

O Afioga a Keriso ma le Agaga Paia O Le A Taitai Atu ai i Tatou i
le Mea Moni

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*O le iloaina o lenei fuafuaga maoae o le a fe-
soasoani tatou te iloa ai o tatou o fanau a le Atua
ma e mafai ona tatou avea e faapei o Ia.*

O le Atua o lo tatou Tama o i le Lagi. O i tatou o Ana fanau agaga, ma ua foafoaina i tatou i Lona faatusa. O le mea lea, o i tatou taitoatasi, o se atalii/afafine o le Atua, ua i ai gafatia faalelagi e avea ai e faapei o Ia.

Sa tatou nonofo faatasi ma ia o ni agaga a e tatou te lei o mai i lenei lalolagi. O le Tama Faalelagi, o lo tatou matua agaga, e alofa ia i tatou, e finagalo i le mea sili mo i tatou, ma sa sauniaina se fuafuaga mo i tatou ia maua Ana faamanuiaga silisili, o le tino ola pea ma le ola e faavavau. E tusa ai ma le fuafuaga, o i tatou, o fanau agaga, o le a tuuina mai i ai le faitalia e filifili ai Lana fuafuaga. E ala i le o mai i le lalolagi, o le a tatou tuua ai le afioaga o le Atua, galo lo tatou muai olaga, maua tino o aao ma ivi, maua lo tatou lava poto masani, ma atia'e le faatuatua. Faatasi ai ma o tatou tino o aano ma ivi, o le avea ai ma tagata natura, o le a tatou gauai atu ai i faaosoosoga, ma oo ina le mama ma taumamao mai le Atua, ma le mafai ai ona toefoi atu i Lona afioaga paia. Ona o le alofa e le i'u o le Tama Faalelagi mo i tatou, Na Ia auina mai ai Lona Alo Ulumatua, o Iesu Keriso, e avea ma o tatou Faaola. E ala i Lana taulaga, o le Togiola, na faia ai e Iesu Keriso ia mafai ona togiolaina i tatou mai a tatou agasala ma toetutu mai ma maua le ola e faavavau.

Ua matuai faafetai lava mo nei meamo-
ni mamalu—le mea ua tatou ta’ua o le ata o le
faaolataga, o Lana fuafuaga o le alofamutimutiva-
le, po o Lana fuafuaga sili o le fiafia. O le aoaoina
o nei upumoni taua na fesoasoani ia te au e iloa
ai lo’u faasinomaga moni ma faamanuiaga silisili

prepared for us. The prophet Nephi taught us the way: “Wherefore, ... feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.” He added, “If ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do.” Today I would like to share how the words of Christ and the Holy Ghost helped me find these important peace-giving truths in my teenage years.

The Words of Christ Will Tell You All Things What You Should Do

Just like Nephi stated in the opening verse of the book of 1 Nephi, I was also “born of goodly parents.” I grew up in Nagano, Japan, in a home where honesty, diligence, and humility were strongly encouraged and conformity to the old customs was strictly followed. My father was a very religious man. I watched him praying in front of the Shinto and Buddhist altars every morning and every night. Even though I had no idea whom he was praying to and what he was praying for, I believed some sort of unseen power or God would be “mighty to save” or help us if we prayed sincerely.

Like other teenagers, I experienced many hardships. I struggled, thinking that life was unfair and had lots of ups and downs. I felt lost, not having a sense of direction in my life. Life seemed so fleeting because it would end when I died. Life without knowing the plan of salvation was confusing.

