

Spiritually Whole in Him

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Sitrana ara-panahy ao Aminy

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Wholeness does not necessarily mean physical and emotional restoration in this life. Wholeness is born of faith in and conversion to Jesus Christ.

Ten lepers hollered to the Savior, “Have mercy on us.” And Jesus did. He told them to show themselves to the priest, and as they went, they were cleansed of the disease.

And one of them, when he saw that he was healed, shouted praises to God. He returned to the Savior, fell at His feet, and expressed gratitude.

And the Savior said to him who was thankful, “Thy faith hath made thee whole.”

Jesus Christ had healed ten lepers. But one, coming back to the Savior, received something in addition. He was made whole.

Nine lepers were physically healed.

One was physically healed and made spiritually whole.

In pondering this story, I have wondered if the converse is true. If healing and wholeness are not the same, can one be made spiritually whole by Him but not yet physically and emotionally healed?

The Master Healer will heal all our afflictions—physical and emotional—in His time. But in the waiting to be healed, can one be whole?

Ny fahasitranana tanteraka dia tsy voatery hidika hoe famerenana amin'ny laoniny ny ara-batana sy ny ara-pihetseham-po eo amin'ity fiainana ity. Ny fahasitranana tanteraka dia ateraky ny finoana sy ny fiovam-po ho amin'i Jesoa Kristy.

Nisy boka folo niantso mafy ny Mpamonjy nanao hoe: “Mamindrà fo aminay.” Ary dia nataon'i Jesoa izany. Nasainy niseho tamin'ny mpisorona izy ireo, ary teny am-pandehanana dia nadio izy ireo.

Ary ny anankiray tamin'ireo, raha nahita fa sitrana izy, dia nankalaza an' Andriamanitra tamin'ny feo mahery. Niverina nankany amin'ny Mpamonjy izy, niankohoka tamin'ny tongony, ary naneho fankasitrahana.

Ary hoy ny Mpamonjy tamin'ilay nahay nankasitraka: “Ny finoanao no efa nahavonjy anao.”

Nanasitrana boka folo i Jesoa Kristy. Fa ny iray, izay niverina nankany amin'ny Mpamonjy, dia nandray zavatra hafa fanampiny. Sitrana tanteraka izy.

Sitrana ara-batana ny boka sivy lahy.

Ny iray kosa dia sady sitrana ara-batananositrana tanteraka ara-panahy koa.

Teo am-pisaintsainana an'ity tantara ity aho dia nanontany tena raha toa ka mety ho marina koa ny mifamadika amin'izany. Raha tsy mitovy ny hoe sitrana sy ny hoe sitrana tanteraka, moa ve mety hisy olona iray nataony sitrana tanteraka ara-panahy kanefa tsy mbola sitrana ara-batana sy ara-pihetseham-po akory?

Ilay Mpanasitrana Lehibe dia hanasitrana ny rofintsika rehetra, na ara-batana na ara-pihetseham-po, amin'ny fotoana voatondrony. Fa eo am-piandrasana ny hahazo fanasitranana ara-batana, moa ve ny olona iray afaka ny ho

What might it mean to be spiritually whole?

We are whole in Jesus Christ when we exercise our agency to follow Him in faith, submit our hearts to Him so He can change them, keep His commandments, and enter a covenant relationship with Him, meekly enduring and learning from the challenges of this earthly estate until we return to His presence and are healed in every way. I can be whole while I wait for healing if I am wholehearted in my relationship with Him.

Faith in Jesus Christ begets hope. I find hope in striving to be whole—a wholeness born of faith in Jesus Christ. Faith in Him increases my hope for healing, and that hope reinforces my faith in Jesus Christ. It is a powerful cycle.

The Lord told Enos his faith had made him “whole.” Wholeness came as Enos pondered on the words of his prophet-father, Jacob, as he hungered to understand the opportunity for eternal life, as he cried unto God in mighty prayer. And in that state of desire and humility, the voice of the Lord came to him, announcing his sins were forgiven. And Enos asked the Lord, “How is it done?” And the Lord responded, “Because of thy faith in Christ, ... thy faith hath made thee whole.”

