

*A* HERITAGE *of*  
FAITH



A HISTORY OF THE  
SALT LAKE BONNEVILLE STAKE  
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS  
1976-2014

A History of the  
**Salt Lake Bonneville Stake**  
of The Church of Jesus Christ of Latter-day Saints

1976 – 2014

# A HERITAGE OF FAITH





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## Acknowledgments

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Many individuals have contributed to this 38-year history. Credit should be given to President Clark B. Hinckley for his vision in commissioning this project and to the high council advisors, Mark Linford, Randy Baker and Brad Romney, who oversaw this work. Thanks also to President Oscar W. McConkie and President John R. Jackson for their support and encouragement. Dalmas Nelson, who served for many years as the stake historian, receives our gratitude for gathering and preserving much of the material that is contained herein. Randy Baker and those on his committee, namely, Jan Hemming, Martha Moench and again, Dalmas Nelson, need to be acknowledged for donating countless hours to this project. We are so grateful to the various ward clerks, ward historians and bishoprics for their parts in documenting the lives, events and times of their members. There are countless others who provided photographs, stories, memories, and otherwise responded kindly to our endless requests. Thank you, one and all.

Special recognition should be given to Theodore M. Jacobsen for his monumental effort in compiling Chapter 3, “The Mantle of Leadership,” which is the history of the various stake presidencies, and to Clark B. Hinckley for authoring Chapter 4, “Called to Serve,” about missionary work. Kris Stone and Lark Galli were also instrumental in helping Chapters 9 and 12, on the stake Relief Society and the stake Primary, respectively, come to fruition.

President Hinckley, in communicating his vision of this history, said that he hoped that it would be a testament to the faith and good works of the Saints in the Salt Lake Bonneville Stake. He hoped that it would be written in such a way that the events that have taken place in the stake might “vividly come alive with personal stories, journal entries and eyewitness accounts.” He said that “there should be a great spirit about the book, inspiring and uplifting all who read it.”

We hope that this history is true to his vision.

*Roger and Colleen Thompson, Stake Historians*

## Introduction



***Rescue of the Lost Lamb***  
**by Minerva Teichert**

This original painting hangs on the east wall of the high council room in the Salt Lake Bonneville Stake Center.

It reminds us to follow the Savior and rescue souls who are lost.

*“Stake: One of the organizational and administrative units of The Church of Jesus Christ of Latter-day Saints. A stake is composed of a number of wards or branches. It generally has a set of geographical boundaries and conforms to the tent image described in Isaiah 54:2: ‘Lengthen thy cords, and strengthen thy stakes.’ Each stake of Zion supports and helps to hold up the Church the way a tent or tabernacle is held up by its stakes. A stake is the gathering place for the remnants of scattered Israel (D&C 82:13–14; 101:17–21)” (Guide to the Scriptures, “Stake”; scriptures.lds.org) Stakes are to be “for a defense, and for a refuge from the storm.” (D&C 115:6)*

Stakes are to be “for a defense, and for a refuge from the storm” (D&C 115:6). A stake is substantially more than a geographical area composed of wards and branches. It is also a living, dynamic organization that is made up of committed Latter-day Saints who try to live and abide by the principles of the restored gospel of Jesus Christ. The prophet Alma stated, “ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another’s burdens, that they may be light; Yea, and are willing to mourn with those that 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” (Mosiah 18:8–9). So are the desires of the devoted members of the Bonneville Stake. The intent of this history is to illustrate in a small way the faith and dedication of these Latter-day Saints.

## **A Brief History**

In 1977 the Salt Lake Bonneville Stake published a history of the stake which spanned the period from the creation of the stake in 1935 through 1975. That book was entitled *A Tradition of Excellence: Salt Lake Bonneville Stake, 1935–1975*. The purpose of this present work is to record the history of the Salt Lake Bonneville Stake from 1976 through 2014, a period of 38 years. When President Clark B. Hinckley envisioned a sequel to *A Tradition of Excellence*, he hoped that there would be “a great spirit about the book, inspiring and uplifting all who read it.”

The Bonneville Stake was organized from the Liberty Stake on October 27, 1935. It was the 103<sup>rd</sup> stake of the church and consisted of just four wards. At that time the stake consisted of the area between 300 South and 1300 South from 900 East to the mountains. In 2014, the stake’s western boundary was 1100 East and its eastern boundary was 1900 East. Its northern boundary ran east from 1100 East along the south side of 900 South to 1300 East, then north along 1300 East to 800 South, then east along 800 South and Sunnyside Avenue to 1900 East. Its southern boundary ran east from 1100 East along 1300 South to 1900 East. (From 1972 to 1990, before the Monument Park First and Second Wards left the stake, its boundaries included the area from 1900 East to Foothill Boulevard and from Sunnyside Avenue to 1300 South.) The total area in the stake in 2014 was slightly greater than one-half a square mile, making it one of the smallest stakes of the Church in terms of geographical area.

During the period from 1976 to 1990, there were ten wards in the stake: Yale First and Second Wards, Yalecrest First and Second Wards, Garden Park First and Second Wards, Bonneville First and Second Wards, and Monument Park First and Second Wards. In 1989, the stake assumed responsibility for a branch of the Church at the Western Institute of Neuropsychiatry, and in 1990, for a second branch at the Veterans Administration Medical Center. (The stake no longer has responsibility for the former branch.) In 1989 the two Monument Park Wards were moved to the Monument Park North Stake, thus reducing the number of our wards to eight. Then in 2000 the Garden Park First and Second Wards were merged into a single ward, and in 2008 the Yale First and Second Wards were similarly reunited, so that in 2014 there were six wards and one dependent branch in the stake.

When the Bonneville Stake was first organized in 1935, the stake had approximately 5,000 members (*A Tradition of Excellence: Salt Lake Bonneville Stake, 1935–1975*, 1977, xi). At the end of 2014, it had 2,331 members (John Elggren, stake clerk).

## **Origin of the Name *Bonneville***

Benjamin Louis Eulalie de Bonneville was born in France in 1796 and immigrated to America, where he became a captain in the U.S. Army in 1825. During the 1830s he participated in an exploring expedition, which took him into the Great Basin. The prehistoric lake, which covered much of this area was named in his honor. It was on the shoreline of this ancient lake that Brigham Young stopped and declared, “This is the right place,” triggering the migration of thousands into the area once visited by Captain Bonneville. It is fitting that this stake now bears his name.

# Chapter 1

## A Sense of Place

by Dalmas H. Nelson

The words “a sense of place” come from the well-known historian of the West, Wallace Stegner. This chapter focuses primarily on physical aspects of the area in which the Salt Lake Bonneville Stake is located. These features have been, are, and will be part of the fabric that influences the minds, feelings, and memories of members of the stake.

### **Geological Features**

The area covered by the stake is on the “East Bench” of Salt Lake City. The altitude rises from 4,400 feet to 4,690 feet above sea level as you go from 1100 East to 1900 East. Red Butte Creek is a significant amenity for residents of the area. Coming out of Red Butte Canyon, the creek enters stake boundaries at about 1720 East Sunnyside Avenue and flows west under 900 South through Miller Park and Bonneville Glen, through the gully between Yale and Harvard Avenues, under 1300 East, and then through the grounds of the Garden Park Ward, exiting stake boundaries at 1100 East. The creek is a central feature in the landscaping of the spacious and beautiful grounds of the Garden Park Ward, where weddings and anniversaries are regularly celebrated and where, for many years, an annual VIP Brunch was served for senior citizens and, on a Sunday evening at the end of each summer, a sunset service was held.

Red Butte Creek posed some particular challenges during the state-wide flooding that began on Memorial Day, 1983, and again on the evening of June 11, 2010, when a high wind toppled a tree where the creek flows through Red Butte Gardens near the University of Utah. The tree fell onto a power line, causing an arc of electricity to run down through the ground beneath the creek bed and strike a Chevron oil pipeline three feet below. The resulting hole in the pipeline allowed oil to flow into the creek, and the leak was not discovered until the next morning. An estimated 33,000 gallons of oil spilled into the creek, causing major pollution downstream (including the ponds at Liberty Park) all the way to the Jordan River. Within the stake, homeowners along the banks of the creek were also adversely affected, as were Miller Park, Bonneville Glen, the Bonneville Wards and Stake Center, and the Garden Park Ward. Since then, large-scale and expensive cleanup work by Chevron has, for the most part, restored the creek to a decent condition. (A second spill occurred six months later but had a much smaller effect on the creek.)

The stake owns the land including the gully across from the stake center on Bonneview Drive, which is west of and contiguous with the city-owned Miller Park. The stake improved this area and named it Bonneville Glen. The Glen has become a venue for a number of significant annual events, including “Concerts in the Glen” (a summer series of musical events) and in recent years, Fourth of July flag-raising celebrations and a live Christmas nativity held in cooperation with several other Christian denominations to benefit the Utah Food Bank.

### **Weather**

The stake area enjoys a four-season climate, normally with relatively few extremely cold or extremely hot days and with extended spring and autumn seasons. Because of its high elevation and location in the “rain shadow” of the Sierra Nevada mountains in California, the area also has relatively low humidity. Although Utah is the second-driest state in America, the Salt Lake area

is hugely benefited by the water provided by the typically heavy snowpack in the Wasatch Mountains along the eastern edge of the Salt Lake Valley. In addition, because of its higher elevation, the stake area is less burdened by air pollution problems than is the rest of the valley—problems that are exacerbated by the “temperature inversions” that occur frequently during the winter.

### **Streets and Sidewalks**

The stake area is blessed with a plethora of curved, tree-lined streets and cul-de-sacs with lovely, decorative street lights. Main roads such as 1300 East, 1500 East, 1300 South, and Sunnyside Avenue allow residents to access and traverse the neighborhood efficiently under normal circumstances, and major traffic arteries such as Foothill Boulevard, 700 East, and Interstate 80 are easily accessible.

Early in the 21<sup>st</sup> century, the city revamped and repaired the sidewalks and made the intersections and streets more accessible to vehicles like bicycles, baby carriages, and wheelchairs. Thus the sidewalks, over the course of a day, are likely to be traversed by school children, dog-walkers, joggers, and parents pushing strollers. These activities continue virtually year-round and are a testament to the health-consciousness of the residents as well as to their ability to enjoy the abundant natural beauty and lovely homes in the area.

### **Houses, Yards, and Trees**

The land within stake boundaries is overwhelmingly residential, and all parts of it have been developed. Apartment buildings are rare. The vast majority of structures are individual homes, with an occasional duplex. Most homes are two-story with basements and are wood-framed with a brick veneer. The area homes are, for the most part, at least 40 years old, but there is constant activity of remodeling and upgrading. Some homes have been made quite sizeable, either by extensive remodeling or by replacement.

Some controversy exists among residents of the stake concerning changes to home structures and yards. Because of the uniqueness of the area and the architecture of its homes, many want to preserve the historic ambiance by forming historic preservation zones and enacting restrictive zoning laws and building codes. Others champion the rights of property owners to upgrade and beautify their properties as they see fit. This conflict is ongoing.

The open spaces of front and back yards of the homes are generally covered by well-kept lawns, coupled with a vast variety of flowers and other attractive, decorative, colorful plants, typically well-maintained. Clearly, keeping yards lovely is a strong priority of the residents of the area. There are increasing instances of xeriscaping, which requires considerably less water than a lawn. Most front yards are unfenced and most homes have porches of varying sizes and designs.

Everywhere within the stake, the dominant visual aspect is *trees*—whether in the parking strip between the sidewalk and the street or in private yards. For decades Salt Lake City has been planting trees in the parking strips, and they are now large trees of various kinds, spaced far enough apart that they do not interfere with each other nor with residential driveways. These trees provide a great deal of beauty and shade as well as helping to reduce air pollution.

### **Parks**

The stake benefits from two public parks within its boundaries. Laird Park at 1800 East and Laird Avenue is a popular gathering place for neighborhood events, family activities and

occasional organized sports events. Miller Park straddles Red Butte Creek between 900 South and 1500 East and abuts the Bonneville Glen south of the stake center. Miller Park is of particular attraction to those interested in the plant life along the banks of Red Butte Creek and in water flow. A smaller open space is the unique “triangle of lawn” at Yale Avenue and 1600 East. Outside stake boundaries, stake members also have excellent access to Sunnyside Park, Liberty Park, Sugar House Park, Heritage (“This Is the Place”) State Park, and Hogle Zoo.

### **Education Facilities**

Access to good education facilities is, of course, highly important to the well-being of a people. Members of Bonneville Stake are very fortunate in this regard.

*Elementary Schools.* Uintah Elementary is located at the corner of 1300 South and 1500 East. Bonneville Elementary, on the east side of 1900 East where Harvard Avenue joins it, was in the stake from 1976 to 1991, and is adjacent as of 2014. Both Bonneville and Uintah were rebuilt for seismic safety—Uintah in the early 1990s and Bonneville in 2005. Near the stake's northwestern boundary is McGillis School (private), which was formerly Douglas School (public). Another private school, Rowland Hall–St. Marks, is located on Guardsman Way near Sunnyside Avenue.

*Intermediate School.* About two blocks south of the stake's southeast corner is Clayton Intermediate School on 1900 East, recently rebuilt completely.

*High Schools.* Adjacent to the stake's northwest corner is East High School, which was fully rebuilt in 1995-96. This included upgrading to seismic safety standards. A couple of blocks northwest of East High is Judge Memorial High School, a private (Catholic) school.

*Universities.* The University of Utah, with its very sizeable campus, is just a few blocks north of the stake. Westminster College, a private school which vastly expanded its facilities in the late 20<sup>th</sup> century, has its northeast corner at 1700 South and 1300 East, also quite close to the stake.

### **Other Neighborhood Assets**

In many areas in the stake, people have some splendid panoramas of the Salt Lake Valley, Great Salt Lake, and the Wasatch and Oquirrh Mountains. The rugged beauty of the mountains with their lakes and streams is a strong draw for residents and tourists in the summer, and the highly developed ski industry, with its season running from late fall into the following spring, has enormous importance for Utah's economy. Thus getting a glimpse of “the strength of the hills” is a pleasant experience for many residents of the Salt Lake Bonneville Stake.

Though the area of the stake is overwhelmingly residential, there are a few neighborhood commercial areas within walking distance, the principal one being at 1700 East and 1300 South. Longest in tenure there was Emigration Market on the southeast corner, which was recently acquired by the Harmon's grocery chain and completely revamped. Craig's Auto Repair was on the northeast corner for many years, but has been replaced by a two-story office building housing a restaurant and shops. On the northwest corner, the old service station has been converted to a breakfast café, and on the southwest corner, Jolley Drug has undergone extensive upgrading. At the southwest corner of the stake, a Dairy Queen once stood on the northeast corner of the intersection of 1100 East and 1300 South, for many years the only Dairy Queen in the city. In 2014, this corner became the site of an office building with a café, a confectionery, and a health studio.

The nearest major shopping center is Foothill Village, three blocks from the stake's southeast corner. A number of businesses are a bit closer, with several at the intersection of 1300 South and 2100 East. A few blocks west of the stake's northwest corner are several restaurants and retail stores, in the shopping district of 900 East and 900 South, and Trolley Square is not much further, occupying the block of 600 to 700 East and 500 to 600 South. On 1300 East between 200 South and 400 South are several retail businesses and a major medical clinic, and the large Sugar House shopping district is just over a mile south. Thus stake members have very convenient access to many amenities.



## **Chapter 2**

### **A Heritage of Faith**

by Jan Hemming

Faith illuminates the pathway to our Savior Jesus Christ and eternal life. The prophet Joseph Smith declared faith “the foundation of all righteousness” and “the first principle of revealed religion.” It is the quiet, fragile seed that incubates in the human heart until awakened by spiritual experiences and sacred truth.

Saints in the Salt Lake Bonneville Stake have participated in and witnessed many faith-promoting works. One of these was Virgil Dick of the Bonneville First Ward who was inspired to leave his “dream home” in Salt Lake City for the sole purpose of moving to Missouri and converting his brother to the gospel. After selling many of their possessions, Virgil and his wife left with a small trailer. While in Missouri, Virgil worked alongside his brother, who was a farmer. Eventually his brother joined the Church and became a bishop. Virgil’s faith also influenced the next generation, as his brother’s son served a mission in Los Angeles, converting 75 people. Brother Dick passed away on April 20, 1998, at age 84, in St. George, Utah.

Fasts have often been held throughout the stake for members afflicted by accidents, life-threatening medical problems, or other perilous conditions. Seth Pugsley, son of Mary Ellen and Scott Pugsley of the Yalecrest Second Ward, was born with a severe heart defect that required surgery. The ward members fasted on the day of Seth’s operation, asking that the physician’s hands be guided and Seth’s health be restored. The surgery was not only successful, but Seth has lived a full and active life, attending college including graduate school, serving a mission, and marrying. Of the many complications that could have occurred during the operation, none did.

Many General Authorities lived in the Bonneville Stake, and it was not uncommon to have them speak at special Christmas services, missionary farewells, dedications, ward meetings, or stake conferences. In 2008, the newly remodeled Garden Park Ward was rededicated by President Gordon B. Hinckley, his last public appearance before his death six days later. Other General Authorities in attendance included Apostles Dallin H. Oaks, Joseph B. Wirthlin, and Russell M. Nelson—all members of the stake. As President Hinckley was helped from the stand to a wheelchair, he waved a final goodbye to all. Some in the overflow crowd were moved to tears, and most said the event was a spiritual high point in their lives.

Families of the Bonneville First Ward have participated in re-enacting the Willie handcart company’s trek on many occasions. In 1998, while on the open plains with nothing on the barren landscape to shelter them, they were caught in a severe hailstorm. That night, a rainstorm pounded their tents. Although some were soaked, weary and aching from their ordeal, they arose the next morning to hold a testimony meeting, in what one member called “a moving spiritual experience.”

The Jordan River Temple was dedicated in 1981. Elaine Cook of the Yale First Ward remembered the dedicatory service at the Tabernacle as an “immensely beautiful experience” especially in the company of fellow Saints. She “felt the Spirit so strongly I truly felt that the Lord had accepted His house and that the Jordan River Temple would open, for countless thousands, the blessings of the fulness of the gospel.”

Organizationally, the Church was directed in the 26<sup>th</sup> Section of the Doctrine and Covenants to plead “by much prayer and faith, for all things you shall receive by faith.” President Clark Hinckley said that when he was called as stake president, he was asked to retire to a separate room to ponder who should be his counselors. Within minutes the names of his two counselors became “very clear to me”: Fred M. Babcock and Richard W. Evans. Also clear were the spiritual whisperings the new stake presidency received when selecting new bishops. “Without exception, the Lord made it abundantly clear who should be recommended,” he said. In one instance, he told a newly-called bishop to get back to him within a few days about his selections for counselors. The new bishop responded that “the Spirit told me a week ago I would be chosen” and that he was prepared to give the presidency his counselors’ names at that moment.

President Oscar W. McConkie III recalled that while the search for a new stake president was underway, he had gone to the temple on a Saturday—the day after being interviewed—for a niece’s wedding. When he walked into the temple, he saw John R. Jackson, who was a temple worker at the time as well as a former bishop and member of the stake high council. At that moment, “the Spirit said to me, ‘Call him to be one of your counselors.’ That was an absolute revelation.” The following day, President McConkie was called as stake president and Brother Jackson was called as his first counselor.

President Theodore M. Jacobsen said faith consistently guided him. He recounted a day while he was working in the stake presidency office and a member of the Yalecrest Second Ward walked past his open door. President Jacobsen said, “The Spirit whispered to me that he would be the next bishop called to that ward.” At the time, neither of them said a word, nor was it time to call a new bishop, but President Jacobsen said he “thanked Heavenly Father” for that inspiration. When it the time came to call a new bishop, that man was the person called.

Bishop George J. Romney of the Yalecrest First Ward recalled with admiration “the faith of a young couple whose infant child died suddenly and unexpectedly. They moved from the ward shortly thereafter. Prior to their move, they had received a budget assessment. After their move to the East Coast, I received a sweet letter from them, enclosing their budget payment and expressing their appreciation for the ward members and bearing their testimonies of the truthfulness of the gospel.”

Hailey Parker, daughter of Brad and Valorie Parker of the Bonneville First Ward, suffered severe injuries from an automobile accident in Parley’s Canyon. Friends, neighbors and ward members fasted for her recovery, but she slipped beyond the veil. While her loss was mourned, the experience drew ward members, family and loved ones closer together, united in the belief “Thy will be done.” Today visitors to Laird Park can relax under a shade tree on a park bench donated to honor Hailey’s life.

Bishop Brent M. Cederlof of the Yalecrest First Ward experienced a faith-promoting moment when he began working with a newly reactivated couple who apparently could not have children. In a priesthood blessing, Bishop Cederlof “promised them that they would have the desire of their hearts [children] if they would put the Lord first in their lives.” His promise was fulfilled when, nine months later, their first baby was born.

Eager to go on a mission, McKay Bates of the Yale First Ward wanted to gain a testimony of the truthfulness of the Book of Mormon and the Prophet Joseph Smith. While meeting with his bishop at Ricks College, he sought to know the truthfulness of these things. As the bishop spoke, memories came to McKay’s mind of the many times the Holy Ghost had taught and testified

truths to him. He recorded later: “For the first time in my life, I recognized the promptings of the Holy Ghost and *knew* that what I had heard—since before I could even remember—was true.”

Blessings are another manifestation of faith. Bishop James N. Lee of the Yalecrest Second Ward told the story of his daughter Christina being chosen to play her flute at a special concert with the Utah Symphony. Two weeks before the concert, she became critically ill. As the days passed, her lungs were still too weak to produce any sound on her flute. The Monday before the performance, Bishop John R. Jackson gave her a priesthood blessing and Elder Dallin H. Oaks added her name to the prayer roll of the Quorum of the Twelve. When Friday came, Christina played the flute beautifully with the symphony. The next Sunday she bore testimony in fast meeting of the blessing of health she had received, saying that she knew Heavenly Father was aware of her.

Few people knew that when Rex and Faun Warner of the Yalecrest Second Ward accepted a call to serve a mission in England in 1986, Faun was having trouble sleeping at night. During the blessing that set them apart, President W. Eugene Hansen told Faun that she would sleep peacefully each night on her mission—and, as Rex Warner later recorded, “that blessing was fulfilled.”

Glenn Seninger was not a member of the Church when his family moved into the Bonneville Second Ward, but he enjoyed playing ward basketball with the neighbor boys and attended Primary and Scout meetings, recalling that during his growing-up years “I was never pushed or pressured to come to church.” During his senior year at East High School, his friend Murray Clark invited him to attend seminary classes, where they were studying the Book of Mormon. At year’s end, Murray presented Glenn with the challenge in Moroni 10:4 and asked Glenn if what he had learned was true. Glenn gave the matter serious prayer and was baptized in the Tabernacle. A year later, Glenn served a mission in Virginia and today is a faithful member of the Church.

During tithing settlement, Bishop Calvin L. Close of the Garden Park Ward recalled the tender testimonies born to him by elderly widows who struggled financially but whose lives had been blessed by keeping the Lord’s commandment to pay tithing.

Who can doubt the simple faith of a child? Primary children in the Yalecrest First Ward rallied around a Primary leader who required hospitalization, many surgeries, and chemotherapy. Their caring and concern, expressed in cards and other loving gestures, taught them a great life lesson in compassion. By witnessing this leader face her ordeal and hearing her talk about it on several occasions, they received a powerful example of courage, faith and testimony. The Primary leader’s faith carried her through.

A child in the Bonneville Second Ward became good friends with a neighbor child who had not been baptized at age eight. As they attended Primary together, the neighbor child desired to be baptized and when asked who he would like to baptize him, he said, to the surprise of his father, “My dad.” Humbled by his son’s request, this man, Randy Philpot, started attending church again and renewed his priesthood activity so he could be worthy to baptize and confirm his son. Randy remains an active member of the Bonneville Second Ward and has served as the stake executive secretary.

When a non-LDS family moved into the Bonneville Second Ward, teens in the ward immediately made friends with their 15-year old son, Alex. Soon Alex began attending Scouting

and ward activities and asked to receive the missionary discussions, during which he made a commitment to be baptized. Alex's baptism was scheduled for the Sunday before the Church's April 1997 general conference. That Sunday was Fast Sunday and Church President Gordon B. Hinckley was present to participate in the blessing of his great-grandson. Partway through the meeting, Ben Mabey, along with other members of the teachers quorum, bore their testimonies of how pleased and excited they were to see Alex be baptized and become an official member of their quorum. The events of that testimony meeting not only made an impression on Ben's father, John, who recorded the story, but also on President Hinckley. At the general priesthood meeting the following Saturday, President Gordon B. Hinckley remarked:

"I was in a fast and testimony meeting only last Sunday. A 15- or 16-year-old boy stood before the congregation and said that he had decided to be baptized. Then, one by one, boys of the teachers quorum stepped to the microphone to express their love for him, to tell him that he was doing the right thing, and to assure him that they would stand with him and help him . . . . It was a wonderful experience to hear those young men speak words of appreciation and encouragement to their friend. I am satisfied that all of those boys, including the one who was baptized last week, will go on missions." In fulfillment of President Hinckley's prophetic utterance, all of the boys who bore testimonies that day, including Alex, went on missions.

**Susan Hansen Porter, daughter of President W. Eugene Hansen, recalls difficult events in her family's life:** In 1963, the Hansens' ten-year-old son, Chris, was struck by a car while riding his bike. He was diagnosed with a severe head injury. The Hansens' bishop, Joseph B. Wirthlin, and his counselor, Alvin Schoenhals, administered to him. A neurosurgeon then operated on Chris to drain a hematoma that was causing pressure to build up. The Hansens fasted for their son, and after the surgery, the prognosis seemed positive. Then Chris suddenly took a turn for the worse. Unable to reach their doctor, the Hansens walked around the hospital wondering what to do. The impression came that Chris needed another blessing, this time by his father. During that blessing, Bishop Hansen pleaded with the Lord to preserve the life of their precious son. He added that if the Lord would spare him, his parents would raise him to honor and serve the Lord all the days of his life. Chris survived.

Early in 1977, the Hansens experienced another tragedy involving their children. Their son Matt was driving a group of friends from East High School to a debate tournament when their car crashed into a snowplow, killing Matt and two of his friends. The two others in the car were seriously injured and were hospitalized for months.

Three months later, another son, Steven, was returning with ward members from a ward campout at Bear Lake. The group stopped for ice cream and when Steven crossed the street, he was hit by a car. He was life-flighted to Primary Children's Hospital, where he was eventually placed in a body cast that he wore for six months. Steven received a priesthood blessing that greatly aided his recovery.

About this same time, Elder Joseph B. Wirthlin, then serving in the International Mission, visited the Hansens' son Jeff, who was serving in the Sweden Göteborg Mission. Elder Wirthlin knew immediately that something was physically wrong with Jeff and he had him sent home to discover the cause of his malady. He was diagnosed with multiple sclerosis, and the Hansens had another son hospitalized. When the oldest son, Chris, got married that summer (1977), the only one of his siblings able to attend the wedding was his sister Susan.

Just as President and Sister Hansen had promised the Lord years earlier when Chris was injured, they continued in faith and humility through all these ordeals. As a result of their strong example, their children learned how to face life with faith and commitment.

**Wendy Christensen Sorensen, a former member of the Yale Second Ward, recalls Matt Hansen's death:** During my senior year at East High, in late February 1977, several of my dear friends were in a terrible car accident. On a sleety Friday afternoon, Matt Hansen loaded several of his friends into his family station wagon and headed off to take some of them home and to pick others up for a debate tournament that afternoon in Bountiful. On the way, he picked up two other friends who were hitchhiking for rides home. At the intersection of Sunnyside Avenue and Foothill Boulevard, they were involved in a head-on collision with a city dump truck. The devastation was tremendous and resulted in Matt's death and that of the two hitchhiking friends. The three surviving occupants in the car required months of hospitalization and recovery.

This horrible experience was felt in many families, throughout the high school and the various groups in which the students were involved, and through the entire area for a long time. However, one of the greatest gifts of God, our Eternal Father, is taking something horribly bad and making good things come from it. The accident led to a lot of soul-searching and introspection by many of Matt's friends who were confronted with their own mortality, some for the very first time. I was able to get to know my future husband, who was a good friend of Matt's, through hours and hours of keeping vigil at the hospital. Another friend, David Blackner, who was leader of the Men's Association at East High, later told me that the messages of Matt's funeral led him to question who he was and to explore a relationship with God and eternity. It was one of the most influential events in his decision to join the Church, serve a mission and raise a family to do likewise. I have carried many memories of those days and how close I came to being a passenger in Matt's car that day. It all testifies to me that the Lord is in charge. He has a plan for us and he wishes to take our pains and sorrows and make good come from them.

**Comments by President W. Eugene Hansen at the funeral of Bishop Marvin Barnes, who, while serving as bishop of the Bonneville First Ward, died in an airplane crash:** Let me pay tribute to the Barnes family as true examples of stalwarts. Every assignment they were ever given was fulfilled, and with extra measure. When the duties of the ward nursery leader were greatly expanded and we needed someone to fill that assignment (which to many would have seemed quite difficult), who should come forth but Joan Barnes and not only accept the call but after a year of service, tell the bishopric how much she loved the assignment! She genuinely thanked us, her bishopric, for the opportunity she had been given to serve. Whenever we had a stake farm assignment that was difficult to fill, you could always count on the Barnes family from Lisa on up being there, working, supporting, and serving. All of the children are exemplary.

Marvin and Joan have always been ready and willing to support the ward financially, and their love and generosity have been felt by scores of people. Bishop Barnes was chosen by the spirit of revelation. There was no question that the Lord wanted him to serve as bishop. As my counselors and I prepared ourselves with fasting and prayer and then counseled together, we received the deep burning feeling that Bishop Marvin was the Lord's choice. And there was never any question that we had done the Lord's will. Bishop Marvin, in our discussions, many times expressed a humble feeling of concern that he would be able to guide, encourage, and motivate his people to attain the levels of growth and development they were capable of.

**Richard Winters and the homeless girl:** Dick and Mary Winters have a summer home at Bear Lake, where Mary was raised as a child. Dick had been working there and was on his way home to Salt Lake City through Evanston. His daughter Liz was getting married and he wanted to get the yard in shape for the reception. Arriving in Evanston, he stopped for gas. As he entered the convenience store, a young woman ran past him. When he left the store, the same young girl called to him, “Hey mister, where are you going?”

