāna. I te i’oa o Iesu Mesia, ’āmene.