

The Times of Restitution of All Things

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O Taimi o le Toefuataiga o Mea Uma

Saunia e Elder David A. Bednar
O Le Korama a Aposetolo e Toasefululua

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The most important and glorious “good news” is the message that the Lord Jesus Christ has restored His gospel and Church in the latter days.

The Church of Jesus Christ of Latter-day Saints was organized 195 years ago today, on April 6, 1830.

A small congregation of believers and friends gathered for this momentous and joyous occasion. A great outpouring of the Spirit blessed all in attendance as the ordinance of the sacrament was administered, the gift of the Holy Ghost was conferred, priesthood ordinations were performed, and truths of the gospel of Jesus Christ were preached.

In reestablishing His Church, the Lord designated by revelation 24-year-old Joseph Smith as its earthly leader: “a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ.”

I earnestly pray for the help of the Holy Ghost as we consider the importance and ongoing impact of this singular event in the history of the world.

The First Vision

The formal organization of The Church of Jesus Christ of Latter-day Saints was the culmination of a sequence of miraculous experiences. The first of these experiences occurred 10 years earlier in upstate New York.

In the spring of 1820, a young boy named

O le “tala lelei” e sili ona taua ma viia o le savali lea na toefuatai mai ai e le Alii o Iesu Keriso Lana talalelei ma le Ekalesia i aso e gata ai.

Sa faatulagaina le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai i le 195 tausaga talu ai i le asō, 6 Aperila 1830.

Sa faapotopoto si potopotoga toalaiti o le 'au talitonu ma uo mo lenei sauniga taua ma le fiafia. Sa matuai faamanuiaina tagata uma sa auai i se liligitele mai o le Agaga a o faatautaia le sauniga o le faamanatuga, sa faaee atu le meaalofo o le Agaga Paia, sa faatino faauuga o le perisitua, ma sa folafola atu upumoni o le talalelei a Iesu Keriso.

I le toefaatuina ai o Lana Ekalesia, na tofia e le Alii e ala i se faaaliga Iosefa Samita e 24-tausaga le matua e fai ma ona taitai faalelailagi: “o se tagatavaai, o se faaliliu upu, o se perofeta, o se aposetolo a Iesu Keriso, o se toeaina o le ekalesia e tusa ai ma le finagalo o le Atua le Tama, ma le alofa tunoa o lo outou Alii o Iesu Keriso.”

Ou te tatalo ma le lotofaamaoni mo le fe-soasoani a le Agaga Paia a o tatou mafaufau i le taua ma le aafiaga faifaipia o lenei mea e tasi na tupu i le talafaasolopito o le lalolagi.

O Le Uluai Faaaliga

O le faatulagaga aloaia o Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai o le taualuga lea o se soloa'iga o aafiaga faavavega. O le uluai aafiaga muamua o nei aafiaga na tupu i le 10 tausaga i luma atu i le itu i matu o le setete o Niu Ioka.

I le tautotogo o le 1820, sa alu ai se taulealea

Joseph Smith went into the woods near his home to pray. He had questions regarding the salvation of his soul, and he yearned “to know which of all the [churches] was right, that [he] might know which to join.” Joseph trusted that God would answer his prayer and direct him.

Please note that Joseph did not pray merely to know what was right. Rather, he prayed to know what was right so he could do what was right. Joseph asked in faith and was determined to act in accordance with the answers he received.

“In [response] to his [sincere] prayer, God the Father and His Son, Jesus Christ, appeared to Joseph and inaugurated the ‘restitution of all things’ (Acts 3:21) as foretold in the Bible. In this vision, he learned that following the death of the original Apostles, Christ’s New Testament Church was lost from the earth.” Joseph Smith would be instrumental in restoring once again the doctrine, the authority, and the covenants and ordinances of the Savior’s ancient Church.

Joseph affirmed: “I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!”

Through this vision and subsequent supernal experiences, Joseph Smith came to understand that God and Jesus Christ knew him as an individual, cared about his eternal salvation, and had a mission for him to perform. He also learned vital lessons about the attributes, character, and perfections of the Godhead—and that the Father and the Son are separate and distinct Beings. Jesus Christ is the literal Son of God in spirit and in the flesh.