Through our faith in Jesus Christ, we can seek to be spiritually whole while we wait and hope for physical and emotional healing.

By virtue of His atoning sacrifice, and when we sincerely repent, the Savior heals us from sin, as He did with Enos. His infinite Atonement also reaches our griefs and sorrows.

But He may not provide healing from illness and disease—chronic pain, autoimmune dis-

sitrana tanteraka ara-panahy?

Inona no mety ho dikan'ny hoe sitrana tanteraka ara-panahy?

Sitrana tanteraka ao amin'i Jesoa Kristy isika rehefa mampiasa ny fahafahantsika misafidy mba hanaraka Azy am-pinoana, mametraka Aminy izay rehetra ao am-pontsika mba ahafahany manova izany, mitandrana ireo didiny, ary miditra eo amin'ny fifandraisana ara-panekem-pihavanana miaraka Aminy, miaritra am-pane-trentena sy mianatra avy amin'ireo fanamby eo amin'ity fiainana an-tany ity mandra-piverintsika eo anatrehan'ny indray sy hositrany amin'ny fomba rehetra. Afaka ny ho sitrana tanteraka aho eo am-piandrasako ny fanasitranana ara-batana, raha toa ka eram-po tokoa no ifandraisako Aminy.

Miteraka fanantenana ny finoana an'i Jesoa Kristy. Ahitako fanantenana ny fiezahana ho sitrana tanteraka, fahasitranana tanteraka izay ateraky ny finoana an'i Jesoa Kristy. Mampitombo ny fanantenako hahazo fanasitranana ny finoana Azy, ary izany fanantenana izany dia manamafy ny finoako an'i Jesoa Kristy. Fitsingerenana mahery vaika izany.

Nilaza tamin'i Enôsa ny Tompo fa ny finoany no efa “namonjy” azy. Tonga tamin'i Enôsa ny fahasitranana tanteraka rehefa nosaintsaininy ireo tenin'i Jakôba rainy, izay mpaminany, rehefa naniry ny hahatakatra ny mety hahazoana ny fiainana mandrakizay izy, rehefa nitalaho tamin' Andriamanitra izy sady nahery nivavaka. Ary tao anatin'izany faniriana sy fanetren-tena izany dia tonga taminy ny feon'ny Tompo, nilaza fa voavela ny helony. Ary nanontany ny Tompo i Enôsa hoe: “Ahoana no mahatô izany?” Ary dia namaly ny Tompo hoe: “Noho ny finoanao an'i Kristy, ... ny finoanao no efa namonjy anao.”

Amin'ny alalan'ny finoantsika an'i Jesoa Kristy, dia afaka mikatsaka ny ho sitrana tanteraka ara-panahy isika eo am-piandrasantsika sy anantenantsika ny fanasitranana ara-batana sy ara-pihetseham-po.

Noho ny herin'ny sorompanavotany manavotra, rehefa mibebaka amin-kitsim-po isika, dia hanasitrana antsika amin'ny fahotana ny Mpamonjy, tahaka ny nataony tamin'i Enôsa. Mipaka hatrany amin'ny fahoriana sy ny alahelontsika ihany koa ny Sorompanavotany tsy manam-petra.

Kanefa mety tsy hositrany ny aretina sy ny rofy, ny fanaintainana miverimberina, ny tsy fila-

orders like multiple sclerosis, cancer, anxiety, depression, and the like. That kind of healing is on the Lord's time. And in the meantime, we can choose to be made whole by exercising our faith in Him!

To be whole means to be complete and full. Much like the five wise virgins who had their lamps full with oil when the bridegroom came, we can be whole in Jesus Christ as we fill our lamps with the nourishing oil of conversion to Him. In that way, we are prepared for the symbolic wedding supper, His Second Coming.

In the parable all ten of the virgins were in the right location, awaiting the bridegroom. Every one of them came with a lamp.

