

# Trusting Our Father

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## Faalagolago i lo Tatou Tama

Saunia e Elder David P. Homer  
*O Le Fitugafulu*

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On June 1, 1843, Addison Pratt left Nauvoo, Illinois, to preach the gospel in the Hawaiian Islands, leaving his wife, Louisa Barnes Pratt, to care for their young family.

In Nauvoo, as persecutions intensified, forcing the Saints to leave, and later at Winter Quarters as they prepared to migrate to the Salt Lake Valley, Louisa faced the decision of whether to make the journey. It would have been easier to stay and to wait for Addison to return than to travel alone.

On both occasions, she sought guidance from the prophet, Brigham Young, who encouraged her to go. Despite the great difficulty and her personal reluctance, she successfully made the journey each time.

Initially, Louisa found little joy in traveling. However, she soon began to welcome the green prairie grass, colorful wildflowers, and patches of ground along the riverbanks. “The gloom on my mind wore gradually away,” she recorded, “and there was not a more mirthful woman in the whole company.”

Louisa’s story has deeply inspired me. I admire her willingness to set aside her personal preferences, her ability to trust God, and how exercising her faith helped her to see the situation differently.

She has reminded me that we have a loving Father in Heaven, who cares for us wherever we are, and that we can trust Him more than anyone or anything else.

I le aso 1 o Iuni, 1843, na tuua ai e Addison Pratt ia Navu, Ilinoi, e talai atu le talalelei i Motu o Hawaii, na tuua ai lana avā, o Louisa Barnes Pratt, e tausia lona aiga laiti.

A o faateteleina sauaga i Navu, na tutuli faamalosi ai le Au Paia e o ese, ma mulimuli ane i Winter Quarters a o latou sauni e siitia atu i le Vanu o Sate Leki, na feagai Louisa ma le faaiuga pe o i le malaga. Ai na faigofie atu le nofo ma faatali mo le foi mai o Addison, nai lo le malaga nao ia.

I ia tulaga uma, sa ia sailia ai le taitaiga mai le perofeta o Polika Iaga, o lē na faamalosiaina o ia e alu. E ui lava i le faigata tele ma lona ia lava musu, sa ia faia ai ma le manuia le malaga i na taimi taitasi.

O le taimi muamua, sa itiiti se olioli o Louisa i le malaga. Ae peitai, sa lei umi ae amata ona ia talia fiafia le vao lanumeamata o lafanua vaevalenao, fugalaa felanulanuai, ma eleele aliali i auvai o le vaitafe. Sa ia tusi faamaumauina, “Sa alu ese malie atu le pogisa i lou mafau, ma sa lei i ai se fafine na sili ona fiafia i le vaega atoa.”

O le tala a Louisa na matuai musuia ai lava a’u. Ou te faamemelo i lona naunautai e taatia ese ona manaoga patino, o lona mafai ona faalagolago i le Atua ma le ala na fesoasoani ai le faaaliga o lona faatuatua e ese ai lana vaai i le tulaga.

Ua ia faamanatu mai ia te a’u, o loo i ai so tatou Tama oi le Lagi agaalofo, o lē e popole mo i tatou, po o fea lava o tatou i ai, ma e mafai ona tatou faalagolago ia te Ia e sili atu nai lo o se isi lava po o soo se isi lava mea.

## The Source of Truth

God trusts us to make many important decisions, and in all matters He asks us to trust Him. This is especially difficult when our judgment or public opinion differs from His will for His children.

Some suggest that we should redraw the lines between what is right and what is wrong because they say that truth is relative, reality is self-defined, or God is so generous that He does not actually care about what we do.

As we seek to understand and accept God's will, it is helpful to remember that the boundaries between right and wrong are not for us to define. God has established these boundaries Himself, based on eternal truths for our benefit and blessing.

The desire to change God's eternal truth has a long history. It started before the world began, when Satan rebelled against God's plan, seeking selfishly to destroy human agency. Following this pattern, people like Sherem, Nehor, and Korihor have argued that faith is foolish, revelation is irrelevant, and whatever we want to do is right. Sadly, so very often these deviations from God's truth have led to great sorrow.

