

And We Talk of Christ

By Elder Gary E. Stevenson
Of the Quorum of the Twelve Apostles

Na Tunazungumza Kuhusu Kristo

Na Mzee Gary E. Stevenson
Wa Akidi ya Mitume Kumi na Wawili

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We are followers of Jesus Christ, and we seek to both receive and share His light.

Sisi tu wafuasi wa Yesu Kristo, na tunatafuta kupokea na kushiriki nuru Yake.

Introduction

At the end of a long overseas assignment, my wife, Lesa, and I stepped into an airport terminal in preparation for just one more flight—a red-eye—to get home. As we stood with many others moving a step at a time in long lines, we could feel the growing anxiety of fellow travelers worried about making flights, getting through passport and visa review, and successfully navigating security checks.

We finally reached a station occupied by a customs officer who seemed unaffected by the high levels of stress and anxiety in the room. She almost mechanically, with no eye contact, reached for my documents, confirmed my picture, thumbed through one page after another, and finally stamped my passport with a heavy thud.

She then reached for Lesa's papers. Devoid of emotion, head down and focused on her work, she methodically thumbed through the pages with an expert eye, focusing on the details of the documents in front of her. We were somewhat surprised when she suddenly stopped, lifted her head, and made eye contact with Lesa in a deliberate and warm upward gaze. With a tender smile, she gently stamped Lesa's passport and handed the documents back to her. My wife smiled in return, accepted the documents, and exchanged warm parting words.

"What just happened?" I asked incredulously.

Utangulizi

Kwenye hitimisho la jukumu la muda mrefu la nje ya nchi, mimi pamoja na mke wangu, Lesa tulifika uwanja wa ndege kwa ajili ya maandalizi ya safari moja ya mwisho—safari ya usiku—kufika nyumbani. Tuliposimama na wengine wengi tukipiga hatua moja moja baada ya muda kwenye mistari mirefu, tungeweza kuhisi wasiwasi wa wasafiri wenzetu wakihofia kama watafika kwa wakati, kukaguliwa pasipoti na viza na kupita sehemu za usalama kwa mafanikio.

Hatimaye tulifika kituo ambacho kulikuwa na ofisa wa forodha aliyeonekana kutoathiriwa na kiwango kikubwa cha msongo wa mawazo na wasiwasi ndani ya chumba hicho. Alichukua nyaraka zangu, bila kuniangalia usoni, akahakiki picha yangu, akifungua ukurasa mmoja hadi mwingine na hatimaye kugonga muhuri pasipoti yangu kwa mshindo mkubwa.

Kisha alichukua nyaraka za Lesa. Pasipo hisia yoyote, kichwa chini na aliyefokasi kwenye kazi yake, alifungua kurasa kwa jicho la kitaalamu, akiangazia maelezo ya nyaraka zilizo mbele yake. Kwa kiasi tulishtushwa pale ghafla alipoacha kwa muda, akanyanyua kichwa chake na kumwangualia Lesa kwa mtazamo wa uangalifu na wa upendo. Kwa tabasamu mwororo, aligonga muhuri pasipoti ya Lesa na kumrudishia nyaraka zake. Mke wangu alitabasamu pia, akachukua nyaraka na wakaagana kwa maneno ya upendo.

"Ni nini kimetokea?" Niliuliza kutaka kujua.

Lesya then showed me what the agent had seen—a small card with the image of the Savior. It had accidentally slipped from Lesya's purse into the folds of her passport. This is what the customs officer had found. This is what had changed her whole demeanor.

Grace and Truth, by Simon Dewey, courtesy of altusfineart.com, © 2025, used with permission

This small picture of the Savior connected the hearts of two otherwise disconnected strangers. It transformed the impersonal to personal, capturing the beauty, the miracle, and the reality of the Light of Jesus Christ. For the remainder of that day and often since, I have contemplated that sweet, simple moment with awe and have rejoiced in the glorious effect of the Light of Christ upon God's children.

We Talk of Christ

We are followers of Jesus Christ, and we seek to both receive and share His light. Implicit in the name of the Church is our theology of "Jesus Christ himself being the chief corner stone." Through ancient and living prophets, our Heavenly Father has commanded us to "hear Him!" and to "come unto Christ." "We talk of Christ, we rejoice in Christ, we preach of Christ, [and] we prophesy of Christ."

We teach that Jesus Christ is the Son of God, and during His earthly ministry, Jesus taught His gospel and established His Church.