Joseph Smith declared that Heavenly Father and Jesus Christ are corporeal beings. He said, “The Father has a body of flesh and bones as tangible as man’s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit.”

I testify the visitation of the Father and the Son to Joseph Smith was the initiating event in the grand “restoration of all things spoken by the mouth of all the holy prophets since the world began.”

The Book of Mormon

The second in the sequence of miraculous

e igoa ia Iosefa Samita i le vao e lata ane i lona fale e tatalo ai. Sa i ai ana fesili e tusa ai ma le faaolataga o lona agaga, ma sa ia naunau ia iloa “pe o le fea o [ekalesia] uma e sa’o, ina ia [ia] iloa pe o le fea e auai ai.” Sa talitonu Iosefa o le a tali mai le Atua i lana tatalo ma faatonuina o ia.

Faamolemole ia manatua e le’i tatalo Iosefa tau ina ia iloa ai le mea e sa’o. Ae, sa ia tatalo ia iloa le mea sa’o ina ia mafai ai ona ia faia le mea sa’o. Sa ole atu Iosefa i le faatuatuama sa filimaoti e faatino e tusa ai ma tali na ia mauaina.

“I le [tali atu] i lana tatalo faamaoni, sa faaali mai ai le Atua le Tamā ma Lona Alo, o Iesu Keriso ia Iosefa ma amatalia ai loa le ‘toefuata’iga o mea uma’ (Galuega 3:21) e pei ona valo’ia mai i le Tusi Paia. I lenei faaaliga, sa ia aoao ai ina ua mavae le maliliu o ulua’i Aposetolo, sa leiloa ai le Ekalesia a Keriso o le Feagaiga Fou mai le lalolagi.” O le a avea Iosefa Samita ma mea faigaluega e toefuatai tasi mai ai le aoaoga faavae autu, le pule, ma feagaiga ma sauniga o le Ekalesia anamua a le Faaola.

Sa faamautinoa mai e Iosefa: “Sa ou vaaia ni Tagata e toalua, o lo la’ua pupula ma le mamalu e lē mafaamatalaina, o tutu mai i o’u luga ae i le ea. Sa fetalai mai le tasi o i la’ua ia te a’u, ma valaau a’u i lo’u igoa, ma fetalai mai, a o tusi ane i le tasi—O Lo’u Atalii Pele lenei. Faalogo ia te Ia!”

E ala mai i lenei faaaliga ma aafiaga faalelagi na sosoo mai ai, na malamalama ai Iosefa Samita e faapea, sa silafia o ia o se tagata patino e le Atua ma Iesu Keriso, e amana’ia lona faaolataga e faavavau, ma e i ai se misiona mo ia e faatino. Sa ia aoaoina ai foi lesona taua e uiga i uiga paia, amio, ma atoatoaga o le Aigaatua—ma o le Tamā ma le Alo e mavaevae ma o ni Tagata e ma’oti. O Iesu Keriso o le Alo totino o le Atua i le agaga ma i la le tino.

Na tautino mai e Iosefa Samita e faapea, o le Tama Faalelagi ma Iesu Keriso o ni tagata eseese e toalua. Fai mai a ia, “Ua i ai i le Tamā se tino o aano ma ivi e mafai ona pa’i i ai e pei o le tagata; ua faapea foi le Alo; ae o le Agaga Paia e leai se tino o aano ma ivi, ae o se peresona Agaga.”

Ou te molimau atu o le asiasiga a le Tamā ma le Alo ia Iosefa Samita o le gaoioiga faama’ite maoa’e lea i le “toefuataiga o mea uma na fetalai e fofoga o perofeta paia uma talu mai le amataga o le lalolagi.”

O Le Tusi a Mamona

O le lona lua i le soloa’iga o aafiaga faavavega

experiences that led to the formal organization of the Savior's restored Church was the translation and coming forth of the Book of Mormon.