While some things may depend on context, not everything does. President Russell M. Nelson has consistently taught that God's saving truths are absolute, independent, and defined by God Himself.

## Our Choice

Whom we choose to trust is one of life's important decisions. King Benjamin instructed his people, "Believe in God; believe that he is ... ; believe that he has all wisdom ... ; believe that man doth not comprehend all the things which the Lord can comprehend."

Fortunately, we have the scriptures and guidance from living prophets to help us understand God's truth. If clarification beyond what we have is needed, God provides it through His prophets. And He will respond to our sincere prayers through the Holy Ghost as we seek to understand

## O Le Faapogai o Upumoni Uma

Ua faalagolago mai le Atua ia i tatou e faia le tele o faaiuga taua ma i mea uma e taua, ua Ia fetalai mai ia i tatou e faalagolago atu ia te Ia. E faapitoa ona faigata leni mea pe a ese la tatou faamasinoga, po o lo tatou manatu faaalua lautele, mai Lona finagalo mo Lana fanau.

Ua fautua mai nisi e tatau ona tatou toe tusia ia lina i le va o le mea sao ma le mea sese aua ua latou fai mai o le mea moni e faalagolago i isi tulaga, o le mea moni e faauiga e ia lava, po o le, e matuai agalelei lava le Atua o lea e le popole moni ai o Ia i mea tatou te faia.

A o tatou saili ia malamalama ma talia le finagalo o le Atua, o lea e aoga ai le manatua o tuaoi i le va o le sa'o ma le sese e le mo i tatou e faauigaina. Ua faatuina e le Atua lava Ia nei tuaoi, e faavae i upumoni e faavavau mo lo tatou manuia ma faamanuiaga.

O le manao e sui upumoni e faavavau a le Atua ua loa lona talafaasolopito. Na amataina a o lei i ai le lalolagi, ina ua tetee Satani e faasaga i le fuafuaga a le Atua, na saili ma le manatu faapito e faaumatia le faitalia o le tagata. O le mulimuli ai i leni manua, o tagata e pei o Serema, Neoa, ma Korioa na finau mai o le faatuatua o se mea faavalevalea, o faaaliga e le talafeagai, ma o soo se mea lava tatou te mananao e fai ua sa'o lea. O le mea e faanoanoa ai, e masani lava, o nei o ese mai upumoni a le Atua ua taitai atu ai i le faanoanoa tele.

E ui o nisi o mea e faalagolago i talaaga, ae e le o mea uma. Ua aoao mai e le aunoa e Peresitene Russell M. Nelson e faapea, o upumoni faaola a le Atua e atoatoa, tutoatasi, ma faauigaina e le Atua lava Ia.

## O La Tatou Filifiliga

O ai tatou te filifili e faalagolago i ai o se tasi lea o faaiuga aupito taua o le olaga. Na aoao e le Tupu o Peniamina lona nuu, "Ia talitonu i le Atua; ia talitonu o ia ... ; talitonu o ia te ia le potou uma ... ; ia talitonu e le mafai e le tagata ona malamalama i mea uma e mafai ona malamalama i ai le Alii."

O le mea e lelei ai, ua ia i tatou tusitusiga paia ma le taitaiga mai perofeta soifua e fesoasoani tatou te malamalama ai i upumoni a le Atua. Afai e manaomia se faamalamalama i tua atu o mea ua tatou maua, e tuuina mai e le Atua e ala mai i Ana perofeta. Ma o le a Ia tali mai i a tatou talalo

truths we do not yet fully appreciate.

Elder Neil L. Andersen once taught that we should not be surprised “if at times [our] personal views are not initially in harmony with the teachings of the Lord’s prophet. These are moments of learning,” he said, “of humility, when we go to our knees in prayer. We walk forward in faith, trusting in God, knowing that with time we will receive more spiritual clarity from our Heavenly Father.”

