

Spiritually Whole in Him

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Faamamaina Faaleagaga ia te Ia

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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?

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

O le faamamaina e le faapea o le toefuataiga faaletino ma faalelagona i le olaga nei. O le faamamaina e fanau mai i le faatuatua ma le liua ia Iesu Keriso.

Na alalaga atu lepela e toasefulu i le Faaola, “Ia e alofa mai ia te i matou.” Ma sa faia e Iesu. Sa Ia fetalai atu ia i latou e faaali atu i latou lava i le faitaulaga ma, a o latou o atu, sa faamamaina i latou mai le faama’i.

O le tasi o i latou, ua na iloa ua faamaloloina ia, ua vivii atu i le Atua ma le leo tele. Sa toe foi atu o ia i le Faaola, ua faapa’ū i lalo i ona vae, ma faailoa atu le loto faafetai.

Ma na fetalai atu le Faaola ia te ia o lē na loto faafetai, “Ua e ola i lou faatuatua.”

Na faamalolo e Iesu Keriso lepela e toasefulu. Ae na’o le toatasi, na toe foi i le Faaola, ma maua ai se mea faaopoopo. Na faamamaina o ia.

E toaiva lepela na faamaloloina faaletino.

E toatasi sa faamaloloina faaletinomafaamamaina faaleagaga.

I le mafaufau loloto ai i lenei tala, sa ou manatunatu ai pe mata e moni le isi itu o le faamatalaga. Afai e le tutusa le faamalologa ma le faamamaina, e mafai la ona faamamaina faaleagaga se tasi e Ia, ae lei faamaloloina faaletino pe faalelagona i lea taimi?

O le a faamalolo e le Matai Faamalolo o tatou puapuaga uma—faaletino ma faalelagona—i Lana taimi. Ae i le faatalitali ai ina ia faamaloloina, e mafai la ona faamama ai se tagata?

Faamata o le a le uiga o le ia faamama faaleagaga?

Tatou te mama ia Iesu Keriso pe a faaali lo tatou faitalia e mulimuli ia te Ia i le faatuatua, gauai atu o tatou loto ia te Ia ina ia mafai ona Ia suia i

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 disorders 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.

latou, tausī Ana poloaiga, ma ulu atu i se sootaga faalefeagaiga ma Ia, onosai ma le agamalu ma aoao mai luitau o lenei tulaga faalelallolagi seia oo ina tatou toe foi atu i Lona afioaga ma faamaloloina ai i mea uma lava. E mafai ona ou mama, a o ou faatalitali mo le faamalologa, pe afai e i ai lo’u loto atoa i le ma sootaga ma Ia.

O le faatuatua ia Iesu Keriso e maua ai le faamoemoe. Ou te maua le faamoemoe i le tau-mafai malosi ia mamā—o se mamā e fanau mai i le faatuatua ia Iesu Keriso. O le faatuatua ia te Ia e faateleina ai lo’u faamoemoe mo le faamalologa, ma o lena faamoemoe e faamallosia ai lo’u faatuatua ia Iesu Keriso. O se faataamilosaga mamana tele.

Na ta’u atu e le Alii ia Enosa o lona faatuatua ua “faamamaina” ai o ia. Na oo mai le faamamaina a o mafaufau loloto Enosa i upu a lona tamā-perofeta o Iakopo, a o galala o ia i le fia malamalama i le avanoa mo le ola e faavavau, a o tagi atu o ia i le Atua i le tatalo malosi. Ma i lena tulaga o le manao ma le lotomaulalo, na oo ifo ai le siufofoga o le Alii ia te ia, ma faailoa atu ua faamagaloina ana agasala. Ma sa fesili atu Enosa i le Alii, “Ua faapefea ea ona faia lenei mea?” Ma sa tali atu le Alii, Ona o lou faatuatua ia Keriso, ... ua e ola i lou faatuatua.”

E ala i lo tatou faatuatua ia Iesu Keriso, e mafai ai ona tatou saili ina ia faamamaina faaleagaga a o tatou faatalitali ma le faamoemoe mo le faamalologa faaletino ma faalelagona.

Ona o Lana taulaga togiola, ma pe a tatou salamo faamaoni, e faamalolo ai i tatou e le Faaola mai le agasala, e pei ona sa Ia faia ia Enosa. O Lana Togiola e le iu e oo atu foi i o tatou mafatiaga ma faanoanoaga.

Ma atonu e le tuuina mai e ia le faamalologa mai gasegase ma faama’i—tiga faaumiumi, faama’i e osofaia le tino e pei o faaletonu o le fa’ai ma le maea alio, kanesa, popole, atuatuvaile, ma mea faapena. O lena ituaiga o faamalologa e tupu i le taimi a le Alii. Mai le taimi nei, e mafai ona tatou filifili ia faamamaina e ala i le faaalua o lo tatou faatuatua ia te Ia!

