

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS • MARCH 2005

Liahona



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Liahona



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Photography by Marvin K. Gardner.



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Illustrated by Sheri Lynn Boyer Doty.



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For subscriptions and prices outside the United States and
Canada, contact your local Church distribution center or
ward or branch leader.

Send manuscripts and queries to *Liahona*, Room 2420,
50 East North Temple Street, Salt Lake City, UT 84150-3220,
USA; or e-mail: cur-liahona-imag@ldschurch.org.

The *Liahona* (a Book of Mormon term meaning "compass"
or "director") is published in Albanian, Armenian (East),
Bulgarian, Cambodian, Cebuano, Chinese, Croatian,
Czech, Danish, Dutch, English, Estonian, Fijian, Finnish,
French, German, Greek, Haitian, Hindi, Hungarian,
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Tahitian, Tamil, Telugu, Thai, Tongan, Ukrainian, Urdu,
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The *Liahona* can be found in many languages on the
Internet at www.lds.org. For English, click on "Gospel
Library." For other languages, click on the world map.

For Readers in the United States and Canada:
March 2005 Vol. 29 No. 3. LIAHONA (USPS 311-480)
English (ISSN 1080-9554) is published monthly by The
Church of Jesus Christ of Latter-day Saints, 50 East North
Temple Street, Salt Lake City, UT 84150. USA subscription
price is \$10.00 per year; Canada, \$16.00 plus applicable
taxes. Periodicals Postage Paid at Salt Lake City, Utah, and
at additional mailing offices. Sixty days' notice required for
change of address. Include address label from a recent
issue; old and new address must be included. Send USA
and Canadian subscriptions to Salt Lake Distribution Center
at address below. Subscription help line: 1-800-537-5971.
Credit card orders (Visa, MasterCard, American Express)
may be taken by phone. (Canada Poste Information:
Publication Agreement #40017431)

POSTMASTER: Send address changes to Salt Lake
Distribution Center, Church Magazines, PO Box 26368,
Salt Lake City, UT 84126-0368.

Family Home Evening Ideas



"What Had to Happen?"

p. 20: Talk about the events on the time line in this article. Explain that these events were necessary for the gospel to be restored to the earth. Then ask family members what had to happen for the gospel to be preached in their country or their city. How did the Lord prepare the way for the gospel to reach them or their ancestors? Finally invite family members to consider what the Lord has done to prepare them personally to receive the gospel.

"The Saints of Colombia: An

Example of Strength," p. 34: Invite family members to share some of the challenges they are facing. Compare their challenges to those of the Saints in Colombia. Consider applying in your family one or two ways the Colombian Saints are coping with their challenges.

"We Love to See the Temple,"

p. 44: Show the pictures in this article. As you read the article, ask family members to listen for why Hironui and Merirani like going to the temple. Tell about the blessings you have received from going to the temple or from preparing to go to the temple. If possible, consider making a family trip to the temple.

"The Light Divine," p. F6:

Invite family members to draw pictures of lightbulbs or suns and write family members' names on them. Read together how Sister Susan W. Tanner's father and mother were "lights" in her life. Discuss ways family members can be a light to each other and to others.

"Why We Rejoice: An Easter

Program," p. F10: Invite family members to share their feelings about Easter. Ask all family members to take turns reading the parts in this program. Use the pictures and songs suggested. Bear your testimony of the Savior's redeeming sacrifice.

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A Testimony of Christ

BY PRESIDENT JAMES E. FAUST

Second Counselor in the First Presidency

Each of us has to receive our own witness concerning Jesus as the Christ. We cannot get it secondhand from someone else. I believe that a testimony of our Redeemer comes from a divine source, as a spiritual gift. As John the Baptist stated, “A man can receive nothing, except it be given him from heaven.”¹ Such a heaven-sent witness gives us a sacred inner peace and strength, even though we live in a world of turmoil and temptation. It gives us the power to become disciples of the Christ. As one who has sought such a witness, I would like to set my seal upon the testimony that has come to me of the reality of the Lord Jesus Christ.

New Testament Testimonies

Anyone who claims discipleship cannot help but have a special appreciation for the calling of the first Apostles and their testimony of His divinity. Let me begin with Peter. No one was in a better position to know than was the Apostle Peter. His story is credible—he was there. Said Peter, “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.”²

In the book of John we read of some of the other early Apostles:

“Again the next day after John stood, and two of his disciples;

“And looking upon Jesus as he walked, he saith, Behold the Lamb of God! . . .

“One of the two which heard John speak, and followed him, was Andrew, Simon Peter’s brother.

“He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.”³

Peter frequently testified of the divinity of the Savior. At a time when many of His disciples became disaffected, Jesus said to the Twelve Apostles, “Will ye also go away?

“Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

“And we believe and are sure that thou art that Christ, the Son of the living God.”⁴

Women who lived at the time of the Savior were also given a testimony concerning His divinity. Jesus arrived at the home of Martha and Mary four days after their brother Lazarus had died.

“Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. . . .

“Jesus saith unto her, Thy brother shall rise again.



As one who has sought such a witness, I would like to set my seal upon the testimony that has come to me of the reality of the Lord Jesus Christ.

“Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

“And whosoever liveth and believeth in me shall never die. Believest thou this?

“She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. . . .

“And . . . he cried with a loud voice, Lazarus, come forth.

“And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

“Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.”⁵

No Greater Testimony

We are approaching the Easter season, and there is no greater testimony of Jesus Christ than that found in the story of the Crucifixion and the Resurrection. The last week of His life began in the little town of Bethany, on the far side of the Mount of Olives from Jerusalem. The Savior passed around the brow of the mount through Bethphage. Of Wednesday we have no record. Thursday night was the preparation for the Passover.

“And when the hour was come, he sat down, and the twelve apostles with him. . . .

“And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

“For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.”⁶

Jesus then announced the betrayal that was to come. He said, “He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

“And after the sop Satan entered into him. Then

said Jesus unto him, That thou doest, do quickly.

“Now no man at the table knew for what intent he spake this unto him.”⁷

Then followed the sacrament:

“And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

“And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

“And he said unto them, This is my blood of the new testament, which is shed for many.”⁸

After they had sung a hymn they went out to the Mount of Olives, walking down through the Cedron Valley. Arriving at the first slope on the Mount of Olives, He took Peter and the two sons of Zebedee. Then He exclaimed, “My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

“And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be

possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. . . .

“He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.”⁹

“And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.”¹⁰

A fuller description is given in the Doctrine and Covenants: “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.”¹¹ His suffering was further described as “sore” and “exquisite.”¹²

Judas knew where to find the Savior. He had been there often with the disciples. The Savior could see the band of men and officers coming down through the gate with lanterns and torches and weapons. He could hear the armor clanking and could perhaps follow every footstep as they

Jesus took bread, and blessed, and brake it. . . . And he took the cup, and . . . said unto them, *This is my blood of the new testament, which is shed for many.*”

came down the hill, crossed over the little brook at the bottom of the Cedron Valley, and entered the garden.

“Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

“They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

“As soon then as he had said unto them, I am he, they went backward, and fell to the ground. [Without question, they were overpowered by the occasion.]

“Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

“Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way. . . .

“Then the band and the captain and officers of the Jews took Jesus, and bound him.”¹³

The Trials of Jesus

As He was first questioned “Jesus answered . . . , I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.”¹⁴ The pretrial examination took place before Caiaphas and the council. Of that hearing it is

recorded, “For many bare false witness against him, but their witness agreed not together.”¹⁵ And that is not uncommon in tribunals.

“But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.”¹⁶

“And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

“Then the high priest rent his clothes, and saith, What need we any further witnesses?

“Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.”¹⁷

The formal trial and condemnation are briefly recorded; the charge again was blasphemy.

“Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

“And if I also ask you, ye will not answer me, nor let me go.

“Hereafter shall the Son of man sit on the right hand of the power of God.

“Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

“And they said, What need we any further witness? for we ourselves have heard of his own mouth.”¹⁸

At the first appearance before Pilate there was a different charge, that of sedition.

“And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.”¹⁹

“Then said Pilate to the chief priests and to the people, I find no fault in this man.”²⁰

Following this, Jesus was taken before Herod. “And when Herod saw Jesus, he was exceeding glad:



for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

“Then he questioned with him in many words; but he answered him nothing.

“And the chief priests and scribes stood and vehemently accused him.

“And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

“And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.”²¹

At the second appearance before Pilate, the Roman ruler over Judea again found Jesus innocent. Jesus was then scourged and mocked. “And they stripped him, and put on him a scarlet robe.

“And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!”²²

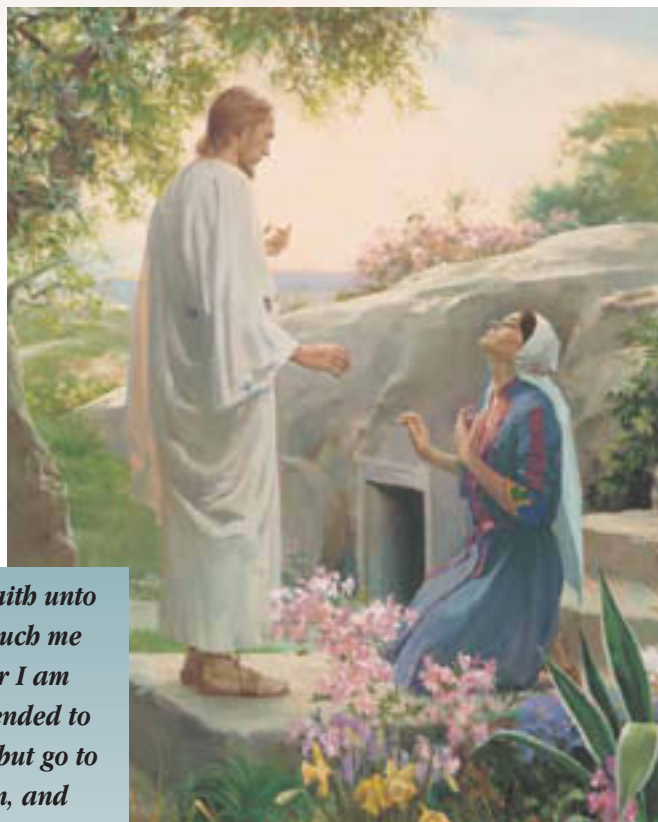
The Crucifixion of Jesus

Simon of Cyrene, a countryman, was compelled to carry the cross.²³ By this time the purple robe had been taken from Jesus and His own clothes put back on, and He was led to Golgotha—“a place of a skull”—to be crucified. Two thieves were crucified with Him, one on the right hand and one on the left, and over His head the accusation was written, “This is Jesus the King of the Jews.”²⁴

“Then said Jesus, Father, forgive them; for they know not what they do.”²⁵

“And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

“And sitting down they watched him there.”²⁶



THE RESURRECTION. BY HARRY ANDERSON

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

There was darkness from the sixth to the ninth hour. Jesus cried in Aramaic, “Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”²⁷

“And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.”²⁸

The Roman soldiers who were standing by received something of a testimony:

“Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.”²⁹

John records the piercing of the side of Jesus—how the soldiers, having found that He was already dead, did not break His legs after the custom of inducing death before the Sabbath day.³⁰ Joseph of Arimathea, a disciple of the Master, went to Pilate and begged for the body of Jesus.³¹ Pilate assented. Nicodemus also came and brought about a hundred pounds of myrrh and aloes.³² Guards were placed at the tomb.³³

“And, behold, there was a great earthquake: for the

angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

“His countenance was like lightning, and his raiment white as snow:

“And for fear of him the keepers did shake, and became as dead men.”³⁴

The Resurrection of Jesus

It was now Sunday. The Jewish Sabbath had ended. Very early in the morning, Mary Magdalene, Joanna, Mary the mother of James, and other women came to the sepulchre. They saw that the stone was rolled away and the body of the Lord Jesus was gone.

“And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

“And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

“He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.”³⁵

The women then hurried and told all these things unto the eleven Apostles. Peter and John came and saw for themselves the empty tomb. They found the linen clothes, and the napkin that was about His head was in a separate place by itself.³⁶

Jesus then appeared to Mary Magdalene. “Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

“Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”³⁷

The resurrected Jesus appeared to the two disciples on the road to Emmaus, in Jerusalem to Simon Peter, and to the other ten Apostles and those that were with them.³⁸

In my capacity as a special witness, I set my seal and testimony upon these events and upon the divine calling of Jesus as our Lord, Savior, and Redeemer. I testify that He lives, that He loves us, and that this is His holy work. I testify that His are the words of eternal life. I testify that through this Church His work and His glory—to bring about the immortality and eternal life of the faithful and the obedient³⁹—is being accomplished. ■

NOTES

1. John 3:27.
2. 2 Peter 1:16.
3. John 1:35–36, 40–41.
4. John 6:67–69.
5. John 11:21, 23–27, 43–45.
6. Luke 22:14, 17–18.
7. John 13:26–28.
8. Mark 14:22–24.
9. Matthew 26:38–39, 42.
10. Luke 22:44.
11. D&C 19:18.
12. See D&C 19:15.
13. John 18:4–8, 12.
14. John 18:20.
15. Mark 14:56.
16. Matthew 26:63.
17. Mark 14:62–64.
18. Luke 22:67–71.
19. Mark 15:2.
20. Luke 23:4.
21. Luke 23:8–12.
22. Matthew 27:28–29.
23. See Matthew 27:32; Luke 23:26.
24. See Matthew 27:31, 33, 37–38.
25. Luke 23:34.
26. Matthew 27:35–36.
27. Matthew 27:46.
28. Luke 23:46.
29. Matthew 27:54.
30. See John 19:31–36.
31. See Matthew 27:57–58.
32. See John 19:39.
33. See Matthew 27:62–66.
34. Matthew 28:2–4.
35. Luke 24:4–6.
36. See John 20:3–7.
37. John 20:15–17.
38. See Luke 24:13–48; John 20:19–28.
39. See Moses 1:39.

IDEAS FOR HOME TEACHERS

After prayerfully studying this message, share it using a method that encourages the participation of those you teach. A few examples follow:

1. Read the first three sentences, and discuss what President Faust says about receiving a testimony of Christ. Share and discuss one or more of the stories of the disciples receiving their testimonies. Read together the final paragraph, and share your own witness of the Savior.

2. Discuss what President Faust says about Easter (see the section “No Greater Testimony”). How can focusing on the Crucifixion and the Resurrection deepen our testimonies? Encourage family members to plan meaningful ways to remember the Savior during the Easter season.

Elder Dieter F. Uchtdorf

On to New Horizons

BY ELDER JEFFREY R. HOLLAND

Of the Quorum of the Twelve Apostles

On December 17, 1973, the president of Lufthansa German Airlines in Frankfurt, Germany, received alarming news. Five terrorists had hijacked a Lufthansa 737 jet in Rome, Italy, and were making their way to Athens, Greece, with hostages on board. As they did so, 32 people lay dead in Rome, and one of the hostages now in flight was soon to be mortally shot and summarily dumped onto the airport runway in Athens. With guns to the heads of the pilot and copilot and with hostages trembling in terror, the unstable hijackers directed a bizarre path from Rome to Beirut to Athens to Damascus to Kuwait.

In an instant, the president of Lufthansa ordered into the air his chief pilot for the 737 fleet. Thirty-three-year-old Dieter F. Uchtdorf was to take a small group of emergency personnel and follow the hijacked plane wherever the guerrillas took it. In every setting possible he was to negotiate for the release of the plane, the pilots, and the hostages. Then, when all of this had been accomplished, he was to fly the hijacked 737 back to headquarters in Frankfurt.

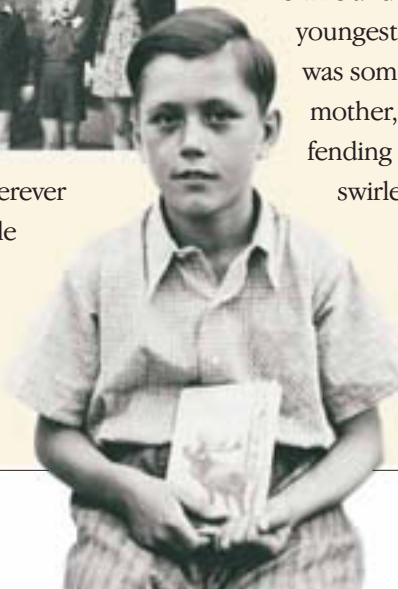


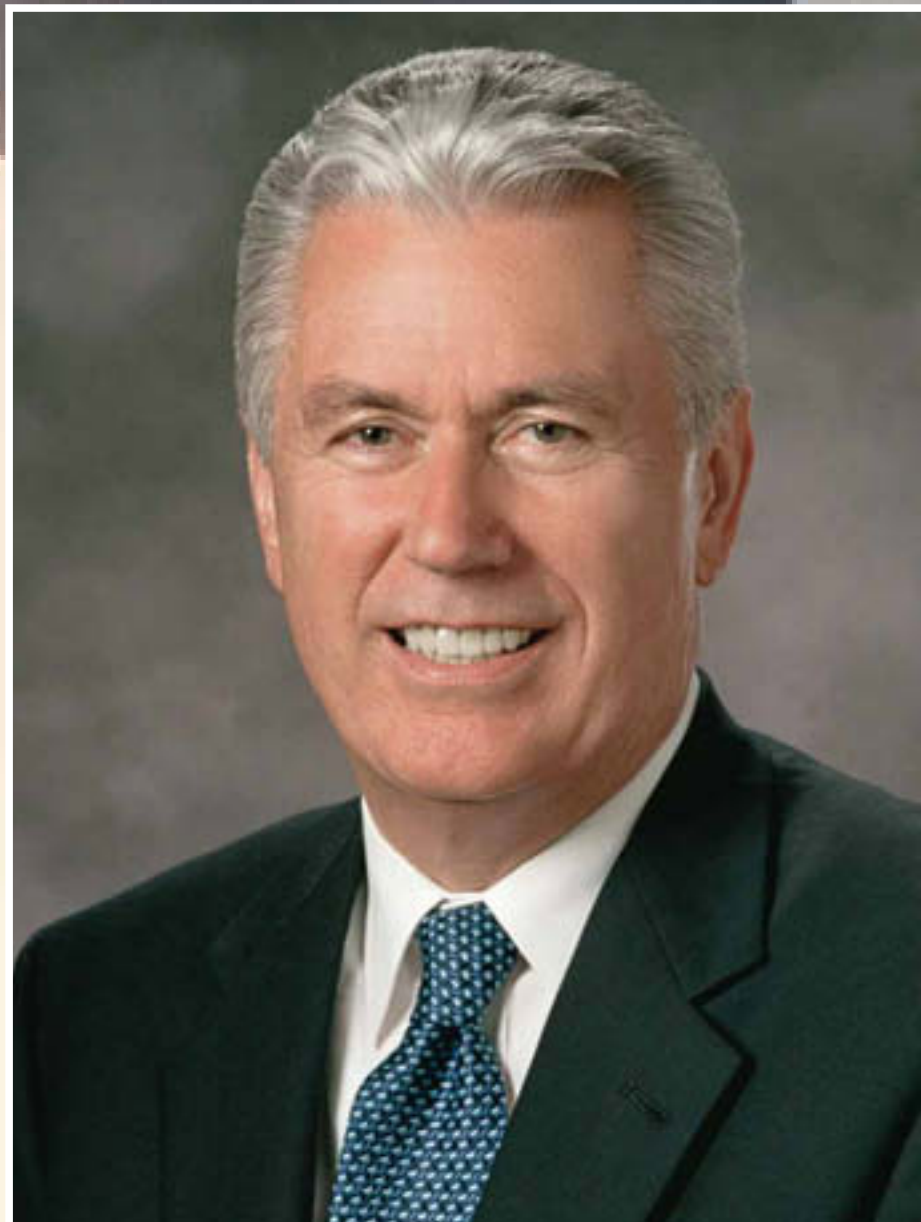
With fortunately no more bloodshed, this mission, like so many others he had been on personally and professionally, was successfully accomplished. Unknown to him at the time, it was a portent of more important missions yet to come.

Prepared to Face Challenges

Dieter Friedrich Uchtdorf, newly called to the Quorum of the Twelve Apostles in October 2004, has been prepared to face challenges and bear responsibilities all his life. Born in Mährisch-Ostrau, Czechoslovakia, on November 6, 1940, he was destined to see at every turn the devastation of war and the suffering innocent people endure because of the fateful decisions of others. His father, Karl Albert Uchtdorf, was conscripted into the German Army and was taken immediately from his wife and four small children. Little Dieter, the youngest in the family, knew only that his father was somewhere he didn't want to be and that his mother, Hildegard E. Opelt Uchtdorf, was bravely fending for her little family as the war in Europe swirled around them.

With the Allies' increasing success in the west and ominous progress by Stalin's forces in the east, Hildegard Uchtdorf wanted to get as close as possible to the western front. So she left every meager possession the family possessed





Opposite page (from top): Dieter F. Uchtdorf training for the German Air Force at age 20. At age 2 (second from right) with his sister Christel (right) and two friends. At age 12, holding a favorite book. Above: Elder Dieter F. Uchtdorf of the Quorum of the Twelve Apostles.

and, with her small family, made her way to Zwickau, Germany. Fortunately her husband survived the war and joined them in Zwickau, but he was a bitter opponent of both the Nazi and the Communist regimes. The former was now destroyed, but the latter was in control of their lives as a result of the postwar division of Germany. Because of Karl's political position, their lives were in danger, so the family—for the second time in seven years—left every

possession they owned and, despite the danger, made their way to a new haven in Frankfurt, West Germany.