Dick stopped and returned the question, “Where are *you* going?” adding a cautionary note: “If you’re not careful, you could be raped.”

She teared up and asked to ride to Salt Lake City with him. Dick agreed. During the ride, this young homeless girl slept sporadically but was nervous about being with a strange man. Between her naps, she told him about catching a ride with a truck driver who did just what Dick had warned her about. He talked to her about her family and encouraged her to call her mother in California, even though the girl insisted that her mom didn’t want to see her. When they reached Salt Lake City, she agreed to call her mother, and Dick paid for the call.

They decided to check the bus depot, but it was just closing as they arrived. They learned that a bus would be leaving for California at 6:30 the next morning, so Dick paid for a room for the girl in a nearby motel. He headed home to much wedding planning, awoke early, drove to the depot and met the homeless girl, paid for her bus ticket and put her on a bus for California. Later, her mother called Dick to tell him that she had arrived and thanked God for some decent people in this world.

**Valerie Cooley told of her son Vernon’s miraculous recovery from a cancer growth:** All signs of the cancer were gone within a month after the discovery of it.

**Bishop Raymond A. Haeckel on calling new leaders:** I have concluded that there are three types of callings: (1) those that are pure inspiration; (2) those where members that are discussed and prayed about but when we eventually arrive at two or three final candidates for a position, we receive no further inspiration (I’ve concluded that the Lord is telling us they are all acceptable to Him and He wants *us* to make the final selection); and (3) those that are “callings of necessity.” For instance, if someone moves into the ward who loves to play the piano and the ward needs a Primary pianist, he or she is likely to get that calling—zero inspiration, but I believe that all three categories will receive the same blessings in fulfilling their callings, all predicated on their faithfulness, so I have always tried to make callings a spiritual experience if possible.

After much prayer and discussion, the bishopric had arrived at a decision on who should be the next Relief Society president. We were nearing one of our temple days and we knew this couple would be in the temple with us, so we planned to issue the calling in the Salt Lake Temple right after the endowment session, when we felt their hearts would be softened and the Spirit would be strong. We invited them into one of the sealing rooms off the celestial room and issued the call. I’ll never forget that experience. The new president wept, and all of us were touched by the Spirit. She was one of the great Relief Society presidents. This was reaffirmation to me that all callings need to be as spiritual as possible. If you create the right kind of environment—whether the call is issued in the bishop’s office, in a home, or in another place—the level of commitment to the position will be greater.

**The funeral of Elisa Wirthlin, wife of Elder Joseph B. Wirthlin:** At Sister Elisa Wirthlin's funeral, many General Authorities were present. A contingent from the Tabernacle Choir sang, accompanied by Tabernacle Organist John Longhurst. Rebecca Gerritsen, Bishop Bradley H. Parker and Joseph Wirthlin Jr. spoke briefly, and they were followed by Elder Boyd K. Packer, President James E. Faust and President Thomas S. Monson, each of whom spoke affectionately about Sister Wirthlin. President Gordon B. Hinckley, whose wife had died two years earlier, then gave the concluding remarks. Included in his remarks was the following testimony: "To lose one's much-loved partner, with whom one has long walked through sunshine and shadow, is absolutely devastating. There is a consuming loneliness that increases in intensity. It painfully gnaws at one's very soul. But in the quiet of the night a silent whisper is heard that says, 'All is well, all is well.' And that voice, from out of the unknown, brings peace, certainty and unwavering assurance that death is not the end, that life goes on with work to do and victories to be gained. That voice quietly, even unheard with mortal ears, brings the assurance that as surely as there has been separation, there will be a joyful reuniting."

**Holly Welcher in the temple:** Holly Welcher was actively involved as a young woman in the ward, even though her family members discouraged her from attending. One time when the youth were doing baptisms for the dead, Holly saw people from the spirit world watching the baptisms taking place. She told her leaders that she could see people watching in the temple. This experience helped her to combat her home situation.

**Inspiration to Bishop T. Richard Davis:** One night Rick Davis, when he was a counselor in the bishopric, had a dream about a boy in the ward. This boy had been a good kid but recently had become troubled. The next day at work, Rick couldn't get this boy off his mind, so he left work and went to the home of this young man. His mother was there, which was surprising because she held a job. She told Rick that the boy had taken a hammer to the TV and then written a suicide note to his parents. His mom hadn't gone to work because she was too worried about him. Rick took the boy on a long ride in the car while they talked through his problems and averted the crisis. Rick has stayed in touch with this young man and even officiated at his wedding.

**Bishop T. Richard Davis and the miracle mission:** One of the young men in the priests quorum had some learning disabilities, but Bishop Davis thought he should go on a mission. The stake leaders doubted that would be possible. Bishop Davis called a member of the Seventy whom he knew well and asked his opinion. He suggested that the young man learn all the missionary lessons, so Bishop Davis met with the young man every Sunday for three months, reviewing every basic principle of the Church. At his missionary farewell, he read the talk his mother had written, then put the paper in his pocket and continued: "All my life people have told me that I couldn't do things. I have hated my schools. You are my school. I am going on a mission."

When the young man arrived in the mission field, his mission president called Bishop Davis, who explained this missionary's condition. At one point, this elder met an investigator who asked, "Elder, can you read?" The elder replied, "Not very well." The investigator said that he couldn't read either, and the elder said that he would teach him. He did and the man was baptized. Later the missionary married, got a stable job and has become a good father.

**Alice C. Cannon:** The bishopric reminds us that we are more than an LDS ward—we are a neighborhood. Probably the event that most rallied the neighborhood was the tragic illness and

eventual death of our good friend Alice C. Cannon. She touched many of our lives and many people gave countless hours in serving her and her family. The tremendous gratitude in this neighborhood that we have for one another was very obvious and was strengthened as we gave our time and support.

**Bishop Jesse N. Fox tells about Randy Miller’s baptism:** Randy married Lynette Powell, who grew up in the Bonneville Second Ward. Randy met Lynette when she taught at the school where he served as principal. He was not a member of the Church. After they were married, they moved into her family home on Harvard Avenue with Lynette’s two children. We knew him as a great friend and neighbor. He supported his family when they participated in Church activities, often attended meetings with them, and made many friends in the ward. We all thought he would make a great member, but we were hesitant to bring it up because Lynette was worried about pushing him somewhere that he didn’t want to go.

One Sunday we had a couple who were former ward members visit our ward—Andy and Bethany Spalding. While in the ward, Bethany had been instrumental in converting Andy to the Church, and he had become a wonderful and faithful member. As it was fast and testimony meeting that day, Andy bore his testimony and thanked our ward for the part we played in his conversion. During his testimony, Andy said that he felt he was bearing his testimony to somebody who was in the congregation but did not know who that was. He bore a strong and committed testimony. Two or three days later, I received a phone call from Randy Miller, who asked if he could come over to talk to me. When we met, he informed me that he was the person to whom Andy had been bearing his testimony. He had been thinking of the Church and its place in his life and he knew, when Andy was talking, that he had to be baptized. He wanted to know what he needed to do. That began the path that led to Randy’s baptism and confirmation. As bishop, I had many opportunities to watch the Lord put people and situations together to bless the lives of His children. This was one of those events. It was deeply spiritual to me and one of the greatest experiences I had as bishop. The Lord loves His children.

**Janet Gleave’s experience as stake Young Women president:** A very poignant moment occurred when Sister Janet Gleave attended a stake high council meeting where she was asked to report on her plans for an upcoming Young Women leadership training meeting. At that time, Sister Gleave was barely keeping things together with the demands of her family and other responsibilities. She was indeed frazzled and, although the Young Women presidency had begun their planning for the event, things were not yet organized the way they needed to be. She was preceded by another person’s report of an upcoming event that was replete with formal invitations, printed programs and room decorations, and Sister Gleave felt quite inadequate. Then, as she opened her notebook to report, the entire contents fell out onto the floor. She felt completely miserable.

President Clark Hinckley, in his wisdom, sensed her frustration and said, in effect: “The Lord doesn’t want you to work harder, just smarter.” This gave her great comfort and inspiration. She went home and fervently told the Lord that she was doing about all that she could do in her Church calling along with her other duties, and that she needed to know right then what it was that He wanted the Young Women leaders to be taught at the upcoming leadership meeting. As she arose from her prayer she knew exactly what the Lord wanted them to be taught. It was: “Seek after the one. Go after my lost sheep.” She immediately called her counselors and told them. They planned the meeting around this important theme and taught the spiritual doctrine without any peripheral extras. The meeting was very successful. This event taught Sister Gleave

an important lesson: “Do your best and the Lord will bless you, no matter the amount of time you have.”

**Bishop Richard E. Rasmuson and the Hulls:** It was “in His own time” that our Heavenly Father arranged for Reed and Pam Hull to return to activity in the Church after being inactive since their teen years. They were living in California and decided that they should move to Utah to raise their two daughters, Stephanie, age 12, and Jenny, age 11. The week that they moved into our ward, their neighbor to the south, Alice Jamison, invited Stephanie and Jenny to Young Women and then made sure that they got safely there. The Young Women presidency (Ann Cederlof, Dolly Close, and Susie Steenblik) shared the gospel and their love with them. The girls took the missionary discussions with the full-time missionaries and our ward mission leader, Randy Baker. They were baptized on December 28, 1993. On the evening of the baptism and just before they were to leave, Pam’s uncle, the only active member of the Church in her family, showed up on their doorstep unexpectedly—and unaware of what was happening. He borrowed a tie and was able to confirm the girls as members of the Church. Many in the ward had become their friends, including James Larson and Paul Richardson, who would later be my counselors in the bishopric. Brother and Sister Hull remained inactive while their daughters attended every Sunday. Sister Hull did accept a call as camp director but turned down a call to serve in the Young Women presidency.

Then Sunny Orvis moved in next door to the Hulls, and Sunny and Pam became good friends. Sister Orvis was called as Young Women president, and during a bishopric meeting with her, we were discussing a vacancy in the Young Women presidency when a clear and strong impression came to me that we should call Pam Hull, who was not among those being considered. I asked Sister Orvis, “What about Pam Hull?” She replied that Pam would be great if she would accept the call. This time Pam did accept the call and agreed that she would be an example to the young women—and she did just that. She began attending church the next week, became a great example to the young women and everyone else, and has been active ever since.

Reed still stayed at home on Sundays for the next few weeks, and when he finally came to church, I walked up to greet him and he said, “I’m not sure what I’m doing here.” He and Pam attended the gospel essentials class taught by Frank and Catherine Reese. Brother and Sister Reese taught by the Spirit and shared their testimony each week. In the ensuing months in sacrament meetings, fast and testimony meetings, and classes, our whole ward enjoyed many spiritual experiences as the light of the gospel began to shine in Brother and Sister Hull’s eyes.

Brother Reese then taught them the temple preparation course, and they were sealed together as a family for time and all eternity. That was a glorious day, but the greatest spiritual treat was in store for the whole ward on a subsequent Sunday when Brother and Sister Hull, as speakers, shared the journey of their return to activity and what a glorious difference the gospel had made in their lives. One of their comments was, “We were fine and we were happy but we could never have imagined the great happiness we now feel.” There were not many dry eyes that day as our Heavenly Father poured out His spirit in great abundance.

**Bishop Craig D. Galli—putting faith to the test:** My first general conference (October 2011) after being called as bishop captured my attention as no other conference ever had. I felt like a deer in headlights and sought any spiritual clue or tip to better perform my calling. President Monson’s talk “Stand in Holy Places” hit me hard. He told a remarkable story of revelation that occurred at one of the dedicatory sessions for the Frankfurt Germany Temple. President Monson

felt a clear, strong impression to announce that Peter Mourik would be the first speaker at that session but, because President Monson had not seen Brother Mourik that morning at the temple and because Brother Mourik was not aware that he was going to be asked to speak, President Monson passed a note to Elder Carlos Asay, the area president, asking if Brother Mourik was in attendance at that session. Elder Asay sent a note back indicating that Brother Mourik was not in attendance but was planning to attend a dedicatory session the following day. President Monson then stood to announce the program and, despite knowing that Brother Mourik was not planning to attend and contrary to his understandable human instincts, he announced that Peter Mourik would be the first speaker. As he returned to his seat, he saw a look of alarm on Elder Asay's face, who "couldn't believe his ears."

As this was happening in the temple, Peter Mourik, attending a meeting in the area office, received a clear impression that he needed to be at that dedicatory session for reasons that he did not know, so he quickly arranged a ride to the temple. As Brother Mourik entered the temple, he saw President Monson on a television monitor announce, "We will now hear from Brother Peter Mourik." Both President Monson and Brother Mourik were instructed by the Spirit and responded with exemplary faith.

I left feeling somewhat dejected because I knew that I had not experienced such faith and direct revelation. How could I function as bishop and know the Lord's will? I decided to reread President Monson's talk and put it to the test. I would pray to know who the Lord wanted me to help, especially if there was some urgency. (I googled the talk and found a blog with a clever depiction of President Monson as the revolutionary Che Guevara with the caption "Viva la Revelacion!" That was the image I needed to inspire me, and I printed it). The next morning I prayed: "Lord, if there is someone who needs my help, who is it?" Nothing. The heavens seemed closed. That night before bed I prayed; again nothing.

At the crazy hour of 3:00 a.m., I awoke with a rare touch of insomnia. I went to the den and read the *New York Times* regarding the upcoming election. Of course this did not calm me. No matter what I read or did, sleep was not to come. I had a big day ahead and thought this was not good. I then decided to pray again to know who needed help, and (*bing!*) a name came immediately to mind. I prayed for a confirmation and (*bing!*) it came again. I was excited and did not want to forget the name in case I suddenly fell asleep, so I emailed the name to myself and then I immediately fell asleep.

When I awoke, the name was still fresh on my mind so I did not need the email reminder. I waited until about 8:15 a.m. and called. I left a message to call me as soon as possible, leaving all my phone numbers. No calls. By the time of bishopric meeting at 7:30 p.m., still no call. After bishopric meeting, I decided not to give up on my experiment but to go to the person's house. I did and found nobody home. I left my business card and a note to call me.

By 10:00 p.m. I concluded that my experiment had failed. I was eating birthday cake with my family when my cell phone rang. It was the person I had been trying to contact. I had difficulty explaining why I had called and left my card, but eventually the person relented and allowed me to come over at that late hour. At first reluctant to let me in, the person later indicated that prayers had been offered the night before because all seemed hopeless. I did not arrive home until almost 1:00 a.m.—not a practice I normally followed. But the experiment worked! I will never forget "Viva La Revelacion!" Thereafter I felt more confident to act on promptings of the Spirit.

**President Marion G. Romney's spiritual influence:** President Romney, a counselor in the First Presidency, built two homes on Yalecrest Avenue and lived there until the time of his death in 1988. He was a powerful influence for good in the ward and a source of great spiritual strength. For many years he spoke at the joint Thanksgiving Service of the Monument Park First and Second Wards. Long-time members will never forget the time he voiced the prayer which concluded a day of fasting held by the ward for Bishop Boyden, who was grievously ill. He spoke with unforgettable simplicity and intensity, and called for “angels to come, if necessary, to remove the infection from the bishop.” His prayer was miraculously answered and members of the ward continue to testify to the power of sacred prayer and to President Romney’s devotion to the members of his ward.

**Bishop B. Lloyd Poelman:** One evening, after trying unsuccessfully to visit an inactive family, I stopped briefly at the bishop’s office. For a reason not known to me, I dialed the home of a brother and his wife who had not been enjoying good health. When the brother answered the phone, I could sense that he was feeling very low and I soon learned that he and his wife had just been informed of the death of a dear friend. I went to their home and had one of the sweetest hours of my life sharing friendship and some measure of comfort as we spoke of the gospel plan. I gave each of them a blessing and felt grateful, as I departed their home, for those special moments of inspiration and prompting that the Lord gives us when we seek his guidance.

**Bishop Judd A. Turner and Stephen Poelman:** I was blessed by numerous experiences that were remarkable. None had a more profound impact on me than my experience with Stephen Poelman, son of Lloyd and Catherine Poelman. Lloyd was serving as president of the stake at the time. Stephen was obviously born into a home where he was taught the gospel from his earliest years. As a Primary child and in his initial years in the Aaronic priesthood, he began to wander. He tested and eventually embraced a lifestyle that was contrary to gospel principles and very distressing to parents, family and others who dearly loved him. On several occasions when he and I talked, I could sense a battle raging in his heart and soul. His understanding of what was right and good was at odds with his behavior and the decisions he was making. On what proved to be a sad Saturday in May, I arrived home, after spending the day at a family event, to the news that earlier that day Stephen had taken his own life.

Needless to say, all who were associated with this young man were devastated. In the dark, early morning hours of Sunday morning, I was unable to sleep. I was consumed with concern for Stephen: he had been disobedient, he had broken commandments, he had taken his own life. The eternal consequences of all this seemed to be enormous—possibly irreversible. The days between Stephen’s death and his funeral were remarkable for me. My deep concerns and feelings of profound sadness gradually eased, and a sense of peace grew in my heart. The Spirit whispered hope to my mind. I began to understand that Stephen’s potential and possibilities were still intact, that an opportunity to repent and fully experience the gospel would still be his.

Stephen’s funeral was held in the Monument Park Ward building. As many chairs as possible were set up in anticipation of a large attendance. When I went into the Relief Society room for the family prayer, the chapel and overflow were still relatively empty. As I left the Relief Society room and headed to the chapel, there was not a seat to be had in the building. The stand looked like general conference. I was to conduct, and took my seat next to Elder Neal A. Maxwell. In addition to Lloyd and Catherine, Elder Maxwell, Elder Dallin H. Oaks, John Boyden (a close family friend and former member of the stake presidency) and I spoke. As it turned out, my

experience from the previous few days had not been unique. Speaker after speaker confirmed that they had had experiences similar to mine. The message of hope whispered by the Spirit seemed to have been received generally by any and all involved in Stephen's life. My sense is that this young man has responded or will respond to the gospel message in the next life much differently than he responded to it in this life.

**Norton Nixon recalls the service of an exemplary home teacher:** One of our ward members had a doctor appointment. Not having a car, she asked her home teacher if he could take her to this appointment. She felt good calling on him when she needed help, and he responded to the opportunity of actually *being* a home teacher. The doctor's office was filled with people and, as often happens, a long wait was required. A little lady sitting next to our ward member began talking. In the conversation, she mentioned that she had taken the bus to her appointment and said she usually took the bus or a taxi and that it was quite expensive. Living on a retirement income did not leave much money to spare.

Our ward member said that her home teacher had brought her to the office, and the little lady became very interested in this service. Our ward member explained home teaching and other gospel principles to her. The lady knew a little about the Church because two former bishops were her neighbors. She then said she was going to ask one of these former bishops to have home teachers call on her.

About this time our ward member was called into the doctor's examination room, and as the little lady came out and was getting ready to go home, she went over to the home teacher and asked "What is it they call you? House visiting or house teaching?" He explained that it was home teaching. The little lady then left, determined she was going to ask for the same service. What a wonderful missionary tool home teaching can be! Brethren, please be "home teachers" and not "house visitors" or "house teachers"!

**Ruth Shields and Emma Tanner:** In 1981 Ruth Shields, recently widowed and wanting to relocate within the ward boundaries, moved next door to Emma Tanner, who had been an inactive member for many years. Emma was not a receptive neighbor. Ruth had been called to be the activities leader for the single senior sisters, but Emma refused all invitations to join in. After several years of invitations, Emma finally accepted and joined what was lovingly referred to as the Yale Ward Granny Gang. Reluctant to attend church, Emma hadn't owned a skirt or dress for many decades, preferring to cover her varicose veins with trousers. Bishop John VanWagoner and his counselor John Elggren (Ruth's son-in-law) joined Ruth in assuring Emma that she and her trousers were more than welcome in the Yale Ward sacrament meeting and, for the first time in 50 years, Emma returned to church. On March 6, 1994, Ruth Shields served as escort to Emma Tanner as she received her endowment in the Salt Lake Temple at age 81. She passed away 18 months later.

**Emma Tanner from Bishop Steven Packham's perspective:** I remember a time that President Ted Jacobsen and I sat with Emma Tanner in her living room. As a teenager, Emma had drifted away from the Church, but at 81 she was getting her first temple recommend. Emma's neighbor, Ruth Shields, held family home evenings in her home for single sisters and other widows living in the ward at the time, and a few months earlier she had extended an invitation to Emma to join them. Unbeknownst to Ruth, Emma had been reflecting on a promise she had made to her father, who had died in 1947, that she would come back to the Church and go to the temple. Emma accepted her neighbor's invitation and as the weeks and months passed, she confided in her one-

time-distant neighbor her feelings about her father and that she would like to somehow keep the promise she had made to him to go to the temple. Her neighbor started where most of us wouldn't: she told Emma that she needed to pay her tithing. And come to church.

With support and encouragement from Sister Shields and other ward members, Emma came to church, paid her tithing, and asked for an appointment to see the bishop. As her bishop, I listened as she reviewed her life—holding nothing back—and I rejoiced in the Lord's promptings as she asked to be found worthy to go to the temple. And so at her request and with the consent of President Jacobsen, I sat with them in her living room and witnessed again her honest and humble answers to the temple interview questions. She said, "My father always told me he loved me and he knew I would come back because he knew I was a good girl." I remember her looking at me from time to time as if to say, "I'm doing it!" It was one of the most humbling and sacred experiences I had as a bishop.

**Bishop Roger H. Thompson recalls President Gordon B. Hinckley's testimony:** In November, 1998, President Gordon B. Hinckley, President of the Church, attended the Sunday session of our stake conference. As was the custom (and proper protocol), President Hinckley was asked to address the conference at the conclusion of the meeting. Initially, his demeanor was normal and congenial as he described the progress of the Church and other matters. Then, as best I can remember, he said the following: "Recently some have advocated that the Church downplay or de-emphasize the Book of Mormon because of its fantastic claims of gold plates, angels and ancient peoples, saying that by so doing, the Church would be more acceptable to people in general and, more specifically, to the mainstream of Christianity." Abruptly, his demeanor changed. He raised his voice, became quite emotional and, as he pounded his fist on the pulpit, said: "Brethren and sisters, the Church will never, ever downplay or disown the Book of Mormon. I bear witness to you that the Book of Mormon is the word of God and is, indeed, a sacred record of an ancient people who lived in this hemisphere and that it was translated by the gift and power of God by the Prophet Joseph Smith." A chill went through the audience as the Spirit bore witness to all those present of the truthfulness of his powerful testimony. In my mind, this singular event was a defining moment in the history of the Salt Lake Bonneville Stake.

**Bishop Roger H. Thompson recalls a blessing of comfort:** Once I was asked to give a blessing to a ward member who was dying of cancer. During the blessing, I was prompted to say that because he had led a good life and had received all of the saving ordinances of the gospel of Jesus Christ, he would be saved in the celestial kingdom. Afterward, his wife told me that he had been very fearful of dying. He was a very shy person. He never held a calling. He never said a prayer in public. He always sat at the rear of the chapel or class, always fearful of being called upon to answer a question or to pray. Because of his shyness and his relative obscurity, he felt he was not as worthy as others who were more visible in the Church. He doubted if he would ever be saved. My blessing gave him much comfort and the assurance that he would indeed be accepted by our Heavenly Father that he was able to face his impending death with peace and joy.

**Grant Taylor's experience:** Robbie Rich, youngest son of Steve and Melinda Rich, was baptized on November 2, 1996. His confirmation took place in the Yale Second Ward building, and all the family priesthood holders were gathered around Robbie at the front of the chapel. As the confirmation began, a voice said to Grant Taylor, brother-in-law to Steve and Melinda: "Look up!" Since Grant was standing in front of the whole congregation, he didn't want to distract from the confirmation ceremony by looking up, so he didn't. The voice said again: "Look

up!" So Grant decided to respond. He looked towards the ceiling of the chapel and saw three men standing just above the priesthood circle. He knew two of them—Harold Bowman (Robbie's great-grandfather, who died in 1978) and John Rich (Robbie's grandfather, who had died just the year before), but the third man Grant did not know. Later in the day at the family gathering, Grant was sitting by himself in contemplation and Melinda asked him if he was all right. Grant asked if she had a photo of her father, Burke Snow, who had died in a plane crash when Melinda was 14 years old. The following day, Melinda produced the photo and Grant said, "Yes, that's the one." The third man standing above the priesthood circle was Melinda's father. When Grant told this experience to Steve and Melinda, Melinda was reassured to know that her father was worthy to be part of the threesome who came from heaven to be part of the family for Robbie's confirmation. It is comforting to know that at important family ordinances and special times, our family members from the other side are there with us.

**Bishop Derek Miller:** One of my greatest concerns as a newly called bishop was how I would be able to help members through the repentance process. I knew part of my responsibility was to act as a judge in Israel, but I wondered how I would know what to say and what counsel to give to members seeking forgiveness. The opportunity came my first Sunday as bishop as I met with a member to discuss a transgression. During our discussion, I felt an overwhelming impression to let this individual know that the Lord had forgiven the sin. I witnessed the miracle of forgiveness on that day, as I have many times since as the Spirit confirmed to members of the Yale Ward that "though their sins be as scarlet they shall be as white as snow." The evidence of this miracle of forgiveness is found in the countenance of these members as the sorrow in their faces and the weight bearing down upon their shoulders is transformed into joy and lightness. My greatest hope for the members of the Yale Ward is that they will cast their burdens upon the Lord. By so doing, we will all discover that the Savior's yoke is indeed light and easy compared to the burden of carrying our sins with us through life.

**Mary Ellen S. Elggren: A healing letter from the descendants of Brigham Young to the descendants of the Prophet Joseph Smith and Emma Hale Smith:** *"What of Joseph Smith's family? What of his boys? I have prayed from the beginning for Sister Emma.... They are in the hands of God, and when they make their appearance before this people, full of his power, there are none but what will say – 'Amen! We are ready to receive you.'* (Brigham Young, 1860)"

In 2007, as president-elect of the Brigham Young Family Association, I received an email stating that Michael Kennedy, President of the Joseph Smith Jr. and Emma Hale Smith Family Organization, was requesting that we send an emissary from the Brigham Young family to a gathering of the descendants of Emma Smith in Nauvoo, and bring an apology. It was a puzzling request. I had only a small inkling of what might be in store. I appealed to Heavenly Father to bless us as officers of the Brigham Young family, that we might know how to respond. Upon learning that Michael Kennedy was a priesthood-holding, endowed member of the LDS Church, I felt hopeful that an important opportunity was being offered. I knew that Gracia Jones, a descendant of Emma Smith, had joined the Church in 1956, and that through her efforts, a bond was developing between the descendants of Hyrum Smith, who had come west, and the descendants of Joseph Smith Jr., who had stayed behind. Now what did the descendants of Emma Smith want from the descendants of Brigham Young?

I remembered that in 1999, Elder Dallin H. Oaks, then a member of the Bonneville Stake, had spoken to our family about the rift between Brigham Young and Emma Smith, and I reached out to him for help. He responded immediately by sending a packet of his research notes, helpful

quotes like the one given above, and a supportive letter ending with the words, “I have no counsel on the apology subject mentioned in your message. . . .” It seemed clear to me that this was not a Church matter; it was a family matter. Almost immediately my mind filled with words, and I felt compelled to type them as quickly as possible, before they were lost. Reading what I had typed, I felt the Spirit embrace me, and my eyes filled with tears. I audibly breathed out the words, “Thank you. I think this is right.” I emailed it to the Brigham Young family officers with a description of how it had come to me. They approved it and sent it on to Michael Kennedy. He forwarded it to the First Presidency, and it was accepted with the request that the following sentence be expressed audibly only: “Please accept our regrets for things past and things lost, and our hand in love and fellowship for the future, where all is to be gained.”

I was the emissary sent to Nauvoo to present this statement. Imagine my shock when, in the company of the Prophet’s descendants, I learned that many of them earnestly believed Brigham Young to be the enemy of the Prophet and responsible for the conspiracy to kill him. They desperately needed the truth, and that truth was concisely expressed in our formal statement received by inspiration through the veil. In Numbers 14:18 we are told, “The Lord is longsuffering . . . , visiting the iniquity of the fathers upon the children unto the third and fourth generation.” It became evident that when the third and fourth generations have passed away, the fourth and fifth generations may choose to overcome the false traditions of their fathers, and when they do, they will have all that heaven allows to accomplish it. Gracia Jones is fourth generation, Michael Kennedy is fifth, and I know they were foreordained by the Lord and placed by birth to do the work they are doing to gather together the descendants of Emma and Joseph Smith Jr. I am the fourth generation from Brigham Young, and I regret the time lost in our precious association with the Prophet’s descendants. Since this event in 2007, much healing has occurred. Fear has been dispelled and love has developed.

In September of 2007 the Bonneville Stake hosted a meeting that included many descendants of Brigham Young and representatives of the Church Historians Office, to receive a report on the success of this effort to rebuild the precious association with the descendants of the Prophet Joseph Smith and his beloved wife Emma. It was a pleasure to give a favorable report, and to be part of this historic event and continuing process. On the following page is a copy of the statement I presented to the Smith family.

# Brigham Young Family Association

June 9, 2007

For a century and a half we have grieved over the loss of the fellowship of our dear Emma Hale Smith, her children and her descendants. We feel in our hearts an abiding longing to join once again these two families in a common celebration of their ancestors, two men who loved each other and gave their lives together in the service of the Lord, Jesus Christ. The Prophet Joseph Smith, who stands at the head of this dispensation, is second only in our affections to the Lord Himself, and we hold in the highest esteem our progenitor, Brigham Young, whose dying words in this world were the repeated name of his greatest friend and mentor, Joseph.

If there are any misunderstandings that continue to exist in the lexicon of traditions in our family concerning the Prophet's beloved wife whom we revere as a truly great and saintly lady, we would commit ourselves to do whatever is needed to publish to the world our deep regard for her noble life.

It would be our earnest desire to rebuild that bridge of friendship between our two families that existed not so long ago.