But when He came, at the unexpected midnight hour, the five foolish did not have sufficient oil for their lamps. They were not described as wicked but rather as foolish. The foolish failed to adequately prepare to keep their lamps burning with the oil of conversion.

And so, in response to their petition to be permitted to enter the wedding supper, the bridegroom responded, "Ye know me not."

Implying, then, that the five wise virgins did know Him. They were whole in Him.

Their lamps were full of the precious oil of conversion, which allowed the wise virgins to enter the marriage feast on the right hand of the bridegroom.

As expressed by the Savior, "Be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom."

Five Wise Virgins, by Ben Hammond

A magnificent sculpture depicting the five wise virgins was recently placed on Temple Square, just outside the doors to the Relief Society Building and in the shadow of the Salt Lake Temple.

It is a location befitting application of the

minan'ny fiasan'ny hery fiarovan'ny vatana toy ny sclérose, ny homamiadana, ny tebitebin-tsaina, ny fahatrotrahana sy ny toy izany. Ny karazana fanasitranana toy ireny dia araka ny fotoan'ny Tompo. Ary eo am-piandrasana izany, dia afaka misafidy ny ho sitrana ara-panahy tanteraka isika amin'ny fampiasantsika ny finoana Azy!

Ny hoe sitrana tanteraka dia midika hoe tomombana sy feno. Mitovy amin'ireo virijina dimy hendry izay nanana fanala feno menaka rehefa tonga ny mpampakatra, dia afaka ny ho sitrana tanteraka ao amin'i Jesoa Kristy isika rehefa fenointsika solika fitaizan'ny fiovam-po ho Azy ny fanalantsika. Koa amin'izany dia ho vonona hiatrika ilay tandindon'ny fanasana fampakaram-bady isika, dia ny Fiaviany Fanindroany.

Ao amin'io fanoharana io dia samy teo amin'ny toerana tokony hisy azy ireo avokoa ireo virijina folo, niandry ny mpampiakatra. Samy nitondra fanala ny tsirairay tamin'izy ireo.

Kanefa rehefa tonga Izy, tamin'ilay misa-sakalina tsy nampoizina, dia tsy ampy solika fitaizan'ny fanalan'ireo dimy adala. Tsy nantsoina hoe ratsy fanahy izy ireo fa nantsoina kosa hoe adala. Ny adala dia tsy nahavita niomana araka ny tokony ho izy mba hampirehitra tsy tapaka ny fanalany amin'ny solika fitaizan'ny fiovam-po.

Noho izany, ho valin'ny fangatahan'izy ireo mba havela hiditra ao amin'ilay fanasan'ny fampakaram-bady, dia niteny ilay mpampakatra hoe: "Tsy mahafantatra Ahy ianareo."

Midika izany fa ireo virijina dimy hendry-dianahafantatra Azy. Ireny dia sitrana tanteraka tao Aminy.

Ny fanalan'izy ireo dia feno ny solika fitaiza sarobidin'ny fiovam-po izay mamela ireo virijina hendry hiditra ao amin'ilay fety fampakarana, ka ho eo an-tanana ankavanany ilay mpampakatra.

Araka ny nambaran'ny Mpamonjy hoe: "Koa aoka ho mahatoky, hivavaka mandrakariva, hanana ny fanalanareo voakarakara sy mirehitra ary solika miaraka aminareo, mba ho vonona ianareo amin'ny fiavian'ny Mpampakatra."

Virijiny dimy hendry, nataon'i Ben Hammond

Misy sary sokitra tena kanto maneho ireo virijina dimy hendry napetraka vao haingana eo amin'ny Temple Square, vao mivoaka ny varavarany tranon'ny Fikambanana Ifanampiana ary tafiditra anatin'ny faritra misy ny aloky ny tempolin'ny Salt Lake.

Mety tsara io toerana io hanehoana ilay

parable. Because when we make and keep covenants, particularly those available in the house of the Lord, we fill our lamps with the oil of conversion.