Of this period Elder Uchtdorf has said: "We were refugees with an uncertain future. . . . I played in bombed-out houses and grew up with the ever-present consequences of a lost war and the awareness that my own country had inflicted terrible pain on many nations during the horrific World War II."¹ The family had every reason to be filled with despair and fear.

But, as President Gordon B. Hinckley once said during another time of international conflict, there is a "silver thread" that can run "through the dark tapestry of war."² And so it did for the Uchtdorfs. While in Zwickau they found the gospel of Jesus Christ. In his first message after being called to the Quorum of the Twelve Apostles, Elder Uchtdorf expressed his gratitude for that gift.

"After World War II," he said, "my grandmother was standing in line for food when an elderly single sister with no family of her own invited her to sacrament meeting. . . . My grandmother and my parents accepted the invitation. They went to church, felt the Spirit,

were uplifted by the kindness of the members, and were edified by the hymns of the Restoration. . . . How grateful I am for a spiritually sensitive grandmother, teachable parents, and a wise, white-haired, elderly single sister who had the sweet boldness to reach out and follow the Savior's example by inviting us to 'come and see' (see John 1:39)."³

It was in those young years as a teenager that his love for flying "took flight," so to speak. At about age 14 he started riding his bicycle to the Frankfurt Airport, where he would gaze in awe at the planes. Occasionally, with the kind indulgence of the staff who serviced the airplanes, he would climb up to look into the cockpit and dream of the day when he might fly into the freedom of the skies. Little did he know that he would eventually master the handling of a

dozen major airplanes, including the Boeing 747, perhaps the world's most readily recognized passenger plane. Furthermore, he could not have known then that he would be perhaps the most readily recognized and honored commercial pilot to walk through the gates of the very airport he now visited as a young boy.

That career started with an engineering education at age 18, followed by six years in the German Air Force. Then, in a reciprocal relationship between the German and U.S. governments, he entered fighter pilot training school in Big Spring, Texas, where, as a German, he won wings in the American Air Force as well. His senior colleagues tell us that Elder Uchtdorf's most significant achievement there was to win the coveted Commander's Trophy for being the outstanding student pilot in his class. But in his modest way Elder Uchtdorf says that his more significant achievement there was to help build a meetinghouse for the local branch of the Church, the sweetest memory he has of that important professional time in his life. As Elder Uchtdorf's life is one of moving from strength to strength, it should not be surprising that years later he would return to the United States to be the director of Lufthansa's pilot training school in Goodyear, Arizona, the principal and most honored training post offered in the Lufthansa organization.

In 1970, at age 29, Dieter Uchtdorf made captain with Lufthansa, a rank he was once told he could never achieve until late in his career. Then in a rather meteoric rise this airborne *Wunderkind* was made manager of the 737 fleet (1972), director of the Arizona training school (1975), chief pilot and head of cockpit crews (1980), and finally senior vice president of flight operations (1982).

In the midst of this rapid rise and



increasing responsibility, Dieter Uchtdorf was called to be the president of the Frankfurt Germany Stake, then as the president of the Mannheim Germany Stake, and finally as a General Authority, called to the Second Quorum of the Seventy in 1994.

Harriet Uchtdorf

One cannot talk about Dieter without talking about his wife, Harriet. Longtime friend and Church associate Hanno Luschin says, "In spite of his professional recognition and his varied Church callings, a great measure of his success in his life is the quality of his marriage, as expressed in his absolute loyalty to Harriet and her unfailing support for him."

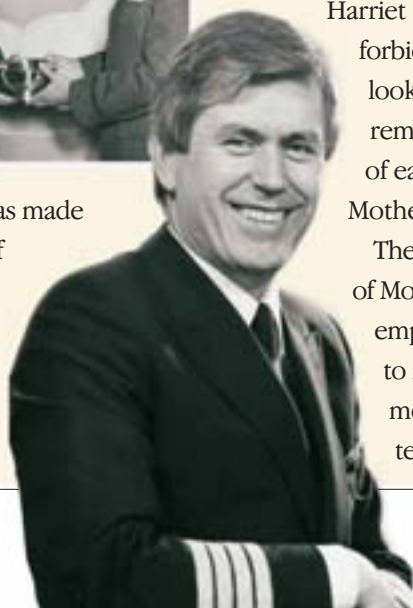
"She is the sunshine of my life," Elder Uchtdorf says with a smile.

"Yes, and on occasion his thunderstorm too," Harriet laughs. They are so conspicuously in love with each other that it is a joy to be in their presence.

It was a simple stick of chewing gum that ultimately brought Harriet Reich to the gospel and later to the love of her life, Dieter F. Uchtdorf. When Harriet was a four-year-old girl living in Frankfurt near the end of the war, a handsome American serviceman who passed her on the street kindly offered her a stick of chewing gum. She took it hesitantly and never forgot that friendly gesture or the pleasant look on the young man's face. Roughly a decade later two LDS missionaries knocked on the Reichs' door, which

Harriet opened while her mother called out to forbid them entrance. Seeing the same kind look on the face of the missionaries, she remembered the compassionate serviceman of earlier years and pleaded, "Oh, please, Mother. Just for a moment."

The missionaries left a copy of the Book of Mormon with certain passages marked for emphasis. That night, Harriet's mother started to read. (Harriet's father had died just eight months earlier.) Harriet recalls, "I couldn't tell you exactly what my mother read, but I



watched her face and noticed something remarkable happening to her countenance.” This little family had been living with the same terrible aftermath of the war that everyone else was living with. The newly widowed mother of two young girls was pale and depressed, unhappy and unclear about what their future could be. But as her mother read from the pages of the Book of Mormon, Harriet says, “I



saw joy return to my mother’s life before my very eyes! I saw light come back into her eyes. I saw hope find a place in her soul.”

When the missionaries returned they asked, “Did you read the marked scriptures?”

“I read it all,” Sister Reich said. “Come in. I have questions I want you to answer.”

Harriet, her mother, and her sister were baptized four weeks later.

“Life changed for us that day,” Harriet Uchtdorf says. “Once again we laughed and ran and found happiness in our home. I owe it all to the gospel of Jesus Christ.”

The Uchtdorfs at Home

The Uchtdorfs’ now-married children, Guido Uchtdorf and Antje Uchtdorf Evans, agree that they had a wonderful childhood. “Our mother was always at home for us,” Antje explains. The Uchtdorf children say Harriet literally never missed a day of sending them off



to school and being there when they came home after school and that, furthermore, she never went to bed at night no matter how late it was until their father came home from his flight, the office, or the church. “Although our father was extremely busy, we knew we were his highest priority,” Antje continues. “When he was home, he was totally devoted to Mom and to us. Of course, everything is exciting to Mom, and Dad *makes* things exciting. He made everything an adventure—even going to the grocery store. They took us on some of the most exciting family vacations a child could imagine. So as children we were pretty much in a state of excitement one way or the other all the time!”

For all that excitement (the children and their mother thought that their amateur photographer father and husband always got much too close to the lions in Africa), Antje particularly remembers the quiet times with her father. “Whether it was during his favorite pastime of looking up at the stars, or sledding together in the winter, or just sitting on the porch, my father was always teaching,” she says. “He loves the gospel, and he was always helping us to love it.”

“I don’t remember any sermons,” says Guido. “I just remember him always being interested in me. We had ‘visits,’ which were often walks in the evening and, on more

Opposite page (from top): Hildegard and Karl Uchtdorf near the Bern Switzerland Temple. Dieter F. Uchtdorf receiving the Commander’s Trophy. As a pilot for Lufthansa German Airlines. Left: With Sister Uchtdorf on vacation in Italy. Above: The Uchtdorf family. Below: Elder and Sister Uchtdorf.





special occasions, hikes in the mountains. I loved those times to talk. And in all such situations he taught by example. I used to travel to distant wards or branches with him when he was stake president, and I was his home teaching companion when I held the Aaronic Priesthood. That is how I learned about the priesthood and other responsibilities I would face—firsthand, shoulder to shoulder, father to son.”

Warmth, Endurance, and Courage

Those who have worked with Elder Uchtdorf praise a host of leadership qualities, but several rise to the surface again and again: his warm personality, his loyalty and endurance, and his courageous defense of the Church and the gospel. Elder Dean L. Larsen, an emeritus member of the Seventy, was an Area President to whom Elder Uchtdorf served as a counselor soon after the latter’s call as a General Authority. Elder Larsen says: “Our area in those days covered most of Western and Central Europe, countries that had been affected by World War II. Everyone who knew Dieter loved him instantly, but in those first months he couldn’t have helped but wonder about traveling and presiding in countries where they did not know him and where there were still painful memories about the war.

“Well, there needn’t have been any concern,” Elder Larsen reflects. “Elder Uchtdorf so genuinely loves people and is so engagingly personable that wherever he went he was embraced literally and figuratively. The gospel works miracles in such situations, and the members of the Church to whom he went were as magnanimous and kind as Dieter was humble, inspiring, and devoted to them.”

Another Area President to whom Elder Uchtdorf served as counselor was Elder Dennis B. Neuenschwander of the Seventy, currently President of the Europe East Area. “When Dieter first served with us he was one of half a

dozen General Authorities who were asked to remain in their employment and serve on weekends for the Church,” he remembers. “This was a very demanding assignment for Elder Uchtdorf, given his significant administrative responsibilities at Lufthansa plus an active chief pilot role traveling the world on very distant flights.”

Elder Neil L. Andersen of the Seventy, who served with Elder Uchtdorf in an Area Presidency, remembers the stature and appropriate pride that Elder Uchtdorf’s service gave to other members of the Church—and the courage with which he faced opposition. He remembers vividly the difficult situation that developed when the German government was cracking down on some lesser-known religions. An initial list of “sects” included The Church of Jesus Christ of Latter-day Saints. To oppose this serious threat to the work, Church leaders needed the most resolute and reputable German representative they could find to go to Bonn. That was Dieter F. Uchtdorf. His bold, courageous presentation there was so persuasive and articulate and his reputation with Lufthansa so widespread and admired that the German officials giving him audience were somewhat stunned at what they had inadvertently done. They said in effect: “If you are a Latter-day Saint, we do not need any more evidence than that. Your church will certainly not be included on any such list of religions in the future.”

Strengthened by the Gospel

Elder Uchtdorf’s son, Guido, remembers a German phrase his father often used when there was a problem or a difficulty in their lives. “Man könnte sich darüber ärgern, aber man ist nicht verpflichtet dazu,” he would say, which roughly translated means, “You could be upset about it, but you are not obligated to be.” Dieter Uchtdorf feels that with agency and self-control, with the gospel of Jesus Christ and power in the priesthood, no one has to be victimized by circumstance. Terrible things can happen—and they have happened in his life—but with our hand in the hand of God, we can still chart a course that will set us free, that will eventually bring triumph. It requires courage, patience, optimism, and faith in God, but things

can come out right if we stay with the task and stay in control.

In the final years of young Brother Uchtdorf's high level training as a pilot, he was flying solo with an instructor "on his wing" in another aircraft, directing his maneuvers and giving instruction. In one particular maneuver he was to represent an emergency landing by making an abrupt approach to the runway,



requiring a sharp, steep embankment of the airplane before leveling out just in time to land. As young Dieter made the maneuver and attempted his steep, angular descent, the steering control of his airplane did not respond. He had, in airplane parlance, a "stuck stick." The result would be a continuing roll of the airplane, leading to a crash landing upside down. "Bail out!" the instructor called. "Bail out!" But the man with "the courage of a bull," as one of his Brethren described him, reversed the stick away from the extremity he had put it in and tried again to land. Once again the mechanism froze. "Bail out," the stern command came again, this time with genuine concern in the instructor's voice.

Determined that he be in charge of the aircraft, not the other way around, this future Apostle of the Lord Jesus Christ wrestled physically with the steering, somehow breaking it



Opposite page: With youth of the Mannheim Germany Stake.

Far left: With Elder Neal A. Maxwell, Guido Uchtdorf, Elder Russell M. Nelson, and Elder Joseph B. Wirthlin in Germany in 1987.

Left: Reviewing family history with Johannes Rau, then president of Germany. Above: With Elder David A. Bednar at a press conference.

Below: Speaking at general conference.

free of the earlier resistance, made his sharp descent as prescribed in what was now not an imagined but very real emergency landing, and walked away grateful for divine help in times of need. "Man könnte sich darüber ärgern, aber man ist nicht verpflichtet dazu." Such will be Elder Dieter F. Uchtdorf's determined and faithful service to the holy apostleship he now holds. He will give his all for the Lord Jesus Christ, His gospel, and His Church. In doing so he will lead untold legions of others on to new horizons. ■

NOTES

1. "The Global Church Blessed by the Voice of the Prophets," *Liabona and Ensign*, Nov. 2002, 11.
2. See Conference Report, Apr. 1968, 24.
3. "The Opportunity to Testify," *Liabona and Ensign*, Nov. 2004, 75.



Elder David A. Bednar

Going Forward in the Strength of the Lord

BY ELDER HENRY B. EYRING
Of the Quorum of the Twelve Apostles

In his first conference talk as a member of the Quorum of the Twelve Apostles, Elder David Allan Bednar taught doctrine from the scriptures and bore personal testimony of the Savior. What he said made clear the source of his quiet boldness in the Lord's work and his remarkable capacity to lead others. He said that through the grace of the Lord, through faith in the Atonement of Jesus Christ and repentance of our sins, we can receive strength and assistance to do good works beyond our own capacities. Elder Bednar promised, "In the strength of the Lord we can do and endure and overcome all things."¹

His faith in the power that comes from the Atonement has given him confidence that he will receive strength beyond his natural ability to do whatever the Lord calls him to do. And his faith has led him to extend that confidence to those he teaches and leads. Because of that faith in what is possible for him and for others, you feel a contagious optimism and energy in his presence.

Family Life

Elder Bednar's three sons, now grown and studying at universities, describe their father's influence. His son



Michael says: "It seems that faith has driven out fear in my dad. He is always optimistic. No matter what goes wrong, he always says, 'Things will work out.' When it was hard for me during my mission, he told me to work hard and success would come. And he told me when the success came to remember that God gave it and that I did not earn it."

Eric, another son, describes his father's example: "He has always gone to the real sources: the words of the prophets and

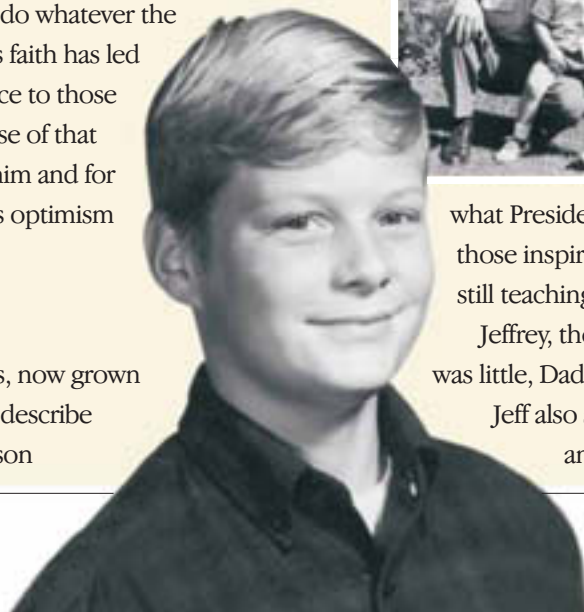
the scriptures. He is bold but he listens. He will ask inspired questions and then listen to your answer, and then he will ask another inspired question.

Once he was giving me something similar to a temple recommend interview when I was about 14. He asked me if I sustained President Ezra Taft Benson. I said that I did. And then, after a pause, he asked, 'What have you read lately of

what President Benson has said?' " The lessons from those inspired questions and others like them are still teaching Eric and his brothers.

Jeffrey, the youngest of the three sons, says, "Since I was little, Dad taught me to set goals and exercise faith."

Jeff also says: "I want people to know that he is an ordinary man who can do extraordinary





Opposite page (from top): Elder Bednar raises his scriptures, his customary invitation to learn from the word of God, in a BYU—Idaho devotional on November 16, 2004. Young David Bednar with his father. As a schoolboy. Above: Elder David A. Bednar of the Quorum of the Twelve Apostles.

things because of the strength of the Lord. He is a living witness of the enabling power of the Atonement.”²

Sister Bednar says of her husband: “People who know him well would say that he’s tough but tender. He’s competent and compassionate. He’s driven yet discerning. He’s faithful and fearless. He has a great capacity to lead and the wisdom to follow.”

Like his sons, Elder Bednar was deeply influenced by his

early family life. He was born on June 15, 1952, in Oakland, California. His mother, Lavina Whitney Bednar, was a descendant of pioneer stock, faithful in the Church. Elder Bednar describes her and her faith with one word: “Steady.” His father, Anthony George Bednar, was a skilled tool-and-die maker. He was not a member of the Church, although he was constant in attending church with his son, helping with Church functions, and supportive when it came time for David to go into the mission field.

Throughout his youth and even from the mission field, Elder Bednar would ask his father, “Dad, when are you going to be baptized?” The answer was, “I’ll join this Church when I know it’s the right thing to do.” Years later, after Elder Bednar’s mission and after he was married and living far away from home, his father called on a Wednesday to ask, “What are you doing Saturday? Can you be out here (in California) to baptize me?” Elder Bednar baptized, confirmed, and ordained his father. He says of that phone call and the question from his father: “I honestly believe that’s why I was born. Not to teach him, but to assist him in learning about the restored gospel.”³

David Bednar was called to a mission in Germany. In less than a year he was called to be an assistant to the mission president. After his mission he returned to Brigham Young University and met Susan Kae Robinson, who was reared in the small town of Afton, Wyoming. She came from a family whose members were devoted to the Church and were leaders in the community. Her father was president of a bank and served as a bishop. David and Susan were married in the Salt Lake Temple in 1975.

Elder Bednar said of Sister Bednar in his conference address: “My wife, Susan, is a virtuous woman and a righteous mother. You will quickly see that purity and goodness are evident in her countenance. I love her and appreciate her more than words can express.”⁴

A Teacher and a Leader

Sister Bednar received her degree from BYU in 1974, and Elder Bednar graduated in 1976 with a baccalaureate degree and in 1977 with a master's degree, both from BYU. He received a PhD from Purdue University in 1980 and joined the business faculty at the University of Arkansas in Fayetteville. He was called as a counselor in the stake presidency in 1982 at the age of 30. He also served as a bishop, president of the Fort Smith Arkansas Stake, president of the Rogers Arkansas Stake, and then as a regional representative and later as an Area Authority Seventy.

He gave much of this service while he and Susan were raising three young sons and he was making a remarkable contribution in his work at the University of Arkansas. Doyle Z. Williams, dean of the College of Business at the University of Arkansas, describes Elder Bednar's contributions not in terms of offices held or honors received—but in terms of personal influence: "David Bednar was part of our leadership team. He sharpened our vision. He always exuded enthusiasm for students and a passion to help his fellowman. To all our discussions he brought reason and compassion. He inspired his colleagues and students by his example and was held in the highest esteem."

Dean Williams, who is not a member of the Church, saw a power to influence others that was also observed by Jerry Abram, President Bednar's counselor in a far-flung Arkansas stake. Brother Abram describes his impressions this way: "We traveled an average of 2,000 miles [3,200 km] per month together, so I got to know him very well. He called my wife to be the stake Relief Society president, and he set my daughter apart when she departed for England to serve her



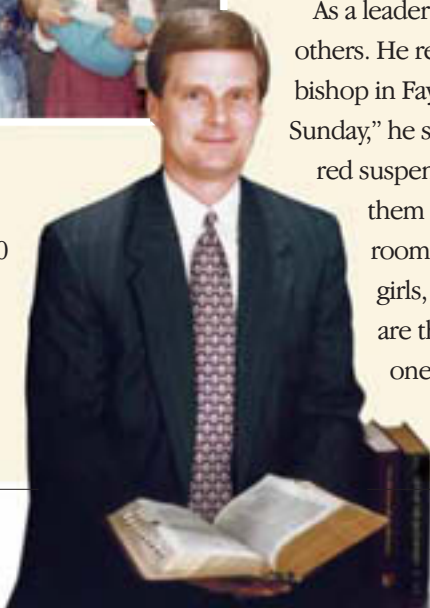
mission. He spoke at her twin sister's funeral with such power and compassion. Our daughter was 17 years old when she and two of her girlfriends died in a tragic automobile accident. The funeral was tender, but Elder Bednar helped make it bearable. He stood

behind our family during our darkest hour. After the funeral I wrote in my journal that he was the most spiritual and compassionate man I had ever met."

Brother Abram goes on to say: "The strong Latter-day Saint presence in this part of Arkansas is undoubtedly a direct result of Elder Bednar's efforts and diligence and leadership. One of his trademarks was inviting all members of the stake to bring their scriptures to every meeting. If he noticed we did not have our scriptures, he would admonish us to do better."

David Bednar's own reliance on the scriptures and his teaching of their importance have been evident throughout his priesthood service. Elder Bednar remembers: "During my training before my mission, we went to the solemn assembly room in the Salt Lake Temple. President Harold B. Lee was there to answer questions from about 300 missionaries. He stood there in his white suit, holding his white scriptures. He answered every question from the scriptures, or he said, 'I don't know.' I sat there and thought that I would never be able to know the scriptures the way he did, but my objective became to use the scriptures in my teaching the way that I saw President Harold B. Lee do it. That desire is the genesis of all my scripture study."