*David Knight*  
David Knight - President

*Kari Robinson*  
Kari Robinson - Historian

*Gaylen S. Young, Jr.*  
Gaylen S. Young, Jr. - Treasurer

*Peter Kennedy*  
Peter Kennedy - John Young Family Representative

*Wendee Valentine*  
Wendee Valentine - President Elect  
Brigham Young Granddaughters Association

*Mary Ellen Elggren*  
Mary Ellen Elggren - President Elect

*Kathy Schmidt*  
Kathy Schmidt - Secretary

*Eric Pollei*  
Eric Pollei - Board of Directors

*Mary Barfuss*  
Mary F. Barfuss - President  
Brigham Young Granddaughters Association

*Whitney Sprunt*  
Whitney Sprunt - Vice President  
Brigham Young Granddaughters Association

**Memories of Bishop O. Gregory DeMille:** As a newly called bishop, O. Gregory DeMille felt lost as to how he should proceed, so he earnestly sought the Lord in prayer. “My petition was simply: What should I do, Lord? What do you want me to do?” The answer came quickly and forcibly. I remember it as if it were yesterday. I had retired to my bed after praying for help, and then sometime during the night the following words were spoken very clearly and indelibly etched in my mind, “Love them and serve them. Love them and serve them.” I had my answer. From that time forward, I devoted myself to loving and serving the members of the Yalecrest First Ward. All of my prejudices melted away and I found myself loving all of them, caring about them, suffering with them, crying with them, and rejoicing in their successes. I was even willing to take some of their sins upon me, had it been possible. The Lord truly blessed me and opened up what was to be a marvelous experience.

**Bishop George J. Romney strengthens the faith of ward members:** In the early 1980s, a letter purported to have been written by Martin Harris surfaced in Salt Lake City. This letter was referred to as “the salamander letter,” and it contained information that was contrary to some of the basic doctrines of the Church. The letter created a great deal of excitement in the city and in our ward, and it seemed to create a crisis of faith in the hearts of some of our members. Bishop Romney sensed this concern and asked for some time to address the gospel doctrine class. He spoke calmly and forcefully about this letter. He told the members of the class that their faith should not be shaken, because the authenticity of the letter was unproven. He cautioned them against jumping to conclusions regarding things we knew little or nothing about. He told them to rely on Heavenly Father and the Holy Ghost for guidance and he bore a strong testimony of the Church and of the mission of Joseph Smith. The letter was later proved to be a forgery and Bishop Romney’s words were just what the ward members needed to hear.

**Even Madsen recalls serving at the VA Hospital Branch:** Richard Mackay and I had volunteered to give blessings at the VA Hospital. When we got the list of patients who had requested a blessing, we realized it would be a long night. As I recall, there were seven requests, so we needed to move right along and didn’t have time to sit down and chat with them first. We were somewhat startled, upon entering one of the rooms, to see that the patient was a woman. That was the only time that I have been involved in blessing a woman at the Veterans’ Hospital. But of course I reminded myself that women also serve in the military.

We introduced ourselves as elders of the Church who were there to give her a blessing. Dick anointed, and I sealed the anointing and then proceeded to give her a blessing of peace and comfort, assuring her that Heavenly Father was aware of her needs. I don’t recall most of what I said, but I surely recall what I next heard myself say: “Now don’t you lie here and worry about your boy. He will be able to take care of the ranch until you get back home.”

When one is acting as a mouthpiece of the Lord, one can think one thing while saying something quite different, and I did! I thought, “What am I saying!?” Upon finishing the blessing, I had scarcely taken my hands off her head when she grabbed my arm and said, “How did you know?” She was, I think, from Montana, where she owned a horse ranch. Her husband had passed away sometime before, and her 16-year-old son was responsible for running the ranch until she got back home.

A marvelous experience, yes, but more marvelous is the testimony that God knows the needs and concerns of the six-plus billion people who live on this earth. And here was one of his daughters, worrying about her boy. In my mind, I can just hear God saying, “We’ve got to answer her

prayers,” and then hear Him saying, “Well, here come Dick and Even. I guess they’ll have to do.” I learned that evening that we were merely messengers. She had done all the right things. She was living within the bounds the Lord had set, she had faith in the priesthood, and she had prayed earnestly. And we delivered.

**Leslie Boren, Primary president, recalls the dedication of her counselor:** While I was serving as ward Primary president, one of my counselors who had two small boys only a year apart became pregnant. During her pregnancy she was diagnosed with ovarian cancer. It was a devastating diagnosis. I prayed for guidance in dealing with this delicate situation. I spoke with her and asked if she would be able to continue in her calling. She openly cried about needing to continue. She said she needed her boys to see her continue and she needed the comfort of the calling. I told her I would take all of her extra tasks—such as Scouts and baptisms—and she could continue to do her sharing times and anything else she had the strength to do. Before long, she delivered a very premature baby and immediately underwent a radical hysterectomy. She was strong, and her family was strong. We prayed for her as a Primary and as a ward.

She promptly began chemotherapy and became very ill. She would show up to do her sharing time wearing a scarf on her head and enduring ulcerating sores in her mouth and throat. It was so painful to see her talking like she had marbles in her mouth, but she drew strength from us and we from her. Soon the chemotherapy caused nerve damage in her hands and feet, causing her to lose feeling in her hands, so she had difficulty being able to tell if she was grasping something or not. I received criticism for not releasing her from her calling, but I couldn’t do it. Every time I prayed about it, I felt I was not supposed to release her. I would ask her over and over and she would plead with me not to release her because it gave her some normalcy and something to look forward to. It was hard to watch her because she was so sick, and yet she only missed one sharing time.

This experience gave me a testimony of the power of prayer. She came through like a champion and later thanked me for letting her keep her calling, which helped save her life. It helped her children even more. I know that Heavenly Father knows us and that He sees us. I know that He expects us to do all that we can for each other. I learned so much from serving her and from her service to us. The children of our ward were blessed to have such an incredible example of enduring through life’s challenges, and they were blessed to be part of the miracle of her healing.

**Brent Larson, Young Men president, recalls the “extra mile” service of Arie Pahnke:** Over the years, there were many outings for the young men—trips to the Uintahs, Bear Lake, Lake Powell, Wind River mountains, Zion National Park, Goblin Valley, Green River, Pahreah—to experience our area’s natural wonders. Moab was always a favorite, and on one memorable trip we went bike riding on the Porcupine Rim. As usual, we had a variety of boys, some stronger bikers than the others. We all started out together but as the day progressed, the older, more experienced boys got quite a ways ahead of the slower group. We had anticipated this and had an adequate number of leaders, as well as walkie-talkies so leaders from both groups could stay in touch.

I was with the older boys at the end of the ride. We were hot, tired and in need of rehydration. At the end of the trail, we had placed coolers with water, and as we were all getting some water, I got a call on the walkie-talkie. The boys in the slower group had run out of water because their leader’s bike had broken down and they were walking out. Some of the boys were getting dehydrated in the desert climate. The last couple of miles were rugged and steep, so we were

concerned about how long it might take to get them out or to get water back to them. We knew we were tired, and going back up that last section would not be easy. As we got water ready and were discussing our options, Aric Pahnke, who was 16 or 17 at the time, grabbed a gallon of water in each hand and took off running back up the steep and rocky trail. As he left, he said he needed the conditioning and would run the water back to the younger guys. It was his pleasure, his self-imposed duty, a blessing to those in need, and a joy to behold for his leaders and his friends.

**Steve Hatch recalls Dr. Anne Osborn (Poelman)'s life-saving help:** My mother, Mary Lu Hatch, lived in the Yalecrest First Ward from 1953 until her death from cancer in 1981. When she was especially sick with her illness for many months, ward members were very supportive in caring for her. Perhaps the one who spent the most time at Mom's bedside during this critical time was Dr. Anne Osborn. I know Mom really appreciated her visits that took place several times each week. Anne brought peace and comfort to her as she slowly went downhill. Dr. Osborn was a great blessing to Mom and to our family.

Our son Tom was born eight months after my mother died. Tom dealt with a number of medical issues during his life, and his service in the California San Francisco Mission was cut short due to medical problems. A few months after he returned home, Tom was diagnosed with cancer. After surgery and radiation treatments, he was pronounced cancer-free.

A few years later Tom started experiencing headaches and general weakness. Doctor after doctor could not determine what was wrong. This went on for several years, until Tom got to the point where the headaches were nearly unbearable and he had difficulty walking. He visited a neurologist, who did an MRI of his brain and told Tom that he would call if anything appeared amiss. Tom did not hear back from that doctor, but he had requested a DVD of his MRI, and in the meantime, Dr. Osborn had moved into Tom's in-laws' ward. Tom's in-laws asked Anne if she would review Tom's MRI, which she gladly did.

Anne discovered that Tom had a large, rare, non-cancerous tumor growing on his brain stem. This tumor was probably caused by the radiation treatments Tom had endured years earlier. It had started to bleed, which was of great concern to Dr. Osborn, who feared he was not far from paralysis or even death. She immediately made arrangements for Tom to have surgery with top specialists at University Hospital. After Tom's successful surgery, Anne was able to meet Tom's two little girls. Tears welled in her eyes as she told Tom's mother in-law, "My job is to read the data and help make a diagnosis. I never meet the patients or their families. It is wonderful to see these girls, knowing I was able to help save their father."

We are eternally grateful for this special daughter of God whose practice of true religion has had a profound effect on two generations of our family—providing comfort and peace in the last months of my mother's life and giving my son precious added years as a husband and father.

**Bishop Brent Larson recalls Craig Ludwig, a Yalecrest giant:** Craig Ludwig and his family have been devoted members of the Yalecrest First Ward. They have been faithful, grateful, and stalwart through years of adverse health issues. Their story bears telling and remembering. In 1985 Craig was diagnosed with cancer in his head and neck. He went through all the surgeries and treatments, which left their mark. The cancer was serious and his physicians had little hope of his long-term survival. In fact, one of his physicians told me that in the 30-plus years of his practice, Craig's recovery was the most miraculous he had ever seen. Craig was given a reprieve, an opportunity to stay and be with his wife, Paula, to help raise their son Matthew, and to have

and raise three more sons, Stewart, Parker, and William. He was a great father and made the most of this gift. Part of his example was serving in many Church callings, some with his boys, as in Cubs or as a Scoutmaster (more than once). Other times he just served where needed, such as ward and stake clerk, or in the special-needs Mutual. He built family traditions, expectations, and hoped to leave a wonderful legacy. He and Paula were always so grateful and served with joy and distinction wherever called. He would never let his health problems stand in the way of doing the right thing.

In 2012, Craig's cancer returned and took over once again. The two older boys had served missions but Parker had yet to decide about his. The odds were that his dad would not be around by the time his mission was completed. Craig was extremely ill, but in true Ludwig fashion, Parker decided to go nonetheless. He served a wonderful mission, while Craig and the rest of the family battled the cancer and never complained. As Craig lay at death's door while Parker was away, he had some wonderful and sacred spiritual experiences and communications with the other side. Miraculously, Craig got back on his feet and despite suffering the ravages of cancer, he looked like was going to be okay. Parker returned from his mission to a whole and grateful family. The future seemed bright.

When Will, the youngest son, left on his mission, his dad's health looked promising. Sadly, a few months into Will's mission, Craig's cancer came back and this time it was just too much. Craig did all that he could but finally succumbed and Will had the difficult experience of participating long-distance in his father's funeral. He remained committed to serving an honorable mission—one that he and parents could be proud of.

Somehow these trials managed to strengthen the Ludwig family, not tear them down. I'm sure, in their private moments, they had their share of sorrow, worry, and despair, but when you talk to them they all exude gratitude for the time they have had together. Because of their incredible faith, they knew that God had a plan for them and whatever happened was for the best. They have been an inspiration and example, during the toughest of times, to all who know them. We are all grateful to have known Craig and to be able to continue to know his family. If ever there has been a family that has followed the Lord's example of accepting the Father's will ("not as I will, but as thou wilt") and making it their own, it has been the Ludwigs.

**Roger Little—Home teaching an apostle:** During part of the time that the Dallin H. Oaks family lived in our ward (1984-2010), I had the blessing of being their home teacher. I always felt a great sense of responsibility as a home teacher to an apostle and his family; however, the teaching was mostly in the other direction: family to home teachers. Just before Scott Hammer left to enter the MTC for his mission to Portugal, he gave the home teaching lesson to the Oaks family and we discussed Section 4 of the Doctrine of Covenants. As we left their home that night, I told Scott how proud I was of him and told him to remember that night when he fulfilled his home teaching responsibilities even if it meant instructing an apostle and his family on how to live their lives.

One month our assigned home teaching topic was the "The Family: A Proclamation to the World." As we gave our message, Elder Oaks explained some of the background of just how the proclamation came forward. It was a lesson that taught and demonstrated to us as home teachers that we are indeed led by apostles and prophets, and that modern-day revelation does exist.

When Sister June Oaks was ill, she would still participate in our home teaching visits. Sometimes that meant that she would rest on the couch under a blanket, but she was there with a

smile on her face, and our hearts were always uplifted and warmed when we were able to talk to her and feel of her great spirit. Elder Oaks even called his home teachers to participate in blessing his dear wife, and when she eventually did pass away, he respected the calling of his home teachers enough to notify me of his loss. Once again I was tutored in the significance and importance of being a home teacher.

**JoAnn Nelson recalls a healing experience:** In the summer of 1975, Dalmas and I moved back to Salt Lake City to our home at 1891 Princeton Avenue. I had been teaching elementary school in Los Angeles for eight years and began teaching again in Granite District in 1976. I very much enjoyed my classes but in 1989, when I was teaching third grade, I had a very difficult parent to deal with. She was a divorced alcoholic who didn't like my reading program in which I required children to write answers to comprehension questions found at the end of each reading assignment. I offered to adapt the program for her child but she wanted me to give no homework at all. She became very verbally abusive—not only to me but to my principal, whom she called not only at school but at late hours at home. (She did not call me, but only because she didn't have my phone number).

For the first time in my life my blood pressure went way up and I broke out with cellulitis on my right elbow. This did not respond to the first antibiotic I was given, and it spread out in both directions on my arm. My doctor warned me that if it reached my lymph glands I would have septicemia (blood poisoning). He sent me to Holy Cross Hospital for three days, where they pumped a stronger antibiotic into me through a shunt they put into my left wrist. After I was released from the hospital on the third day, Sunday, I went to my ward sacrament meeting. While the sacrament was being passed, I prayed and meditated. My blood pressure was still high and the cellulitis was still there.

I knew I needed to forgive this poor mother for all she was doing, but how? The thought came strongly to me that I was to *put myself in her place and understand the best I could why she was upset with me, and overlook what seemed to me her very unfortunate methods of dealing with her problems*. As I did that, a great peace came to me. By the next day my blood pressure was normal, and the infection completely disappeared within that 24-hour period.

I received excellent support from my principal, the district, and my Granite Education Association representative, Robert Beall (also a member of my ward). They all (not I) insisted that this child be moved to another class. I was sorry to see him go, as he was a dear child, but life then settled down for all of us.

**Memories of Bishop John R. Jackson:** Elder Dallin H. Oaks was a strong influence in our ward. When his first wife, June, was terminally ill with cancer, Elder Oaks invited us as a bishopric to come to the house to participate in giving June a priesthood blessing. I remember being humbled to hear an apostle of the Lord forcefully rebuke the disease as he tenderly gave voice to this blessing for his wife. I remember thinking that this was the end of her cancer. If an apostle rebukes a disease, it is a “done deal”! Then following the blessing, Elder Oaks took us into the living room and taught us that we have the power to command in the name of the Lord if we are worthy holders of the priesthood, but that our commands do not override the will of the Lord. If He wants her home, He will take her. It was a magnificent example of faith and also humility. Elder Oaks was a wonderful disciple of the Savior. He would sit on the stand with us periodically, whenever he had a break in his scheduled travel for the Church, and without fail he was complimentary and supportive of our sacrament meeting planning and conducting. His large

hands were warm and enveloped mine when we shook hands. I was never nervous sitting next to him, even though he was an apostle.

I remember coming home from skiing one Saturday and walking into the kitchen to get something to eat when the Spirit whispered to me that I should go see a particular young man, a member of my ward's priests quorum who had been very irregular in attending church. In fact, he had stopped coming altogether. My mental response to the prompting was, "Yes, I need to go to his house. I'll just get something to eat, shower and change, and then maybe go over." Immediately and forcefully the Spirit spoke to me again and said, "No, go now!"

I went right then but found that the young man was not home. I was puzzled about the instruction I had clearly heard. Then his parents invited me in and asked for my help. They had decided it was time to ask their son to leave their home. While we counseled, the young man returned to the house. He and I had a sacred hour, sitting in his truck and talking about his change of heart and what he would need to do to begin to prepare himself to serve a mission. He did change his heart, and several months later began serving an honorable mission. He returned to marry in the temple and now has a growing family. I appreciated the Spirit's instruction to put me in a young man's life at *precisely* the right time.

**Cory Maxfield recalls her sons' hiking trip:** One year my husband, Larry, and my sons, Andrew and Stuart, went on a hiking trip with a large group. The boys had prepared for months to hike a glacier with ice picks and crampons. Todd Tanner was there, along with Kim Hyatt, Bill "Buckaroo" Hansen, and others. On this outing nobody died or was left behind, but Dave Hansen insisted he didn't need to wear sunscreen. Blisters on top of oozing blisters! Stuart lost his sunglasses and had to tie a bandanna around his eyes and be led across a blinding snow field. Andrew became very ill with altitude sickness. Larry was terribly worried about him and was thinking that he would have to take him back down the mountain. Todd Tanner had just barely been ordained an elder and had not yet given a priesthood blessing, Larry and Todd blessed Andrew and he recovered and was able to continue the trip. This trip was an incredible experience on many levels for the boys and their leaders.

**Memories of Shari Taylor:** One weekend our son Whitey was supposed to go to a ski race up in Montana. It was an important qualifying race and he just never missed his races on weekends. The night before he was supposed to leave for his race, I had an impression that I shouldn't let him go that weekend. I didn't know why or have a good reason—just the impression not to let him go. The night before the race, I told Whitey I felt that he should not go. He said it was an important race and he couldn't miss it. So I told him I wasn't going to let him go, and he was very upset with me. Mickey asked me why he wasn't going and I said I just felt strongly that he shouldn't go and that I didn't know why. Mickey didn't understand why either, but supported my decision. We had a very unhappy son.

That night I got a call from Whitey's ski coach. The coaches were a husband-and-wife team who had two sons and a daughter on the team. She said, "My sons are driving a van up with my daughter and one other skier. They will be by in the morning to pick Whitey up." I told her that I wasn't going to let him go. She was surprised and told me it was an important qualifying race and that he had to go! I told her no, I was not going to let him go to this race. She said "Well, think about it and I'll call in the morning and see if you've changed your mind."

The next morning I got a call from the coach and I persisted and told her that I wasn't going to let my son go. I could tell that she was upset with me, but the ski team left for Montana without

Whitey. Later that night we got a call from a parent of another skier, saying that the van that Whitey was supposed to ride in had crashed and rolled. The coaches' two sons were killed. When Whitey heard this, he felt physically ill. Mickey and I were in shock. Mickey, Whitey, and I attended the funeral. When Whitey saw those two teenage boys lying in their caskets, he literally passed out. He said, "Mom, that could have been me lying there."

This was a very emotional experience for us. It taught me that when you have a prompting, you'd better listen. There are many times when I've had a prompting from the Holy Ghost and never found out why, but in this rare instance, my family was sent a special gift and the life of our son was spared. A funny part of this is that it gave me quite a reputation in the family. Now whenever Whitey wants to do something a bit risky, he will call and ask, "Hey Mom, do you feel good about me doing this?" One time Sidni, Jensine, and Tyler were in Hawaii and they were thinking of going skydiving. Sid called me from Hawaii and said "Mom, we're going skydiving today. Do you have any bad feelings about this?" Though they sometimes make me laugh, I am so grateful that I had the prompting of the Holy Ghost that one day years ago, and that I listened.

**Brad Hertz—A spiritual hole-in-one:** During the summer of 1991, while living in the Yale Second Ward, my wife, children and I went camping at Wasatch State Park in Midway, Utah. On Saturday I played golf at the Wasatch golf course, joining a threesome who were all friends with each other. These fellows were all in their twenties and were a rowdy bunch. Their cursing and ranting about the Church went on for the first five holes, while I endured it and did not say anything.

Just before coming to the first par-three hole on the Lake course, one of them said something negative about our prophet. This comment penetrated my soul and the Spirit demanded a response from me. So I told the guy who made the comment that I was a Mormon and I did not appreciate their comments about my church and my prophet. He responded, "How could you be a Mormon?" I answered that I had a spiritual experience after praying about whether the Church was true. This guy stepped up to the tee and said, "Well, I will join the Mormon Church if I hit a hole-in-one."

There was a lake between the tee and the green, and because I was mad at him, I was hoping that he would hit his ball into the lake. But as he teed off, his ball headed straight for the flag and went into the hole. They were all shocked, but the Spirit was strong and I knew the Lord had sent a sign. Of course his two friends teased him that now he would have to join the Mormon Church and find a Mormon girlfriend. A hole or two later, I approached this fellow and told him that this was for sure a sign, and he better not ignore it. (He had recently gotten a divorce and was a heavy drinker. His life needed to be changed, as he was going nowhere.)

For the rest of the round, not one negative thing was said about the Church by any of them. They did a complete turnabout—even their cursing stopped! After the round, they invited me to join them for a drink to celebrate the hole-in-one, but of course I declined. We parted as friends and

I don't know what happened to the fellow who hit that hole-in-one, but I do know the Lord sent a strong message to him that day. I know if the missionaries ever knocked on his door, he would let them in.

**Joseph W. Stobbe reflects on divine protection in combat** (recorded by stake YM/YW for President Monson's 83<sup>rd</sup> birthday stories project): During the Second World War, I fought in France and was assigned as an infantry platoon sergeant in General Patton's 3rd Army. During

my five months of combat, I felt a comfort that is difficult to explain to anyone else, and I experienced divine protection. Although I sustained injuries, I was never fatally wounded and each injury was located in places not covered by my garments. Some of my injuries were: (1) a shell landed about ten feet away and a piece of shrapnel went through the stock of my rifle before hitting me on the back of my left hand; (2) another officer and I were running from a German machine gun when he was killed and I received a neck wound that came very close to being fatal; (3) a German soldier threw a grenade out a window at us and one of my men shot at him. The bullet he fired ricocheted off the building and hit me on the back of my left elbow before lodging in my forearm. I felt like I had been hit by lightning. A few inches to the right and it would have hit me in the chest. I still don't know how the bullet got through my elbow without breaking bones or affecting blood vessels or nerves. I can only ascribe it to divine protection. A couple of near-misses were shrapnel tearing my field jacket without injuring me and a machine gun bullet going through my right pant leg without touching my skin.

Later, we made an assault crossing in eastern France and were confronted by an enemy fort. "A" and "B" companies were to attack from the south. Our company "G" was to attack from the north. Shortly after we got there, about 300 German soldiers surrendered. "A" and "B" companies had driven them out of the fort by combining gasoline and grenades in the air vents. An American officer, a German commander and I entered the fort to ensure that the enemy had, in fact, left it. Once inside, an officer went to open a steel door to confirm surrender. At that moment I felt a firm touch on the point of my right shoulder and I had words put into my mouth. I said: "Don't open the door! Let me look outside first." I opened a small window near the entrance, but didn't see anyone. I then told the officer to go ahead and open the door, but before he could, a huge explosion went off on the other side of the door—an attempt to blow the door open. The door held and saved our lives. The few seconds that I took to look outside made the difference between life and death. These experiences—that touch by an unseen person, the words put into my mouth, my minor injuries, and the protection of my garments—continue to remind me that God lives and does influence the happenings in our lives.



## Chapter 3

# The Mantle of Leadership

by Theodore M. Jacobsen

In this chapter, sections are identified by the stake president who presided over the stake during a particular period of time. No stake president or bishop serves alone. Not only are there faithful, able counselors for such men, but there are wonderful, hard-working, effective executive secretaries, clerks, assistant clerks, high councilors, patriarchs, auxiliary leaders, Scoutmasters, physical facilities chairs, Cubmasters, classroom teachers, home and visiting teachers, high priests group leaders and assistants, elders quorum presidencies, choir directors, Welfare Square volunteers, and many others, plus their supportive, patient spouses and children. Volumes could, and perhaps should, be written about such persons, chronicling their “extra mile” service and faithfulness. To all of you from those of us who have been, for a season, leading the wagon train: “Thank you *very* much!”

For each stake president, the stake goals and themes which were set by the stake for a particular year have been included because we felt they would provide insight regarding the priorities, concerns, and areas of focus of the leadership of the stake for that time.



**January 1976 – November 1980**  
**Francis M. Gibbons, Stake President**

Francis M. Gibbons was sustained as stake president on July 11, 1971, and released on November 2, 1980. The years 1971 through and including 1975 are covered in the first volume of the Bonneville Stake history, *A Tradition of Excellence*, which was published in 1977.

In May of 1976, President O. Rex Warner was released as second counselor to President Gibbons and then sustained as his first counselor, due to President W. Richard Horton's call as a mission president. At that same time, Lyle M. Ward was called as second counselor to President Gibbons. In April of 1977, President Ward was released from the stake presidency in order to serve as a mission president, and he was replaced by Richard G. Harper. In April of 1980, President Warner was released to serve as a mission president, with President Harper becoming first counselor and David S. Hatch being sustained as second counselor in the stake presidency. Thus, each of the first four counselors to President Gibbons was released from the stake presidency to serve as a mission president—Douglas A. Smith to England London, W. Richard Horton to Michigan Lansing, O. Rex Warner to West Virginia Charleston, and Lyle M. Ward to Washington, D.C. Each of these four had been well prepared for missionary service by their experience serving with President Gibbons.

When President Gibbons was released as stake president in 1980, he noted that he had served with 53 high councilors, 30 bishops, 14 mission presidents, and five patriarchs. In looking back over his service as stake president, President Gibbons acknowledged “the blessings and inspiration of the Lord that have come to me repeatedly during this choice period. I have heard the whisperings of the Spirit frequently and have felt the ‘burning in the bosom’ often as I have recommended bishops or called high councilors or other leaders, or as I have counseled leaders and members who have come to me.” Confirming President Gibbons's statement, Ted Jacobsen, who served as an elders quorum president, alternate high councilor, and a bishop under President Gibbons, recalled: “In setting me apart, he spoke of things in the blessing which he simply did not know by mortal means but which were absolutely true and relevant to my service and life. In addition, I and many others were taught essential ‘correct principles’ of church government and administration by President Gibbons. He is clearly one of my ‘fathers’.”

Between 1971 and 1980, stake membership declined from 5,578 to 4,327—a decline which would continue in the years to follow as the average size of LDS families became smaller, the non-LDS population in the Bonneville Stake neighborhood increased, and housing in the stake became less affordable for young families.

Another significant decline was in the number of General Authorities living in the stake. From the time of its creation, the Bonneville Stake was blessed by the love, example and counsel of a large number of wonderful General Authorities who lived in the stake. When President Gibbons was released as stake president in November of 1980, there were eight General Authorities living within the stake: President Spencer W. Kimball (President of the Church), President Marion G. Romney (counselor to President Kimball and former president of the stake), and Elders Mark E. Petersen (Apostle), Neal A. Maxwell (Apostle), Joseph B. Wirthlin (a member of the Seventy, later an Apostle), Royden G. Derrick (Seventy), Sterling W. Sill (Seventy), and Joseph Anderson (Seventy). Seven other stake members were sustained as General Authorities after 1980 (Elders Russell M. Nelson, Dallin H. Oaks, Joe J. Christensen, W. Eugene Hansen, George R. Hill, Robert F. Orton, and Ronald E. Poelman). However, just 32 years later, in 2012, there were no currently serving General Authorities living in the stake—although there were two emeritus members of the Seventy: Elders W. Eugene Hansen and Robert F. Orton.

President Gibbons served as secretary to the First Presidency of the Church from 1970 until he was called to the First Quorum of the Seventy in 1986 (after moving from the stake). He was sustained as a member of the newly-organized Second Quorum of the Seventy in 1989 and was released as a General Authority in 1991. A prodigious and able author, he wrote 14 biographies

of Presidents of the Church as well as several other books! His wife, Helen, was also a respected author. President Gibbons died on July 16, 2016.

### **Biographical Sketches of the Members of the Stake Presidency**

Biographical sketches of Francis M. Gibbons and the first three of six men who served as counselors to him—Douglas A. Smith, W. Richard Horton, and O. Rex Warner—are on pages 108-110 of *A Tradition of Excellence*.

#### **Lyle M. Ward**

Lyle McLean Ward was born on July 4, 1917, in Salt Lake City to J. Frank and Elizabeth Luella Petersen Ward. He married Virginia Elaine Davis on November 12, 1942. They are the parents of two sons, Brent and Philip, and three daughters, Claudia, Christine, and Julie Ann. Lyle served in the U. S. Army in the Judge Advocate General's office and the Security Intelligence Corps. He was a prominent Salt Lake City attorney and, for several years, he worked as administrative assistant to Senator Wallace F. Bennett in Washington, D.C. He served on the high councils of both the Monument Park and the Bonneville Stakes, and as bishop of the Monument Park Second Ward from April of 1969 until March of 1974. He was serving on the Bonneville Stake high council at the time of his call in 1976 to serve as second counselor to President Gibbons. He served as president of the Washington, D.C., Mission from 1977 to 1980 and twice as a special envoy to Egypt for the Church. He died on July 28, 2006.

#### **Richard G. Harper**

Richard Golden Harper was born April 23, 1928, in tiny, rural Sublett, Idaho, to Richard Golden Harper, Sr. and Ruby Nelda Rigby. He was the oldest of ten children and played a key role in the lives of his siblings throughout their lives. Before his marriage, he served two years in the U. S. Marine Corps in China. He married Anna Jane Muir on December 19, 1949, in the Logan Temple. They are parents of seven children: Steven, Jon, Blake, Ted, Deanne, Miriam, and Paul. He received a Bachelor of Science degree in agronomy in 1950 from Utah State Agricultural College (later Utah State University) after which he served four years in the U. S. Army Reserve in the Korean War. In 1955, he began a successful 34-year career as a teacher, administrator and counselor at the newly-opened Olympus High School in Salt Lake City. He was ordained as bishop of the Belvedere Ward (Salt Lake Wells Stake) in October of 1964 and later served as bishop of the Yalecrest Second Ward from August 17, 1975, until he was called to serve as a counselor to President Gibbons in 1977. After being released from the stake presidency, he and Anna served as senior missionaries in the California San Jose Mission and later, exercising great faith, they were among the first couples to serve as Church representatives in Mongolia. He was pragmatic, wise, and an ardent and capable genealogist. He died on October 5, 2008.

