

**Center for Family History & Genealogy
Brigham Young University
Fireside – February 9, 2007**

“The Pure Love of Christ – Our Model for Successful Marriage”

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Good evening, Brothers and Sisters.

I am grateful for the invitation to spend a few minutes with you tonight. As you know, I am serving as President of the Sacramento California Temple. The reason I am here in Provo and not in Sacramento is because the temple is closed for two weeks of deep cleaning and some slight reparations. The temple in Sacramento is the Church’s 123rd worldwide and the seventh in California. It serves approximately 80,000 members in the twenty-one stake temple district.

The Sacramento Temple is completely staffed by volunteer workers. We have volunteer workers in the laundry, in the office, as caretakers and a nightly cleaning crew of ten from the wards and stakes who work from 9-11 pm. Most of our patrons come from Sacramento proper, but some travel up to two and three hours away, from cities like Red Bluff, Chico, Anderson and Oroville. Sister Winkel and I have the shortest commute of all the temple workers and patrons, as we live on the temple grounds.

In 1966 I returned to BYU after attending other universities and having served a full time mission. I guess I had been somewhat of a wanderer. My mission in Chile however gave me the confidence that I could accomplish just about anything I wanted to. I was focused now on graduating and I needed just one more semester to achieve that goal.

Then it hit me! As I began my last semester of undergraduate work I became very anxious about marriage. I was twenty four years old and felt that this was my time to find a wife. I began praying in earnest about my situation and seemed to know that what I needed was a father’s blessing. That next weekend I drove home on wintry Utah roads to Fremont, California, where I was raised. I discussed with my parents my anxiety about marriage and my concerns. They were very understanding. My father put his hands on my head and gave me a father’s blessing. My father has given me several blessings in my life, but that is the one I remember most. He simply reassured me that I would find a wonderful companion – the right person to take to the temple at the right time. I shortly got back in my car and drove once again across the Nevada desert to school. That blessing put my mind at ease and gave me the assurance that the Lord was mindful of me.



The very next Sunday I was asked to pass the sacrament in our student ward. Karen Hart was one of the speakers in that Sacrament meeting. The creation of our life together began there. Six weeks later we were engaged and in August of 1966 we were sealed to each other for time and eternity in the Salt Lake Temple.

My wife, Karen, grew up in Idaho, the daughter of a sugar beet and onion farmer. She and her siblings worked summers weeding onions and hoeing beets on the family farm. She teases me occasionally that the reason she really married me was to escape the torture of pulling weeds every summer in the hot Idaho sun. I tease her sometimes saying that she's the only bride I've ever seen that arrived at the Salt Lake Temple in a beet truck! We have learned over the years that it is good to have a sense of humor, but not to do too much teasing.

Our sealing in the temple cannot be measured in earthly terms. We are so grateful that, based on our faithfulness, we can be together forever. We know that “In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the Priesthood (meaning the new and everlasting covenant of marriage); And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom, he cannot have an increase.”¹

Our sealing in the temple has bound our nine children to us. How we love each one of them. When someone asks how we raised nine children we lightly respond, "they raised each other." But it never could have happened without the principles of the gospel of Jesus Christ as the foundation. Our children are best friends. They have told us that one of the ultimate gifts we have given them is each other. Certainly they are part of the ultimate gift the Father has given us. We could not imagine this life or the next without them. Some have attended BYU. We wanted all of them to have a Utah experience when it came to their college educations, but not all did. Those that did not attend the "Y" went to Utah State, the University of Utah, Ricks College and one attended Southern Illinois University in Carbondale, Illinois. We joke with her about being a Saluki, which is the African dog mascot of SIU. This daughter wanted to go to school in Carbondale because it was the only school in the country where she could get a degree in blacksmithing. Blacksmiths, musicians, businessmen, furniture makers, photographers, psychiatrist, homemakers----we love them all. Much of our life has been spent living far from them geographically. It is painful to think of possibly being separated from them in the eternities. We want to be together after this life. I love the scripture in Matthew which states "whatsoever thou shalt bind on earth shall be bound in heaven."²

How important then is a temple marriage? The Lord tells us in Doctrine and Covenants 132:15-17 that “if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her as long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they

¹ Doctrine & Covenants 131:1-4

² Matthew 18:18

are out of the world; therefore, they are not bound by any law when they are out of this world.”