As a leader he has tried to encourage that desire in others. He remembers a time in 1987 when he was the bishop in Fayetteville, Arkansas. "I went into Primary one Sunday," he says. "They had invited me. I decided to wear red suspenders. I thought that I would somehow use them as an object lesson. So I got in the Primary room, took off my coat, and said, 'Now, boys and girls, the bishop has these red suspenders. How are the scriptures like my red suspenders?' And one little boy raised his hand and said, 'The scriptures hold up our faith in Jesus the same way your suspenders hold up your pants.'



I said, 'That is exactly right.' The little boys in the ward started wearing red suspenders, and the little girls had red bows in their hair.

"My dad was a tool-and-die maker, and he would never be caught without his tools. It seemed to me that for members of the Church of Jesus Christ our tools are the scriptures and we would always have them in our meetings. When I became the stake president,



we began to hold them up to remind us how they can, if we use them, hold up our faith."

Years after Elder Bednar left Arkansas, a man walked into a priesthood interview in a rural stake in Idaho. He was carrying a well-worn set of scriptures. He noticed that the General Authority conducting the interview seemed curious about the scriptures he was holding so carefully. He smiled, held the scriptures up, and said, "When I was young, I was a soldier in the army in Arkansas. I was in President Bednar's stake. I feel better when I have my scriptures with me."

College President for a Time of Change

In 1997 David A. Bednar was appointed president of Ricks College in Rexburg, Idaho. At that time it was the largest private junior college in the United States, with 8,500 students. In his first meeting with the faculty and staff, he said: "I've never been a president of

a college before. I don't know how to do this. But I do know some things about teaching, and I hope that foundation will at least provide a beginning."⁵

He began teaching as he began to lead the college, and he never stopped. He taught a class in religion every term. He and Sister Bednar invited students to come to family home evenings where they were taught from the scriptures and through inspired questions. In the years they were in Rexburg, close to 35,000 students were blessed with such evenings with the Bednars.

In June 2000 President Bednar learned that the decision had been made to transform Ricks College into a four-year institution called Brigham Young University—Idaho. Ricks College officially became BYU—Idaho on August 10, 2001. In less than three years, by the summer of 2004, the university was able to announce that it had received academic accreditation. That significant institutional achievement was accomplished despite the lack of forewarning of the change in the school's status.

Not only did President Bednar take the lead in making the changes necessary to give four-year baccalaureate degrees, but the college became a university designed to be a unique educational experiment. It is to be a place of innovative education while building

Opposite page (from top): With his mother. With his parents; wife, Susan; and young sons Michael and Eric at his father's baptism in 1979. As president of the Rogers Arkansas Stake. **Left:** On a family vacation in the Tetons. **Above:** The Bednar family. **Below:** With granddaughter Emily.





at its very heart faith in the gospel of Jesus Christ.

The traditional academic year, in which students enter in the fall and leave in the spring, was replaced. A student would be admitted to start any semester during the year. The idea was to fill the campus to capacity throughout the year. More students could attend. The year-round schedule would make it possible for students to take internships away from campus at times other than the usual summer break.

There would be no academic rank for the faculty. That put the focus on teaching students rather than on traditional faculty status and prestige. There would be no intercollegiate athletics. They would be replaced with an activity program that allowed all the students who wished to participate and compete in social, leadership, artistic, and athletic events.

There had to be a plan created to develop new courses, to hire faculty, and to design and build the space for an expanded school. President Bednar chose to involve as many of the staff and faculty members as he could. They had to participate in making changes that would require great and sometimes difficult adjustments in their own lives.

President Bednar described the experience this way: “I can think of few things that have driven me to my knees more earnestly and frequently than the announcement by President Hinckley that Ricks College would become Brigham Young University—Idaho.

“On the evening before the announcement was to be made, one colleague asked, ‘President, are you scared?’ As best I can recall, I answered: ‘If I thought we had to execute this transition relying exclusively upon our own experience and our own judgment, then I would be terrified. But we will have help from heaven. Because we know who is in charge and that we are not alone, then, no, I am not scared.’”

President Bednar went on to say: “I have come to know

that President Hinckley’s vision concerning the future of BYU—Idaho is not really about two-year or four-year status. It is not really about academic rank or athletics. And it is not really about a name change. This announcement is about faith—faith in the future. Given all the changes that have taken place at this institution in a relatively short period of time, I testify that miracles have occurred, revelations have been received, and doors have been opened, and we have been greatly blessed as individuals and as an institution. These truly are days never to be forgotten.”

Robert Wilkes, who as student life vice president worked closely with President Bednar and who is now the interim president of BYU—Idaho, describes how President Bednar led the change: “It took courage. He faced very strong opposition from a few, but he changed some hearts and he exercised patience with those who struggled with letting go of the past.

“He instantly set out a vision of transition. He never wavered. The people knew that he was totally loyal to the prophet and to the board of trustees. But they knew he would take issues to the board with energy and commitment when it was appropriate. It was hard for others to stray when he was so clearly in line himself.

“He made it clear that he expected people to welcome change. He built support by teaching that great change comes ‘line upon line, precept upon precept.’⁶ He recognized the power of the students. One part of the vision was that students would be teaching students. He involved the students enough that in many cases they converted faculty and employees to certain elements of the transition to BYU—Idaho.

“He was quick to give credit to others in public and private ways. He always tied the transition to the larger good of the Church by showing how BYU—Idaho would be a tool for service in the kingdom. He understood and taught that the changes would allow students to come to the school who could have never had the chance. He seemed to view every experience as an opportunity for spiritual insight.”

Elder Bednar is remarkable for his willingness to include everyone and to trust that everyone will have valuable insights. One who saw that firsthand was Betty Oldham, his

secretary. She says of President Bednar: “He is never afraid to let others take charge. While he clearly provides oversight and focus, he lets those with direct responsibility shine.

“He sees the whole picture, but he doesn’t try to micromanage. He has taught us that we should act as agents rather than be acted upon. And he has provided opportunities for us to exercise that agency. With him, everyone has a



PHOTOGRAPH BY JOHN HART, CHURCH NEWS



voice and is free to express ideas and opinions, even if those opinions are 180 degrees opposite to where everyone else is headed. No one is ever made to feel uncomfortable about what he or she has said. The concept of counseling in councils has taken on a new dimension for the whole campus. He has always made me feel that my opinion is valued.”

By such leadership, a family has been united and the Church established more firmly in Arkansas. A college has become a great university, and the people who study and serve there have been raised to new heights.

Elder Bednar’s great capacity to lift others and his courage to do whatever the Lord asks of him come from his witness of Jesus Christ. He has paid the price of prayer, scripture study, and personal testing to qualify as a special witness of the Savior. He will not need to change habits or patterns as he answers the call to the apostleship. His life gives evidence



Opposite page: Helping a student in the Ricks College bookstore. Far left: President Gordon B. Hinckley shakes hands with the Bednars’ daughter-in-law Charlotte as Sister Bednar, President Bednar, and son Michael look on. Left: The Bednars at a Ricks College commencement. Above: The Bednars and the Uchtdorfs meet the press. Below: Speaking at general conference.

that what he said at the end of his first general conference address will be true: “I will go where the Lord and the leaders of His Church want me to go, I will do what they want me to do, I will teach what they want me to teach, and I will strive to become what I should and must become. In the strength of the Lord and through His grace, I know that you and I can be blessed to accomplish all things.”⁷⁷ ■

NOTES

1. “In the Strength of the Lord,” *Liabona and Ensign*, Nov. 2004, 77.
2. Quoted in Zach Gibson, “Elder Bednar’s Son Shares Thoughts, Memories,” *Daily Universe*, Oct. 26, 2004, 6.
3. See Steve Moser, “I’m a Teacher Who Is Now a College President,” *Summit*, 1997, 9–10.
4. *Liabona and Ensign*, Nov. 2004, 78.
5. Quoted in *Summit*, 1997, 9.
6. See 2 Nephi 28:30.
7. *Liabona and Ensign*, Nov. 2004, 78.



What Had to Happen?

BY SHANNA BUTLER
Church Magazines

Before the First Vision and before the Restoration of the gospel, the world had to be prepared.

The Restoration of the Church did not happen in the first appearance of Heavenly Father and His Son to Joseph Smith. Just as the ground needs to be prepared before seeds are planted, the right kind of nourishment needed to be given to the earth before the Church of Jesus Christ could be successfully restored.

During the hundreds of years following the Great Apostasy (see “What Happened to Christ’s Church?” *Liabona*, Feb. 2005, 12), the Lord prepared the earth so He could plant His Church upon it. He set up a place where the Church would be allowed to grow and a time when the people would be ready to begin accepting it.

Renaissance and Reformation

Starting in the 14th century with the Renaissance, people began to break free of old ways of thinking. Science, art, literature, and many other areas of learning began to prosper in Europe. The way opened for new ideas, exploration, and inventions.



THE BIBLE

Before the Renaissance, copies of the Bible were slowly reproduced by hand, expensive to obtain, and in languages difficult for most people to read. So only the rich, the educated, and the clergy of the church could obtain and read the scriptures.

The invention of the printing press in about 1450 made it possible to mass produce the Bible. This mass production made Bibles less expensive. The lower price and new translations made the scriptures available to many.

The official English version of the Bible used by The Church of Jesus Christ of Latter-day Saints is the King James Version. For about seven years, more than 50 scholars worked on the King James Version using the best sources available. It was published in 1611.

Joseph Smith was reading the Bible in 1820 when he was prompted to “ask of God” (see James 1:5). After hundreds of years of limited access to the scriptures, anyone, even 14-year-old farm boys, could read the Bible and learn from it.



TOP (FROM LEFT): PAINTING OF CHRISTOPHER COLUMBUS; LIBRARY OF CONGRESS; PRINTS AND PHOTOGRAPHS DIVISION; MARTIN LUTHER POSTS HIS RELIGIOUS THESIS; BY DALE KILBOURN; PHOTOGRAPH OF KING JAMES BIBLE BY TADD PETERSON; PAINTING OF PILGRIMS; LIBRARY OF CONGRESS; PRINTS AND PHOTOGRAPHS DIVISION; BOTTOM: ILLUSTRATED BY DANIEL LEWIS

Christopher Columbus sought for new knowledge.

Reformers like Martin Luther began the Protestant Reformation.

The King James Bible was published.

The Mayflower landed in North America. Many others sought religious freedom.



1492

1517

1611

1620

All these new ideas and the increased availability of the Bible due to new printing techniques inspired many to evaluate what they knew and how they felt about religion. People such as John Wycliffe in England and John Calvin in Switzerland began to question the practices of the Christian church. They saw that the church in their time and the Church in New Testament times were not the same.

Martin Luther was another of these people, called reformers, who saw that some of the practices of the Christian church were incorrect. He was a religious and educated man, and he wanted to change the practices of the church that did not match the teachings of the Bible. In 1517, in an attempt to promote discussion on the practices of the church, Luther wrote a document, identified as his Ninety-five Theses, and nailed it to

the door of a church in Wittenberg, Germany. This act marked the beginning of the Protestant Reformation.

Luther was excommunicated from the Catholic Church for his actions of protest, but he kept his desire to conform to the teachings of the Bible. He opened the way for other reformers through his years of work and his

MARTIN LUTHER

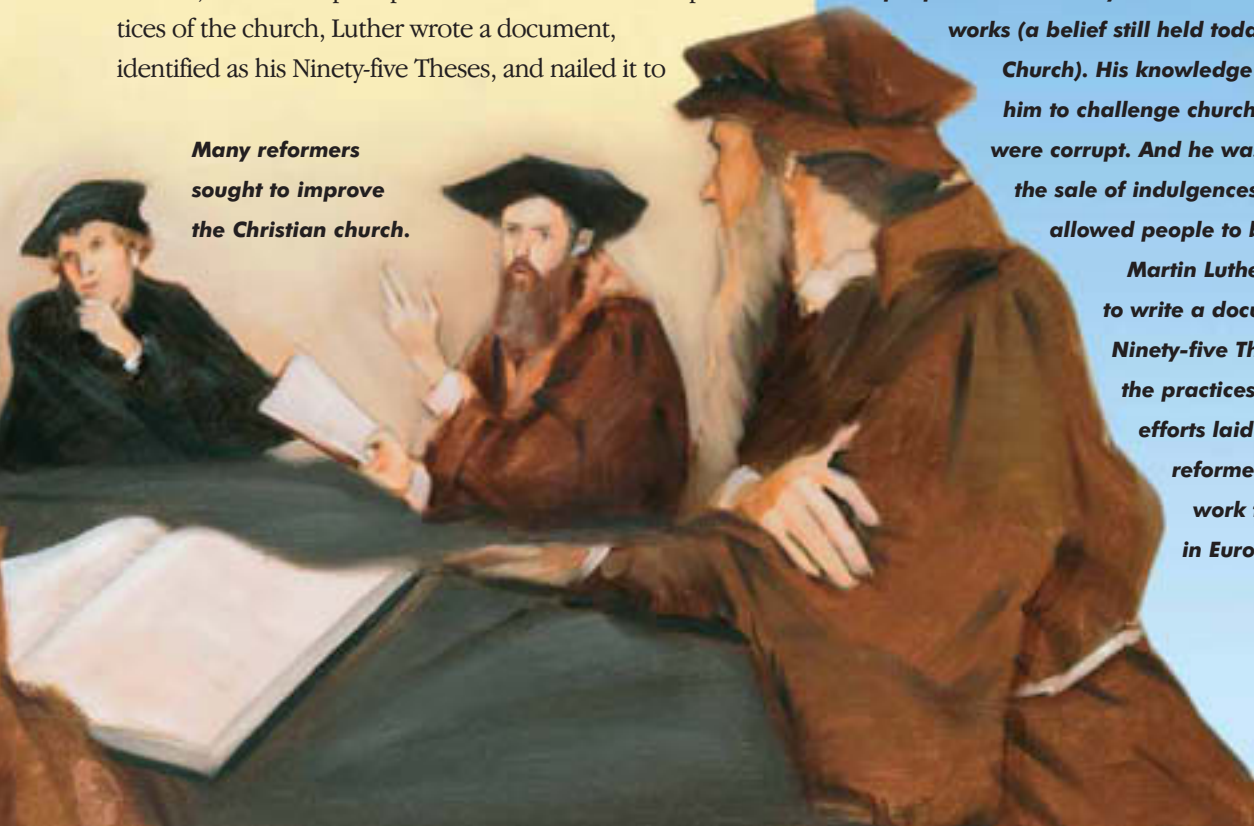
Born in 1483, Martin Luther is one of history's most important religious reformers, although he was not the first. Martin did not start out as a religious scholar. His father wanted him to be a lawyer, but Martin left his law training to join a monastery.

He studied the Bible in great depth and concluded that people were saved by faith alone and not by their good works (a belief still held today in the Lutheran

Church). His knowledge of the scriptures also led him to challenge church leaders, who he felt were corrupt. And he was especially angered by the sale of indulgences, which supposedly allowed people to buy forgiveness.

Martin Luther's studies led him to write a document called the Ninety-five Theses, which challenged the practices of the church. His efforts laid a foundation for future reformers who continued to work for religious freedom in Europe.

Many reformers sought to improve the Christian church.



Inspired men wrote the Declaration of Independence, ending the thirteen colonies' connection with Britain.



1776

German translation of the Bible. Many followed Luther and others like him who fought to reform the Christian church or to establish new churches. These people were called Protestants.

Some Protestants and other groups sought more religious and economic freedom. With the spirit of exploration still very alive, many departed Europe to form colonies elsewhere. One of the places they went was to America.

The Land of the Free

From the time Christopher Columbus sailed to the Americas, people were interested in going there. Colonists in North America formed thirteen colonies and eventually created a union that won its independence



"The reformers were pioneers, blazing wilderness trails in a desperate search for those lost points of refer-

ence which, they felt, when found would lead mankind back to the truth Jesus taught.

"John Wycliffe, Martin Luther, Jan Hus, Zwingli, Knox, Calvin, and Tyndale all pioneered the period of the Reformation. Significant was the declaration of Tyndale to his critics:

'I will cause a boy that driveth the plough shall know more of the scripture than thou doest' [see Roger Hillas, "The History of the Book," Washington Post, Apr. 10, 1996].

"Such were the teachings and lives of the great reformers. Their deeds were heroic, their contributions many, their sacrifices great—but they did not restore the gospel of Jesus Christ."

President Thomas S. Monson, First Counselor in the First Presidency, "They Showed the Way," *Ensign*, May 1997, 51.

The American Revolutionary War ended and a new nation began.



1781

from Britain and all other countries. This new country, the United States of America, had a constitution that guaranteed religious freedom.

In the late 1700s and early 1800s, at about the same time the United States was being established as a free country, a religious revival started in the northeastern United States. The Prophet Joseph Smith described this revival: "There was in the place where we lived an unusual excitement on the subject of religion. . . . Indeed, the

whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people" (Joseph Smith—History 1:5).

CHRISTOPHER COLUMBUS

The prophet Nephi wrote of Columbus, whom Nephi saw in a vision: "I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land" (1 Nephi 13:12).

In his own journal and in letters to others, Columbus wrote of how inspired he felt on his journey to the Americas. He said: "Our Lord unlocked my mind, sent me upon the sea,

and gave me fire for the deed. . . . Who can doubt but that the Holy Ghost inspired me?" (quoted in Mark E. Petersen, *The Great Prologue* [1975], 26).

After sailing for weeks, Columbus's crew was tired of waiting to find land. Columbus told his crew that if they did not find land in two days, they would turn around and go home. He then prayed to the Lord. On the following day they saw land—they had found the Americas. And many others would begin to come to America, forming governments that created a land of freedom.

TOP FROM LEFT: PRINTING OF THOMAS JEFFERSON; SURRENDER OF GENERAL CORNWALLIS; HORVITZ COLLECTION; LIBRARY OF CONGRESS; PRINTS AND PHOTOGRAPHS DIVISION; CAMP MEETING; BY ALEXANDER RIDER; LIBRARY OF CONGRESS; PRINTS AND PHOTOGRAPHS DIVISION; JOSEPH SMITH SEEKS WISDOM FROM THE BIBLE; BY DALE KILBOURN; JOSEPH SMITH'S FIRST VISION; © GREG K. OLSEN, MAY NOT BE COPIED; ORGANIZATION OF THE CHURCH—APRIL 6, 1830; BY ROBERT T. BARRIETT; BOTTOM: ILLUSTRATED BY DANIEL LEWIS

A time of religious revival started where Joseph Smith lived.



Late 1700s

While reading the Bible, Joseph Smith decided to "ask of God."



1820

Heavenly Father and Jesus Christ appeared to Joseph in the Sacred Grove.



The Church of Jesus Christ of Latter-day Saints was organized.



1830

Because of the religious confusion surrounding him and prompted by his faith in the scriptures, Joseph went to the woods near his home in 1820. He prayed for answers to his questions. The answer to his prayer eventually resulted in the Restoration of the true Church of Jesus Christ in these latter days.

The Right Time

The Restoration of the true Church of Jesus Christ could occur only after Heavenly Father put in place all that would make it possible for His Church to blossom

in a prepared land. The Renaissance, the Protestant Reformation, the establishment of the United States as a free country, and the preparation of a 14-year-old boy named Joseph Smith were all part of the Lord's plan to bring the fulness of His gospel back to the earth so His children could be saved. ■

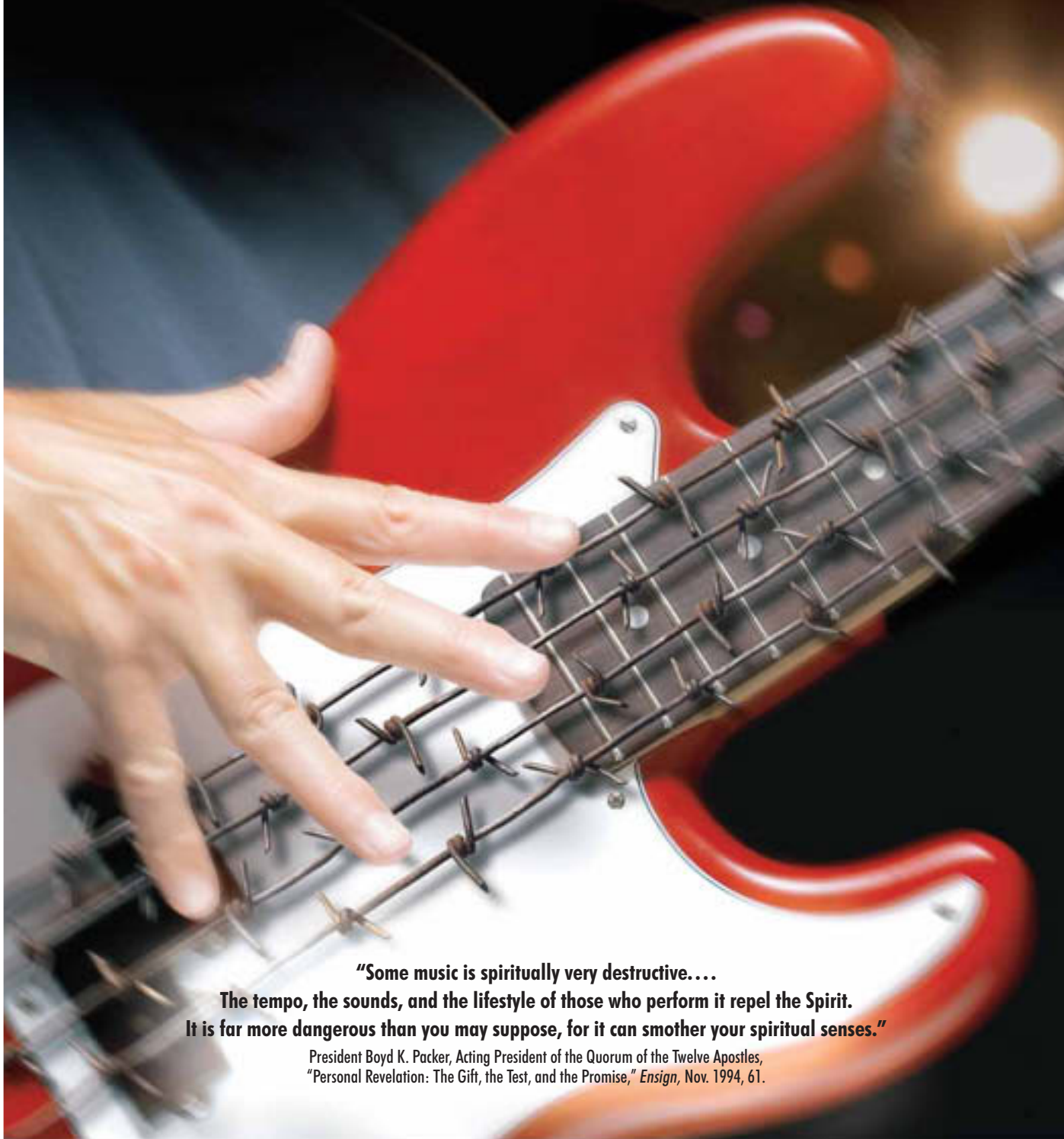
THE FOUNDING FATHERS

The Lord inspired people in the original thirteen colonies of America to write a constitution and form a government. In D&C 101:80, the Lord says He "established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

President Wilford Woodruff (1807–98) spoke about the good men who helped establish the United States of America: "Those men who laid the foundation of this American government . . . were the best spirits the God of heaven could find on the face of the earth. They were choice spirits . . . [and] were inspired of the Lord" (in Conference Report, Apr. 1898, 89).



