

AFRICA SOUTHEAST LOCAL PAGES

AREA PRESIDENCY MESSAGE

“One by One”

By Elder Kevin S. Hamilton

President, Africa Southeast Area Presidency

“Reach out, one by one, rescuing those that are less active” (Area Plan 2018)

One of the most dramatic and tender stories of the Book of Mormon is the Savior’s appearance to the Nephite faithful after His Crucifixion and Resurrection. The Nephites witnessed massive destruction and loss of life at the death of our Lord. It seemed as if the entire earth was in commotion, almost as if the universe grieved the loss of the Only Begotten Son of God.

When the destruction finally stopped, “there was thick darkness upon all the face of the land . . .

“And it came to pass that it did last for the space of three days that there

was no light seen; and there was great mourning . . . among all the people continually” (3 Nephi 8:20, 23).

The Nephites were left in the darkness to fear and mourn their losses and to wonder what would happen next. But eventually, the darkness dispersed and the people “gathered together . . . round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, . . . and they were . . . conversing about this Jesus Christ, of whom the sign had been given concerning his death” (3 Nephi 11:1–2).

“And it came to pass that while they were thus conversing one with another,

they heard a voice as if it came out of heaven; and . . . it did pierce them to the very soul” (3 Nephi 11:3).

They did not understand the voice the first time they heard it, nor the second time, but “the third time they did understand the voice which they heard; and it said unto them:

“Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

“And it came to pass, . . . [that] they cast their eyes . . . towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them. . . .



Elder Kevin S. Hamilton





“And it came to pass that he stretched forth his hand and spake unto the people, saying:

“Behold, I am Jesus Christ, whom the prophets testified shall come into the world. . . .

“And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven” (3 Nephi 11:6–10, 12).

Imagine the astonishment of the people as they looked upon the risen Lord. Here was Jesus Christ, the Great Jehovah of the Old Testament, the Messiah of the New Testament. There must have been a mixture of fear and excitement as they contemplated what would happen next. Then, in a loving and kind way, “the Lord spake unto them saying: 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” (3 Nephi 11:13–14).

With this simple invitation, “the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth *one by one* until they had all gone forth, and did see with their eyes and did feel with their hands, and did

know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come” (3 Nephi 11:15; emphasis added).

This powerful “one by one” experience deeply touched the hearts and lives of those who were present. So much so that for the next four generations—over 200 years—they lived as a Zion people in perfect love and peace. The personal ministry of the Savior, reaching out to one person at a time, was a powerful influence as He blessed the lives of these people, bringing them into full activity in the Church and in the gospel.

Area Plan 2018— Rescue One by One

As an Area Presidency, we have felt impressed to encourage our members to “reach out, one by one, rescuing those that are less active.” This worthy goal means that we have a responsibility to seek out, reach out, and continue to try to rescue our brothers and sisters that are struggling in their faith or need our support. This rescue effort will always be done just one person at a time. It will require that we seek out and minister to our brothers and sisters one by one by one. One heart, one soul, one child of God at a time.

Parable of the Lost Sheep

The Savior taught this important truth by teaching a parable about shepherds and sheep:

“What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

“And when he hath found it, he layeth it on his shoulders, rejoicing.

“And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

“I say unto you, that likewise joy shall be in heaven over *one* sinner that repenteth, more than over ninety and nine just persons, which need no repentance” (Luke 15:4–7; emphasis added).

The teachings of the parable are clear: we must seek out the *one*. As undershepherds working for the Good Shepherd, we devote our time and talents to reaching out and rescuing those that are less active or struggling, or are in need.

We never know when those to whom we minister will come back. Each person has agency and has his or her own timeline. Our duty is

simply to minister as taught by the Savior to the Nephites:

“Nevertheless, ye shall not cast him out of your synagogues, or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them” (3 Nephi 18:32).

We “know not” what will happen, we simply “continue to minister.”

To the Rescue

In the Victoria and Albert Museum in London, England, there is a beautiful masterpiece painted in 1831 by Joseph Mallord William Turner. Beloved by President Thomas S. Monson (1927–2018), he described it in his April 2001 general conference address:

“The painting features heavy-laden black clouds and the fury of a turbulent sea portending danger and death. A light from a stranded vessel gleams far off. In the foreground, tossed high by incoming waves of foaming water, is a large lifeboat. The men pull mightily on the oars as the lifeboat plunges into the tempest. On the shore there stand a wife and two children, wet with rain and whipped by wind. They gaze anxiously seaward.”

As President Monson gazed upon the painting, he said, “In my mind I abbreviated the name of the painting. To me, it became *To the Rescue*.

