

The Wind Did Never Cease to Blow

By Elder Aroldo B. Cavalcante
Of the Seventy

'Aita roa te mata'i i fa'aea i te puhipuhi

Nā Elder Aroldo B. Cavalcante
Nō te Hitu 'Ahuru

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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."

E nehenehe tātou e tauturu ia vetahi ē 'ia nu'u i mua i roto i tō rātou tere nō te fa'ari'i i te mau ha'amaita'ira'a a te Atua.

I te matahiti 2015, i te tuha'a fenua nō Pernambuco, Peretiria, 'ua 'āmui mai e 62 melo nō te piha 'iriti ture a J. Reuben Clark e te piha 'auvaha ture o te fenua, nō te titorotoro nō ni'a i te mau 'aimarōra'a ha'avāra'a a te feiā e fa'aea nei i roto e maha fare rū'au fa'atuhā'ahia tā'a ē. Te maorora'a e pae hora, i te hōē mahana mā'a, 'ua uiuihōē hōēteie mau pāruu hau atu i te 200 rū'au e fa'aea ra i reira, 'ua ha'amoēhia rātou tāta'itahi e te tōtaiete.

I roto i tā rātou uiuira'a, 'ua 'ite mai rātou e rave rahi 'ohipa 'īno tei ravehia i ni'a i te feiā pa'ari e fa'aea ra i reira, mai te fa'aru'era'ahia, te hāmani-'ino-ra'a ē te 'eiāra'a moni. Hōē o te mau tumu mau a teie piha 'iriti ture o te aupurura'a ia i te feiā veve ē te feiā i roto i te fifi. E piti noa 'avaē i muri mai, 'ua tu'u te auvaha ture i te mau horora'a ma te manuia nō te feiā rave 'ino.

'Ua riro tā rātou tauturura'a 'ei hōē hi'ora'a maita'i nō te ha'api'ira'a a te Ari'i Beniamina « 'a tāvini ai 'outou i tō 'outou mau tāata tupu, tē tāvini rā ia 'outou i tō 'outou Atua ».

Hōē o te feiā e fa'aea ra i reira o tā'u iho i uiui i roto i teie 'ōpuara'a tāmoni-ōre, o te hōē ia vahine pa'ari 'āau marū e 93 matahiti, o Lúcia te i'oa. Nō tōna māuruuru rahi nō tā mātou tāvini-rā'a, 'ua parau ha'uti mai 'oia, « 'a fa'aipoipo mai iā'u ! »

Mā te maere, 'ua pāhono atu vau : « 'a hi'o na i terā vahine 'āpī nehenehe maita'i ! 'O tā'u vahine terā ē o 'oia te 'auvaha ture o te fenua ».

'O'oi roa 'oia i te pāhonora'a mai : « E aha ia ? E mea 'āpī roa 'oia, mea hāviti maita'i ē e mea

All I have is you!”

The wonderful residents did not have all their 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.

‘ōhie nōna ‘ia fa’aipoipo fa’ahou. Tā’u noa e vai ra, ‘ō ‘oe anaē ia ! »

‘Aita te mau fifiatio’ao teie mau rū’au fa’ahia-hia i pāhonohia i taua mahana rā. Mea pāpū ‘ua tāmāu noa rātou i te fa’aruru i te tahi taime i te mau fifi, mai te mau ‘āti lareda i roto i tō rātou mau pahī i te terera’a fifi nō te fenua i parauhia ra, « ‘ua hutihia rātou i raro i te mau vāhi hōhonu o te moana, nō te mau ‘are miti teitei mai te mou’a tei fati mai i ni’a iho ia rātou ra ».

I taua rā mahana mā’a ra, ‘ua ‘ite teie mau rū’au e fa’aea ra i roto i te mau fare ha’atuha’ara’a ē, noa atu tō rātou ‘ite-’ore-ra’a-hia i te fenua nei, ‘ua ‘ite-maita’i-hia rātou tāta’itahi e te hōē Metua i te ao ra here, Hōē ‘ō tē pāhono nei ato’a i te mau pure ‘ōhie roa aē.