SOME MUSIC CAN HURT YOU



"Some music is spiritually very destructive. . . .

**The tempo, the sounds, and the lifestyle of those who perform it repel the Spirit.
It is far more dangerous than you may suppose, for it can smother your spiritual senses."**

President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles,
"Personal Revelation: The Gift, the Test, and the Promise," *Ensign*, Nov. 1994, 61.

Rejoice in the Organization of Relief Society

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.

The Prophet Joseph Smith: “This Society is to get instruction through the order which God has established—through the medium of those appointed to lead—and I now turn the key to you in the name of God, and this Society shall rejoice. . . . If you live up to your privileges, the angels cannot be restrained from being your associates” (Relief Society, Minutebook 1842 Mar.–1844 Mar., 38, 40, LDS Church Archives).

What Is the Divine Role of Relief Society in the Restoration of the Church?

Bonnie D. Parkin, Relief Society general president: “Relief Society should be a safe place where we feel the love of the Lord in our lives as we learn to strengthen families, exercise charity, and value our covenants. And when we value sacred covenants, we value our membership in an organization, in a church, that will bring us to Christ” (“Oh, How We Need Each Other!” *Liabona*, Mar. 2004, 30; *Ensign*, Mar. 2004, 20).

President Joseph Fielding Smith (1876–1972): “The Prophet Joseph

Smith was divinely inspired by the Lord to give to the Church such a wonderful organization . . . not only beneficial to those who are called to take part, but to all who hold membership in the Church. . . . Surely the Church of Jesus Christ would not have been completely organized had not this wonderful organization come into existence” (“The Relief Society Organized by Revelation,” *Relief Society Magazine*, Jan. 1965, 4, 6).

How Can You Rejoice in Belonging to Relief Society?

President Joseph F. Smith (1838–1918): “This organization is . . . ordained of God to minister for the salvation of the souls of women and of men. . . .

“ . . . You are called by the voice of the Prophet of God to . . . be

the greatest and the best, the purest and the most devoted to the right, and it is your duty to enjoy your privileges and to obtain all that belongs to your calling and that you should inherit from the Lord and His gifts” (*Teachings of Presidents of the Church: Joseph F. Smith* [1998], 184).

President Gordon B. Hinckley: “Hold your heads up. Work with diligence. Do whatever the Church asks you to do. Pray with faith. You may never know how much good you accomplish. Someone’s life will be blessed by your effort” (“To the Women of the Church,” *Liabona* and *Ensign*, Nov. 2003, 115).

President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles: “The . . . sense of *belonging* to the Relief Society rather than just attending a class must be fostered in the heart of every woman. Sisters, you must graduate from *thinking* that you only *attend* Relief Society to *feeling* that you *belong* to it!” (“The Relief Society,” *Ensign*, May 1998, 73). ■





1842–44

Emma Smith



Emma Smith

“We are going to do something extraordinary. . . . We expect extraordinary occasions and pressing calls”

(Relief Society, Minutebook 1842 Mar.–1844 Mar., entry made Mar. 17, 1842, 12, LDS Church Archives).

☛ Relief Society sisters received the Prophet’s charge to “save souls and look to the poor and needy.” The Prophet declared, “All I shall have to give to the poor, I shall give to this society.” He offered five dollars in gold to Emma Smith.

🏰 Joseph Smith martyred, 1844.

🌐 First public telegraph transmitted, 1844.

1866–87

Eliza R. Snow



Eliza R. Snow

“No sister [is] so isolated . . . but what she can do a great deal towards establishing the Kingdom of God upon the earth”

(Woman’s Exponent, Sept. 15, 1873, 62).

☛ Relief Society sisters engaged in sericulture (the production of raw silk) and other projects to help provide for their families.

🏰 First temple in Utah, the St. George Temple, completed, 1877; General presidencies established for Relief Society, MIA, and Primary, 1880.

🌐 Telephone invented, 1876; Lightbulb invented, 1879.

Now Let Us Rejoice

When the Relief Society was established under the hand of the Prophet Joseph Smith on March 17, 1842, our early sisters in Nauvoo, who had committed themselves to the Lord at conversion, recognized the dawning of a new day. During that first sacred session they sang “Now Let Us Rejoice” (*Hymns*, no. 3).*

This time line, organized by the period of service of each of the Relief Society general presidents and detailing which Church Presidents they served with, chronicles some joyful milestones of the organization’s legacy and some Church and historical events. As Relief Society sisters today, we too rejoice in the Lord’s organization for women, which helps us as we strive daily to keep our covenants, exercise charity, strengthen families, and ultimately come unto the Savior Jesus Christ.

**This hymn was identified in the Relief Society minutes of March 17, 1842, as “Come, Let Us Rejoice.” The title in both the original hymnal and the current edition is “Now Let Us Rejoice.”*

EMMA HALE SMITH, BY LEE GREENE RICHARDS; ELIZA R. SNOW, BY JOHN WILLARD CLAWSON; ZINA DIANTHA HUNTINGTON YOUNG, BY JOHN WILLARD CLAWSON; BATHSHEBA W. SMITH, BY LEE GREENE RICHARDS, COURTESY OF MUSEUM OF CHURCH HISTORY AND ART; EMMELINE B. WELLS, BY LEE GREENE RICHARDS



1888–1901

Zina D. H. Young



Zina D. Young

“May we as women of Zion, ever know and honor our true position”

(Woman’s Exponent, Apr. 15, 1889, 173).

- Relief Society sisters in the United States supported the national women’s suffrage movement.
- The first general board was organized in October 1892, made up of stake Relief Society presidents.
- 🏛️ Salt Lake Temple dedicated, 1893; Utah received statehood, 1896; First single sister missionaries called, 1898.
- 🌐 First moving picture shown in public, 1896.

1901–10

Bathsheba W. Smith



Bathsheba W. Smith

“Cease not while life lasts to study diligently, for the knowledge which is of greatest worth”

(Woman’s Exponent, Jan. 1906, 41).

- Relief Society adopted a course of study with mothers’ classes on marriage, prenatal care, and child rearing.
- Relief Society sent clothing, bedding, and wheat for national and international relief.
- 🏛️ Church became free of debt, 1907.
- 🌐 Wright brothers launched first airplane, 1903; Henry Ford introduced Model T automobile, 1908.

1910–21

Emmeline B. Wells



Emmeline B. Wells

“I want the sisters to study the scriptures. . . . Let them be holy books unto you”

(Relief Society Magazine, Aug. 1919, 439).

- “Charity Never Faileth” became the Relief Society motto.
- 🏛️ *Relief Society Magazine* first published, 1914; United States government purchased more than 200,000 bushels of wheat from Relief Society, 1918.
- 🌐 World War I, 1914–18; Panama Canal completed, 1914; Women’s suffrage granted in United States, 1920.

1921–28

Clarissa S. Williams



Clarissa S. Williams

“We have been given such blessings as have never been given to women in any other age, and we should in every way endeavor to live up to them”

(Relief Society Magazine, Dec. 1921, 696).

- 🌐 Monthly visiting teaching messages first included in the *Relief Society Magazine*.
- 🌐 Improved health and education for families emphasized.
- 🏛️ First radio broadcast of general conference, 1924.
- 🌐 Lindbergh transatlantic flight, 1927.

1928–39

Louise Y. Robison



Louise Y. Robison

“Go where you’re needed; do what you can”

(as quoted in Belle S. Spafford Oral History, LDS Church Archives).

- 🌐 Relief Society worked under the direction of priesthood leaders to help implement the Church’s new welfare plan.
- 🌐 Singing Mothers—stake and ward Relief Society choruses—organized.
- 🏛️ Church’s 100th stake organized, 1928; Deseret Industries began, 1938; Church centennial celebrated, 1930.
- 🌐 The Great Depression, 1929–39; World War II, 1939–45.

1940–45

Amy Brown Lyman



Amy Brown Lyman

“Little did the original members of the organization realize . . . how great their beloved Society would become”

(“Relief Society in Action Today,” Relief Society Magazine, Mar. 1944, 139).

- 🌐 Relief Society welfare work expanded to help the priesthood meet wartime needs.
- 🌐 Focus of visiting teachers broadened to serve families and to assist priesthood leaders in evaluating family needs.
- 🏛️ Wartime restrictions curtailed Church activities.
- 🌐 United States entered World War II, 1941.

CLARISSA S. WILLIAMS, BY LEE GREENE RICHARDS; LOUISE Y. ROBISON, BY JOHN WILLARD CLAWSON; AMY BROWN LYMAN, BY LEE GREENE RICHARDS, COURTESY OF MUSEUM OF CHURCH HISTORY AND ART; BELLE S. SPAFFORD, BY ALVIN GITTINGS; BARBARA B. SMITH, BY CLOY PAULSON KENT; BARBARA WOODHEAD WINDER, BY CLOY PAULSON KENT



1945–74

Belle S. Spafford



Belle S. Spafford

“There is within this society a great life-giving element . . . , binding together women of all nationalities”

(“The Spirit of the Gospel, the Soul of Relief Society,” Relief Society Magazine, Mar. 1949, 148).

● Relief Society became an international organization as Church membership expanded worldwide.

🏛️ Church membership reached one million, 1947; General conference telecasts began, 1949.

🌐 Korean War, 1950–53; Berlin Wall built, 1961.

1974–84

Barbara B. Smith



Barbara B. Smith

“Women can begin . . . with their little children at home, among adult friends, in their extended families, and in their professions . . . to reach out in love to serve someone every day”

(“Service Makes the Difference,” Tambuli, Aug. 1984, 12; Ensign, Mar. 1984, 17).

● The Nauvoo Monument to Women, with statues showing many facets of a woman’s life, dedicated.

🏛️ Revelation on the priesthood, 1978; Consolidated meeting schedule began, 1980.

🌐 Personal computers introduced, 1981.

1984–90

Barbara W. Winder



Barbara W. Winder

“I feel for the sisters of the Church this love, and sense the worth of each individual. I want so, and desire so, that we be unified, one together with the priesthood, serving and building the kingdom of God”

(“I Love the Sisters of the Church,” Ensign, May 1984, 59).

● New scripture-based lessons introduced and correlated with the Gospel Doctrine course of study.

🏛️ Church Family History Library dedicated, 1985.

🌐 Berlin Wall dismantled, 1989.



1990–97

Elaine L. Jack



Elaine L. Jack

“Our joy in the gospel of Jesus Christ and our place in His plan will draw people to us and change lives. We will lift and inspire a world so desperately in need of goodness”

(“A Small Stone,” Ensign, May 1997, 75).

- A sesquicentennial broadcast linked five continents and an international sisterhood of 3.2 million women.
- “The Family: A Proclamation to the World” issued, 1995; The majority of Church members live outside the United States, 1996.
- USSR dissolved, 1991; Public Internet era began, 1993.

1997–2002

Mary Ellen W. Smoot



Mary Ellen W. Smoot

“May we be exemplary women and stand boldly for truth”

(“Come, Let Us Walk in the Light of the Lord,” Liahona, Jan. 1999, 109; Ensign, Nov. 1998, 91).

- Home, family, and personal enrichment meeting replaced homemaking meeting.
- Visiting teaching message format composed of scripture references and quotations from Church leaders.
- Church membership reached 10 million, 1997; Smaller temples announced, 1997; Conference Center dedicated, 2000.
- Terrorists attacked New York City and Washington, D.C., 2001.

2002–

Bonnie D. Parkin



Bonnie D. Parkin

“If I could have one thing happen for [women] in this Church, it would be that they would feel the love of the Lord in their lives daily”

(“Feel the Love of the Lord,” Liahona, July 2002, 95; Ensign, May 2002, 84).

- Emphasized the successful transition of young women into adulthood.
- Taught sisters to feel they belong to—as well as attend—Relief Society.
- Nauvoo Illinois Temple dedicated, 2002; Three Apostles called to serve outside the United States as Area Presidents, 2002, 2004.

A PRIEST UP TO THE CHALLENGE

BY MICHAEL CHIPMAN

Life in New York City is always a challenge, but Leury Perez, a 17-year-old priest in the Inwood First Ward, New York New York Stake, seems to take it all in stride. When he's not winning piano performance competitions, attending early-morning seminary, studying for school, organizing youth conference as a stake youth leader, or leading the local Scout troop as senior patrol leader, he helps his busy single mom, Bienvenida (below with Leury), at home.

Leury belongs to a priests quorum of one, so he carries a lot of responsibility. "I have been visiting a lot of people who can't go to church and taking them the sacrament on Sundays. I also go home teaching," says Leury.

Priests quorum lessons this year have explored mission preparation, and Leury credits the *For the Strength of Youth* pamphlet; the Duty to God program; his adviser, Jonathan Horey; and his bishop, Mark Johnson, with helping him keep his eye on the goal of a mission. "I would like to go to Japan," says Leury. "It seems like a cool place to go."

"Having Leury active in the priests quorum tremendously blesses my life," says Bienvenida. "He loves the Church and is very spiritual. I want to be an example for him, but he ends up being an example to me in many ways."

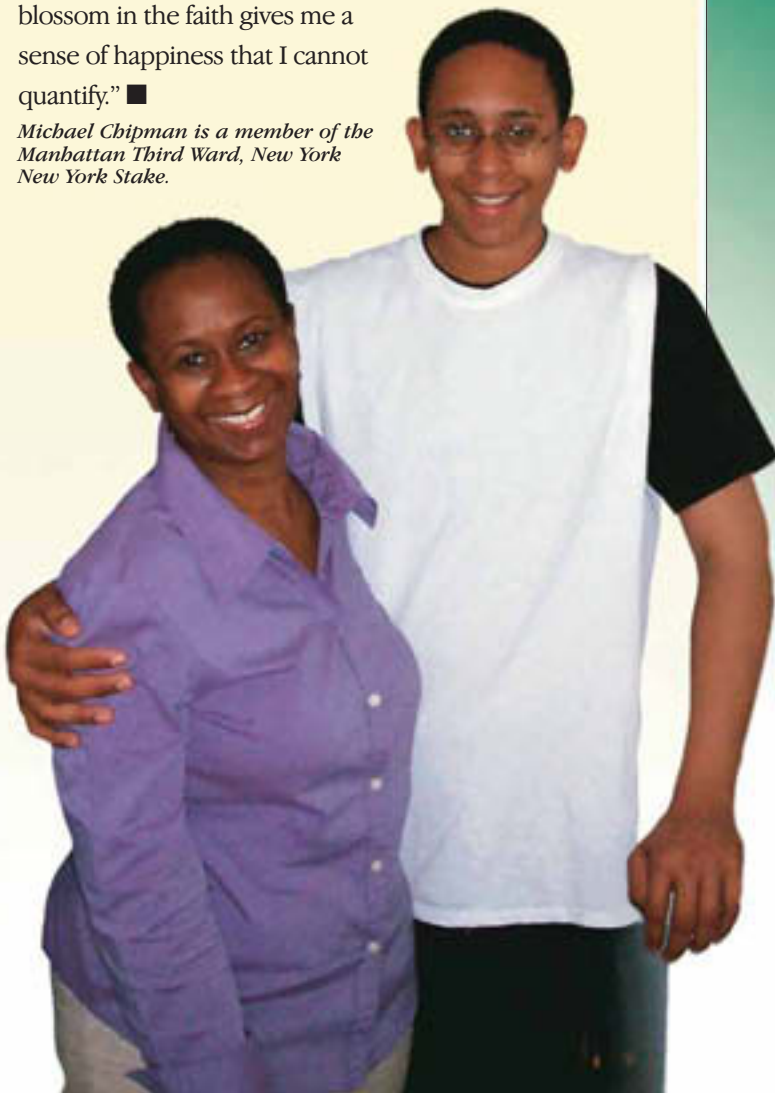
Bienvenida moved to New York from the Dominican Republic in 1974 and was baptized into the Church seven years later. Leury was born and raised in New York and joined the Church when he was 10 years old. At age 7 Leury started taking piano lessons and developed into a fine young pianist, winning several competitions. After



servicing a mission Leury hopes to attend college, where he plans to major in computer animation and programming and to minor in music.

What is the Perez family's secret to keeping it all together? "Knowing the commandments helps us to stay focused on the important things in life," says Bienvenida. "As a single mom with two jobs, I know that the Church is very important. Seeing Leury blossom in the faith gives me a sense of happiness that I cannot quantify." ■

Michael Chipman is a member of the Manhattan Third Ward, New York New York Stake.



THE PRIESTS QUORUM

The third in a series of articles about priesthood quorums and their purposes. Here members of the Presiding Bishopric share some thoughts about priests quorums.

What challenges does a priest face, and how can his quorum help him meet those challenges?

Bishop H. David Burton

(above center), Presiding Bishop:

By the time a young man is 16, a lot of outside influences are introduced into his life. It's the beginning of the dating process. In many places he's able to drive a car. He may have thoughts of part-time employment. One of the biggest challenges is to somehow keep the notion in his mind that the spiritual aspects of his life are still the most important. It is easy for him to fall off the spiritual wagon when so many things are competing for his attention. So we must make sure that spiritual preparation is the most exciting part of his life.

As President Gordon B. Hinckley continues to ask, "Are we having fun in the Church?" Now fun isn't necessarily entertainment and games, though those may be part of it. Joy can emanate from doing right, from participating in baptisms and ordinations. Are these young men having the right kind of fun? Are they finding joy in their service?

Bishop Richard C. Edgley (above left), First Counselor in the Presiding Bishopric: This is a period of time in which young men feel the tremendous pressure of a lot of major decisions. Compounding that is the pressure of a worsening moral environment. It used to be that some priests were saved by young women who kept their standards. That is not always the case today. It requires priesthood leaders to be close to the priests, to guide them, to help them create



an environment where they can thrive spiritually as well as socially.

Do you have any specific suggestions for creating this spirituality?

Bishop Keith B. McMullin (above right),

Second Counselor in the Presiding Bishopric: We underestimate and therefore underutilize priests. For example, priests are empowered to confer the Aaronic Priesthood and ordain deacons, teachers, and priests, but they seldom are given a chance to do so. The same thing is true of performing baptisms. Priests also have the duty to "preach, teach, expound, exhort" (D&C 20:46). But how much of our thinking goes to helping priests preach or teach or expound? These young men seldom have the opportunity to stand in the stature of their priesthood in full measure. But if you give a group of priests a chance to stand up and really start to do some significant things, they immediately respond. They are hungry for an invitation to do much more. Translating the revealed duties of a priest (see D&C 20:46–52) into the arena of a 16-year-old is a challenge and a great opportunity.

How can a quorum help prepare priests for the future?

Bishop Edgley: I believe that priesthood leaders should be focusing priests on missions—letting them know what is required and helping them get prepared. They should be focusing them on temple preparations—preparing priests for the covenants they are going to make as they go

on their missions—and also on receiving the Melchizedek Priesthood. The Aaronic Priesthood is a preparatory priesthood leading up to this.

If a young man is really focused on these goals, he will be more likely to resist temptation. Many young men keep certain commandments because they want to be missionaries. If I were a quorum leader, I would try to get my priests to interact with returned missionaries and missionaries serving in my area.

What is the role of a bishop in a priests quorum?

