

Liahona

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Journals, p. F14



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Photographs by Matthew Reier, posed by models.

THE FRIEND COVER

Illustration by Jim Madsen.

FAMILY HOME EVENING IDEAS

*These ideas can be used
for classroom teaching as
well as in the home.*

"The Root of Christian

Doctrine," p. 12: Show or
draw a plant. Without
roots, how will the
plant survive and grow? How
can we nourish our testimony
like the roots of this plant? Read
the article's suggestions, and
discuss ways to incorporate
them in your life. Follow up at

the next family home evening.

"Keep Texting from Taking

Over," p. 18: As the lesson
begins, try to hold a conver-
sation by only writing.

Discuss the difficulties
of using only written

communication. In the article
identify some of the problems of
texting. How can texting be used
appropriately? Plan ways your fam-
ily can use this tool without having
it take over.





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35 Learning to Hope

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- 35 Learning to Hope *Mariama Kallon*



As you look for the Italian CTR ring hidden in this issue, think of something you can do to be worthy to receive promptings from the Holy Ghost.

"How to Be a Great Member Missionary," p. 38: Assign stories from the article for family members to share with the family. Make a list of friends you can introduce to the gospel. Using ideas from the article, role-play those you feel would be the most effective. Choose a date by when to implement them.

"Following a Prophet," p. F2: Create a small invitation for each family member to attend a special

family home evening. That night, include songs, prayers, and a lesson on President Gordon B. Hinckley's message. As a family, commit to follow the prophet in holding meaningful family home evenings each week.

"A Voice of Warning," p. F10: As you read aloud Tad's story, ask family members to listen for what caused him to feel wrong. Brainstorm ideas to help family members avoid similar situations.

THE FRIEND: FOR CHILDREN

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Arie Van De Graaff
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F14 Jump into Journaling

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Welcoming Every Single One

BY PRESIDENT JAMES E. FAUST

Second Counselor in the First Presidency

My desire in this message is to offer opportunities for development and happiness for all members, whether married or single. To be in control of your life, to be a success regardless of your marital situation, I recommend that you come to know your Father in Heaven.

You can best do this by prayer, study, and keeping the commandments. Always remember that He loves you and will give you guidance and support if you will invite Him into your life. Include Him in your decision making. Include Him when you take inventory of your personal worth. Pray to Him when you are discouraged, because I testify that He does hear our cries for help. In his insightful discourse on prayer, the prophet Zenos observed, “And thou didst hear me because of mine afflictions and my sincerity” (Alma 33:11).

We are deeply moved and sobered as we hear a common thread running through the expressions of many of our single members. For some, loneliness and discouragement are their most constant companions. One great soul who has a good bishop, a good home teacher, a good position, and comfortable circumstances said, “I don’t need more to do;

I just need someone to do it with.” This becomes a matter of great concern when we consider that at least one-third of adult Church members are single.

Without downplaying the ache of loneliness that some singles feel, President Gordon B. Hinckley offered something of an antidote when he advised: “I believe that for most of us the best medicine for loneliness is work and service in behalf of others. I do not minimize your problems, but I do not hesitate to say that there are many others whose problems are more serious than yours. Reach out to serve them, to help them, to encourage them. There are so many boys and girls who fail in school for want of a little personal attention and encouragement. There are so many elderly people who live in misery and loneliness and fear for whom a simple conversation would bring a measure of hope and brightness.”¹

Please remember that we have all been single, are now single, or at some time may again be single; so being single in the Church is not extraordinary. Being married also carries challenges and responsibilities. Perhaps you have heard of the young bride who said, “When I get married, it will be the end of my troubles.” Her wise mother replied, “Yes, my dear, but which end?”



Heavenly Father, who knows you best of all, knows your talents and strengths as well as your weaknesses. He has placed you here on the earth at this time to develop and refine these characteristics. I promise you He will help you.

Measuring Our Progress

It does not help to become so obsessed with the desire to be married that we miss blessings and opportunities for development while we are single. I also believe it would be helpful to set goals; without goals you cannot measure your progress. But don't become frustrated because there are no obvious victories. Some things cannot be measured. If you are striving for excellence—if you are trying your best day by day with the wisest use of your time and energy to reach realistic goals—you will be a success whether you are married or single.

Speaking of single members, President Harold B. Lee (1899–1973) once said, “In your ranks are some of the noblest members of the Church—faithful, valiant, striving to live the Lord’s commandments, to help build up the kingdom on earth, and to serve your fellowmen.”² Too often we are thoughtless and insensitive to the feelings of these choice souls among us. One


well-meaning priesthood leader, concerned about one of these choice single women whose heart was aching for companionship and a more fulfilling life, asked, “Why don’t you get a husband?” She replied in good humor, “Brother, I would love to, but I can’t go pick one off a tree.”

Although many single adult members are well-adjusted to life and its problems, they still need loving attention from the Church and its members to reaffirm their usefulness and the love that God has for each of them. The proper and rightful focus of the Church on the home and the family frequently causes some single members who have no companion or children to feel left out.

One writes: “Many members of the Church treat a divorcee as if she had leprosy. I have lived in a certain LDS ward in Salt Lake for several years, where they had a widows’ and widowers’ party every year at Christmastime. I was never invited. I have always lived a good life and believe the Savior would have invited me. I am acquainted with some who have experienced both death and divorce, and they say that divorce is worse than death.”

Still another writes: “Believe me, with the Church emphasis on families and children, we are already thoroughly aware that we are ‘oddballs.’ It has been a real pleasure to be accepted as a normal person.” No one should feel isolated because he or she is single. We want all to feel that they belong to the Church in the context of Paul’s message to the Ephesians: “Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God” (Ephesians 2:19). We belong not only to the Lord’s Church but also to each other.

All society, including single adult members, has a vested interest in fathers and mothers and families. A few years ago, President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, said to the single members of the Church: “We talk a lot about families. Sometimes in bitterness, you will want to say ‘all this talk about families, but I don’t have a family,

A portrait of President Harold B. Lee, a man with dark hair, wearing a white shirt and a red tie, smiling. The portrait is on the left side of the page, partially overlapping the text.

President Harold B. Lee once said: *“Happiness does not depend on what happens outside of you, but on what happens inside of you. It is measured by the spirit with which you meet the problems of life.”*



and . . . ' stop there! Don't add that extra phrase. 'I wish they would stop talking so much about families.' You pray that we do keep talking about families; about fathers and mothers and children and family home evening, temple marriage and companionship and all of the rest, because all of that will be yours. If we stop talking about it, then you, among all others, will be the losers."³ I echo that sentiment. By and by, all of that will indeed be yours.

Seeking Those in Need

We all recall the parable of the good shepherd who left the multitude and went out in search of a single sheep who was lost (see Luke 15:3–6). Some of our members who are single may become lost unless we reach out to them. Seeking out the one who needs our help involves reaching out in many ways.

What can we do as individuals to reach out to singles? One way is to make an effort to be more inclusive. When we see someone

sitting by him or herself in a Church meeting, we can either go and sit with him or her or invite him or her to sit with us. We can all offer the hand of friendship. Indeed, it would be well for us to remember the advice of President Hinckley concerning converts and apply it to those who are alone: they need a friend, a calling, and nourishment by the good word of God. I think we could add one more to this list—a good home teacher. Diligent home teachers will gear home teaching messages to the needs of single members. They can also provide friendship, encouragement, a feeling of acceptance, and, particularly for single sisters, the opportunity for priesthood blessings.

It is easy to label someone as single and then not be able to look past the label. Singles are people and would like to be treated as such. Not all are single by choice. Let us, as the Psalmist said, “be a father of the fatherless” and remember that “God setteth

From guidelines for Church leaders: “Single members should be offered stake and ward activities such as firesides, dances, choirs, priesthood preparation seminars, temple preparation seminars, temple visits, cultural events, and sports.”

the solitary in families” (Psalm 68:5–6). We all belong to the family of God and someday will return to Him, to the mansions He has prepared for all His children.

How Leaders Can Help

Here are some guidelines for Church leaders: “The bishopric [or branch presidency] may organize one or more home evening groups for single members who do not have children in the home and do not live with their parents.”⁴ In addition, “single members should be offered stake and ward activities such as firesides, dances, choirs, priesthood preparation seminars, temple preparation seminars, temple visits, cultural events, and sports.”⁵

Church leaders should ponder the needs of single members regularly in leadership meetings and include them in meaningful callings, assignments, and activities. Quorum and Relief Society leaders should be sensitive to the needs of single members, particularly when lessons include topics such as marriage and children. Single members need to be remembered and nourished.

Being Happy Now

Being single does not mean you have to put off being happy. As President Harold B. Lee (1899–1973) once said: “Happiness does not depend on what happens outside of you, but on what happens inside of you. It is measured by the spirit with which you meet the problems of life.”⁶

I remind you that many who are single bring much-needed strength to family members and others, providing support, acceptance, and love to nieces and nephews, brothers and sisters, and extended family members. Thus, in a sense, singles can do much parenting in their own right. As they do so, they can have a great impact because so often they can say things parents cannot say to their own children.

Lastly, my advice to those of you who are single is to pray often because our Heavenly Father, who knows you best of all, knows your talents and strengths as well as your weaknesses. He has placed you here on the earth at this

time to develop and refine these characteristics. I promise you He will help you. He is aware of your needs, and by and by those promised blessings of companionship will come to you. ■

NOTES

1. “A Conversation with Single Adults,” *Liabona*, Nov. 1997, 20; *Ensign*, Mar. 1997, 61.
2. *Strengthening the Home* (pamphlet, 1973), 8.
3. Melchizedek Priesthood MIA Conference, June 1973; quoted in James E. Faust, “Happiness Is Having a Father Who Cares,” *Ensign*, Jan. 1974, 23.
4. *Church Handbook of Instructions, Book 1: Stake Presidencies and Bishoprics* (2006), 125–26.
5. *Church Handbook of Instructions, Book 1*, 126.
6. “A Sure Trumpet Sound: Quotations from President Lee,” *Ensign*, Feb. 1974, 78.

IDEAS FOR HOME TEACHERS

After prayerfully studying this message, share it using a method that encourages the participation of those you teach. Following are some examples:

1. Discuss President Faust’s admonition to seek out those in need. Challenge the family to visit with a single member or non-member. Have the family suggest other ways they could help that person feel more welcomed and valued. Encourage them to spend time getting to know him or her better.

2. Start the lesson with a discussion or game. During the activity, ask an individual to leave the room for a few minutes. Call the person back before sending out another. After everyone has been out of the room, discuss how it felt to be alone. Explain that “we have all been single, are now single, or at some time may again be single.” Discuss how each of us can make our lives happy and meaningful regardless of our circumstances.

3. Bring a ruler or measuring tape. Show it as you share counsel from the section “Measuring Our Progress.” Discuss how we should be measuring our lives. Testify that if we strive for excellence, we can be successful.

It Started with a Pamphlet

A young postal worker in Korea found the answers he had been seeking, but would his family listen?

BY DON L. SEARLE
Church Magazines

One day in the summer of 1969, a young missionary in Chuncheon, Republic of Korea, handed a pamphlet on the purpose of life to the man at the post office who distributed



the foreign mail.

The young elder probably had no idea what a chain of conversions he had begun.

Neither did the postal worker who accepted the pamphlet. Cho Joong

Hyun did not know why his civil service job had taken him so far from his home in Suncheon, near the southern tip of the Korean peninsula. Only later would he come to understand that he had to be in that place at that time to receive the pamphlet.

This small incident would lead to the conversion of his entire family, as well as many others they would later influence. But those conversions would



Above: Cho Joong Hyun, first of the Cho family to join the Church, and his wife, Lee Hyun Ah. He is currently branch president in his home city, Suncheon. Opposite page: Members of the Cho family, with spouses and children, gather for a family photo in the early 1990s.



not come easily. “It took more than 20 years to get all of my family baptized,” he says. Through his efforts, his parents and his brothers and sisters and their spouses and children have come to enjoy the blessings of the gospel.

Cho Joong Hyun’s own conversion was difficult. The pamphlet given to him by the missionary was “really good,” he says, in that it provided answers about the purpose of life that he had never been able to find in the Christian church he formerly attended. Still, he did not think an unknown American church could be taken seriously, so he tossed the pamphlet into a drawer and forgot it for a time.

He forgot it until early one morning when, awakening after another evening of drinking and billiards with friends, he lay thinking that he ought to change his life. Then he remembered the pamphlet that gave him answers.

The first Sunday he attended a Latter-day Saint meeting, he was not impressed. The rented building was small, and the congregation at Sunday School, he recalls, consisted of the missionaries, their cook, a grandmother and two children, and a couple of college students.

But the answers supplied by that pamphlet, along with the humility and testimony of the young elders, kept him talking to the missionaries, even though he was wary of their Church. He remembers arguing with them about religion. When they quoted scriptures from the Book of Mormon, he thought to himself, “These guys are really good at making this up. It sounds like the Bible.” They gave him a Book of Mormon with Moroni 10:3–5 printed by hand in the front of it, carrying the promise that the reader would learn of the truth of the book

through the Holy Ghost. Remembering the story of Joseph Smith, Cho Joong Hyun went to his favorite spot in the mountains to offer his personal prayer. But he received no immediate answer.



“These Are True”

Then one day as he sat in a library reading the Book of Mormon and the Doctrine and Covenants, he clearly heard a voice speak to him saying, “These are true, and they are mine.” He looked around to see if anyone else had heard the voice. Tears streamed down his face as he realized the message had been for him alone.

After his baptism and confirmation in 1969, the world changed for Joong Hyun. People and things that had seemed disagreeable before no longer did. He saw beauty around him, even though nothing was different. He spent time going door-to-door with the missionaries sharing his testimony.

He had to put his missionary work aside for a time while he served in the military during the Vietnam War. But he began trying to share the gospel again when he returned home to Suncheon in the mid-1970s.

There were no other Church members in the city. One way he tried to change that was to give copies of the Book of Mormon to people he met. “I thought I needed to share this true and precious book,” he says. Little came of that, however. His greatest impact as a

missionary would be with his own brothers and sisters.

His youngest sister, Cho Sungja (Korean women retain their birth family name after marriage), recalls that at first her brother simply held family home evenings with his brothers and sisters and taught gospel principles. But eventually he introduced them to missionaries.

His youngest sister accepted the gospel readily. She felt the Holy Ghost testify to her of the truth of Joseph Smith's First Vision. Members of another faith had shown her a scripture in the book of Revelation that they said warned against adding to the words of that book (see Revelation 22:18-19). But as she opened the Book of Mormon one day to read in 2 Nephi 29, some of the verses in that chapter told her of the need for additional revelation (see vv. 11-14), and again she felt the Spirit testify that it was true.

Her father was against her joining the Church, but finally,

in answer to her prayers, he gave his consent. She was baptized and confirmed in 1976, at age 16.

Their Trusted Guide

Like her pioneering elder brother, Joong Hyun, Sungja wanted to share the gospel she had found. She shared it freely with friends at school, and eventually five of them were also baptized and confirmed.

Sungja's next oldest brother, Cho Yong Hyun, had listened to the missionaries with his siblings. Their parents were busy running the family restaurant, and Joong Hyun, the second son, was frequently charged with caring for his younger brothers and sisters. His siblings all learned to love him and trust his judgment. "I really respected my older brother, so when he first introduced the gospel to me, I could accept it," Yong Hyun says.





Above: Cho Sungja, second in the Cho family to join the Church, after her elder brother.

Opposite page: Cho Yong Hyun, third in the family to join the Church, with his wife, Lee Eun Sook, and their oldest daughter, Hye In (seated on floor), and Cho Gil Ja with her husband, Sin Ho Pil.

But Yong Hyun's conversion was not based on his brother's testimony alone; he received his own strong witness of the truth, and once a member, he dedicated himself to serving faithfully.

That dedication led him, while he was a college student, to want to serve a mission—a choice his father opposed. But Yong Hyun won his father's consent by promising to be a better student when he returned, and he kept that promise.

Father and son would clash over the Church again some years later when Yong Hyun was offered a position with the Church Educational System. He was doing well in his job with an oil refining firm at the time, but he accepted the Church position and has served as CES coordinator in the Gwangju area of southern Korea since 1986. His father opposed the change, considering it unwise for his son to leave a good position with a prestigious firm to work for a relatively unknown church that had started in America. His father said later that he had cried bitterly over Yong Hyun's decision and had come close to disowning him. Fortunately, the rift was healed.

All of the Cho brothers and sisters will say that their father was the hardest opponent to their studying and living the gospel. He could be demanding and, in his traditional role as head of the family, expected obedience.

Service Was the Answer

But some of the siblings also had their own reservations about the Church. The second daughter, Cho Gil Ja, had doubts centered in part on why her older brother was asked to give so much service to his church without being paid, as ministers were in other churches. She dated, married, and

was raising her own young children before she finally heeded her brother's request to listen to the missionaries.

When they asked her to read the Book of Mormon, she became absorbed in the reading and finished the book in three days. She heeded Moroni's admonition to pray about its teachings and received a strong confirmation that they are true. At that point, she says, "I felt there must be something I could do for God." The impression she received in answer to this desire was that she too should attend church and serve.

Gil Ja had learned service by example. Her mother always lived by that principle, serving Church members even before she became one herself.

Her mother had come to love the members of the Church and the sister missionaries who wanted to teach her. But it was difficult to give up her traditional religion. In her closet she had a small statue of Buddha to which she prayed each day. The turning point in her conversion came after she dreamed that she was praying to her Buddha when it began to cry tears from its painted eyes and slowly turned its back on her. She understood that the dream meant it was time for her to follow a new religious path.

Three years after her baptism and confirmation, her husband—by then the lone member of the family who was still outside the Church—finally consented to listen to the gospel and was converted. After he joined the Church, he became a changed man, his children say—sweeter, kinder, more tolerant.

