

AFRICA WEST AREA LOCAL PAGES

AREA PRESIDENCY MESSAGE

A Celebration of Christ's Atonement and Resurrection

By Elder LeGrand R. Curtis, Jr.
Africa West Area President



LeGrand R. Curtis, Jr.

The Savior's last Passover commemoration was in an upper room with His Apostles. This event has become known among Christians as the "Last Supper." During this event, Christ and His Apostles ate the traditional Passover meal. Jesus also taught important doctrines to His Apostles

on this occasion. Twenty percent of the Gospel of John is devoted to these teachings, including these memorable statements:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35).

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you



unto myself; that where I am, there ye may be also” (John 14:2–3).

“I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).

“If ye love me, keep my commandments” (John 14:15).

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (John 14:27).

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John 15:5).

“This is my commandment, That ye love one another, as I have loved you” (John 15:12).

“Greater love hath no man than this, that a man lay down his life for his friends.

“Ye are my friends, if ye do whatsoever I command you” (John 15:13–14).

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (John 15:16).

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33).

At the Last Supper, in addition to giving these magnificent teachings,

Jesus washed the Apostles’ feet. He also gave his magnificent Intercessory Prayer, where He prayed for them and for all who would heed their teachings.

From the Gospels of Matthew, Mark, and Luke, we learn that the Savior also instituted a new ordinance on this occasion—the sacrament (see Matthew 26:26–28, Mark 14:22–24, Luke 22:19–20). Christ broke bread, blessed it, and gave it to His Apostles, telling them that it represented His body, which was given for them. They were told to eat it in remembrance of Him. He then took the “cup after supper” (which traditionally was a mixture of water and wine), blessed it, and gave it to them. They were told that it represented His “blood of the new testament, which is shed for many for the remission of sins.” The Apostles were told to “drink ye all of it” (Matthew 26:28). At that point in time, His body had not been given for them, and His blood had not been shed for the remission of sins. But the giving of His body and the shedding of His blood would happen very shortly thereafter.

Jesus and His Apostles, except Judas, left the upper room, went out of Jerusalem, crossed the Brook Cedron, and ascended the Mount of Olives to a place called Gethsemane. There Christ went by Himself and prayed to the Father. The burden of all of the sins of mankind was placed upon Him, as well as all of mankind’s pains, afflictions, temptations,

and sicknesses (see Alma 7:11–13).

The burden was so great that the Savior prayed that if possible, the cup would pass from Him. But He did not shy away from what the Father required of Him for a perfect and infinite atonement. His prayer to have the burden removed included, “Nevertheless not my will, but thine, be done” (Luke 22:42).

As He prayed in Gethsemane, the shedding of His blood mentioned during the sacrament ordinance began. Luke recorded:

“And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground” (Luke 22:44).

That this was not just figurative is made clear by what the Lord said in modern scripture. In referencing this suffering in Gethsemane, He said:

“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—

“Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men” (D&C 19:18–19; emphasis added).

While yet in Gethsemane, Jesus was arrested by the Jewish temple guards and the Roman soldiers. The shedding of His blood continued as He was beaten, scourged, and ultimately crucified at Calvary. After much

suffering, both of body and spirit, He willingly gave up His life, offering His body as a sacrifice for our sins.

He was laid in a borrowed tomb, and on the third day He rose from the dead, initiating the Resurrection of all mankind.

Each Easter the Christian world celebrates Christ's Resurrection and the victory over death that it entails. We also remember during the Easter season the events preceding His death and Resurrection, including His teachings, the example of His life, and His suffering in Gethsemane.

However, Easter is not the only occasion we have to celebrate Christ's Atonement. Each week, by the Lord's invitation and commandment, we gather in sacrament meeting to commemorate the Savior's Atonement. Just as the Apostles did at the Last Supper, we take the broken bread in remembrance of Christ's body given for us. We drink the cup remembering His blood that was shed for us, and further remembering that He drank the full measure of the bitter cup that was required to save us from sin and death.

Easter is a wonderful celebration of the Atonement of Jesus Christ, but so is each Sunday as we come and partake of the holy sacrament offered to us in each sacrament meeting. Let us come each week with broken hearts and contrite spirits and celebrate Christ's marvelous victory over death and sin. ■

Africa West 2016 Area Plan

The Africa West Area plan seeks to simplify the goal of the area for 2016. It has served as a fifth Sunday instructional material since January 2016. As members of the Church strive to achieve the goals therein, the blessings of God will be upon them and their posterity.

What is my role in accomplishing this area plan?

Do I love, trust, and know the Savior, Jesus Christ? Do I constantly seek for the blessings of the temple?

Vision

With faith, we will look to the Savior. We will love, trust, and know Him. This will lead us to seek for ourselves and our families all the blessings of the temple and eternal life.

Area Objectives

Build Faith in Christ: Our faith in Christ will increase as we grow spiritually and become temporally self-reliant.

