

The Wind Did Never Cease to Blow

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Of the Seventy

Sa Le'i Pe Lava le Agi o le Matagi

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O Le Fitugafulu

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We can help others progress in their journey to receive God's blessings.

In 2015, in the state of Pernambuco, Brazil, 62 members of the J. Reuben Clark Law Society cooperated with the state Prosecutor's Office in investigating the legal challenges of residents in four different nursing homes. For five hours one Saturday, these attorneys interviewed over 200 residents one by one, each of whom had been functionally forgotten by society.

During their interviews, they discovered several crimes that had been committed against the elderly residents, such as abandonment, mistreatment, and misappropriation of funds. A key pillar of this law society is to care for the poor and in need. Just two months later, the prosecutor successfully filed charges against the responsible parties.

Their assistance is a perfect example of King Benjamin's teaching "that when ye are in the service of your fellow beings ye are only in the service of your God."

One resident I personally interviewed during the pro bono project was a kindhearted 93-year-old woman named Lúcia. Grateful for our service, she jokingly exclaimed, "Marry me!"

Surprised, I responded: "Look over there at that beautiful young woman! She is my wife and the state prosecutor."

She quickly fired back: "So what? She is young, pretty, and can easily get married again. All I have is you!"

The wonderful residents did not have all their

E mafai ona tatou fesoasoani i isi e alualu i luma i a latou malaga ia maua faamanuiaga a le Atua.

I le 2015, i le setete o Pernambuco, Pasila, e toa 62 sui o le Sosaiete o Loia a le J. Reuben Clarkna galulue faatasi ma le Ofisa o le Loia a le setete i le suesueina o lu'i faaletulafono a tagata na nofoia ni fale mo tagata matutua eseese se fa. Mo le lima itula i se tasi o Aso Toonai, na faatalanoaina ai e nei loia le silia ma le 200 o tagata na nofoia'i toatasi, o i latou taitoatasi na tuulafoaia ma faagaloina e le lalolagi.

I le taimi o a latou faatalanoaga, na latou maua ai ni solitulafono na faia e faasaga i ao sinasina na nonofo ai, e pei o le lafoaia, leaga ona taulima, ma le faaaogaina sese o tupe. O le poutu autu o leni sosaiete o loia o le tausia lea o ē matitiva ma lē tagolima. I le nāo le lua masina mulimuli ane, na faamanuiaina ai tuuaiga a loia e faasaga i tagata na nafa ma le vaaiga o tagata matutua.

O le latou fesoasoani o se faataitaiga tonu lea o le aoaoga a le Tupu o Peniamina, "pe a outou auauna atu i o outou uso-a-tagata, ua na o lo outou auauna atu lava lea i lo outou Atua."

O se tasi o tagata na aumau ai sa ou faatalanoaina patino i le taimi o le galuega faatino le totogiao se tamaitai agalelei e 93 tausaga le matua na igoa ia Lusua. O le faafetaia ai o le matou tau-tua, sa ia alaga tausua mai, "Ta faaipoipo!"

O le faateia na ou tali atu ai: "Vaai i o i le tamaitai talavou aulelei lale! O ia o lo'u to'alu ma o le loia a le malo.

Sa vave ona ia fai mai: "E a la? E talavou, aulelei o ia ma e faigofie ona toe faaipoipo. Pau le mea o i a te a'u o oe!"

Sa le'i foiaina mafaafitauli a tagata nofoia

problems solved that day. They undoubtedly continued to experience hardship from time to time like the Jaredites in their boats on the challenging journey to the promised land, “buried in the depths of the sea, because of the mountain waves which broke upon them.”

But that Saturday, the nursing home residents knew that regardless of their earthly anonymity, they were known personally by a loving Heavenly Father, One who responds to even the simplest of prayers.

The Master of masters caused “a furious wind” to blow the Jaredites toward promised blessings. Similarly, we can decide to serve as a humble gust of wind in the Lord’s hands. Just as “the wind did never cease to blow” the Jaredites toward the promised land, we can help others progress in their journey to receive God’s blessings.

Several years ago, when Chris, my dear wife, and I were interviewed for my calling as bishop, our stake president asked me to prayerfully consider names to recommend as counselors. After hearing the names I recommended, he said I should know a few things about one of the brethren.

First, this brother could not read. Second, he didn’t have a car he could use to visit members. Third, he always—always—used sunglasses at church. Despite the president’s honest concerns, I felt strongly that I should still recommend him as my counselor, and the stake president supported me.