"Joseph Smith was given the gift and power of God to translate an ancient record: the Book of Mormon—Another Testament of Jesus Christ. ... This sacred text include[s] an account of the personal ministry of Jesus Christ among people in the Western Hemisphere soon after His Resurrection. [The Book of Mormon] teaches of life's purpose and explains the doctrine of Christ, which is central to that purpose. As a companion scripture to the Bible, the Book of Mormon testifies that all human beings are sons and daughters of a loving Father in Heaven, that He has a divine plan for our lives, and that His Son, Jesus Christ, speaks today as well as in days of old."

As members of the Savior's restored Church, "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God." The Book of Mormon is another testament of Jesus Christ, confirms the truthfulness of the Bible, and restores plain and precious truths that were lost from the Bible.

Priesthood Restored

The Church of Jesus Christ of Latter-day Saints teaches that the original Church established by the Savior, with its divine authority, doctrine, and covenants and ordinances, was lost from the earth. As part of the prophesied restoration of all things in the latter days, ancient prophets and apostles personally conferred priesthood authority upon Joseph Smith and committed priesthood keys to him. This was the third in the sequence of miraculous experiences that led to the formal organization of the Savior's restored Church.

Priesthood authority allows God's servants to "represent [Him] and act in His name." "Priesthood keys are the authority to direct the use of the priesthood on behalf of God's children."

Under the direction of the Father and the Son, the resurrected John the Baptist restored, in 1829, the authority to baptize by immersion for the remission of sins. In that same year, three of the original Twelve Apostles—Peter, James, and

na tau atu ai i le faatulagaina aloa'ia o le Ekalesia toefuatai a le Faaola, o le faaliliuga ma le oo mai o le Tusi a Mamona.

"O Iosefa Samita na tu'u i ai le meaalofo ma le mana o le Atua e faaliliu ai se faamaumauga anamua: le Tusi a Mamona—O Se Tasi Molimau ia Iesu Keriso. ... O loo aofia ai i itulau o lenei anotusi paia se tala e uiga i le galuega patino a Iesu Keriso i tagata i le Itulagi i Sisifo i le faato'a mavae ai o Lona Toetu. [O le Tusi a Mamona] o loo aoao mai ai le faamoemoega o le olaga ma faamalamalama mai ai le mataupu faavae a Keriso, lea e faatotonugalemu i ai lena faamoemoega. I le avea ai o se tusitusiga paia e soa ma le Tusi Paia, o loo molimau mai ai le Tusi a Mamona e faapea, o tagata soifua uma o ni atalii ma ni afafine a se Tamā i le Lagi alofa, ua i ai ia te Ia se fuafuaga paia mo ō tatou olaga, ma o Lona Alo, o Iesu Keriso, o loo fetalai mai i aso nei e pei foi ona i ai i aso anamua."

I le avea ai ma tagata o le Ekalesia toefuatai a le Faaola, "Matou te talitonu o le Tusi Paia o le afioga ia a le Atua e tusa ma mea ua tonu ona faaliliuina; matou te talitonu foi o le Tusi a Mamona o le afioga ia a le Atua." O le Tusi a Mamona o se tasi molimau ia Iesu Keriso, e faamautuina le moni o le Tusi Paia, ma toefuatai mai ai upumoni manino ma le taua ia na leiloloa mai le Tusi Paia.

Ua Toefuatai mai le Perisitua

Ua aoao mai e Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai e faapea, o le uluai Ekalesia na faavae e le Faaola, faatasi ai ma lona pule paia, aoaoga faavae autu, ma feagaiga ma sauniga, na leiloloa mai le lalolagi. E avea o se vaega o le toefuataiga o mea uma na valoia i aso e gata ai, sa faaee patino ai e perofeta ma apose-tolo anamua le pule o le perisitua i luga o Iosefa Samita ma tuuina atu ki o le perisitua ia te ia. O le lona tolu lea i le soloa'iga o aafiaga faavavega na tau atu ai i le faatulagaga aloaia o le Ekalesia toefuatai a le Faaola.