Ina ia faamama o lona uiga ia mae’a ma atoa. E pei lava o taupou popoto e toalima o e sa tutumu a latou lamepa i suauu ina ua sau le faatoa-faiava, e mafai ona tatou mama ia Iesu Keriso a o tatou faatutumu a tatou lamepa i le suauu faaopoopo o le liua ia te Ia. I lena faiga, tatou te saunia ai mo le tausamaaga o le faaipoipoga faafaatusa, o Lona Afio Mai Faalua.

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 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

I le faataoto, o taupou uma e toasefulu sa i ai i le nofoaga sa’ò, e faatalitali i le faatoafaiava. Sa omai i latou uma ma lamepa.

Ae ina ua afio mai o Ia, i le taimi sa lei mafaufauina o le tuneva o le po, sa le’i lava suauu a le toalima valea mo a latou lamepa. Sa le’i faamatalaina o i latou e leaga, ae e valea. Sa le’i lava tapena taupou valea ia faamumu pea a latou lamepa i suauu o le liua.

Ma o lea, i le tali atu i la latou augani ina ia faataga i latou e ulu atu i le tausamaaga o le faaipoipoga, na tali mai le faatoafaiava, “Tou te le iloa a’u.”

E faailoa ai, sailoao Ia e taupou popoto e toalima. Sa faamamaina i latou ia te Ia.

Sa tutumu a latou lamepa i le suauu faapelepele o le liua lea na mafai ai e taupou popoto ona ulufale atu i le tausamaaga o le faaipoipoga i le itu taumatau o le faatoafaiava.

E pei ona faaalua e le Faaola, “Ia faamaoni, ma tatalo i taimi uma, ma teuteu ma faamumu a oulua lamepa, ma ia i ai le suauu ia te oulua, ina ia mafai ona oulua saunia i le afio mai o le Faatoafaiavā.”

O Taupou Popoto e Toalima, saunia e Ben Hammond

O se atavane matagofie o loo faaalua ai taupou popoto e toalima sa tuuina talu ai nei i le Lotoa o le Malumalu i fafo mai o faitotoa o le Maota o le Aualofa ma i le faapaologa o le Malumalu o Sate Leki.

O se nofoaga ua fetau lelei ma le faatatau o le faataoto. Aua a tatou osia ma tausia feagaiga, aemaise lava i feagaiga e maua i le maota o le Alii, o le a tatou faatutumuina a tatou lamepa i suauu o le liua.

E ui e le o faasoa atu e tamaitai ua faatusa i taupou popoto e toalima a latou suauu o le liua, ae o loo latou faasoa atu lo latou malamalama a o latou sii a’e a latou lamepa ia o loo tumu i le suauu ma susulu malamalama. E tulagaese le faaalua o lo latou lagolagoina o le tasi ma le isi—soosoo tau’au, o lima faataamilo i le tasi ma le isi, tilotilo sa’ò atu i mata, ma genogeno atu i isi e o mai i le malamalama.

E moni lava, “O [tatou] o le malamalama o le lalolagi.” Sa tautino mai e le Faaola:

“Ou te tuuina atu ia te outou e fai ma malamalama o lena nuu. O se aai e faatu i luga o se maupuepue e le mafai ona lilo.

“... Pe [tatou te] tutu se lamepa ma tuu i lalo o se fua saito? E leai, ae [tatou] te tuuina i luga

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 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

o se tuugalamepa, ma o le a susulu atu ai lona malamalama ia i latou uma o e o i totonu o le fale;

“O lea ia faasusulu atu ai lo outou malamalama i luma o lenei nuu, ina ia latou vaai ai ia outou galuega lelei ma viia lo outou Tamā o i le Lagi.”

Ua poloaiina i tatou e faasoa atu Lona malamalama. O lea ia faatutumu a outou lamepa o le suauu o le liua ia Iesu Keriso ma ia saunia e teuteu ma faamumu tele pea a outou lamepa. Ona faasusulu atu lea o lona malamalama. A tatou faasoa atu lo tatou malamalama, tatou te aumaia le toomaga o Iesu Keriso i isi, e faalolotoina lo tatou liua ia te Ia, ma mafai ona faamamaina i tatou a o tatou faatalitali atu mo le faamalologa. A tatou faasusulu atu o tatou malamalama, e mafai ona tatou fiasia a o tatou faatalitali.

E aoga se faataitaiga faaletusi paia e faamalosisia ai le mataupu faavae e faapea, e mafai ona tatou mama a o liuaina i tatou ia Iesu Keriso ma utuvai mai i le malosi mai ia te Ia, e tusa lava pe o tatou faatalitali mo le faamalologa.