I think we all know that a temple marriage does not guarantee that we will live together in this life in complete bliss. Karen and I have faced challenges in our marriage and with our children, but we feel our love story will only get better as we seek to employ the pure love of Christ in our marriage and with our children. That pure love of Christ is indeed made manifest in the Temple.

The experience of pure love is not unique to those who make covenants in the temple. Our Father in Heaven is mindful of all of His children – regardless of race, religion, or country of origin.

The next story of love I want to share with you is also about love – a love our merciful Father in Heaven would want “bound in heaven.” It took place nearly 60 years ago on a Brooklyn subway: “Marcel Sternberger was a methodical man of nearly 50, with bushy white hair, guileless brown eyes, and the bouncing enthusiasm of a czardas dancer of his native Hungary. He always took the 9:09 Long Island Railroad train from his suburban home to Woodside, NY, where he caught a subway in to the city. On the morning of January 10, 1948, Sternberger boarded the 9:09 as usual. En route, he suddenly decided to visit Laszlo Victor, a Hungarian friend who lived in Brooklyn and was ill.

Accordingly, at Ozone Park, Sternberger changed to the subway for Brooklyn, went to his friend’s house, and stayed until mid afternoon. He then boarded a Manhattan-bound subway for his Fifth Avenue office. Here is Marcel’s incredible story in his own words:

The car was crowded, and there seemed to be no chance of a seat. But just as I entered, a man sitting by the door suddenly jumped up to leave, and I slipped into the empty place. I’ve been living in New York long enough not to start conversations with strangers. But being a photographer, I have the peculiar habit of analyzing people’s faces, and I was struck by the features of the passenger on my left. He was probably in his late 30s, and when he glanced up, his eyes seemed to have a hurt expression in them. He was reading a Hungarian-language newspaper, and something prompted me to say in Hungarian, “I hope you don’t mind if I glance at your paper.”

The man seemed surprised to be addressed in his native language. But he answered politely, “You may read it now. I’ll have time later on.”

During the half-hour ride to town, we had quite a conversation. He said his name was Bela Paskin. A law student when World War II started, he had been put into a German labor battalion and sent to the Ukraine. Later he was captured by the Russians and put to work burying the German dead. After the war, he covered hundreds of miles on foot until he reached his home in Debrecen, a large city in eastern Hungary.

I myself knew Debrecen quite well, and we talked about it for a while. Then he told me the rest of his story. When he went to the apartment once occupied by his father, mother, brothers, and sisters, he found strangers living there. Then he went upstairs to the apartment that he and his wife once had. It also was occupied by strangers. None of them had ever heard of his family.

As he was leaving, full of sadness, a boy ran after him, calling “Paskin bacsi! Paskin bacsi!” That means “Uncle Paskin.” The child was the son of some old neighbors of his. He went to the boy’s home and talked to his parents. “Your whole family is dead,” they told him. “The Nazis took them and your wife to Auschwitz.”

Paskin gave up all hope. A few days later, too heartsick to remain any longer in Hungary, he set out again on foot, stealing across border after border until he reached Paris. He managed to immigrate to the United States in October 1947, just three months before I met him.

All the time he had been talking, I kept thinking that somehow his story seemed familiar. A young woman whom I had met recently at the home of friends had also been from Debrecen; she had been sent to Auschwitz; from there she had been transferred to work in a German munitions factory. Her relatives had been killed in the gas chambers. Later, she was liberated by the Americans and was brought here in the first boatload of displaced persons in 1946.

Her story had moved me so much that I had written down her address and phone number, intending to invite her to meet my family and thus help relieve the terrible emptiness in her life.