A Family United

Some 26 years after Cho Joong Hyun's baptism, all of his family were at last members

of the Church. It was a high point for the family when their mother and father were sealed in the Seoul Korea Temple. A touching moment for the entire family came at a later gathering when the Cho children sang to their father the lullaby he had sung to them when they were small.

Their mother served faithfully in the Church until the end of her life. Even in the hospital, suffering from stomach cancer, she was a missionary to the young woman in the next bed, introducing her to the gospel.

Her sons and daughters carry on the tradition of service. There are two President Chos in the family. Yong Hyun, the CES coordinator, has served in a variety of priesthood leadership callings through the years and is currently president of the stake in Gwangju. Cho Joong Hyun, who led the way into the Church for his family, has also served in a variety of leadership roles in Suncheon, including district president.

He is currently president of the Suncheon Branch. Cho Gil Ja has served for more than 16 years as president of the Relief Society in the ward and stake. Other brothers and sisters in the family are active in their own areas as well, and all are married to active members.

Seven of the Cho children and grandchildren have served as missionaries so far, and still others are preparing to serve. Several of the children and grandchildren have married returned missionaries. Now the fourth generation of Chos is beginning to be reared in the Church. Their days have not been free of life's difficulties, but blessings have come through their obedience.

The missionary who handed that pamphlet to a young postal worker nearly four decades ago could not have known what would grow from the small seed he planted. But the harvest has been plentiful—and it may be only beginning. ■



The Root of Christian Doctrine

BY THOMAS B. GRIFFITH

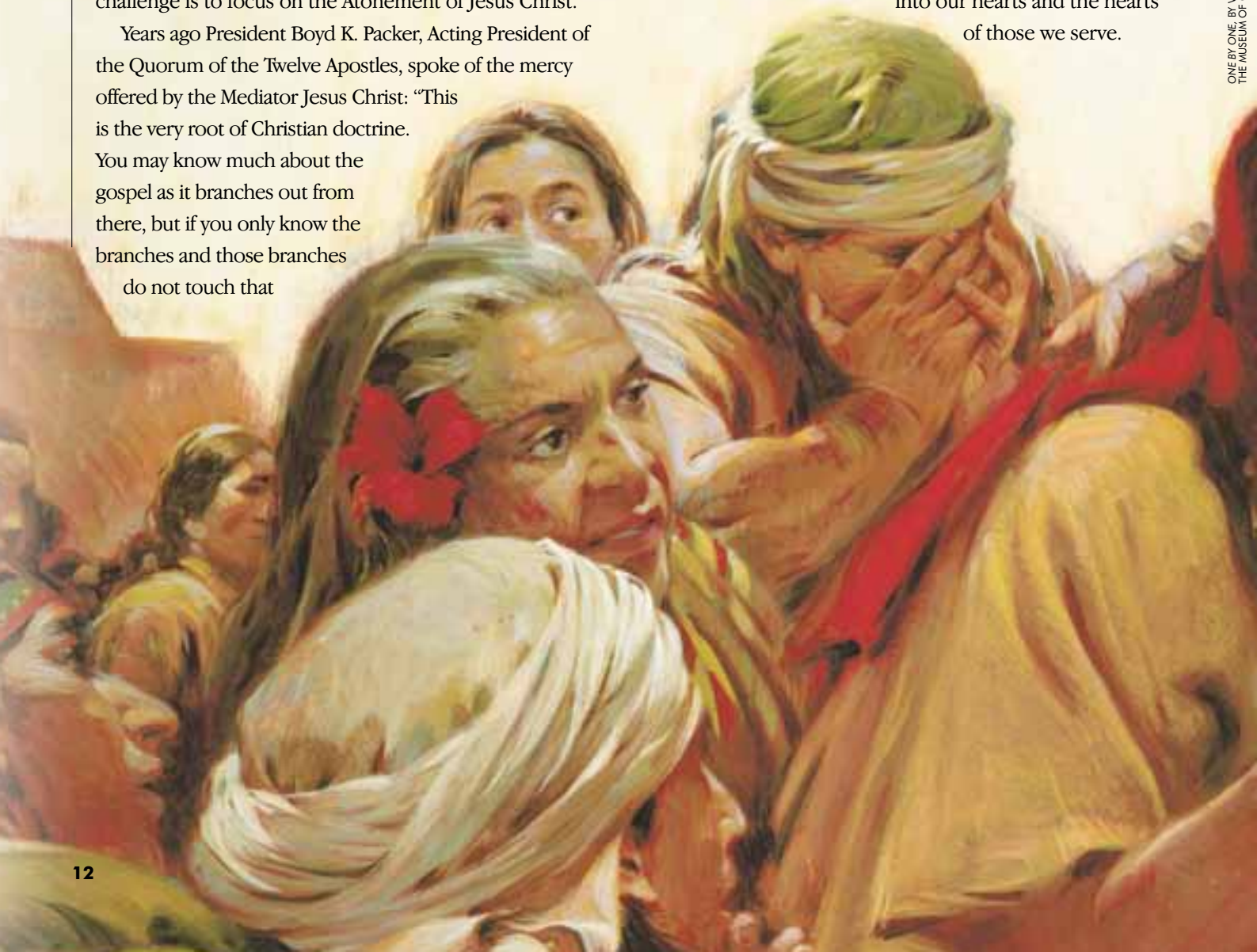
President Gordon B. Hinckley has taught that we must do better at getting the gospel down into our own hearts and the hearts of those we love and serve. I believe that one way to meet President Hinckley's challenge is to focus on the Atonement of Jesus Christ.

Years ago President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, spoke of the mercy offered by the Mediator Jesus Christ: "This is the very root of Christian doctrine.

You may know much about the gospel as it branches out from there, but if you only know the branches and those branches do not touch that

root, if they have been cut free from that truth, there will be no life nor substance nor redemption in them."¹

I offer three suggestions for how we can connect ourselves to that root and, in the process, get the gospel down into our hearts and the hearts of those we serve.



ONE BY ONE BY WALTER RANE. COURTESY OF THE MUSEUM OF CHURCH HISTORY AND ART

Partake of the Emblems of His Suffering

In the temple recommend interview, we are asked, “Do you have a testimony of the Atonement of Christ and of His role as Savior and Redeemer?” In my experience as a bishop and a stake president, I can happily report that I have never had anyone answer that question other than yes. Yet I have long had a concern that we don’t fully

appreciate that question. I think it significant that of the many roles of Christ, we are asked only about His roles as

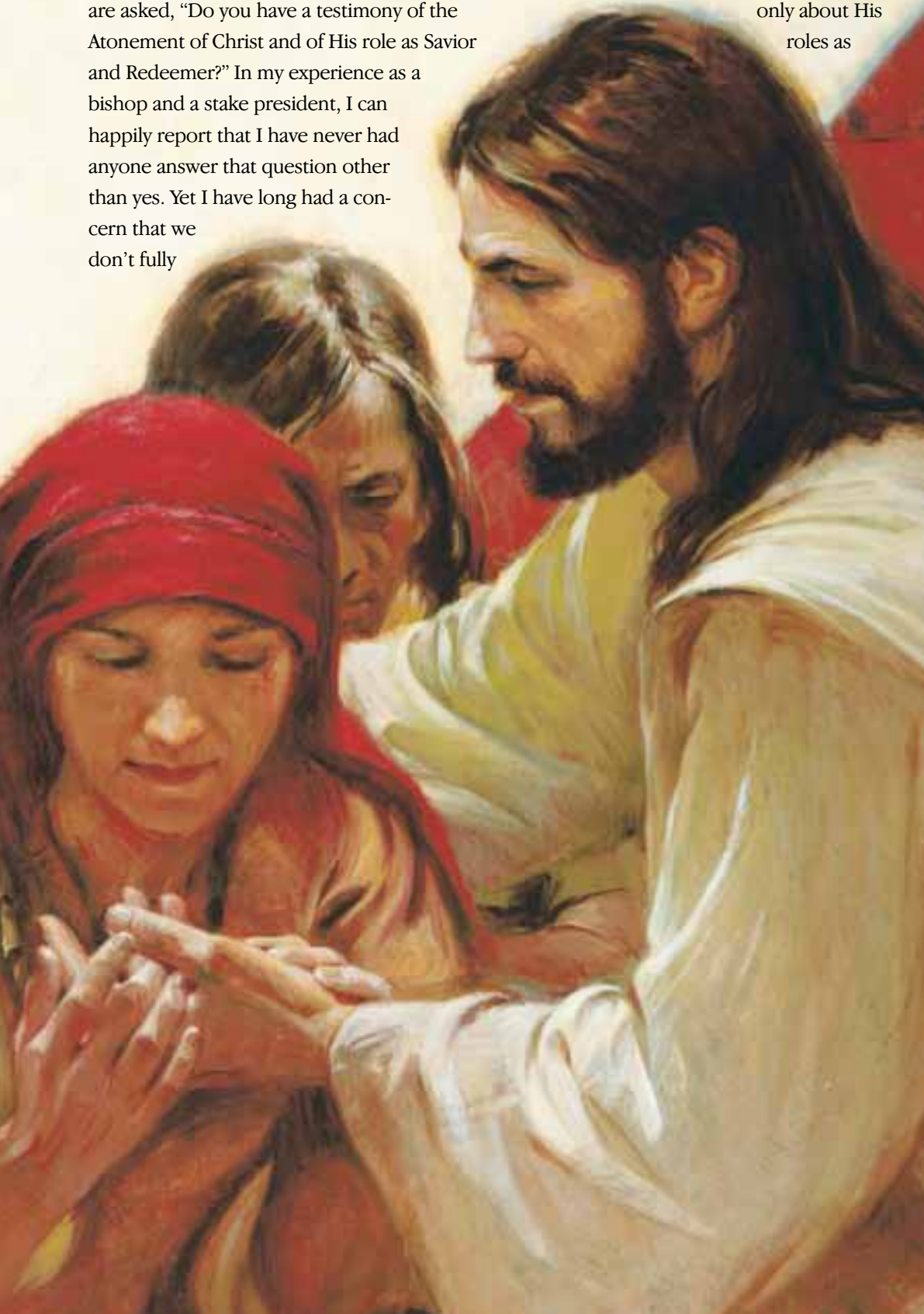



TO REMEMBER HIM ALWAYS

“It is the *wounded* Christ who is the captain of our soul—he who yet bears the scars of sacrifice, the lesions of love and humility and forgiveness.

“Those wounds are what he invites young and old, then and now, to step forward and see and feel (see 3 Ne. 11:15; 3 Ne. 18:25). Then we remember with Isaiah that it was for each of us that our Master was ‘despised and rejected . . . ; a man of sorrows, and acquainted with grief’ (Isa. 53:3). All this we could remember when we are invited by a kneeling young priest to remember Christ always.”

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, “This Do in Remembrance of Me,” *Ensign*, Nov. 1995, 69.





The bread and water of the sacrament are striking symbols intended to evoke in us a deep sense of gratitude and reverence for the Savior.

Savior and Redeemer. There must be something about these roles that is particularly important to the temple—a place where He binds us to Himself through covenants.

As a stake president, I worried whether the members of the stake had “a testimony of the Atonement of Christ and of His role as Savior and Redeemer.” I had the sense that most of them loved Christ—no small thing—but I worried that not enough of them knew Him as their Savior (One who had saved them)

or their Redeemer (One who had bought them). While thinking about this one day, I was reading 3 Nephi 11, and I noticed some things I never had before.

The people we read about in that chapter are the righteous remnant, those who had heeded the warnings of the prophets. They were prepared to meet the Lord. When the resurrected Lord appeared to them, He “stretched forth his hand,” showing His wound—the symbol and evidence of His sacrifice. Then He “spake unto the people, saying: Behold, I am Jesus Christ, whom the prophets testified shall come into the world” (3 Nephi 11:9–10).

Next He said, “I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning” (3 Nephi 11:11).

That was His message. He is the Anointed One, of whom the prophets had testified. He is the Creator. He suffered for us.

Notice the people’s response: “When Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them” (3 Nephi 11:12).

What followed is, to me, the most sacred part of this experience. Jesus commanded them to come forward one by one and do something difficult: “Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world” (3 Nephi 11:14).

These people had physical contact with these emblems of His suffering: “The multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth” (3 Nephi 11:15)—all 2,500 of them.

Note what happened next:

“And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

“Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him” (3 Nephi 11:16–17).

The second time these people fell at Jesus’s feet, they “did worship him.” The first time, they may have fallen to the ground for any number of reasons: fear, awe, peer pressure. But the second time they fell to worship Him. Why the different reaction? The second time they cried out in unison, “Hosanna!” which means “Save us now!” Why were these people crying out to Christ for salvation now?

Let me suggest a possible answer. Although they had been obedient, perhaps they had not yet come to know Him as their Savior because they had not yet felt the need to be saved. They had led lives filled with good works. They knew Jesus as God and as Exemplar. But maybe they didn’t yet know Him as Savior. Their prayer wasn’t, “We thank Thee for having saved us in the past and reminding us of that by Thy presence today.” No, the prayer was a current plea: “Hosanna!” or “Save us now!” That suggests to me that they were coming to know Him as Savior.

What had turned them from good, obedient people to good, obedient people who now knew Jesus Christ as Savior? What had caused them to fall down at His feet to worship Him? *It was physical contact with the emblems of His suffering.*

That was what the members of our stake needed so they could come to know Christ as their Savior and Redeemer: physical contact with the emblems of His suffering. But how do we make that happen? Then it occurred to me: we have that experience every Sunday when we partake of the sacrament. We eat the broken bread, a token of His slain body. We drink the water, a symbol of His spilt blood. These

are striking symbols intended to evoke in us a deep sense of gratitude and reverence.

I believe that as we participate in the sacrament of the Lord’s Supper, we will cry out to Christ in our hearts, “Save us now!” and we will feel to fall down to worship Him.

Ponder His Sacrifice

To get the gospel down into our hearts and the hearts of those we serve, we must also come to know in detail and with insight and feeling the events that make up the Atonement of Jesus Christ. In Doctrine and Covenants 19, the Lord gives a first-person, detailed account of the suffering He endured:

“For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; . . .

“Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink” (vv. 16, 18).

What kind of a God do we worship? A God who wants us to know that His love for us is infinite and eternal. A God who wants us to know that His love for us gave Him the strength to suffer for us. Knowing this ought to be enough to move us to submit our lives to Him in obedience and gratitude.

Some time ago I overheard a spirited discussion between two people about a work of art that contained a realistic portrayal of Christ’s suffering. One of them objected to the work and said, “I don’t want to have to think about how much Christ has suffered.” I thought that was an odd thing to say because I don’t believe that any of us has the license to avoid thinking about what He suffered, even though we can’t fully understand how much He suffered.

Before Moroni closed his account in the Book of Mormon with an exhortation to “come unto Christ” (Moroni 10:30, 32), he shared with us a personal letter from his father. It must have had a great impact on him, and I suppose he hoped it would have a great impact on us: “My son, be faithful in Christ; and may not the things which I have written grieve thee, to weigh thee down unto death; but may Christ lift thee up, and may his sufferings and death,

and the showing his body unto our fathers, and his mercy and long-suffering, and the hope of his glory and of eternal life, rest in your mind forever” (Moroni 9:25).

Among the things that are to rest in our minds forever are the “sufferings and death” of Christ. We should not avoid thinking about the price He paid to win our souls. Our hymns remind us of this truth:

*I think of his hands pierced and bleeding to pay the debt!
Such mercy, such love, and devotion can I forget?*²

*Let me not forget, O Savior,
Thou didst bleed and die for me.*³

*Think of me, thou ransomed one;
Think what I for thee have done.
With my blood that dripped like rain,
Sweat in agony of pain,
With my body on the tree
I have ransomed even thee.*⁴

In a recent sacrament meeting, I followed along as the speaker read a familiar passage of scripture: “Remember the worth of souls is great in the sight of God” (D&C 18:10). Then my mind seized hold on an idea in the next verse that I had never noticed before. To prove the great worth of our souls, the Lord told us, “For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, *that all men might repent and come unto him*” (D&C 18:11; emphasis added).

His suffering proves His love, but it does more. It is the means He uses to get us to “repent and come unto him.” When we come to have some sense of what He has done for us—and, in particular, what He has suffered for us—our natural reaction as children of God is to want to show our gratitude and love by obeying Him. This verse is, in my opinion, the most succinct and profound description—from the Lord Himself—of how to get the gospel into our hearts.

The best way to persuade people to repent and come unto Christ is to get them to think about what He has done for us and especially about what He has suffered for us. That is how the Lord does it.

Remember Him

Several years ago I heard Elder Gerald N. Lund of the Seventy describe a magazine article about rock climbing. The article discussed belaying—the fail-safe system that protects climbers. One climber gets into a safe position, fastens the rope in a fixed position, then calls to his or her companion, “You’re on belay”—meaning “I’ve got you.” The director of a climbing school, Alan Czenkusch, described his experience with belaying to the author of the article:

“Belaying has brought Czenkusch his best and worst moments in climbing. Czenkusch once fell from a high precipice, yanking out three mechanical supports and pulling his belayer off a ledge. He was stopped, upside down, 10 feet [3 m] from the ground when his spread-eagled belayer arrested the fall with the strength of his outstretched arms.

“‘Don saved my life,’ says Czenkusch. ‘How do you respond to a guy like that? Give him a used climbing rope for a Christmas present? No, you remember him. You always remember him.’”⁵

President Gordon B. Hinckley told us:

“No member of this Church must ever forget the terrible price paid by our Redeemer, who gave His life that all men might live—the agony of Gethsemane, the bitter mockery of His trial, the vicious crown of thorns tearing at His flesh, the blood cry of the mob before Pilate, the lonely burden of His heavy walk along the way to Calvary, the terrifying pain as great nails pierced His hands and feet. . . .