The Sunday my counselors and I were sustained in sacrament meeting, the surprise on the members’ faces was evident. This dear brother slowly made his way up to the stand, where the overhead lights reflected brightly across his sunglasses.

As he sat by my side, I asked him, “Brother, do you have problems with your vision?”

“No,” he said.

“Then why do you use sunglasses at church?” I asked. “My friend, the members need to see your eyes, and you must be able to see them better too.”

In that moment, he took off his sunglasses and never used them at church again.

This beloved brother served at my side until

lelei i lena aso. E le masalomia lava sa faaauau ona latou oo i faigata mai lea taimi i lea taimi, e pei o sa Iareto i a latou vaa i le malaga luitauina i le laueleele folafolaina, “sa tanumia ai i latou i le loloto o le sami, ona o galu mauga sa fati i o latou luga.”

Ae o lena Aso Toonai, sa iloa ai e i latou na nofoia le fale tausī tagata matutua, e tusa lava po o le a le faagaloina o i latou e le lalolagi, sa silafia patino i latou e se Tama Faalelagi alofa, o Lē e tali mai e oo lava i tatalo e sili ona faatauvaā.

Na faaāfua e le Matai o matai “se matagi malosī” e tulei sa Iareto agai atu i faamanuiaga folafolaina. E faapena foi, e mafai ona tatou fili-filie auauna atu o se agi a se savili faatauvaā i aao o le Alii. E pei lava ona “sa le’i pe lava le agi a le matagi” ia sa Iareto agai atu i le laueleele folafolaina, e mafai ona tatou fesoasoani i isi ia agai i luma i a latou malaga ia maua faamanuiaga a le Atua.

O ni nai tausaga ua mavae, ina ua faatalanoaina i mā’ua ma Chris, si a’u avā pele, mo lo’u tofiga o se epikopo, sa saunoa mai le matou peresitene o le siteki ia ou mafau fau ma le agaga tatalo i ni suafa e fautua atu o ni o’u fesoasoani. Ina ua faafofoga i suafa na ou fautuaina atu, sa ia fai mai e tatau ona ou iloa ni nai mea e uiga i se tasi o uso.

Muamua, o le uso e le mafai ona faitau. Lona lua, e le’i i ai sana taavale na te faaaoga e asiasi ai i le au paia. Lona tolu, na te faaaogaina i taimi uma—taimi uma—se tioata o le la i le lotu. E ui lava i popolega faamaoni o le peresitene, sa malosī lo’u lagona e tatau ona ou fautuaina atu pea o ia o so’u fesoasoani, ma lagolagoina au e le peresitene o le siteki.

O le Aso Sa sa lagolagoina ai i matou ma o’u fesoasoani i le sauniga faamanatuga, sa iloa lelei i foliga o le au paia le tete’i. Sa agai lemu mai lenei uso pele i luga o le tulaga, lea sa malosī ai le atagia i lana matatioata o le susulu o moli sa i luga aē.

A o saofai o ia i ou tafatafa, sa ou fesili i ai, “Uso, e i ai se faafitauli i lau vaai?”

“Leai,” na ia fai mai ai.

“Aisea la e te faaaoga ai tioata o le la i le lotu?” Sa ou fesili atu ai. “La’u uo, e mananao le au paia e vaai i ou mata, ma e ao ona mafai ona e vaai lelei foi ia i latou.”

I lena lava taimi, sa ia aveesea ai lana matatioata ma sa le’i toe faaaogaina lava i le lotu.

Sa tautua lenei uso peleina i o’u tafatafa seia

my release as bishop. Today, he continues to serve faithfully in the Church and is an example of dedication and commitment to the Lord Jesus Christ. And yet, years ago, he was an unknown sunglass-wearer sitting essentially forgotten in the pews of the chapel. I often wonder, “How many faithful brothers and sisters sit forgotten among us today?”

Whether we are well-known or forgotten, trials will inevitably come to each one of us. As we turn to the Savior, He can “consecrate [our] afflictions for [our] gain” and help us respond to our trials in a way that facilitates our spiritual progression. Whether for nursing home residents, a misjudged Church member, or anyone else, we can be “the wind [that] did never cease to blow,” bringing hope and guiding others to the covenant path.

Our beloved prophet, President Russell M. Nelson, made an exciting and inspiring invitation to the youth: “I reaffirm strongly that the Lord has asked every worthy, able young man to prepare for and serve a mission. For Latter-day Saint young men, missionary service is a priesthood responsibility. ... For you young and able sisters, a mission is also a powerful, but optional, opportunity.”