#### **David S. Hatch**

David Stohl Hatch was born December 30, 1922, in Brigham City, Utah, to Amos Chester and Edna Stohl Hatch. He married Mary Lu Joseph on September 7, 1946. They are the parents of six children: Madelyn, Paul, Stephen, Suzanne, Amy, and James. Mary Lu died in 1981. The following year, he married Barbara Paulson Durham who was the mother of nine children from her first marriage. David worked at ZCMI for 37 years, retiring as a loved and respected executive in 1985. He was a veteran of World War II and served in the U.S. Army Reserve for 25 years. He served as a high councilor, executive secretary, and bishop in the University of Utah Stake. In July of 1971, he replaced Francis M. Gibbons as bishop of the Yalecrest First Ward. He later served on the high council of the Bonneville Stake, from which he was called to

serve as second counselor to President Gibbons for about six months – from April of 1980 until President Gibbons and his counselors were released in November of 1980. He, with Barbara, served as director of the Washington D.C. Temple Visitors Center from 1987 to 1989. Soft-spoken, faithful and kind, he died on October 26, 2010.

Looking back on his five years of service as a counselor to President Gibbons (May 1975 to April 1980), President O. Rex Warner shared several recollections and thoughts:

In 1975, while the stake presidency and high council were at the Salt Lake Temple for an endowment session, President Gibbons asked Rex (then senior member of the stake high council) to be his second counselor. As the stake conference approached at which Rex would be sustained, Rex asked his wife, Faun, who she thought the new counselor might be. She mentioned several names, but Rex was not one of them. Rex then said to her, “How about me?” She replied, “Oh, get serious.” Rex writes: “That indicated how we both felt. We couldn’t believe that I would be considered for such a position in one of the best stakes in the Church.” To some members of the stake, the identity of the new counselor in the stake presidency was obvious when they saw Rex enter the stake center on the morning of stake conference without the carefully-trimmed moustache that had been a part of his persona for many, many years. He looked like a sheep emerging from the shearing pen.

When Faun realized that Rex was to be the new counselor to President Gibbons, she said: “This will be the *culmination* of your Church work. [When you are released], you can attend church with me.” Rex had been on the stake high council for more than ten years, so he had seldom attended church with Faun. In fact, one of Rex’s sons told his seminary teacher that his father was possibly “less active” because “I never see him in church.” When Elder Neal A. Maxwell set Rex apart as second counselor to President Gibbons, Faun flinched when Elder Maxwell said in the blessing: “This is *not the culmination*, but preparation for things to come in this life and in the life hereafter.” Rex would later serve, with Faun, as a mission president and then as senior missionaries in the England Coventry Mission.

Rex said of President Gibbons: “He was very knowledgeable, very disciplined and very hard-working. I learned much from him about Church government, Church protocol, administrative procedures, etc. He was determined to do what was right and he set a good example for all who knew him.”

Rex had more than a few opportunities to sit on the stand at sacrament meeting in the Monument Park Second Ward with President Spencer W. Kimball. Of such experiences Rex recounted: “On these occasions, there were usually a few minutes to chat with him. He always told me how grateful he was for my service in the stake and how much he loved me. He did this with just about everybody. He was so gracious and loving that he endeared himself to all the people throughout the Church. When he called me to be a mission president . . . he asked me about my family and then said ‘The Brethren would like you to serve as a mission president.’ I told him if that is what they wanted, that is what I would do. He stood up, thanked me for accepting the call, then embraced me and told me that he loved me. As I went out the door of his home, he said ‘Remember that I love you.’ What a great man!”

Rex also recalled: “I have seen people in trouble. I have seen them disappointed. I have seen them suffer pain and sickness. I have seen people die. But I don’t think I have ever seen anything sadder than the occasional long-standing member of the Church who had to be excommunicated. The saddest meetings I ever attended were those where we had to excommunicate someone.”

## Significant Events, 1976 to 1980

Two revelations were added to the Pearl of Great Price at the April 1976 general conference. In 1981, they were moved to the Doctrine and Covenants, becoming Sections 137 and 138.

In May of 1976, the Bonneville Second Ward was created. This was done by having members of the Yalecrest Second Ward who lived west of the centerline of 1700 East become members of the Bonneville First Ward and having members whose addresses were between 1500 and 1599 East become members of the new Bonneville Second Ward. The bishop of the realigned Bonneville First Ward was W. Eugene Hansen and the first bishop of the Bonneville Second Ward was Ferron A. Olson.

On June 5, 1976, the Teton Dam on the Teton River upstream from Rexburg, Idaho, failed, causing extensive flooding and damage in Teton, Newdale, St. Anthony, Sugar City, Rexburg, Rigby, Roberts, and other towns downstream. Eleven people died in the flood or of heart failure related to the flood. Property damage exceeded \$400 million. Church members were encouraged to donate to the relief effort via fast offerings. On July 17, 1976, 150 stake members left Salt Lake City at 4:30 a.m. and traveled to the disaster area in three buses. They spent the day mucking out homes, removing debris from yards, and performing other acts of service. They arrived home that evening at about 10:00 p.m.

In March of 1978, it was announced that stake conferences would no longer be held quarterly, but rather semi-annually.

In 1978, the stake was asked to raise \$294,000 as its share of the cost of building the new Jordan River Temple. Under the direction of David S. Hatch of the high council, \$380,000 was raised in just six months—an indicator of the generosity of stake members of all ages and their enthusiasm for a new temple in the Salt Lake Valley.

In August of 1978, Elder Thomas S. Monson was the speaker at the stake Sunset Service on the grounds of the Garden Park Wards.

On September 30, 1978, the revelation was announced that made every worthy male member of the Church, regardless of race or color, eligible to be ordained to the priesthood. It was received with great joy by virtually all members of the Church. This became Official Declaration 2, now found in the LDS edition of the scriptures.

In 1978, a genealogical “name extraction” or indexing center began operating at the stake center. Several microfilm readers were provided at which faithful volunteers reviewed microfilm records in various languages and extracted from those records the names and other related information of deceased persons so that those names could be submitted for temple ordinances. By the time this facility ceased operating in about 2007, *millions* of names had been extracted, verified and submitted for temple ordinances. The work of indexing is now done online by volunteers working from their homes.

In 1979, the LDS edition of the King James Bible with new study aids (such as the Topical Guide, Bible Dictionary, and new footnotes) was first published.

In March of 1980, Church members in the U.S. and Canada began a new consolidated meeting schedule, which put priesthood, sacrament and auxiliary meetings into a three-hour time block on Sundays. Prior to that policy, Primary was held on a weekday after school, Relief Society was

held on a weekday morning or evening, priesthood and Sunday School meetings were held Sunday morning, and sacrament meeting was held Sunday in the late afternoon or early evening.

The stake's monthly cultural arts lecture series, commenced in 1974 by President Gibbons (see *A Tradition of Excellence*), continued through the years of the Gibbons presidency with well-qualified, interesting speakers drawn from the community.

The stake farm west of Layton, Utah, which was purchased in 1975 (see pages 114-115 of *A Tradition of Excellence*), operated successfully until about 1982, when it was transferred to the Kaysville Stake. The positive, refining impact of the stake farm on stake members who worked there was truly substantial. When the stake began to operate the farm, there were few real farmers amongst those responsible for operating the farm, but there were bright men of great faith in leadership positions who were willing to "dig in," and their Herculean effort, supported by volunteer workers of all ages, bore fruit both literally and spiritually. The ground at the stake farm was level and exceptionally fertile (for both crops and weeds). In the first few years of operating the farm, various crops were grown to determine the crops best suited for the farm and for our volunteer, city-based workforce. Crops tried included tomatoes (the harvesting of which occasionally involved young men throwing rather than harvesting them), melons, cucumbers, sweet corn, field corn, onions, potatoes, barley, beans, grapes, and alfalfa. That list soon narrowed to onions, barley and alfalfa. From 150,000 up to 300,000 pounds of onions were grown, harvested, and bagged at the farm each year. At the end of President Gibbons' service as stake president, President W. Eugene Hansen and his counselors presented a bronze onion mounted on a wood base to President Gibbons as a memento of his service to the Bonneville Stake.

Useful lessons were learned and hearts were softened at the stake farm. The most well-known, *but not atypical*, incident at the farm involved Henry Eyring who was, at the time, nearly 80 years old and suffering from painful bone cancer. Brother Eyring was a member of the stake high council, a world-renowned scientist, and the father of President Henry B. Eyring of the First Presidency of the Church. Upon arriving at the farm (where he had been on previous occasions), he chose to pull weeds from the rows of planted onions. The pain from his cancer was too great for him to kneel, so he pulled himself along on his stomach with his elbows. He smiled, laughed, and talked happily with others who worked alongside him. After his rows of onions were weeded, someone said to him, "Henry, good heavens! You didn't pull *those* weeds, did you? Those weeds were sprayed two days ago and they were going to die anyway." President Eyring, telling of his father's account of this experience said: "Dad just roared. He thought that was the funniest thing. He thought it was a great joke on himself. He had worked through the day in the wrong weeds. They had been sprayed and would have died anyway. . . . I [asked] him, 'Dad, how could you make a joke out of that?' . . . He said something to me that I will never forget. . . . He said, 'Hal, I wasn't there for the weeds.'"

### **Stake Goals and Themes**

1976 The cover of the stake directory noted the bicentennial of the American Revolution.

1977 The cover of the stake directory said: The stake farm blesses the entire family.

1978 Stake goals were:

1. Increase sacrament meeting attendance in the stake to 57%.
2. Always have at least 2.6% of the adult stake membership serving full-time missions.
3. Every member of the stake to set and achieve a personal goal.

- 1979 Stake goals were:
1. Every adult member of the stake to have the privilege of serving the Lord through a meaningful Church assignment.
  2. Recognize that our very way of life is threatened, both spiritually and materially. Find what you can do to help preserve it, and do it.
  3. Renew the practice of doing a good turn for someone each day, striving to do it without acknowledgement.
- 1980 Stake goals were:
1. Each day, each adult to read some scripture either to himself or to someone else (such as an older neighbor, a spouse, or a young child).
  2. Continue (from 1979) doing a good turn daily, preferably without acknowledgement.
  3. Resolve to have a one year's supply of necessities by September 1, 1980.
  4. Fellowship one less active person during the year.

At the end of his service as stake president, President Gibbons wrote: “At the beginning of [our] administration, the stake presidency set three long-term and continuing goals which have underlain all of our programs and activities. Those goals were to cultivate (1) spirituality, (2) unity, and (3) commitment among ourselves and all the members of the stake.”



**November 1980 – May 1989**  
**W. Eugene Hansen Jr., Stake President**

W. Eugene Hansen Jr. was sustained as stake president on November 2, 1980, and released from that assignment on May 7, 1989, following his call to the First Quorum of the Seventy. His counselors, who served with him throughout the eight and one-half years of his presidency, were John S. Boyden as first counselor, and Theodore M. Jacobsen as second counselor. At the time of their calls to the stake presidency, all three men were serving as bishops in the stake—President Hansen as bishop of the Bonneville First Ward, President Boyden as bishop of the Monument

Park First Ward, and President Jacobsen as bishop of the Garden Park Second Ward. Hence, one of the first tasks of the newly-sustained stake presidency was to submit for approval to the First Presidency the names of the men they recommended to be called as bishops of the three wards mentioned. Marvin P. Barnes was called as bishop of the Bonneville First Ward (he died in an airplane crash just eight months after being sustained), Dean F. Hodson was called as bishop of the Monument Park First Ward, and Gill O. Sanders was called as bishop of the Garden Park Second Ward.

Elder Marvin J. Ashton of the Quorum of the Twelve was assigned to preside at the stake conference at which President Gibbons was to be released and a new stake presidency sustained. The conference was held November 1-2, 1980. President Jacobsen wrote: "Early in the week preceding conference, I began to be impressed by the Spirit that Bishop W. Eugene Hansen of the Bonneville First Ward would be the next stake president. I scarcely knew him, so such an impression was not based on any sort of deductive reasoning. On Thursday, October 30, I had an appointment with Mike Gottfredson, an attorney who, until several years earlier, was a partner to Bishop Hansen in a law firm. I mentioned to Mike that our stake presidency was to be reorganized on Sunday and my impression was quite clear that Eugene Hansen would be the next stake president. Within 30 minutes after I left Mike's office, Bishop Hansen came to Mike's office for the first time in many months. I later learned that Bishop Hansen had known by the Spirit several weeks prior to his call that he was to be the new stake president. In fact, he had arisen early the preceding morning (Wednesday) and recorded in his journal that he was to be called as the new stake president and his two counselors were to be John S. Boyden and Theodore M. Jacobsen.

"Thursday evening, Bishop Hansen and six or seven other 'leading contenders' were interviewed by Elder Ashton and our regional representative, Milton Russon. Friday evening Bishop Hansen was in Logan to receive the Distinguished Service Award from Utah State University. He was reached in Logan by Elder Ashton who, by telephone, called him to serve as stake president. He indicated to Elder Ashton those whom he had selected as his counselors.

"Elder Ashton [whom I knew quite well, having grown up near his home in the Parleys Stake] called me at home on Friday evening, October 31, which was Halloween and my 40<sup>th</sup> birthday. He said that he 'wanted my opinion on a matter' and he would like to meet with me the next morning. Saturday morning I met Elder Ashton in the stake president's office, where he, to my complete surprise, invited me to serve as second counselor to W. Eugene Hansen, whom he had called as the new stake president. A few minutes later, President Hansen and his newly-called first counselor in the stake presidency, John S. Boyden, came into the stake president's office. We talked together for a few minutes and decided that we should meet that morning for an hour or two but not in the stake president's office. If we were discovered there by stake members, the 'word' would quickly get out prior to Sunday morning. We decided that the best place to meet would be in Bishop Hansen's office on the main floor of the stake center, so we went downstairs to his office one at a time so as not to attract attention. As I recall, there was a Saturday morning basketball game going on in the cultural hall. Bishop Hansen walked through the cultural hall but Bishop Boyden and I took a different route. We met productively for about two hours, during which time a ward activity commenced in the kitchen, which was directly across the hallway from Bishop Hansen's office. When we finished our meeting, we were faced with the dilemma of how to leave the bishop's office without attracting attention to our having been together that morning. It was decided that Bishop Boyden would go out the door first, to be followed several

minutes later by Bishop Hansen. I, being the youngest, was to go out the window, which I did without incident. As Bishop Boyden emerged from the bishop's office, he encountered his uncle who, sensing that his nephew's presence in Bishop Hansen's office on a Saturday morning must have something to do with the new stake presidency, said with a knowing smile: 'What are you doing here?' To his credit, he quickly dropped the subject and let his nephew depart in peace.

"Early in the first few weeks of our presidency, President Hansen commented kindly but clearly in a presidency meeting that he was disappointed with the way in which I handled a situation. I resolved then and there to *never* disappoint him again and I worked very hard during the next eight and one-half years to do that. President Hansen was a master diplomat, very careful, wise and thoughtful in all that he did. He had an exceptionally bright mind coupled with pure faith. I learned much by serving at his side. His wife, Jeanine, was his equal in every respect and a great companion and support to him. Each Christmas season, the Hansens hosted stake and ward leaders, their spouses, and others in the stake neighborhood to an open house at their beautifully decorated home at 1607 Yalecrest Avenue.

"For about 14 months, until his death on December 26, 1981, Dr. Henry Eyring served as a member of President Hansen's stake high council having been called to the council by President Gibbons in 1974. About midway through those 14 months, Brother Eyring said that the most spiritual meeting in the Church was a disciplinary council *if* the person whose status in the Church was being reviewed came to the council with a contrite heart, because in the disciplinary council he or she would feel the love of the stake leaders, the love of Heavenly Father, and the healing power of the Atonement. My own experiences with disciplinary councils confirmed Brother Eyring's view. One of the greatest joys of my life has been to sit in the temple with persons who, in prior years, had been disfellowshipped or excommunicated at a disciplinary council where I presided or was present, and they have subsequently chosen to take the sometimes difficult steps to return to temple worthiness. I *love* the scriptural account of the prodigal son!"

Twenty years after Brother Eyring's statement, Gregory J. Spencer, who served as a counselor to President Jacobsen, wrote of his service in the stake presidency, stating that he was grateful to be "reminded of the love and concern that drives and emerges from the Church disciplinary process. The Lord loves those whom he rebukes."

During the service of President Hansen, which occurred in the early years of word processors (predecessors to personal computers), Norman Clark of the high council, President Boyden and President Jacobsen went to great lengths to improve the format and usefulness of the annual stake directory and calendar, developing a format which has been followed with minor changes in subsequent years. That obscure effort created improved stake-wide knowledge of important dates, meetings, deadlines, and other information which seemed to be very helpful to stake and ward leaders.

During December of every year, the stake presidency would visit, by appointment in their homes, the General Authorities living in the stake, widows of General Authorities, and others whom they were impressed to visit. During the years of the stake welfare farm, they left a bag of Bonneville Stake onions in each such home, along with a box of homemade chocolates. Those visits were always a boost for the stake presidency.

President Hansen was released as stake president on April 1, 1989, due to his call to the Seventy. He was beloved as bishop of the Bonneville First Ward and equally beloved as stake president.

He served with great, genuine love for the Saints, exceptional gentleness, no airs or pretense, and uncommon wisdom, energy, and faith. The high council meeting of April 9, 1989, in which he bid farewell to the high council, the stake staff, and his two counselors, was a time of great emotion and affection for a stake president who was clearly both able and pure in heart. Frank Pond Reese, a high councilor, wrote of that meeting in his journal: “This is a very sacred experience. There is spiritual electricity in the air as President Hansen shares his feelings with us. Our tears flow freely, matching those of President Hansen. My whole being is lifted up and trembles with joy for him. My soul is washed with his tears and my heart crumbles with love as his voice crumbles under the weight of the words he attempts to say. There are 17 of us in the room with our president and our tears mingle to form a bond of love that I shall never forget.” Of such is the kingdom of heaven.

From President Jacobsen’s journal: “President Hansen is a man of integrity, commitment, compassion, frequent visits to the ill, uncommon insight, and a great determination to do things ‘right.’ I have come to know him well—in coat and tie and in fishing waders—and I have profound respect for him.” President Jacobsen wrote in 2012: “President Hansen, now 84 years old with some unwelcome symptoms of his age, remains pure in heart, gracious, and full of faith. His extraordinary intellect is still discernible. It remains connected to his kind, thoughtful, heart; to his cheerful disposition; and to his generous, solicitous, determined, faithful spirit.”

President Boyden, a man of exceptional intelligence with both a law degree and a medical degree, served with steadiness and effectiveness. He was unusually well-founded scripturally and possessed great faith. His talks were “tightly written,” doctrinally sound, scripturally based, and always relevant.

### **Biographical Sketches of the Members of the Stake Presidency**

#### **W. Eugene Hansen Jr.**

Warren Eugene Hansen Jr. was born August 23, 1928, in Tremonton, Utah (not far from his beloved East Garland home), to Warren E. and Ruth Steed Hansen. He attended Utah State University where he was student body president, graduating in 1950 with a degree in Agricultural Economics. He served in the U.S. Army Reserve from 1950 to 1980, retiring as a full colonel in the Judge Advocate General Corps and having received both the Meritorious Service and the Legion of Merit medals. He was on active duty in 1954 and 1955 in Korea during the Korean conflict. In 1958, he received his Juris Doctor degree from the University of Utah, after which he began his career as a highly-respected Salt Lake City trial lawyer. His professional accomplishments include serving as president of the Utah State Bar Association and being named as a Fellow in both the American College of Trial Lawyers and the American Bar Foundation. He served as a member of the Institutional Council at Utah State University where he received its Distinguished Service Award in 1980 on the same evening that he was asked, by telephone, to serve as the president of the Bonneville Stake. He was also a member of and then chairman of the Utah State Board of Regents, which governs higher education in Utah.

In 1950, he married Jeanine Showell of Stone, Idaho. His enthusiastic courtship of Jeanine included being involved in the crash of a small airplane whilst attempting to take off from a bumpy farm field near Stone. The Hansens are parents of six children: Christian (died in 2014), Jeff (died in 1989), Matthew (died in 1977), Susan, Steven, and Stanton.

President Hansen was sustained a member of the First Quorum of the Seventy on April 1, 1989, and given emeritus status on October 3, 1998. He then served as the president of the Salt Lake

Temple. Prior to being called as a General Authority, he served in the Bonneville Stake as a priests quorum advisor, president of the stake Young Men, stake executive secretary, high councilor, counselor in the bishopric and then bishop of the Bonneville Ward (which became the Bonneville First Ward in 1976), and stake president. President Hansen died November 5, 2016, just sixteen days after the death of his wife, Jeanine.

### **John S. Boyden Jr.**

John Sterling Boyden Jr. was born December 11, 1937, in Salt Lake City to John S. and Orpha Amanda Sweeten Boyden. He is the oldest of four children—John, Stephen G. Boyden, Carmen S. Boyden Pingree, and Paul W. Boyden. It has been a great blessing that these four siblings and their spouses have been very close and loyal through most of their lives.

John received a Bachelor of Science in medical biology from the University of Utah, a Juris Doctor from the College of Law at the University of Utah, and an M.D. from the University of Utah School of Medicine. He has practiced law principally in the medical field that includes regulatory affairs for pharmaceuticals and medical devices, has lobbied at state and federal levels for various clients, and has performed pharmaceutical and medical device research.

He married Margery Sabine of Berkeley, California, on July 6, 1964, in the Salt Lake Temple. They are the parents of two daughters and three sons—Elizabeth, Suzanne, Richard, Robert, and Michael. As of 2012, they had 19 grandchildren. He served from 1972 to 1975 as second counselor to Bishop Robert C. Sloan Jr. of the Monument Park First Ward and succeeded Bishop Sloan as the bishop of that ward from December of 1975 until November of 1980. He then served from November 2, 1980, to May 14, 1989, as first counselor to President W. Eugene Hansen of the Bonneville Stake. He later served on the LDSSA general board and was subsequently ordained as patriarch to the Salt Lake University of Utah Second and Fifth Stakes. John and Margery were then called to preside over the California San Diego Mission from July of 1996 to July of 1999. Not long after their return from San Diego, John was called as patriarch in the Salt Lake University of Utah Sixth Stake. In May of 2011, that stake was dissolved and replaced by the Salt Lake Bonneville Young Single Adult Stake and John was called to serve as the patriarch in that stake. He and Margery also serve as ordinance workers in the Salt Lake Temple.

### **Theodore M. Jacobsen**

See page 50.

### **Significant Events, 1980-1989**

In April of 1981, President Spencer W. Kimball defined the “threefold mission of the Church: proclaim the gospel, perfect the saints, and redeem the dead.”

In September of 1981, new editions of the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price were published. The publication of these LDS editions, including the LDS edition of the Bible that was first published in 1979, was the culmination of ten years of inspired effort by what Elder Jay E. Jensen characterized as “a small army of Church-service workers.” These editions of the scriptures have substantially aided the reading, study and understanding of the scriptures by members of the Church. In 1987, President Thomas S. Monson wrote in his journal: “[The LDS edition of the scriptures] is one of the major contributions during my service as a General Authority.” He also said: “The work was prodigious. I think it’s one of the finest projects I’ve ever seen.” President Boyd K. Packer stated that publication of the LDS editions of

the scriptures would “be regarded, in the perspective of history, as the crowning achievement in the administration of President Spencer W. Kimball.”

A year or two after being sustained as stake president, President Hansen with his two counselors visited President Kimball and his wife, Camilla, who were then living in the presidential suite in the Hotel Utah (now the Joseph Smith Memorial Building). President Kimball was not in good health and his ability to speak had been compromised by surgery in 1957. After the stake presidency was seated in the Kimballs’ apartment, there was some exchanging of pleasantries, after which there was a discernible lull in the conversation. President Jacobsen, junior member of the stake presidency, attempted to restart the conversation and said with enthusiasm: “The Church is certainly growing rapidly, President Kimball,” to which he replied in his quiet, deliberate, hoarse whisper: “Not fast enough.” There were no further attempts by President Jacobsen to stimulate the conversation. As the stake presidency prepared to leave the apartment, diminutive, sweet President Kimball clearly expressed his love for each member of the presidency and gave each of them a parting kiss.

In June of 1985, President Hinckley dedicated the Freiberg Temple in East Berlin, which was then behind the Berlin Wall in the German Democratic Republic—a rigidly communist nation. [The Berlin Wall was torn down in November of 1989.] Receiving permission from the communists to construct and dedicate this particular temple was truly a modern-day miracle—a close cousin to the parting of the Red Sea in the time of Moses.

In August of 1985, a new edition of the LDS hymnal was published – the first revision in 37 years.

President Spencer W. Kimball, President of the Church and a beloved, long-time member of the Bonneville Stake, died on November 5, 1985, and President Ezra Taft Benson was sustained as the new President of the Church on November 10, 1985. Recalling President Kimball speaking at a stake conference of the Bonneville Stake, Dr. George R. Durham (a pediatrician and later a counselor in the stake presidency) wrote: “President Kimball expressed surprise at the reluctance of individuals to seek immunizations and how he and Sister Kimball would ‘have crawled across the Arizona desert to obtain them’ if they could have protected their son Edward from polio. He then expanded the thought by stating that too many Latter-day Saints neglect the ‘spiritual immunizations’ of family prayer, reading the scriptures, and family home evening.”

One of the most memorable and touching events which occurred during the Hansen presidency began in early November of 1986, when President Hansen received a telephone call from Elder Russell M. Nelson of the Quorum of the Twelve (who then lived in the Bonneville Stake). Elder Nelson informed President Hansen of an urgent, immediate need for *four* senior missionary couples in the England Coventry Mission. Lloyd and Pauline Graham of the Garden Park Second Ward had begun their 18-month mission in the England Manchester Mission just three months earlier. President Hansen replied that he would go right to work on that request and report back to Elder Nelson in a few days. Shortly thereafter, the stake presidency met together and within about an hour they had a list of four (not five, or six, or ten, but just four) faithful, capable couples whose health, availability, finances, and other circumstances were such that they might be able to respond affirmatively to such an invitation: Donlon and Ardith DeLaMare of the Garden Park Second Ward, Eldon and Joy Hurst of the Yale First Ward, Richard and Faye Walch of the Garden Park Second Ward, and Rex and Faun Warner of the Yalecrest Second Ward.

Because the Christmas season was approaching, there was concern that the four couples might be understandably hesitant to accept an urgent mission call. Within a day or two, President Hansen contacted each of the four couples, asking them whether they would be able and willing to accept a 12-month mission call (should such a call be extended) and leave for England within a few weeks. Remarkably, all four couples promptly said that they would! It was a bit like Brigham Young's request for volunteers to rescue the Martin and Willie handcart companies. By early December of 1986, all four couples were in England strengthening the wards and branches to which they had been assigned. Twenty years later, President Jacobsen, while presiding over the England Manchester Mission, encountered clear evidence of the positive impact that these four couples (and the Grahams) had had in places such as Runcorn, Macclesfield and Newcastle-under-Lyme. Their classic, exemplary willingness to respond quickly to a challenging Church call had a lasting, positive impact on their families and on members of the Church in both England and the Bonneville Stake.

In October of 1986, stake quorums of seventy were discontinued and all who had been members of such quorums were instructed to meet with the elders quorum in their wards during priesthood meeting. Men who were ordained as Seventys after that change served as General Authorities.

During the Christmas season of 1987, the stake presidency visited President Marion G. Romney in his home on Yalecrest Avenue. He was then the President of the Quorum of the Twelve Apostles. Many years earlier, he had been president of the Bonneville Stake. At age 90 and in failing health, he was in bed wearing a powder blue Adidas jogging outfit. President Hansen introduced himself and his two counselors to President Romney, explaining that he (President Hansen) was president of the Bonneville Stake. President Romney paused before responding as he processed what he had just heard. Then, with his characteristic good humor and a twinkle in his eye, he said: "I was president of that stake once. Don't wreck it!" The stake presidency responded that they would do as he had so clearly instructed. President Romney's "directive" was often repeated during the remaining years of President Hansen's service as stake president.

On April 8, 1988, Ruth B. Wright of the Yalecrest Second Ward was sustained in general conference as second counselor to President Michaelene P. Grassli in the general presidency of the Primary. Her responsibilities in this calling included sharing time, teacher training, and audiovisual materials. She was also a member of the National Cub Scout Committee. Before serving in the general presidency, she was called to the Primary general board in 1985, serving as chair of the Scouting Committee and the Children's Sacrament Service and Curriculum Committees. Before serving on the Primary general board, Sister Wright served in many Church callings, including both ward and stake Primary and Young Women president. She was released from the general Primary presidency on October 1, 1994.

President Marion G. Romney died on May 20, 1988. His last words were reportedly "Joseph, Joseph," echoing the last words of Brigham Young. President Romney's bishop during the last few years of his life was Bishop Robert L. Bauman. Bishop Bauman said of President Romney: "I will always remember his tithing faithfulness. He could have chosen to pay his tithing through Church headquarters, but he chose to pay through his ward. Every month without fail, during the five years I served as bishop, I received a tithing envelope mailed to my home. . . . After a lesson in the high priests group of our ward, the instructor asked President Romney if he would like to add anything. President Romney, with his wry sense of humor, replied: 'I used to know quite a bit about this subject, but since then I have forgotten it.' We took that to be his way to not stand out or upstage the instructor."