Not long after I started to learn English in junior high school, all the students in our school received a copy of the New Testament. Though we had barely begun our study of English, our teacher told us we should study English by reading it. I opened it and reviewed its contents. The words in the New Testament were extremely difficult for me. The words in Japanese were equally difficult. However, I was drawn to a list of statements and questions of the soul that had been included just before the biblical text in this Gideon Bible—questions about feeling lonely, lacking confidence, being confused, facing life’s trials, and so on. Each item on the list was

o le faaeaga ma le ola e faavavau ua saunia e le Atua mo i tatou. Na aoao mai i tatou e le perofeta o Nifae le ala: “O le mea lea, ... taumamafa fiafia i afioga a Keriso; aua faauta, o afioga a Keriso o le a tau mai ai ia te outou mea uma e tatau ona outou faia.” Na ia faaopoopo mai, “Afai tou te ulu atu i le ala, ma maua le Agaga Paia, o le a faaali mai e ia ia te outou mea uma e tatau ona outou faia.” O le asō, ou te fia faasoa atu ai le ala na fesoasoani ai afioga a Keriso faapea ma le Agaga Paia ia te au e maua nei upumoni taua e aumaia ai le filemu i o’u tausaga talavou.

“O Afioga a Keriso O Le A Ta’u Mai Ai Ia Te Outou Mea Uma e Tatau Ona Outou Faia

E faapei lava ona ta’ua e Nifae i le fuaiupu tatala o le tusi o le 1 Nifae, sa “fanaua foi a’u e ni matua lelei.” Sa ou ola a’e i Nagano, Iapani, i se aiga lea sa matuai fautuaina malosi ai le faamaoni, mālelega, ma le lotomauualalo, ma o le ogatusa ma agaifanua anamua sa matua’i mulimulita’ia atoatoa. O lo’u tama o se tagata e malosi tele faalelotu. Sa ou vaai ia te ia o tatalo i luma o fata-faitaulaga a Shinto ma Puta i taeao taitasi ma po taitasi. E ui lava ina ou le iloa po o ai sa ia tatalo i ai, ma pe o le a foi le mea sa ia tatalo ai, ae sa ou talitonu i se mea e pei o se mana e lei mavaaia o le Atua e “maoe e lavea’ia” pe fesoasoani foi ia i matou pe afai matou te tatalo ma le faamaoni.

E faapei o isi talavou, sa ou oo i le tele o faigata. Sa ou tauivi, ma mafaufau sa faaitu’au le olaga ma sa anoanoai mea lelei ma mea leaga. Sa ou lagonaina le leiloa, leai se lagona o le taitaiga i lo’u olaga. Sa foliga puupuu tele le olaga ona o le a muta pe a ou oti. O le olaga e aunoa ma le iloaina o le ata o le faaolataga sa fenumiai.

E lei leva talu ona amata ona ou aoaoina le gagana Peretania i le aoga faaitumalo, sa tofu tamaiti aoga o la matou aoga ma se kopi o le Feagaiga Fou. E ui ina sa faatoa amata ona matou suesueina le faaPeretania, sa fai mai le matou faiaoga e ao ona matou suesueina le FaaPeretania e ala i le faitauina. Sa ou susueina le tusi ma faitau i ona anotusi. Sa matuai faigata ia te a’u upu o le Feagaiga Fou. Sa faapena foi le faigata o upu i le faaIapani. Peitai, sa tosina la’u vaai i se lisi o faamatalaga ma fesili o le agaga ia na aofia ai i luma tonu o le anotusi paia i lenei Tusi Paia a Kiteona—o fesili e uiga i lagona tuuatoatasi, leai o se talitonuga, o le fememea’i, feagai ma

followed by a reference to verses and pages in the New Testament. I was especially drawn to the statement “When you are weary.” The reference led me to open Matthew 11:28–30, in which Jesus said to His disciples:

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

“For my yoke is easy, and my burden is light.”

This was the first time I remember reading the words of Jesus Christ. Though I did not understand all the words He said, His words comforted me, lifted my soul, and gave me hope. The more I read His words, the more I felt like I should try the virtue of His words. I had never felt like I felt that day. I felt I was loved. I felt that Jesus Christ was someone I knew.