It seemed impossible that there could be any connection between these two people, but as I neared my station, I fumbled anxiously in my address book. I asked in what I hoped was a casual voice, “Was your wife’s name Marya?”

He turned pale. “Yes! He answered. “How did you know?”

He looked as if he were about to faint.

I said, “Let’s get off the train.” I took him by the arm at the next station and led him to a phone booth. He stood there like a man in a trance while I dialed her phone number.

It seemed hours before Marya Paskin answered. (Later I learned her room was alongside the telephone, but she was in the habit of never answering because she had so few friends and the calls were always for someone else. This time, however, there was no one else at home and, after letting it ring for a while, she responded.)

When I heard her voice at last, I told her who I was and asked her to describe her husband. She seemed surprised at the question, but gave me a description. Then I asked her where she had lived in Debrecen, and she told me the address.

Asking her to hold the line, I turned to Paskin and said, “Did you and your wife live on such-and-such a street?”

“Yes!” Bela exclaimed. He was white as a sheet and trembling.

“Try to be calm,” I urged him. “Something miraculous is about to happen to you. Here, take this telephone and talk to your wife!”

He nodded his head in mute bewilderment, his eyes bright with tears. He took the receiver, listened a moment to his wife’s voice, then suddenly cried, “This is Bela! This is Bela” and he began to mumble hysterically. Seeing that the poor fellow was so excited he couldn’t talk coherently, I took the receiver from his shaking hands.

“Stay where you are,” I told Marya, who also sounded hysterical. “I am sending your husband to you. We will be there in a few minutes.”

Bela was crying like a baby and saying over and over again, “It is my wife. I go to my wife!”

At first I thought I had better accompany Paskin, lest the man should faint from excitement, but I decided that this was a moment in which no strangers should intrude. Putting Paskin into a taxicab, I directed the driver to take him to Marya’s address, paid the fare, and said goodbye.

Bela Paskin’s reunion with his wife was a moment so poignant, so electric with suddenly released emotion, that afterward neither he nor Marya could recall much about it.

“I remember only that when I left the phone, I walked to the mirror like in a dream to see if maybe my hair had turned gray,” she said later. “The next thing I know, a taxi stops in front of the house, and it is my husband who comes toward me. Details I cannot remember, only this I know – that I was happy for the first time in many years.....

“Even now it is difficult to believe that it happened. We have both suffered so much; I have almost lost the capability to not be afraid. Each time my husband goes from the house, I say to myself, “Will anything happen to take him from me again?” Her husband is confident that no horrible misfortune will ever again befall them. “Providence has brought us together,” he says simply. “It was meant to be.” Skeptical persons will no doubt attribute the events of that memorable afternoon to mere chance. But was it chance that made Marcel Sternberger suddenly decide to visit his sick friend and hence take a subway line that he had never ridden before? Was it chance that

caused the man sitting by the door of the car to rush out just as Sternberger came in? Was it chance that caused Bela Paskin to be sitting beside Sternberger, reading a Hungarian newspaper?

Was it chance – or did God ride the Brooklyn subway that afternoon?³”

True, pure love stories not only involve a man and a woman, but also the love and blessing of our Father in Heaven. Imagine the feeling of this couple when work is performed for them in the House of the Lord so they can be bound together forever. The Father and the Son want us not only to be bound together, but to be bound to them. How many love stories are there in our family histories that are waiting to be fulfilled through our work on behalf of our ancestors?

A third love story that I would like to speak of is that of the Prophet Joseph and his wife, Emma.