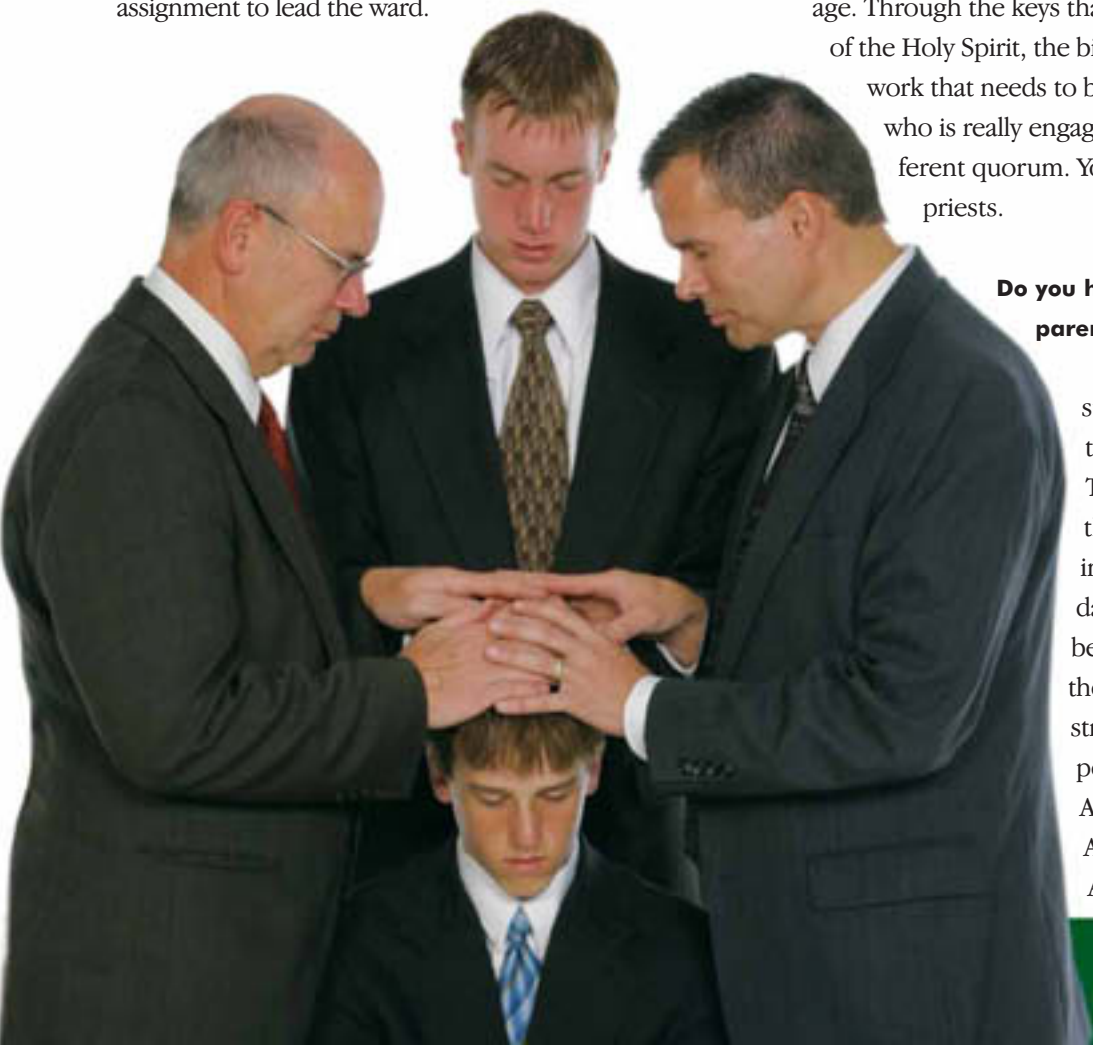
Bishop Burton: He is the president of the quorum. Priesthood keys, divinely restored, have been conferred on the bishop; he can use those keys to bless the lives of young men. And that is why it's important that the bishop be in the quorum. Too often he's not there, not because he doesn't want to be but because of the pressures of his assignment to lead the ward.

Too often he's an absentee president. Therefore these precious keys don't get turned in the lives of these young men.

Bishop McMullin: Without the bishop present, a priests quorum meeting is just a class for young men of a certain age. Through the keys that he bears and the impressions of the Holy Spirit, the bishop will have a sense of the work that needs to be done. When you see a bishop who is really engaged in the quorum, you see a different quorum. You see a different group of priests.

Do you have any final words for the parents and leaders of priests?

Bishop Burton: We need to understand that this is a royal generation. These are exceptional spirits. There is absolutely no question that they've been reserved for an important assignment in the latter days. They are better than ever before. They are stronger because those who resist temptation become stronger. They are marvelous young people. Are there challenges? Sure. Are there opportunities? Many. Are these young men strong? Are they gifted? Absolutely! ■





The Saints of Colombia

An Example of Strength

BY MARVIN K. GARDNER

Church Magazines

Wars. Rumors of wars. Violence. Corruption. Fear. These words describe worldwide conditions affecting all of us to some degree.

Peace. Safety. Freedom. Goodwill. These words describe conditions that are possible even in the most chaotic and troublesome times.

Church members in Colombia are well acquainted with both scenarios—and show by their example that the gospel of Jesus Christ can help us find peace wherever we live, whatever our circumstances may be. Members are becoming temporally and spiritually self-reliant and are contributing to the healing of their nation.

The “War” Is No Excuse

For decades worldwide news reports have screamed sensational stories about Colombian drug cartels, guerrilla warfare, kidnappings, and other violent crimes.

But many Colombians see it differently. “What war?” they ask when questioned how they endure the battles. They are saddened that their beautiful country is judged by the actions of a few. Some feel no more vulnerable to violence than people living anywhere else.

Reality lies somewhere in the middle. Because rural areas are especially dangerous, many people are moving to the cities, creating urban crowding and unemployment. It is common to see armed soldiers in city streets and to be subjected to intense security searches. There have been scattered threats and incidents of violence directed toward the Church. But most of those incidents happened years ago. In most cases there were no injuries and only minor damage. Members clean up the mess, repair their chapels, and continue living the gospel. And they do so with a great spirit of optimism.

“We have some challenges here,” says Elder Claudio R. M. Costa of the Seventy, President of the South America North Area. “But Church members in Colombia do not use the war as an excuse not to do something they should do. They take responsibility for their own actions.”

Developing Temporal Self-Reliance

“One of our challenges is the great poverty of many members,” says Fabián Saavedra, president of the Bogotá Colombia Kénnedy Stake. The Church in Colombia is making major efforts to help members become temporally self-reliant.

Encouraging education. “We’re seeing a great miracle,” says Elder Costa. “Many people are poor when they join the Church. But the prophet tells them to see that their children get an education, and they make great sacrifices to do so. Their children are the first in their families to attend the university. Many get good employment—and they aren’t poor anymore.” One example is Luis Prieto, who grew up in a humble home in Bogotá. He was baptized in 1972, along with his parents and siblings. His parents made many sacrifices for their children to get an education. Now Luis is a successful attorney.

Nearly 400 young Colombian men and women are benefiting from the Perpetual Education Fund

(PEF). One young man was married in the temple soon after his mission. “He wasn’t prepared to support a family,” says his father. “And we didn’t have the means to help him with his studies. He applied to PEF and is now in his second semester of technical training.” At the same time he works as a teacher at

Temple president Roberto Rubio and his wife, Leonor, are native Colombians. “There can be war and iniquity all around us,” he says, “but because of the temple, we can have peace.”



PHOTOGRAPHY BY MARVIN K. GARDNER, EXCEPT AS NOTED; LEFT: PHOTOGRAPH OF DOVE © COMSTOCK; PHOTOGRAPH OF PALM TREE © PHOTODISC

the Missionary Training Center and is applying for work in his field. “The Perpetual Education Fund has brought hope to our youth,” says Elder Walter F. González of the Seventy, First Counselor in the Area Presidency.

Helping the unemployed. Church leaders teach members to get out of debt, pay tithing, and share ideas to help one another succeed. They encourage members not to immigrate to other nations but to stay in Colombia and help the Church grow.

“When a priesthood leader becomes unemployed, we counsel with him immediately,” says Elder Costa. “We try never to let more than a week pass before local employment specialists and others sit down with him and share ideas. He comes away with hope and motivation to go out and accomplish something.” Then these leaders do the same for other members who become unemployed.

Growing a garden. Behind the Bogotá Kennedy stake center are two small vegetable gardens, each measuring one square meter—an unusual sight in this urban setting. President Fabián Saavedra and his wife, Rosa, proudly show off the small crop. “We have grown radishes, carrots, tomatoes, potatoes, cabbages, peas, lettuce, and herbs in these tiny plots,” says Sister Saavedra as she pulls a radish out of the soil. “Some people have only a tiny spot to plant a few things. But they are learning the principle and obeying it.”

“The purpose of these meetinghouse gardens,” says President Saavedra, “is to show how much can be harvested in a small space. Many members plant gardens and testify of the blessings of their harvest. In our own apartment, we have no yard or patio, so our garden is a pot in which we’ve planted tomatoes. We put it by the window, and our tomato plants are growing beautifully!”

In Popayán, Alfonso Tenorio is a doctor who also publishes a scholarly medical journal. In addition he works with his wife, Lucía, in their spacious garden behind his father’s house. They help in his aunts’ gardens. They check the work LDS young men are doing in gardens they’ve planted



MAY PEACE REIGN

President Gordon B. Hinckley said during the temple dedicatory prayer: “We invoke Thy divine favor upon this

nation of Colombia. Bless its people and its government for their kindness to Thy servants. May peace reign in the land and the noise of conflict be silenced. May Thy work roll on without hindrance and may Thy servants, whose message is one of peace, be protected and guided in their ministry” (“Thy People Will Enter into Covenants with Thee,” *Church News*, May 1, 1999, 10).

at a Catholic school. They speak to city groups and service clubs, promoting home gardens. Largely through the Tenorios’ efforts, gardens have become fashionable in many Popayán households. “We see our efforts as a way to help friends and neighbors become self-reliant so we will all be able to eat in times of trouble,” says Alfonso.

Storing food and water. No matter how small the home, members find space for food storage. In Carmen Merisalde’s home in Bogotá, the tele-

phone table covered by a lovely floor-length cloth is really a barrel filled with bags of dry-packed food.

Members are encouraged to save a little bit—even just a handful—of rice or other basic foods every time they prepare a meal. That way, even when money is scarce, they are storing little by little. When they have collected enough, they dry pack it for storage. The stake owns a dry-pack machine that rotates from ward to ward so everyone has a chance to use it. “You should see the tears in the eyes of many as they dry pack the first bag of rice they have collected handful by handful,” says President Saavedra.

Sharing with others. Some of the food in Ivonne Palacio’s kitchen cupboards in Bogotá will never appear on her table. It is reserved for others. The Area Presidency encourages members to store food to share in cases of emergency. “We call it ‘the Lord’s storehouse in the homes of the members,’” says Elder Costa. “The bishop asks families to always have on hand a certain amount of rice or other basic food items that they can donate. Then when he asks for it for a needy family, they donate it and buy more to replace it.”

This method has several benefits. “First, it encourages members to have their own food storage,” says Elder Costa. “Second, we are taking care of emergencies quickly. Third, we can save fast-offering funds for situations in which cash is needed, such as for medicine or rent. Although the Kennedy stake is one of the poorest economically, almost all families have some food storage—and many have some

to share. And the stake is self-reliant in fast-offering funds.”

“We are not storing just food and water, we’re also storing blessings!” says Sister Palacio. “Heavenly Father is teaching us to have the pure love of Christ.”

Irma Piñeros of the Banderas Ward, Kénnedy stake, teaches sewing in Relief Society. “One sister needed a way to earn money working at home,” she says. “So I gave her a sewing machine. Now she can support herself and her family.”

“In the midst of profound economic problems,” says Roberto Rubio, president of the Bogotá Colombia Temple, “members of the Church have what they need—food to eat and clothes to wear. It is still a fight to survive, but their needs are satisfied according to the economic standards of our nation.”

“In stake conferences,”

says Elder Costa, “I ask members who have been in the Church for a certain number of years to look back and see if they were better off before joining the Church. I have never found a person who can say that he or she was. They always have more, not less, because of the Church.”

Developing Spiritual Self-Reliance

Saints in Colombia are following the Lord’s counsel to “stand . . . in holy places” (D&C 87:8). “We are teaching members to be spiritually self-reliant,” says Elder Costa. “If something happens and members are unable to meet with the body of the Saints, they can continue active in the gospel in their own homes.”

Stake presidents or counselors from eight stakes in Bogotá



Strengthening homes and families.

How do Colombian members walk out the door—and let their children do so—when risks are so great? Their answers are strikingly similar to those of members around the world: “Dora and I have



Carmen Merisalde



Lucía and Alfonso Tenorio



Rosa and Fabián Saavedra

Many members grow gardens and store food to become temporally self-reliant.

family prayer with our children every morning before leaving home,” says Sergio Correa, president of the Medellín Colombia Stake. “We ask the Lord to help us avoid dangerous situations. We take the Holy Ghost as our guide and try to use good judgment. Then we do what we need to do. In family prayer at night, we thank the Lord for watching over us.” The formula isn’t new. But it brings peace.

“Bombs don’t really destroy,” adds President Correa. “Sins destroy. That’s why we encourage stake members to have family prayer, study the scriptures and the words of modern prophets, hold family home evening, attend church, and go to the temple as often as possible.”

Elder Roberto García, an Area Authority Seventy and Second Counselor in the Area Presidency, serves as an

administrator for the Church Educational System and knows Latter-day Saint youth well. “Drugs are not much of a problem among the youth of the Church in Colombia,” he says. “The greater problem in our society is parents who don’t teach their children the gospel. We are changing old attitudes and cycles by teaching families correct doctrine.”

Preparing for the temple. President Spencer W. Kimball announced the Bogotá Colombia Temple in April 1984. But 15 years passed before the temple became reality. Those years were filled with opposition, legal struggles, and discouragement. They were also filled with fasting, prayer, and hard work. Many were unwilling to wait, so they took long journeys to temples in other lands. Others used the extra time to overcome personal obstacles. When temple

doors opened in April 1999, the Saints were richly blessed for their patience and preparation.

“The difficulties and delays helped purify the people,” says César A. Dávila, a temple architect who serves as an Area Authority Seventy. “That difficult period helped us learn to value the most important things—our families and testimonies.”

Elder Dávila speaks of the

solid foundation upon which the temple is built, which includes more than 200 reinforced columns driven 50 meters into the ground.

“With the Lord’s help, this temple will stand for centuries,” he says. He sees symbolism in the temple’s strong foundation.

Homes become holy as families develop spiritual self-reliance.



The Correa family



The Tobón family



The Hernández family



The Juliao family

EL LIBRO DE MORMÓN

OTRO TESTAM

“Are we built upon ‘the rock of our Redeemer, who is Christ, the Son of God’? (Helaman 5:12),” he asks. “Are we built upon strong pillars, such as faith, testimony, scripture study, prayer, and obedience to living prophets?”

Being blessed by the temple. “Those who attend the temple are improving the spiritual quality of their lives,” says Carlos Vega, president of the Bogotá Colombia El Dorado Stake. “Now we have stronger leaders, and more members are obeying the law of chastity and holding their marriages sacred.”

“The focus of our work is strengthening families,” says Edgar J. Gómez, president of the Bogotá Colombia Granada Stake. “We are encouraging husbands and wives to love one another and parents to love their children. We often use the family proclamation as our text.”

Javier Tobón, manager of Latin America Family History Support Services, has compiled many generations of his own family history and is teaching others how to do the same. “We’re doing exactly the opposite of what the guerrillas are doing,” he says. “They are destroying families—we are uniting them.”

Retaining and activating members. Even though Colombia has a high baptism rate, Church attendance is increasing faster than the number of baptisms. “This signifies activation and retention,” says Elder Costa. One reason for this success is the nurturing new members receive. Immediately after being baptized and confirmed, they receive a free copy of the *Liabona* magazine. New families also receive a personalized welcome letter and a box of basic materials, including the proclamation on the family, “The Living Christ,” and *For the Strength of Youth*. The box also includes selected manuals and information on temple and family history work. Home teachers, visiting teachers, and ward and branch leaders help new members know how to use the materials. They track the progress of new converts and help them prepare for the temple.

To ensure that members are being nourished, stakes hold teacher improvement classes. “We encourage teachers to use the Lord’s curriculum, instead of their own ideas,” says Elder Costa. “And we are developing great leaders who follow the Brethren. As we show stake presidencies greater



A LIGHTHOUSE SPREADING HOPE

People of many religions recognize the great influence of the temple, which flies the Colombian flag. Álvaro Uribe Vélez, president of Colombia, calls the temple “a magnificent treasure in our city and our nation.” Neighbors say they are happy to live nearby; most try to keep their homes beautiful to fit in with the temple.

“The whole city has improved,” says Carlos Vega, president of the Bogotá Colombia El Dorado Stake. “The feeling of peace in our city and homes has increased. There is still violence, but we don’t feel it as much. It’s as if the cries of violence are being stilled. A prophet said it would be that way, and it is.”

“The temple elevates our feelings of what it means to be members of the Church,” says Carlos Ospina, president of the Bogotá Colombia Ciudad Jardín Stake. “Because people know about the temple, it’s easier to talk about the gospel.”

“The temple is like a lighthouse,” says Roberto Rubio, temple president. He, both counselors, and nearly all of the temple workers are native Colombians. “As members fix their gaze on the temple, they have hope. Of course, there are tribulations and challenges, but the Lord lightens their load. There can be war and iniquity all around us, but because of the temple, we can have peace and enjoy the love of our families and of the Lord. What more could we want?”

trust, we don’t receive as many phone calls from them because they are learning that they have keys, power, authority, and the right to receive inspiration.”

Enjoying the fruits of faithfulness. Members reflect upon President Spencer W. Kimball’s visit in 1977 and the visits of President Gordon B. Hinckley in 1996 and again in 1999 for the temple dedication. They remember the promises given and see Church growth as fulfillment of prophecy. From humble beginnings in the mid-1960s, there are now nearly 145,000 members in Colombia. Four missions include nearly 800 full-time missionaries, all from Colombia and other Latin



TRAVELING TO THE TEMPLE

Because traveling through rural areas is risky, some travel to the temple by air. But most have no option other than to go by land. Some use public transportation; others travel in bus convoys chartered by the stakes.

“Many who come are poor economically,” says temple president Roberto Rubio, “but they have a millionaire spirit. A woman who recently came on the bus from Pereira is more than 80 years old and is extremely poor. She sells newspapers and collects and sells old bottles to come to the temple. There are many like her.”

Álvaro Emiro and Maritza Ariza recently took their five children, ages one through ten, to the temple. They first walked 40 minutes to catch a bus. Then after a two-hour bus ride, they arrived in Barbosa, where they joined a busload of members led by Ismael Carreño, president of the Barbosa Branch, Duitama Colombia District. After another bus ride of nearly five hours, they reached the temple and were sealed as a family.

Members from Cartagena (above) recently went to the temple in two busloads, a journey of 20 hours each way. Among the travelers were Johny San Juan, elders quorum president; his wife, Everlides, Young Women president; and their three children. Because they had spent time completing four generations of family history, their daughter, Estefanía, age 12, was baptized for some of her ancestors, and Johny and Everlides were endowed and sealed in their behalf.

American nations. Dotting the land are LDS meetinghouses, family history centers, institutes of religion, a Missionary Training Center, and the temple.

Historians such as Ernesto Hernández of Cali are documenting major events with records, journals, and photographs. The stories are also recorded in the lives and hearts of members. When Fabio and Luisa Fernanda Bohórquez of Bogotá attended a recent temple session, they were humbled to see that the officiators were Héctor and Marina Cano, a couple Fabio had baptized years earlier as a missionary in Pereira. The Canos are

servicing a temple mission and plan to serve future missions.

In Barranquilla, Roberto and Fabiola Juliao gather their family in their home. Grandchildren settle on parents’ and grandparents’ laps as Brother and Sister Juliao reminisce about their baptisms in 1975, their temple sealing in 1986, and other experiences. She has served in all of the auxiliaries and is currently the ward Primary president. He tells of serving in many priesthood callings and shows his grandchildren a precious memento—the shovel he used to help break ground for the Bogotá temple.

One son, Cristian, did not accept baptism until he and his wife were expecting their first child. Suddenly they were motivated to learn about the gospel. They were baptized and later sealed in the temple. At one time, Cristian and his father served together as counselors to the mission president. “I found myself wanting to become just like my father,” he says. “I realized he has taught me the most important principles in life. I hope to pass this inheritance on to my own children.”

Being Good Citizens

As members become more self-reliant, they are making a difference in their communities. The Church is becoming increasingly appreciated for its role as a good neighbor, for its humanitarian efforts, and for the patriotism of its members.

Becoming part of the community. Relief Societies in the Medellín Colombia Belén Stake offer classes in cooking, handwork, and arts and crafts. Many who are not members of the Church come and learn marketable skills. They appreciate the Church’s generosity and neighborliness.

Dr. Eduardo Pastrana, president of the Medellín Belén stake, has clarified Latter-day Saint values in televised interviews. “I have read that Medellín is classified as the most violent city in the world,” he says. “In my medical practice, I see many who are fearful and desperate because of our nation’s social and economic situation. But my wife, children, and I feel peace in our home because of the light of the gospel, and I try to share that peace with my patients.”

Other Colombian members are also contributing to society in a host of professions. In Bucaramanga, Héctor Elías Ariza, an attorney, served as general secretary to the

governor of Santander. He and his brother, Sergio, direct and accompany a stake choir that presents Christmas concerts for the community. Their sister, Patricia, is a judge. Their mother, Olga, a retired teacher, regularly hosts lively family home evenings for her children's professional colleagues and other friends.