“We cannot forget that. We must never forget it, for here our Savior, our Redeemer, the Son of God, gave Himself, a vicarious sacrifice for each of us.”⁶

May we always remember Him and the price He paid to win our souls. ■

From a Brigham Young University devotional address given on March 14, 2006.

NOTES

1. “The Mediator,” *Ensign*, May 1977, 56.
2. “I Stand All Amazed,” *Hymns*, no. 193.
3. “In Humility, Our Savior,” *Hymns*, no. 172.
4. “Reverently and Meekly Now,” *Hymns*, no. 185.
5. In Eric G. Anderson, “The Vertical Wilderness,” *Private Practice*, Nov. 1979, 21.
6. “The Symbol of Our Faith,” *Liabona and Ensign*, Apr. 2005, 4.



ARE YOU GETTING THE RIGHT MESSAGE?

**THE SPIRIT WANTS TO
COMMUNICATE WITH YOU TOO.
ARE YOU PAYING ATTENTION?
(See D&C 11:13.)**



BY RUSSELL AND BRAD WILCOX

I am so excited to see my friend again," one young woman kept telling her parents as she prepared for the special reunion. She had recently returned home after having lived far away. She had looked forward to this moment for a long time.

When the two friends saw each other, they were all smiles. They hugged and laughed as they left together to enjoy becoming re-acquainted. However, the parents were surprised when their daughter returned home much earlier than expected.

"What's wrong?" they asked.

"I was so excited to talk the way we used to, but she just spent the whole time text messaging her other friends." Her hurt and disappointment were apparent as she declared, "I wish texting had never been invented."

Like all communication tools, cell phones with text messaging capabilities can be positive or negative depending on how they are used. Stories can be told of a texted birthday greeting that made someone's day or a disaster that was avoided because someone was warned quickly and effectively in a text message. Still, not-so-positive stories can also be told of teenagers texting their friends during Sunday School or seminary lessons, of people being hurt by the content of a message received, or, as in the example above, of people avoiding or disregarding those around them in favor of texting someone else.

Like e-mailing, texting can be a wonderful way to communicate and build relationships, but it's not the relationship itself. If texting is managed and kept in control, it can have positive results. However, if it is allowed to take over, it can be disruptive and even damaging.

Disturbing Trends

We asked several recently returned missionaries about text messaging. These friends who spent their missions in a "textless" environment commented on some disturbing trends they have noticed upon returning home. They spoke of how text messaging can create a false sense of security and poor communication skills and how it can be a detached and emotionless activity.

"It is pretty easy to feel like you have a protective wall around you when you are texting," said one. "It is easy to fire off a thoughtless invitation or biting response because you feel safe." Such a feeling is not always healthy. It is like yelling at another driver from the safety of your own car. The distance makes you feel comfortable in saying things you would never say in a face-to-face encounter. Have you ever had a teacher write some harsh and even cruel comments on an essay or short story on which you have spent hours? From a distance, the teacher felt safe in giving feedback that may not have been uplifting. Had he or she faced you in a one-on-one conversation, the feedback would probably have taken on a much softer and more tactful tone.

Another returned missionary commented that, in his view, texting does not teach good communication skills. "When do you learn to carry on a conversation that lasts more than a few minutes?" he asked. "When do you learn to listen to verbal and nonverbal messages that are being expressed?" He mentioned how it seems almost funny to walk across

Is texting good or bad? It depends on how you use it.



Take opportunities to talk and make new friends. When you reach out in person, you can work on a friendship with more depth and understanding.

a college campus or airport seeing everyone on cell phones communicating with someone “out there” and totally ignoring the people “right here.” The returned missionary said, “It seems as mixed up as the self-absorbed superstar who is consumed with communicating to his or her audience in the movie or on the CD, while mistreating other cast members, helpers, or fans.”

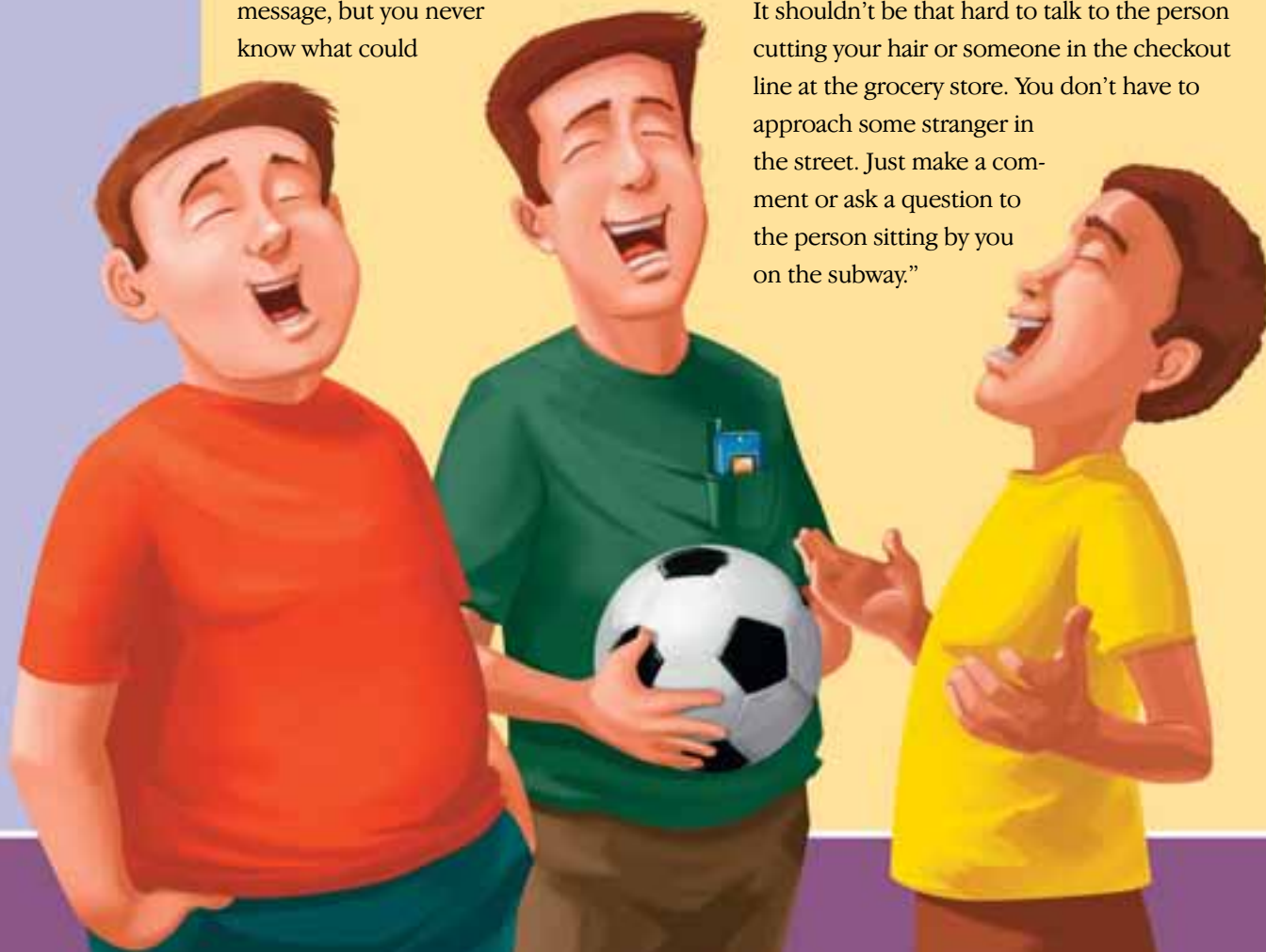
“Perhaps the biggest drawback of texting is that it allows you to remain detached from people,” said another returned missionary. Relationships are like bank accounts: no deposit, no return. If you invest little in your efforts to reach out and interact with others, you get very little back. This former missionary said, “It’s like with investigators. If you withhold your heart and don’t care, you may save yourself a lot of pain if they reject your message, but you never know what could

happen if you had really invested your all.” Texting can easily take the emotion out of the interactions that are so important in our lives. “It is like eating food without any spices. You sure miss a lot.”

Taking Control

How can we avoid the drawbacks and use text messaging appropriately? These returned missionaries offered some excellent advice: text in private, maintain a balance between electronic and nonelectronic forms of communication, and seek a variety of entertainment.

“Talk to people,” one returned missionary said. “Learn how to start a conversation with someone you don’t know. Ask, ‘Where are you from?’ or, ‘Have you always lived around here?’ That is one of the hardest things for new missionaries to do, and it shouldn’t be. It shouldn’t be that hard to talk to the person cutting your hair or someone in the checkout line at the grocery store. You don’t have to approach some stranger in the street. Just make a comment or ask a question to the person sitting by you on the subway.”



Another former missionary says, “Texting, listening to messages, and even taking phone calls can wait. Do it in your private time rather than in front of others.” He said, “My mission president had a cell phone, but he kept it on silent and never answered it in a conference or interview. We always knew we were his priority at the moment.”

Texting can actually be a form of entertainment for many people. “It’s pretty sad if that is as good as it gets for you,” said a returned sister missionary. What are you going to tell your kids one day about what you did for fun in the “good old days”? Do you really want to admit that all your entertainment centered on videos, computer games, and text messages? The sister missionary asked, “What about creative dates, playing games, or just sitting around telling funny stories and laughing till it hurts?”

Russell’s Experience

When Russell got home from his mission he was excited to get a cell phone. He had used one before but without the games, cameras, and text messaging capabilities. On one of the first weekends after his return, he was asked to help out at a neighborhood garage sale. As people wandered among the various items spread out on the lawn, Russell played with his new cell phone and began texting a friend about how much he missed his mission. Suddenly, he noticed a lady who appeared a little confused as she looked at several of the items. He put his cell phone away and approached her. He soon discovered she was new in the area and spoke Spanish but little English. Having served in Spain, he delighted her by speaking Spanish. Before long, he had not only helped her pick out a few items, but he had also taken her name and address with the intent of sending the missionaries.

Russell says, “Here I was texting my friend about how much I missed my mission, and I almost let a missionary opportunity pass me by. When I put the cell phone away, I actually ended up getting a missionary referral. I was happy to have my new cell phone, and texting my friend was fun, but nothing made me happier than getting this referral for the missionaries.”

Is there a place for cell phone text messaging? Of course. We just need to keep it from taking over. ■



Text messaging can also be used as a tool for good. Three students at Skyline High School Seminary in Salt Lake City, Utah, shared these examples of ways they and others have put their thumb muscles to good use.

- Mitch got a text message thanking him for something he did, and it made him feel good. Sending simple, positive messages doesn’t take long, but it can brighten someone’s day.

- Mary-Martha’s Sunday School teacher used text messaging to remind her class about a Church activity.

- Bridger sent his friend a text message asking if he was coming to seminary. You can use texting to invite people to seminary or Mutual activities without putting pressure on them. You can also send a message telling someone that you missed him or her at an activity and inviting him or her to come next time.

- Mitch’s friend downloaded the scriptures onto his cell phone. Sending your favorite scripture in a text message could change someone’s day and touch his or her heart.

- Bridger likes to send his mom and dad a message asking them how their day is going. Instead of isolating you, that kind of text messaging could actually strengthen your relationship with your parents.

It’s up to you to use text messaging wisely. It can be a useful tool, but don’t let it replace face-to-face communication.



How much could media violence affect me? I was surprised.

NAME WITHHELD

Come on, Dad," I pleaded. "It's only rated that bad for violence. A little fake fighting isn't going to hurt us."

My 16-year-old cousin and I weren't in the habit of asking to see movies rated for older audiences. We were good kids, active in seminary and our priest quorums. But we had both heard how great this movie was and how many awards it would win. Besides, we'd been told there was no sex, no innuendo, no nudity, and very little swearing. That's all of the bad stuff, right?

My dad wasn't seeing it that way. Finally he changed tactics. "Fine," he said. "You know what's right and wrong. You do what you feel is right."

Church leaders have told us not to watch inappropriate movies, and in our family the rule was we could not watch R-rated movies. (In the United States an R rating requires an adult to accompany anyone under 17.) I guess I had been trying to get my dad to say

it was all right for my cousin and me to see the movie so I could do what I wanted and not feel guilty. Instead, he had placed the decision squarely on my shoulders.

Well, he didn't say no. And besides, it was only a little violence.

After my cousin and I saw the movie, I felt awful. I thought I felt bad because of the movie's rating, so I promised myself I would never watch another R-rated movie again.

Just a Little Violence?

But later after watching a somewhat violent movie (though its milder rating allowed teen audiences), I realized I had that same awful feeling.

What happened? Hadn't I done the right thing by choosing a movie with a milder rating? Maybe it wasn't just a movie's rating that mattered. Maybe it was the violence itself. But could violence really affect me that much?

When I pulled out my wallet-sized *For the Strength of Youth* pamphlet, I was surprised I had missed such an important point before.



STAYING NEAR THE SPIRIT

"The standard is clear. If something we think, see, hear, or do distances us from the Holy Ghost, then we should stop thinking, seeing, hearing, or doing that thing. If that which is intended to entertain, for example, alienates us from the Holy Spirit, then certainly that type of entertainment is not for us."

Elder David A. Bednar of the Quorum of the Twelve Apostles, "That We May Always Have His Spirit to Be with Us," *Liahona* and *Ensign*, May 2006, 30.

Under "Entertainment and the Media," it says, "Avoid anything that is vulgar, immoral, violent, or pornographic in any way."

Still, I resisted. "OK," I told myself, "maybe there are people who are affected by violence, but I know it's not real. And yes, some movies are pretty graphic, but a little bit never hurt anybody, right?" All of a sudden I wasn't so sure.

Then came the stinger. Right after telling us to avoid violence, the pamphlet says, "Commit to keeping God's standards."

Ouch. I was guilty. Sure, I could rationalize that I was choosing the right by avoiding vulgarity, immorality, and pornography. But was keeping *most* of God's standards good enough? Was I truly committed if I wasn't willing to keep all of them?

It didn't matter what the movie was rated, and it didn't matter that there was only a

little violence. It had been enough to offend the Spirit. And if that's the case with movies, could the same principle hold true with other things? Maybe there are some words that offend the Spirit even if they aren't swear words, and maybe some music offends the Spirit even if the lyrics aren't bad.

When I committed to being more selective about the things I watched, played, read, said, and listened to, within days I could feel a difference. I didn't realize how desensitized I had become to the influence of the Spirit.

When I cut back on my diet of violence, I found it was easier to control my temper, and I didn't fight as much with my brothers. I noticed that, while my language wasn't foul, cleaning it up made a big difference. Best of all, I could feel the Spirit more strongly.

It taught me that "just a little violence" is more than the Spirit wants to see. ■

MEDIA VIOLENCE

Watching violent movies and television shows can affect you no matter what they're rated. For more than 30 years, Church leaders have been warning against watching violence. In 2000, leaders in the United States' medical community also spoke up with the following statement:

"Well over 1,000 studies . . . point overwhelmingly to a causal connection between media violence and aggressive behavior in some children. The conclusion of the public health community, based on over 30 years of research, is that viewing entertainment violence can lead to increases in aggressive attitudes, values and behavior" ("Joint Statement on the Impact of Entertainment Violence on Children" [July 26, 2000], <http://www.aap.org/advocacy/releases/jstmtevc.htm>).



Become an Instrument in the Hands of God by Preparing for and Participating in Temple Worship



Prayerfully select and read from this message the scriptures and teachings that meet the needs of the sisters you visit. Share your experiences and testimony. Invite those you teach to do the same.

How Can Preparing for Temple Worship Help Me Be an Instrument in the Hands of God?

D&C 95:8: “I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power from on high.”

Elder Russell M. Nelson of the Quorum of the Twelve Apostles: “Divine covenants help us to filter out of our minds impurities that could harm us. When we choose to deny ourselves of all ungodliness, we lose nothing of value and gain the glory of eternal life. Covenants do not hold us down; they elevate us beyond the limits of our own power and perspective. . . . Ordinances of the temple relate to *personal* progress and to the redemption of departed *ancestors* as well. . . . Service in their behalf provides repeated opportunities for temple worship. . . . In this world smitten with spiritual decay, can individuals

prepared for temple blessings make a difference? Yes! Those Saints are ‘the covenant people of the Lord, . . . armed with righteousness and with the power of God in great glory’ [1 Nephi 14:14]. Their example can lift the lives of all humankind” (“Personal Preparation for Temple Blessings,” *Liabona*, July 2001, 38–39; *Ensign*, May 2001, 34).

How Can Participating in Temple Worship Help Me Be an Instrument in the Hands of God?

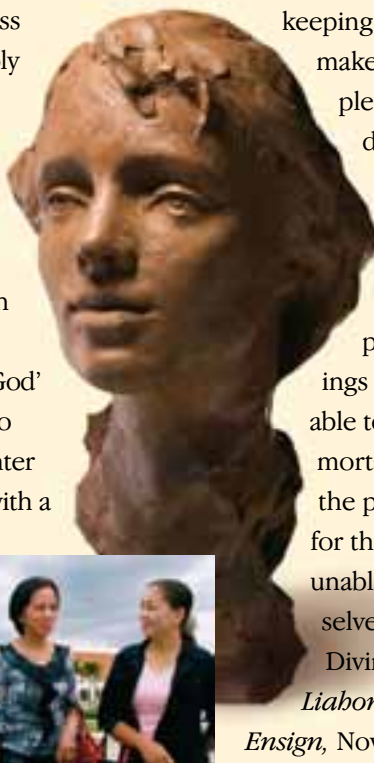
Elaine S. Dalton, second counselor in the Young Women general presidency: “Personal worthiness is essential to enter His holy temples and to ultimately become heirs to ‘all [the] Father hath’ [D&C 84:38]. The Lord has said, ‘Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God’ [D&C 121:45]. When we do this, we can confidently enter the holy temples of God with a

knowledge that we are worthy to go where the Lord Himself goes. When we are worthy, we can not only *enter* the temple, the temple can *enter* us. The Lord’s promises of salvation and happiness become *ours*—and our earthly mission becomes *His*” (“Look toward Eternity!” *Liabona* and *Ensign*, Nov. 2006, 32).

Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles:

“Receiving our own endowment in a temple and returning frequently to perform sacred ordinances for our kindred dead increases our faith, strengthens our hope, and deepens our charity. We receive our own endowment with faith and hope that we will understand the Lord’s plan for His children, will recognize the divine potential within each of us as children of our Heavenly Father, and will be faithful to the end in

keeping the covenants we make. Performing temple ordinances for the dead is a manifestation of charity, offering essential blessings to those who have preceded us, blessings that were not available to them during their mortal lives. We have the privilege of doing for them what they are unable to do for themselves” (“Cultivating Divine Attributes,” *Liabona*, Jan. 1999, 31; *Ensign*, Nov. 1998, 27). ■





Crossing Thresholds and Becoming Equal Partners

BY ELDER BRUCE C. HAFEN
Of the Seventy
AND MARIE K. HAFEN



Temple marriage covenants do not magically bring equality to a partnership. Those covenants commit us to a developmental process of learning and growing together.

His house key is in the lock. He's home from work and about to step inside. In the kitchen, real life is scattered all around. The baby is crying. The three-year-old just poured milk—not in a glass but all over the counter. The seven-year-old needs some daddy attention. And dinner isn't ready.

With a deadline at work tomorrow, a head buzzing from rush-hour traffic, and a Church meeting tonight, he's hoping she will greet him with some *relief*.

Hearing him come in, she is glad a *relief* party has arrived! But when she sees his face fall as he looks around, she defends herself: "Look—I work all day too. I've been with these kids nonstop, and I really need a break. Will you please fix this macaroni and cheese and help with the kids?"

In the heat of her request, his hope evaporates into exasperation, and he is about to react.

At this crossroads of their busy day, these two have some choices. Will they use this moment to practice being

the kind of companion each has covenanted to become? Or will each one default to past conditioning—familial and cultural? Certain attitudes and ideas have crept into the very air they breathe, challenging them as they try to work *with* each other rather than *against* each other.

Suppose *he* grew up with a father who was a dominant husband and a mother who was a subordinate wife. The cheery husband calls out, "Honey, I'm home!" as he strides through the polished front

door. The calm wife—not a hair out of place and wearing fresh lipstick and a starched apron—greet him with, "Your dinner is ready, dear. Take off your tie and sit down." Everything is in its place.

Suppose his parents believe that a wife's first duty, as one U.S. church wrote recently in its creed, is to "submit graciously to her husband." And suppose they believe that a husband's duty is to give directions—leading out, assigning tasks, and expecting results.

Now suppose *she* grew up with parents who aligned

themselves with women's liberation. Her mother is grateful to live in a day when women no longer feel pressured to conform to a rigid, self-sacrificing role that seems to deny their sense of self.

Perhaps her mother, even her father, would say that a smart wife keeps boundaries around how much of her time and self she will give to support her husband and children because she first needs to look out for herself and her personal priorities in this new age of female freedom.

Becoming Interdependent

Correcting these two extremist attitudes, "The Family: A Proclamation to the World" teaches a husband-wife concept that clearly differs from *both* households where this hypothetical couple grew up. It states that fathers "are to preside" and "to provide the necessities of life and protection for their families," while mothers "are primarily responsible for the nurture of their children." Fathers and mothers are to "help one another" fulfill these duties as "*equal partners*."¹

Our young husband's parents believe the old idea that women are fully *dependent* on their husbands. Our young wife's parents believe the new idea that women are *independent* of their husbands. But the restored gospel teaches the eternal idea that husbands and wives are *interdependent* with each other. They are equal. They are partners.

The incorrect idea in Christian history that wives should be *dependent* began with the false premise that the Fall

of Adam and Eve was a tragic mistake and that Eve was the primary culprit. Thus women's traditional submission to men was considered a fair punishment for Eve's sin.²

Thankfully, the Restoration clarifies Eve's—and

Adam's—choice as essential to the eternal progression of God's children. We honor rather than condemn what they did, and we see Adam and Eve as equal partners.

The modern liberalist idea that married people are *independent* of each other is also incorrect. It typically claims that there are no innate differences between men and women or that, even if some differences do exist, no one has the right to define gender-based roles.

In some ways, the excessive selflessness of the *dependent* wife allowed and perhaps even

encouraged male domination. In reaction to this, the radical wing of the women's liberation movement swung to the other extreme of *independence*, moving past the possibilities of *interdependence*. This cultural motion, and emotion, pushed some women from being overly selfless to being overly selfish—causing them to miss the personal growth that can come only from self-chosen sacrifice, which makes possible a woman's ability to thrive from nurturing all within her circle (see John 17:19).

The concept of interdependent, equal partners is well-grounded in the doctrine of the restored gospel. Eve was Adam's "help meet" (Genesis 2:18). The original Hebrew for *meet* means that Eve was adequate for, or equal to,



Adam. She wasn't his servant or his subordinate. And the Hebrew for *help* in "help meet" is *ezer*, a term meaning that Eve drew on heavenly powers when she supplied their marriage with the spiritual instincts uniquely available to women as a gender gift.³

As President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, has said, men and women are by nature different, and while they share many basic human traits, the "virtues and attributes upon which perfection and exaltation depend come [more] naturally to a woman."⁴

Genesis 3:16 states that Adam is to "rule over" Eve, but this doesn't make Adam a dictator. A *ruler* can be a measuring tool that sets standards. Then Adam would live so that others may measure the rightness of their conduct by watching his. Being a ruler is not so much a privilege of power as an obligation to practice what a man preaches. Also, *over* in "rule over" uses the Hebrew *bet*, which means ruling *with*, not ruling *over*. If a man does exercise "dominion . . . in *any degree* of unrighteousness" (D&C 121:37; emphasis added), God terminates that man's authority.

Perhaps because false teachings had twisted original scriptural meanings, President Spencer W. Kimball (1895–1985) preferred "preside" rather than "rule." He said: "No woman has ever been asked by the Church authorities to follow her husband into an evil pit. She is to follow him [only] as he follows and obeys the Savior of the world, but in deciding [whether he is obeying Christ], she should always be sure she is fair."⁵ In this way, President Kimball saw marriage "as a full partnership," stating, "We do not want our LDS women to be *silent* partners or *limited* partners" but rather "a *contributing* and *full* partner."⁶

Spouses need not perform the same functions to be equal. The woman's innate spiritual instincts are like a

Genesis 3:16 states that Adam is to "rule over" Eve, but this doesn't make Adam a dictator. A ruler can be a measuring tool that sets standards. Adam would live so that others may measure the rightness of their conduct by watching his.



moral magnet, pointing toward spiritual north—except when that magnet's particles are scrambled out of order. The man's presiding gift is the priesthood—except when he is not living the principles of righteousness. If the husband and the wife are wise, their counseling will be reciprocal: he will listen to the promptings of her inner spiritual compass just as she will listen to his righteous counsel.

And in an equal-partner marriage both also bring a spiritual maturity to their partnership, without regard to gender. Both have a conscience and the Holy Ghost to guide them. Both see family life as their most important work. Each also strives to become a fully rounded disciple of Jesus Christ—a complete spiritual being.

Equal-Partner Marriage

Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles said that for too long in the Church, the men have been the theologians while the women have been the Christians.⁷ To be equal partners, each should be both a theologian *and* a Christian. When Elder Maxwell learned in 1996 that he had leukemia, the diagnosis was discouraging. He had worked for years on making himself "willing to submit" (Mosiah 3:19) to the Lord's will. If it was time to face death, he didn't want to shrink from drinking his bitter cup.

But his wife, Colleen, thought he was too willing to yield. With loving directness, she said that Christ Himself earnestly pleaded first, "If it be possible, let this cup pass from me." Only then did He submit Himself, saying, "Nevertheless not as I will, but as thou wilt" (Matthew 26:39). Elder Maxwell saw his wife's doctrinal insight and agreed. As a result, they pleaded together that his life might be spared. Motivated by their determination, Elder

Maxwell's doctor found a new medical treatment that prolonged his life for several years. Elder Maxwell was grateful that he was not the only theologian in their marriage.⁸

In an equal-partner marriage, "love is not possession but participation . . . part of that co-creation which is our human calling."⁹ With true participation, husband and wife merge into the synergistic oneness of an "everlasting dominion" that "without compulsory means" will flow with spiritual life to them and their posterity "forever and ever" (D&C 121:46).

In the little kingdom of a family, each spouse freely gives something the other does not have and without which neither can be complete and return to God's presence. Spouses are not a soloist with an accompanist, nor are they two solos. They are the interdependent parts of a duet, singing together in harmony at a level where no solo can go.

Each gives abundance to the other's want. As Paul wrote,

"For I mean not that other men be eased, and ye burdened:

"But by an equality, that . . . your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality" (2 Corinthians 8:13–14).

Temple marriage covenants do not magically bring equality to a partnership. Those covenants commit us to a developmental process of learning and growing together—by practice.

That couple we saw at the kitchen threshold share a commitment to the promise of eternal family unity. But equal partnerships are not made in heaven—they are *made on earth*, one choice at a time, one conversation at a time, one threshold crossing at a time. And getting there is hard work—like patiently working through

If the husband and the wife are wise, their counseling will be reciprocal: he will listen to the promptings of her inner spiritual compass just as she will listen to his righteous counsel.



differing assumptions about who was bringing relief to whom that night or any of thousands of nights like it.

As milk drips from the counter, she holds a box of macaroni and cheese in her hand, he faces a deadline and a meeting, and both feel the pull of weariness on their faces. How would people in a covenant, balanced relationship handle such a moment, and how could the next few moments help create an equal partnership?

Young wife, do you see in him someone who has worked all day to bring sustenance to your table? Young husband, do you see in her someone who has worked all day to make nourishment of that sustenance? Can you both see beyond the *doing* of the day and remember the inestimable worth of the *being* to whom you are married?

Thresholds of Love

After a lifetime of practice and patience together, what will your last earthly threshold look like? Will it look and feel something like John and Therissa Clarks'? In 1921 John Haslem Clark of Manti, Utah, wrote what became his last journal entry:

"The folks have been here today, but have gone to their homes. The clatter of racing feet, the laughter and babble

of tongues have ceased. We are alone, *We two*. We two whom destiny has made one. Long ago, it has been sixty years since we met under the June trees. I kissed you first. How shy and afraid was your girlhood. Not any woman on earth or in heaven could be to me what you are. I would rather you were here, woman, with your gray hair, than any fresh blossom of youth. Where you are is home. Where you are not is homesickness. As I look at you I realize that there is something greater than love, although love is the greatest thing in earth. It is loyalty. For were I driven away in shame

you would follow. If I were burning in fever your cool hand would soothe me. With your hand in mine may I pass and take my place among the saved of Heaven. Being eight years the eldest—and as the years went by and I felt that the time of parting might be near—it was often the drift of our thought and speech: how could either of us be left alone. Alone, after living together for 56 years. I scarcely dared think of it and though a bit selfish comforted myself thinking [that] according to our age I would not be the one left alone.”

Another handwriting then appears later on the same page. It is Therissa’s voice, gently closing John’s journal:

“Almost two years and a half since the last writing, and its following events are so sad, so heartbreaking for this, his life’s companion that this pen has been laid down many times ere this record is made. Loss and loneliness [are] ever present and will be with me to the end. . . . Will time soften this sadness, will I be able to leave the Old Home and not feel that he is waiting for me, calling me? I am only content at home where I feel that he is watching over me, his presence always with me.

“On March 11, 1923, John Haslem Clark passed away after an illness of only one week. He seemed so like himself, talking and active. We had no thought that the end was near until he passed into unconsciousness a few hours before his death. Oh, may we all be as clean and pure, ready to go before our Maker.”¹⁰

We do not know the details of John and Therissa’s life as they crossed over the thresholds of their days. But we do know how 56 years of daily conversations finally shaped the kind of people they became, the kind of love they knew.

If our young couple could only know that this love is what they could feel and understand at the end of their lives, what wouldn’t they give! They’d listen more and choose better, over and over, day after day, crossing after crossing. They would learn, by patient experience, that “work is love made visible.”¹¹ They would realize as the years pass that their marriage is helping them become better disciples of Jesus Christ, even becoming a little more like Him. Then they would understand as they cross the final threshold of mortality that the extent to which they have become one with Him is



John and Therissa Clark’s daily conversations shaped the people they became.

the extent to which they are one with each other. ■

NOTES

1. *Liabona*, Oct. 2004, 49; *Ensign*, Nov. 1995, 102; emphasis added.
2. See Elaine Pagels, *Adam, Eve, and the Serpent* (1988), 68.
3. Donald W. Parry, Brigham Young University professor, helped with the Hebrew translations.
4. “For Time and All Eternity,” *Ensign*, Nov. 1993, 22.
5. “The Blessings and Responsibilities of Womanhood,” *Ensign*, Mar. 1976, 72.
6. “Privileges and Responsibilities of Sisters,” *Ensign*, Nov. 1978, 106.
7. See *Wherefore, Ye Must Press Forward* (1977), 127.
8. See Bruce C. Hafen, *A Disciple’s Life: The Biography of Neal A. Maxwell* (2002), 14–15, 555.
9. Madeleine L’Engle, *The Irrational Season* (1976), 98.
10. In Bruce C. Hafen, *Covenant Hearts: Marriage and the Joy of Human Love* (2005), 265–66.
11. Kahlil Gibran, *The Prophet* (1973), 28.

Questions & Answers

“How do I keep the Sabbath day holy? I’ve been focusing on things I can’t do. How do I make it a day I look forward to instead of a day when I can’t do anything fun?”

L I A H O N A

The Lord set apart the Sabbath as a day of rest and worship. Because the Sabbath is not like other days of the week, we choose not to do the same things on the Sabbath day that we do on other days of the week. But that doesn’t mean there isn’t a lot that you can do. As you learn to put the Lord first on the Sabbath day, you will “call the sabbath a delight” (Isaiah 58:13). Here are some suggestions of what you can do to keep the Sabbath day holy and look forward to it at the same time.

Focus on what you can do. During Jesus’s time, there were many rules about what you could or could not do on the Sabbath. People even questioned Jesus when He healed people on the Sabbath. Jesus taught and showed by His example that it is more important to do good on the Sabbath than to think about what you can’t do.

Plan ahead. First, think of things you want to do on the Sabbath—such as working on

Focus on the good things you can do.

Plan ahead, and you will start looking forward to the Sabbath.

Enjoy time with your family on Sunday.

The Sabbath day was made for you; you will be blessed as you keep it holy.

goals for Personal Progress or Duty to God—and then make plans to do them. Second, take care of schoolwork, chores, and other tasks during the week so you can focus on spiritual things on the Sabbath. By planning ahead you will start looking forward to the Sabbath day.

Spend time with your family. President Gordon B. Hinckley explained an important way to keep the Sabbath day holy: “Stay home and gather your family about you. Teach them the gospel, enjoy yourselves together on the Sabbath day, come to your meetings, participate.”¹ By spending time with your family, you can feel joy on the Sabbath.

Pray for help. If you aren’t sure what to do on the Sabbath or if you find that you are having a hard time looking forward to the Sabbath, pray. The Lord has commanded us to keep the Sabbath day holy, and He doesn’t give us commandments without providing a



READERS

way for us to keep them (see 1 Nephi 3:7). If you pray to Heavenly Father, He will help you know what to do on the Sabbath and will help you change your feelings.

The Sabbath was made for us (see Mark 2:27). As you do your best to keep the Sabbath day holy, you will be blessed and look forward to each Sunday.

NOTE

1. "Excerpts from Recent Addresses of President Gordon B. Hinckley," *Ensign*, Aug. 1996, 61.



The Sabbath day is special to me because it's a time to learn more about the Savior and the gospel and to become closer to my

Heavenly Father. I am also able to feel the quiet and peace of His Spirit better because I am not distracted by the commotion of the world. If you seek the Lord diligently through fasting, prayer, and scripture study, you will find Him and He will bless you with His Spirit (see Jeremiah 29:13). His Spirit will help you put aside your worldly cares

and become a better person (see Isaiah 58:13-14).

Moriah M., 15, Idaho, USA



I know how you feel. But in time I was able to realize how marvelous the Sabbath day is. We can forget about the things we can't do if

we pray to Heavenly Father and ask for strength. By our praying for strength, the Sabbath becomes a day you are excited for. On the Sabbath day you can rest, pray,

serve, receive blessings, nourish your spirit, and develop tremendous spiritual strength.

Richard R., 16, Nariño, Colombia



Make the Sabbath day different from other days of the week. You may think you are missing out on spending time with friends or having an extra day to do homework. But if you

choose those worldly things over true Sabbath day observance, think of the eternal blessings and joy you are missing out on. By keeping the Sabbath day holy, you will not only feel spiritually filled and ready to face the upcoming week, but you will show Heavenly Father reverence. I have a strong testimony that you can come to honestly say that Sunday is the best day of the week.

Sophia W., 16, Maine, USA



I find keeping my mind on the Sabbath becomes easier as I fulfill my Church and priesthood callings. As I do my duties as a priest and help the teachers and deacons with

their duties, I find I am not thinking about the things I can't do but remembering everything I need to get done.

Andrew S., 17, Montana, USA

I always joyfully await the Sabbath day. On this day I feel the great love of our Heavenly Father. On the Sabbath, all the hardships in my life are forgotten. When I partake of the sacrament, my mind turns to the great sacrifice that Jesus Christ made for us. I remember the awful suffering He endured so that we can be with our Heavenly Father again. My heart is filled with charity. I want to share this feeling with my neighbors, especially those who are not members of the Church.

Anna R., 20, Ukraine



"The Sabbath is . . . a day for consistent attendance at meetings for the worship of the Lord, drinking at the fountain of knowledge and instruction, enjoying the family, and finding uplift in music and song.