Sa i ai se ituaiga puapuaga o le Aposetolo o Paulo—lea sa ia faamatalaina o se “mea matuitui i le tino,” lea na faatolu ona ia ole atu i le Alii e aveese. Ma na fetalai atu le Alii ia Paulo, “O lo’u nei alofa tunoa e lava lea e fesoasoani ia te oe: aua o le vaivai e faaatoatoaina ai lo’u mana.” Lea na tautino mai ai e Paulo:

“O lea ua tele ai lava lo’u fiasia ... i mea ua ou vaivai ai, ina ia tumau i o’u luga le mana o Keriso.

“Ou te fiasia i mea e vaivai ai, ... o le atuatuvaale ona o Keriso: aua pe a ou vaivai, ona ou malosi ai lea.”

O faataitaiga a Paulo o loo fautua mai ai e oo lava i o tatou vaivaiga, o lo tatou malosi ia Iesu Keriso e mafai ona faaatoatoaina—o lona uiga e mae’a ma faamamaina. O i latou o e tauivi ma luitau o le olaga nei, ma liliu atu i le Atua i le faatuatua e pei o Paulo, e mafai ona maua faamanuiaga o le masani ma le Atua.

Sa le’i faamaloloina Paulo i ona faafitauli, ae sa faamama faaleagaga o ia ia Iesu Keriso. Ma e oo lava i ona puapuaga, o le malamalama o lona liua, ma le malosi mai ia Iesu Keriso sa susulu atu ma sa olioli o ia. I lana tusi i Filipi sa ia fai atu ai, “Ia outou Olioli i le Alii aua le aunoa: ou te toe fai atu, ia outou Olioli.”

Uso e ma tuagane, o le tali o le ioe, e mafai ona faamamaina i tatou faaleagaga, e ui lava ina

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 choose now to 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.

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.

tatou faatalitali mo le faamalologa faaletino ma faalelagona. O le faamamaina e le faapea o le toefuataiga faaletino ma faalelagona i le olaga nei. O le faamamaina o le fanauina i le faatuatua, ma le liua ia Iesu Keriso ma i le faatagaina o le malamalama o lena liua e susulu atu.

“E toatele e e valaaulia, ae toaitiiti e ua [filifili ina ia] filifilia.”

O le a faamaloloina uma faaletino ma faalelagona i le Toetutu. Ae o le a e filifilineiia faamamaina ia te Ia?

Ou te tautino atu ma le olioli ua liuaina a'u i le Alii o Iesu Keriso. O loo ou taumafai malosi ina ia faamamaina ia te Ia. Ou te mautinoa o le a toefuatai mai mea uma ma o le a oo mai le faamalologa, i Lana taimi, aua o loo soifua o Ia.

O Maria le Makatala sa o se tamaitai na faamaloloina ia Iesu Keriso. Ma o ia o se tamaitai sa faamamaina ia Iesu Keriso. I le avea ai ma Ona soo sa mulimuli atu o ia i le Faaola i Kalilaia atoa ma auauna atu ia te Ia.

Sa i ai o ia i vae o le satauro. o se molimau i Lona maliu.

Sa alu atu o ia i Lona tuugamau e faamae'a tapenaga o le falelauasiga ma iloa ai ua aveesea le maa sa tapunia ai, ma na leai se tino o le Alii. Sa i ai Maria i le tuugamau na tagi ai, i le taimi na fesili atu ai ia te ia, muamua o agelu ona sosoo ai lea ma le Faaola lava Ia, “Funa e, se a le mea e te tagi ai? o ai ea e te sailia?”

Sa tali atu Maria, “Auā ua latou ave ese lo'u Alii, ou te lei iloa foi le mea ua latou tuuina ai o ia.”

Ma sa fetalai atu ma le alofa Iesu i lona igoa, “Maria e.” Ma sa ia iloina o Ia ma sa tali atu ma le faaaloalo, “Raponi e; ... Le Aoa o e.”

O le vavalalo ai e uiga i le Faaola, sa fai mai ai Isaia, “E faaumatia e Ia le oti e faavavau, e soloiesea foi e le Alii o Ieova o loimata i mata uma lava.”

O Lona Toetu na mafai ai ona soloiesea loimata o Maria. E mautinoa lava o le a Ia soloiesea foi ou loimata.

O Maria o le uluai molimau i le Faaola toetu. Ma o ia o le tagata muamua ua molimau atu i isi e uiga i mea sa ia vaaia.

Ou te faaopoopo atu foi la'u molimau ia Maria. Ua toetu o Ia. O loo soifua Iesu Keriso. I le iuga o le a faamaloloina tagata uma, faaletino ma faalelagona ia te Ia. Ma i le faatalitali ai mo lena faamalologa, o le faatuatua i le Matai Faamalolo o le a faamamaina ai i tatou faaleagaga. I le suafa o

Iesu Keriso, amene.