“Joseph and Emma Hale Smith were sealed together for time and all eternity in the Old Homestead in Nauvoo on May 28th, 1843. The ceremony was performed by Hyrum Smith, the Church Patriarch. Hyrum understood as few others the love shared by Joseph and Emma; he comprehended the spiritual substance already woven into the fabric of over sixteen years of their civil marriage. The marriage sealing ceremony was part of a culmination. From the beginning of her life with Joseph Smith, Emma had struggled against oppression and separation, poverty and loneliness, and also fear and the agony over the deaths of her children. She was devoted to Joseph and unfailingly intense in defending his divine mission.”⁴

Nauvoo in the early 1840’s began to flourish. Every man, woman and child who lived there knew Brother Joseph and Emma, too. Visitors came from far and wide to meet them, but they especially came to meet the Prophet Joseph. He was the mayor, a storekeeper, a newspaper publisher, the general over the Nauvoo Legion, a magnificent temple builder, a writer of scripture, a candidate for the President of the United States, a prophet, seer and revelator and President of the Church. He had already translated The Book of Mormon and formally organized the Church. He had produced, under inspiration, The Pearl of Great Price, the Doctrine and Covenants, and a translation of much of the Bible. With the education that he had we know that his accomplishments were God-inspired. Brigham Young said much about the Prophet, but



³ Paul Deutschman, *Great Stories Remembered*, edited and compiled by Joe. L. Wheeler

⁴ Reflections of Emma, p. 3-4

one of his most remembered comments was “who can justly say aught against Joseph Smith? I was as well acquainted with him as any man.... I do not think that a man lives on the earth that knew him any better than I did; and I am bold to say, that Jesus Christ excepted, no better man ever lived or does live upon this earth. I am his witness.”⁵

Brigham Young also said, “It was decreed in the councils of eternity, long before the foundations of the earth were laid, that he should be the man, in the last dispensation of this world, to bring forth the work of God to the people, and receive the fullness of the keys and power of the Priesthood of the Son of God. The Lord had his eye on him, and upon his father and upon his father’s father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it was circulated from its foundation to the birth of that man. He was foreordained in eternity to preside over this last dispensation, as much as... was Jesus to be the Savior of the world.”⁶

That’s a bold statement to the rest of the world that he was foreordained to preside over this last dispensation - but we believe it. We also believe that “the Lord has watched the blood of Joseph’s family as it was circulated from its foundation” to his own birth. We know of the importance of our own family lines and of our royal birthright. The Lord’s plan wants us all eternally connected as families.

Temples have been built to facilitate the sealing and binding of families together forever. Just a few years after the Church was formally organized in 1830 the Lord commanded Joseph and the impoverished Saints to build a temple in Kirkland. This they did under much sacrifice. Elijah then appeared to the Prophet Joseph and Oliver Cowdery in the temple and conferred upon them the keys of the sealing power (D&C 110:13-16). This power seals a husband and wife together, and their children to them, for time and all eternity. Joseph and Emma were sealed together and let us remember that which is bound on earth is bound in heaven. While in Nauvoo Joseph wrote of his wife, “My beloved Emma, the wife of my youth and the choice of my heart...here even in the seventh trouble....undaunted, firm and unwavering...unchangeable affectionate Emma!”

Though Emma Hale Smith was sealed to Joseph, her life on earth was never easy. Emma never really had a home of her own until after the Prophet died. She sacrificed all of her life and knew little of temporal luxuries. Poems and plays have been written about her and songs sung about her. She was one of the scribes of the Book of Mormon, of which she often bore witness. She was called to be the first Relief Society President of the Church and commissioned to make a selection of sacred hymns to be sung by the Saints. Emma was at her husband’s side through his many trials and persecutions. She observed physical beatings, verbal berating and witnessed the many times the prophet was taken to jail. How many times did they endure separations? They loved each other and they loved their children. Emma was so important to the Prophet and in the

⁵ Discourses of Brigham Young, p. 459

⁶ Journal of Discourses, 7:289-90

unfolding drama of the Church that the Lord counseled her in Section 25 of the Doctrine and Covenants. We read.....

1 Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom.

2 A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion.

3 Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called.

4 Murmur not because of the things which thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come.

5 And the office of thy calling shall be for a comfort unto my servant, Joseph Smith, Jun., thy husband, in his afflictions, with consoling words, in the spirit of meekness.