"The Sabbath is a holy day in which to do worthy and holy things. . . . To observe it, one will be on his knees in prayer, preparing lessons, studying the gospel, meditating, visiting the ill and distressed, writing letters to missionaries, taking a nap, reading wholesome material, and attending all the meetings."

President Spencer W. Kimball (1895–1985), "The Sabbath—A Delight," *Tambuli*, July 1978, 5; *Ensign*, Jan. 1978, 4–5.



Look at the Sabbath as a day of opportunities. Think of all the family activities you can do. Sundays at my home consist of going to church, reading uplifting material, watching

Church-related movies, going to firesides, and playing games with my family. It is a day to spend more time with my family and become closer to our Heavenly Father.

Justin D., 18, Washington, USA

Since I decided to sanctify the Lord's day, it has been my favorite day of the week. I made a mental list of things that help me keep a spirit of reverence and worship on the Sabbath. For example, my list includes getting up early, reading the scriptures, working on Personal Progress, writing in my journal, and writing letters. As I do these and other spiritual activities, I feel the wonderful spirit and joy that are within me. I also notice that I don't have time left over for less spiritual activities.

Sílvia M., 18, Rio Grande do Sul, Brazil

Responses are intended for help and perspective, not as pronouncements of Church doctrine.

NEXT QUESTION

"I have a couple of friends who don't come to church anymore. What are some ways to help them return?"

SEND US YOUR ANSWER, along with your full name, birth date, ward and stake (or branch and district), and photograph (including your parent's written permission to print the photo) to:

Questions & Answers 9/07

50 E. North Temple St., Rm. 2420

Salt Lake City, UT 84150-3220, USA

Or e-mail: liahona@ldschurch.org

Please respond by September 15, 2007. ■

LEARNING TO HOPE

Amid the horrors of a civil war, I found hope in a book and a plastic bag.

BY MARIAMA KALLON

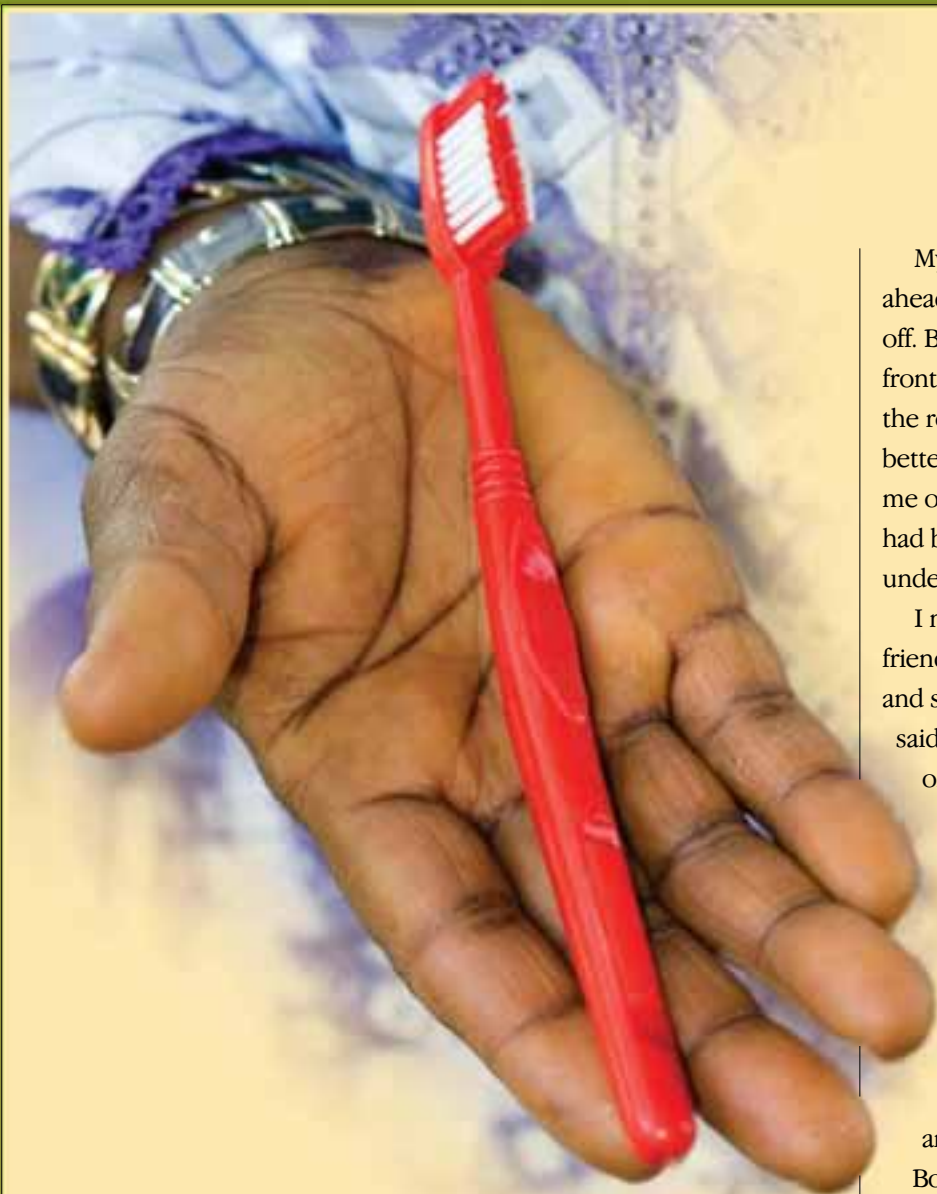
As told to Riley M. Lorimer, Church Magazines

Sierra Leone was a sad place during my teenage years, but it was my home. For much of my life, my small West African country was torn by a civil war. The war affected everything. My family and I were constantly on the run, trying to escape the rebel soldiers. It was terrifying every time the rebels came through a city. Someone would see their torches approaching in the night, warn the others, and we would all run for the bush, grabbing whatever we could along the way.

About seven years after the war began, the rebels came to our city. My whole family was running to escape, but my parents, who were just a few steps behind me, were shot and killed. I was so sad to lose them, but I had to keep moving.

Mariama Kallon, dressed in her traditional African clothing, holds one of her most precious possessions—a hygiene kit.





The Church sent food and humanitarian kits for members of the Church and others in Sierra Leone. I received a blanket and a hygiene kit. They were invaluable.

My brother, sister, and I moved to a safer place, and for a short while we were all right, but the rebels eventually hit that town too. This time we didn't have time to run away. My brother was taken and later killed. My sister and I were lined up outside with all the other women. The rebel soldiers were chopping off limbs of all the women in the line. We were all so frightened. Everyone was crying and praying—even people who had never believed in God before. I was not a member of the Church at the time, but I believed in God and prayed that His will would be done and hoped that He would find a way to save me.

My dear sister, who was several places ahead of me in line, had both of her legs cut off. But as the rebels reached the woman in front of me, our army came rushing in, and the rebels ran away. I know that I was not better than the people who were in front of me or behind me, but I thanked God that I had been spared and prayed that I might understand His plan for me.

I moved to another village to live with a friend. As I was telling my story to my friend and some of her neighbors, one neighbor said, "Mariama, we don't have anything to offer you except an invitation to church tomorrow. That's where we find safety. That's where we find hope." I loved God already and needed comfort in my life, so I decided to go.

My first Sunday in that Latter-day Saint branch is a day I will never forget. I learned of hope. You could just see that there was hope in those people, and I was drawn to them. I was given the Book of Mormon and started reading right away. I remember hearing in church about how families could be together again after death and then reading in Alma 11 where Alma teaches about how our bodies will be made perfect again in the Resurrection. I felt the Spirit so strongly as I thought of my family. I knew that the Church was true and that we could be together forever—each of us well and whole.

There were no missionaries in Sierra Leone at that time, so I took the lessons from my branch president and was baptized and confirmed soon after. We were blessed in our town because the Church sent food and humanitarian kits for the members of the Church and others. The food kept us all alive.

Everyone was so grateful even to receive a small bag of rice or beans. I received a blanket and a hygiene kit that included a toothbrush, toothpaste, shampoo, soap, a comb, and a washcloth.

Not long after, the rebels hit again. They burned down the house I was living in, and as I was running to escape the flames, I took time to save only two things—my scriptures and my hygiene kit. We had to live on the run for a while after that, and I used my hygiene kit to help those around me. I would squeeze out one pinch of toothpaste for each person, or we would go to the river and carefully pass my bar of soap from person to person. The kit was so precious to us. The blanket too was invaluable. It sheltered us for many days until I used it to wrap an old woman who had died and had nothing to be buried in.

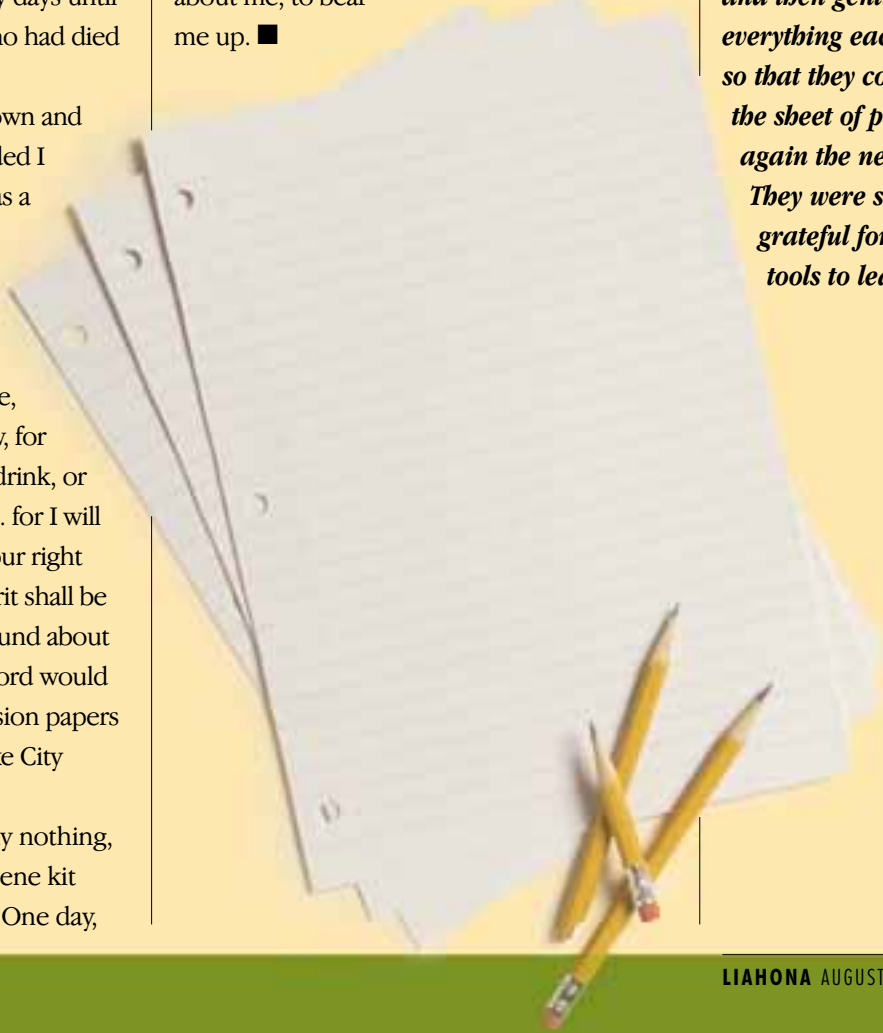
Eventually, I went back to my town and my branch. It was then that I decided I wanted to serve a mission. This was a difficult decision for me because I had nothing and would be leaving behind people I loved. As I was trying to decide, I read D&C 84:81 and 88, which say, “Therefore, take ye no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed . . . for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.” I knew the Lord would care for me, so I turned in my mission papers and was called to the Utah Salt Lake City Temple Square Mission.

I arrived in Utah with practically nothing, but I insisted on bringing my hygiene kit because it meant so much to me. One day,

my companion and I were taking a tour of the Humanitarian Center in Salt Lake, and I recognized a blanket that had the Relief Society logo embroidered on it, just like the one I’d had in Sierra Leone. I looked around and saw hygiene kits like mine and familiar bags of beans and rice, and I began to cry.

“This is where they came from!” I thought to myself. Tears streamed down my cheeks as I remembered what these things sitting in stacks in the Humanitarian Center meant to my friends and to me in Sierra Leone. I was so grateful to the Lord for preserving me, for bringing the gospel into my life, and for allowing me to serve a mission. I knew that His angels truly had been round about me, to bear me up. ■

When I received my humanitarian kit, my stepsister received a school kit. She was the only child in her school who had paper. Carefully, she tore out one piece for each of her friends and broke her three pencils in half, giving one half to each friend. Every day, the children would write down their lessons and then gently erase everything each night so that they could use the sheet of paper again the next day. They were so grateful for the tools to learn.



How to Be a Great Member Missionary

Now that missionary work centers in wards and branches, what can members do to be better missionaries?

Here are some ideas from Latter-day Saints in British Columbia, Canada.

BY R. VAL JOHNSON
Church Magazines

Sister Ma might be the best missionary in the world. At least that's the assessment of Anthony Middleton, president of the Canada Vancouver Mission. His opinion is a little surprising, considering that Lena Ma isn't one of his full-time missionaries and speaks Mandarin in English-speaking British Columbia. And yet each year at least two people she introduces to the gospel join the Church.

President Middleton recognizes that British Columbia has not been the most fertile ground in the world for converts for quite some time. But things are changing. Because of Sister Ma and other members like her, President Middleton says the number of investigators in that mission requesting baptism and confirmation has increased significantly. With missionary work receiving high-priority attention from their priesthood leaders, the Latter-day Saints of British Columbia are truly becoming

member missionaries. And the lessons they are learning can be used by missionary-minded members anywhere in the world.



Change

The Vancouver mission has struggled for years to increase the number of people who join the Church. Collin Van Horne, president of the Nanaimo British Columbia Stake, explains that in British Columbia “there is an unspoken understanding that religion is not a topic for discussion. In Canada, the phrase is ‘I’m all right, Jack.’” For a long time that culture left missionary work to the full-time missionaries, who spent most of their time tracting. Unfortunately, tracting is not a very productive way to find people interested in the gospel.

And so a couple of years ago, at the encouragement of General Authorities, the mission president and the stake presidents in British Columbia made some changes. Most of these changes involve helping members be better inviters.

Conduct Meetinghouse Tours

One of the changes the stake presidents made was adopting and adapting the successful way missionary work is done in nearby Tacoma, Washington, USA. The



Jean Zhao (left) on her baptism day with her friend Lena Ma. Sister Zhao is one of many people Sister Ma has helped join the Church.

missionaries there immediately invite interested contacts to the nearest meetinghouse for a tour. In explaining the Church's facilities and programs, the missionaries also teach about the Restoration. The tour finishes in the chapel or near a painting of the First Vision, where the missionaries bear testimony of the Prophet Joseph Smith and invite the guests to join them in prayer.

In British Columbia, meetinghouse tours are now part of a comprehensive missionary effort that encourages members—not just full-time missionaries—to invite their

the meetinghouse at the invitation of her 18-year-old friend. “While she was on the tour she became so excited she wanted to take the lessons right away. Her friend gave her a Book of Mormon, and another friend invited her to Young Women camp. She felt so loved and so involved that she began referring to the ward as ‘her ward’ even before she was baptized.”

Of course, not everyone who comes to an LDS meetinghouse immediately feels the Spirit. But many come away wanting to know more about the Church.

acquaintances on a tour. Vancouver mission records show that if seven people are invited to a meetinghouse tour, ideally with a member at their side, one will be baptized and confirmed.

“What we are trying to achieve through the course of the tour,” President Middleton says, “is to have a nonmember think, ‘You know, I’d feel very comfortable being a member of this church. It’s got something for me.’”

Many new members in British Columbia remember their first visit to a Latter-day Saint meetinghouse and feeling the Spirit there. Malcolm Coffill of the Port Alberni Ward, Nanaimo British Columbia Stake, joined the Church in August 2005 after being introduced to the gospel by his neighbors, Tom and Marla Housholder. Brother Coffill says that what convinced him to join the Church was “the wonderful feeling I felt the first time I stepped into that beautiful building and the friendly welcome I got.”

Sister Jill Berrett, a full-time missionary in the Vancouver mission, tells of an investigator who toured



Like the Orrego family (above), successful member missionaries find what works best for them and then make that part of their daily lives. The Orregos use a family mission plan to keep their attention focused on inviting others to hear about the gospel.

Learn from Successful Member Missionaries

Sister Ma has been inviting people to the Lord's house for 10 years. More than 20 of those who have come have accepted the gospel. "I've never seen Sister Ma at a Church function without a nonmember in tow," President Middleton says. And she always lets people know what to expect before their first visit.

Case in point: Ruby. Lena Ma met Ruby at the library and struck up a conversation. "I asked Ruby what she usually does on Sunday," Sister Ma says. "I asked about her son, if there was anything in her church for him. I then explained about our Primary organization and invited her to come and see for herself. She came and then attended some more. She started the missionary lessons yesterday."

Sonny and Shaina Sala, who recently moved from the Salt Spring Island Branch in British Columbia to the Cardston Eighth Ward in Alberta, have adopted much the same approach as Sister Ma. Sonny and Shaina have talked to hundreds, perhaps thousands, of acquaintances

and strangers about the gospel. "When we meet someone," Shaina says, "right away, we ask, 'Do you go to church in the area? We go to The Church of Jesus Christ of Latter-day Saints. Have you heard of it?'"

"We do try to have some fun with it. The other day, Sonny told me to go say hi to a man because he looked like a former member of our branch. When I walked up to him, I discovered that Sonny

was teasing me. The man was a stranger. There was this awkward moment, and then I just said, 'You look like a friend I once knew. He was a member of my church. Have you ever heard of the Mormon Church?' It turns out he used to be a member. We got into a discussion about faith, and I invited him to church. And then he said, 'You know, I just got out of the hospital, and here you are, this angel, inviting me back to church.' If I hadn't opened my mouth, I wouldn't have known he'd been in the hospital and needed to reconnect with the Church."