At all times, it is helpful to remember Alma’s teaching that God gives His word according to the attention and effort we devote to it. If we heed God’s word, we will receive more; if we ignore His counsel, we will receive less and less until we have none. This loss of knowledge does not mean that the truth was wrong; rather, it shows that we have lost the capacity to understand it.

## Look to the Savior

In Capernaum, the Savior taught about His identity and mission. Many found His words difficult to hear, leading them to turn their backs and “[walk] no more with him.”

Why did they walk away?

Because they did not like what He said. So, trusting their own judgment, they walked away, denying themselves blessings that would have come had they stayed.

It is easy for our pride to come between us and eternal truth. When we don’t understand, we can pause, let our feelings settle, and then choose how to respond. The Savior urged us to “look unto [Him] in every thought; doubt not, fear not.” When we focus on the Savior, our faith can start to overcome our concerns.

As President Dieter F. Uchtdorf encouraged us to do: “Please, first doubt your doubts before you doubt your faith. We must never allow doubt to hold us prisoner and keep us from the divine love, peace, and gifts that come through faith in the Lord Jesus Christ.”

faamaoni e ala i le Agaga Paia a o tatou saili ia malamalama i upumoni tatou te lei talisapaia atoatoa.

Na aoao mai Elder Neil L. Andersen i se tasi taimi e faapea, e le tatau ona faate’ia i tatou “pe a i ai se taimi e le muai ogatusa ai [o tatou] lava manatu patino ma aoaoga a le perofeta a le Alii. O taimi nei o le aoaoina,” na ia saunoa mai ai, “o le lotomauualalo, pe a tatou o i o tatou tulivae i le tatalo. Tatou te savavali i luma i le faatuatua, faalagolago i le Atua, iloaina o le a i ai le taimi o le a tatou maua ai le manino atili faaleagaga mai lo tatou Tama Faalelagi.”

I taimi uma, e aoga le manatua o aoaoga a Alema e tuu mai e le Atua Lana afioga e tusa ai ma le gauai atu ma le taumafaiga tatou te tuuto atu i ai. Afai tatou te faalogo ma usitai i le afioga a le Atua, o le a tatou maua atili; afai tatou te lēano i Ana fautuaga, o le a itiiti mea tatou te maua seia oo lava ina tatou le maua se mea. O le aveesea o le malamalama e le faapea ai sa sese le upumoni; ae, e faaalua ai ua aveese mai ia i tatou le gafatia e malamalama ai.

## Vaai atu i le Faaola

I Kapenaumi, na aoao mai le Faaola e uiga i Lona faasinomaga ma le misiona. E toatele na faapea mai o Ana afioga sa faigata ona lagona, na oo ai ina liliu o latou tua ma “le toe [savavali] i latou ma ia.”

Aisea na latou savavali ese ai?

Ona latou te le’i fafia i mea na Ia fetalai ai. O lea, o le faalagolago ai i la latou lava faamasinoga, sa latou savavali ese, ma teena ai mo i latou lava ia faamanuiaga na semanu e oo mai pe ana latou nonofo pea.

E faigofie lava e lo tatou faamaualuga ona oso mai i le va o i tatou ma upumoni e faavavau. A tatou le malamalama, e mafai ona tatou malōlō, faanofo lelei o tatou lagona, ona filifili lea o le ala e tali atu ai. Ua uunaia i tatou e le Faaola e “vaai ia te [Ia] i mafaufauga uma; aua le masalosalo, aua le fefefe.” A tatou taulai atu i le Faaola, e mafai ona amata e lo tatou faatuatua ona faatoilalo o tatou popolega.

E pei ona faamalosiauiina i tatou e Elder Dieter F. Uchtdorf e fai: “Faamolemole, ia muamua masalosalo i ou masalosologa ae e te lei masalosalo i lou faatuatua. Ia le tatau lava ona tatou faatagaina le masalosalo e faapagotaina i tatou ma taofia ai i tatou mai le alofa paia, filemu, ma meaalofo ia e oo mai e ala i le faatuatua i le Alii o

## Blessings Come to Those Who Stay

As the disciples walked away from the Savior that day, He then asked the Twelve, “Will ye also go away?”