## Stake Goals and Themes

- 1981 Stake goals were:
1. Live your life so you have nothing to hide. Guard your thoughts to avoid falling into transgression.
  2. Each physically able member to participate in at least three work turns at the stake farm.
  3. All families to submit their verified four-generation family records before July 1, 1981.
  4. Each member to actively and with consistency fellowship a non-member or inactive family.
- 1982 Stake goals were:
1. Each family to pray together every day and each member to pray individually morning and night.
  2. Each member eight years of age and older to develop a written, realistic plan for increasing his or her spirituality, testimony and physical well-being. During 1982, follow that plan.
  3. Each family to take a non-member or a non-member family on a guided tour of Temple Square during 1982.
  4. Each ward to have at least one couple in the mission field at all times.
- 1983-4 Stake goals were:
1. A church calling for every adult member.
  2. Each member to develop and demonstrate Christ-like love for neighbors.
  3. Each family to take a non-member or a non-member family on a regularly-scheduled guided tour of Temple Square during the year.
  4. Each ward to have one or more couples in the mission field at all times.
- 1986 Stake goals were:
1. Each adult member to read the Old Testament.
  2. Each member of the stake age eight and older to identify a specific area of behavior or attitude needing improvement. Put in writing the progress or change you wish to make during the year. Do it.
  3. During the year, host a non-LDS person in your home for a missionary discussion and/or send to the mission field at least ten copies of the Book of Mormon with your personal testimony written in the book.
  4. Each ward to have one or more couples in the mission field at all times.
- 1987-8 Stake goal for both years was counsel given to the stake presidency by President Marion G. Romney, a counselor in the First Presidency and a member of the Bonneville Stake: "Live a little better each day."
- 1989 Stake goal was: "Understand, ponder, and honor the covenants of the sacrament."



**May 1989 – November 1991**  
**B. Lloyd Poelman, Stake President**

B. Lloyd Poelman was sustained as stake president of the Bonneville Stake on May 7, 1989, replacing W. Eugene Hansen Jr., who had been called to serve as a member of the First Quorum of the Seventy. Elder James E. Faust, then an Apostle, presided at the stake conference at which the new stake presidency was sustained. Elders Marvin J. Ashton, Russell M. Nelson, Neal A. Maxwell, Dallin H. Oaks, W. Eugene Hansen Jr., Sterling W. Sill (emeritus Seventy), and Barlow Packer (regional representative) were present at the Sunday session of stake conference. President Poelman was released as president of the Bonneville Stake two and one-half years later on November 24, 1991, to become president of the newly-formed Monument Park North Stake, which was formed by combining Monument Park First and Second Wards from the Bonneville Stake with four wards from the Monument Park Stake. President Poelman's first counselor in the presidency of the Bonneville Stake was Robert L. Bauman and his second counselor was George H. Durham. At the time of their calls to the stake presidency, President Poelman was serving as bishop of the Monument Park First Ward (having recently replaced President Bauman as bishop of that ward) and President Durham, who had previously been bishop of the Yalecrest Second Ward, was then serving as high priests group leader in his ward.

President Hansen was sustained as a member of the Seventy on April 1, 1989—about five weeks before he was released as stake president. Knowing that a new stake presidency would soon be called, President Bauman recalls having “impressions and feelings” that he would be involved in the new presidency. He “tried hard to dismiss those feelings” but they were confirmed when he was invited by Elder Faust to serve as first counselor to President Poelman. When Elder Faust interviewed President Durham, Elder Faust “reminisced some” about President Durham's father, who had been a member of the Seventy and had died in 1985. He then asked President Durham what he missed most about his father. President Durham wrote: “I told him I missed his hugs, whereupon he gave me a fatherly hug and told me it was from my dad.” When President Durham was asked to come back to the stake center later that day with his wife Christine, he said to her

(without earthly knowledge of what was about to happen): “Lloyd Poelman is to be the stake president and I am to be his second counselor.” He did not, at that time, know that President Bauman was to be the first counselor.

One of the first responsibilities of the new stake presidency was to submit to the First Presidency the name of the man they were recommending to be the new bishop of the Monument Park First Ward. President Durham wrote: “I recall a powerful spiritual witness of the calling of Judd Turner as the new bishop of the Monument Park First Ward as we knelt as a new presidency in an office at the Bryner Clinic. [President Durham’s medical office was at the Bryner Clinic.] As we concluded our prayer, President Poelman said: ‘Isn’t that a marvelous feeling?’ I would experience such guidance again in my service in the stake presidency.” Parenthetically, President Jacobsen recalls an almost identical experience as a counselor in President Hansen’s stake presidency in connection with the recommendation of George Durham to be the bishop of the Yalecrest Second Ward in 1982.

Not long after being sustained as a counselor in the stake presidency, President Durham realized that he “should be a more courteous driver, inasmuch as I now had greater recognition and less anonymity.”

President Poelman’s presidency emphasized the essentiality of love and service, encouraging all who served to magnify their callings. There was also significant attention to preparing young men and women to serve full-time missions.

In June of 1991, “Operation Desert Shield” was the theme for the stake youth conference held at BYU. The theme reminded participants of the importance of “above all, taking the shield of faith” and being continually alert to fend off the subtle and not-so-subtle temptations of the adversary.

## **Biographical Sketches of Members of the Stake Presidency**

### **B. Lloyd Poelman**

President B. Lloyd Poelman was born July 1, 1934, to faithful parents, Hendrik and Ella May Perkins Poelman. This was during the Great Depression, at a time when his father had been without regular employment for months. He was the third of what would eventually be six children—all raised in the Park Stake in Salt Lake City. He served a mission to the Netherlands, the ancestral home of his grandfather, as did his three brothers and his father. After his mission, he received Bachelor of Science and Juris Doctor degrees from the University of Utah.

He married Catherine Edwards on June 11, 1963, and they became the parents of nine children: Elizabeth, Rebecca, Emily, Catherine, Stephen (died in 1990), Michael, Martha, Andrew, and John.

His professional career in the practice of law for more than 30 years was interspersed with employment as an executive assistant in the Priesthood Department of the Church as well as a calling as mission president in the Tennessee Nashville Mission. He served as bishop of the University Sixth Ward in the University of Utah Stake, on the executive committee of the Sunday School general board, and subsequently in the general presidency of the Sunday School under the direction of President Russell M. Nelson.

In 2003, he and Catherine served as senior proselyting missionaries in the Chile Santiago North Mission. Having become a stake organist at age 15, his lifelong love of music was well utilized

in teaching young people in Chile to lead and play the hymns of the Restoration. He died on April 11, 2014.

### **Robert L. Bauman**

Robert L. Bauman was born June 1, 1953, to Dr. Thomas E. and Donna Dredge Bauman of Salt Lake City. He grew up attending Salt Lake City schools and graduated from Highland High School in 1971. He served as a full-time missionary (1972-74) in the England Southwest Mission headquartered in Bristol, England. Upon returning home, Rob attended the University of Utah, where he was active in student government, serving as the ASUU finance board chairman. He graduated from the University of Utah in business finance in 1976. During his senior year at the University of Utah, he married Colleen Nichols, also of Salt Lake City, and together they raised a family of five children: Scott, Blake, Stacy, David, and Sara.

The Baumans became members of the Bonneville Stake in 1977 when they bought a home on Hubbard Avenue. Two years later, they moved from Hubbard Avenue to Yalecrest Avenue. Rob's Bonneville Stake roots grew deep during the next 20 years as he served on the high council, as a counselor in the Monument Park First Ward bishopric, and then as bishop of the Monument Park First Ward (called as bishop at age 30). After serving as bishop, he was called to serve as a counselor to B. Lloyd Poelman in the Bonneville Stake presidency in 1989. It was hard for the Baumans to say goodbye to the Bonneville Stake in 1991 when the Monument Park First and Second Wards became part of the newly-created Salt Lake Monument Park North Stake, where he later served as its stake president. The influence and spirit of the Bonneville Stake created lasting memories and deep-rooted spiritual values for the Baumans.

President Bauman's professional career included work as a franchisee for several quick-service restaurant chains and as a property and casualty insurance agent for over 20 years.

### **George H. Durham II**

George Homer Durham II was born October 16, 1944, in Logan, Utah, the youngest of three children and the only son of Leah Eudora Widtsoe (1912-1995) and G. Homer Durham (1911-1985). Shortly after his birth, the family moved to Salt Lake City. In 1960, he and his family moved to Arizona, where his father served as president of Arizona State University until 1969.

George met Christine Louise Meaders in 1963 in the Cambridge Ward of the Boston Massachusetts Stake. Christine was a first-year student at Wellesley College and George was a first-year student at Harvard University. Following his service in the British Mission (1964-66), they were married in the Salt Lake Temple on December 29, 1966. They are parents of four children: Jennifer, Meghan, George III ("Troy"), and Melinda. They also assisted in raising Isaac Andreas Person, a nephew. In 1969, the Durhams moved to Durham, North Carolina, where George and Christine both continued their educations at Duke University, he in medicine and she in law.

In 1973, George began his residency in pediatrics at the University of Utah Hospital and moved, with his young family, into a home in the Yalecrest First Ward (which had been selected by his parents, who lived in the Bonneville Stake). His father was then a member of the stake high council and would later become a member of the First Quorum of the Seventy and Church Historian. George began his practice of pediatrics at the Bryner Clinic in 1976. He practiced pediatrics there with Dr. Edmund C. Evans and Dr. Jesse N. Fox—both of whom served as

bishops in the Bonneville Stake. In 1977, the family moved from 900 South in the Yalecrest First Ward to Yale Avenue in the Yalecrest Second Ward.

In August of 1978, Christine was selected as a Third District judge by Governor Scott Matheson. She was subsequently appointed to the Utah Supreme Court in 1981, where she served as Chief Justice from 2002 until 2012. In a remarkable, mutually-supportive manner, George and Christine Durham balanced family, Church callings, and two very demanding careers.

George was called to the stake high council in 1981. He was sustained as bishop of the Yalecrest Second Ward in August of 1982 and served until September of 1987. In May of 1989, he was called as second counselor to President B. Lloyd Poelman until the reorganization of the Monument Park and Bonneville Stakes in November of 1991. He has since served as president of the Sunday School in the Bonneville Stake, as a high councilor in the University of Utah Fifth Stake, and after moving to Emigration Canyon in 1999, as ward mission leader, Sunday School teacher, stake Sunday School president, high priests group leader, and patriarch in the Monument Park North Stake.

### **Significant Events, 1989-1991**

The BYU Jerusalem Center for Near Eastern Studies was dedicated on May 16, 1989. Its very existence in Jerusalem was and is miraculous.

In November of 1989, the First Presidency announced a “local unit budget allowance program” in which wards and stakes were no longer required to raise funds among their members to cover the operating costs for those units. Instead, each stake would receive a quarterly budget allocation from the general funds of the Church. That allocation would be based on the average attendance at sacrament meeting during the prior quarter. Member contributions to stakes and wards for operating budgets were no longer expected. The letter from the First Presidency announcing this significant change included the following: “For many years we and our predecessors have looked to the day when tithes and offerings would cover essentially all expenses incident to Church membership. We have been concerned over the financial burdens resting upon some Church members who have, notwithstanding these pressures, been faithful in paying their tithes and fast offerings and also have made substantial contributions to ward budgets. . . . Effective January 1, 1990, all of the operating costs of wards and stakes [in the United States and Canada] will be financed from the general funds of the Church, thus relieving the members of budget assessments.”

On November 3, 1989, Jeff Hansen, the 32-year-old son of Elder W. Eugene Hansen Jr. and his wife, Jeanine, died of multiple sclerosis, which had cut short his missionary service in Sweden several years earlier. (Another son of the Hansens, Matthew, had died along with two other young men from East High School in an automobile accident in 1977.) The Hansens’ resolute, pure faith was evident throughout these heart-wrenching experiences. Elder Neal A. Maxwell said of them, in essence: “Despite heartbreak, they just get better and better, and sweeter and sweeter.”

On November 9, 1989, the infamous Berlin Wall began to be taken down—an event of immense world importance. The dismantling of the Soviet Union began at about the same time.

On November 20, 1989, Elder Joseph Anderson, an emeritus member of the Seventy and a member of the Yalecrest First Ward, celebrated his 100<sup>th</sup> birthday! A few days later, a Primary

children’s choir sang “Feliz Cumpleanos”—a birthday song in several different languages—for Elder Anderson.

In 1989, the Bonneville Stake was assigned responsibility for staffing the newly-formed branch of the Church at the Western Institute of Neuropsychiatry in Research Park near the University of Utah. Garth Peterson of the Bonneville Second Ward was the first president of that branch. Responsibility for the branch was transferred to the Monument Park North Stake when that stake was formed in 1991.

On May 11, 1990, Stephen Poelman, 20-year-old son of President and Sister Poelman died. Like the Hansens, the Poelmans handled the loss with tears, graciousness and faith.

In 1990, the Church standardized the contribution required to maintain a full-time missionary rather than having differing amounts for various missions based on the cost of living in those missions. The standardized contribution was \$350 per month for missionaries serving from the United States regardless of where in the world they were serving.

### **Stake Goals and Themes**

1990 Stake goals were:

1. Know, understand and live the Articles of Faith.
2. Receive and fulfill your patriarchal blessing.

1991 Stake goals were:

1. Be prepared for our times, both temporally and spiritually (Alma 34:3).
2. Stand in holy places; make and honor temple covenants; participate in temple worship.

### **President Poelman’s Recollections and Thoughts**

President Poelman thoughtfully responded in writing to several questions, which were posed to him.

*Who extended the call to you to be the president of the Bonneville Stake?* My call was issued by Elder James E. Faust of the Quorum of the Twelve on Saturday afternoon, May 6, 1989. I was currently serving as a rather new bishop in the Monument Park First Ward, which was the most enjoyable and rewarding church calling I had ever had and one that I felt sad to leave.

*What was your initial reaction when called to be the stake president?* It was a realization that the unexpected promptings I had received earlier that year were descending with startling rapidity upon me. George H. Durham and I had been sitting together in a stake priesthood leadership meeting at the stake center the previous January when I had the strong impression that he and I would serve together in the future in a significant stake calling. A few weeks later, my wife, Catherine, and I were at the viewing of a wonderful bishop in our stake, Bishop Norman Clark, who died suddenly in office. As I walked by George H. Durham that evening, a very special feeling passed between us. I stepped aside and expressed privately my love and admiration for him.

*How did you select your counselors?* Inspiration was clear immediately on the afternoon that I received the call. My first counselor would be Robert L. Bauman, in whose capable shoes I had followed as the bishop of the Monument Park First Ward. George H. Durham, busy as he was as a medical doctor, would be my second counselor.

*How have Sister Poelman and your family supported you in your various church responsibilities, including stake president?* Catherine and the children have always supported me. Our highest priority as a couple has been to accept callings with faith that the Lord would bear us up. Our family had been actively involved in our call to preside over the Tennessee Nashville Mission, where our youngest of nine children was born. We had learned to work together as a family team. Some eight years later, the call to be stake president came when we had married children, challenging teenagers, the added the responsibility of a Lamanite foster-daughter assigned to our stake, as well as young ones. We both knew the calling would be demanding and that we couldn't do it alone. Also, the warmth of the Saints helped us, especially Catherine, feel that we would be sustained.

*Did you have any over-arching goals as a stake presidency?* Understanding and following the Savior was the paramount goal, and we had a specific list of ways to pursue that goal. The first stake conference after we were called was on November 29, 1989, and the freedom of people to move across the Berlin Wall had been announced just three weeks earlier, on November 9<sup>th</sup>. I spoke that day of spiritual walls we must penetrate by receiving and pondering our patriarchal blessings. We must climb the ladder rungs up to a testimony, including seminary attendance, mission preparation, and receiving temple blessings. We felt these goals were significant for members of all ages.

*How would you characterize the burden of being the stake president, both in terms of responsibility and time commitment?* I have never looked on Church callings as a burden. However, this calling seemed enormous, but as soon as my two strong counselors were sustained and we met together that first Saturday evening to fill five vacancies in the high council, I began to feel the strength of valiant men around me and knew we could serve successfully together. During the next week, I drove around the stake, block by block, and felt powerfully the fine qualities of our members that continued to lift any weight I may have felt initially. I knew we would all be sharing the load. As for the time commitment, every day seemed to work out. My trial work, business travel, and law firm obligations never interfered. My journal entries reflected my focus on family and church activities, and gratefully our physical needs were supplied.

*How did your service strengthen your testimony of the restored gospel?* Let me answer with one of many examples. The day after the stake conference in which we were sustained as a stake presidency, we felt the urgency of calling a new bishop for the Monument Park First Ward. The earliest we could meet was Monday at the medical office of President Durham. After a brief prayer, we began to consider various possible candidates for that important position. There were several able and worthy brethren in the ward, any of whom could fill that position well, but there was one name that seemed to stand out in our discussion. We soon knelt in prayer. I began to pray and almost immediately the room was filled with a powerful spirit that rendered me unable to speak. Its influence was felt as well by Presidents Bauman and Durham. When I regained my composure, I could do nothing but give thanks to the Lord for having so clearly designated Judd Turner to become the new bishop. It was wonderful for us to receive that powerful revelation, but equally important was the manifestation of the Lord's support for us in the new callings that we were undertaking. This form of revelation occurred again and again as we called members to assignments and participated in giving blessings. Being an instrument in the hands of the Lord brought me ever closer to Him and made me aware that He was leading his restored church. Revelation in answer to earnest prayers for the welfare of his Saints was always received.

*What were some of the meaningful achievements of the stake during your tenure?*

1. Empowering priesthood group and quorum leaders was of paramount importance. We worked closely with priesthood leaders, considering together the way the Savior would lead. Subsequently, priesthood committees were organized to broaden and deepen our effectiveness.
2. We gave strong focus and support to youth activities. I particularly remember our stake youth at an outdoor meeting on a knoll just east of the Provo Temple where we talked about the marvels of the Lord's creations and two young deer ran across the grass nearby—a perfect visual aid.
3. The Bonneville Strings carried on a beautiful tradition of worship through music (begun many years earlier under the baton of Dr. David Shand), which we whole-heartedly supported. Dr. Jay E. Welch led the choir and orchestra. The stake drew together talent for a *Messiah* sing-in during December, complete with William Sullivan of the Utah Symphony playing trumpet. The Strings played at an outdoor fireside on the grounds of the Garden Park Ward each summer and a half hour before the Sunday sessions of stake conference, in addition to accompanying the music of the conference.
4. We felt honored to be of support to the General Authorities who resided in our stake—specifically Elder Joseph Anderson, who spoke in stake conference six days after celebrating his 100<sup>th</sup> birthday. He shared his experiences as personal secretary to five Presidents of the Church and bore testimony of their divine callings.
5. I started setting apart newly called missionaries in their homes instead of at the stake offices, a policy that had been approved at Church headquarters. Going on a mission became a family-centered event that enlivened family support throughout the missionary's period of service and strengthened the testimonies of those family members who remained at home.

*Please relate any special spiritual experiences or any special inspirational interactions with the stake leadership or with stake members.* The day after our 20-year-old son Stephen died was a Sunday. I learned that my counselors in the stake presidency and our high councilors were meeting at 8:00 p.m. in a prayer circle that evening for our family. As that hour approached, I debated whether I should intrude, but felt prompted to drop in on them. About 8:15 I went to the stake center and found the high council room dark, but as I opened the door to the stake presidency's office, fifteen of the finest men in the world stood and greeted me. Never have I entered a room where I felt a greater sense of priesthood strength, of faith, godly love and brotherly compassion. My seat at the head of the circle had been left vacant and I was invited to join them. It gave me the opportunity I had desired to speak intimately with them of the events that had prompted their gathering. I felt a special strength as I explained circumstances and feelings. President Durham asked if I had received a priesthood blessing and if I would desire one. My heart melted with gratitude at the offer. I then sat surrounded by those wonderful companions and servants of the Lord as President Bauman was voice in giving me a wonderful blessing of strength, comfort, and assurance. That event will forever stand out in my memory as one of my greatest experiences in mortality. So many stake members sent notes of love and sympathy. The Comforter had come.

*Please share your testimony or leave a final thought for the members of the stake.* I want the members of Bonneville Stake to know how grateful I am for their love and support while we served together. I know we have a loving Heavenly Father who guides us through troubled waters. We have a Savior who has fully atoned for our sins and imperfections. I am grateful for His atonement that sustains me in my daily walk. I love the Savior, His prophets, His Church, and I desire to be with Him and with you, my friends, forever. I offer this as my prayer for all of us.



**November 1991 – June 2001**  
**Theodore M. Jacobsen, Stake President**

On November 24, 1991, the boundaries and the presidency of the Bonneville Stake were changed. President Howard W. Hunter (then president of the Quorum of the Twelve) and Elder Loren C. Dunn of the Seventy presided at a stake conference in the Salt Lake Tabernacle to which members of the Bonneville and Monument Park Stakes were invited. At the conference, the Monument Park First and Second Wards were taken out of the Bonneville Stake and made a part of the newly-created Monument Park North Stake which was made up of the two wards from the Bonneville Stake and four wards from the Monument Park Stake. Jon M. Huntsman Sr. was sustained as president of the Monument Park Stake. He had been serving in that assignment but lost both of his counselors in the reorganization, so two new counselors were sustained.

B. Lloyd Poelman (whose home was in the Monument Park First Ward and thus no longer in the Bonneville Stake) was sustained as the first president of the Monument Park North Stake, and Theodore M. Jacobsen from the Garden Park Second Ward was sustained as the new president of the Salt Lake Bonneville Stake.

Sustained as counselors to President Jacobsen were Bishop Robert F. Orton of the Yale Second Ward as first counselor and Oscar W. McConkie III, a counselor in the bishopric of the Bonneville Second Ward, as second counselor. In speaking of his feelings about being called to the stake presidency and being released as bishop, President Orton wrote: "I was not at all anxious to be released. Leaving a position of intimacy with so many [and going] to one somewhat distanced from Church members is like being removed from a family [and sent] to a boarding school." However, upon his release from the stake presidency in March of 1996, he wrote: "I felt today much as I felt the day I was released as bishop of the Yale Second Ward. I leave with fond memories of my four and one-half years in this position. . . . This has been a marvelous experience being in such close association with my brethren in the presidency and with the outstanding members of the stake. It has truly been a learning and growing experience." It was common for men called to the stake high council to have similar feelings of "being sent to a far country" when called to the high council but to have an "enlarged heart" and great love for the members of the entire stake upon their release from the high council.

President Jacobsen wrote: "After my release as a counselor to President Hansen in the stake presidency, I served for about three months as Scoutmaster in the Garden Park Second Ward which I very much enjoyed because (1) my son Paul was in the troop, and (2) it was a small troop of five or six boys which suited my temperament. I have a low threshold of tolerance for 'matter disorganized' (such as a large Scout troop). In August of 1989, I was called to serve as a counselor to Donald McArthur, who had recently begun his service as president of the Utah Salt Lake City Mission. I served as his counselor until November 24, 1991, when I was sustained as president of the Salt Lake Bonneville Stake.

"On the Friday prior to the multi-stake conference to be held in the Salt Lake Tabernacle, President Howard W. Hunter and Elder Loren C. Dunn of the Seventy (and president of the Utah Central Area) interviewed me and about 20 other ward and stake priesthood leaders from the Bonneville Stake, asking each man thus interviewed for the names of three men he would recommend to be the new stake president. Those interviews also gave the presiding brethren the chance to meet, 'measure,' and obtain a spiritual impression regarding those who might be the new stake president. I went to bed about 10:30 that evening supposing that the new stake president had been called and that I was not to be involved in the new stake presidency. That didn't surprise me for a variety of reasons, including the fact that I had already served 8½ years in the stake presidency. About 10:45, the phone rang and Charlotte and I were invited to come to the stake center that evening to meet with the presiding brethren. The fact that the call came so late in the evening caused me to suspect that the decision to call me may have been a difficult one.

"President Hunter asked if we were willing to serve, to which we responded affirmatively. I agreed to serve as stake president with feelings of excitement for the opportunity, apprehension for the responsibility, honor for being thought capable, and self-pity for the time commitment involved. Early the next morning, I called President Hunter and gave him the names of Robert Orton and Oscar McConkie to serve as counselors. President Hunter called them that morning (Saturday) by telephone. The new stake presidency met later that day to consider a number of calls, which needed to be made before the next day. We selected and called five new high councilors. The next morning, the two stakes (then changed to three stakes) met in the Salt Lake Tabernacle, where the names were presented for sustaining. I was set apart by our regional representative, Elder David Grant, after which I set apart my two counselors. In the weeks before

the change, I had given some consideration to persons who might serve as counselors if I were to be called as stake president. It was not clear to me that I would be called but the call did not come as a complete surprise, and I had identified those to be my counselors if the call did come.

“Interestingly, President McConkie had been prompted just a week or so before conference to read, for reasons unknown to him, the Book of Mormon and to do so before the conference. He proceeded to do so. On Saturday morning, he got up, read the few remaining chapters, turned to his wife, Carol, and said ‘Well, I’ve done it,’ and within 60 seconds President Hunter was on the phone to extend the call.”

After serving about ten months as stake president, President Jacobsen wrote: “Thus far, the stake president assignment has been a pleasant but demanding one. It is *much* different being the president than being a counselor to the president. There are many ‘gray area’ decisions to be made. There are so many decisions to be made that it is not possible to spend much time on the ‘average’ decision. I need clear, thoughtful, consider-all-the-alternatives input from my counselors and the high council, and I need to be able to claim the spirit of discernment to make proper choices. I can remember giving President Hansen what I thought was a careful analysis of a situation, and he would *often* see an angle or possibility that I had not seen. As part of the ‘mantle,’ I often see options not seen by my counselors and the high council. Happily, they also have a perspective different than my own which is often very helpful and timely.”

Harold H. Bennett served the Bonneville Stake for 61 consecutive years: 37 years as a high councilor and 24 years as a beloved stake patriarch. In 1955, then 95 years old, he spoke in a stake meeting of hearing, as a child in the 20<sup>th</sup> Ward, a Sister Richards bear her testimony of having *personally heard* both Joseph Smith and Brigham Young speak and her clear testimony of their prophetic callings. Brother Bennett recalled the spiritual witness of the truthfulness of the message of the Restoration, which came clearly to him on that occasion. Hearing Brother Bennett recount his experience gave the members of the Bonneville Stake who were present an unforgettable, two-person connection to the Prophet Joseph Smith.

In 1996, President Jacobsen wrote: “The calling of a bishop is a weighty responsibility and there are often hurt feelings on the part of some who had felt that they would be/should be called (or spouses who felt that their husbands would be/should be called). In some cases, I become clearly aware of who the new bishop should be many months before the matter is focused on by the stake presidency. In other cases, I sense that it is time to change a bishop but the name of the new bishop does not become clear until the stake presidency discusses the matter for several hours over a period of many weeks. Often, we will go to the temple together with a ‘short list’ [of names of likely bishops], having fasted and prayed. Eventually, an unusual clarity of thought comes and we are able to proceed.”

Looking back on his service in the stake presidency, President Orton listed some occurrences in which the hand of the Lord was evident. They were: “(1) In the call to service of bishops and other stake and ward leaders, then witnessing the fact that ‘whom the Lord calls, He qualifies’; (2) As He demonstrated time and time again, His love for the youth, the older singles, those with seemingly insurmountable challenges—in general, ‘the one’; (3) His chastening of those who needed a change of course in their lives and then coming forth with an outpouring of love in an effort to rescue them; and (4) In inspiring His leaders, at both the stake and ward levels, when they come to Him in humility and sincere prayer and demonstrate a willingness to ‘pay the price’ necessary to invite Him to walk by their side.”

President Jacobsen and his counselors in the stake presidency were released on June 23, 2001, with a bagpipe prelude from outside the chapel (much to the consternation of the visiting General Authority).

### **Biographical Sketches of Members of the Stake Presidency**

#### **Theodore M. Jacobsen**

Theodore Marshall Jacobsen was born October 31, 1940, in Salt Lake City to Leo Martin and Rosebud Marshall Jacobsen (her mother's name was Rose). His grandfather, Soren N. Jacobsen, was a counselor to President Marion G. Romney in the presidency of the Bonneville Stake, and his uncle, Theodore C. Jacobsen, was the second bishop of the Bonneville Ward. President Jacobsen is the oldest of four children. He served a mission to Scotland (1961-63). In 1964, he married Charlotte Garff in the Salt Lake Temple. They are the parents of seven children: Sarah Schmidt, Bruce, Laura Dunlop, Benjamin (died in 2010), Paul, Andrew, and Scott. As of 2017, they have 25 grandchildren.

President Jacobsen graduated from East High School, attended Stanford University for two-plus years before his mission to Scotland, and received a Bachelor of Science degree in civil engineering from the University of Utah in 1966 and a Master of Science degree in construction management/civil engineering from Stanford in 1967. He worked at Jacobsen Construction Company (started by his grandfather in 1922) from 1967 until 2005, serving as its president or chairman for over 30 years.

His Church assignments have included gospel doctrine teacher, elders quorum president, Scoutmaster, bishopric counselor, and bishop in the Garden Park Second Ward; alternate high councilor under President Gibbons, counselor in the stake presidency to President Hansen, and stake president in the Bonneville Stake; counselor in the presidency of the Utah Salt Lake City Mission; "trail boss" for the stake's 2003 pioneer trek; president of the England Manchester Mission (2005-2008); chairman of the board of the Polynesian Cultural Center in La'ie, Hawaii (1995-2005); and, with Charlotte, Emergency Response Specialists with the Church's Humanitarian Services, and Primary sharing time leaders.

#### **Robert F. Orton**

Robert Frank Orton was born in Reno, Nevada, on August 24, 1936, the eldest child of H. Frank and Gwen Riggs Orton, who were natives of Panguitch, Utah. The family moved back to Panguitch when Bob was one year old. As a boy, he had the option of working in his father's grocery store or on his cattle ranch on the Sevier River two miles southwest of Panguitch. He chose the ranch and has had, throughout his life, a continuing hobby-level interest in the cattle operation there. After graduating in a class of 36 students from Panguitch High School in 1954, he attended BYU for seven quarters in pre-medical studies, served a mission in France, changed his study emphasis at BYU, and received, in 1961, a bachelor's degree in political science with a composite minor in French, history and accounting! He then received his Juris Doctor degree from the University of Utah College of Law in 1964. Between graduating from BYU and beginning law school at the University of Utah, he worked in Washington, D.C., as an assistant to Senator Wallace F. Bennett. While there, he met Joy Dahlberg of Salt Lake City who was working in Washington, D.C., as a graphic design artist for NASA. They were married in the Salt Lake Temple on June 13, 1963. They are the parents of six children: Lori Anne, Robert Kent, Elizabeth, Emily, Rebecca, and Allison.