As I continued studying, I felt as though He were speaking directly to me when He said, “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”

His words filled my heart, even though I could not describe my feelings well at that time. Although Jesus Christ lived many centuries ago in a land unfamiliar to me, I thought I could trust His words with all my heart. I hoped someday in the future I might learn more about Jesus Christ.

The Holy Ghost Will Show You All Things What You Should Do

That someday came only a few years later. I met very dedicated, young, full-time missionaries of The Church of Jesus Christ of Latter-day Saints. And I soon met a small group of kind and joyful Latter-day Saints striving to follow Jesus Christ. Despite it taking me a while to fully trust them, I came to see in the restored gospel what I yearned for when I studied the New Testament—the words of Jesus Christ and the hope and peace that come from them.

faigata o le olaga, ma isi. O aitema taitasi i luga o le lisi sa sosoo ai ma se maufaasino i fuaiupu ma itulau i le Feagaiga Fou. Sa faapitoa ona ou tosina i le fesili “Pe a oo ina e vaivai.” O le mau faasino na tata’i ai au e susue le Mataio 11:28–30, lea na faiatu ai Iesu i Ona soo:

“Ia outou o mai ia te a’u, outou uma o e tigaina ma mafatia i avega, o a’u foi e malolo ai outou.

“Ia outou amoina la’u amo, ma ia outou faa’ao’ao ia te a’u; aua o a’u lē agamalu ma le loto maulalo: ona maua lea e outou o le malologa mo outou agaga.

“Aua e avegofie la’u amo, o la’u avega foi e māmā ia.”

O le taimi muamua lea ou te manatua le faitauina o afioga a Iesu Keriso. E ui ou te le’i malamalama i upu uma na Ia fetalai ai, o Ana upu na faamafanafana ai au, siitia ai lo’u agaga, ma aumaia ai ia te au le faamoemoe. O le tele o lo’u faitauina o Ana upu, o le tele foi lea o lo’u lagonaina e tatau ona ou faata’ita’ia le mana o Ana upu. Ou te lei mauaina lava se lagona faape-na e pei o lena aso. Sa ou lagonaina le alofaina tele o a’u. Sa ou lagonaina lo’u masani lelei ia Iesu Keriso.

A o faaauau pea ona ou susesue, sa ou lagonaina e pei o loo fetalai tuusa’o mai o Ia ia te a’u ina ua Ia faapea mai: “Amuia i latou o e fiaaai ma fiainu i le amiotonu; aua e maoona i latou.”

Sa faatumulia lo’u loto i Ana upu, e ui ina sa le mafai ona ou faamatalaina lelei o’u lagona i lena taimi. E ui ina sa soifua Iesu Keriso i le tele o seneturi ua mavae i se laueleele ou te le masani ai, ae sa ou manatu e mafai ona ou faatuatua ina Ana upu ma lo’u loto atoa. Sa ou moomoo e i ai se aso i le lumanai e mafai ai ona ou aoao atili e uiga ia Iesu Keriso.

“O Le A Faaali Mai e le Agaga Paia Ia Te Outou Mea Uma e Tatau Ona Outou Faia

O lena aso, na oo mai i le na o ni tausaga mulimuli ane. Sa ou feiloai i ni faifeautalai faamisiona tuuto o Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai. Ma e lei leva ae ou feiloai i se vaega toaitiiti o le Au Paia o Aso e Gata Ai agalelei ma lafofoga fiafia sa taumafai malosi e mulimuli ia Iesu Keriso. E ui ina sa fai si umi o o’u taumafai e talitonuina atoatoa i latou, ae sa oo ina ou vaaia i le talalelei toefuataiina le mea sa ou moomoo i ai ina ua ou susesueina le Feagaiga Fou—o afioga a Iesu Keriso ma le faamoemoe ma

A particularly sacred experience was when the missionaries taught me to pray. I learned that we should address God by name. When we pray, we should speak from our hearts, express our gratitude, and share our hopes and desires. Once we have said all that we want to say, we end our prayer by saying, “In the name of Jesus Christ, amen.” We do this because Jesus commanded us to pray in His name. Praying to Heavenly Father helped me know who He is and my relationship with Him—that I was His beloved spirit son. I learned that because Heavenly Father knows and loves me, He would speak to me personally, uniquely, and in ways I would understand through the Holy Ghost.