Peter answered:

“Lord, to whom shall we go? thou hast the words of eternal life.

“And we believe and are sure that thou art that Christ, the Son of the living God.”

Now, the Apostles lived in the same world, and they faced the same social pressures as the disciples who walked away. However, in this moment, they chose their faith and trusted God, thus preserving blessings God gives to those who stay.

Perhaps you, like me, sometimes find yourself on both sides of this decision. When we find it difficult to understand or embrace God’s will, it is comforting to remember that He loves us as we are, wherever we are. And He has something better for us. If we reach out to Him, He will assist us.

While reaching out to Him can be difficult, just as the father who sought healing for his son was told by the Savior, “All things are possible to him that believeth.” In our moments of struggle, we too can cry out, “Help thou [my] unbelief.”

## Submitting Our Will to His

Elder Neal A. Maxwell once taught that “the submission of one’s will is really the only uniquely personal thing we have to place on God’s altar.” No wonder King Benjamin was so eager that his people become “as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.”

As always, the Savior set the perfect example for us. With a heavy heart, and knowing the painful work He had to do, He submitted to His Father’s will, fulfilling His messianic mission and

Iesu Keriso.”

## E O’o Mai Faamanuiaga ia i Latou o E Nonofo

A o savavali ese le au soo mai le Faaola i lena aso, ona Ia fesili lea i le Toasefululua, “Pe tou te fia o ese foi?”

Na tali Peteru:

“Le Alii e, a matou o ea ia te ai? O ia te oe upu o le ola e faavavau.

“Ua matou talitonu, ma ua matou iloa o oe o le Keriso, o le Alo o le Atua soifua.”

Sa ola le au Aposetolo i le lalolagi lava e tasi ma feagai ma uunaiga faaagafesootai lava e tasi e pei o soo o e na savavali ese. Ae peitai, i le taimi lenei, sa latou filifilia o latou faatuatua ma faalagolago i le Atua, ua faapea ona faapolopolo ai faamanuiaga e tuu atu e le Atua ia i latou o e nonofo.

Atonu o oe, e pei o a’u, o nisi taimi e te oo ai i itu uma e lua o lenei faaiuga. Pe a faigata ia i tatou ona malamalama pe talia le finagalo o le Atua, e mafanafana le manatua e alofa o Ia i tagata ua tatou i ai, po o gafea lava o tatou i ai. Ma o loo ia te Ia se mea e sili atu mo i tatou. Afai tatou te aapa atu ia te Ia, o le a Ia fesoasoani ia i tatou.

E ui e mafai ona faigata le aapa atu ia te Ia, e pei lava o le tamā lea na sailia le faamalologa mo lona atalii, lea sa fetalai i ai le Faaola, “e mafaia mea uma lava i lē e faatuatua,” i o tatou taimi o tauiviga, e mafai foi ona tatou alaga atu, “Ia e fesoasoani i [lo matou] le faatuatua.” I o tatou taimi o tauiviga, e mafai foi ona tatou tagi atu, “Ia e fesoasoani i [lo’u] le faatuatua.”

## Gauai Atu o o Tatou Loto i le Atua

Na aoao mai Elder Neal A. Maxwell i se taimi, “o le gauai atu o le finagalo o se tasi, e na o le pau lea o le mea moni patino ma tulaga ese e tatau ona tatou tuu i luga o le fata faitaulaga a le Atua.” E leitioa a naunau tele le Tupu o Peni-mina ina ia avea lona nuu “e pei o se tamaitiiti, e usiusitai, agamalu, lotomauualalo, onosai, ma tumu i le alofa, loto ina usitai uma ua silafia e le Alii e tatau ona faaoo mai i ona luga, e pei ona usitai atu se tamaitiiti i lona tamā.”