We testify that at the end of His life, Jesus atoned for our sins when He suffered in the Garden of Gethsemane, was crucified on the cross, and then was resurrected.

We rejoice that because of the Savior's atoning sacrifice, we can be forgiven and cleansed of our sins as we repent. This brings us peace and hope while making it possible for us to return to God's presence and receive a fulness of joy.

We prophesy that because of Jesus's Resurrection, death is not the end but an important step forward. "We will all be resurrected after we die. This means that each person's spirit and body will be reunited and live forever."

Come unto Christ

Kisha Lesya alinionesha kile ambacho afisa amekiona—kadi ndogo yenye picha ya Mwokozi. Kwa bahati mbaya ilitelezwa kutoka kwenye mkoba wa Lesya na kuingia kwenye nyaraka za pasipoti yake. Hiki ndicho afisa wa forodha alikipata. Hiki ndicho kilichobadili mwenendo wake.

Neema na Kweli, na Simon Dewey, kwa hisani ya altusfineart.com, © 2025, iliyotumika kwa ruhusa

Picha hii ndogo ya Mwokozi iliunganisha mioyo ya wawili hawa ambao vinginevyo ni watu wasiojuana. Ilibadilisha asiyejali watu hadi mwenye kujali watu, ikinasa uzuri, miujiza na uhalisia wa Nuru ya Yesu Kristo. Kwa siku ile iliyobakia na mara kwa mara tangu siku hiyo, nimetafakari wakati huo mzuri, rahisi kwa mshangao na nimeshangilia kwenye matokeo tukufu ya Nuru ya Kristo kwa watoto wa Mungu.

Tunazungumza Kuhusu Kristo

Sisi tu wafuasi wa Yesu Kristo, na tunatafutakupokea nakushiriki nuru yake. Dokezo katika jina la Kanisa ni teolojia yetu ya "Yesu Kristo mwenyewe akiwa ni jiwe kuu la pembeni." Kwa kupitia manabii wa kale na wanaoishi, Baba yetu wa Mbinguni ametuamuru "Tumsikilize Yeye!" na "njooni kwa Kristo." "Na tunazungumza juu ya Kristo, tunashangilia katika Kristo, tunahubiri juu ya Kristo, [na] tunatoa unabii juu ya Kristo."

Sisi hufundisha kwamba Yesu Kristo ni Mwana wa Mungu, na wakati wa huduma yake duniani, Yesu alifundisha injili yake na kuanzisha Kanisa Lake.

Sisi hushuhudi kwamba mwishoni mwa maisha yake, Yesu alitoa dhabihu ya dhambi zetu pale alipotesea katika Bustani ya Gethsemane, kusulubiwa msalabani, na kisha kufufuliwa.

Sisi hushangilia kwamba kwa sababu ya dhabihu ya Mwokozi ya kulipia dhambi, sisi tunaweza kusamehewa na kutakaswa dhambi zetu pale tunapotubu. Hii hutuletea amani na kufanya iwezekane kwa sisi kurudi katika uwepo wa Mungu na kupokea utimilifu wa shangwe.

Sisi hutoa unabii kwamba kwa sababu ya Ufufuko wa Yesu, kifo sio mwisho bali hatua muhimu ya kusonga mbele. "Sote tutafufuliwa baada ya kufa. Hii inamaanisha kwamba roho na mwili wa kila mtu vitaunganika tena na kuishi milele."

Njooni kwa Kristo

Living prophets in our day—who receive revelation from God to teach and lead us—are increasingly inviting us to come unto Christ. They are helping us to center our hearts, ears, and eyes more fully on Him. We could cite numerous examples of adjustments and enhancements announced by the First Presidency that are designed to focus us on Jesus Christ. Some of these include:

The decision to retire the name “Mormon Church” and to replace it with the correct name, The Church of Jesus Christ of Latter-day Saints.

The availability of new, inspired Christ-themed art for display in meetinghouses.

Young Women and Aaronic Priesthood quorum themes and music focused on Jesus Christ, such as “Disciple of Christ” and “Look unto Christ.”

Greater emphasis on the Atonement and literal Resurrection of Jesus Christ as the most glorious events in history.

Celebration of Easter as a season and not just a holiday, with an emphasis on Jesus Christ.

The introduction of the visual identifier of the Church of Jesus Christ and its symbolic nature.

Let us look closer at the impact of some of these. First, the Church symbol.