There was a time when I really could not recognize the Holy Ghost. I misunderstood, thinking that all I had to do was follow the steps of prayer and something dramatic would happen. One day, during a lesson with the missionaries, I stepped out of the lesson to take a break. I was still confused about what I should do with my life if the restored gospel of Jesus Christ really was true.

As I was about to return to the room where the missionaries were waiting, I heard the voice of one of the missionaries. I heard my name. Instead of opening the door, I listened to the voice on the other side of the door. I was stunned. They were simply praying to Heavenly Father. The one saying the prayer was pleading to God that He would hear my prayer. Though his Japanese was not fluent, hearing his sincere prayer softened my heart. I wondered why they cared about me so much. Then I realized that their prayer in my behalf was a reflection of Heavenly Father and the Savior’s love for me. That love gave me hope, and afterward I did ask God in faith and with real intent. When I did, I felt a joyful and peaceful feeling that I was indeed a child of God and that I had a divine potential and destiny. The plan of salvation sank deep into my heart.

President Russell M. Nelson has said, “The way you think about who you ... are affects ... every decision you will ever make.” It is so true for me. The decision to follow the Savior Jesus Christ by being baptized and receiving the gift of

le filemu e maua mai ai.

O se aafiaga paia faapitoa o le taimi a o aoao au e faifeautalai e tatalo. Sa ou aoaoina e ao ona tatou faalani le Atua i le suafa. Pe a tatou tatalo, e tatau ona tatou tautatala mai o tatou loto, faaali atu lo tatou lotofaafetai, ma faasoa atu o tatou faamoemoega ma manaoga. E uma loa ona tatou ta’u atu na mea uma tatou te mananao e fai atu, e faaiu la tatou tatalo i le faapea atu, “I le suafa o Iesu Keriso, amene.” Tatou te faia lenei mea ona sa poloaia i tatou e Iesu e tatalo atu i Lona suafa. O le tatalo atu i le Tama Faalelagi sa fesoasoania te au e iloa ai pe o ai o Ia ma la’u sootaga ma Ia—ma o a’u o Sona atalii agaga faapelepele. Sa ou aoaoina e faapea, talu ai e silafia e le Tama Faalelagi a’u ma alofa ia te au, o le a talanoa patino mai o Ia ia te au, i se tulagaese, ma i ni auala ou te malamalama ai e ala i le Agaga Paia.

Sa i ai se taimi sa ou matuai le iloa ina moni ai lava le Agaga Paia. Sa ou le malamalama, ma mafaufau faapea na pau le mea ou te faia o le mulimuli i laasaga o le tatalo, ma ona tupu ai lea o se mea maoae. I se tasi aso, i le taimi o se lesona ma faifeautalai, sa ou laa ese ai mai le lesona e fai sina koma. Sa ou faaluafesasi pea e uiga i le mea e tatau ona ou faia i lo’u olaga pe afai e moni le talalelei toefuataiga a Iesu Keriso.