O le pule o le perisitua e faataga ai auauna a le Atua "e fai ai ma sui o [Ia] ma galulue ai i Lona suafa." "O ki o le perisitua o le pule lea e taitai ai le faaaogaina o le perisitua e fai ma sui o fanau a le Atua."

I lalo o le taitaiga a le Tama ma le Alo, sa toefuata'i mai ai e Ioane le Papatiso, i le 1829, le pule e papatiso ai e ala i le faatofuina mo le faamagaloga o agasala. I lena lava tausaga, na toefuatai ai e le toatolu o ulua'i Aposetolo—o Peteru, Iakopo, ma

John—restored the apostleship and additional priesthood authority and keys.

Six years after the formal organization of the Church, in the Kirtland Temple, Moses, Elias, and Elijah committed to Joseph the additional authority necessary to accomplish God's work in the latter days.

Moses committed the keys of the gathering of Israel.

Elias committed the dispensation of the gospel of Abraham, including the restoration of the Abrahamic covenant.

Elijah committed the keys of the sealing power, providing the authority that allows ordinances performed on earth to be binding in eternity, such as joining families together in eternal relationships that transcend death.

The Church of Jesus Christ Is Organized

As Joseph Smith translated the Book of Mormon, he received revelations indicating that the Church of Jesus Christ would be reestablished. But the Lord instructed Joseph not to organize His Church immediately. Rather, “by the spirit of prophecy and revelation,” the Lord revealed to Joseph “the precise day ... [he] should proceed to organize His Church once [again] upon the earth.”

The Church was organized in proper sequence only after the restoration of the priesthood and the publication of the Book of Mormon. The first copies of the Book of Mormon became available on March 26, 1830, and the Church was formally organized on April 6.

“The Church of Jesus Christ of Latter-day Saints ... is Christ's New Testament Church restored. This Church is anchored in the perfect life of its chief cornerstone, Jesus Christ, and in His infinite Atonement and literal Resurrection. Jesus Christ has once again called Apostles and has given them priesthood authority. He invites all of us to come unto Him and His Church, to receive the Holy Ghost, the ordinances of salvation, and to gain enduring joy.”

The Dispensation of the Fulness of Times

The appearance of the Father and the Son to Joseph Smith, the translation and coming forth of the Book of Mormon, and the restoration of

Ioane—le tofi faaaposetolo ma le pule faaopoopo ma ki o le perisitua ki.

Ono tausaga i le mavae ai o le faatulagaina aloaia o le Ekalesia, i le Malumalu o Katelani, na tuuina atu ai e Mose, Elaia, ma Elia ia Iosefa le pule tatau e faataunuu ai le galuega a le Atua i aso e gata ai.

O Mose sa tuuina mai ki o le faapotopotoina o Isaraelu.

O Elaia na tuuina mai le tisipenisione o le talalelei a Aperamo, e aofia ai ma le toefuataiga o le feagaiga faaAperamo.

O Elia na tuuina mai ki o le mana faamau, e aumaia ai le pule e mafai ai ona fusifusia sauniga e faatino i le lalolagi i le faavavau, e pei o le tuufaatasia o aiga i sootaga faavavau e oo i talaatu o le oti.

Ua Faatulagaina Le Ekalesia a Iesu Keriso

A o faaliliu e Iosefa Samita le Tusi a Mamona, sa ia maua faaaliga e ta'u mai ai o le a toefaa-vae le Ekalesia a Iesu Keriso. Ae na faatonuina Iosefa e le Alii e aua nei faatulagaina loa lava le Ekalesia. Ae, “e ala i le agaga o valoaga ma faaaliga” na faaalua ai e le Alii ia Iosefa “le aso tonu lava ... e tatau ai ona [ia] faaauau e [toe] faatula-ga Lana Ekalesia i le lalolagi.”

Sa faatulaga le Ekalesia i le faagasologa tatau ina ua uma ona toefuatai mai le perisitua ma le lolomiina o le Tusi a Mamona. O uluai kopi o le Tusi a Mamona na maua i le aso 26 o Mati, 1830, ma sa faatulaga aloaia le Ekalesia i le aso 6 o Aperila.