The Church Symbol

In 2020, President Russell M. Nelson introduced a new visual identifier for the Church. This symbol reflects the truth that Christ is at the center of His Church and should be at the center of our lives. We now see this familiar symbol on temple recommends, on Church websites and magazines, as the icon for the Gospel Library app, and even on military ID tags for many members of the Church serving in the armed forces. The symbol includes the name of the Church contained within a cornerstone, a reminder that Jesus Christ is the chief cornerstone, shown here in Cambodian and in use in 145 languages.

The center of the symbol is a representation of Bertel Thorvaldsen’s beloved marble Christ statue, which has become widely associated with the Church and is found in visitors’ centers and on temple grounds around the world. Its prominence in the Church symbol suggests that Christ should be the center of all we do. Like-

Manabii wanaoishi katika siku yetu—ambao hupokea ufunuo kutoka kwa Mungu kutufundisha na kutuongoza—kwa wingi hutualika kuja kwa Kristo. Wanatusaidia kukita mioyo yetu, masikio na macho kikamilifu Kwake. Tunaweza kutoa mifano mingi ya marekebisha na viwezeshi vilivyotangazwa na Urais wa Kwanza ambavyo vimenuiwa kutufokasi sisi kwa Yesu Kristo. Baadhi ya haya hujumuisha:

Uamuzi wa kuliondoa jina la “Kanisa la Mormoni” na kuweka jina sahihi, Kanisa la Yesu Kristo la Watakatifu wa Siku za Mwisho.

Upatikanaji wa sanaa mpya, yenye dhambi- ra iliyovuviwa ya Kristo kwa ajili ya kuonyesha katika nyumba za mikutano.

Dhima za Wasichana na akidi za Ukuhani wa Haruni na muziki vinavyofokasi kwa Yesu Kristo, kama vile “Mimi ni Mwanafunzi wa Kristo” na “Mtegemee Kristo.”

Msisitizo mkubwa kwenye Upatanisho na Ufufuko halisi wa Yesu Kristo kama matukio ya kitukufu zaidi katika historia.

Sherehe za Pasaka kama msimu na sio tu sikukuu, zenye msisitizo juu ya Yesu Kristo.

Kuanzishwa kwa kielelezo cha utambulisho wenye kuonekana wa Kanisa la Yesu Kristo na uhalisia wa ishara yake.

Hebu tuone kwa ukaribu matokeo ya baadhi ya haya. Kwanza, nembo ya Kanisa.

Nembo ya Kanisa

Mnamo 2020, Rais Russell M. Nelson alianzisha utambulisho wa kuonekana kwa ajili ya Kanisa. Nembo hii inaakisi ukweli kwamba Kristo ndiye kiini cha Kanisa Lake na anapaswa kuwa kiini cha maisha yetu. Sasa tunaona nembo hii tuliyoizoea kwenye vibali vya hekalu, kwenye tovuti na majarida ya Kanisa, kama ikoni kwenye app ya Gospel Library na hata kwenye beji za utambulisho za jeshini kwa waumini wengi wa Kanisa wanaohudumu katika vikosi vya jeshi. Nembo hii hujumuisha jina la Kanisa lililo ndani ya jiwe la pembeni, ukumbusho kwamba Yesu Kristo ndiye jiwe kuu la pembeni, inayoonyeshwa hapa katika Kikambodia na inatumika katika lugha 145.

Katikati ya nembo hii ni uwakilishi wa sana- mu pendwa ya marumaru ya Bertel Thorvaldsen ya Christus, ambayo imehusishwa sana na Kanisa na hupatikana katika vituo vya wageni kwenye maeneo ya hekalu kote ulimwenguni. Umaarufu wake katika alama hii ya Kanisa hupendekeza kwamba Kristo anapaswa kuwa kiini cha yote

wise, the Savior's outstretched arms indicate His promise to embrace all who will come unto Him. This symbol is a visual representation of the love of the Savior Jesus Christ and a constant reminder of the living Christ.

Out of curiosity, I have inquired of many families and friends concerning one important element of the Church symbol. Surprisingly, many are not aware of a hallowed feature that it embodies. Jesus Christ stands under the arch. This represents the resurrected Savior emerging from the tomb. We truly celebrate the resurrected, living Christ, even in the use of the Church symbol.