While the women represented as the five wise virgins are not sharing the oil of their conversion, they are sharing their light as they hold up their lamps, which are full of oil and burning brightly. Significantly they are depicted supporting one another—shoulder to shoulder, an arm around another, making eye contact and beckoning others to come to the light.

Indeed, “[we] are the light of the world.” The Savior declared:

“I give unto you to be the light of this people. A city that is set on a hill cannot be hid.

“... Do [we] light a candle and put it under a bushel? Nay, but on a candlestick; and it giveth light [unto] all that are in the house;

“Therefore let your light so shine before this people, that they may see your good works and glorify your Father [which] is in heaven.”

We are commanded to share His light. So keep your lamp full of the oil of conversion to Jesus Christ and be prepared to keep your lamp trimmed and burning bright. Then let that light shine. When we share our light, we bring the relief of Jesus Christ to others, our conversion to Him is deepened, and we can be whole even while we wait for healing. And as we let our light shine brightly, we can be joyful even while we wait.

A scriptural example is useful in reinforcing the principle that we can be whole as we are converted to Jesus Christ and draw strength from Him, even while we wait for healing.

The Apostle Paul had some kind of affliction—what he described as a “thorn in the flesh,” which three times he had asked the Lord to remove. And the Lord said to Paul, “My grace is

fanoharana. Satria rehefa manao sy mitandrina fanekempihavanana isika, indrindra ireo izay azo tanterahina ao amin’ny tranon’ny Tompo, dia mameno ny fanalantsika amin’ny solika fitaizan’ny fiovam-po isika.

Na dia tsy mizara ny solika fitaizan’ny fiovam-pony aza ireo vehivavy izay maneho ny virijina dimy hendry, dia mizara ny fahazavany izy ireo rehefa mihazona ambony ny fanalany izay feno solika fitaiza sy mirehitra mazava tsara. Misongadina ny fifanohanana nasehon’izy ireo, mifampitan-tsoroka, mifampisakambina, mifampijery ary manasa ny hafa hanantona amin’ily fahazavana.

Eny tokoa, “[Isika] no fahazavan’izao tontolo izao.” Nanambara ny Mpamonjy hoe:

“Omeko anareo ny ho tonga fahazavan’ity vahoaka ity. Ny tanàna izay miorina eo an-tendrombohitra dia tsy azo afenina.

“... Moa va [isika] mandrehitra jiro ary mametraka izany ao ambanin’ny vata famarana? Tsia, fa eo amin’ny fitoeran-jiro kosa, ary manome hazavana [ho an’izay] rehetra ao an-trano izany;

“Koa aoka ny fahazavanareo hamiratra eo anoloan’ity vahoaka ity mba hahazoany mahita ny asa soanareo sy hankalazany ny Rainareo [izay] any an-danitra.”

Didiana isika mba hizara ny fahazavany. Koa hazony ho feno ny solika fitaizan’ny fiovam-po ho amin’i Jesoa Kristy ny fanalanareo ary miomàna hihazona ny fanalanareo ho voakarakara sy mirehitra mazava tsara. Avy eo dia aoka hamiratra izany hazavana izany. Rehefa mizara ny fahazavantsika isika, dia mitondra eo amin’ny hafa ny fitoniana atolotr’i Jesoa Kristy isika, mihalalina ny fiovam-pontsika ao Aminy, ary afaka ny ho sitrana tanteraka isika na dia mbola eo am-piandrasana fanasitrana ara-batana aza. Ary rehefa avelantsika hamiratra ny hazavantsika, dia afaka ny ho faly isika na dia mbola eo am-piandrasana aza.

Misy ohatra iray ao amin’ny soratra masina izay ilaina mba hanamafisana ilay fitsipika hoe afaka ny ho sitrana tanteraka isika rehefa miova fo ho amin’i Jesoa Kristy sy manovo hery avy Aminy, eny na mbola eo am-piandrasana fanasitrana aza.