“O Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai ... o le Ekalesia lea o le Feagaiga Fou a Keriso ua toefuatai. O lenei Ekalesia ua taula i le soifuaga ato'atoa o lona ma'a tulimanu, o Iesu Keriso, ma i Lana Togiola lē i'u ma le Toetu moni. Ua toe valaauina e Iesu Keriso ia Aposetolo ma tu'u atu ia i latou le pule o le perisitua. Ua ia valaaulia i tatou uma ia ō mai ia te Ia ma Lana Ekalesia, ia maua le Agaga Paia, o sauniga o le faaolataga, ma ia maua le olioli tumau.”

O Le Tisipenisione o le Atoaga o Taimi

O le faaali ane o le Tamā ma le Alo ia Iosefa Samita, o le faaliliuga ma le oo mai o le Tusi a Mamona, ma le toefuataiga o le pule o le

priesthood authority and keys were necessary prerequisites to the organization of the Lord's restored Church 195 years ago today.

In the Old Testament, the prophet Daniel interpreted a dream about a stone that would be cut out of a mountain without hands and fill the entire earth. One year after the organization of the Church, the Lord instructed Joseph Smith that the keys of the kingdom of God had again been “committed unto man on the earth” and the “gospel [of Jesus Christ would] roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands.”

I testify: The Lord is fulfilling His promise. The Savior's restored Church is being established throughout the world and is the instrument by which God will “gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.”

The Lord's latter-day work “is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day.”

In this greatest and last of all gospel dispensations, “a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world ... shall be revealed ... in this, the dispensation of the fulness of times.”

The Prophet Joseph further explained, “All the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty in any of the dispensations, shall all be had in the last dispensation, ... bringing to pass the restoration spoken of by the mouth of all the Holy Prophets.”

Promises and Testimony

I have attempted to summarize basic elements of the most important and glorious “good news” any person anywhere in the world can ever receive—the message that the Lord Jesus Christ

perisitua ma ki, o ni mea e tatau ai e manaomia mo le faatulagaina o le Ekalesia toefuatai a le Alii i le 195 tausaga talu ai i le asō.

I le Feagaiga Tuai, na faaliliuina ai e Tanielu se miti e uiga i se maa o le a tofia mai mauga ae le tofia e ni lima ma ufitia ai le lalolagi uma. E tasi le tausaga i le mavae ai o le faatulagaga o le Ekalesia, sa faatonuina ai Iosefa Samita e le Alii e faapea o ki o le malo o le Atua “ua tuu atu i tagata i luga o le lalolagi” ma o le “talalelei [a Iesu Keriso o le a] taavale atu i luma i tuluga o le lalolagi, e pei o le maa na tofi mai le mauga e aunoa ma lima.”

Ou te molimau atu: O loo faataunuaina e le Alii Lana folafolaga. O le Ekalesia toefuatai a le Faaola ua faavaeina i le lalolagi atoa, ma o le meafaigaluega lea o le a “faapotopoto faatasi ai [e le Atua] ia tasi mea uma ia Keriso, o i latou uma lava o i le lagi, atoa ma i latou o i le lalolagi; ma ia te ia foi.”

O le galuega a le Alii i aso e gata ai “o se fuafuaga na faananau i ai le nuu o le Atua i tupulaga uma; ma o se manatu autu lea na tulimatai i ai ma se fafia uiga ese ia perofeta, ositaulaga ma tupu; na latou tulimatai i ai ma se faamoemoega fafia mo le aso lenei ua tatou ola ai; faatasi ai ma le uunaiga o faamoemoega faalelagi ma le fafia na latou pepese ai ma tusinga ma valoia lo tatou aso lenei.”