‘Ua ha’afarara mai te Fatu o te mau fatu i te « hōē mata’i rahi roa » tei pūpuhi i te mau ‘āti lareda i te mau ha’amaita’ira’a i fafauhia. Hōē ā, e nehenehe tātou e fa’aotie tāvini mai te hōē mata’i haēha’a i roto i te rima o te Fatu. Mai te « mata’i i [’ore] i fa’aea i te puhipuhi noa » i te mau ‘āti lareda nō te fenua i parauhia ra, e nehenehe tātou e tauturu ia vetahi ē ‘ia nu’u i mua i roto i tō rātou tere nō te fa’ari’i i te mau ha’amaita’ira’a a te Atua.

E rave rahi matahiti i ma’iri, ‘a uiuihia ai Chris, tā’u vahine fa’aipoipo ē ‘ō vau nei, nō tō’u pi’ira’a ‘ei ‘episekōpo, ‘ua ani mai tō’u peresideni titi ‘ia feruri nā roto i te pure i te mau i’oa e tu’u ‘ei mau tauturu. I muri aē i te fa’aro’ora’a i te mau i’oa tā’u i hōro’a atu, ‘ua parau mai ‘ōia iā’u e ti’a iā’u ‘ia ‘ite i te tahi mau mea nō ni’a i te hōē o te mau taeāe.

‘A tahi, ‘aita teie taeāe i ‘ite i te tai’o. Te piti, ‘aita tōna e pere’ōo ‘ō tāna e nehenehe e fa’āohi-pa nō te tere e fārerei i te mau melo. Te toru, e tāmāu noa ‘ōia—i te mau taime ato’a—i te tītī’a mata mahana i te fare purera’a. Noa atu te mau ha’ape’ape’ara’a a te peresideni, ‘ua putapū pūai au e ti’a iā’u ‘ia tāpe’a mai tōna i’oa, ‘ōia ato’a ‘ia rave mai iāna ‘ei tauturu nō’u ē ‘ua turu mai te peresideni titi iā’u.

I te sābati i reira tō’u nā tauturu ē ‘ō vau nei e pāturuhia ai i roto i te purera’a ‘ōro’a, e ‘ite-roa-hia te maere rahi o te mau melo i ni’a i tō rātou hōhō’a mata. ‘Ua haere marū noa mai teie taeāe i mua i te terōno, i reira te mau mōri i ni’a te aroaro e ‘ana’ana ai i ni’a i tōna tītī’a mata mahana.

‘A pārahi ai ‘ōia i pīha’i iho iā’u, ‘ua ani atu vau iāna, « e te taeāe, e fifi ānei tō tō ‘ōe nā mata ? »

‘Ua parau mai ‘ōia « ‘aita ».

“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 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.

« Nō te aha pai 'oe e tāmāu noa ai i tō 'oe tītī'a mata mahana i te fare purera'a ? » 'Ua ui atu vau. « E tō'u hoa, e hina'aro te mau melo e hi'ō i tō 'oe mata, 'e e ti'a ato'a ia 'oe 'ia hi'ō maita'i atu ia rātou ».

I te reira iho taime, 'ua tātara 'ōia i tōna tītī'a mata mahana 'e 'aita roa 'ōia i 'ōōmo fa'ahou i te reira i te fare purera'a.

'Ua tāvini teie tae'ae i pīha'i iho iā'u ē tae noa i te taime 'a ha'amāuruuruhia ai au 'e'i episekōpo. Tē tāvini maita'i noa nei ā 'ōia i teie mahana i roto i te 'Ēkālesia, 'e e hi'ōra'a maita'i 'ōia nō te itoitō 'e te ha'apa'o maita'i i te Fatu ia Iesu Mesia. 'E nō reira, e rave rahi matahiti, 'ua riro 'ōia 'e'i ta'ata 'ite-ōre-hia e 'ōōmo nei i te tītī'a mata mahana, e pārahi nei fātata 'ua mo'ehia i ni'a i te mau pāra-hira'a o te fare purera'a. Pinepine au i te uiui, « e hia mau tae'ae 'e mau tuahine ha'apa'o maita'i tei mo'ehia i rotopū ia tātou i teie mahana ? »