"When you turn yourself over to the Lord," Sonny says, "He'll put people in your path." He tells of backing up his motor home one day and ending up in a ditch. He called for a tow truck, and the Spirit prompted him to speak to the driver about the gospel. "I told

him, 'The Lord put me in this ditch so I could meet you.' He laughed, and we talked. It turns out his grandmother was a Mormon at one time. He wanted a copy of the Book of Mormon. We try to keep copies nearby, and I was happy to give him one."



Develop Ward and Family Mission Plans

Sister Ma and the Salas have made missionary work a natural part of meeting people each day. Some of us, however, find the idea of talking to others about the gospel intimidating. We need a little help to get started. That's when a ward or branch mission plan comes in handy.

At a stake presidents' coordinating council soon after President Middleton became mission president, the stake presidents in British Columbia discussed their stake

Most wards and branches in British Columbia have now developed their own mission plans. The plans are so simple they can be placed on a small card and attached to a refrigerator. Some wards, like the Victoria Second Ward, have taken the next step. Bishop Frank Hitchmough and the ward mission leader, Michael Mulholland, have met with the families in the ward and helped them develop their own family mission plans. The plans consist of goals and approaches that each family decides work best for them.

Take Charge

Brother Mulholland makes it clear that the key to successful missionary work is not just a workable plan. "It's not so much the plan as who is taking charge," he says. "Having a stake presidency like President Keyes and his counselors committed to missionary work is what makes plans work. They give direction to the bishops, and when the bishops make missionary work a high priority, the work gets done."

President Randy Keyes of the Victoria British Columbia Stake tells how the priesthood leaders in British Columbia were asked by their Area Seventies to consider the priority they

placed on missionary work. For many wards and branches, it was somewhat down the list. The priesthood leaders in British Columbia now rank it second only to taking care of the youth.

In wards where member missionary work is successful, bishops emphasize it in priesthood executive committee (PEC), ward council, and priesthood and Relief Society meetings. They delegate assignments and with the ward leadership track the progress of investigators and less-active members.

One of the more successful aspects of many ward mission plans is a member missionary class to which the bishop calls six or eight members at a time. A ward or full-time



Marla and Tom Housholder (above) invite the Spirit into their lodge. One who felt the Spirit's influence there, Malcolm Coffill (right), joined the Church.



mission plans and developed some guidelines for ward and branch plans, as *Preach My Gospel* recommends. The assumption is that those who author their own mission plan will be motivated to make the plan work. The stake presidents decided on four principles each ward and branch in their stakes should use to build its plan:

1. The plan should involve every member, not just the ward or branch mission leader.
2. It should have measurable goals.
3. It should invite families to create their own mission plans.
4. It should be simple.



missionary teaches the class. The text is *Preach My Gospel*, and topics include the doctrine behind missionary work, self-motivation, and practical approaches. Class members enjoy sharing personal missionary experiences and role-playing.

Ultimately, missionary work rests on the shoulders of the individual member. Every member needs to decide how he or she can best share the gospel—then do it.

Benjamin and Robin Orrego found what works for their family and then made it part of their family missionary effort even before they were asked to create a plan. They invite people to their home for “cottage meetings” at which they have inspiring, though not necessarily LDS, discussions. Games and food are part of the evening. The Orregos also hand out Church movies and literature.

They recognize, however, that being part of an organized, unified missionary effort is more effective than individual effort alone, and so they have made inviting three people to a meetinghouse tour each year part of their family plan. That goal, or a variation of it, is part of ward and family plans throughout British Columbia. The idea began with the president of the Abbotsford British Columbia Stake, Paul Christensen, and spread quickly.

Be Creative, Naturally

President Christensen has asked his stake members to consider some other ideas as well. Each month, the stake presidency suggests a different group of people members could consider for invitations, such as professionals, co-workers, or neighbors. He also wants the full-time missionaries to attend not only PEC and ward council but also auxiliary meetings. He attends missionary district meetings and zone

conferences, where he emphasizes that the missionaries’ role is to teach and the role of the members is to invite.

Members support the missionaries and testify when the opportunity arises; occasionally, they may even be able to share gospel principles. But mostly, they invite others to “come and see” (John 1:39, 46).

One of his most creative ideas is to involve members of other faiths in teaching Church members skills they don’t have. “We recently had a single adult conference with a lot of seminars. The typical attitude is: Who do we know in the area who is a plumber? Who is a mechanic? I said, ‘Let’s not have any members teaching the seminars. Go get a plumber in the community. Go find a handyman. Have them come. Give them a chapel tour so they understand who we are.’ We need to be outward looking.”

The Victoria stake has taken that outward look to heart for a number of years. In 1978 Sandra Gill started a community genealogy society that first met in her basement. She still attends the society’s meetings and teaches classes, but most of her time is spent now at the family history center in the stake meetinghouse. With her are 60 other staff members, most of whom are nonmembers. The center is open about 45 hours a week, and some 70 percent of its patrons are not members of the Church.

Like Sister Gill, Tom and Marla Housholder have found creative ways to use their interests and circumstances to share the gospel. Brother and Sister Housholder own a small bed-and-breakfast lodge in Port Alberni. They make sure that the Church magazines are within easy reach in their lobby and that each

DO YOU HAVE A STORY OR APPROACH TO SHARE?

Members in British Columbia, Canada, have developed a variety of ways to invite others to learn about the gospel. If you have a way that has proved successful for you, we’d like to know about it so we can share it with other readers of the *Liahona*. Please e-mail your idea to liahona@ldschurch.org or send it to:

Missionary Ideas, *Liahona*
50 E. North Temple St., Rm. 2420
Salt Lake City, UT 84150-3220, USA

guest room has a Bible and a Book of Mormon. In the three years they've operated the lodge, they've "lost" more than 30 copies of the Book of Mormon and are hoping to lose some more. They also host a music festival and a crèche display at Christmastime. One of the choirs is from the Port Alberni Ward, where Tom Housholder serves as bishop.

Be Where the Spirit Is

President Christensen of the Abbotsford stake is a big believer in the divine power that attends the physical presence of LDS temples. That's one of the reasons he is so excited about the temple announced in June 2006 for Vancouver. "I don't think we're getting a temple because we're particularly righteous," he says. "I think we're getting a temple because we need it to share the gospel. We need the light it brings."

A surprising number of people in British Columbia have joined the Church because of feelings they had on temple grounds. "I'll never forget the feeling I had when I walked through the gates of Temple Square in Salt Lake City," Julie Keyes of the Victoria stake says. "It felt like I was walking from darkness into light." She was impressed by the whole experience—the people she met, the testimony of Joseph Smith, the focus on Jesus Christ. "I thought, 'I've got to find out more about this.'" When she returned home to British Columbia, she called the local LDS meetinghouse and asked to meet with the missionaries.

Sister Keyes, who is now married to the president of the Victoria stake, was at the temple grounds because a member of the Church invited her to come, and she was surprised by the warmth she felt from the members

there. In fact, if one common theme characterizes almost every story converts share in British Columbia, it is this: light, joy, and genuine friendliness emanate from members of the Church. Being with members and feeling the Spirit are what motivate them to learn more.

That seems to be the pattern the members of the Church in British Columbia are finding most successful. They're learning that it's not they who convert people; it's the Lord. They just need to live the gospel, love people, and invite them to be anywhere—the meetinghouse, Church activities, members' homes, temple grounds—where the Spirit is. The most experienced member missionaries don't worry if people reject their invitations. These members just keep inviting. The missionaries keep teaching. And the Lord keeps blessing His children with testimonies borne of His Spirit. ■



When the bishops make missionary work a high priority, the work gets done," says Victoria Second Ward mission leader Michael Mulholland (above), with recent converts Erma McArthur (left) and Beth Landry.

Our Temple Marriage Was Worth Any Price

By Geovanny Medina

It wasn't until after my first business venture broke down and my second one burned to the ground that I wondered if I would be able to take my fiancée, Beny, to the temple. We had heard that getting there would be a trial of faith, but when we made temple marriage our goal, we had no idea how thoroughly our faith would be tested.

Beny and I met in our native Panama after serving missions. At the time, couples in Panama who wanted to start their married lives in the temple were married civilly just before traveling to the nearest temple, the Guatemala City Guatemala Temple. It would be an expensive and difficult trip, but being sealed was a blessing we did not want to live without.

The day after I proposed, I lost my job. Undaunted, I decided to earn money by giving bus tours. My bus broke down the first night. Concerned but determined, I next decided to sell T-shirts. The morning I went to pick up the shirts from the manufacturer, I found that the building had burned to the ground the night before. It seemed

that my hopes had gone up in smoke too.

It was only a few months before the next scheduled temple trip, yet to this point, every effort I had made to raise money

had ended in abrupt failure. I left the smoldering rubble and went to find Beny.

"I have nothing," I told her. "Maybe you shouldn't marry me."

"If I were marrying for money, I'd be married already," she said. "But I'm not marrying for money. I'm marrying you because I love you."

That was a turning point. We felt that we had passed an important test. As we pushed ahead with faith, doors began opening. I found work making

We kept walking, sleeping in roadside shelters, until we reached the Nicaraguan border. From there we managed to take a taxi to the capital city.



furniture, though the pay wasn't enough to meet our needs. Then a kind bishop offered to help us with our bus fare. As exciting as his offer was, it didn't feel right. We were intent on being self-sufficient. But seeing that he truly desired to help, we asked him if he could give Beny a job instead. He did.

After earning enough money to travel to the temple, we married civilly and were at last on our way to Guatemala with 10 other Church members. But our test wasn't over yet.

Widespread transportation strikes stopped us at the border of Costa Rica. After waiting at the border for two days, our driver decided to turn back. But Beny and I, along with two brothers and one other couple, decided not to give up. After watching our bus turn around and leave us, we walked into Costa Rica. We kept walking, sleeping in roadside shelters, until we reached the Nicaraguan border. From there we managed to take a taxi to the capital city, where we purchased a bus ticket to the Honduran border. Two days—and two more buses—later we finally arrived at the temple. We were happy, but we were dirty and tired, and we had spent far more than we had planned.

After cleaning up, Beny and I realized that we were missing our living-ordinance recommends! What made matters worse, our bishop in Panama was scheduled to leave that same day on a business trip. We were broken-hearted. Had we passed through all

of our trials for nothing? We ironed Beny's wedding dress and trusted that if the Lord had helped us get that far, He would see us through to the end.

Though we expected our bishop to be gone, we decided to call him anyway. To our surprise, he had not taken his business trip after all. He said he felt that he should stay home instead. We were thrilled! He promised to fax the needed paperwork as soon as he could get to a fax machine.

We waited and waited, all the while praying in the temple's marriage waiting room. It was Saturday, and in two hours the temple would close until Monday. What could be taking so long? At last the fax arrived, with an apology from the bishop: the power had gone out just as he was preparing to send the fax.

Finally, after all our trials and delays, we were sealed eternally as husband and wife. Our joy—worth the working, the waiting, and the worrying—was full!

Not everyone getting married in the temple will face such challenges, but for Beny and me (and the others who went to the temple with us), these experiences were a refining process. Three of the four brethren who made it to the temple on that

trip were later called as bishops. Two are currently serving as counselors in stake presidencies. We've all been so blessed. It was one of the greatest experiences of my life.

If our goal to marry in the temple had been only for worldly love, we wouldn't have made it. But because we believed in the sealing power of the priesthood restored in our day, we didn't give up, knowing that our temple marriage—for time and all eternity—was worth whatever sacrifice we had to make. ■

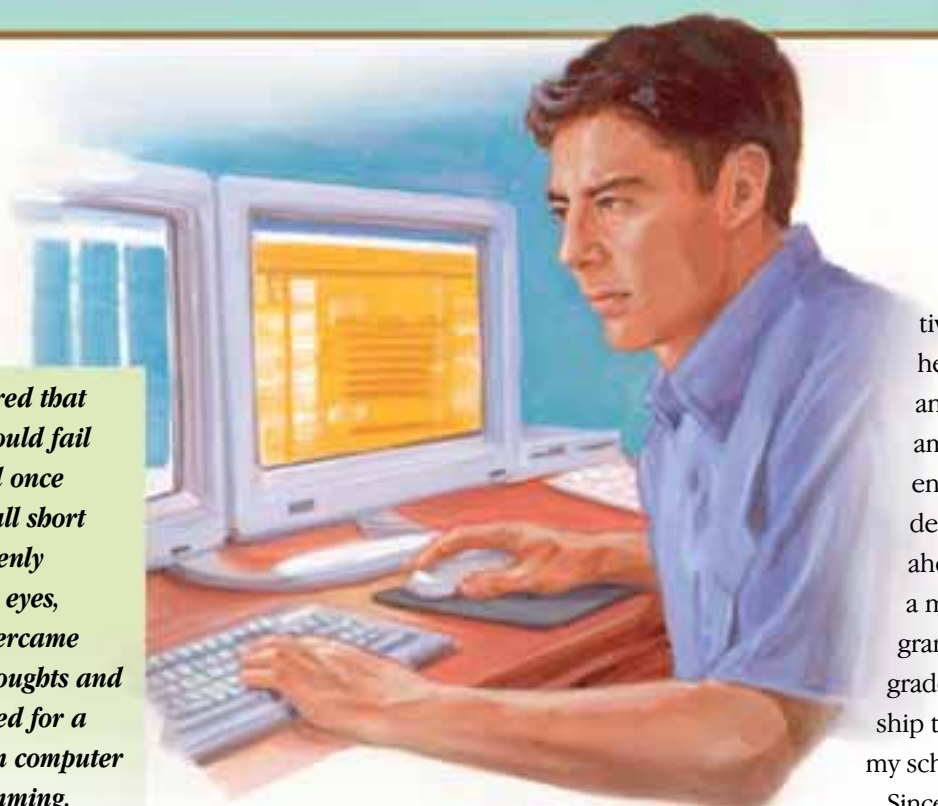


My Last Chance

By Luis Mella

At age 18 I decided to leave the Church. For a time, leaving my Savior's side did not seem to have any repercussions in my life. In my home country of Chile I was able to live comfortably on my salary. I felt I would always be able to finance my worldly lifestyle and could continue to ignore the promises I had made at the age of 14 in the waters of baptism.

I pursued this course for a few years, but then things stopped working out for me. Everything seemed to grow dark around me. I lost my job and had difficulty finding work. I had to do whatever kind of work I could



I feared that I would fail and once again fall short in Heavenly Father's eyes, but I overcame these thoughts and registered for a major in computer programming.

just to survive. This should have made me wake up and find the path once again, but it didn't.

Not long after this, my father passed away in 1998. Because I was the eldest son, a large part of the responsibility for taking care of my mother and younger brother fell on my shoulders. I bid farewell to my carefree lifestyle and came to realize that sometimes the Lord allows things to happen that we don't understand until we see the end result.

I believe He allowed me to be drained economically to show me that the only way out was to pay tithing, which I did after returning to church and renewing my covenants. In this manner He patiently and lovingly brought me back to the fold.

During general conference in 2001, President Gordon B. Hinckley

introduced the Perpetual Education Fund. I needed the opportunities that such a program offered so I could lift myself economically, but I wondered whether I could meet the program's requirements.

During sacrament meeting a few months later, our stake president spoke about the program. To my great surprise, I learned that I might qualify after all. I thought to myself, "This is my last chance. I can't pass it up."

I then began to consider the responsibilities the program would require of me, and I feared that I would fail and once again fall short in Heavenly Father's eyes. But I overcame these thoughts, and gathering information from the local institute director, I applied. Considering my past, I had little hope that I would be accepted. I felt that I did not deserve such a blessing even though I had repented and returned to church.

When I received a positive response from Church headquarters, my family and I rejoiced. The amount granted was not enough for the entire academic year, but I went ahead and registered for a major in computer programming. I received high grades and earned a scholarship that paid for the rest of my schooling.

Since then I have done everything in my power to show my gratitude. I work hard, I study hard, and I fulfill my responsibilities in the Church. I attend institute classes to try to make up for the years I missed and to learn what the Lord expects of me.

The most important thing I know is that I have been forgiven for all the bad things I did in the past. All of my plans for the future are based on this knowledge. I will continue to help my family, but now I will be able to do so in a better manner. ■

United by Prayer

By Daniel Openshaw

Military basic training was tough, especially spiritually. I was surrounded by foul language and bad influences. Prayer and priesthood blessings gave me

power to endure, but I longed to have more than personal prayers. Having served a mission, I knew the power and unity that can come from praying with a companion. Unity was one thing our group of about 56 airmen definitely lacked.

Three weeks into basic training, we were still struggling to get along and work as a team. Approaching the junior officers, I requested permission to hold a nightly prayer meeting for anyone who desired to come. Surprisingly, they not only agreed but also supported the idea.

Six airmen came to the first meeting. After taps and lights out, we used a flashlight to read a few verses from the New Testament that related to the challenges we were facing. We then said a prayer, asking that we could have the Spirit of God with us and that we

could be grateful for the things we had.

Gradually, more airmen began attending our meeting. Soon our numbers had increased to 15. Sometimes we read Bible verses; other times we read from the Book of Mormon. Each evening anyone who wanted to pray was given the opportunity.

One airman who ventured to our prayer meeting just listened at first. When it came time for him to pray, he asked to be passed over. But a few weeks later, he joined in, praying one evening that his family would be

helped with problems at home and that he would be strengthened during the final weeks of training. He told us he was going to miss our meetings when the training ended and that he planned to say a personal prayer each night before going to bed.