I leni tisipenisione o le talalelei silisili ma le mulimuli, “o se tuufaatasiga atoa ma o’o’o ma atoatoa, ma se sooga mau faatasi o tisipenisione, ma ki, ma mana ma mamalu, ma faali mai e amata mai i aso o Atamu e oo mai lava i le taimi nei. Ma ua le gata i lenei, ae o mea na sa lei faaalua mai lava mai le faavaega o le lalolagi, ... o le a faaalua ... i le tisipenisione leni o le atoaga o taimi.”

Na toe faamalamalama e le Perofeta o Iosefa, “O sauniga uma ma tiute ua manaomia i soo se taimi lava e le Perisitua, i lalo o le taitaiga ma poloaiga a le Silisiliese i soo se augatupulaga, o le a i ai uma lava i le augatupulaga faaiu, ... e faataunuaina ai le toefuataiga na taua mai e fofoga o Perofeta Paia uma lava.”

O Folafolaga ma le Molimau

Sa ou taumafai e aotele elemene faavae o le “tala lelei” e sili ona taua ma viae mafai e soo se tasi i soo se mea i le lalolagi ona maua—o le savaali e faapea, na toefuatai mai e le Alii o Iesu Keriso

has restored His gospel and Church in the latter days.

I invite all to learn about and prove this message. I promise that individuals “who prayerfully study the message of the Restoration and act in faith will be blessed [through the power of the Holy Ghost] to gain their own witness of its divinity and of its purpose to prepare the world for the promised Second Coming of our Lord and Savior, Jesus Christ.” As you pray earnestly with the expectation to both receive and act upon an answer from God, as did young Joseph Smith, your capacity to recognize and respond to that divine witness will be increased.

I witness that God, the Eternal Father, is our Father. I testify and witness that Jesus Christ is the Father’s Beloved Son and His Only Begotten in the flesh. He is our Savior and Redeemer.

And I joyfully witness that the Father and the Son appeared to the boy Joseph Smith, thus initiating the Restoration of the gospel of Jesus Christ in the latter days. The Book of Mormon is another testament of Jesus Christ and contains the word of God. Priesthood authority to represent the Savior and act in His name again is found on the earth. And The Church of Jesus Christ of Latter-day Saints is Christ’s New Testament Church restored. I bear my sure witness that all of these things are true in the sacred name of the Lord Jesus Christ, amen.

Lana talalelei ma le Ekalesia i aso e gata ai.

Ou te valaaulia tagata uma ia aoao ma faamaonia le savali lenei. Ou te folafola atu o tagata “e sutesue ma le agaga tatalo i le sāvāli o le Toefuata’iga ma galulue i le faatuatua o le a faamanuiaina [e ala i le mana o le Agaga Paia] e maua ā latou lava molimau e uiga i lona paia ma lona faamoemoega e saunia le lalolagi mo le Afio Mai Faalua o lo tatou Alii ma le Faaola, o Iesu Keriso, ua folafola mai.” A o e tatalo ma le lotofaamaoni faatasi ma le faamoemoe e maua ma galue i se tali mai le Atua, e faapei ona faia e le talavou o Iosefa Samita, o le a faateleina lou gafatia e iloa ai ma tali atu i lona molimau paia.

Ou te molimau atu o le Atua, le Tama e Faavavau, o lo tatou Tama. Ou te tautino ma molimau atu o Iesu Keriso o le Alo Pele o le Tamā ma Lona Alo e Toatasi na Fanaua i le tino. O Ia o lo tatou Faaola, ma lo tatou Togiola.

Ma ou te molimau atu ma le fiasia na faaali atu le Tama ma le Alo i le taulealea o Iosefa Samita, ma o lea na amata ai le Toefuataiga mai o le talalelei a Iesu Keriso i aso e gata ai. O le Tusi a Mamona o se tasi molimau ia Iesu Keriso ma o loo i ai le afioga a le Atua. Ua toe i ai i le lalolagi le pule o le perisitua e suitulaga i le Faaola ma galulue ai i lona suafa. Ma O Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai, o le Ekalesia lava lea a Keriso o le Feagaiga Fou ua toefuata’iina mai. Ou te tuuina atu la’u molimau mautinoa o nei mea uma e moni, i le suafa paia o le Alii o Iesu Keriso, amene.