“Amidst the storms of life, danger lurks; and men, like boats, find themselves stranded and facing destruction. Who will man the lifeboats, leaving behind the comforts of home and family, and go to the rescue?” (“To the

Rescue,” *Liahona*, July 2001, 57; see also “Our Responsibility to Rescue,” *Liahona*, Oct. 2013, 4).

Dear brothers and sisters of the Africa Southeast Area, we have much to do. There are many in need of our rescue efforts. As President Monson has said, “The world is in need of your help. There are feet to steady, hands to grasp, minds to encourage, hearts to inspire, and souls to save. The blessings of eternity await you” (“To the Rescue,” 57). We invite you to look outward and see clearly those who need to be rescued.

The restored gospel of Jesus Christ is the answer to every question, the solution to every problem. We must find ways to “reach out, one by one, to rescue those that are less active” in the gospel of Jesus Christ. May God grant us the faith to do so is our prayer. ■

LOCAL PRIESTHOOD LEADERS

Teaching Children to Love and Serve by Example

By Elder Artur J. Miranda

By the time this article is published, Christmas—and the wonderful spirit we experience in that special season of giving, sharing, love, and service to one another—will be a distant memory for most. Some of our

New Year’s resolutions might still be in practice, but many may likely have been abandoned. Yes, it is expected that life’s busyness takes over after the holidays, but I do hear—at least here and there—people who say, “I wish I

could feel the spirit of Christmas every single day.”

While thinking about how to keep that Christmas spirit continuously, I was one day pondering on the Savior’s life: His example, teachings,



Elder Artur J.
Miranda

love—and the mercy He extends to all. During this quiet time of thinking about the Savior, I was reading the Apostle Paul, who wrote, “How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and healing all that were oppressed of the devil; for God was with him” (Acts 10:38). By being anointed with the Holy Ghost and with power, Jesus “went about doing good,” and these acts of “doing good” were His purpose and His focus and the legacy of His life.

Likewise, when we accept the gospel of Jesus Christ—and are then baptized and confirmed by those holding restored Priesthood keys—we too receive this gift of the Holy Ghost. In our families, our work, our Church callings, our relationships with friends and neighbors in our communities, we all can and should operate under the power and promptings of the Holy Ghost, to “go about doing good.” Very simply then, extending the spirit of Christmas beyond December 25 is a matter of living as He lives, doing good as He does, and loving others as He loves.

Keeping Christmas in our hearts means focusing our minds on the Savior and continuously following His example. While His purpose is to bring immortality and eternal life to all of Father’s children, He does this in very personal ways by serving each one of us individually. In similar fashion, we

should reach out in very intimate ways of kindness and service. As the Lord’s covenant people, we should be willing “to mourn with those who mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in” (Mosiah 18:9). And why? Alma gives the answer in that same verse of scripture: “that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life.” Those who have received the ordinance of baptism have made a covenant to do all we can, through service and example, to help others come unto Christ and partake of eternal life.

One of the statements in our area plan is to “love and serve one another.” This includes “reaching out, one by one, to rescue those that are less active,” and “sharing the gospel with others who are not of our faith.” As members of His Church we, ourselves, should strive to live by this principle of service and then teach it to the next generations—our children and grandchildren—through action and example as we follow the Savior’s path. In April 1995, President Gordon B. Hinckley (1910–2008) issued a call for us all to try harder to live the gospel, to be kinder, and loving. He taught, “[This] is a season to reach out with kindness and love to those in distress and to those who are wandering in darkness and pain. It is a time to be considerate



Amari (8) and Jabari (4) with Brother Alumande



▲ **Jabari (4) helping to gather grass and clippings during the 2017 Helping Hands Day.**

Local members trim shrubs during the 2017 Helping Hands Day.



and good, decent and courteous toward one another in all our relationships. In other words, to become more Christlike” (“This Is the Work of the Master,” *Ensign*, May 1995, 69).

I have had the privilege to meet many faithful members of the Church who endeavor to teach their families these gospel principles both in word and deed. And because children have a natural faith in their parents and grandparents, teaching them by example helps them learn and develop faith in Jesus Christ and instills in them lessons of love and service.

On one of my many business trips across Africa, I was fortunate to have met a family in Nairobi, Kenya, with whom I have become friends—the Alumande family. At that time—in 2010—Brother Alumande was bishop of the Upperhill Ward; today he is the stake patriarch. Brother Alumande strives to lift where he stands by serving and loving those around him and by inviting his family to do the same. I have met his grandchildren, Amari (age 8) and Jabari (age 4), and I can see that they have been taught to be kind and to serve their friends and neighbors. They have learnt this through the example of their grandfather. With his permission, and the permission of those involved, permit me to tell about a recent experience that happened during the past (2017) Christmas season—an experience involving his family and others not of our faith.

Most recently I visited the Alumande family at their home, and while we were sharing a gospel lesson—and already well into it—a woman and her young son entered the house.