Joining efforts with the president and the first lady.

Church members have participated in several humanitarian projects with Lina María Moreno de Uribe, first lady of the republic—donating wheelchairs, hearing aids, eye surgeries, and school desks. The first lady has attended events in LDS chapels to assist in distributing donated items. On these occasions prayers are offered and stake

Church members are making a difference in their communities.



The Pastrana family



The first lady of Colombia (center) greets a girl receiving hearing aids.



The president of Colombia (center) meets with Elder Costa and Elder García.

and being a good leader among the students.' He said, 'I will do it.'"

The first lady arranged for the Area Presidency and others to meet with her husband, Álvaro Uribe Vélez, president of Colombia. The visit took place on November 7, 2003, in the presidential palace. President Uribe said: "I am very grateful for all you do and for the kind of citizens you make. On behalf of the government, please accept my support, endorsement, and gratitude."

"President Uribe is a good man, an honest man, a family man," says Elder Costa.

The Church's position of political neutrality makes it clear that "our purposes are religious and humanitarian, not political," Elder Costa continues. "When somebody needs a wheelchair, we don't ask his or her political or religious preference. And we teach members to be good citizens of this nation, to respect the laws, to vote, and to contribute in positive ways."

"A living prophet has promised us that if we do our part, Colombia will change," says Elder Roberto García. "We are working and praying for this. And we are praying for the leaders of our nation."

Members of the Church in Colombia are standing in holy places—their homes, their temple, their chapels, their places of employment, their schools, their community. As they follow a living prophet, strengthen their families, and share the necessities of life with others, they are helping to heal and bless a wounded nation. ■

choirs sing Church hymns. Many people have attended, including government leaders, diplomats, and media representatives.

Most recipients of the donated items are not members of the Church. "One student representing a school receiving new desks asked, 'How can I repay you?'" says Elder Costa. "I answered, 'By being a good citizen, being honest,

The Day the Lamb Was Sold

BY JULIE A. MASTERS

Our family moved to Logandale, Nevada, more than eight years ago, and we have been involved with the Clark County Fair ever since. It is held each year in April, near Easter. Children can show pigs, steers, or lambs they have raised. The animals are judged on Thursday, and the auction takes place on Saturday.

I always dread the auction. I worry that one of my children will have an animal that doesn't sell. Most parents try to get someone to prebuy their child's animal. But even if your child's animal is presold, you still have to wait endlessly for his or her turn at the auction.

One of the most touching events I have ever witnessed took place at the auction three years ago. We had sat most of the day on aluminum bleachers, listening to the auctioneer's bark, the crowd's babble, and the animals' bleating, mooing, and squealing. Suddenly we heard another sound—the wind pelting a freezing rain against the building.



That's a lot
of money
for a lamb,"
I thought. Then
a most amazing
thing happened.

Soon, in addition to parents and extended family attending the auction, we had many other people seeking shelter inside the metal livestock pavilion. They were quite surprised to find an auction taking place. Most were from the big city of Las Vegas and had never experienced a real animal auction before. They apparently found the auction entertaining, and a few even bid on animals. Of course, after the auctioneer explained that the price was per pound, the bidding slowed considerably.

Our boys' pig came up for auction, and I remember feeling quite relieved when it was sold. All I could think of was getting home, away from the people, the noise, and the smell. It was still raining outside, so while I waited for my brother-in-law to get the car, I listened involuntarily to the auctioneer as he started the bidding on lambs.

A young girl brought out her lamb, and the bidding commenced. I don't remember the exact amount, but I do remember thinking, "That's a lot of money for a lamb." Then a

most amazing thing happened. The auctioneer explained that the person who had purchased the lamb was donating it back to the little girl to be resold. He went on to explain that this little girl's father, who normally would have been there with her, was in the hospital. He had cancer, and the prognosis was not good. The family had no medical insurance, and the father was their sole support.

What happened next will burn in my mind and heart forever.

The bidding resumed, and again the little lamb was sold for an unheard-of amount of money. Again the lamb was donated back to be resold. About that time my brother-in-law returned, wet and windblown, but I couldn't move. I told him something remarkable was happening, and though I tried, I could not stop my tears.

That lamb was sold again and again, and all those people, many of them from the city, were bidding and giving donations for that local family.

As I stood there in amazement, I couldn't help but think of another lamb—not one that was sold again and again to benefit just one family, but One who allowed Himself to be sacrificed for all of God's children. It seemed fitting that Easter was just around the corner. The Spirit bore witness to me that day of the significance of sacrifice in behalf of others and the importance of community.

Regrettably, this little girl's father did not survive. The family has since moved into our ward, and the wife of that good man bore her testimony in Relief Society one Sunday. She told us how she had been at the hospital with her dying husband when she heard of the auction. She didn't know who or how many people had donated money, but she was moved to tears when expressing her gratitude for all who cared enough to help. She was amazed at the outpouring of love and support shown to her family that stormy day at the Clark County Fair—the day the lamb was sold. ■

Julie A. Masters is a member of the Logandale First Ward, Logandale Nevada Stake.



WE LOVE TO SEE THE TEMPLE

BY ADAM C. OLSON
Church Magazines

Hironui Johnston, 16, and his sister Merirani, 15, spend a lot of time at the Papeete Tahiti Temple.

They aren't performing baptisms for the dead, except for a couple times each year. They aren't even inside the temple. They're on the temple grounds—not gardening or doing some other service project—just sitting or walking around. But always looking.

"I love to see the temple," says Merirani. "We have a lot of good memories here."

Hironui and Merirani go to the temple grounds because of how they feel there. It's a place where they can get away from the world.

"Our neighborhood isn't bad, but there are some bad kids there," says Hironui. "So we spend time here. It feels so good to be on the temple grounds."

Sometimes their whole family comes, whether for a family home evening activity or just to spend time together.

"Sometimes when we aren't getting along, we come here to put things right again," Hironui says. But even when the Johnstons aren't at the temple, the temple is part of their lives.

"I think we have a picture of the temple in every room in our house," Hironui says. "It's beautiful. It reminds us that our family can be together forever. Seeing it helps us feel the same peaceful spirit."



A Blessed Generation

Hironui and Merirani are part of the first generation of Tahitian members who don't know what Tahiti was like without the temple, which is now more than 20 years old.

That could make it easy for the youth to take the temple for granted. But for many of these young Tahitian Saints, the temple isn't overlooked;

it's looked at. It's part of their lives.

"When I see it, I want to go inside," says Wawona Auraa, 12, of the Tiapa Ward, Paea Tahiti Stake. "We love the temple."

But what has made the temple so important to a new generation of Tahitians? The answer was obvious after speaking with the youth in Wawona's ward. These young men and women understand temple blessings. They understand that being worthy to attend the temple can bless their lives, that temple ordinances can bring salvation to their ancestors, and that temple covenants can unite their families forever.

"Knowing that you have to be worthy to go there,

you live in such a way that you know you can go,” says Marvia Tauira, who was born only a few months before the temple was dedicated. “It helps me live a good life.”

“It helps us prepare ourselves spiritually to return to our Heavenly Father,” says Tenaya Auraa, 14.

Performing baptisms for the dead is special to these youth. Until they’re older, it’s the only temple ordinance the youth of the

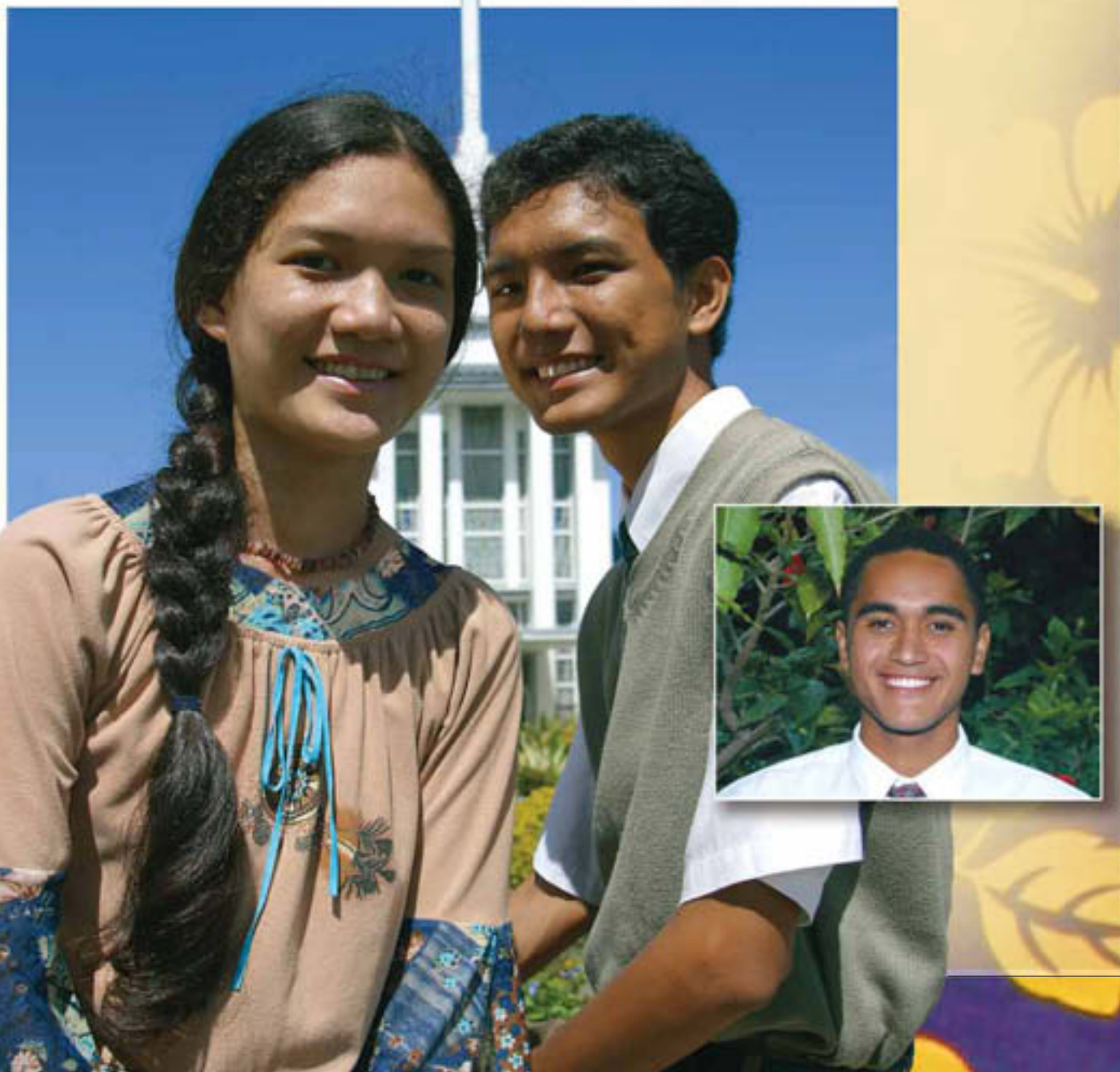
Church can perform. These young men and women see it as a blessing, not only to themselves but also to others.

“By performing baptisms for the dead, we can help some of our ancestors receive saving ordinances,” says Mataitini Auraa, 18.

“It’s such a blessing to have a temple so close.”

The youth of the Paea Tahiti Stake are looking forward to the day when

Life would have been different for Merirani (below left) and Hironui Johnston (below right), Heifara Tauira (below inset), and Wawona Auraa (opposite page) without the temple nearby.



they can go to the temple to receive their endowment.

For Heifara Taurira, 18, who is looking forward to serving a mission, that day isn't far away. He's excited, he says, because he has grown up listening to the testimonies of those who have received their endowment. "They seem so strong in the Church," he says. "Their testimonies of the temple are strong."

Not only do these youth share a love of the temple, but they share the same hope—that through temple covenants they can be with their families forever.

"The temple can unite our families," says Mahearii Taurira, 12. "And we can be together forever."

Blessing Generations

The blessings of the temple link families together through the generations. And a love for the temple can also be passed from one generation to the next.

"We watch our parents go to the temple," says Hironui. "We see them living worthy to go. We see how their temple attendance blesses us, and we choose to follow them."

That love for the temple, which began with the Johnstons' parents, has been passed on to Hironui and Merirani. And it won't end there. Their actions can pass it on to the next generation.

"I want to have children someday," says Merirani. "I



"There are many reasons one should want to come to the temple. Even its external appearance seems to hint of its deeply spiritual purposes. This is much more evident within its walls. Over the door to the temple appears the tribute 'Holiness to the Lord.' When you enter any dedicated temple, you are in the house of the Lord."

President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles, "The Holy Temple," *Tambuli*, June 1992, 14; *Ensign*, Feb. 1995, 32.

want to teach them that the temple is the house of the Lord and that if we are faithful we can be together forever because of the temple."

The blessings of the temple go both ways. This generation is being blessed today. As they grow and do the work for their ancestors, those blessings reach into the past. And as this generation begins raising the next, those blessings will roll on into the future.

"The Lord has given us a real blessing by building His house in our land," Merirani says. "But the greatest blessing is that through the ordinances of the temple, our ancestors and families can be sealed together, and we can all live with our Father again. I would do anything for that blessing." ■



As these young men and women grow up serving in the temple, the temple's blessings bless not only their ancestors but their future families too.

KEEPING SUNDAY SACRED

BY LUIS ARIEL JOSÉ

When I was 17, I was preparing to serve a mission, but I had a job requiring me to work some Sundays. One day in sacrament meeting, my branch president spoke on the blessings of keeping the Sabbath day holy.

I prayed to God to ask for His guidance. A week later I decided to leave my job because I wanted to receive Heavenly Father's blessings. A few days later I was approached about a new job where I could earn twice

what I made at my old job. Also I didn't have to work on Sunday.

It was then that I understood the importance of keeping the Sabbath day holy and that every law has its blessing if we obey it (see D&C 130:21). ■

Luis Ariel José is a member of the Cotui First Branch, La Vega Dominican Republic Stake.



ANOTHER MONDAY

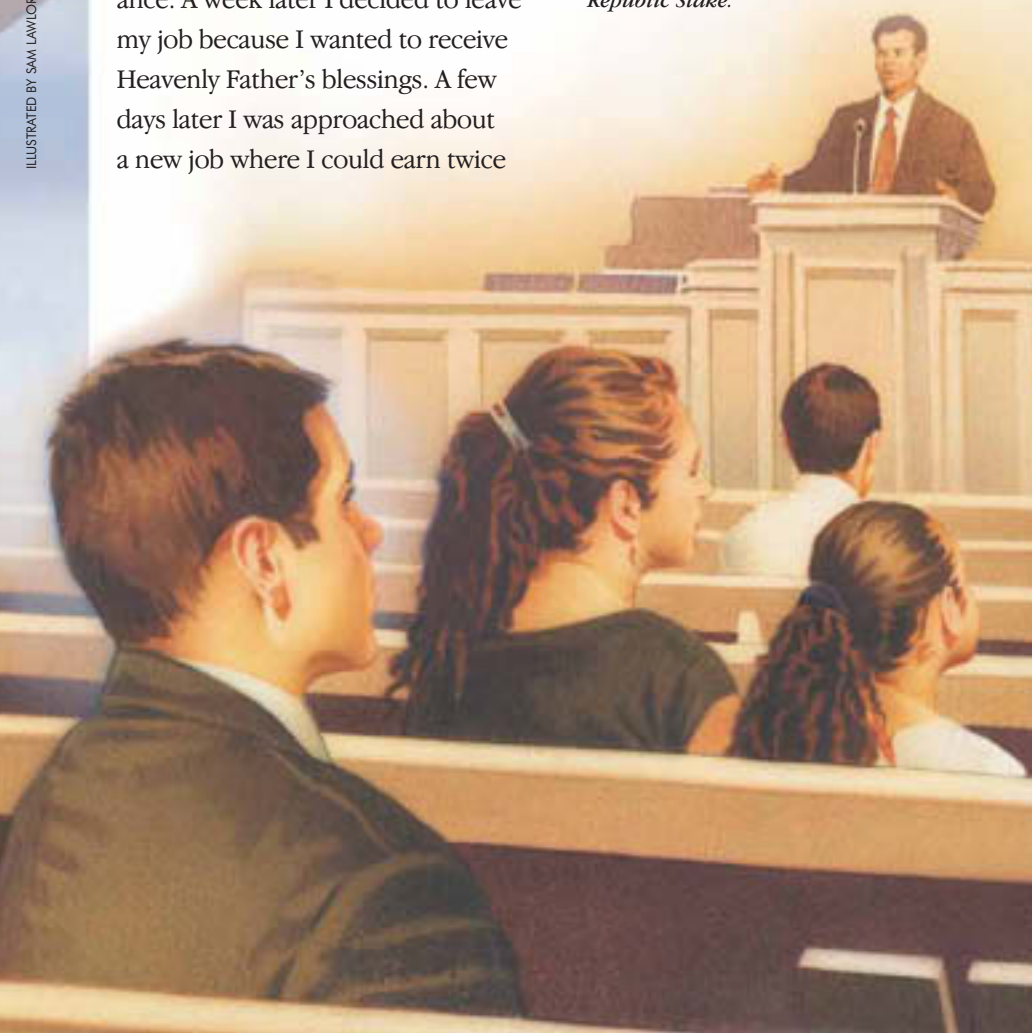
BY OREAJBA OHIWABUKOLA

When we first started having family home evening, I thought it was boring and tiring. My father is not a member of the Church. As the oldest child in our family, I would listen to what my mother taught us, but I did not fully participate. Then I attended some of my friends' family home evenings, and I saw the way they interacted, talked, and played games together—even if their father was not a member.

I decided to put more zeal and determination into family home evening. Whenever I am assigned to teach, I make sure I study the lesson well and plan activities for us to do together. For the past few months, it has been a success. The Lord has been blessing our family, and we all look forward to another Monday for a beautiful and lovely family home evening. ■

Oreajba Obiwabukola is a member of the Surulere Ward, Lagos Nigeria Stake.

ILLUSTRATED BY SAM LAW/LOR





Universal Application

I would like to express my gratitude for the *Liabona* and for the universal application of its articles. I teach school, and even though I cannot teach about religion, I have been able to use several articles in my work.

“The Unwise Bee,” a parable by Elder James E. Talmage in the February 2003 issue, helped me show my students that adults who try to guide them want to help them—not limit their freedoms. The lessons I have taught with the help of parables and stories in the *Liabona* strike true in my students’ hearts.

*Aleksei Dobrovolskyi,
Mikolaiiv Tsentralny Branch,
Odessa Ukraine Tsentralny District*

Free of Heavy Burdens

I was very grateful for Elder Richard G. Scott’s article “To Be Free of Heavy Burdens,” in the November 2002 *Liabona*. I had been suffering



because of transgression as Alma did, and the article helped me decide to confess to my bishop and seek forgiveness from the Lord. Then—like Alma—I was filled with joy as exquisite as was my pain (see Alma 36:16–21).

Name withheld

Family Home Evening for One

President Gordon B. Hinckley’s article “Family Home Evening,” in the March 2003 *Liabona*, helped me realize that even though I am the only member of the Church in my family, I can still hold family home evening. I began to set a special time apart each week to study the scriptures, learn about the teachings of the modern prophets through the *Liabona*, sing hymns, and ponder how I could be a better son of God—and of my earthly parents. President Hinckley’s message helped me improve my life.

*Sergio Adrián López,
Solis Pizarro Ward,
Salta Argentina West Stake*

Helping Faith Grow

The *Liabona* has changed my life. When I read and ponder its inspired articles, my faith grows, my love for Heavenly Father is strengthened, and I am motivated to endure to the end.

*Alejandra Barralaga,
Jardines del Valle Branch,
San Pedro Sula Honduras Stake*



GET THE MESSAGE

Audio of the 175th Annual General Conference will be available at www.lds.org in more than 30 languages. Mark your calendar now for April 2 and 3, and spend some time getting the message.



LEFT: PHOTOGRAPH BY MATTHEW REIER; ABOVE: PHOTOGRAPH BY CRAIG DIMOND, POSED BY MODEL; TOP: PHOTOGRAPH BY WELDEN C. ANDERSEN

the Friend



The Message of a Label



BY PRESIDENT THOMAS S. MONSON
First Counselor in the First Presidency

The National Gallery in London, England, is one of the truly great museums of art in all the world. During a visit, I was surprised to see displayed magnificent portraits and landscapes which featured the name of no artist. Then I noticed this explanation: “The information on labels on paintings can often affect . . . our estimate [opinion] of them; and here labeling has been deliberately subordinate [made less important] in the hope that

visitors will read only after they have looked and made their own assessment [judgment] of each work.”

Like the labels on paintings are the outward appearances of some people—often misleading. There are those who may outwardly appear without talent. A classic label appeared beneath a picture of the boy Abraham Lincoln as he stood in front of his humble birthplace—a simple log cabin. The words read, “Ill-housed, ill-clothed,



CHRIST IN THE TEMPLE, BY DAVID LINDSLEY, BASED ON PAINTING BY HEINRICH HOFMANN;
VISION OF THE BOY SAMUEL, BY WILLIAM HENRY WARGENTON



**President Monson teaches us
that the message on the
label of a humble heart is
“Lord, here am I.”**

ill-fed.” Unprinted was the real label of the boy:
“Destined for immortal glory.”