6 And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant, Oliver Cowdery, whithersoever I will.

7 And thou shalt be ordained under his hand to expound scriptures, and to exhort the church, according as it shall be given thee by my Spirit.

8 For he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much.

9 And thou needest not fear, for thy husband shall support thee in the church; for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith.

10 And verily I say unto thee that thou shalt lay aside the things of this world, and seek for the things of a better.

11 And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church.

12 For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.

13 Wherefore, lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

14 Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him.

15 Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come.

16 And verily, verily, I say unto you, that this is my voice unto all. Amen.



The Father and the Son want us to be where they are. The Lord’s counsel to Emma was to keep her close to the Prophet and to his great work. Emma gave much, accomplished much and suffered much.

Here I will mention what Joseph and Emma dealt with concerning their children:

- Alvin, her first born, arrived June 15, 1828 and died the same day.
- Louisa and Thaddeus (twins) were born April 30, 1831 and died the same day.
- Joseph & Julia Murdock Smith were the twins born to Brother and Sister John Murdock on the day following the birth and death of the Joseph and Emma’s twins. The mother of the Murdock twins died when they were born. Nine days later they were given to Joseph & Emma by the father to be adopted by the Smiths. Little Joseph died when eleven months old, March 31, 1832, due to extreme exposure when his father was beaten, tarred and feathered, perhaps becoming the first martyr in this dispensation.
- Joseph Smith III was born November, 6, 1832. He was 11 years old when his father was martyred. He married Emmeline Griswald when he was 24. They had 5 children. Emmeline died in Plano, Illinois. Three years following the death of his first wife, Joseph III married Bertha Madison. They had 9 children. Bertha died as a result of an accident in 1896. In 1898 Joseph III married Ada Clark. They had three children. All told, Joseph III had seventeen children by his three wives. He passed away December 10, 1914, at the age of 82.
- Fredrick (Freddy) Granger Williams Smith was born on June 20, 1836. He married Annie Marie Jones in 1858. They had one daughter. He died in Nauvoo at the age of twenty-six on April 13, 1862.
- Alexander Hale Smith was born June 2, 1838 in Far West, Missouri. He married Elizabeth Kendall at twenty-three. They had nine children. He was seventy-one when he died.
- Don Carlos was named after the Prophet’s brother. He was born in Nauvoo on June 13, 1840 and died on August 15th, one year later.
- A child known as “the seventh son,” to whom no name was given, was born and died on the same day, February 6, 1842.
- David Hyrum was born on November 18, 1844, five months after his father was killed. It is said he was a very striking, impressive character, having the most outstanding personality in the family. David married Clara Hartshorn at twenty-six. They had one son. David passed away in August of 1904 at the age of sixty-one.⁷



Six of Joseph and Emma’s eleven children died within the first year of life! Have any of us known such losses and separations? I think I could safely say that all of us are extremely sympathetic to Joseph and Emma’s separations and trials because of our own experiences.

⁷ Judge Me Dear Reader, p. 78-80.

What will happen to all of Joseph and Emma's children? We know that those who died before the age of accountability are saved in the celestial kingdom.⁸ Certainly we have hope for their children who lived to adulthood and therefore have hope for our own. The Great Plan of Happiness is based on pure love and mercy--our God being a just and merciful God.⁹



Joseph and Emma were sealed to each other and their children to them. For all that Joseph and Emma endured for the Cause of Truth it is difficult to imagine they would be separated for eternity--from each other and from their children. Couldn't that be a demonstration of how merciful the Lord is?