They were excited, reaching out and greeting everyone enthusiastically and happily. They suddenly realized that we were having a lesson, and as Brother Alumande explained what we were discussing, they agreed to stay and join our conversation. I later learnt that this sister has been facing severe health challenges and other problems, during which time Brother Alumande and his family have been reaching out with love, kindness, and service to her and to her children. They shared gospel lessons with the family and invited them to various Church services and activities. Brother Alumande’s grandchildren, Amari and Jabari, have become friends with this sister’s children and enjoy playing together—and have learnt to share whatever little they may have. It is easy to see the sense of care and kindness instilled at such a young age to the Alumande grandchildren because they have been taught, in word and in deed, the principle of love and service to one another.

Our Church leaders continue to teach and counsel us to be more loving and kind. In one of his last general conference addresses, President Thomas S. Monson (1927–2018) said, “Let us examine our lives and determine to follow the Savior’s example by being kind, loving, and charitable. And as we do so, we will be in a better position to call down the powers of heaven for ourselves, for our families, and for our fellow travelers in this sometimes

difficult journey back to our heavenly home” (“Kindness, Charity, and Love,” *Liahona*, May 2017, 67).

Six months later, President Henry B. Eyring of the First Presidency emphasized, “Pray always. Be believing. Serve the Lord with all [your] heart, might, mind, and strength. We are to pray with all the energy of our hearts for the gift of charity, the pure love of Christ” (“Fear Not to Do Good,” *Liahona*, Nov. 2017, 103).

By doing these things—and teaching them to our children—we will have the spirit of Christmas every day in our hearts. We will also have the companionship of the Holy Ghost to guide us and bring us and others “home” safely. ■

LOCAL NEWS

Managing Money

Two years ago, Brother Bradley Jones* from South Africa decided to quit his full-time job, take the plunge, and start his own consulting business. The months that followed were, in his own words, “intense.”

With little capital saved up, he was under pressure to turn a profit almost immediately. In addition to that, he had a family to take care of: grocery bills, school fees, a car instalment, and a mortgage on his house to pay.



Before long, the family found themselves struggling to make ends meet. “When it was rough, it was incredibly rough. It made me question myself: ‘Did I get an answer from the Lord about starting my business?’” says Bradley. “‘Am I lying to myself?’”

But through that “spiritually affirming” experience, Bradley learned a wealth of lessons. Today, he shares some of the ways in which he and his family have learned to manage their money in the true spirit of self-reliance.

1. Involve the Lord in the details.

“I was very, very prayerful in all of my financial decisions,” says Bradley. “That allowed me to feel safe about the choices I was making, even though I was taking substantial risk. I felt like I had the Lord’s sanction. Without that, I don’t think I could have been as confident.”

2. Ask the Lord to help you recognise the difference between needs and wants. “We tried really hard to follow the Spirit in terms of what to let go of and what not to,” says Bradley. “That’s difficult, because there are no hard and fast rules as to what’s a reasonable standard of living. Allow the Lord to tell you what your needs versus your wants are.” After much prayer, the family decided to sell their house in order to help pay off debt.

3. Counsel together as a couple.

“This experience was an affirmation of the importance of being on the same page as a couple,” Bradley says. “These decisions can’t be made in isolation. It’s easy as a business owner to say, ‘Hey, I’m making business decisions,’ but they spill over into your personal life and your family bears the brunt of them.” Because Bradley and his wife made financial decisions together, “my wife was always fully supportive of the risks I took.”

4. Drastically downscale your lifestyle, if that’s what it takes.

“Make sure that you live within your means, whatever your means are, and change your lifestyle as drastically as you have to in order to do so,” says Bradley. “Never sustain a lifestyle on credit. If you can’t pay for something now, then wait until next month. Don’t count on money before it’s in the bank.”

5. Don’t think you’ll be the exception to the rule. “If it takes the average business three to five years to be profitable, it is arrogant to think that you can do it in one,” says Bradley. “Accept that there are things you don’t know. If it takes everyone else five years, it will take you five years too.”

The family now follows a strict monthly and daily budgeting practice. They take their monthly earnings

and deduct all their fixed monthly payments: tithing, rent, school fees, insurance, car payments, and so forth. “Then we are left with an amount with which we must fill the variables—including the groceries and petrol,” Bradley explains. “We divide that amount by 31 to come up with a daily cash allotment. We see that as the amount we earn each day. We follow the principle of “you can’t spend money you haven’t earned.”

The family uses an app, but you could use envelopes with cash inside them: anything that helps you break down your income into daily amounts. They stick to this principle rigidly: “if you want to buy pizza tonight, but you know you need to buy petrol tomorrow, then you forego the pizza,” he says.

As we are “faithful over a few things,” the Lord will make us “ruler over many things” (Matthew 25:21).