'Ua mātauhia ānei tātou 'aore rā 'ua mo'ehia, e fārerei ihoā tātou tāta'itahi i te mau tāmatarā'a. A fāriu ai tātou i ni'a i te Fa'aora, « e ha'amo'a [ōia i tō tātou] mau 'ati 'e'i maita'i nō [tātou] » 'e e tauturu 'ōia ia tātou 'ia pāhono i tō tātou mau tāmatarā'a, ma te rāve'a e fa'āōhie i tō tātou tupurā'a pae vārua. Nō te mau rū'au ānei i roto i te fare ha'atūha'ara'a, hō'ē melo nō te 'Ēkālesia tei ha'avā-hape-hia, 'aore rā te tahi atu ta'ata, e nehenehe tātou e riro mai « te mata'i i [ōre] i fa'aea i te puhipuhi », i te 'āfa'ira'a atu i te ti'a'ira'a 'e te arata'ira'a ia vetahi 'ē i ni'a i te 'ē'a nō te fafaura'a.

'Ua hōro'a mai tō tātou peropheta here, te peresideni Russell M. Nelson i te hō'ē anira'a manihini 'ono'ono 'e te fa'auruhia i te feiā : « Tē ha'apāpū fa'ahou nei au ma te pūai ē, 'ua ani mai te Fatu i te feiā 'āpī tamāroa ti'a-māato'a'o te nehenehe 'ia fa'aineine nō te tāvini i te hō'ē misiōni. Nō te feiā 'āpī tamāroa nō te mau mahana hope'a nei, te tāvinira'a misiōnare e hōpoi'a ia nā te autahu'ara'a [...] Nō 'outou te mau tuahine 'āpī itoitō, te misiōni e rāve'a pūai ato'a, e 'ere rā i te meafa'āhepohia ».

I te mau mahana ato'a, e tauatini feiā 'āpī tamāroa 'e tamāhine e pāhono nei i te pi'ira'a a te peropheta a te Fatu ma te tāvinira'a 'e'i mau misiōnare. E mea māmaramama mau 'outou, mai tā te peresideni Nelson i parau na, e nehenehe 'outou e riro 'e'i « ha' amaita' i rahi atu ā i te ao nei, hau atu i te mau u' i nā mua atu ! » 'Oia ia, e 'ere te reira i te aura'a ē 'ō 'outou te hōhō'a maita'i a'e nō'outou ihoi te taime ihoā 'a tomo ai 'outou i te pū ha'api'ipi'ira'a misiōnare.

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.”

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

‘Aita roa ia, e nehenehe ‘outou e ‘ite ia ‘outou mai ia Nephi, « ‘ua arata’ihia... e te Vārua, ‘e ‘aore [...] i ‘ite nā mua roa i te mau mea tā [‘outou] e ti’a ‘ia rave. ‘Āre’a ‘ua haere atu [‘outou] ».

Penei aē, e ‘ite ‘outou ia ‘outou i te pāruru-‘ore-rāa mai ia Ieremia ‘e e hina’aro e parau ē, « ‘aore ho’i au i ‘ite i te parau : e tamaiti iti au ».

E nehenehe ato’a ‘outou e ‘ite i tō ‘outou iho mau hapehape ‘e e hina’aro e tū’ou mai tā Mose i rave : « E tā’u Fatu, e ‘ere au i te tā’ata parau [...] e reo maromaroā ‘e te maumau tō’u ».

Mai te peu hōē i roto ia ‘outou, te feiā ‘āpī tamāroa ‘e tamāhine herehia ‘e te pūai, e manāo tōna mai teie i teie taime, ‘a ha’amanao i te pāhonora’a a te Fatu, « ‘eiaha e parau, e tamaiti iti au : ‘o tei tonohia ‘oe e au ra ».’E ‘ua fafau mai ‘oia , « e teienei, e haere ‘oe, ‘e ‘ei pīha’i ato’a iho vau i tō vaha, ‘e nā’u e fa’a’ite ia ‘oe i te parau ‘ia parau ‘oe ra ».