Higher and Holier Easter

Now let us contemplate the significance of Easter. In recent First Presidency messages concerning Easter, we have been challenged to "celebrate the Resurrection of our living Savior by studying His teachings and helping to establish Easter traditions in our society as a whole, especially within our own families." In short, we have been encouraged to move to a higher and holier celebration of Easter.

I love continuing revelation concerning Easter and am gratified for your many efforts to make Easter a sacred and holy occasion. In addition to holding a one-hour sacrament meeting on Easter Sunday, other examples of worthy activities include ward and stake devotionals and activities on Palm Sunday as well as during Holy Week. These remembrances include activities with children and youth and often incorporate interfaith choirs. Others have held "Living Christ" open houses for members and friends and have participated in multidenominational community Easter events.

Such activities mirror the multitudes in the city of Jerusalem whose voices joined together to praise the Savior during His triumphal entry. Equally impressive are reports of your responses to the First Presidency's invitation to worship at home as families to commemorate this most important holiday.

I believe that family worship surrounding Easter has elevated remarkably. Two years ago, I spoke about our family's determination to improve the way we honor Easter. Admittedly, this is still a work in progress. We have always

tuyafanyayo. Kadhalika, mikono iliyonyooshwa ya Mwokozi huonyesha ahadi Yake ya kuwakumbatia wote ambao huja Kwake. Nembo hii ni uwakilishi wa kuonekana wa upendo wa Mwokozi Yesu Kristo na ukumbusho endelevu wa Kristo Aliye Hai.

Kwa udadisi, nimeuliza familia nyingi na marafiki kuhusu kipengele kimoja muhimu cha nembo hii ya Kanisa. Kwa mshangao, wengi hawatambui kipengele kitukufu kilichopo hapo. Yesu Kristo anasimamachiniya tao. Hii huamaanisha Mwokozi aliyefufuka akiibuka kutoka kaburini. Kwa dhati tunasherehekea Kristo mfufuka, aliye hai, hata kwenye matumizi ya nembo ya Kanisa.

Pasaka ya Hali ya Juu na Tukufu Sana

Sasa acha tutafakari umuhimu wa Pasaka. Katika jumbe za Urais wa Kwanza za hivi karibuni kuhusu Pasaka, tumepewa changamoto ya "kusherehekea Ufufuko wa Mwokozi aliye hai kwa kujifunza mafundisho Yake na kusaidia kukuza tamaduni za Pasaka katika jumuiya zetu kwa ujumla, hususani ndani ya familia zetu wenyewe." Kwa ufupi, tumehimizwa kuishi katika njia iliyo ya juu zaidi na takatifu zaidi ya Pasaka.

Napenda ufunuo endelevu kuhusu Pasaka na ninapendezwa na jitihada zenu nyingi za kufanya Pasaka tukio la heshima na tukufu. Kwa kuongezea kwenye kuwa na lisaa limoja tu la sakramenti kwenye Jumapili ya Pasaka, mifano mingine ya shughuli zinazofaa hujumuisha ibada za kata na kigingi kwenye Jumapili ya Matawi pamoja na Wiki Takatifu. Ukumbusho huu hujumuisha shughuli pamoja na watoto na vijana na mara nyingi hujumuisha kwaya za dini tofauti. Wengine wamefanya matembezi ya wazi ya "Kristo Aliye Hai" kwa waumini na marafiki na kushiriki katika matukio ya kijamii ya Pasaka ya madhehebu mbalimbali.

Shughuli kama hizo huwaonyesha wengi katika jiji la Yerusalemu ambao sauti zao ziliungana pamoja kumsifu Mwokozi wakati wa kuingia Kwake kwa ushindi. Ya kuvutia sawa na hiyo ni ripoti ya majibu yenu kwa mwaliko wa Urais wa Kwanza wa kuabudu nyumbani kama familia ili kukumbuka sikukuu hii muhimu sana.

Ninaamini kwamba ibada za familia siku ya Pasaka zimeongezeka kwa wingi. Miaka miwili iliyopita, niliongea kuhusu uthubutu wetu wa familia wa kuboresha njia ya kuheshimu Pasaka. Hakika, hii ni kazi ambayo bado ni endelevu.

enjoyed a special Easter Sunday meal, Easter baskets, and an Easter egg hunt, and we still do. However, adding an intentional spiritual dimension that focuses on Jesus Christ and His Atonement to our celebration has brought a sweet balance to our commemoration of these most holy of all events.