Focus on Ordinances: We will focus on the ordinances of the gospel as a necessary condition to qualify for the blessings of eternal life.

Encourage and Strengthen the Rising Generation: We will encourage the rising generation of youth and young single adults to achieve their spiritual and temporal potential.



Area Goals

To build faith in Christ, we will:

- Increase tithing faithfulness.
- Increase sacrament meeting attendance.
- Increase the number of endowed members with temple recommends.
- Increase temporal self-reliance.

To focus on ordinances, we will:

- Have more people "converted unto the Lord" (Alma 23:13) and join His true Church.
- Increase the number of members who submit names to the temple.

How to Write about an Event

By Brother and Sister Sono-Koree



- Increase the number of members who are sealed to their spouse.
- Prepare more men to receive the Melchizedek Priesthood.

To encourage and strengthen the rising generation, we will:

- Increase the number of 18- to 25-year-old men serving, or having served, missions.
- Ordain young men to the office in the Aaronic Priesthood appropriate to their age. ■

Your life is a unique experience, one worth capturing in detail for yourself, your posterity, and members of the Church interested in Church history. Below are a few suggestions on how to write a meaningful journal.

1. Write about the event shortly after it has happened.
 - If you let too much time go by, you will forget important details.
2. Give some background about what happened leading up to the event.
 - Write about the purpose of the event.
 - Describe the planning process.
 - Do not overlook the history that is happening around you. You may want to comment on external events and how they impact what you are doing.
3. Write with a future Church audience in mind.
 - What would you like future readers to know about this event when they read what you have written?
 - Write people's full names.
 - Describe things in a way that captures the "manner of life,

... faith, and works" (D&C 85:2). In 20 years, the world will be a different place, and people will want to know about the things we now take for granted.

- Include some personal feelings.

The preservation and future use of your work is important. Please consider the following:

1. If you are writing by hand, write in black or blue ink; it scans the best. Other types of ink and pencil will fade with time.
2. Write as neatly as you can. People in the future may be reading what you write. Typing it on a computer may be better. If you do this, be sure to always back up your work on a separate storage device.
3. Do not use cheap adhesive tape or cheap glue to attach things in your work. This will ruin the paper and everything close to it. If you want to include copies of articles from newspapers, make a photocopy first and place the photocopy in the journal. (Newsprint contains chemicals that bleed onto other pages.) ■

NEWS OF THE CHURCH

Church Announces New Mission Presidents and Missions in Africa and Asia

The Church has announced 168 new mission president assignments, effective July 2016. The names of the new and returning mission presidents in the Africa West Area are listed below:

In January, the Church also announced the formation of three new missions: the Democratic Republic of the Congo Mbuji-Mayi Mission, the Nigeria Owerri Mission, and the Vietnam Hanoi Mission.

Each of these three new missions will be created by realigning boundaries of existing missions and will be operational on or before July 1, 2016. The Democratic Republic of the Congo Mbuji-Mayi Mission will be created from a division of the Democratic Republic of the Congo Kinshasa and Democratic Republic of the Congo Lubumbashi missions. The Nigeria Owerri Mission will be created from a division of the Nigeria Port Harcourt Mission.

The Vietnam Hanoi Mission will be created from the Cambodia Phnom Penh Mission, which for several years has included Vietnamese-speaking missionaries who serve in Vietnam. ■

Mission	Current President	New President
Cote d'Ivoire Abidjan West	Marcel Gueï	David Hamand
Ghana Accra West	Norman C. Hill	Robert H. Simpson
Nigeria Benin City	Akingbade A. Ojo	Alexander A. Odume
Nigeria Enugu	Freebody A. Mensah	Francis O. Nmeribe
Nigeria Lagos	Richard K. Ahadjie	Cornelius O. Tay
Nigeria Owerri	New Mission	Solomon Ijoma Aliche



New Temple Presidency for the Accra Ghana Temple

Adapted from Mormon Newsroom article



New Temple Presidency of the Accra Temple of The Church of Jesus Christ of Latter-day Saints. From left, row one: Sister Victoria Antwi, Sister Vanessa J. Graham, Sister Annelies Margitta Assard. Row two: President Frederick Antwi, President Stephen L. Graham, President Philippe Gyr Assard

Accra, Ghana—

Stephen L. and Vanessa J. Graham recently began their service in the Accra Ghana Temple as temple president and matron, respectively, responsible for overseeing the daily operation of the temple.

“We both feel very humbled and honored to come here to serve the wonderful Saints of West Africa in the house of the Lord,” said President Graham.

Temples are literally houses of the Lord. They are sacred buildings in which we receive instruction about the purpose of life and our relationship to God. There, we take part in religious ceremonies that reach beyond mortality, both for ourselves and in behalf of deceased ancestors. We also make promises, called “covenants,” to serve God and others.