Niaritra karazana fijaliana ny Apôstôly Paoly, izay nolazainy ho toy ny “tsilo amin’ny nofo,” ka nangatahiny in-telo tamin’ny Tompo mba ho esorina aminy. Ary ny Tompo niteny tamin’i Paoly:

sufficient for thee: for my strength is made perfect in weakness.”To which Paul declared:

“Most gladly therefore will I ... glory in my infirmities, that the power of Christ may rest upon me.

“Therefore I take pleasure in infirmities, ... in distresses for Christ’s sake: for when I am weak, then am I strong.”

Paul’s example suggests that even in our weakness, our strength in Jesus Christ can be made perfect—that is, complete and whole. Those who wrestle with mortal struggles and turn to God in faith like Paul can receive the blessings of becoming acquainted with God.

Paul was not healed of his affliction, but he was spiritually whole in Jesus Christ. And even in his adversity, the light of his conversion to and strength from Jesus Christ was shining, and he was joyful. In his Epistle to the Philippians, he exclaimed, “Rejoice in the Lord alway[s]: and again I say, Rejoice.”

Sisters and brothers, the answer is yes, we can be spiritually whole, even while we wait for physical and emotional healing. Wholeness does not necessarily mean physical and emotional restoration in this life. Wholeness is born of faith in and conversion to Jesus Christ and in letting the light of that conversion shine.

“Many are called, but few [choose to be] chosen.”

All will be physically and emotionally healed in the Resurrection. But will you choosenowto be whole in Him?

I declare with joy that I am converted to the Lord Jesus Christ. I am striving to be whole in Him. I am sure that all things will be restored and healing will come, in His time, because He lives.

Mary Magdalene was a woman healed of Jesus Christ. And she was a woman whole in Jesus Christ. As His disciple, she followed the Savior throughout Galilee and ministered to Him.

“Ampy ho anao ny fahasoavako; fa ny heriko dia tanterahina amin’ny fahalemena.”Dia namaly i Paoly hoe:

“Koa mainka sitrako ny hirehareha amin’ny fahalemeko, mba hitoeran’ny herin’i Kristy amiko.

“Koa dia finaritra aho amin’ny fahalemena, ... amin’ny fahantrana noho ny amin’i Kristy; fa ny fahalemeko no fahatanjahako.”

Ny ohatr’i Paoly dia maneho fa na dia ao anaty fahalemena aza isika, ny herintsika ao amin’i Jesoa Kristy dia azo atao tanteraka, izany hoe tomombana sy feno. Ireo izay miady amin’ny fijalian’ny fiainana an-tany ka mitodika amin’ Andriamanitra am-pinoana tahaka an’i Paoly, dia afaka mandray ireo fitahian’ny fahafantarana an’ Andriamanitra.

Tsy nositranina tamin’ny fahoriany i Paoly, kanefa sitrana ara-panahy tao amin’i Jesoa Kristy izy. Ary na dia tao anatin’ny fahoriany aza dia namiratra ny fahazavan’ny fiovam-pony ho an’i Jesoa Kristy sy ny hery avy Aminy ary faly izy. Ao amin’ny epistily nosoratany ho an’ny Filipiana izy dia nilaza hoe: “Mifalia mandrakariva amin’ny Tompo; hoy izaho indray: Mifalia.”

Ry rahavavy sy anadahy, eny no valiny, afaka ny ho sitrana ara-panahy isika, na dia eo am-pi-andrasana ny fanasitranana ara-batana sy ara-pihetseham-po aza. Ny fahasitranana tanteraka dia tsy voatery hidika hoe famerenana amin’ny laoniny ny ara-batana sy ny ara-pihetseham-po eo amin’ity fiainana ity. Ny fahasitranana tanteraka dia ateraky ny finoana sy ny fiovam-po ho amin’i Jesoa Kristy ary ny famelana ny fahazavan’izany fiovam-po izany hamiratra.

“Maro no antsoina, nefa vitsy no [misafidy ny ho]fidina.”