This year will be our third attempt to make Easter more Christ-centered. Like the Christmas nativity, our family Easter Day play includes rudimentary costumes, reading of scriptures from the New Testament and Book of Mormon, music, Easter pictures, palm fronds—and a little chaos, if I’m being completely honest. Children and grandchildren reading and reciting the Palm Sunday praises of “Hosanna ... Blessed is he that cometh in the name of the Lord; Hosanna in the highest” and “This is Jesus ... of Galilee” seem as relevant as “Peace on earth, good will to men” is at Christmastime.

We now enjoy a mix of decorations. What was once almost exclusively bunnies and Easter eggs is now balanced with the Christ and images of the empty tomb, the resurrected Savior appearing in the garden outside the tomb, and the Savior’s appearance to the Nephites. We are also striving to make Easter a season rather than just a day. We are trying to be more conversant, thoughtful, and celebratory of Palm Sunday and Good Friday and of the sacred events that took place during all of Holy Week.

Easter allows us to honor both the atoning sacrifice of Jesus Christ and the literal and joyous Resurrection of Him. Our hearts are heavy as we imagine the Savior’s suffering in the garden and upon Calvary, but our hearts rejoice as we envision the empty tomb and the heavenly decree “He is risen!”

A Literal Resurrection

Recent First Presidency encouragement to look “forward to Easter and the Resurrection of Jesus Christ—the most glorious of all messages to mankind” highlights the magnitude of this season. While there appears to be a growing trend among various Christian theologians to view the Resurrection in figurative and symbolic terms, we affirm our doctrine that “the Resurrec-

Daima tumefurahia mlo maalumu wa Jumapili ya Pasaka, vikapu vya Pasaka, na kutafuta mayai ya Pasaka na bado tunafanya. Hata hivyo, kwa dhati kuongeza kiwango cha kiroho kinachofokasi kwa Yesu Kristo na Upatanisho Wake kwenye sherehe zetu kumeleta usawa mzuri kwenye kumbukumbu zetu za matukio haya matukufu kati ya yote.

Mwaka huu itakuwa ni jaribio letu la tatu la kufanya Pasaka kuwa iliyojikita kwa Kristo zaidi. Kama ukumbusho wa Krismasi wa Kuzaliwa kwa Yesu, mchezo wa siku yetu ya familia ya Pasaka hujumuisha mavazi ya kawaida, kusoma maandiko kutoka Agano Jipya na Kitabu cha Mormoni, muziki, picha za Pasaka, matawi ya mtende—na fujo kidogo, nikiwa mwaminifu kabisa kwenye hili. Watoto na wajukuu wakisoma na kukariri sifa za Jumapili ya Matawi ya Mitende za “Hosanna ... Mbarikiwa Yeye ajaye kwa jina la Bwana; Hosana juu mbinguni” na “Huyu ni Yesu ... wa Galilaya” inaonekana kuzoeleka kama vile “Amani duniani, kwa watu wenye mapenzi mema” ilivyo wakati wa Krismasi.

Na sasa tunashangilia mchanganyiko wa mapambo. Kile kilichotaka kuwa kama watooto wa sungura na mayai ya Pasaka pekee sasa kimewekwa sawa na Kristona picha za kaburi tupu, Mwokozi aliyefufuka akitokea katika bustani nje ya kaburi, na kutokea kwa Mwokozi kwa Wanefi. Pia tunajitahidi kuifanya Pasaka kuwa msimu na sio tu siku moja. Tunajaribu kuwa wenye uelewa mzuri, tafakari nzuri na washerehekeaji wa Jumapili ya Matawi na Ijumaa Kuu na matukio matukufu ambayo yalitukia wakati wa kipindi chote cha Wiki Takafu.

Pasaka huturuhusu kuikumbuka dhabihu ya Yesu Kristo ya kulipia dhambi na Ufufuko Wake halisi na wa shangwe. Mioyo yetu ni mizito tunapotafakari mateso ya Mwokozi katika ile bustani na juu ya Msalaba, lakini mioyo yetu hushangilia tunapoangalia kaburi tupu na tangazo la kimbungu la “Amefufuka!”