Robert was elected as Summit County Attorney in 1966, so the Orton family moved to Park City, where they lived until they moved into the Bonneville Stake in 1970. During his 34-year legal career, he was elected as president of the Utah Trial Lawyers Association and inducted as a member of the American Board of Trial Advocates, eligibility for which requires having acted as lead legal counsel in at least 200 civil jury trials.

President Orton's remarkable Church service includes: branch and district president in France; Scoutmaster, ward Young Men president, bishop of the Yale Second Ward; stake Young Men president, counselor in the presidency of the Bonneville Stake (1991-1996); president of the Romania Bucharest Mission (1996-1999); member of the Second Quorum of the Seventy (2001-2007); and nineteenth president of the St. George Temple (2007-2010). The Ortons' assignment to Romania occurred shortly after the fall of the Berlin Wall. During their service in Romania, 11 new cities were opened to missionary work and the Republic of Moldova became a part of their mission. Beginning in 1999, Robert served as honorary consul for the government of Romania in the state of Utah. During Elder Orton's service as a general authority, the Ortons lived in Moscow, Russia, for four years while Elder Orton was a member of the Europe East Area presidency. In his Church service, he has learned to speak French, Romanian and Russian! When called to be president and matron of the St. George Temple, President and Sister Orton were promised by President Gordon B. Hinckley that their service in that temple would be "the crowning experience of your lifetime of Church service." Not surprisingly, according to the Ortons, that promise was fulfilled. As a result of his service in the St. George Temple, President Orton wrote: "Revelation comes much more quickly and in greater depth in the temple."

When President Orton was released from the stake presidency to serve as mission president, President Jacobsen wrote: "He has been loved and respected in the stake. He has been an advocate for individuals who needed to be remembered but may have been overlooked." He was a strong, clear advocate of a stake goal which was in place for many years: "Enlarge the circle." He often cited and consistently exemplified 2 Nephi 26:33.

### **Oscar W. McConkie III**

See pages 72.

### **John R. Jackson**

See pages 74.

### **Gregory J. Spencer**

Gregory J. Spencer was born October 30, 1944, in Vallejo, California (Mare Island Naval Base) to Harold Maxfield and Beverly Searle Spencer. He served a mission to Brazil (1964-66) and helped build the first meetinghouses in two cities which now have temples: Recife (2000) and Campinas (2002). He married Marjorie Ellen Meads in 1970 in the Salt Lake Temple. They are the parents of five children: John, Suzanne, Rebecca, Mark, and Christine. He received a PhD from the University of Michigan in organizational psychology. He then taught at BYU, did program evaluation work for Abt Associates in Boston, and held the Eccles Chair in business at Weber State University before joining Intermountain Healthcare, where he worked in human resources for 25 years. He served on stake high councils in Boston and Ogden, and in the Bonneville and University of Utah Third Stakes. In the Yalecrest First Ward, he served as a counselor to Bishops Clark and Cederlof, and later as bishop from 1994 to 1999. He was called as second counselor in the stake presidency in January of 2000 when President Jackson was released to serve as bishop of the Yalecrest Second Ward. He and Marjorie served as senior

missionaries in the Australia Brisbane Mission and as ordinance workers in the Salt Lake Temple, which they dearly loved.

Looking back on his service in the stake presidency, President Spencer wrote: “Whether it is listening to the testimonies of returning missionaries, young women at wilderness camp, young men and women on a pioneer trek, participating in seminary graduation, interviewing young men to receive the Melchizedek priesthood, or just watching their countless hours of service to others, I marvel at our awesome youth. ‘I have no greater joy than to hear that my children walk in truth’ (3 John 1:4).”

### **Significant Events 1991-2001**

In December of 1991, the four-volume *Encyclopedia of Mormonism* was published by Macmillan Publishing Company, with respected Church educator Daniel H. Ludlow as editor-in-chief. It contained 1,200 articles written by 738 writers who were, according to Brother Ludlow, “The best possible contributors . . . whether members of the Church or not.” A set was priced at \$249.

Elder Joseph Anderson, emeritus Seventy and member of the Bonneville Stake, died in March of 1992 at the age of 102!

From President Jacobsen’s journal: “In 1994, our stake produced and presented *Joseph and the Amazing Technicolor Dreamcoat* at the Promised Valley Playhouse on State Street. I played the ill-fated baker, President Orton a merciless jailer, and President McConkie the butler. More than a few prayers were offered asking that the baker might be able to hit at least half of the notes in his short vocal solo. The entire experience created great unity and lasting memories in the stake, particularly amongst the participants, a few of whom were, prior to the production, less active.” Writing about the production of *Joseph*, President Orton wrote insightfully: “The stake presidency had the opportunity to employ skills they didn’t know they possessed. The reason they didn’t know they possessed those skills is, perhaps, because they, in fact, did not possess them.” [An account of the production by Jeff Edwards, the artistic director of *Joseph*, is found in Chapter 14.]

President Ezra Taft Benson died on May 30, 1994, at age 94, having been in poor health for the last few years of his life. President Howard W. Hunter was sustained as the new president of the Church on June 5, 1994. He died less than one year later, on March 3, 1995, at age 87. On March 12, 1995, President Gordon B. Hinckley was sustained as president of the Church at age 84. He had served as a counselor in the First Presidency for 14 years and, for much of that time, he had, of necessity, carried heavier than normal responsibilities because of ill health amongst members of the presidencies with whom he served.

In September of 1995, President Hinckley presented to the Church and to the world “The Family: A Proclamation to the World.” In introducing that remarkable and timely document, he said with prophetic insight and clarity: “With so much of sophistry [deceptively subtle reasoning or argumentation] that is passed off as truth, with so much of deception concerning standards and values, with so much of allurements and enticement to take on the slow stain of the world, we [the First Presidency and the Quorum of the Twelve Apostles] have felt to warn and forewarn.”

In late 1996, the stake presidency and bishops of the stake were invited, with many other stake presidencies and bishops in the Salt Lake Valley, to a meeting in the upper room of the Salt Lake

Temple. The First Presidency and Quorum of the Twelve Apostles were present. President Gordon B. Hinckley had been ill, but he attended. After the invocation, the sacrament was blessed by Elders David B. Haight and Neal A. Maxwell, and then passed to those in attendance by the other apostles. As we watched, we saw an occurrence which reminded us of young deacons in our home wards. Elder Joseph B. Wirthlin, with two sacrament trays in hand, headed in a direction that was apparently not per the “apostolic plan.” His friend (and fellow member of the Bonneville Stake) Elder Dallin H. Oaks discreetly tugged at his sleeve and pointed him in the correct direction.

In 1997, various sesquicentennial activities were held to commemorate the arrival of the Mormon pioneers in the Salt Lake Valley in 1847. From President Jacobsen’s journal: “In the summer of 1997 (the sesquicentennial of the pioneers coming to Utah), the stake presidency, high council, stake clerk, stake executive secretary, stake auxiliary presidents, patriarch, and bishops, along with their families, traveled to Martin’s Cove, Rocky Ridge, and Rock Creek to retrace some of the steps of the Martin and Willie handcart companies. We were accompanied by Elder Dallin H. Oaks of the Quorum of the Twelve with his wife, June, and Elder Robert L. Backman of the Seventy. We pulled handcarts over Rocky Ridge into a terrible, energy-sucking headwind and thus felt a bit of the pioneers’ ordeal. Sister Oaks was then terminally ill but she showed grit in participating. She teased Elder Oaks that if her ancestors (who were amongst the rescuers) hadn’t come to the aid of the two handcart companies, Elder Oaks, whose ancestors were amongst the rescued, would probably not have been born.”

Later in 1977, President Hinckley announced plans to build smaller temples to give more Church members access to temple ordinances. Ground was broken for the first such temple on November 17, 1997, at the site of the new Monticello Utah Temple.

In 1998, President Hinckley announced a goal of having 100 temples in service by the end of 2000. The goal was accomplished.

In November of 1998, President Hinckley and his wife, Marjorie, attended the Sunday session of the Bonneville Stake Conference. Few who were present will ever forget that meeting. Of it, President Jacobsen wrote: “As a stake presidency, we always looked forward to the special spirit of stake conference meetings. With the wonderful Bonneville Strings and stake choir providing exceptional music, and the collective love and faith of the Saints generating a setting in which the Spirit could flourish, we had consistently edifying conference meetings. One of the highlights was to have President Gordon B. Hinckley and his wife attend our Sunday session of stake conference in November of 1998. As the final speaker, he spoke with normal feeling and enthusiasm for a few minutes, but his countenance and intensity then changed dramatically as he bore strong, vibrant personal testimony of the Book of Mormon and the Restoration. There were few dry eyes as we sang the closing hymn, ‘We Ever Pray for Thee,’ accompanied by the Bonneville Strings with President Orton’s daughter, Elizabeth Orton, as the flute soloist.”

Despite having wonderful stake conference sessions, it seemed as though virtually every conference included some minor to serious challenges with the sound system in the stake center. No amount of prayer coupled with thorough pre-testing of the system seemed to prevent the gremlins of the sound system from bedeviling the sound system in the Sunday sessions of stake conference.

In April of 1999, at the conclusion of the final session of general conference, President Hinckley announced that the Nauvoo Temple would be rebuilt—an action which his father had

recommended to the First Presidency some 60 years earlier. There was an audible gasp, great joy, and more than a few tears at this announcement. It was a temple probably not “needed” by normal demographic measures, but it was Joseph’s temple and perhaps a part of the “restoration of all things.”

In January of 2000, the First Presidency and the Quorum of the Twelve Apostles issued to the Church and to the world “The Living Christ – The Testimony of the Apostles.”

In March of 2000, Church membership reached 11 million and, for the first time in its history, there were more non-English-speaking members than there were English-speaking members.

In October of 2000, the new Conference Center was dedicated.

In 1966, when Russell M. Nelson was stake president, the Garden Park Ward was divided, creating the Garden Park First and Garden Park Second Wards. In 2000, with less than 300 members in each of the two Garden Park Wards, the First Presidency (and Elder Russell M. Nelson, then of the Quorum of the Twelve) approved combining the two wards into one ward, with Timothy C. Lunt as bishop.

In March of 2001, President Gordon B. Hinckley announced the establishment of the immensely popular and effective Perpetual Education Fund.

### **Stake Goals and Themes**

1992: The scriptural theme was “Where no wood is, there the fire goeth out . . .” (Proverbs 26:20) and the stake goal was to “Enlarge the circle” to encourage stake members to reach out with love and friendship to non-LDS neighbors and friends.

1993: The scriptural theme was “Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.” (2 Nephi 31:20) and the stake goal was again to “Enlarge the circle.”

1994: The scriptural theme was “. . . take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons . . . . And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . . . And thou shalt write them upon the posts of thy house, and on thy gates.” (Deuteronomy 4:9; 6:7-9). The stake goal was again to “Enlarge the circle.”

1995: The scriptural theme was “As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him . . .” (Colossians 2:6-10). The stake goals for 1995 were:

1. Enlarge the circle.
2. “Ears to hear and hearts to feel, and the courage to follow” – Pres. Howard W. Hunter
3. By the end of 1995, each home was to have (where possible with planning, faith, prioritization and sacrifice) at least a three-month supply of food and other essentials. [This was viewed as the first step towards having a 12-month supply.]

1996: The scriptural theme was “. . . blessed are they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost. And blessed are the merciful, for they shall obtain mercy. And

blessed are all the pure in heart, for they shall see God. And blessed are all the peacemakers, for they shall be called the children of God” (3 Nephi 12:6-9). The stake goals for 1996 were:

1. Enlarge the circle [The sixth year for this goal!]
  - a. Invite and bring a non-LDS friend to either meet with the full-time missionaries, tour Temple Square, or attend a sacrament meeting.
  - b. Have both a “less active” and a non-LDS individual, couple, or family from the ward neighborhood come to your home for dinner or an equivalent activity.
2. Prepare/Share
  - a. By the end of the year, each home to have (where possible with planning, faith, prioritization and sacrifice) at least a six-month supply of food and other essentials.
  - b. Give a generous fast offering.
3. Open the book
  - a. All Primary children age eight and older to read at least one verse from the Book of Mormon every day of the year.
  - b. All members age 12 and older read and study the entire Book of Mormon during the year.
4. Open the door – All endowed stake members to take the name of at least one ancestor to the temple in 1996.
5. Edify and be edified – All willing families hold a family home evening in which they discuss and write down *specific* ways in which they will, during 1996, seek to improve the edification level of (a) sacrament meetings, (b) church classes which they attend or teach, (c) family home evenings, and (d) their visits to homes as visiting or home teachers.
6. Strengthen families – Families to discuss and teach the principles of “The Family: A Proclamation to the World.”

1997: The scriptural themes were D&C 68:6; 81:5; and 93:1. The 1997 and 1998 stake goal was “strengthen thy stakes and enlarge thy borders” (Moroni 10:31; Isaiah 54:2) by enlarging the circle (the seventh year for this goal) and strengthening the center (the home, family, and individual).

1998: The scriptural theme was “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths” (Proverbs 3:5-6).

1999: The scriptural theme was “For I have given you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them” (John 13:15, 17). The stake goals were again to enlarge the circle and strengthen the center.

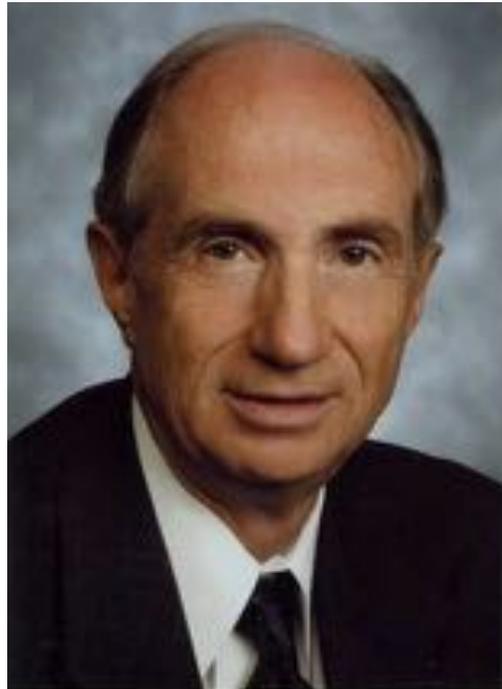
2000: The scriptural theme was “With joy shall ye draw water out of the wells of salvation” (2 Nephi 22:3). The stake goals were:

1. Enlarge the circle by friendship, finding and fellowshipping.
2. Strengthen the center by (a) being a consistent, honorable keeper of covenants made, (b) memorizing the stake scriptures you select from the stake list of 52 scriptures, and (c) preparing your home (by July 4, 2000) so that all who reside therein can live austere but independently for 72 hours if an event occurs which disrupts power and transportation, and causes serious damage to your home and neighborhood.

2001: The scriptural theme was “And as all have not faith, seek ye diligently and teach one another words of wisdom: yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God . . .” (D&C 88:118-119). The stake goals for 2001 were:

1. Enlarge the circle by (a) bringing a non-LDS or less-active LDS person to a meeting or event where he or she feels the Spirit of the Lord and explain to your guest what it was that he or she felt, (b) with faith and unfeigned love, having tasted the fruit of the tree of life, friendship, find

- (“lift up your eyes” – John 4:35), and fellowship better than you’ve ever done before, and (c) set and achieve a family history goal or goals.
2. Strengthen the center by (a) making daily choices which are consistent with your covenants and which strengthen your family and your home, and (b) if you are a home or visiting teacher, obtain *your* errand from the Lord (Jacob 1:17) and then fill that assignment with faith, love, dependability, and the accompaniment of the Spirit of the Lord.



**June 2001- March 2009**  
**Clark B. Hinckley, Stake President**

President Hinckley writes: “I was called to preside over the Salt Lake Bonneville Stake on Sunday, June 23, 2001, by Elder Bruce R. Porter of the Seventy and Elder Jon M. Huntsman, an Area Seventy. This capped the end of a somewhat tumultuous week. On the prior Monday and Tuesday I had been in New York City and Boston visiting institutional investors with the chief financial officer of Zions Bancorporation. On Thursday the chief financial officer was arrested and I spent Thursday and Friday calming investors and working with the media. Saturday morning I went to the stake center at the appointed hour (10:05) for a brief interview with Elders Porter and Huntsman. As requested by them, I gave my suggestion of three brethren that should be given serious consideration as the new stake president. I then returned home and went about my regular Saturday activities. It was a shock when President Jacobsen called about 2:00 p.m. and asked if Kathleen and I could be back at the stake center at 2:30. Elder Porter issued the call after a brief interview. After extending the call, they gave me 30 minutes to get back to them with the names of counselors. They allowed Kathleen and me to use the stake clerk’s office. The names of President Babcock and President Evans came quickly.”

“That evening, between the priesthood leadership session and the adult session, Kathleen and I attended a family dinner to celebrate my father’s 91<sup>st</sup> birthday. At the party, I pulled my dad [President Gordon B. Hinckley] aside to see if he was available on Monday. (He was going to be in San Antonio on Sunday.)

“ ‘Why?’ he asked.

“ ‘Because I’d like you to set me apart as president of the Bonneville Stake,’ I replied.

“ ‘You’re kidding!’ he responded. ‘Don’t tell anyone! They might change their mind!’

“We were sustained as a new presidency the next morning in a wonderful session of stake conference, met briefly after the session with Elders Porter and Huntsman, then returned home knowing that our life for the next few years would be very different!”

### **Some Thoughts about the Bonneville Stake**

President Hinckley writes: “How can one describe the Bonneville Stake? It is not only a genuinely extraordinary stake with a great tradition of success, but a stake with a great heritage of faith. That faith has nurtured Church leaders, new converts, individuals and families for 75 remarkable years. Church presidents George Albert Smith, Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, and Ezra Taft Benson all lived at one time or another in the Bonneville Stake and they were both beneficiaries of and contributors to that heritage of faith. When I became president of the Bonneville Stake in 2001, one-quarter of the Quorum of the Twelve lived in the stake: Elder Russell M. Nelson (who had previously served as a counselor in the bishopric of the Garden Park Ward and as stake president), Elder Joseph B. Wirthlin (who had previously served as bishop of the Bonneville Ward and as a counselor to Elder Nelson in the stake presidency), and Elder Dallin H. Oaks (a relative newcomer, having moved into the stake after serving as president of Brigham Young University). At one time or another in their lives, 12 other apostles lived in the stake: Elders Adam S. Bennion, Hugh B. Brown, Alvin R. Dyer, Richard L. Evans, Henry B. Eyring, Neal A. Maxwell, Bruce R. McConkie, Mark E. Petersen, LeGrand Richards, Marion G. Romney, Delbert L. Stapley, and N. Eldon Tanner.

“The list of other general authorities who lived in the stake is lengthy: Elders Joseph W. Anderson, Theodore M. Burton, Joe J. Christensen, G. Homer Durham, Francis M. Gibbons, W. Eugene Hansen, Jr., George R. Hill, Thorpe B. Issacson, Oscar A. Kirkham, Robert F. Orton, Andrew W. Peterson, Ronald E. Poelman, Sterling W. Sill, O. Leslie Stone, Henry D. Taylor, and Joseph L. Wirthlin (the first president of the Bonneville Stake and father of Elder Joseph B. Wirthlin). It is unlikely that any stake in the Church has produced as many general authorities as has the Bonneville Stake.

“And that is only the beginning. Our heritage of faith includes the examples of countless other stake members who have served on general boards, as mission presidents, and in a variety of other callings throughout the Church. Ruth B. Wright served as a counselor in the general presidency of the Primary. Dr. Henry Eyring, a world-renowned professor of chemistry and father of President Henry B. Eyring, lived in the stake, as did Governor Michael O. Leavitt, who later served as Secretary of the Department of Health and Human Services of the United States.

“But to list the prominent members of the stake is to only scratch the surface. The first Sunday that my family and I moved into the neighborhood was stake conference. Having been forewarned, we arrived early to get good seats. It was a Sunday we will never forget. Although I can no longer name the speakers nor remember the musical numbers, I do remember the

remarkable spirit we felt there. We commented afterwards that we felt as if we had just attended general conference.

“Our stake’s heritage of faith has grown through the lives and examples of thousands of faithful, dedicated Latter-day Saints who, over the decades, have made the Bonneville Stake such a place—in scriptural terms, ‘a refuge from the storm.’ Those of us who live or have lived in the Bonneville Stake are the grateful beneficiaries of all who have gone before us and those who live among us, whose dedication and faithfulness nurtures our own faith.”

### **Biographical Sketches of Members of the Stake Presidency**

#### **Clark B. Hinckley**

Clark Bryant Hinckley was born October 30, 1947, in Salt Lake City to Gordon Bitner and Marjorie Pay Hinckley. As a young man, he served as a full-time missionary, first in the North Argentina Mission and then, in June of 1969 with three other elders from that mission, being transferred to Madrid, Spain, to open missionary work in Spain. He graduated from Brigham Young University with a bachelor of science degree in mathematics.

While studying for his master’s in business administration (MBA) degree at the Harvard Business School in Boston, Massachusetts, he met Kathleen Hansen of Dallas, Texas. They were married the Monday following general conference in October of 1973. They are parents of six children: Holly, Ann, Spencer, Ada, Joseph, and Elizabeth. After graduating from Harvard, Clark began his career in banking with Citibank in New York City. He then worked for Michigan National Corporation in Michigan for eight years, moved to Arizona for ten years where he worked for Zions Bank, and finally returned to Salt Lake City in 1994, where he became a senior executive with Zions Bank.

Clark served as a counselor in the bishopric of the Manhattan (New York) Ward, as bishop of the Grand Rapids (Michigan) Ward, as a counselor in the presidency of the Arizona Scottsdale Stake, and as a high counselor in four different stakes (Salt Lake Ensign, Michigan Bloomfield Hills, Arizona Scottsdale, and Salt Lake Bonneville). On June 23, 2001, he was sustained as president of the Bonneville Stake succeeding President Jacobsen. He was released as stake president on March 15, 2009, so that he could serve as president of the Spain Barcelona Mission (2009-2012). President Jacobsen characterized President Hinckley as “a remarkably positive and cheerful person; a wonderful, kindly communicator; a man of great warmth and faith; like his father, a doer.”

#### **Fred M. Babcock**

Fred M. Babcock was born in Pocatello, Idaho, on August 18, 1938, the oldest son of George B. and Margaret Maxwell Babcock. Fred’s parents had moved to Pocatello from southern Alberta, Canada, about a year before Fred’s birth. Fred graduated from high school in Pocatello, where he played on the baseball team.

Fred met Linda Marsden while they were both working at the Grand Teton Lodge in Moran, Wyoming. They were married in the Salt Lake Temple on March 16, 1962. The Babcocks are parents of three children: Elizabeth (“Lisa”), David, and Laura.

In June of 1962, Fred graduated from the University of Utah with a bachelor’s degree in architecture. Two months later, he and Linda moved to Berkeley, California, where Fred received a master’s degree in architecture from the University of California. In June of 1963, they moved back to Salt Lake City (into an apartment in the Yale First Ward) and Fred began

work as an architect. In 1969, he formed Architects Planners Alliance with two partners. During his career, he was involved in the design of numerous institutional projects, shopping centers, and residences (two of which were included in *Architectural Digest*). His resume also includes Hillel centers for Jewish university students at the University of Maryland, Brown University (in Rhode Island), and Tufts University (in Massachusetts).

In 1968, the Babcocks moved into the Yalecrest First Ward, where Fred later served as a counselor in the bishopric and as bishop. He also served as a high councilor and as first counselor to President Clark Hinckley in the stake presidency. After being released from the stake presidency in 2009, Fred served as a Sunday School teacher and in the Salt Lake Temple.

### **Richard W. Evans**

Richard William Evans was born December 12, 1949, in Salt Lake City to Lewis M. and Melba Wood Evans, who were then living at 1345 Princeton Avenue in the Yale Ward of the Bonneville Stake. He is the fourth of their seven children. He grew up working on roofs in his father's roofing business. Joseph Fielding Smith Jr., who was sustained as bishop of the Yale Second Ward in 1973, was instrumental in the baptism of President Evans's mother in 1956, when President Evans was just six years old, and in the sealing of President Evans's parents at the same time President Evans was sealed to his wife, Carolyn Romney, on June 4, 1974, in the Salt Lake Temple. They are the parents of six children: Richard Jr., Romney, Tyler, John, Steven (deceased), and Lauren. In 1977, he received his Juris Doctor degree from the University of Utah College of Law. Following graduation, he served as an in-house counsel attorney at Gulf Oil Corporation in Houston, Texas, from 1977 through late 1980. He then returned to Salt Lake City, where he has practiced law for more than 30 years.

Prior to his call to the stake presidency, he served in the Yale Second Ward as a counselor in the bishopric (twice) and as Scoutmaster ("a great blessing to me and the most fun Church calling I have ever had"), and in the Bonneville Stake as a high councilor, stake executive secretary, and president of the stake Young Men. He also served as a high councilor in the University of Utah Married Student Stake. In 2000 he was ordained as bishop of the University of Utah First Ward, where he served until he was called in June of 2001 to serve as a counselor to President Clark B. Hinckley. After his release from the Bonneville stake presidency in 2009, he and Carolyn served together in the Bonneville Region Young Single Adult program and as ordinance workers in the Salt Lake Temple.

While President Evans was serving as a counselor to Bishop Robert E. Fowles in the bishopric of the Yale Second Ward, Bishop Fowles asked Brother Evans if the ward YM/YW leaders could borrow his Chevrolet Suburban for a Saturday youth activity. Brother Evans readily agreed to the request and gave Bishop Fowles the keys, indicating that his well-traveled Suburban was not an ordinary Suburban; it was "a consecrated Suburban."

### **Significant Events 2001-2009**

President Clark B. Hinckley's recollection of significant events during the time he served as stake president includes:

1. Two wonderful pioneer treks [2003 and 2007] with the youth, both at the Deseret Land & Livestock property up Echo Canyon.
2. The 2004 introduction of *An Evening in Bethlehem*, an annual live nativity in December in the Bonneville Glen, involving the Bonneville Stake and several non-LDS

congregations (“friends of other faiths”). This was, in many respects, the creation of Jeff Edwards of the high council. I think we were all somewhat surprised at the powerful spirit of this event. [A beneficiary of this event has been the Utah Food Bank, which has received thousands of pounds of canned food donated as the “price of admission” by nativity attendees, plus many cash donations. In 2008, nearly 6,000 people visited the event.]

3. By adding a large, drop-down projection screen in the cultural hall and using carpet runners to reduce noise, the quality of the stake conference experience was greatly enhanced.
4. The funeral of Dantzel White Nelson, wife of Elder Russell M. Nelson, took place in the stake center on February 17, 2005. It was a remarkable event, with the entire First Presidency in attendance along with most of the members of the Quorum of the Twelve, several members of the Seventy, and the Presiding Bishopric. The music was provided by members of the Tabernacle Choir under the direction of Craig Jessop with John Longhurst at the organ.
5. Some stake conferences were particularly memorable. On June 23, 2003, President and Sister Gordon B. Hinckley attended the Sunday session of conference. It was Sister Hinckley’s 92<sup>nd</sup> birthday. [President Babcock recalls sitting next to Sister Hinckley at that conference when her husband, the prophet, asked her from the pulpit if she would like to speak and she very quietly and succinctly said ‘No’ with a twinkle in her eye. Happily, she did speak.] President Hinckley was also in attendance at the Sunday session of stake conference on June 25, 2005. But every stake conference was a great spiritual feast. The conferences of the Bonneville Stake are the next best thing to general conference!
6. The renovation of the Garden Park building was a major project which involved stripping the building down to a shell and then rebuilding it and adding seismic strength. The project included a five-foot expansion of the Relief Society room and the addition of an elevator, as well as upgrades in the landscaping. Through the dedicated and careful guidance of Bishop Calvin Close and Doran Taylor, the newly-renovated building was “more beautiful than the original structure when new.”
7. In February of 2002, Salt Lake City hosted the Winter Olympics, bringing many visitors to Salt Lake City and Temple Square.
8. On June 27, 2002, the 158<sup>th</sup> anniversary of the martyrdom of Joseph and Hyrum Smith, the rebuilt Nauvoo Temple was dedicated.
9. In January of 2003, the Church’s first-ever global leadership training meeting utilizing satellite transmission was held for priesthood leaders. It was translated into 56 languages and was accessible by 97% of the Church’s priesthood leaders.
10. In 2004, Church membership reached 12 million and the 230-page *Preach My Gospel* was published as a guide and coordinated resource for missionaries. In 2007, Church membership reached 13 million.
11. In January of 2008, President Gordon B. Hinckley died at age 97, having served with exceptional energy, faith, optimism, wisdom, and a sense of humor for nearly 50 years as a general authority, nearly 13 of those years as President of the Church and 14 of

those years as a counselor in the First Presidency. His last public appearance, just a week before his death, was to dedicate the rebuilt and renovated Garden Park Ward in the Bonneville Stake. For those in attendance, it was a deeply moving and spiritual experience, never to be forgotten.

12. President Thomas S. Monson was set apart as the sixteenth president of the Church on February 3, 2008.

### **Wayne and Vella Evans**

In 2007, an event occurred in faraway Great Britain which involved and affected Wayne and Vella Evans from the Garden Park Ward and their family. It was the faith-affirming fulfillment of a promise made to Wayne almost 30 years earlier. This account teaches us of patience, waiting upon the Lord, His interest in the one, His “tender mercies,” the efficacy of sincere prayer, Elijah’s “long arms,” the power of personal testimony, and other gospel principles.

Wayne and Vella first met at the August 1953 Bonneville Stake sunset service on the grounds of the Garden Park Ward. They were married in the Salt Lake Temple and raised their four children in what was then the Garden Park Second Ward. However, for most of her adult life, Vella was a friendly, courteous but firmly entrenched less active “intellectual” with serious doubts, which began in her childhood regarding LDS doctrine, Church leaders, and other things. Vella writes: “I found little to like about the Church and much to criticize about it. . . . Useful answers to real problems seemed missing; whereas science, technology, and even other churches seemed more helpful. . . . [I] rejected the Church and its gods.

“During my 35 years of inactivity, Wayne maintained his faith, was a strong spiritual presence in the home, filled his priesthood assignments, provided service in every auxiliary in the ward, and served as a stake high councilor. No one in our small family, or in our extended families, or in our ward or stake spoke to me about my inactivity or tried to set me straight. That was a blessing, since I would have withdrawn further had that occurred. Instead, Wayne was supportive of my schooling and teaching, and took on extra work around the home to make my outside efforts possible. Also, during all those years, I never spoke ill of the Church to its members nor told any of my children that I thought the Church and its doctrines were wrong. I supported our family in their attendance and encouraged their participation in all Church activities, including missions and temple marriages.”