Following this level of financial discipline has helped Bradley see the hand of the Lord in his life. “When I do my very best to do everything in my power: to be disciplined and take ownership of my situation, then the Lord performs miracles,” he says. ■

**name has been changed*

Family History Bursts Forth in Kenya

FamilySearch International is moving eastward through Africa, saving stories and information through oral interviews and recording the stories and genealogies of the people in an effort to connect the past to the future.

Thierry Mutombo is spearheading the Oral Genealogy Project for FamilySearch International through The Church of Jesus Christ of Latter-day Saints. FamilySearch is a private, non-profit organization which leverages support from local government and engages people in each community to assist in collecting and preserving oral stories and genealogies.

The work started in Ghana in 2003, the Ivory Coast in 2007, and D.R. Congo in 2015—and is now moving forward into eight more African countries, including Kenya.

Before engaging with local villagers, a managing field agent is appointed to secure village entry, a process to obtain permission from the clan, tribal chief, or council—and to explain the importance of preserving local histories, culture, and genealogies. In most cases, agreements are easily arranged, as people see the need for collecting and preserving local histories. They also recognize a sense of urgency, for as the saying goes, “When an old man dies, a library burns to the ground.”

Field workers invite all the relatives to meet and then record both audio and video using a special smartphone application. This collecting and preserving is a tedious process and requires that all information be checked and verified. Stories,

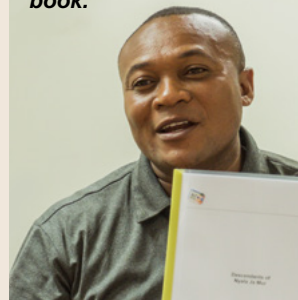


Family gathers to tell stories



Kenyan tribal leader with Brother Mutombo

Thierry Mutombo holds a family genealogy book.



Family history for the children

genealogies, and collected data are sent to FamilySearch in Salt Lake City, Utah, USA, where they are processed, archived, and made available to all the world via the internet at **FamilySearch.org**.

It is amazing to see how tribal elders remember such vast amounts of their history. They don't keep track of actual dates but reference significant events such as World War II or the great rains or a long drought. Dates can then be pinpointed by cross-referencing through the country's official historical records. Estimates are given for birth, marriages, and death dates. Ask any elder, “When is your birthday?” and he'll respond, “Any day of the year I can have a birthday party or none at all.”

The stories and genealogies are transcribed into both English and Swahili and then printed—with a bound copy given to each family and village. The families and village chiefs are most appreciative and often tell field workers that they are an answer to prayers. The workers are frequently asked, “Where have you been all this time? What took you so long?”

This work reaches across the generations. A Ugandan field agent relates the

story of arriving in an area to arrange for village entry. While going through the process to obtain permission, he made reference to tribal ancestors. At that moment the chief asked the field agent to take off his shoes, go to the river, drop in some money, and ask certain tribal ancestors by name for permission to proceed with the work. Suddenly, the sky filled with dark clouds and rain poured from overhead—but only in the immediate area where the field agent was standing. The chief then told the field agent that the ancestors had consented by sending the rain and that they were grateful that this work was to be done.

Gathering village relatives together and preserving their stories can also help resolve cultural differences and bring peace to sometimes bitter relationships. This program can also help to reconnect distant families. For example, young people who move out of their birth lands—never to return—can now have access to their history and genealogies, including their own family tree, through the FamilySearch website.

There is no cost and the service is available to everyone at **FamilySearch.org**. ■



*Lumbumbashi
missionaries in
the rain*

rain. We presented a short message—one that we usually share about the Restoration of the gospel of Jesus Christ—and we bore our testimonies strongly. She said to us, “I am happy to meet you in this rain. Your testimony is strong, and I want to learn more together with my family.” The next day we went to her house and met with her large family of eight people who are now being taught the gospel and who continue to progress in their knowledge of Jesus Christ.

“Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain” (Hosea 6:3). ■

Rain Is a Blessing

By **Elder Mazanga Alvince Kabuya**
Democratic Republic of the Congo
Lubumbashi Mission

I am convinced that rain is a blessing—and especially so after a recent missionary experience.

One afternoon while working in our area, my companion, Elder Ntege, and I suddenly found ourselves in a heavy rainstorm. While standing under our umbrella, discussing how quickly the storm might pass, we felt several times the Spirit whisper instructions for us to continue walking—and with a strong prompting that there were people waiting for us along the way. After a short distance we saw a young mother protecting herself against the rain in an unfinished house. We approached her. Upon

seeing us enter, she was amazed to see two young men dressed in white shirts and ties walking in such a heavy

• **WANTED** •

A LATTER-DAY SAINT

WHO:

**HONOURS THE
PRIESTHOOD**

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