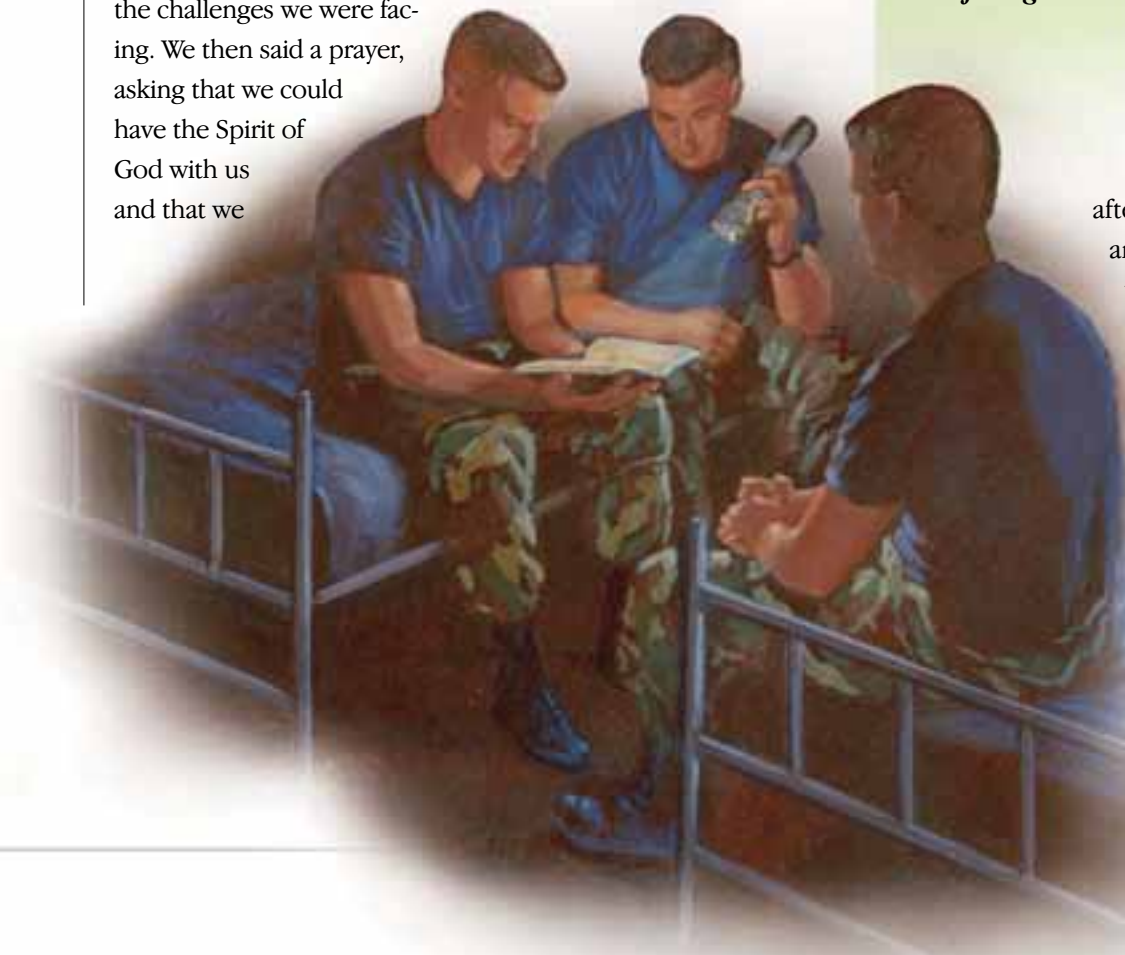
While praying with our group soon thereafter, he

expressed gratitude that his prayers for his family had been answered. In addition, he said he had been strengthened, which gave him confidence to continue with basic training.

The night before we departed to our assigned technical schools, this same airman explained that before coming to basic training, he had been taught little about God and did not believe in Him. But after reading scriptures with us and seeing the example set by the other airmen who prayed, he had started to develop faith. He confided that the first prayer he had said with the group was the first prayer he had ever said.

As I had hoped, our prayer meetings had brought unity to our group. But they did more than that: they strengthened us as individuals and helped us turn to our Heavenly Father. ■

After taps and lights out, we used a flashlight to read a few verses from the New Testament that related to the challenges we were facing.



Inspired by the Lord

I would like to bear my testimony that the articles in the *Liabona* are inspired by the Lord, which is why it testifies, changes opinions, and converts people—even members of the Church. I am in the habit of

reading the *Liabona* every day when I wake up. As I sit down to read, I wonder when the crying is going to start. The Spirit is very strong when I read, and He testifies of the truthfulness of the articles.

Evaldo Gomes de Almeida, Brazil

Articles Give Strength

One day, when I had to make a difficult decision, I was so confused that I didn't know what to feel or think. I knelt down and desperately prayed to my Father in Heaven, when the thought came that I should read the *Liabona*. At first I had difficulty reading, but after a while I noticed that the Spirit was with me. The articles strengthened my faith. Elder H. Ross

Workman (see July 2006 issue) especially gave me new strength to recognize my decision.

Ingelore Pensborn, Germany

Marvelous Comparisons

I am very grateful for the *Liabona* in Portuguese. It always has a message especially for me. I particularly liked Elder Dieter F. Uchtdorf's message, "On the Wings of Eagles," in the July 2006 issue. I am studying physics, and I thought the comparisons he made between aerodynamics and the principles of the gospel were marvelous. The part that speaks of the Holy Ghost

as "the wind beneath your wings" especially touched my heart.

Lucimara Moraes, Brazil

Small Actions Lead to Conversion

On December 1, 2002, I walked into a bookstore and bought a copy of the Book of Mormon. A brochure about the plan of salvation had been placed inside. On the brochure was written, "Sisters Burgey and Sorensen" and their telephone number. In July 2003, I called this number.

By the summer of 2004, I heard the missionary discussions from Elders Swensen, Vernon, and Gregory. Finally, on August 28, 2006, I was baptized. In the September 2006 *Liabona*, I read the article "Delayed Harvest," by Rian W. Jones, which reminded me of the small actions that led to my baptism and confirmation.

Nicolai Pechikov, Russia

Modest Inspiration

I am writing to thank you for the article "Modesty Matters," published in the June 2006 issue. I loved it, and it helped me so much. I was facing a dilemma because my graduation was coming up, and I didn't know what to wear to the dance. When I went shopping I couldn't find anything appropriate for the occasion and modest as well. I spent the day thinking about what to wear, and I even thought I wouldn't go or I would put my standards aside and wear one of the dresses I had seen while shopping. But when I read "Modesty Matters," I knew that I wasn't supposed to lower my standards and that I should respect my body, my temple.

I finally decided to wear something pretty that was consistent with my principles and that I would feel good wearing before my Heavenly Father and my Savior. The best part is that my mother ended up making me a beautiful dress with her own hands and with all the love in the world. I love my Heavenly Father and Jesus Christ, and I will never lower my standards to be like everyone else.

Stephanie Magaña Talavera, Mexico



the Friend



FOLLOWING A PROPHET

BY PRESIDENT GORDON B. HINCKLEY

In 1915 President Joseph F. Smith asked the people of the Church to have family home evening. My father said we would do so, that we would warm up the parlor where Mother's grand piano stood and do what the President of the Church had asked.

We were miserable performers as children. We could do all kinds of things together while playing, but for one of us to try to sing a solo before the others was like asking ice cream to stay hard on the kitchen stove. In the beginning, we would laugh and make cute remarks about one another's performance. But our parents persisted. We sang together. We prayed together. We listened quietly while Mother read Bible and Book of Mormon stories. Father told us stories from his memory.

Out of those simple little meetings, held in the parlor of our old home, came something indescribable and wonderful. Our love for our parents was strengthened.

Our love for brothers and sisters was enhanced. Our love for the Lord was increased. An appreciation for simple goodness grew in our hearts. These wonderful things came about because our parents followed the counsel of the President of the Church. ●

From an April 1993 general conference address.

THINGS TO THINK ABOUT

- 1. Why did the Hinckley family begin holding family home evenings? Is there anything you should start doing for the same reason?**
- 2. Have you felt shy about doing things you don't do well? What can you learn from President Hinckley's experience?**
- 3. What blessings did the Hinckleys receive from following the prophet's counsel? What blessings does your family receive from following the prophet today?**
- 4. Can you find anything else to think about in this story? If so, tell your family so they can think about it too.**

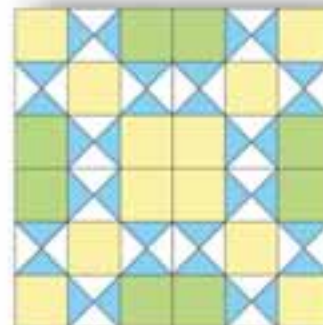
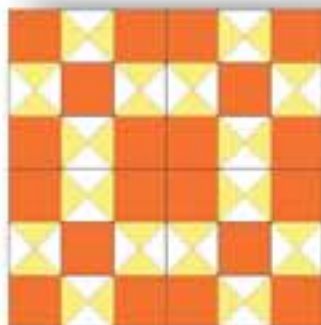
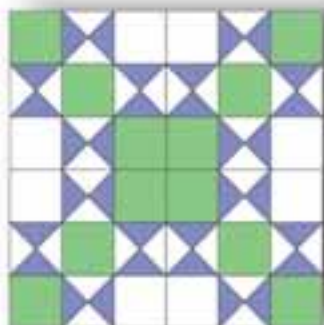


President Hinckley recalls what happened when his father and mother followed the counsel of a living prophet.



Articles of Faith 1:1		D&C 42:17			3 Nephi 28:11
	Luke 3:22			1 Nephi 12:7	
4 Nephi 1:1		Moroni 6:9			Moroni 10:4–5
Alma 5:45–46			Romans 15:13		Acts 1:2
	John 14:26			2 Nephi 31:17	
D&C 8:2					D&C 20:26–27

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Listen to the Still, Small Voice

“For, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son” (D&C 42:17).

BY ELIZABETH RICKS



What are some important things to know? We need to know how to tie our shoes. We need to know how to write our names.

There is one thing that is more important than anything else. We find this in John 17:3. John records the words that Jesus spoke to His Father, our Heavenly Father: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” Knowing our Heavenly Father and His Son, Jesus Christ, is the most important knowledge you will ever have. This knowledge is called a testimony.

How can we find things out? We are blessed to have two sets of parents—earthly parents and heavenly parents. When you need to know something like how to tie your shoes, your earthly parents can help. They can also use dictionaries, science books, and the scriptures to help answer your questions.

To have a testimony of sacred things, you can ask Heavenly Father. He usually uses the third member of the Godhead—the Holy Ghost—to answer you. The Holy Ghost bears witness of the Father and the Son. Through His still, small voice, the Holy Ghost can witness to you that Jesus is the Son of God. He can witness to you that Joseph Smith restored the gospel and that we have a prophet today. In the Book of Mormon, Moroni tells us that through the power of the Holy Ghost, we can know the truth of *all* things (see Moroni 10:5).

As you listen to the still, small voice, you can have a testimony. Your faith in Jesus Christ will grow when you listen to the Holy Ghost.

Activity

A blanket or a quilt can make your body feel warm, just as the Holy Ghost can give your spirit a feeling of warmth and peace. Learn more about the Holy Ghost by looking up each of the scripture references on the quilt. You might want to underline the words *Comforter*, *Holy Spirit*, or *Holy Ghost* in your scriptures. Then color the quilt patch. Hang your picture near your bed to remind you that the Holy Ghost can comfort you and that your faith will grow as you listen to His promptings.

Sharing Time Ideas

1. Review how Alma gained a testimony, paying particular attention to Alma 5:45–46. Show that Alma needed to fast and pray so he could receive a testimony through the power of the Holy Ghost. Help the children memorize D&C 42:17. Ask them to look up the scripture and name the members of the Godhead. Explain that “the Comforter” is another name for the Holy Ghost. Divide the Primary into three groups. Have one group stand and say, “the Comforter,” another, “of the Father,” and the last, “of the Son.” Repeat, adding a few words each time. One way to bear testimony is through singing. Have the children sing a song about testimony.

2. Before Primary, write the word *Invitation* on the front of a large card. Ask the children to raise their hands if they like to get invitations. Open the card to reveal the following message: “I invite the promptings of the Holy Ghost when I . . .” Ask the children how they can invite the promptings of the Holy Ghost to help them. On the inside of the card list ideas such as praying, reading the scriptures, keeping the commandments, and following the living prophets. Give each child a card to fold into an invitation. Have them copy the words “I invite the promptings of the Holy Ghost when I . . .” on the front of the card. Have them list on the inside ideas you have talked about and ideas of their own. ●



FROM THE LIFE OF PRESIDENT SPENCER W. KIMBALL

Being a Leader

As a young boy, Spencer watched other boys his age steal watermelons from neighbors' fields or slash the melons open to rot and then run away.

I dare you to do it, Spencer.

That's not my idea of fun. It's just plain mean.

Why, if you asked any farmer in Thatcher, he'd give you all the melon your belly could hold.

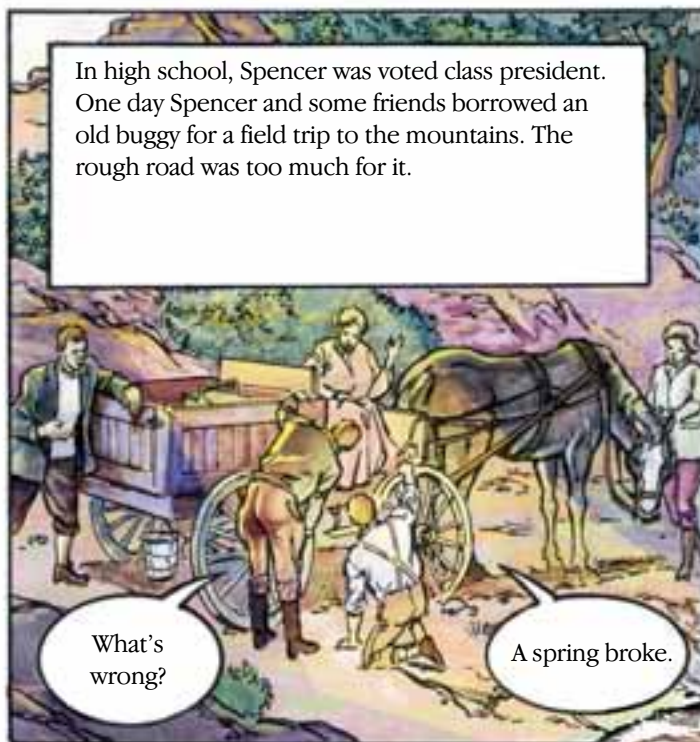
I won't join in.

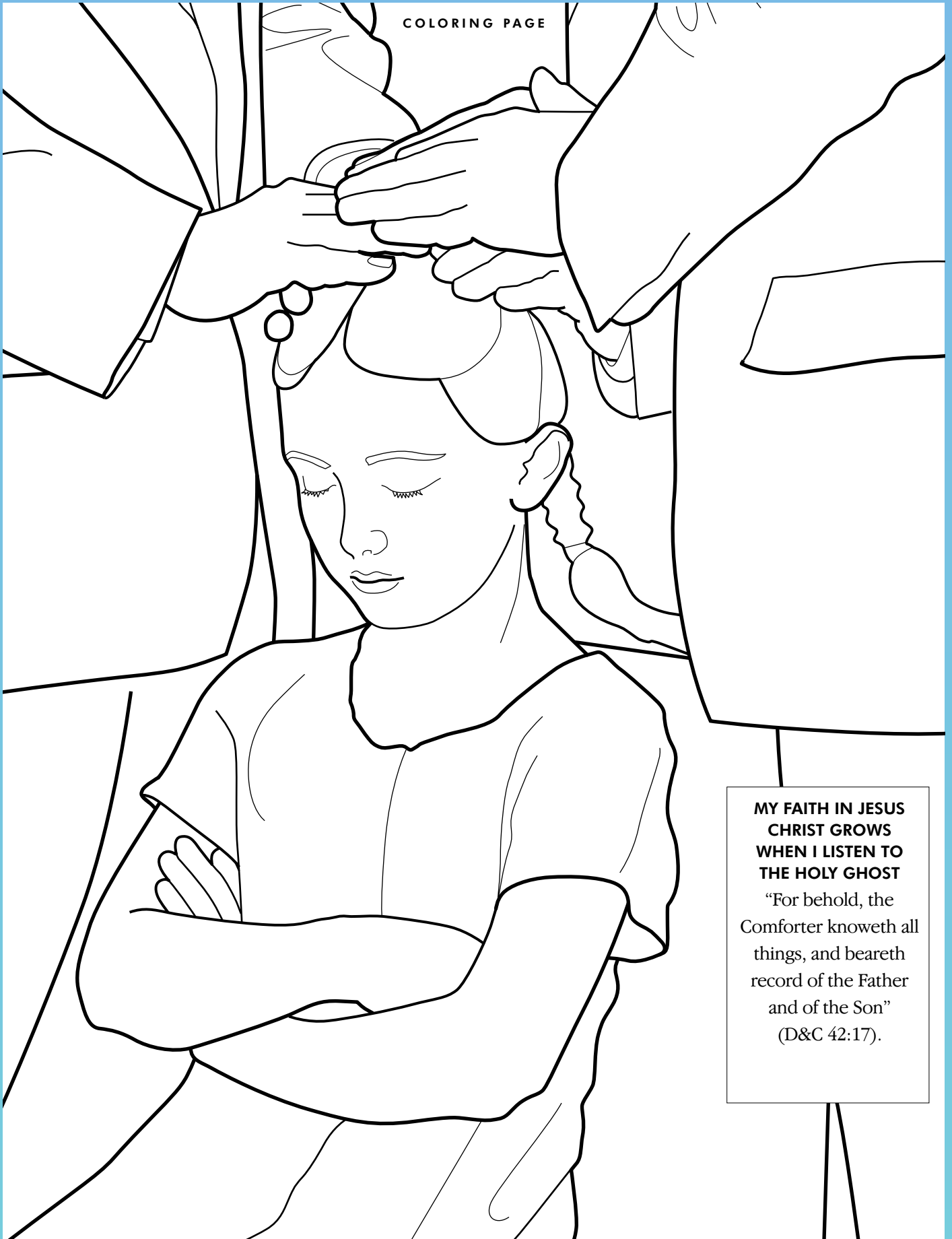
When Spencer was a deacon, his duties included gathering fast offerings, which at the time were often fruit, flour, and vegetables. His father lent him the horse and buggy, and Spencer took the responsibility very seriously.