As the poet expressed:

*Nobody knows what a boy is worth,
We'll have to wait and see.
But every man in a noble place,
A boy once used to be.*

The boy Samuel must have appeared like any lad his age as he ministered unto the Lord before Eli. As Samuel lay down to sleep and heard the voice of the Lord calling him, Samuel mistakenly thought it was aged Eli calling and responded, “Here am I” (1 Samuel 3:4). However, after Eli had listened to the boy’s account and told him it was of the Lord, Samuel followed Eli’s counsel and responded to the Lord’s call with the memorable reply, “Speak; for thy servant heareth” (1 Samuel 3:10). The record then reveals that “Samuel grew, and the Lord was with him. . . .

“And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord” (1 Samuel 3:19–20).

As a boy, Jesus was found in the temple, “sitting in the midst of the doctors,” and they were listening to Him and asking Him questions.

“And all that heard him were astonished at his understanding and answers” (Luke 2:46–47; see Joseph Smith Translation, Luke 2:46). To the learned doctors in the temple, the boy’s outward label may have conveyed brightness of intellect but certainly not “Son of God and future Redeemer of all mankind.”

The message on the label of a humble heart is “Lord, here am I.” It was true of the boy Samuel; it was the experience of Jesus. May it ever be the label which identifies each of us. ●

Adapted from “Labels,” Liahona, Sept. 2000, 2–7; Ensign, Sept. 2000, 2–6.

JESUS CHRIST IS MY SAVIOR

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

BY MARGARET LIFFERTH



Do you ever feel peaceful when you pray? Do you feel grateful when you think of your blessings? When you sing a reverent Primary song, do you feel close to Heavenly Father and Jesus Christ? These spiritual feelings are the beginning of your testimony.

An important part of a testimony is to believe that Jesus Christ plays a central role in Heavenly Father’s plan for us. He was born to Mary. He “increased in wisdom and stature” (Luke 2:52). He was baptized as an example for us. He organized the Church, called Twelve Apostles, and taught the gospel. He healed the sick and raised the dead. And He suffered for our sins, died, and was resurrected. Because of Jesus Christ, we will all be resurrected. Because of Him, we can repent and return to live with Him and Heavenly Father again.

Your own testimony of the Savior will be strengthened as you learn about Him and read the testimonies of the prophets. You can read some of these testimonies in the scriptures. President Gordon B. Hinckley shared his testimony with the children: “Jesus is my friend. He is my exemplar. He is my teacher. He is my healer. He is my leader. He is my Savior and my Redeemer. He is my God and my King. Gratefully, and with love, I bear witness of these things” (*Friend*, Nov. 2002, 3; see “My Testimony,” *Liabona*, July 2000, 85).

Scripture Match

Many prophets have seen and been taught by Jesus Christ. The scriptures on page F5 tell something of

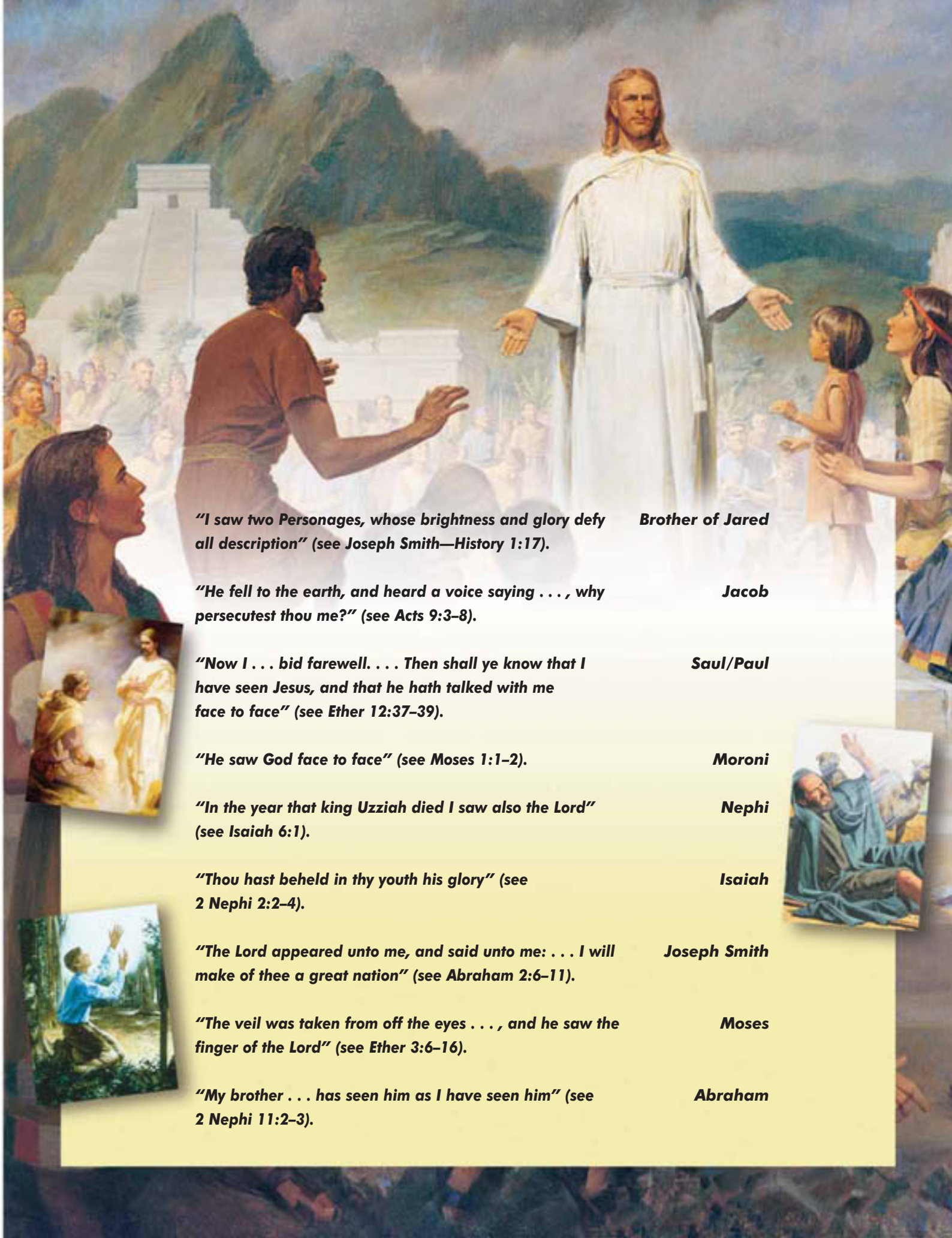


these prophets’ stories. Look up the scripture reference to identify the prophet and read the rest of his story. Then match the prophets to the scripture references.

Sharing Time Ideas

1. Ask three or four adult members to come prepared to teach a scriptural story about the example of Jesus and to tell how they have applied His example. Using Gospel Art Picture Kit 240 (*Jesus the Christ*) and 212 (*Sermon on the Mount*), teach the children that Jesus set an example for us. Post the pictures. Explain the meaning of the word *example*. Ask the adult members to tell their stories. Give the children footprint-shaped pieces of paper. Have them draw or write one way they can follow the example of Jesus. Post the footprints in a path leading to the pictures of Christ.

2. Review the third article of faith. Explain that we remember the Atonement when we take the sacrament. Tell the story of the Last Supper from Matthew 26:17–30. Read or tell the account of Jesus giving the sacrament to the Nephites (see 3 Nephi 18). Teach that when we take the sacrament, we promise to “always remember” Jesus. One way to remember Jesus during the sacrament is to think about the stories we know about Him. Have the children sit in a circle. Place facedown several pictures that depict stories from the life of Jesus. Pass an appropriate object around the circle while the pianist plays softly. When the music stops, have the child with the object choose a picture. The child can either tell the story or choose children to help him or her role-play the story. Repeat as time permits. Show the cover of the Faith in God guidebook. Remind the older children that as they bring the guidebook to church, the picture of Jesus can help them remember Him during the sacrament and the rest of the week. ●



"I saw two Personages, whose brightness and glory defy all description" (see Joseph Smith—History 1:17).

Brother of Jared

"He fell to the earth, and heard a voice saying . . . , why persecutest thou me?" (see Acts 9:3–8).

Jacob

"Now I . . . bid farewell. . . . Then shall ye know that I have seen Jesus, and that he hath talked with me face to face" (see Ether 12:37–39).

Saul/Paul

"He saw God face to face" (see Moses 1:1–2).

Moroni

"In the year that king Uzziah died I saw also the Lord" (see Isaiah 6:1).

Nephi

"Thou hast beheld in thy youth his glory" (see 2 Nephi 2:2–4).

Isaiah

"The Lord appeared unto me, and said unto me: . . . I will make of thee a great nation" (see Abraham 2:6–11).

Joseph Smith

"The veil was taken from off the eyes . . . , and he saw the finger of the Lord" (see Ether 3:6–16).

Moses

"My brother . . . has seen him as I have seen him" (see 2 Nephi 11:2–3).

Abraham

The Light Divine

"Thou shalt live together in love"
(D&C 42:45).



From an interview with Susan W. Tanner, Young Women general president; by Kimberly Webb, Church Magazines

I love Primary songs and hymns. When I was young, one of my favorites was "The Light Divine" (*Hymns*, no. 305) because it reminded me that God gave us this beautiful world. I also loved "I Think When I Read That Sweet Story" (*Children's Songbook*, 56) because it made me think how wonderful it would be to be in Jesus's arms.

I don't remember ever *not* having a testimony. I have always known that I am a child of God. The knowledge of that truth changes how you feel about yourself and how you act.



From left: At age 4 with her cousin Ted Winder. With her mother on her wedding day. With her father during high school.

I'm sure one reason I could feel Heavenly Father's love was because there was so much love in my home. I grew up on a dairy farm and spent my childhood building tree houses and playing baseball in the fields with my cousins. They were like my brothers and sisters because we all lived on the same lane. We lived, worked, and played together.

My father was a peacemaker. He knew what was important and didn't make a big deal out of things that didn't matter very much. He was wise as he counseled my brothers and me to think about our decisions. He always said, "I love you, you're a good person, and I know you'll do what's right."

My earliest memories of my father are of watching him study. Every day he arose before dawn to get the sprinklers on the fields, and then he came inside to read the scriptures. I loved to sit in his study with him and look at picture books or draw. To this day I still love getting up very early to study my scriptures, as he did.

My mother was my constant companion. I learned to cook when I was eight and to sew when I was nine. I enjoyed it because she enjoyed it. We sang Primary songs while we worked together, and she always taught me that making a home brings happiness.

Mom also taught me to be mindful of others. On my first day of kindergarten, she took me to my class, pointed to the teacher, and said, "Look! You get to be in Mrs. Merrill's class. Your brother Rick was in her class last year. She's a very nice teacher." This relieved some of my



Above: The Tanners with their five children, two sons-in-law, and three of their five grandchildren.

Below: Sister Tanner with her parents today.



nervousness. Then Mom saw another little girl sobbing with her face buried in her arms. Mom whispered, "Go be her friend." I did. When the girl stopped crying, I noticed that Mom had left. But I wasn't nervous anymore.

Mom taught me to have faith. She always said, "Be careful what you pray for,

because Heavenly Father will answer your prayers."

I used to have a necklace with a mustard seed in the pendant that reminded me to have faith. When I went away to college I gave it to my mom and told her that she was my greatest example of faith.

You too can have great faith. You were born with the Light

of Christ and can be a light to your family, even if they don't have the same faith as you do. I know this because my mother was raised by parents who seldom went to church when she was young. She was the one who wanted to go to Primary. She was the one who wanted to be baptized. She was the oldest, and she took her younger brother and sister to church. Later her parents followed her example. No matter what your family is like, you can be a light to them and bring them happiness.

As you try to follow Heavenly Father, He will not forsake you. He will help you. Find times to privately worship Heavenly Father, even in your own room. Pray to Him. Learn the words of beautiful Primary songs, and keep them in your mind. These words will give you hope, comfort, and guidance. ●



FROM THE LIFE OF PRESIDENT DAVID O. MCKAY

David and Emma Ray

When David O. McKay was attending the university, he and his brother and sisters rented a house from the Riggs family.



Emma Ray, look. The McKays have just arrived with their mother. See how kindly the sons treat her? They'll make good husbands someday.

I like *that* one.

David and Emma Ray became friends. During his mission, they wrote each other letters.

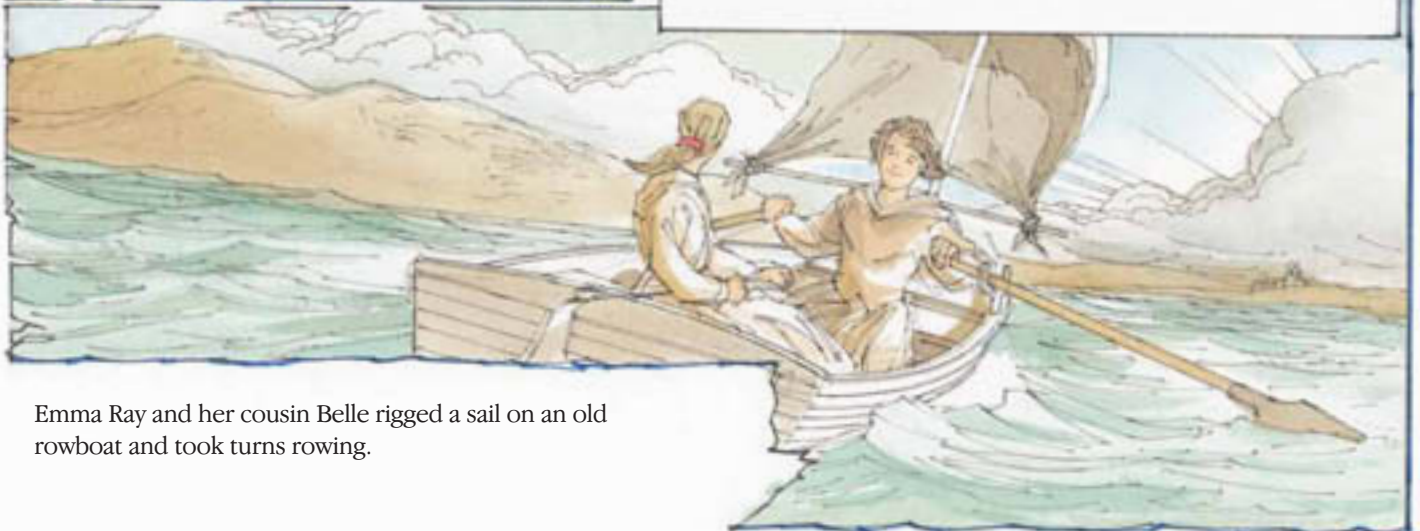


Emma Ray, have you heard? David McKay arrives home tonight.

I should meet him at the train station!

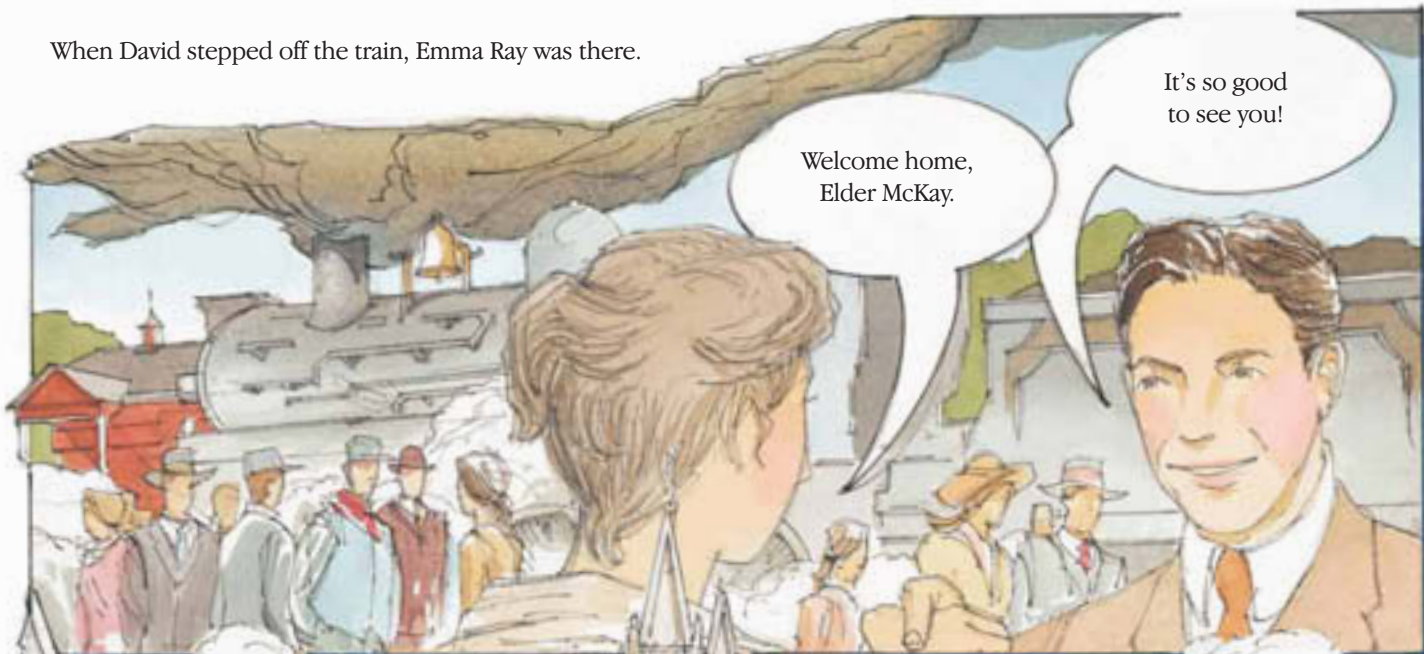
The boat won't come back for us in time.

Emma Ray wasn't sure when David would return. She and her cousin Belle were at a family reunion on an island in the Great Salt Lake when news arrived.



Emma Ray and her cousin Belle rigged a sail on an old rowboat and took turns rowing.

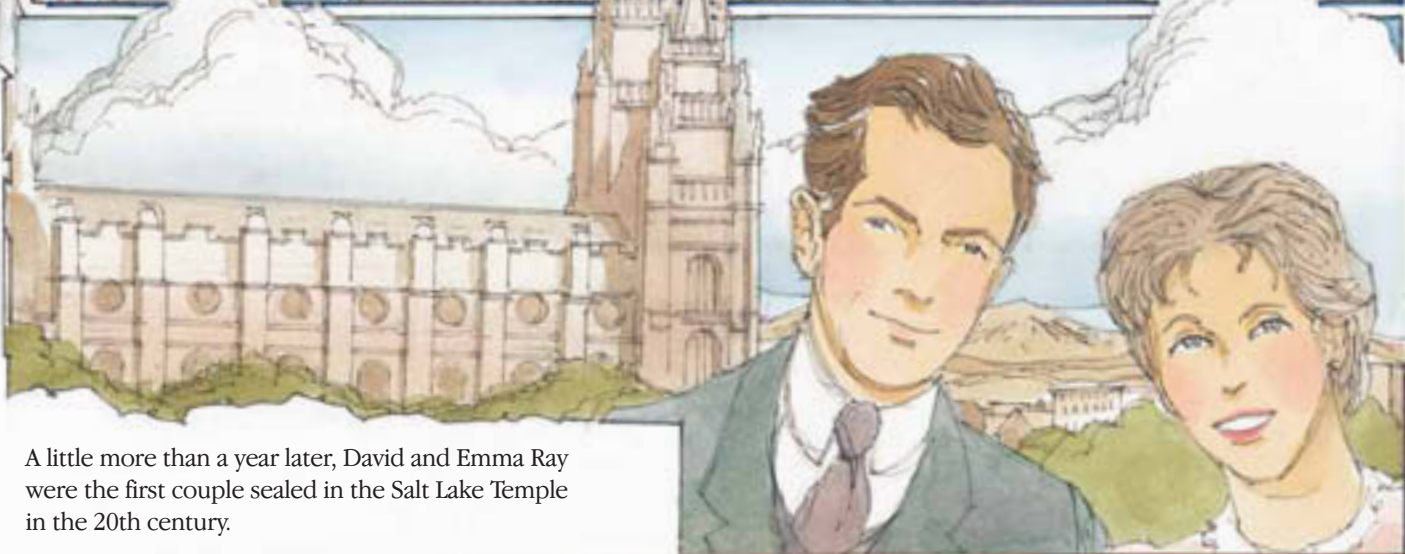
When David stepped off the train, Emma Ray was there.



Welcome home, Elder McKay.

It's so good to see you!

A little more than a year later, David and Emma Ray were the first couple sealed in the Salt Lake Temple in the 20th century.



Companion,
counselor, adviser always
My wife for eternity, my
own Emma Ray.

During their 69 years of marriage, they were examples of love and kindness to all who knew them. They always tried to be thoughtful and sometimes wrote each other poetry.

Adapted from Susan Arrington Madsen, The Lord Needed a Prophet (1990), 139–40; David Lawrence McKay, My Father, David O. McKay (1989), 1–2; and Boyd K. Packer, Eternal Love (1973), 21.

Why We Rejoice

AN EASTER PROGRAM BY RONDA GIBB HINRICHSSEN

See Matthew 26–27; Luke 22–24; John 18–21; 3 Nephi 8–11.

Note: You will need three narrators (or you may choose to have many children act as narrators). If possible, you could use pictures from the *Liahona* or from the Gospel Art Picture Kit (GAK). The songs below are suggestions. You might consider other songs or hymns focusing on the Savior.