Every day, thousands of young men and women answer the Lord’s prophetic call by serving as missionaries. You are brilliant, and as President Nelson has said, you can “have more impact on the world than any previous generation!” Of course, that does not mean you will be the best version of yourself the moment you step foot in the missionary training center.

Instead, you might feel like Nephi, “led by the Spirit, not knowing beforehand the things which [you] should do. Nevertheless [you] went forth.”

Perhaps you feel insecure like Jeremiah did and want to say, “I cannot speak: for I am a child.”

You might even see your personal shortcomings and want to cry out like Moses did: “O my Lord, I am not eloquent ... : but I am slow of speech, and of a slow tongue.”

oo ina faamalolo a’u o se epikopo. O le aso, o loo faaauau pea ona ia tautua faamaoni i le Ekalesia, ma o se faatataiga o le tuuto ma le tautino atu i le Aili o Iesu Keriso. Ae peitai, o tausaga ua mavae, sa avea o ia o se faimata pogisa sa lei iloa na saofai ma faagaloina i nofoaumi o le falesa. E tele ina ou tomanatu, “E toafia ni uso ma ni tuafafine faamaoni o saofafai faagaloina ma i tatou i le asō?”

Pe tatou te lauiloa pe faagaloina, e mautinoa lava o le a oo mai tofotofoga ia i tatou taitoatasi. A o tatou liliu atu i le Faaola, e mafai ona ia “faapaiaina [o tatou] puapuaga mo [lo tatou] manuia” ma fesoasoani ia i tatou e tali atu i o tatou tofotofoga i se ala e faafaigofie ai lo tatou alualu i luma faaleagaga. Pe mo ni tagata e nonofo i se fale mo tagata matutua, se tagata na faamasino sese o le Ekalesia, po o soo se isi lava tagata, e mafai ona avea i tatou [ma lena] “matagi sa le’i pe lava le agi,” e aumaia le faamoemoe ma taitai atu isi i le ala o feagaiga.

Sa fofogaina atu e lo tatou perofeta peleina, o Peresitene Russell M. Nelson, se valaaulia matagofie ma musuia i le autalavou: “Ou te toefaamautu malosi atu ai ua poloaiina e le Alii ia alii talavou agavaaumalava, ma malolosi ia sauniuni mo, ma auauna atu i se misiona. Mo alii talavou o le Au Paia o Aso e Gata Ai, o le galuega faafaifeautalai o se tiutetauave faaleperisitua. ... Mo outou tuafafine talavou ma malolosi, o se misiona o se avanoa mamana foi, aetuu i le faitalia.”

O aso uma lava, e faitau afe alii ma tamaitai talavou e tali atu i le valaau faaperofeta a le Alii e ala i le auauna atu o ni faifeautalai. Tou te atamamai, ma e pei ona saunoa Peresitene Nelson, e mafai ona “tele atu la outou uunaiga i le lalolagi nai lo soo se isi lava tupulaga ua mavae atu!” Oi ioe, e le faapea o le uiga o lena mea o le a avea outou ma tagata silli ona lelei i le taimi tou te tuvae ai i totonu o le nofoaga autu e aoao ai faifeautalai.

Nai lo o lena, atonu e te lagona le pei o Nifae, “sa taitai [outou] e le Agaga, ona sa [tou] lē mua i iloa muamua mea e tataua ona [tou] faia. E ui i lea sa [tou o] atu.”

Atonu tou te lagona le le mautonu e pei ona sa i ai Ieremia ma manao ai e faapea atu, “Ou te le iloa ona tautala, aua o au o le tama itiiti.”

Atonu foi e te vaai i a outou lava faaletonu patino ma manao ai e tagi atu e pei ona sa faia e Mose: “Lo’u Alii e, o a’u o le tagata e le iloa fai lauga ... : ua le matala lo’u gutu, ua le matala foi

If any of you beloved and mighty young men and women is having a thought like this right now, remember that the Lord has answered, “Say not, I am a child: for thou shalt go to all that I shall send thee.” And He promises, “Therefore go, and I will be with thy mouth, and teach thee what thou shalt say.”

Your transformation from your natural to spiritual self will occur “line upon line, precept upon precept” as you earnestly strive to serve Jesus Christ in the mission field through daily repentance, faith, exact obedience, and hard work to “find constantly, teach repentance, and baptize converts.”