This is not the first time that the Grahams, from Provo, Utah, USA, have served the members of the Church in Ghana. President Graham was president of the missionary training center in Ghana from 2012 to 2014. He also served as a mission president (Tahiti, 1984–87), chaplain (Brigham Young University–Hawaii, 2015), bishop, high counselor, and temple ordinance worker.

Sister Graham was born and raised in Rochdale, Lancashire, England, prior



Accra Ghana Temple

to moving to the United States. Both President and Sister Graham speak English, French, and Tahitian.

President Graham continued, “Together with the counselors in the temple presidency and their wives, we desire that the affairs of the temple might always be conducted in such a manner that all who come to that holy place will feel the presence of the Spirit and be taught from on high.”

Assisting the Grahams as first counselor will be President Frederick Antwi, and as matron’s assistant, Sister Victoria Antwi. President Antwi has served as a bishop and a member of a stake presidency. Sister Antwi has served as a leader in the Primary and Relief Society. The Antwis come from Yamoransah, Ghana, and speak English, Fante, and Twi. They have served a full time couple mission.

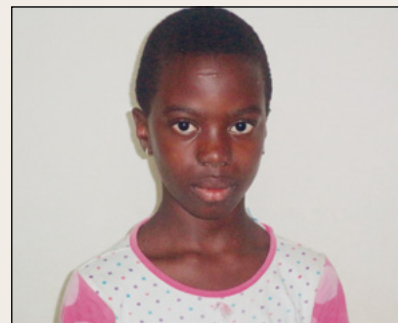
President Philippe Gyr Assard will serve as second counselor, and his wife, Sister Annelies Margitta Assard, will serve as a matron’s assistant in the temple. The Assards are from Abidjan, Ivory Coast. They also lived for a time in Germany, where Sister Assard was born and raised, and President Assard worked as a mechanical engineer. The Assards speak French, German, and English. President Assard has previously served in various Church assignments including patriarch. Sister Assard has served as stake Relief Society president. Together they have also served a full-time couple mission. ■

Voices of Youth and Primary from Cote d’Ivoire

I know that Jesus Christ is the Son of our Heavenly Father and that He lives. He healed the sick and sacrificed His life for our sins.

He has given me a family that I love very much.

Blon O. G. A., age 11, Agoueto Ward, Abidjan/Côte d’Ivoire



I know that Jesus Christ loves me. He is my Savior.

Jesus loves children and blesses them.

In the name of Jesus Christ, amen.

Yao N. C., age 5, Agoueto Ward, Abobo West Stake, Abidjan/Côte d’Ivoire

I know that Jesus Christ died for our sins and was resurrected after three days.

When He was on earth, Jesus Christ raised the dead.

Jesus Christ asked us to do good things and respect our parents and our fellow men.

Niambe A. A., age 4, Agoueto Ward, Abobo West Stake, Abidjan Côte d’Ivoire



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Africa West Area Websites: English: africawest.lds.org French: afriquedelouest.lds.org Mormon Newsroom Ghana: www.mormonnewsroom.com.gh

Mormon Newsroom Nigeria: www.mormonnewsroom.org.ng

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AfricaWestWebsite@ldschurch.org



I am grateful to our Heavenly Father and to Jesus Christ for the sacrifice He made to save

us, for His gospel, and for all the missionaries and the work they do.

I am a young woman who is preparing to go to the Relief Society. I have a great testimony of the Book of Mormon, not only because of its truthfulness but also because of the true principles it teaches. Personal Progress prepares each young

woman to become a good wife and a virtuous mother in future.

I therefore urge all young women to complete all the activities in this manual in order to be ready for their future homes. I thank all my presidents for the help and support they give me. I also thank my bishop and his counselors.

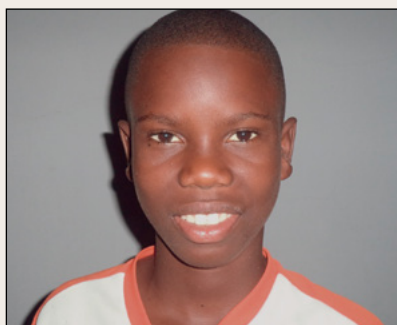
My favorite scripture is Doctrine and Covenants 24:7–8, which teaches about our service in Zion. It also teaches about the patience we must have in difficult times. We must endure to the end with a constant faith in God.

Kouadio A. L., age 17, Agoueto Ward, Abobo West Stake, Côte d'Ivoire

I know that the Book of Mormon is the word of God, because the study of this book helps me as a member of The Church of Jesus Christ of Latter-day Saints.

I love the Book of Mormon because it strengthens my faith in Jesus Christ. By reading this book I learn to become like Nephi, the son of Lehi, who always obeyed his parents and the Lord. My favorite scripture is Moroni 10:32.

I know that God lives, that Jesus Christ is His Son, and that the Book of Mormon is true.



By obeying the principles mentioned in this book, I will be blessed.

In the name of Jesus Christ, amen. ■

Zady A. C. A., age 13, Lamé Ward, Côte d'Ivoire