Ufufuko Halisi

Hivi karibuni Urais wa Kwanza umetuhimiza sisi “kutazamia Pasaka na Ufufuko wa Yesu Kristo—ujumbe mtukufu kati ya wote kwa binadamu” ukiangazia ukuu wa msimu huu. Wakati inaonekana kuna ongezeko miongoni mwa wana teolojia wa Kikristo kutazama Ufufuko katika maneno ya kufikirika na kiishara, tunathibitisha mafundisho yetu kwamba “Ufufuko humaanisha

tion means that all who have ever lived will be resurrected, and the Resurrection is literal.”“For as in Adam all die, even so in Christ shall all be made alive.”Jesus Christ broke the bands of death for every living soul.

We truly stand all amazed at the grace Jesus offers us. We embrace His words that “greater love hath no man than this, that a man lay down his life for his friends.”

C. S. Lewis stated that “to preach Christianity meant [to the Apostles] primarily to preach the Resurrection. ... The Resurrection is the central theme in every Christian sermon reported in the Acts. The Resurrection, and its consequences, were the ‘gospel’ or good news which the Christians brought.”

I proclaim that “there is a resurrection, ... the grave hath no victory, and the sting of death is swallowed up in Christ.”

Conclusion and Testimony

In conclusion, I testify that all who accept the invitations from our living prophet and his counselors to more intentionally commemorate the holy events that Easter represents will find that their bond with Jesus Christ grows ever stronger.

Just days ago, I learned about a grandmother who rehearsed the Easter story with her four-year-old grandson by using simple replicas of the tomb, the stone that covered the sepulchre, Jesus, Mary, the disciples, and the angel. The little boy watched and listened intently as his grandma shared the burial, closing and opening of the tomb, and the garden scene of the Resurrection. He later carefully repeated the story in surprising detail to his parents as he moved the figures about himself. Following this sweet moment, he was asked if he knew why we have Easter. The boy looked up and with childlike reasoning answered, “Cuz Him’s alive.”

I add my testimony to his—and to yours and to that of angels and prophets—that He is risen and that He lives, of which I testify in the name of Jesus Christ, amen.

kwamba wale wote waliopata kuishi watafufuliwa na Ufufuko ni jambo halisi.”“Kwa kuwa kama katika Adamu wote wanakufa, kadhalika na katika Kristo wote watahuishwa.”Yesu Kristo alikata kamba za kifo kwa kila nafsi hai.

Kweli sote tunashangaa kwa neema ambayo Yesu anatupatia. Tunakumbatia maneno Yake kwamba “hakuna upendo mkuu zaidi kuliko upendo wa mtu atoaye uhai wake kwa ajili ya rafiki zake.”

C. S. Lewis alisema kwamba “kufundisha Ukristo ilimaanisha hasa [kwa Mitume] kuhubiri Ufufuko. ... Ufufuko ni dhima kuu katika kila mahubiri ya Kikristo yaliyotolewa katika Matendo ya Mitume. Ufufuko na matokeo yake, ndivyo vilikuwa ‘injili’ au habari njema ambayo Wakristo walileta.”

Ninatangaza kwamba “kuna ufufuko, ... kaburi halina ushindi, na uchungu wa kifo umezwa katika Kristo.”

Hitimisho na Ushuhuda

Katika kuhitimisha, ninashuhudia kwamba wote wanaokubali mialiko kutoka kwa nabii wetu anayeishi na washauri wake kwa dhati kukumbuka matukio matukufu ambayo huwakilisha Pasaka watapata kwamba muungano wao na Yesu Kristo unakua imara zaidi.

Siku chache zilizopita, nilijifunza kuhusu bibi aliyekariri hadithi ya Pasaka pamoja na mjukuu wake wa miaka minne kwa kutumia nakala rahisi za kaburi, jiwe lililofunika kaburi, Yesu, Mariamu, wanafunzi na malaika. Mvulana mdogo aliangalia na kusikiliza kwa makini wakati bibi yake alishiriki maziko, kufunikwa na kufunguliwa kwa kaburi na tukio la bustanini la Ufufuko. Baadaye mvulana huyo kwa umakini alirudia hadithi kwa maelezo ya kushangaza kwa wazazi wake alipokuwa akisogeza maumbo yeye mwenyewe. Kufuatia tukio hili zuri, aliulizwa kama alijua kwa nini tuna Pasaka. Mvulana yule alitazama juu na kwa mawazo ya kitoto alijibu, “Sababu Yeye anaishi.”

Ninaongeza ushuhuda kwa ule wake—na wako na ule wa malaika na manabii—kwamba Yeye amefufuka na kwamba Yeye yu Hai, ambavyo juu yake ninashuhudia, katika jina la Yesu Kristo, amina.