E pei o taimi uma lava, e fai ai e le Faaola le faaitaiga atoatoa mo i tatou. Faatasi ai ma se loto mafatia, ma le iloa o le galuega tiga na tatau ona Ia faia, na gauai atu ai Lona loto i le

opening the promise of eternity to you and me.

The choice to submit our will to God's is an act of faith that lies at the heart of our discipleship. In making that choice, we discover that our agency is not diminished; rather, it is magnified and rewarded by the presence of the Holy Ghost, who brings purpose, joy, peace, and hope we can find nowhere else.

Several months ago, a stake president and I visited a sister in his stake and her young adult son. After years away from the Church, wandering difficult and unfriendly paths, she had returned. During our visit, we asked her why she had come back.

"I had made a mess of my life," she said, "and I knew where I needed to be."

I then asked her what she had learned in her journey.

With some emotion, she shared that she had learned that she needed to attend church long enough to break the habit of not coming and that she needed to stay until it was where she wanted to be. Her return was not easy, but as she exercised faith in the Father's plan, she felt the Spirit return.

And then she added, "I have learned for myself that God is good and that His ways are better than mine."

I bear witness of God, our Eternal Father, who loves us; of His Son, Jesus Christ, who saved us. They know our hurts and challenges. They will never forsake us and know perfectly how to succor us. We can be of good cheer as we trust Them more than anyone or anything else. In the sacred name of Jesus Christ, amen.

finagalo o Lona Tama, ma faataunuuina Lana misiona faamesia ma tatalaina ai le folafolaga o le faavavau ia te oe ma a'u.

O le filifiliga e gauai atu o tatou loto i le Atua o se faatinoga o le faatuatua lea e taoto i le fatu o lo tatou avea ma soo. I le faia o lena filifiliga, tatou te iloa ai o lo tatou faitalia e le tuuitiitia; ae, e faalauteleina ma tauia e le faatasi mai o le Agaga Paia, o lē e aumaia le faamoemoe, olioli, filemu, ma le faanaunauga lea e le mafai ona tatou maua i se isi lava mea.

O ni nai masina ua mavae, sa ma asiasi atu ai ma se peresitene o le siteki i se tuafafine ma lana tama tama talavou matua i lana siteki. I le mavae ai o tausaga e tele o o ese ma le Ekalesia, ma feofeoi i auala faigata ma faalealofa, na toe foi mai ai o ia. I le taimi o le ma asiasiga, sa ma fesili atu ai pe aisea na ia toe foi mai ai.

"Sa ou faaleagaina lo'u olaga," sa ia fai mai ai, "ma na ou iloa le mea e tatau ona ou i ai."

Ona ou fesili lea ia te ia, po o le a se mea na ia aoaoina i lana malaga.

Faatasi ai ma le ootia, sa ia faasoa mai e faapea, sa ia aoaoina na tatau ona lava le umi e auai ai i le lotu ina ia motusia ai le mausa o le lē sau, ma sa tatau ona nofo ai seia oo i le tulaga na ia manao ai e i ai. Sa le'i faigofie lona toe foi mai, ae a o ia faaalua le faatuatua i le fuafuaga a le Tama, na ia lagonaina le Agaga e toe foi mai.

Ona ia faaopoopo mai lea, "Ua ou aoaoina mo au lava ia, e lelei le Atua ma o Ona ala e sili atu le lelei nai lo o'u [ala]."

Ou te molimau atu i le Atua, lo tatou Tama e Faavavau, o lē e alofa ia i tatou; i Lona Alo o Iesu Keriso, o lē na laveaiina i tatou. La'ua te silafia o tatou tiga ma luitau. O le a La'ua le tuulafoaia lava i tatou, ma silafia lelei le ala e fesoasoani mai ai ia i tatou. E mafai ona tatou lototetele a o tatou faalagolago atili ia i La'ua nai lo o se isi lava tagata po o se isi lava mea. I le suafa paia o Iesu Keriso, amene.