Ia ua tuu ou te toefoi i le potu sa faatalitali mai ai faifeautalai, sa ou faalogoina se leo o se tasi o faifeautalai. Sa ou faalogo i lo’u igoa. Nai lo le tatalaina o le faitotoa, sa ou faalogologo i le leo la e sau mai le isi itu o le faitotoa. Na faateia a’u. O la sa la tatalo i le Tama Faalelagi. O le tagata sa faia le tatalo sa aioi atu i le Atua ina ia faafogaina la’u tatalo. E ui e le lelei tele lana faaJapani, ae o le faalogoina o lana tatalo ma le lotofaamaoni, na faamaluluina ai lo’u loto. Sa ou taumanatunatu pe aisea lava na la popole tele ai ia te au. Ona ou iloa ina ai lea o la la’ua tatalo mo au o se ataata o le alofa o le Tama Faalelagi ma le Faaola mo au. O lena alofa na aumaia ai ia te au le faamoemoe, ma mulimuli ane, sa ou ole atu i le Atua i le faatuatua ma le lotofaamaoni. Ina ua ou faia, sa ou maua se lagona olioli ma le toafilemu, e moni o a’u lava o se atalii o le Atua ma e i ai so’u gafatia ma se taunuuga paia. Sa goto uga ifo le ata o le faolataga i lo’u loto.

Na saunoa Peresitene Russell M. Nelson, “O le auala e te mafaufau ai po o ai ... oe e aafia ... ai faaiuga uma o le a e faia.” E matua’i moni lea mea mo a’u. O le faaiuga e mulimuli i le Faaola o Iesu Keriso e ala i le papatisoina ma le mauaina o le

the Holy Ghost blessed my life more than I ever imagined. As we enter into the baptismal covenant with God, we promise that we are willing to take upon ourselves the name of Jesus Christ, keep the commandments of God, and serve Him for the remainder of our lives. Our Heavenly Father, in turn, promises us that we can always have His Spirit to be with us—the continued guidance from the Holy Ghost.

I invite you to have faith in the message Nephi taught us—that the words of Christ and the Holy Ghost will direct you to “all things what [you] should do.” Everything! This is an incredible gift from God.

Brothers and sisters, I am grateful for our Heavenly Father’s plan of salvation. Because He loves us, He prepared the way to return to His presence through His Only Begotten Son, Jesus Christ. Knowing this incredible plan will help us know we are children of God and we can become like Him. I am grateful for this important truth. I bear you my witness that the words of Jesus Christ and the Holy Ghost will lead us to receive eternal life. I know these things are true. In the sacred name of Jesus Christ, amen.

meaalofa o le Agaga Paia na faamanuiaina ai lo’u olaga e sili atu nai lo mea na ou mafaufauina. A o tatou ulu ifo i le feagaiga o le papatisoga faatasi ma le Atua, tatou te folafola atu ua tatou loto e tauave i o tatou lava luga le suafa o Iesu Keriso, tausī poloaiga a le Atua, ma auauna atu ia te Ia mo aso uma o totoe o o tatou olaga. Ae folafola mai e lo tatou Tama Faalelagi ia i tatou e faapea, e mafai ona tatou maua pea Lona Agaga e faatasi ma i tatou—le taitaiga faifaipea mai le Agaga Paia.

Ou te valaaulia outou ia faatuatua i le savali na aoao mai e Nifae ia i tatou—e faapea, o afioga a Keriso ma le Agaga Paia o le a taitaiina ai outou i “mea uma e ao ona [outou] fai.” Mea Uma! O se meaalofa maoae lenei mai le Atua.

Uso e ma tuafafine, ou te faafetai mo le fuafuaga o le fiasia a lo tatou Tama Faalelagi. Ona e alofa o Ia ia te i tatou, sa Ia saunia ai le auala e toefoi atu ai i Lona afioaga e ala i Lona Alo Pele e Toatasi, o Iesu Keriso. O le iloaina o lenei fuafuaga maoae o le a fesoasoani tatou te iloa ai o tatou o le fanau a le Atua ma e mafai ona tatou avea e faapei o Ia. Ou te faafetai mo lenei mea moni taua. Ou te tuu atu la’u molimau o afioga a Iesu Keriso ma le Agaga Paia o le a ta’ita’i atu ai i tatou ia maua ai le ola e faavavau. Ou te iloa e moni nei mea. I le suafa paia o Iesu Keriso, amene.