Hositranina ara-batana sy ara-pihetseham-po ny rehetra, amin’ny Fitsanganana amin’ny maty. Fa moa ve ianao hisafidyankehi-trinyny ho sitrana tanteraka ao Aminy?

Ambarako am-pifaliana fa niova fo ho amin’i Jesoa Kristy Tompo ny tenako. Miezaka ny ho sitrana tanteraka ao Aminy aho. Azoko antoka fa ny zavatra rehetra dia haverina amin’ny laoniny ary ho avy ny fanasitranana, amin’ny fotoanany, satria velona Izy.

Vehivavy nositranin’i Jesoa Kristy i Maria Magdalena. Ary vehivavy sitrana tanteraka tao amin’i Jesoa Kristy izy. Amin’ny maha-mpianatry ny Tompo azy dia nanaraka ny Mpamonjy manerana an’i Galilia izy sy nanompo Azy.

She was present at the foot of the cross, a witness to His death.

She went to His tomb to complete the burial preparations and discovered that the stone covering had been taken away, that the Lord's body was gone. Mary was at the tomb weeping when she was asked, first by the angels and then by the Savior Himself, "Woman, why weepest thou? whom seekest thou?"

Mary cried, "They have taken away my Lord, and I know not where they have laid him."

And Jesus tenderly called her by name, "Mary." And she recognized Him and reverently replied, "Rabboni; ... Master."

Prophesying of the Savior, Isaiah said, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces."

His Resurrection allowed Mary's tears to be wiped away. Surely He will wipe away yours too.

Mary was the first witness of the resurrected Savior. And she was the first to witness to others of what she had seen.

I humbly add my testimony to Mary's. He is risen. Jesus Christ lives. Ultimately all will be healed, physically and emotionally, in Him. And in the waiting for that healing, faith in the Master Healer will make us spiritually whole. In the name of Jesus Christ, amen.

Nijoro teo am-pototry ny hazo fijaliana izy, vavolombelon'ny fahafatesany.

Nankeo amin'ny fasany izy mba hanatanteraka ireo fombafomba amin'ny fandevenana ary nahita fa ilay vato manarona dia nesorina, ary tsy tao ny vatan'ny Tompo. Nitomany teo amin'ny fasana i Maria raha nanontany azy aloha ny anjely, ary avy eo dia ny Mpamonjy mihitsy no nanao hoe: "Ravehivavy, nahoana ianao no mitomany? iza no tadiavinao?"

Nitomany i Maria nanao hoe: "nalain'olona ny Tompoko, ka tsy fantatro izay nametrahany Azy."

Ary niantso azy tamim-pitiavana tamin'ny anarany i Jesoa hoe: "Ry Maria!" Ary fantany hoe Izy no teo ka namaly tamim-panajana izy hoe: "Rabôny! ... Mpampianatra ô."

Hoy Isaia raha naminany momba ny Mpamonjy: "Hofanany tsy hisy mandrakizay ny fahafatesana; Ary Jehovah Tompo hamafa ny ranomaso amin'ny tava rehetra."

Ny Fitsanganany tamin'ny maty dia nahafahan'ny ranomason'i Maria ho voafafa. Azo antoka fa hamafa ny ranomasonao ihany koa Izy.

I Maria no vavolombelona voalohan'ny fitsanganan'ny Mpamonjy tamin'ny maty. Ary izy no voalohany nijoro ho vavolombelona tamin'ny hafa momba ny zavatra hitany.

Ampifanampiano am-panetrentena amin'ny fijoroana ho vavolombelon'i Maria ny ahy. Efa nitsangana Izy. Velona i Jesoa Kristy. Amin'ny farany dia hositrana ara-batana sy ara-pihetseham-po ao Aminy ny rehetra. Ary eo am-piandrasana izany fanasitrana izany, ny finoana an'ilay Mpanasitrana Lehibe dia hahatonga antsika ho sitrana tanteraka ara-panahy. Amin'ny anaran'i Jesoa Kristy, amena.