E tupu tō ‘outou taurāa mai tō ‘outou tā’ata natura ‘ei tā’ata pae vārua, « ma te a’o nā nī’a iho i te a’o, te tahi vāhi iti iō nei ‘e te tahi vāhi iti iō atu »’a tāmāu noa ai ‘outou i te tūtava e tāvini ia Iesu Mesia i roto i te ‘āua misiōni, nā roto i te tātarahapara’a tamahana, te fa’aro’o, te ha’apa’ora’a tano ‘e te ‘ohipa pūainō « te ‘ite tāmāu mai, te ha’āpī’ira’a i te tātarahapa ‘e te bāpetizora’a i te feiā fāfariuhia ».

Noa atu tē tāmāu nei ‘outou i te tāreta misiōnare, e nehenehe ‘outou i te tahi taime e putapū i te ‘ite-‘ore-hia ‘aore rā ‘ua mo’ehia. Terā rā, e ti’a ia ‘outou ‘ia ‘ite ē, e Metua i te ao ra maita’i roa tō ‘outou, ‘o tei ‘ite maita’i roa ia ‘outou iho, ‘e te hōē Fa’aora tei here ia ‘outou. E feiā fa’atere misiōni tō ‘outou, ē noa atu tō rātou mau hapehape, e tāvini rātou ia ‘outou mai te « mata’i i [‘ore] i fa’aea i te puhipuhi », nō te arata’i ia ‘outou i te roara’a o tō ‘outou tere nō tō ‘outou iho fa’afāriura’a.

I roto i te « fenua tahe noa te ū ‘e te meli » e tāvini ‘outou i roto i tā ‘outou misiōni, e fānau-fa’ahou-hia ‘outou ‘e e riro ‘ei pipi tau maoro nā Iesu Mesia ‘a ha’afātata ai ‘outou iāna. E ‘ite mai ‘outou ē ‘aita roa ‘outou i ha’amo’ehia.

Noa atu e ti’a’i vetahi « ma’a taime roa » ‘ia ha’amāmāhia, nō te mea « ‘aita e tā’ata » e nehenehe e tauturuhia, ‘ua ha’āpī’i te Fatu Iesu Mesia ia tātou ē, ‘aita roa hōē tā’ata e ha’amo’ehia iāna ra. ‘Aita roa, ‘ua riro ‘oia ‘ei hōē hi’ora’a maita’i roa nō te ‘imira’a i te tā’ata ‘ōtahi i te mau taime ato’a o tāna tāvinira’a i te tāhuti nei.

Tātou tāta’itahi—‘e te feiā e fa’a’ati nei ia tātou,—e fa’aruru nei i tō tātou iho mau vero o te

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

pāto'ira'a 'e te mau vave'a o te tāmatarā'a o te tāpoi nei ia tātou i te mau mahana ato'a. Terā rā « [ʻaita roa] te mata'i i fa'aea i te puhipuhi noa e tae noa atu i te fenua i parauhia ra... ; 'e 'ua nā reira rātou i te tūra'ihia i mua i te mata'i ».

E nehenehe tātou e riro 'ei tuha'a nō teie mata'i—taua ā mata'i ra tei ha'amaita'i i te 'āti Iareda i tō rātou tere 'e te hōē ā mata'i ma tā tātou tauturu, e ha'amaita'ihia te feiā 'ite-'ore-hia 'e tei mo'ehia'ia tāpae rātou i tō rātou iho fenua i parauhia ra.

Tē fa'a'ite pāpū nei au ē, 'o Iesu Mesia tō tātou pāroru i mua i te Metua. E Atua ora 'oia 'e e rave 'oia mai te mata'i pūai 'o te arata'i noa ia tātou i ni'a i te 'ē'a nō te fafaura'a. I te i'oa o Iesu Mesia, āmene.