Though you wear a name tag, sometimes you may feel unrecognized or forgotten. However, you must know that you have a perfect Heavenly Father, who knows you personally, and a Savior, who loves you. You will have mission leaders who, despite their imperfections, will serve you as “the wind [that] did never cease to blow” in guiding you along your journey of personal conversion.

In the “land that floweth with milk and honey” you will serve in on your mission, you will be spiritually reborn and become a lifelong disciple of Jesus Christ as you draw near to Him. You can come to know that you are never forgotten.

Though some may wait “a long time” for relief, for they “have no man” that can yet help, the Lord Jesus Christ has taught us that no one is ever forgotten by Him. On the contrary, He was a perfect example of seeking out the one in every moment of His mortal ministry.

Each of us—and those around us—faces our own storms of opposition and waves of trials that submerge us daily. But “the wind [will not] cease to blow towards the promised land ... ; and thus [we shall be] driven forth before the wind.”

Each of us can be a part of this wind—the same wind that blessed the Jaredites in their journey and the same wind that, with our help, will bless the unrecognized and forgotten to reach their own promised lands.

I testify that Jesus Christ is our Advocate with the Father. He is a living God and acts as

lo’u laulaufaiva.”

Afai o soo se tasi o outou alii ma tamaitai talavou peleina ma malolosi o i ai se manatu faapenei i le taimi nei, ia manatua ua tali mai le Alii, “Aua e te faapea, o a’u o le tama itiiti: aua o i latou uma ou te auina atu i ai oe.” Ma ua Ia folafola mai, “O lenei, alu ia oe; o a’u foi ou te faatasi ma lou gutu, ou te aoao atu foi ia te oe i upu e te tautala atu ai.”

O lou suiga mai lou tagata natura i le tagata faaleagagao le a tupu i “lea fuaitau i luga o lea fuaitau, ma lea mataupu i luga o lea mataupu” a o outou taumafai ma le naunautai e auauna ia Iesu Keriso i totonu o le misiona e ala i le salamo i aso taitasi, usiusitai a’ia’i, ma galue malosie “su’e i taimi uma, aoao le salamo, ma papatiso tagata liliu mai.”

E ui ina e faia se pine o le igoa, o nisi taimi e te ono lagona ai le le manatulia po o le faagaloina. E ui i lea, e ao ona e iloa o loo i ai sou Tama Faalelagi atoatoa, o lē e silafia lelei oe, ma se Faaola, o le e alofa ia te oe. O le a i ai ni ou taitai misiona o ē, e ui i o latou le atoatoa, o le a auauna atu ia te oe o “le matagi sa le’i pe lava le agi” i le taialaina o oe i lau malaga o le liua patino.

I le “nuu o tafe ai le suasusu ma le meli” o le a e auauna atu ai i lau misiona, o le a e toe fanauina ai faaleagaga ma avea o se soo o Iesu Keriso i le olaga atoa, a o e faalatalata atu ia te Ia. E mafai ona e iloa ai e le o galo lava oe.

E ui o ni isi e ono “loa” ona faatalitali mo le toomaga, ona ua “leai lava se tagata” e mafai ona fesoasoani atu i lenei taimi, ua aoaoina i tatou e le Alii o Iesu Keriso, e leai se tasi e galo ia te Ia. I le isi itu, o Ia o le faataitaiga atoatoa o le saili atu o le tasi i taimi uma o Lana auaunaga i le olaga nei.

O i tatou taitoatasi—ma i latou e siomia i tatou—e fetai ai ma a tatou lava afā o le tete ma galu fafati o tofotofoga e lofia ai i tatou i aso uma. Ae, “[o le a] le pe lava le agi o le matagi agai atu i le laueleele na folafolaina ... ; ma sa faapea [o le a] uunaia i [tatou] i luma atu o le matagi.”

E mafai ona avea i tatou taitoatasi ma se vaega o lenei matagi—o le matagi lava lea e tasi na faamanuiaina ai sa Iareto i la latou malaga, o le matagi lava foi lea e tasi, faatasi ai ma le tatou fesoasoani, o le a manuia ai ē ua le manatuliaina ma faagaloinaia taunuu i o latou lava laueleele folafolaina.

Ou te molimau atu o Iesu Keriso o lo tatou Fautua i le Tama. O Ia o se Atua soifua ma e avea

a strong wind that will always guide us along
the covenant path. In the name of Jesus Christ,
amen.

o se savili malosi o le a le aunoa ona taiala i tatou
i le ala o feagaiga. I le suafa o Iesu Keriso, amene.