The other boy hasn't shown up. Well, the job still has to be done.

I'll just have to do it alone.

Spencer went on to become the secretary and then president of his deacons quorum.





**MY FAITH IN JESUS
CHRIST GROWS
WHEN I LISTEN TO
THE HOLY GHOST**

“For behold, the
Comforter knoweth all
things, and beareth
record of the Father
and of the Son”
(D&C 42:17).

What should I think about when I take the sacrament?

★ We could remember the Savior's premortal life and all that we know Him to have done as the great Jehovah, Creator of heaven and earth and all things that in them are.

★ We could remember Christ's miracles and His teachings, His healings and His help, His compassion and His constant kindness.

★ On some days we will have cause to remember the unkind treatment He received, the rejection He experienced, and the injustice He endured.

★ We could remember that even with such a solemn mission given to Him, the Savior found delight in living. He enjoyed people and told His disciples to be of good cheer.

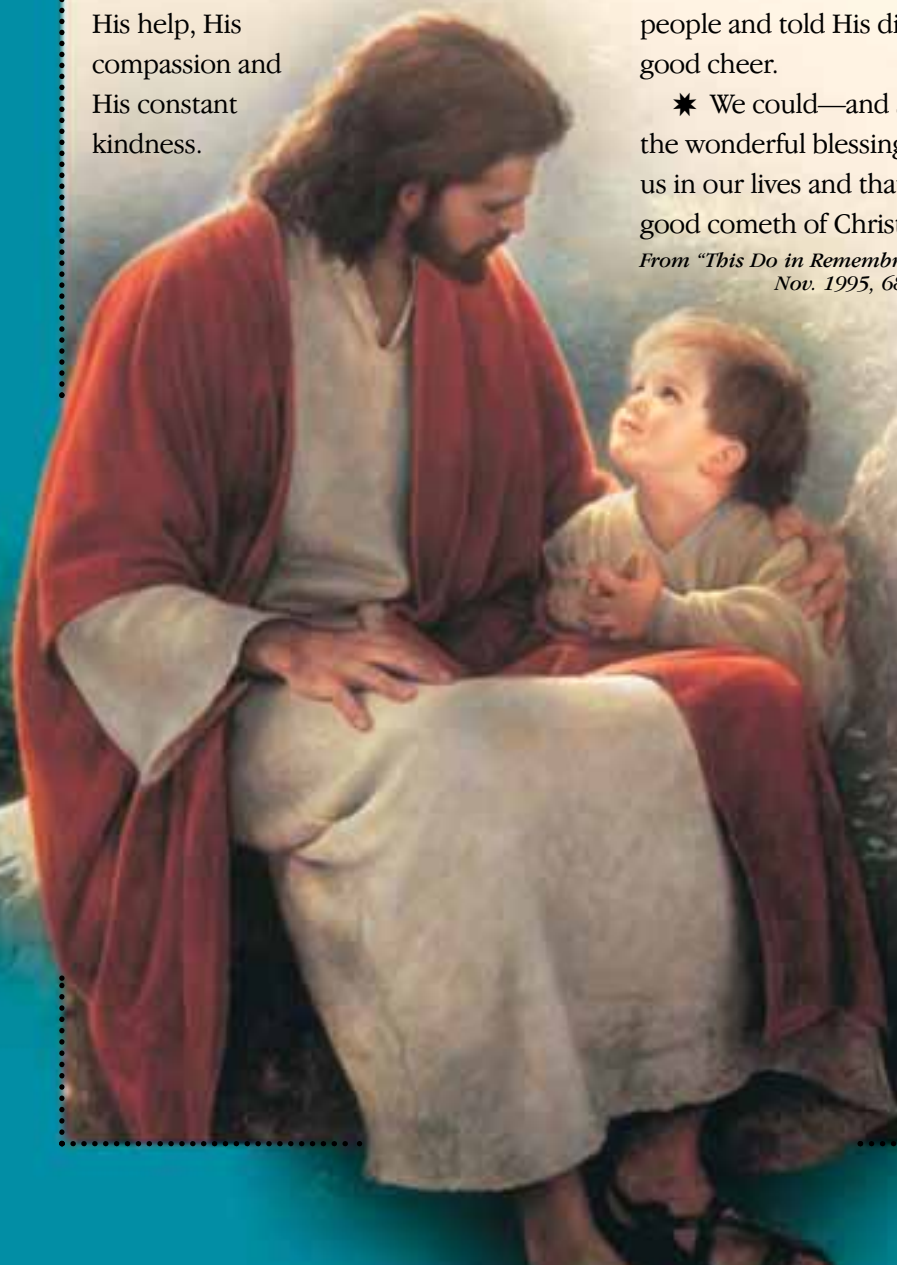
★ We could—and should—remember the wonderful blessings that have come to us in our lives and that “all things which are good cometh of Christ” (Moroni 7:24). ●

From “This Do in Remembrance of Me,” Ensign, Nov. 1995, 68–69.



Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles shares some of his thoughts on this subject.

IN HIS LIGHT, BY GREG OLSEN;
PHOTOGRAPH OF SACRAMENT
BY MATTHEW REIER



A Voice of WARNING

"Touch no unclean thing" (Isaiah 52:11).

BY TERRY REED

Based on a true story

Beads of sweat trickled down Tad's face as he dragged the lawn mower's grass catcher through the gate into the alley. All Tad could think of was a drink of cold water on this hot Saturday. As he opened the metal garbage can to dump the grass clippings, he saw a magazine lying at the bottom.

Tad reached down to pick it up, and as he pulled it out, his arm brushed against the hot metal edge of the can. Ouch! He straightened up and looked at the magazine in his hand. On the cover was a smiling woman who was immodestly dressed.

Tad remembered Dad warning him about magazines with this kind of picture. Someone must have dropped the magazine in the trash can as he or she walked through the alley.

"Tad, would you like something to drink?" Mom called from the back porch.

Tad's heart suddenly sped up. He knew he should leave the magazine in the trash, but he wasn't ready to let it go.

"I'll be right there, Mom," Tad yelled back. He quickly rolled up the magazine and stuffed one end into the top of his jeans and pulled his shirt over it. He dumped the grass clippings and walked back through the gate. Mom handed him a glass of lemonade.

"Thanks, Mom," he said.

"Thank *you* for mowing the lawn," Mom replied. "You need to come inside now. Your face looks flushed from the heat." She turned and walked back to the house.

Tad knew that his face was probably red from the fear of being caught. As he was putting his empty glass in the kitchen, Dad suddenly walked in. Tad jumped.

"Hey, Tad! Got the yard done?" Dad asked.

"Yep."

"I could use your help fixing the car right now," Dad said. "How about it?"

"Sure," Tad said. "I'll be right there."

"Thanks," Dad said and walked out the door.

"Whew! That was close," Tad thought. He hurried to his bedroom and shut the door behind him. He pulled out the magazine. His hands trembled as he looked for a place to hide it. Tad shared the bedroom with his younger brother Alex, and he didn't want him to find the magazine. Tad pulled a chair over to the closet. Climbing up and looking at the highest shelf, he spied an empty cardboard tube that used to hold his telescope. He slid the magazine into the tube, then pushed it toward the back of the shelf. A feeling started gnawing at him that if he needed to be sneaky he was doing something he shouldn't. Tad pushed the feeling away and went outside to help Dad.





"The Holy Ghost will protect us against being deceived, but to realize that wonderful blessing we must always do the things necessary to retain that Spirit."

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, "Be Not Deceived," *Liahona and Ensign*, Nov. 2004, 46.

The rest of the day was so busy that Tad had to ignore the magazine. He was frustrated, and he felt confused too. On Sunday, as he got ready for church, he grew more and more uncomfortable. He had a dark feeling that he couldn't shake.

"Why did I keep it?" he thought. "Why didn't I just leave it where it was?"

In Primary, Tad's class talked about choosing the right and, for the boys, preparing for the priesthood. Tad was deep in thought on the way home. He decided that on Monday after school he would burn the magazine. He felt better already.

When Tad got home from school on Monday, he hurried to his room. "The sooner I get this done, the better!" he thought. But as he turned the corner he almost tripped over a stack of books on the floor. A strong, fresh smell of paint caught his attention.

Tad peeked into his room and saw Mom sitting on his bed. Painting supplies were scattered across a big cloth on the floor. When Mom looked at Tad, he knew she had found the filthy magazine.

Tad's heart started pumping faster. "What are you doing to my room?" he asked.

"I wanted to start painting it, and I had a strong feeling that I should start in the closet first," Mom said. She motioned for Tad to sit by her. She put her arm around him and didn't say anything for a few seconds. "The Holy Ghost wanted me to find what you had hidden in your closet."

Tad hung his head. He was afraid of what his mother must think of him. Tears welled up in his eyes.

"Where did you get it?" Mom asked sternly.

"It was in the garbage can in the alley," he said.

"Saturday afternoon."

"Did you look at it?"

"No, Mom, I didn't. On Sunday, well, it just didn't *feel* right. I decided to burn it after school today."

"Oh, Tad, I'm so glad to hear that!" Mom pulled him to her in a close hug. "I've been so worried about you

all day. Heavenly Father was worried about you too. He didn't want you to look at that pornography because it would have put bad images in your mind."

"I'm sorry, Mom," Tad said. He felt so ashamed.

"I can see you are, Tad. I've been thinking all day about the wonderful gift of the Holy Ghost and the voice of warning He can be."

Tad was glad his mother had listened. He resolved that next time *he* would listen too.

That night as Tad knelt by his bed, the smell of paint still hung in the air. He saw how good his closet looked without the scuff marks, smudges, and fingerprints. Even

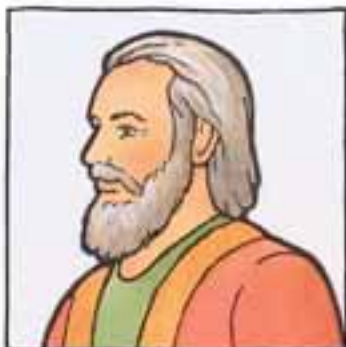
though the filthy magazine was in his closet for only a

weekend, those two days had felt like the longest, yuckiest days of his life. As Tad began his prayer, he knew the first thing he would thank Heavenly Father for was his mom. ●





1. Captain Moroni



2. Peter



3. Joseph Smith



A. Liahona

(1 Nephi 16:10; Alma 37:38)



C. Fishing net

(Matthew 4:18-19)



D. Ten Commandments

(Exodus 20)



5. Lehi



4. David



F. Title of liberty

(Alma 46:11-13)



B. Gold plates

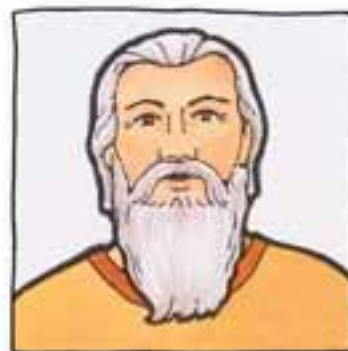
(Joseph Smith—History

1:51-54, 59)



E. Sling

(1 Samuel 17)

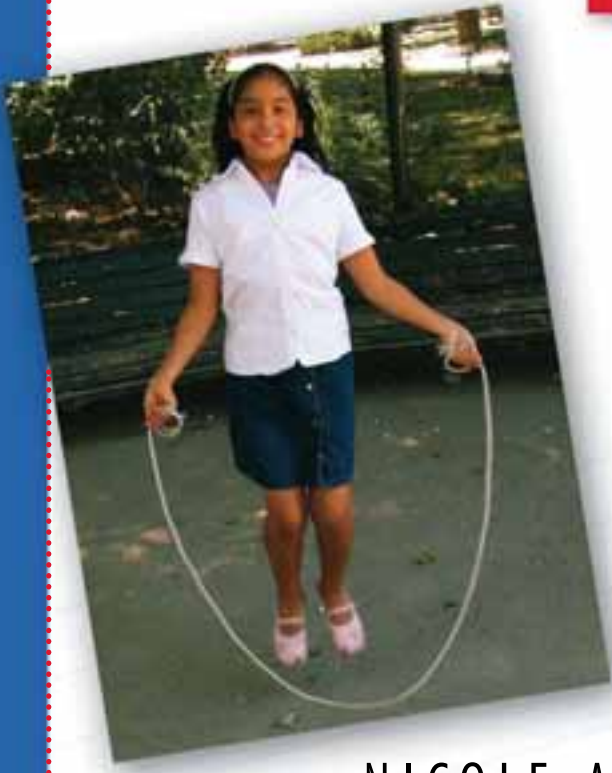


6. Moses

Scripture Heroes

BY ARIE VAN DE GRAAFF

Can you match each scripture hero with the right object? Look up the scriptures if you need help.



Jump into Journaling

NICOLE ANTÚÑEZ OF SANTIAGO, CHILE

BY ADAM C. OLSON

Church Magazines

Nicole Antúñez loves to jump rope. She'll jump in place or while skipping along or even while running down the sidewalk with her long dark hair bouncing behind her.

Not long ago, Nicole learned a new trick while jumping. It was something she had been working on for days. She was so excited about finally figuring it out that she wrote about it in her journal as soon as she could.

That's because Nicole loves to write in her journal even more than she loves to jump rope.

Why Write?

"She writes about everything that happens to her," says her mom, who peeks over Nicole's shoulder as the eight-year-old writes in her small journal with the brightly colored cover. Nicole snaps the book shut and frowns. Her mother laughs teasingly.

Nicole doesn't let many people read her journal. "I don't let anybody read it unless I get to pick what they read," she says. Not even her best friend from church and jump-rope buddy, Claudia, has read her journal.

What's she writing that is so special?

Yesterday, Nicole says, she wrote about going to a pool party. Today she says she is writing about going to church. "And I talked to someone from the *Liabona* magazine," she adds.

Chances are, she'll write about that in her journal too.

So why is Nicole's journal so important to her?

"I don't want to forget the good things when I get older," Nicole explains. And when she does forget things, which we all do, Nicole hopes that by reading her journal "when I am older I will be able to learn things about me that I had forgotten."

That's what a journal can do for you. But that's not all it can do.

A Personal Treasure

Nicole's mother encourages Nicole's journal-writing habit. When Sister Igor was young, she wrote in a journal too. Unfortunately, she lost it when she moved to Santiago and got married.

"I was really sad to lose it," Sister Igor says. "That was



What does Nicole write about in her journal? An eight-year-old can have plenty to say.



Santiago,
Chile

Where does Nicole Antúnez write in her journal? Outside her small home in the big city of Santiago, Chile.

GLOBE BY MOUNTAIN HIGH MAPS,
© 1993 DIGITAL WISDOM, INC.

my life, everything that had happened to me. It was a personal treasure beyond price.”

So when Nicole’s older brother, Boris, was born, Sister Igor started over. She wrote about what she was thinking and feeling as first Boris and then Nicole were born.

Now Boris and Nicole enjoy reading about their mom. “It helps me understand what my mom has gone through,” Nicole says. She hopes her own children will learn about her the same way.

What to Write

Following in her mother’s footsteps, Nicole has written in her journal every day since she got it as part of a school project. She’ll write in it anytime she feels she has something she wants to say. It doesn’t matter whether it’s day or night when she has something to write.

But it does matter where she writes.

Her favorite place to write is outside, where no one is around to interrupt her. That way she can think about what she’s writing—and she doesn’t have to worry about people peeking over her shoulder.

What she writes about can be different every day. She writes about people she knows or places she has been. She writes about favorite foods and special friends. And she writes about things she has learned, like her new jump-rope trick.

She writes when she’s happy, and she writes when she’s sad.

“I especially like to go back and read the things that happened to me that were funny,” she says.

Nicole, who recently turned eight and was baptized and confirmed, also writes about things that mean a lot to her. “When I was baptized and confirmed, I wrote about feeling the Holy Ghost,” she says. She knows it will be important to remember those things later to strengthen her testimony when hard times come.

Already she enjoys going back and reading what she has written. “There’s one page I like to read a lot,” she says with a little smile. “But I can’t tell you about it.” ●



Write Right Now

When Spencer W. Kimball (1895–1985) was called as President of the Church in 1973, his journal filled 33 binders. He encouraged Church members to keep journals and taught that the Savior wants members to write in their journals.

The following are some of President Kimball’s suggestions for what to write about:

- Friendships
- Your testimony
- Accomplishments
- Blessings you receive

- Things you do, say, or think
- Things that make you happy
- Things you like about yourself
- Experiences with the Holy Ghost
- Challenges and how you handled them

“As our posterity read of our life’s experiences, they, too, will come to know and love us. And in that glorious day when our families are together in the eternities, we will already be acquainted.”

From “President Kimball Speaks Out on Personal Journals,” *Ensign*, Dec. 1980, 61.



Tabitha, Arise, by Sandy Freckleton Gagon

"A certain disciple named Tabitha . . . was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died. . . . But Peter . . . kneeled down, and prayed; and . . . said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up" (Acts 9:36-37, 40-41).



W*e have all been single, are now single, or at some time may again be single; so being single in the Church is not extraordinary. . . . We want all to feel that they belong to the Church in the context of Paul's message to the Ephesians: 'Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God' (Ephesians 2:19). We belong not only to the Lord's Church but also to each other." See President James E. Faust, "Welcoming Every Single One," p. 2.*