The three love stories I shared with you tonight serve as earthly examples of the pure love our Father and his Son feel for each of us. Their pure love is the model for how we should serve and sacrifice for one another in our marriages and in our families. The pure love of the Father and the Son caused them to restore the ordinances that will bring us back to them. Part of our responsibility it to make those ordinances available to our ancestors through service in the temple – demonstrating our love to our ancestors, and to our Father, as we work to unite our

heavenly family. As Joseph Smith taught: “The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelation, ordinances, oracles, powers and endowments of the fullness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven.”¹⁰

I testify to you that the sealing power is just about the strongest power in all creation. What a blessing this power is to us and our children. Let me now read to you the oft quoted statement from Orson F. Whitney, quoting the Prophet Joseph: “and he never taught a more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the Cause of Truth would save not only themselves, but likewise, their posterity. Though some of the sheep may wander, the eye of the Shepherd is upon them, and sooner or later they will feel the tentacles of Divine Providence reaching out after them and drawing them back to the fold. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent Prodigal, to a loving and forgiving father’s heart and home, the painful experience will not have been in vain. Pray for your

⁸ Doctrine & Covenants 137:10

⁹ Deuteronomy 4:31

¹⁰ *History of the Church*, 6:251

careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God.”¹¹

The Prophet Joseph is telling us that though some of the sheep may wander they can return because of 1) the sealing power and 2) a parent’s valiant service in the Cause of Truth. He stipulates “they will have to pay their debt to justice; they will suffer for their sins, and may tread a thorny path; but if it leads them...to a loving and forgiving father’s heart and home...(it) will not have been in vain.” Do we qualify because of our sealings to have our precious ones forever? Are the offerings that we put on the altar sufficient to bring back our wandering sheep?

Lorenzo Snow put it this way, “If you succeed in passing through these (earthly) trials and afflictions and receive a resurrection, you will, by the power of the Priesthood, work and labor, as the son of God has, until you get all your sons and daughters (posterity) in the path of exaltation and glory. This is just as sure as that the sun rose this morning over yonder mountains. Therefore, mourn not because all your sons and daughters do not follow in the path that you have marked out for them, or give heed to your counsels. Inasmuch as we succeed in securing eternal glory, and stand as saviors, and as kings and priests to our God, we will save our posterity.”¹²

Where do we secure eternal glory for ourselves and for our posterity? The answer of course is in the House of the Lord. This is where we find the atonement at the center of each ordinance, especially the sealing ordinance. Elder Boyd K. Packer said, “We cannot over emphasize the value of temple marriage, the binding ties of the sealing ordinances, and the standards of worthiness required of them. When parents keep the covenants they have made at the altar of the temple, their children will be forever bound to them.”¹³

I love the statement from the Prophet Joseph that we must pray for our children, hold on to them with our faith, to hope on, trust on, until we see the salvation of God. We should never think that because a child or family member has wandered that we just need to wait until the next life and all will be okay. We must have faith, pray and work, for those changes and miracles. The Lord is so aware of each one of us. “The worth of a soul is great in the sight of God.” (D&C 18:10)

In the video we shared with visitors at the Sacramento Temple Open House, Elder Jeffrey R. Holland bore testimony of the power of temple ordinances and said he could not imagine a heaven that does not include his wife and children. I know I cannot imagine an eternal life without my wife and children, I know the love that Bela and Marya Paskin felt in this life can extend into the next life, and I know that a temple sealing is the great binding force that promises to secure Brother Joseph and Emma to their children, never to be separated in all eternity. This can be true for us all.

¹¹ Orson F. Whitney, in Conference Report, Apr. 1929, 110.

¹² Collected Discourses, comp. Brian H. Stuy, (?) 5 vol. (1987-92) 3:3&4

¹³ Our Moral Environment, Ensign, May, 1992, p. 68

The overriding theme in marriage is love, pure love. Love should always be our focus. Pure love is behind successful marriages and happy families and pure love is behind the atonement. This love is found in the temple and in its ordinances. It is in essence the pure love of the Father and the Son for us. We can have this love in our marriages and families by praying to the Father with “all the energy of heart.”¹⁴ The temple is a symbol of the pure love of Christ. It is also the means by which we can increase our love for each other and live together forever.

Of this I testify in the name of Jesus Christ, Amen.

¹⁴ Moroni 7:47-48