When Wayne was set apart as a Sunday School teacher during the time that Keith Romney was bishop of the Garden Park Second Ward, Wayne was promised that Vella would regain her faith and return to activity if Wayne filled and magnified his Sunday School assignment—which he proceeded to do. When Wayne was released from that assignment (in the late 1970s), he gently wept. He felt that he had done what had been required of him, yet Vella remained spiritually cool and “less active.” Wayne had understandably supposed that Vella’s reactivation would be concurrent with his diligent service as a Sunday School teacher, but it would be almost 30 years after his release as a Sunday School teacher before the promise was fulfilled.

Vella describes the return of her faith: “Just as gradually as I withdrew from the Church, I softened toward it. . . . I learned that many independent thinkers (some quite public) were proud to be Mormon and the Church accepted them. Wayne and I served an inner-city mission where an odd assortment of missionaries previously considered to be 'inactive' received the same sensitive assignments and respect as the most orthodox Mormons among us . . . . What finally changed my thinking, however, was researching my family history. Over a short period of time

in several Church libraries in Salt Lake City, I met just the right people (one person had the same rare surname and some of the same ancestors as I do), and I often found just the right book or map set open on a table.” Finally, during a ten-day period in the British Isles in 2007, Vella received, from a returned missionary grandson, a powerful, compelling testimony that her mother (who died giving birth to Vella) was very much alive on the other side of the veil, and that she (Vella’s mother) had been needed there to assist her family on earth (including Vella). In seeking out her ancestors, Vella received relevant information regarding her family history “daily” from people she didn’t know and answers to questions she hadn’t spoken.

Vella concludes: “Those ‘coincidences’ became too many, too frequent, and too powerful to dismiss. I understood that I was being helped by spiritual forces. While all Bible readers have Elijah to consider, only the LDS Church makes the Spirit of Elijah and family relationships central to its doctrine. My years of living within Mormonism allowed me to see my family history experiences for what they were: true little miracles.” Vella’s young grandson’s pure, firm testimony that his great-grandmother (Vella’s mother) lived was sufficient to touch and heal Vella’s spirit and rekindle her long-lost faith in the Savior and the Restoration.

### **Stake Scriptural Themes**

2002: The scriptural theme was: “Wherefore, how great the importance to make these things known unto the inhabitants of the earth” (2 Nephi 2:8).

2003: The scriptural theme was: “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the faith that is in you” (1 Peter 3:15).

2004: The scriptural theme was: “We invite all men everywhere to read the Book of Mormon, to ponder in their hearts the message it contains, and then to ask God, the Eternal Father, in the name of Christ, if the book is true” (Book of Mormon, Introduction).

2005: The stake directory noted this to be “A Year of Celebration” because it was the 200<sup>th</sup> anniversary of the birth of the prophet Joseph Smith and the 175<sup>th</sup> anniversary of the publication of the Book of Mormon and the organization of the Church. The scriptural theme was: “Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments” (D&C 1:17).

2006: The scriptural theme was: “It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given” (D&C 128:12).

2007: The scriptural theme was: “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 Peter 1:16).

2008: The scriptural theme was: “All are to preach the Gospel, by the power and influence of the Holy Ghost” (Joseph Smith).

2009: The scriptural theme was: “Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God” (D&C 82:19).

President Hinckley describes the areas of emphasis during his administration as follows:

“Encourage members to read the Book of Mormon every year—not just to put a check mark in a box, but to grow in faith and spiritual knowledge. This began at our stake conference in November 2003, when we challenged every stake member to read the Book of Mormon before our next conference on June 27, 2004 (the 160<sup>th</sup> anniversary of the martyrdom of Joseph and Hyrum Smith). We continued to emphasize reading the Book of Mormon every year, and made a special emphasis at stake conference on June 25, 2005, urging all stake members to again read the Book of Mormon to commemorate the 175<sup>th</sup> anniversary of its publication. President Gordon B. Hinckley, who was in attendance at that session, published an invitation to the entire Church in the August *Ensign* to read the Book of Mormon before year’s end. It was our hope that reading the Book of Mormon every year would become part of the fabric and tradition of the Bonneville Stake.

“We also emphasized taking the name of an ancestor to the temple. Many remarkable experiences were reported as members accepted this challenge.

“One of our more successful initiatives was to conduct some temple preparation classes on a stake level for members who had not been endowed or had not been to the temple for a long time. We cherish the memory of some of those who participated in these classes, went to the temple, and remained faithful. [President Babcock stated that one of his most memorable and touching experiences as a member of the stake presidency was “actually experiencing the change brought about in the lives of four sisters by virtue of the temple preparation class.”]

“Early in our tenure we encouraged the stake Relief Society to organize a very untraditional annual conference by designating a Saturday morning free of any formal meeting and encouraging the women of the stake to engage in an activity of their choosing—attending the temple, playing with a child, serving a neighbor, etc. It was a remarkable ‘conference’ with many sisters reporting on marvelous experiences resulting from this ‘gift of time.’

“Over an extended period of time we emphasized provident living and preparedness, with particular emphasis on getting out of debt. We made this a theme of the Saturday evening session of stake conference in June 2006 and again in December of 2007 (when we had hands-on workshops on reducing or eliminating debt and other preparedness issues). The timing proved providential, as 2008 brought on what has emerged as the most serious economic recession since the Great Depression.

“One of the most rewarding initiatives involved the transition from Young Women to Relief Society. This had been a difficult problem for many years, as we lost to inactivity far too many young women during this transition. After what seemed like endless talk regarding this problem, the stake auxiliary presidencies (Relief Society, Young Women, and Primary) agreed to tackle this problem and propose a resolution within three months. The outcome was miraculous, and vast improvement has been made in making the transition to Relief Society an exciting event for young women. There is great depth of female spirituality in this stake.

“Because our Aaronic Priesthood quorums are very small (sometimes just one, two or three young men), our young men were not getting quorum leadership experience. We initiated an effort to address this by revitalizing Scouting with multi-patrol troops and meaningful opportunities for patrol leaders and senior patrol leaders. This was a massive effort, led by President Evans and Wayne Cannon of the high council, but Scouting in the stake is now providing Aaronic Priesthood brethren with real leadership opportunities.

“Throughout our tenure we made a conscientious effort to instruct leaders regarding the ‘family filter’ criteria for Church activities and meetings to insure that Church programs and activities supported families, rather than vice versa.

“We also emphasized teaching from the manuals and the scriptures without bringing in other sources. Our objective was that every class would be spiritually uplifting and provide comfort and inspiration to those in need. By calling a stake Sunday School presidency led by a recently returned missionary, we hoped to motivate and instruct leaders and teachers to teach with the power that comes from using the scriptures directly, not paraphrasing or adding their own thoughts.

“Finally, we worked on improving missionary work, largely without much success until the last year of our tenure. With the instruction and support of President W. Blake Sonne of the Utah Salt Lake City Mission, our wards set annual goals for convert baptisms and created useful ward mission plans, and this effort began to bear some fruit. Through this effort, at least some wards began to capture the vision outlined in instructions from the First Presidency that the primary responsibility for missionary work rests with the bishop and the ward.”

Looking back on his service as a counselor to President Clark Hinckley, President Babcock wrote: “I had many wonderful and spiritual experiences in which I had the privilege of being an eyewitness (2 Peter 1:16) to the workings of the Spirit. Examples of such experiences are:

1. Interviewing members for temple recommends and knowing by their countenance that all was right in their lives. I loved those opportunities.
2. Seeing firsthand the changes that occurred in the lives of young men and young women as they served in the mission field.
3. Each time a new bishop was called.
4. The miracle of lay leadership and the spiritual growth which came to so many as they served. This service was often beyond what they perceived their capability to be. I loved watching that happen!
5. Occasionally I was blessed with the privilege of setting apart a full-time missionary. I will always remember and be grateful for each such opportunity. To feel the Spirit in each home and being able to observe the commitment of individuals and entire families to service was inspiring.

President Evans provided written answers to some questions posed to him regarding his service as a counselor in the stake presidency:

1. *What events during your service in the stake presidency are the most memorable to you and why?*

President Hinckley, President Babcock and I meeting each week in our Sunday morning stake presidency meetings with our staff of John Mabey, Roger Little and John Elggren or their predecessors, and inviting the Spirit of the Lord into the meeting and our deliberations by starting each time with an opening hymn and a kneeling prayer together, no matter how pressing the schedule or amount of business or how little the time remaining. We always felt the Spirit of the Lord and saw, in innumerable situations, the hand of the Lord in our decisions. I always looked forward to those meetings because I always came away edified and energized by having been blessed to feel the Spirit of the Lord in our dealings. It was a

joyful, uplifting and rewarding experience. All of that made the yoke easy and the burden light. It was a great honor and privilege to be around and serve with these wonderful brethren who love the Lord. I learned to love each of them very deeply.

President Hinckley taught President Babcock and me very valuable lessons about leadership in our stake presidency. President Hinckley impressed upon us from the beginning that it would be required of each of us to rigorously discuss all aspects of every decision, question, issue, or problem in a spirit of love and unity, and that he would not reach his decision on a topic or question until all three of us had felt of the Spirit a oneness of mind confirming that we had arrived at what was the will of and pleasing to the Lord. We were eyewitnesses to that process on innumerable occasions and we saw the hand of the Lord in the process.

President Hinckley was fearless about making changes that he believed the Spirit directed. As demographics or other circumstances changed, President Hinckley would make the changes he believed necessary to react to those changes. He taught us that if we don't change, we won't progress. He sometimes referred to the example of General Moroni in Alma 49:8, 11: "...to their uttermost astonishment, they were prepared for them [the Lamanites], in a manner which never had been known among the children of Lehi . . . after the manner of the instructions of Moroni . . . for Moroni had altered the management of affairs among the Nephites . . . ."

Our stake conferences were spiritual feasts of renewal. One stake conference speaker of note was President Don Atkinson, a counselor in the presidency of the Utah Salt Lake City Mission. We held our Sunday morning priesthood leadership session in the newly-remodeled Garden Park Ward building on May 4, 2008. At the end of the session, President Atkinson was team-teaching about missionary work with President Clark B. Hinckley. Without any discussion beforehand or other preparation between them, they taught by the Spirit as prompted. With lightning speed, they passed back and forth leading the discussion, using a whiteboard and bearing testimony in a seamless, flowing manner that was filled with the Spirit.

Later that morning, President Atkinson spoke in our general session of stake conference. He did something very unusual. He stated: "There is someone in this congregation who doubts the truthfulness of the restored gospel of Jesus Christ." He then said, "I am here today to testify to you that your doubts are wrong, that Joseph Smith was a true prophet and that everything about the restored gospel is true." President Atkinson then went on to bear a powerful testimony of the gospel.

Many months later we learned the rest of the story when Chris Van Orden spoke in a Yale Ward sacrament meeting just prior to leaving on his mission. In his talk, Chris expressed his gratitude for Sister Robin Gochnour of the Yale Ward who helped him decide to go on a mission. Chris had harbored doubts about the Church and he didn't want his parents to know that, so he wouldn't be "hassled" by them. His parents realized that something was wrong and prayed for direction as to how to help Chris. The answer they received was to ask Robin Gochnour to help Chris.

Sister Gochnour, though not knowing all of the details, accepted the invitation. She took Chris to lunch to find out if she could help in any way. At lunch, she asked him about his testimony of the gospel. Chris expressed his feelings and his thoughts on the gospel. He had serious, sincere doubts. During his final year of high school, Chris and Sister Gochnour had

several more lunch meetings and conversations about the gospel. Sister Gochnour gave Chris a copy of the Book of Mormon and challenged him to read it and find out for himself if it was true. Even though Chris trusted and respected Sister Gochnour, he, in his own words, “pushed her to the limit,” hoping that she would give up on him. However, with a heart filled with charity and a great determination to help him, she didn’t give up. On one occasion, Chris was at a Friday night party and Sister Gochnour sent him several text messages begging him to let her come to pick him up and take him home. Chris responded with a text message which said, in effect: “Leave me alone and get out of my life.” Sister Gochnour was at home in tears, hoping that Chris would allow her to come pick him up, but he never did.

The next day was stake conference. Chris did not want to attend, but his parents had a rule that if he wanted to drive the family car the following week he had to attend church. He dragged himself to stake conference. Not wanting to sit with his parents, who were near the back, he sat with a friend who was near the front. As the meeting went on, all of the assigned speakers had spoken and there were several minutes left. President Clark B. Hinckley invited President Atkinson to share his testimony with the congregation. When President Atkinson spoke, he looked straight into Chris’s eyes and spoke directly to him.

Chris said an electric feeling went through him. He *knew* President Atkinson was prompted to speak to him. He *knew* then, by the Spirit, that the Church was true and his doubts melted away. It was then that he decided to serve a mission. Over the next ten months, he prepared to serve a mission. He was called to the Australia Adelaide Mission, where he served honorably from 2009-2011. Chris is eternally grateful for President Atkinson’s testimony and Sister Gochnour’s patient, genuine, consistent efforts to help him gain a strong testimony for himself.

*Two Pioneer Treks – 2003 and 2007.* President Hinckley had never been on a pioneer trek prior to the 2003 one. He was very interested to see how it worked and what it was all about. He followed the planning details with great interest. He and I drove together to the drop-off point near Evanston on the Deseret Land & Livestock ranch. I was anxious to see his reactions to each nuance of the project.

I was very pleased to see President Hinckley’s jaw-dropping amazement at what he saw and was not quite ready for or expecting at the drop-off site. There was a beehive of activity and organization among about 250 participants, 40 or 50 Suburbans, five medical staff working hard, and all of the other details. It was a glorious sight. He was impressed by the orderly processes in the family units and the details of the roles of each Ma and Pa and other leaders. He was impressed at how much fun everyone was having in the hard work and dusty conditions. President Hinckley was touched by the spirituality of the learning events along the way, like the women’s pull and other stops, and the depth of understanding that resulted from the processing that took place following each such event.

I remember very well the inspiration that came to President Hinckley the first evening along the trail. He and I would wander off and discuss what we were witnessing. He had been pondering the wonder of it all throughout the day, and he said to me generally, “President Evans, on the next trek why don’t we invite the Liberty Stake to come with us so that their youth can enjoy the growth that comes from this opportunity? How could any of their youth otherwise have the opportunity to experience this? Their stake could never mobilize the resources which we have, such as 50 Suburbans, a medical staff, and all the know-how and

experience represented by our stake members who have done this several times prior to this. Would that not also help foster greater unity among a diverse group of students at East High School?” The Spirit touched me with the power of the idea, and I immediately replied that I felt it was an inspired idea which would for sure happen, and that the members would catch the vision of and rally to it.

That is exactly what happened in 2007. The Liberty Stake members were very pleased to join our pioneer trek. A. J. Smith of the Bonneville First Ward was serving at that time on the high council of the University First Stake and as president of the stake Young Men in that stake. His wife, Leah, was serving in the presidency of the stake Young Women in that stake along with Ginny Smith, also of the Bonneville First Ward. When A. J. Smith heard that our stake had invited the Liberty Stake to join our trek, he caught the vision of it. He initiated requests and a process to get the Asian branches in the University First Stake invited to come along. It was the same issue. How else could the Asian youth members ever have the opportunity to have the blessings of a pioneer trek experience unless they were invited to join in with another group that had the resources to pull it off? The youth and leaders of the Asian branches of the University First Stake and the Liberty Stake were a wonderful part of our 2007 trek. The trek deeply touched and influenced the lives of many of the members of these three stakes.

Sometimes when I would be interviewing a member in the stake president’s office about a calling involving the 2007 pioneer trek, President Hinckley would be present. I would try to explain to the member the powerful spiritual experience it would be and how much they would enjoy it. President Hinckley had been on the 2003 trek, so he knew how great it was, but sometimes, tongue in cheek, he would chime in at that point and say: “Oh, it’s going to be awful and you’re going to be miserable.” In a counterintuitive way, that had a good effect on the member. After the interview President Hinckley explained to me: “Of course they’re going to love it when all is said and done, but in a full-disclosure effort, I was just managing expectations.”

On both of the pioneer treks, President Hinckley and I were “roving scouts.” It was a good thing for me. Because he and I were not assigned to a family, President Hinckley had evaded the “shakedown police” [adults assigned to ferret out and confiscate candy bars and other items not consistent with the difficulties of the trek]. He is an avid outdoorsman and a hiker in particular. He was, as usual, prepared to the maximum. His clothing had more hidden pockets and zippers than European luggage. We frequently wandered off as if scouting, and every time I turned around, he would pull out some new form of contraband from one of his hidden pockets, like Captain Kangaroo. His energy bars and endless other niceties saved my life. I asked him appreciatively how he knew to bring enough for the two of us and how he got away with that. He replied: “Well, I knew you wouldn’t bring any contraband, so I brought enough for both of us under the ‘over 55 year old’ special exception to the rule, which I knew you were unaware of.”

Other memorable events for me were interviewing young men and adult brethren to become elders and discussing with them the oath and covenant of the priesthood (D&C 84:33-40); the reports of returned missionaries to the stake high council; temple recommend interviews with members in the stake presidency offices, at my home, in the homes of members, and in care facilities; and being an eyewitness of the power of the Atonement in liberating captive spirits and changing the lives of the penitent from misery and remorse to hope and joy.

2. *Please describe any memorable interactions you had with Church leaders while you served in the stake presidency.*

On June 26, 2005, Elder Cecil O. Samuelson, a member of the Seventy and president of BYU, was our assigned general authority for stake conference. Also in attendance was Michael O. Leavitt, the former governor of Utah and, at that time, Secretary of Health and Human Services in the cabinet of U.S. President George W. Bush. He was also a member of the Yalecrest Second Ward. Brother Leavitt had been invited to speak to the congregation and was sitting on the stand next to me. During the conference, he testified about the hand of the Lord in our lives.

Prior to commencement of the Bonneville Strings prelude, I was helping with arrangements on the stand and was near Elder Samuelson when President Gordon B. Hinckley arrived unexpectedly. When Elder Samuelson realized that the president of the Church was in attendance, he astutely and immediately asked Brother Bill Evans, the chorister, to change the closing hymn to “We Ever Pray for Thee, Our Prophet Dear.” Elder Samuelson then greeted President Gordon B. Hinckley on the stand.

I was close enough to hear an interesting exchange between President Hinckley and Elder Samuelson before they took their seats. Because President Hinckley was now presiding instead of Elder Samuelson, Elder Samuelson was asking President Hinckley to approve the program, and they were going over the details. President Hinckley, in his 97<sup>th</sup> year, emphatically stated that he was attending to observe and to enjoy the conference, and that he would not be speaking at the end. He instructed Elder Samuelson to take all of the remaining time at the end of the meeting.

Elder Samuelson pleaded with President Hinckley to reconsider and speak to the Saints. President Hinckley was unyielding, so Elder Samuelson said to him, “President Hinckley, you know I will do whatever you direct, even though if I do, there will be a lynch mob waiting outside at the end of the meeting.” President Hinckley pondered, smiled and said nothing, and they took their seats; they had apparently arrived at an uneasy, unstated understanding. Elder Samuelson arose to speak at about 11:40 a.m., spoke for three or four minutes, and then closed his talk at about 11:45 a.m. stating that we would now be privileged to hear from President Gordon B. Hinckley. I wondered what would happen next. President Gordon B. Hinckley immediately disclosed to the congregation that he had given Elder Samuelson strict instructions for Elder Samuelson to be the concluding speaker. He then said that it would not be difficult to find a new president for Brigham Young University, and everyone laughed. Then to the delight of everyone, President Hinckley gave the congregation an inspiring message.

On another occasion, Elder Joseph B. Wirthlin gave me inspiring counsel about how to be a good counselor to a stake president. In August 2001, he and Elder Russell M. Nelson were visiting a VIP Brunch at the Garden Park Ward grounds because Elder Nelson’s daughters were performing some musical numbers for the guests. I was assigned to represent the stake presidency at the event. As we were leaving, I was chatting with Elder Wirthlin. I knew he had been a great counselor to President Russell M. Nelson when he had been stake president, so I asked him if he had any counsel to give a new counselor in the stake presidency.

He said, “Yes I do, if you will receive it.” I knew something good was about to happen. Without pondering or wondering for a moment, and as if he were reading a script, Elder Wirthlin counseled me generally as follows (and he was a great example of all of his recommendations):

First, be prayerful, humble, and faithful in your calling.

Second, be absolutely loyal to your stake president and defend him.

Third, learn the names of the members; it is very important to them and they love to know that you know their names.

Fourth, show the members your love through your service.

Fifth, be positive in all of your assignments.

Sixth, bear your testimony often.



**March 2009 – Present**  
**Oscar W. McConkie III, Stake President**

A new stake presidency was called on March 15, 2009, during stake conference. Under the direction of Elder Douglas Callister of the First Quorum of the Seventy and Elder Patrick Price of the Area Seventy, Presidents Clark B. Hinckley, Fred M. Babcock and Richard W. Evans were honorably released with a heart-felt vote of thanks. Oscar W. McConkie III was then proposed and sustained as the new stake president, with John R. Jackson as first counselor and Robert E. Fowles as second counselor.

After the new stake presidency was called, they prayerfully considered what their emphasis should be in guiding the stake. Because April general conference was to be held in the upcoming week, they agreed that they would listen carefully for inspiration. Meeting again after general conference, the stake presidency compared notes and found that all three had focused on an address by Elder David A. Bednar entitled “Honorably Hold a Name and Standing.” Here is a short excerpt from that talk:

Shortly after I was called to serve as a stake president, I talked with a good friend who recently had been released as stake president. During our conversation I asked him what he would teach me about being an effective stake president, His answer to my question had a profound impact upon my subsequent service and ministry....

He responded: “I was a good stake president. The programs in our stake ran well, and our statistics were above average. But serving in the temple has expanded my vision. If I were called today to serve as a stake president, my primary focus would be on worthiness to receive and honor temple covenants. I would strive to make temple preparation the center of all that we did. I would do a better job of shepherding the Saints to the house of the Lord” (David A. Bednar, “Honorably Hold a Name and Standing,” *Ensign*, May 2009).

It is not surprising, then, that one of the emphases of the stake presidency has been the encouragement of temple worthiness, temple attendance, temple worship, and, where circumstances permit, service as temple workers. The stake presidency has stated that there is a discernible increase in spirituality amongst those who regularly participate in temple ordinances. The conclusion of Elder Bednar’s address has served as one of the stake’s scriptural themes: “The fire of the covenant will burn in the heart of every faithful member of the Church who shall worship and honorably hold a name and standing in the Lord’s holy house.”

From the beginning of his call as stake president, President McConkie has sought to instruct stake and ward leaders of the sacredness of their calls and the importance of ministering to the one. His inspiration was some advice given to him by Elder Joseph Wirthlin, member of the Quorum of the Twelve Apostles and long-time member of the Bonneville First Ward. Shortly after Oscar was called to serve as a counselor in the Bonneville stake presidency by President Jacobsen at the young age of 39, he found himself sitting next to Elder Wirthlin on the stand at church. President McConkie remembers that at the time he was new to his assignment and he felt like a young “greenie” in the mission field sitting next to an apostle of the Lord. He asked Elder Wirthlin if he had any advice he could share with him to guide him in his calling. The words Elder Wirthlin shared—“*feed the sheep, love the sheep and forgive the sheep*”—have guided President McConkie ever since in all of his church callings. To this day, that advice is found on agendas for stake and high council meetings as well as bishopric training meetings. It has also been taught from the pulpit at stake conference leadership meetings. Summing up his gratitude for this apostolic guidance, President McConkie said, “I thank God for this experience.”

## **Biographical Sketches of Members of the Stake Presidency**

### **Oscar W. McConkie III**

Oscar Walter McConkie III was born in Salt Lake City on January 25, 1952, the eldest son of Oscar Walter McConkie Jr. and Judith Stoddard McConkie. He attended East High School, lettering in football, basketball, and track. He then attended the University of Utah. He served in the Spain Madrid Mission from January 1971-1973, where he developed a love for the Spanish people and the Spanish language. Following his mission, he lived in Arizona, where his father presided over the Arizona Tempe Mission. He attended Arizona State University, receiving a bachelor's degree and a master's degree in Spanish literature. On December 22, 1973, he married Carol Louise Foley in the Mesa Arizona Temple. Together, they have raised seven children: Louise, Candace, Dianne, Oscar James, Katie, John, and Marie. A favorite family activity of the McConkie family is an annual hike to the top of Mount Timpanogos followed by an invigorating, bold, not-to-be-photographed dip in Emerald Lake led by the energetic, ever-youthful Oscar.

In 1976, Oscar and Carol moved to Salt Lake City, where Oscar attended the University of Utah Law School. After graduation, he was admitted to the Utah Bar and began practicing law at the firm of Kirton and McConkie in 1980. He developed a specialty in immigration and naturalization law and represented people from more than 100 different countries. Oscar was recognized for his expertise in *The Best Lawyers in America*. He served as chair of the Utah chapter of the American Immigration Lawyers Association. In addition to his immigration practice, he has provided essential legal counsel for Church leaders and provided significant civic and community service. He was chair of the Salt Lake Education Foundation for a number of years. Governor Michael O. Leavitt appointed him to the Utah Appellate Court Judicial Nominating Commission.

President McConkie's Church callings include elders quorum president, president of the Young Men, and counselor in the bishopric of the Bonneville Second Ward; high councilor and counselor in the presidency of the Bonneville Stake; bishop of a University of Utah student ward; president of the California San Jose Mission (2005-2008); and president of the Bonneville Stake. He is a diligent student of the gospel, rejoicing in every opportunity to bear witness of the Savior and to testify of the restoration of the gospel of Jesus Christ.

President Orton wrote of President McConkie: "He is blessed with a good knowledge of the scriptures and of how to liken them unto us. He has been a champion of the youth, who find it easy to relate to him and are comfortable in his presence. He is a dynamic speaker and a gifted teacher."

### **John R. Jackson**

John Romney Jackson was born June 28, 1945, the fourth child of Junius M. and Margaret Romney Jackson. John's father, Junius Jackson, was the fourth president of the Bonneville Stake and he and his wife were the donors of the much-beloved stained glass window portraying Christ in the Garden of Gethsemane that is in the chapel of the Bonneville Wards. John was brought home as a baby to 980 Military Drive in the Bonneville Ward, where his father was serving as bishop. The streets of the Bonneville Stake neighborhood, Miller Park, the Bonneville Glen, and Uintah Elementary were the streets and paths of his youth.

When John was ten years old, his family moved to Massachusetts. When he was 15, they moved back to Salt Lake City, where he has lived ever since. In 1972, John was, in his own words (and in the opinion of those who know Ann), "most fortunate" to marry Ann Clayton in the Salt Lake

Temple. They are parents of five children: Jonathan, James, Elizabeth, Sarah, and Peter. After what he characterizes as “an ill-advised attempt at life without a college degree,” John graduated from the University of Utah with a bachelor's degree in biology in 1984, followed by a master's degree in business administration in 1986. With an MBA in hand, John began a successful career in the financial services industry at Merrill Lynch, where he has spent his entire business career.

On November 20, 1994, John was ordained bishop of the Yalecrest Second Ward. He served in that capacity until March 16, 1996, when he was called to serve as second counselor to President Theodore M. Jacobsen in the Bonneville Stake presidency. On January 30, 2000, John was called again to serve as bishop of the Yalecrest Second Ward, where he served until his release on January 22, 2006. John and Ann then served a service mission in the Inner City Project of Salt Lake City, where they served for three years. In January of 2009, Ann and John were set apart as ordinance workers in the Salt Lake Temple. On March 15, 2009, John was called to serve as first counselor to President McConkie in the newly-organized Bonneville Stake presidency.

### **Robert E. Fowles**

Robert Fowles started out life in the Bonneville Stake in 1951. He grew up in the Yalecrest Ward (divided in 1964), where teachers, leaders and peers helped him become active in the Church. He credits the Book of Mormon for converting him to the gospel of Jesus Christ. He served a mission from 1965 through 1967 in Switzerland and Lebanon. When he returned from his mission, he reported to Bonneville Stake president Russell M. Nelson. Robert married Kathryn Fletcher in the Salt Lake Temple in 1969 and then off they went to medical school in Boston, followed by residency and specialty training in California. Robert and Kathryn have four children: Keri, Tim, Lacy, and Madelyn. In 1983 they returned to Salt Lake City (and the Bonneville Stake) where Robert started a cardiology practice in which he has been blessed with many wonderful patients. He served as a counselor in the Bonneville Stake Young Men presidency and on the Bonneville Stake high council, and then served as bishop of the Yale Second Ward from 1991 to 1997. Then he served for five years in the University of Utah Third Stake, first on the high council and later as a counselor in the presidency of that stake. On March 15, 2009, Robert was called to serve as second counselor to President McConkie in the presidency of the Bonneville Stake.

### **Significant Events 2009-2014**

In the October 2012 general conference, President Thomas S. Monson made an historic announcement that lowered the age for missionary service to 18 for young men who had completed high school and age 19 for young women. One year later, at the October 2013 general conference, President Monson noted that Church membership had just reached 15 million. He also reported that the number of full-time missionaries had increased from 58,500 to 80,333. In his address to the Saints, President Monson gave the Church some prophetic counsel: “Now is the time for members and missionaries to come together, to work together, to labor in the Lord's vineyard to bring souls unto him. He has prepared the means for us to share the gospel in a multitude of ways, and he will assist us in our labors if we will act in faith to fulfill his work.”

Since called “the hastening” (see D&C 88:73), this change had an immediate impact on the Bonneville Stake. Like the worldwide Church in general, missionary calls in the Bonneville Stake increased significantly. Full-time missionaries increased from 21 in October 2012 to 51 in December 2013. The increase was due not only to the number of young men deciding to depart while they were still 18, but also to the increasing number of young women deciding to serve the

Lord in the mission field. President McConkie has often related that Tuesday nights are a special time for him because that is when he goes into the homes of newly-called missionaries to set them apart.