SONG:

“Beautiful Savior” (*Children’s Songbook*, 62–63; *Liahona*, Oct. 1998, F4–F5).

FIRST NARRATOR:

Show GAK 227—Jesus Praying in Gethsemane.

Jesus loves us so much that He gave His life to pay the price for our sins.

SECOND NARRATOR:

He said, “For behold, I, God, have suffered these things for all, that they might not suffer if they would repent” (D&C 19:16).

THIRD NARRATOR:

Jesus’s perfect life, His suffering in the Garden of Gethsemane, His death on the cross, and His Resurrection are part of the Atonement. The Atonement makes it possible for everyone to live with Him again.

FIRST NARRATOR:

That is why we rejoice. We are happy, and we show how grateful we are when we rejoice.

SECOND NARRATOR:

Show GAK 228—The Betrayal of Jesus.

Soon after Jesus suffered in the Garden of Gethsemane, wicked people came with swords and sticks to arrest Him. They took Him to the chief priests, elders, and scribes, who wanted Him to die.

THIRD NARRATOR:

Then they took Him to a Roman leader named Pilate, who had the authority to kill Him. The people told Pilate that Jesus had committed many crimes and should die.

FIRST NARRATOR:

Pilate did not believe them. Pilate knew that Jesus was innocent and wanted to let Him go.

SECOND NARRATOR:

The people cried, “Crucify him, crucify him” (Luke 23:21).



THIRD NARRATOR:
FIRST NARRATOR:

Finally Pilate told his soldiers to crucify Jesus.

Show GAK 230—The Crucifixion.

Jesus suffered on the cross for many hours.

SECOND NARRATOR:

Then Jesus cried in a loud voice, “Father, into thy hands I commend my spirit” (Luke 23:46).

THIRD NARRATOR:

Jesus died.

FIRST NARRATOR:

The sky was dark. A great earthquake shook the earth.

SECOND NARRATOR:

Jesus’s disciples and friends were very sad.

SONG:

Begin to hum or softly play “On a Golden Springtime” (Children’s Songbook, 88; Liabona, Apr. 1995, F13).

THIRD NARRATOR:

After three days, Jesus’s spirit returned to His body. He had been resurrected.

FIRST NARRATOR:

Because of Jesus’s Resurrection, everyone who dies can live again with his or her spirit and body reunited.

SONG:

Verse 2 of “On a Golden Springtime” (Children’s Songbook, 88; Liabona, Apr. 1995, F13).

SECOND NARRATOR:

The resurrected Lord appeared to many people.

THIRD NARRATOR:

Show GAK 233—Mary and the Resurrected Lord.
The first was Mary Magdalene. She loved Jesus very much and rejoiced when she saw Him.

FIRST NARRATOR:

Show GAK 234—Jesus Shows His Wounds.

Later Jesus appeared to His disciples. They touched the wounds in His hands and feet. They saw Him eat. They knew He was alive again, and they rejoiced.

SONG:

“Hosanna” (Children’s Songbook, 66–67; or “He Died That We Might Live Again,” Liabona, Apr. 2005).

SECOND NARRATOR:

Just as there had been a great storm in Jerusalem when Jesus died, there was an even greater storm in the Americas.

THIRD NARRATOR:

Earthquakes, fires, and floods destroyed many cities. Mountains fell down.

FIRST NARRATOR:

The sky blackened. Candles would not light. Fire would not burn. No one could see anything.

SECOND NARRATOR:

The Nephites were frightened and started to cry. Many of their family members and friends had died.

THIRD NARRATOR:

Their homes were destroyed. They wished they had repented of their sins. For three days they cried in the darkness. Then—

FIRST NARRATOR:

—they heard a quiet voice. It said: “I am Jesus Christ the





SECOND NARRATOR:

THIRD NARRATOR:

FIRST NARRATOR:

SECOND NARRATOR:

THIRD NARRATOR:

FIRST NARRATOR:

SECOND NARRATOR:

THIRD NARRATOR:

SECOND NARRATOR:

SONG:

FIRST NARRATOR:

THIRD NARRATOR:

SONG:

Son of God. . . . Whoso repenteth and cometh unto me . . . , him will I receive. . . . Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved” (3 Nephi 9:15, 22).

When the third day finally ended, light returned to the earth. The Nephites rejoiced and praised their Redeemer. Some time later many people gathered near the temple in the land of Bountiful. They talked about the changes that had come to the earth.

They talked about Jesus.

Suddenly, another voice began to speak. It was a soft voice. The people listened carefully to the voice of Heavenly Father.

He said, “Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him” (3 Nephi 11:7).

Show GAK 315—Christ Appears to the Nephites.

The Nephites looked up and saw Jesus descending out of heaven.

Jesus said, “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).

The Nephites went to Him. They felt the wounds in His hands and feet and side.

“Hosanna!” they cried. “Blessed be the name of the Most High God!” (3 Nephi 11:17).

“Easter Hosanna” (Children’s Songbook, 68–69; Liabona, Apr. 2003, F8–F9).

Show GAK 227—Jesus Praying in Gethsemane.

Jesus loves everyone so much that He paid the price for our sins. He also made it possible for us to live again after death. That is why we rejoice when we think of Him. That is why we rejoice at Easter.

“Jesus Has Risen” (Children’s Songbook, 70; or “The Sacrament,” Liabona, Apr. 2000, F11). ●

Ronda Gibb Hinrichsen is a member of the Perry Third Ward, Willard Utah Stake.

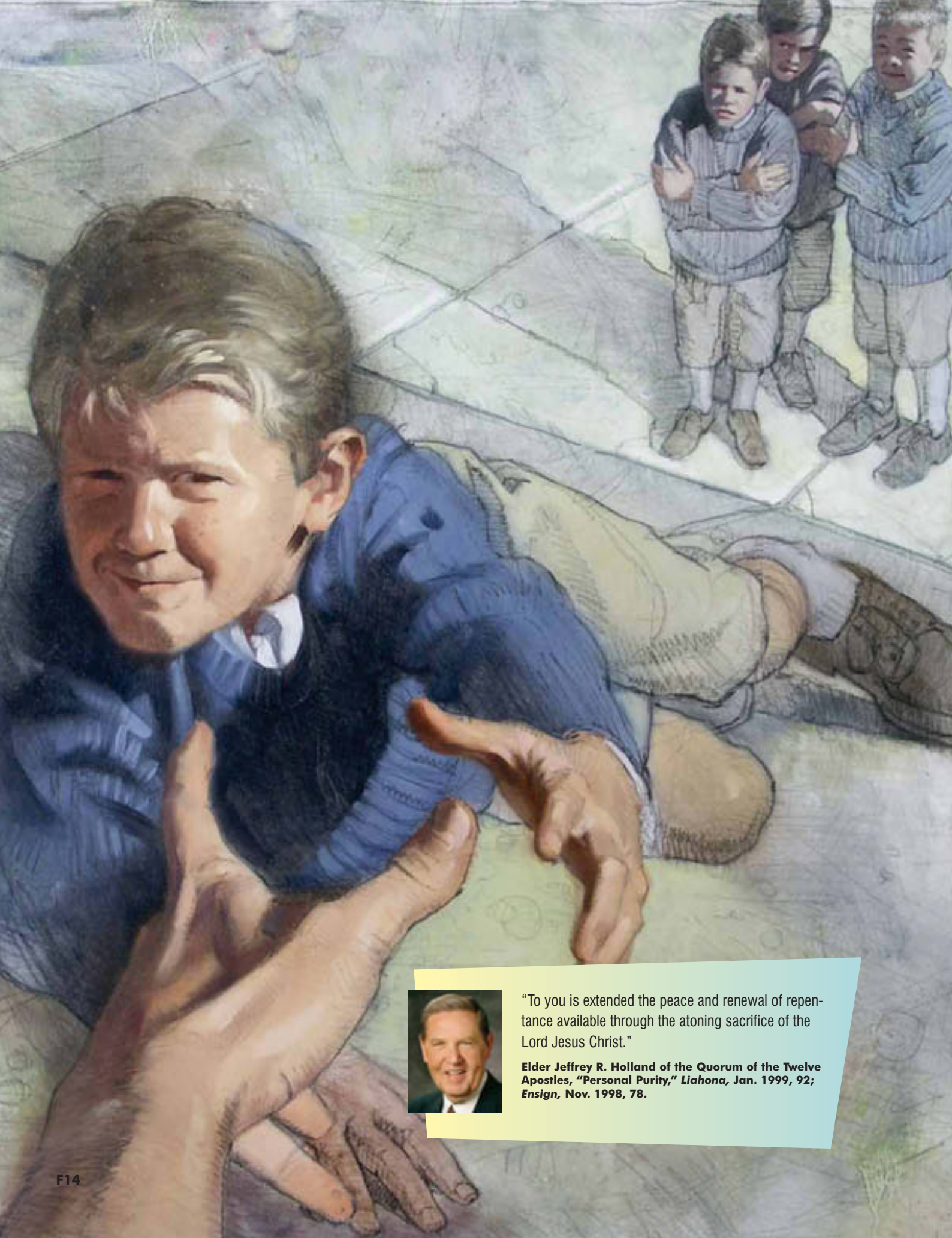
REMEMBERING JESUS CHRIST



Instructions: Cut scraps of colored paper into many small pieces, grouping each color together. The black lines on the frame are borders for each section. Arrange pieces of one color of paper in each section of the frame. Try not to put sections of the same color next to each other. When you have created a mosaic design that you like, glue each piece in place.

Place your finished framed picture of Christ somewhere in your bedroom or home where you will see it every day. Each time you see the Savior's picture, it will help you to remember Him and keep the commandments. ●

Note: *This activity may be copied, traced, or printed out from the Internet at www.lds.org. For English, click on "Gospel Library." For other languages, click on the world map.*



“To you is extended the peace and renewal of repentance available through the atoning sacrifice of the Lord Jesus Christ.”

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, “Personal Purity,” *Liahona*, Jan. 1999, 92; *Ensign*, Nov. 1998, 78.

RESCUE

“We know that it is by grace that we are saved, after all we can do” (2 Nephi 25:23).

BY TOM ROULSTONE

Based on a personal experience

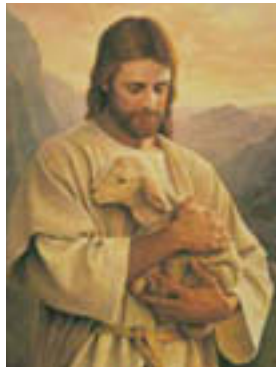
Want to come sliding after school?” “Sure,” I said. I was seven years old and the newest boy at Garnet Hill School in Glasgow, Scotland. I wasn’t sure what *sliding* meant, but I was eager to make friends.

Soon we stood by an iron fence. Beyond it, a steep concrete slope fell away between high walls to the base of a building. The slope had been polished like glass by countless children’s leather-soled shoes, making it smooth and slippery—perfect for sliding.

I was a little afraid as I followed my new friends over the fence. I knew that we were trespassing. But I quickly forgot my fear as I hunkered down and pushed off on my first thrilling, wind-whistling, world-blurring slide. Getting back up the slippery slope was a lot harder. I had to push away from the building, run as fast as I could, and grab the iron fence when I reached the top to keep from sliding backward.

Sliding and climbing, I lost all track of time until the rain started falling. We took shelter against the building at the foot of the slope, waiting for the rain to stop. Soon it started getting dark. “I’ve got to go home,” I said. “Mum and Dad will be worried.”

But I made it only halfway up the slope before sliding back down. The rain had made the concrete slipperier than ever. After several desperate tries, we all gave up. We were trapped! The night grew darker as rain continued to drizzle. We didn’t dare call for help, because we were afraid we’d get in trouble for being



there. Huddled at the bottom of the slide, cold and fearful, we began to cry.

After what seemed like a long time, a beam of light shone down on us and we heard the gruff voice of the local bobby, or police officer: “Get on up here!”

“We can’t! It’s too slippery!” a quavering voice answered.

Climbing over the fence, the bobby took hold of the iron fence with one hand and leaned down as far as he could. One at a time we scrambled halfway up the slope and grabbed his outstretched hand. After pulling us all to safety, he gave us a friendly scolding and sent us hurrying home to our parents.

When I later joined the Church, my childhood rescue helped me understand the Savior’s role in the plan of salvation. We cannot return to our Father in Heaven on our own. Our sins lie between us and Heavenly Father like a steep slope that we cannot climb. But a loving Savior extends His hand to rescue us from sin, just as the bobby reached down to save us from the slick concrete. But the bobby reached down only so far. We had to do our part by climbing up as far as we possibly could. Likewise, we must repent of our sins and do our very best to keep the commandments. The Savior does the rest.

The relief I felt in going home to my parents was only a small taste of the joy we can feel in being rescued by the Savior and returning to our Heavenly Father. ●

Tom Roulstone is a member of the Qualicum Branch, Nanaimo British Columbia Stake.

Don't Use Violence

"He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

BY GUIDO AARÓN ROMERO DUARTE

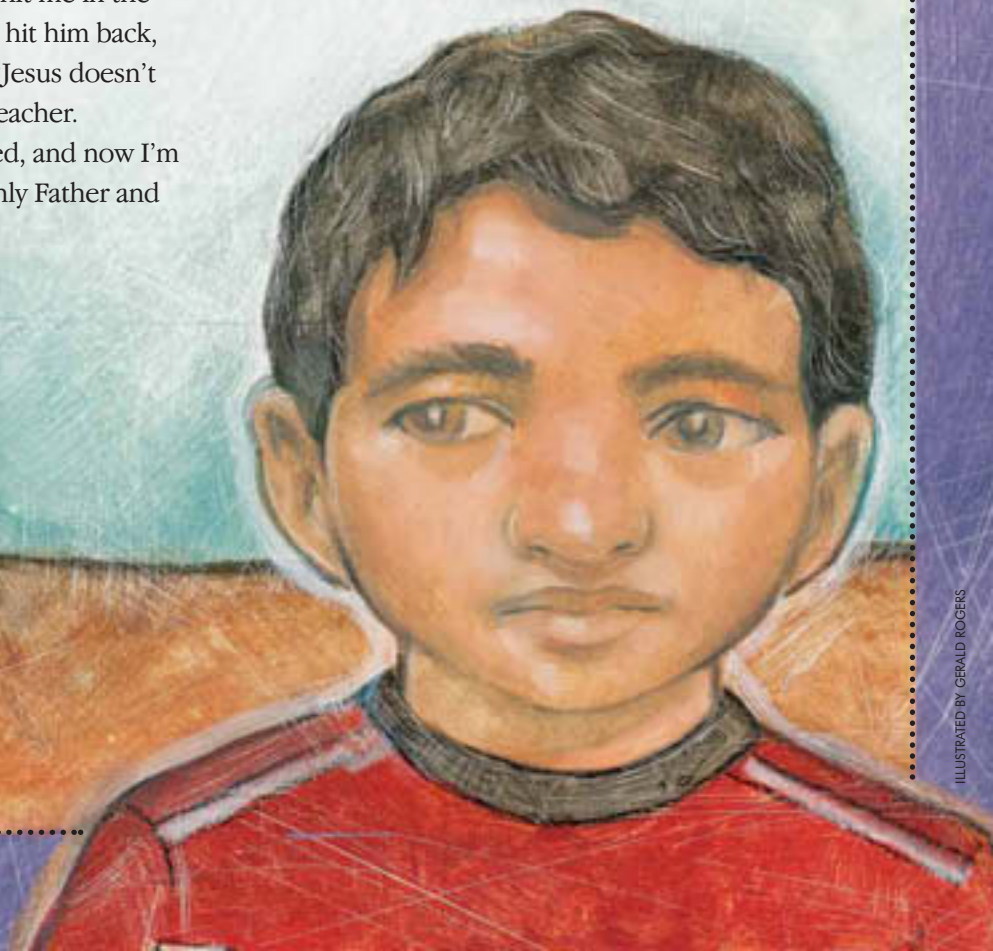
I have always been taught to be nice to my schoolmates, friends, and family. My mother always says, "Aarón, never use violence. Jesus doesn't like it!"

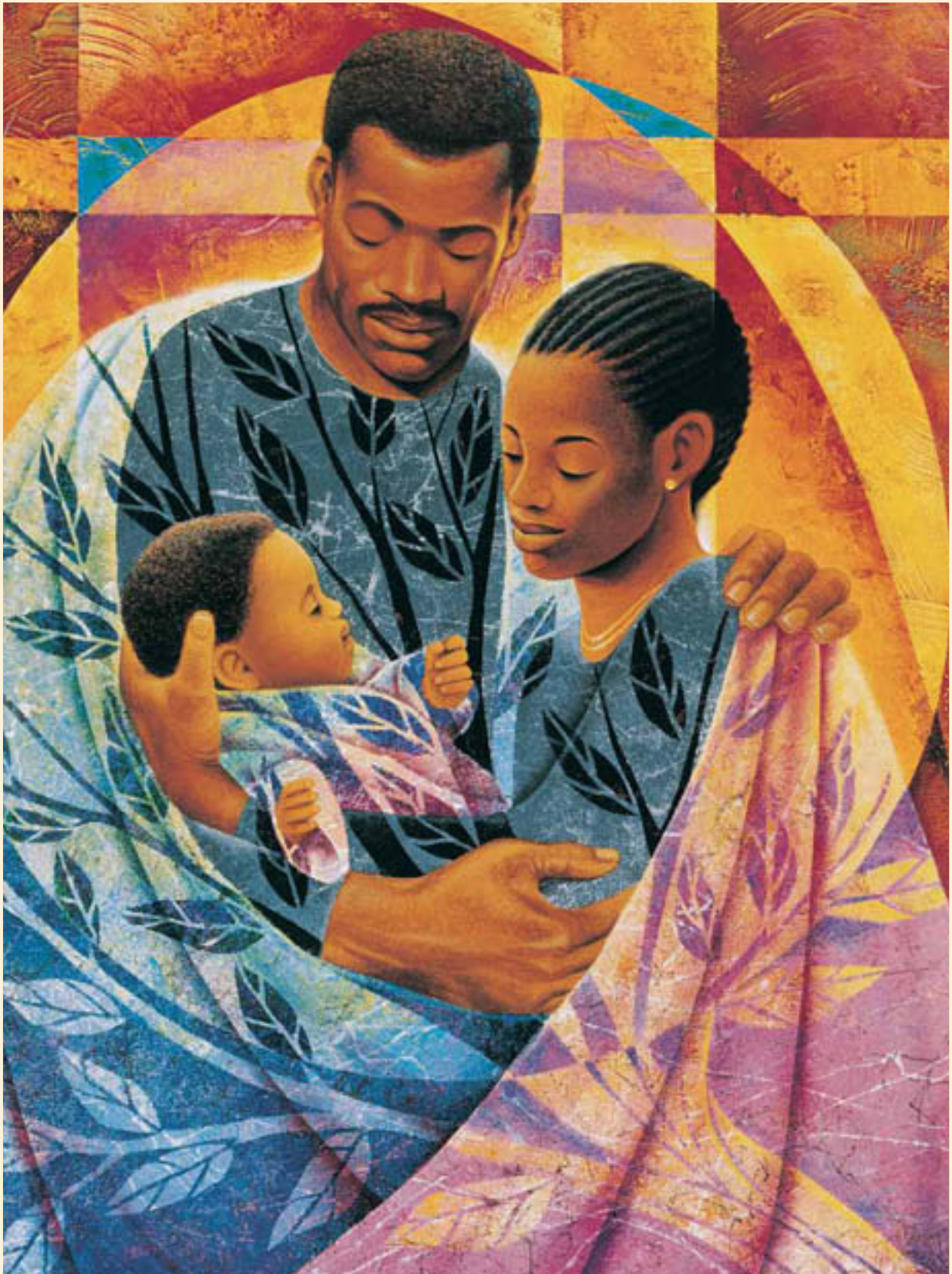
When I was going to a preschool near my house, there was a boy in a higher grade who sometimes tried to hit me at recess. He seemed big and strong. One day he had a rock. And when he saw me, he hit me in the head with the rock. I knew I could try to hit him back, but I remembered my mother's words: "Jesus doesn't like violence." I left and I ran to get my teacher.

A year has gone by since this happened, and now I'm in another school. I'm grateful to Heavenly Father and

Jesus because I don't feel afraid. I know that I always need to try to do what is right and not use violence, even though sometimes it's hard for me. ●

Guido Aarón Romero Duarte, age 5, is a member of the Luque Ward, Luque Paraguay Stake.





MAY NOT BE COPIED

Tender Moments, by Keith Mallett

“Parents have a sacred duty to rear their children in love and righteousness, to provide for their physical and spiritual needs, to teach them to love and serve one another, to observe the commandments of God and to be law-abiding citizens wherever they live” (“The Family: A Proclamation to the World,” Liahona, Oct. 2004, 49; Ensign, Nov. 1995, 102).



Front cover: Ismael Carreño, president of the Barbosa Branch, Duitama Colombia District, with his wife, Leidy, and their two-year-old son, Felipe, at the Bogotá Colombia Temple. Above: Genoveva Sánchez (right) was a pioneer of the Church in Medellín; she and her late husband, Luis Ángel, were baptized in 1967. At left are her son Darío and his wife, Dalila. Left inset: Primary children in Cartagena represent the future of the Church in Colombia. Right inset: Current stake presidents in Cartagena, Jairo Bardi (left) and Rafael Ulloque. See “The Saints of Colombia: An Example of Strength,” p. 34.