As a former president of the California San Jose Mission, President McConkie knew that missionaries need the members of the stake to provide a helping hand by opening their homes to teaching opportunities. This is especially important because with the creation of the Utah Salt Lake City East Mission in 2013, a full-time missionary companionship has been assigned to the stake. Additionally, a full-time senior couple, Elder and Sister Paul and Shelley Henriod from the Yalecrest Second Ward, were called to work exclusively within the boundaries of the stake.

*An Evening in Bethlehem*, the annual live nativity, continues in the Bonneville Glen and has gained widespread popularity throughout the Salt Lake Valley (see Chapter 15). There have been several years when more than 6,000 people attended the event during its three-hour block. Hundreds of stake members as well as people of other faiths participate in the event, doing everything from casting to providing food and music and the infrastructure that needs to be put in place. Over the last several years, efforts continue to make the nativity a positive community relations and missionary tool. Several denominations in the community, including Our Lady of Lourdes Catholic parish, the First Baptist Church, the Saint Ambrose Catholic parish and the First Presbyterian Church, have participated as co-sponsors to celebrate the birth of Christ. Validation of the nativity's contribution to the Christmas season was given in a note written by Elder L. Tom Perry of the Quorum of the Twelve Apostles, who attended with some family members. The note read:

*Dear President:*

*I was simply overwhelmed and speechless as I viewed the live nativity presentation your stake (as well as other Christian faiths) made as we viewed it. What an outstanding way to bring Christmas back into the lives of people. We are losing a lot of it, with Christmas cards not saying Merry Christmas but only Happy Holidays and the way greetings have changed and other events that are taking Christmas right out of our hands.*

*For the thousands that came to this exhibit the real spirit of Christmas was certainly quickened in their hearts and souls. Please give all those who put in so much effort my personal appreciation for that which they are doing.*

*Sincerely,*

*L. Tom Perry*

The Bonneville Stake tradition of holding a pioneer trek for youth was continued in 2011. This time, the trek was held on church-owned property in Wyoming. Prior to the trek, youth and their leaders prepared for the event by attending a screening of the movie *17 Miracles* and by participating in baptisms for the dead at the Salt Lake Temple.

The renovation of the Yale Ward building was completed in 2013. Designated as a Church historical site, the building retained its historical features and also allowed for seismic engineering as well as reconfiguration of the floor plan to improve flow and make the building more accessible to people with disabilities. An open-house for the dedication of the renovated building was held, with ward members and neighbors invited to tour the building. Elder Russell

M. Nelson, a member of the Quorum of the Twelve Apostles and long-time member of the Yale Ward, conducted the service. (For a more detailed account, see Appendix A.)

Carol McConkie, wife of President Oscar McConkie, was called as first counselor in the Young Women general presidency at the April 2013 general conference.

### **President McConkie's Recollections and Thoughts**

The very day I was set apart as Stake President, the prior Stake President, Clark Hinckley, told me that he had felt a strong spiritual impression to have another book of history written about the Salt Lake Bonneville Stake. "A Tradition of Excellence, a History of Salt Lake Bonneville Stake" had been the first book published in 1977, which was an account of the first forty years of history of the Salt Lake Bonneville Stake. I promised him we would fulfill his vision and write another history book of the Salt Lake Bonneville Stake.

As I have thought about the many humble, faithful saints of this great stake of Zion, this scripture from the Book of Mormon has come to my mind many times:

Mosiah 3:19

*For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.*

Faithful members of the Church and Kingdom of God are known as saints. I love the saints of the Salt Lake Bonneville Stake! It is a blessing to be numbered among them and to serve with them in building up the Kingdom of God in this part of the Lord's vineyard at this time.

If we were to write all of the good works of the many faithful saints of this stake over the last few decades it would literally fill hundreds of volumes. These works have been recorded in heaven.

Nevertheless, I feel a strong impression to share in this history, an experience I had with one of the "submissive, meek, humble, patient" saints of this stake. It is an illustration of the so many other saints of this stake who are also "full of love," and "willing to submit to all things which the Lord seeth fit to inflict upon" them. In many ways, it encapsulates and is representative of the many meek, humble, faithful, diligent and obedient saints of this wonderful stake.

Several years ago, on a cold snowy Sunday in February, I received a telephone call from the bishop of the Yalcrest First Ward who asked me to drive out to a rest home and sign the temple recommend of an old, faithful woman in his ward, Sister Beth Olson Hawkins. He informed me that she was near death. However, she desired to have a current, valid temple recommend. He had just been out to the rest home, close to the Brickyard Plaza, and signed it. I told him I would do so at the end of the day, when I was done with my meetings and interviews.

That particular Sunday was a busy one with many meetings and interviews. When I left the stake center to go home, it was snowing hard. I cleaned the snow off the windows and was relieved to finally go home. The roads hadn't been plowed yet and were treacherous. As I pulled into my driveway, I remembered the telephone conversation I had earlier in the day with the bishop. My first thought was, "I'll drive out there and sign her temple recommend tomorrow." I stopped the car and turned off the ignition. Then, I put my head on the steering wheel and sighed out loud, "I'm too tired to drive out there now," I just sat there with my head on the steering wheel for a minute to two. As I sat there in the dark the Spirit reminded me of my Priesthood responsibility to visit her now.

I remember thinking to myself at that moment that I was Sister Hawkin's shepherd. I had been set apart as one of the Lord's shepherds to care for His sheepfold. I had the responsibility to care for her spiritual and temporal well-being. In fact, I felt the Lord would hold me accountable for it. I immediately put the car keys into the ignition and backed out the driveway. I carefully drove on the icy roads to the address where Sister Hawkins was being cared for.

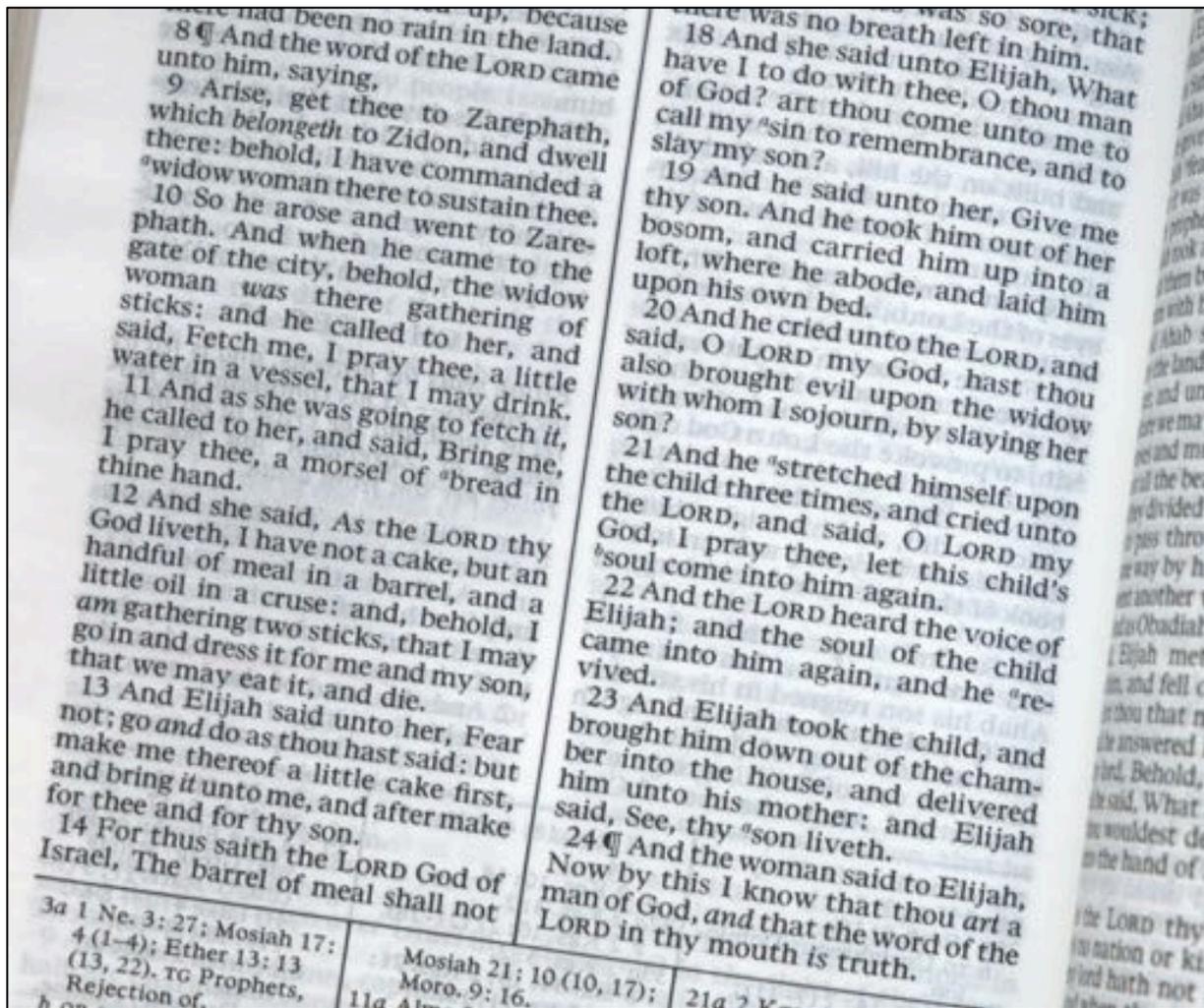
When I arrived, Brother Percy Hawkins greeted me. He was dressed up in his suit and white shirt and tie. I made a comment to him that it was late on a Sunday night and that he could have changed into more comfortable clothes. I'll never forget this humble man's response, "Oh no, out of respect to you, a member of our stake presidency, I redressed and put my best Sunday clothes back on." How humbled was I! Then, Brother Hawkins said to me, "President McConkie, we thank you so much for coming out here tonight. But I must prepare you before seeing my wife. Both of her legs have recently been amputated. She is very weak. She is dying. But I have propped her up on her bed with pillows so that you can properly interview her." As he spoke to me, he wept. He wiped away the tears that streamed down his cheeks. I hugged him and told him that I loved him. I sensed the profound love he had for his wife.

I have never forgotten what I saw when we entered her bedroom. It has been etched in my mind all of these years. And I hope it will be forever etched in my mind There, propped up with pillows on the bed was this dear dying women — this precious daughter of God. She was holding and reading the Book of Mormon. The Holy Bible and a few Ensign magazines were on the bed within her reach. As I looked at her, the Spirit of the Lord came upon me. Then, these words came forcefully into my mind, "I, the Lord, have forgiven her sins. She is clean and pure before me and ready to enter into my rest." I have never forgotten that moment. Tears streamed down my cheeks. I walked over to her and took her hand. She thanked me for coming on a cold, snowy night to sign her temple recommend. She looked at me and said, "I'm not strong enough to go to the temple again, but I want to have a current temple recommend when I die." I leaned over and kissed her on her forehead. I said to her, "Sister Hawkins, the Lord loves you, and I love you. Where is your recommend?" She pointed to the little table next to her bed. I took it and signed it below her signature and the Bishop's signature. I didn't ask her one question. I didn't need to. The Lord, Himself, told me that "her sins had been forgiven and that she was clean and pure and ready to enter into His rest." It was a sacred moment. I only visited with her and her husband for a few minutes because I could see how weak and frail she was. But I related to her the revelation that I had received. She smiled and replied, "Thank you, President McConkie." She had such a peace upon her that I felt like the Lord had already given her that same revelation, too.

As I drove home that cold, snowy Sunday night, I wept. What an experience! The Spirit of the Lord was upon me and I was uplifted and rejuvenated. I wasn't tired at all. I rejoiced for the Hawkins.

The very next day, Sister Hawkins died. Later that week, I attended her funeral. It was a sweet, humble little funeral in the Yalecrest building. Only a few family members, friends and ward members attended. The world, at large, was unaware. But I was well aware. I knew that this faithful daughter of God had passed her mortal test and had entered into the rest of the Lord.

A thousand more sacred stories from the lives of the faithful members of this stake could be written. But in the pattern set forth in our scriptures let this one suffice to make its point. Just as the story of the widow of Zarephath and the Prophet Elijah was recorded in the Holy Bible to be representative of the many other faithful widows and their loyalty to the Prophet, so this story of Sister Hawkins is recorded in this history.





## **Chapter 4**

### **Called to Serve: Missionary Work in the Stake**

by Clark B. Hinckley

When Adam was cast out of the Garden of Eden, the voice of God the Father spoke to him, saying, “If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son... ye shall receive the gift of the Holy Ghost” (Moses 6:52). He then added this important mandate: “Therefore I give unto you a commandment, to teach these things freely unto your children” (Moses 6:58).

The commandment to teach the gospel of faith, repentance, baptism, and the gift of the Holy Ghost to all the children of Adam was given again by the Savior in His parting instructions to His ancient apostles: “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19). This commandment was again given at the beginning of this dispensation as recorded in the first section of the Doctrine and Covenants: “And the voice of warning shall be unto all people, by the mouths of my disciples” (D&C 1:4).

Missionary work always has been, and most certainly will always be, central to the work of the Church. In this dispensation, the procedures, methods and practices surrounding formal missionary work have varied, partly due to changing economic conditions, political conditions, and social norms.

The history of missionary work in the Bonneville Stake since 1975 is a small part of the history of missionary work throughout the Church in this era. Members of the Bonneville Stake were players on an international stage during a remarkable era of missionary work worldwide. Stake members participated in significant ways in the transition from the relatively limited missionary work of the late 1960s and early 1970s to a vast worldwide effort employing not only tens of thousands of full-time missionaries but media and outreach efforts unprecedented in the history of the Church.

Missionary work in the late 1960s was shaped in part by war. As the conflict in Vietnam escalated, the United States turned to a military draft in order to find sufficient troops to fight the war in Southeast Asia. This military buildup put pressure on the Church’s missionary program, resulting ultimately in an agreement whereby the Church limited the calling of young men on missions to two men per year per ward in the United States. This policy was announced in a letter from the First Presidency on September 22, 1965. It had a significant impact on the calling of young missionaries. In 1965, 7,139 missionaries were called; by 1967 this number dropped to 6,475. As the conflict began to wind down, the number of draftees declined. December 1972 saw the last men conscripted into the military; in 1973, the number of missionaries called soared to 9,471. Even so, the years of dealing with constraints on the number of young men who could be called left a certain mentality that not every young man could or should serve a mission.

President Harold B. Lee died unexpectedly on December 26, 1973, after having served as president of the Church for only 18 months. Four days later, Spencer W. Kimball, age 78, was

ordained as president. The mandate to “teach all nations” quickly became one of the new prophet’s primary concerns. On April 4, 1974, just 94 days into what would become a 12-year tenure as Church president and two days before he would be sustained by Church members in a solemn assembly, President Kimball addressed a gathering of regional representatives and delivered a presentation on missionary work, excerpts of which were published in the October 1974 *Ensign* under the title, “When the World Will Be Converted.”

The effect of his presentation was electrifying. Elder Gordon B. Hinckley said, “That was the greatest talk ever given in these seminars. . . . None of us can ever be quite the same after that.” (Edward L. and Andrew E. Kimball, *Spencer W. Kimball*, 416). President Kimball’s vision of missionary work set in motion a series of events that played out over decades and involved many members of the Bonneville Stake.

President Kimball called for an expansion of missionary work along three broad fronts. First, he asked for more and better-prepared missionaries. He made it clear that now that the draft in the United States had ended, there was no artificial numerical restriction on young men serving missions: “The question is frequently asked: Should every young man fill a mission? And the answer has been given by the Lord. It is ‘Yes.’ Every young man should fill a mission.”

By 1975 the number of full-time missionaries receiving a call grew to 14,446, a 50% increase over two years. By the year 2000, that number grew to 34,503. At year-end 2011, there were more than 55,000 missionaries serving, up from 18,600 at year-end 1973.

President Kimball’s request for better-prepared missionaries also resulted in significant changes. In 1973, newly called missionaries typically spent one week in the Salt Lake Mission Home. Those learning a foreign language then went to the Language Training Mission (if training in their language was available) where they spent three months focused primarily on language study. In 1978, the Church opened the first Missionary Training Center in Provo. In contrast to the LTM, the MTC combined language training with broader missionary training. At the year-end 2014, the Church operated 15 Missionary Training Centers around the world and all newly called missionaries reported to a Missionary Training Center to begin their service. Stake members made significant contributions to the training of missionaries during this period of growth and expansion.

Second, President Kimball asked for a new effort to bring the gospel message to lands where the Church was not yet established: “We need to enlarge our field of operation. We will need to make a full, prayerful study of the nations of the world which do not have the gospel at this time, and then bring into play our strongest and most able men to assist the Twelve to move out in the world and to open the doors of every nation as fast as it is ready.”

Looking back, President Kimball’s vision was remarkable. At the end of 1973, the Church had no presence in vast areas of the world. There were no missionaries in any of the 15 states which were part of the USSR (including Russia and the Ukraine) or in any of the Soviet bloc nations (although there were faithful members of the Church in Poland, Hungary, Czechoslovakia, and East Germany). The Iron Curtain seemed impenetrable.

At the end of 1973, there were only six stakes in continental Europe, and missionary work in southern Europe was in its infancy—missionary work had begun again in Italy in 1965, for the first time in Spain in 1969, and would not begin in Portugal until 1974.

The entire continent of Africa had only one stake (Johannesburg) and there were no missionaries outside of South Africa and Rhodesia (now Zimbabwe).

The work in Asia was in its infancy. There were four stakes in all of Asia—two in Japan and newly-created stakes in Manila and Seoul. The Southeast Asia Mission, headquartered in Hong Kong, had responsibility for nearly a billion people in India alone, and another quarter-billion in Indonesia.

Even South America, where missionaries had labored continuously since 1925, had only seven stakes—three each in Argentina and Brazil and one in Uruguay. Missionary work in the rest of the continent was just beginning.

Mexico had just four stakes in addition to the Colonia Juarez Stake; Guatemala had one—a total of six stakes in Mexico and Central America.

Since that day in April 1973 when President Kimball stood before the general authorities and regional representatives, both the world and the Church have changed in ways that he seemed to foresee. In 1978, President Kimball announced the revelation regarding ordaining all worthy males to the priesthood. This opened the way for a surge in missionary work in Brazil and throughout sub-Saharan Africa. In 1989 the Iron Curtain fell, and over the next few years missions were opened throughout Eastern Europe. Members of the Bonneville Stake participated in significant ways in this great expansion of missionary work.

Third, President Kimball asked for better use of technology and media in spreading the gospel message. He cited the potential for using transistor radios and portable cassette players, and suggested that new satellite technology could facilitate “broadcasting our message in many languages.” And he prophesied that new technology would be developed to enable the gospel message to reach millions of people: “I believe that the Lord is anxious to put into our hands inventions of which we laymen have hardly had a glimpse.”

In 1973 the primary technologies used by the Church were radio (including short-wave radio), television, print media (the *Deseret News*, Church magazines, books, and brochures), and some limited use of motion pictures. Most missionaries had access to a small cassette tape recorder/player and a filmstrip projector for showing filmstrips to investigators. The Church launched its first national advertising effort, the Homefront public service announcements, just a year earlier. Live broadcasts of general conference were available only in areas served by KSL Radio and Television, the Salt Lake City-based broadcaster owned by the Church. Members in other areas could receive an audio broadcast of the priesthood session, delivered via a telephone link to a stake or ward meetinghouse. This was later expanded so that all sessions were delivered live via telephone to buildings in selected areas.

In 1980, the Church conducted its first live use of satellite technology for broadcasting television signals. The April 1980 general conference was held simultaneously in the Tabernacle and the newly dedicated meetinghouse at Palmyra, New York, with President Kimball giving his Sunday morning address from the Palmyra building while the audience in the Tabernacle watched in real time on a large screen.

The list of new technologies—and the Church’s use of them—developed in the decades since President Kimball’s talk, is impressive. Portable cassette players and filmstrip projectors gave way to video cassettes and then DVDs; media campaigns include not just free public service announcements, but large-scale media purchases in major markets; a few traditional radio and

TV stations have evolved into the large-scale and far-flung Mormon Channel and similar offerings. The internet has become the largest distribution channel, with an enormous variety of content on Mormon.org and LDS.org and anyone with an internet connection anywhere in the world can watch live broadcasts of general conference or chat with a missionary. Members of the Bonneville Stake played a role in these changes.

For much of the period of this history, Elder Russell M. Nelson was a member of the Salt Lake Bonneville Stake and contributed in major ways in the spreading of the gospel. Shortly after Elder Nelson's call to the apostleship in 1984, he was assigned to oversee the work of the Church in Eastern Europe. In this assignment, Elder Nelson was involved in the first meetings between LDS Church leaders and the government officials of Bulgaria, Romania, and the Soviet Union, and worked to continue LDS expansion and recognition efforts in Czechoslovakia, Hungary, and Poland. In August 2010, Elder Nelson journeyed to the dedication of the Kiev Ukraine Temple. Afterwards, in September, he traveled to LDS meetings in several European countries. He pronounced blessings upon Croatia, Slovenia, Macedonia, Bosnia and Herzegovina, and Kosovo while visiting each of those countries; these serve as addenda to the 1985 dedication of Yugoslavia for the preaching of the gospel. In 2011, Elder Nelson returned to Russia to organize the Moscow Stake, the first in Russia.

In August 2003, Elder Nelson became the first member of the Quorum of the Twelve to visit Kazakhstan. While there, he visited government officials, was interviewed by Yuzhnaya Stalitsa television, and dedicated that country for the preaching of the gospel. When he was general president of the Sunday School, Elder Nelson attended a meeting where Spencer W. Kimball urged those present to learn Chinese. Elder Nelson took up this challenge and became fluent in Mandarin. He also developed ties with the medical community in China and made several trips there to train surgeons. In 1985, he was the first person ever made an honorary professor of Shandong Medical College. In 1995, Elder Nelson went to Beijing, along with Elder Neal A. Maxwell and other Church leaders, on an official invitation from Li Lanqing, the Vice Premier of China.

Missionary service has long been a priority in the lives of the members of the stake. Between 1976 and 2014, there were approximately 1,051 full-time missionaries who served from the Bonneville Stake. Of that number, 171 were senior missionaries. The area in which these missionaries have served covers most of the globe. A complete list of these missionaries, including their time and area of service, is set forth in Appendix B. Undoubtedly the service of these missionaries contributed mightily to the spreading of the gospel and affected countless people for good. The sacrifice of these good members, together with that of their families, will be long remembered.

President McConkie said that the lowering of the age for missionary service in 2012 October general conference had a significant effect on the number of missionaries called from the Salt Lake Bonneville Stake. Suddenly the majority of missionary applications were from sisters, and the stake was sending out more sister missionaries than elders. President McConkie believes that this change was inspired, since many young men (and young women) were becoming less active between their graduation from high school and the time that they were eligible to serve missions. Now most of the young men are leaving right after high school and often are announcing their mission calls at seminary graduation.

President McConkie says that the Salt Lake Bonneville Stake is a great missionary stake. It sends out a very high number of qualified missionaries who are prepared, who have good parents and good homes, and where going on a mission is a family tradition. He also gives credit to Norm Younker of the Garden Park Ward, who teaches the stake missionary preparation class and does a tremendous job with the prospective missionaries.

Local missionary efforts in the Stake have been quite effective also. The stake mission presidencies are set forth below:

<u>Dates</u>	<u>Stake Mission Presidencies</u>
1976	Brent M. Cederlof, president
1976-1979	Theodore "Ted" Cannon, president
1979-1981	Morris W. Told, president
1987-1988	Ralph K. Little, president; Richard Rasmuson and Clark Fetzer, counselors
1989-1991	Roger H. Thompson, president; George J. Romney and John P. Kennedy, counselors
1992	Richard G. Harper, president; Boyd H. Busath and Kevin S. Cahoon, counselors
1993-1994	Richard R. McKeown, president; Bradley H. Parker and Kevin R. Pinegar, counselors
1995-1996	Bradley H. Parker, president; Hugh S. West and Garth Peterson, counselors
1997-1998	J. Craig Jackson, president; William L. Davis and William K. Sadler, counselors
1999-2002	S. Glenn Seninger, president; Peter N. Williams and C. Riley Cutler, counselors

In 2002, the responsibility for coordinating missionary work in the stake was transferred to the wards and the ward missionary leaders. In 2013, with the creation of the Utah Salt Lake City East Mission, Paul and Shelley Henriod were called as a full-time senior missionary couple assigned to the stake.

Over the period of 1976 through 2014, 115 converts joined the Church through missionary efforts within the stake. When Ralph Little was called as the stake mission president, he wanted to know why the Monument Park Stake was having more missionary success than the Bonneville Stake, so he attended one of their meetings. Later he said: "The Monument Park Stake did not have a special program or any special secret for success in baptizing converts; they were simply and faithfully following the program of the Church. We changed our attitude and began following the mission program of the Church. Attitudes of the members began to change, and within the stake we began to find people to teach. Wards began to hold special missionary fasts, and we saw several people join the Church as a direct result. Within a year, we had 23 convert baptisms. It was quite dramatic. The Lord would literally move people into our stake who wanted to be taught. Some of them had already been taught and simply asked to be baptized in our stake because a son or a daughter lived here. I will never forget this experience. I learned, as I experienced this myself, this fact: that wherever the Lord has a ward mission leader faithfully doing what has been asked of him, the Lord will move mountains to bless that leader with convert baptisms. The convert baptisms may not seem to come as a direct result of his efforts, but they were, and they did come."

The stake mission also organized and sponsored many events to acquaint people within the stake with the Church and its members. For instance, in 2001 through Sunday School missionary classes, the stake missionaries were able to teach 150 families about missionary work. They also organized and promoted three summer concerts in the Bonneville Glen (where more than 300 people attended), a blood drive, and the Christmas creche display at the stake center.

President Seninger, in his report in January of 2001, said: “We are reminded about Curt Facchino, who, while working with a member of our stake, observed how the peace of mind and day-to-day happiness that comes from living the gospel can be a powerful influence for good. We saw how Lana Spivey, who had been investigating the church for many years, reached a critical decision point and through prayer and the power of the Holy Ghost could no longer deny what she knew to be true. There was also the miracle of Brother Wong, who, having arrived in our stake from Beijing, China, was baptized just ten days after the missionaries first met him. We have truly been blessed. We love our calling in the stake mission. We know that it is a privilege to be able to wear our missionary name badges and serve the Lord in this calling. The stake mission has a strong group of inspired, focused and spiritual stake missionaries. We thank the Lord to be able to serve. We look forward to the wonderful conversions we will witness in 2001.”

President McConkie observed that the Bonneville Stake is not the easiest place for missionary work. He believes that a goodly number of our neighbors have preconceived and negative prejudices against the Church. It is quite a liberal area and is home to quite a few university professors. The stake is now part of the Salt Lake City Utah Mission and baptizing from two to six new members per year, which is comparable to the Monument Park, Foothill, and Parleys Stakes. He mentioned a recent baptism where more than 50 people attended. The new member was a real contributor to the recent stake pioneer trek, and as she read her part with an English accent, it brought tears to President McConkie’s eyes. President McConkie is also so grateful for Paul and Shelley Henriod and to Hank and Francy Williams who, at some personal sacrifice, so readily accepted calls to serve 18-month, full-time missions as senior missionaries assigned to the stake. They have done a fantastic job.

Following is a table showing members of the stake who have served as mission presidents since 1976:

<b>Name</b>	<b>Mission</b>	<b>Years</b>	<b>Home Ward</b>
Royden G. and Allie Jean Olsen Derrick	England Leeds Ireland Dublin	1973-1976 1976-1977	MP2
Douglas A. and Roberta C. Smith	England London	1975-1978	B <sup>1</sup>
W. Richard and Delores M. Horton	Michigan Lansing / Michigan Dearborn	1976-1979	YC2
Lyle M. and Virginia D. Ward	Washington D. C.	1977-1980	MP1
Roland R. and Marjorie M. Wright	New York New York City	1977-1980	MP2
B. Lloyd and Catherine E. Poelman	Tennessee Nashville	1978-1981	MP1
O. Rex and Faun T. Warner	West Virginia Charleston	1980-1983	B2/YC2 <sup>2</sup>
Hendricus “Hank” J. M. and Daryl V. Hoole	Netherlands Amsterdam	1991-1994	YC2
Stephen G. and Patricia S. Boyden	Mexico Mexico City North Spain Madrid MTC <sup>3</sup>	1993-1996 2003-2005	Y2
Timothy C. and Shirley H. Lunt	Guatemala Quetzaltenango	1996-1999	GP2 <sup>4</sup>
John S. and Marjorie S. Boyden	California San Diego	1996-1999	MP1
Robert F. and Joy D. Orton	Romania Bucharest	1996-1999	Y2
John C. and Carmen B. Pingree	Mexico Mexico City East	1998-2001	Y2
Leonard C. and Kathryn C. Romney	Russia Moscow South	2000-2003	YC2
John P. and Jill G. Kennedy	Russia St. Petersburg	2001-2004	Y1
Kevin R. and Susan C. Pinegar	Washington Seattle	2004-2007	Y2
Ralph J. and Judy B. Marsh	Florida Jacksonville	2004-2007	B1
Theodore M. and Charlotte G. Jacobsen	England Manchester	2005-2008	YC1
Oscar W. III and Carol F. McConkie	California San Jose	2005-2008	B2
Clark B. and Kathleen H. Hinckley	Spain Barcelona	2009-2012	Y2

<sup>1</sup> Bonneville Second Ward wasn't created until May of 1976, so the Smiths left for their mission from the Bonneville Ward and returned to the Bonneville Second Ward.

<sup>2</sup> The Warners sold their home in Bonneville Second and bought their home in Yalecrest Second just before they left on their mission.

<sup>3</sup> Although they had moved from the stake, the Boydens also served a senior mission in Chile where Steve served as the area executive secretary and temporary mission president (2008-2009). They also served as the president and matron, respectively, of the Asuncion Paraguay Temple from 2010 to 2013.

<sup>4</sup> The two Garden Park wards weren't combined until after the Lunts returned from their mission.



## Chapter 5

### Architecture in the Stake

by Josh Stewart

When Jacob Pugsley, who grew up in the Bonneville Stake, fell in love with Anna Dittmer while he was a medical resident in Boston, he knew he wanted to share the very best of his home community with her. Anna was a bright girl from Indiana and was familiar with Utah, but she was unfamiliar with the Bonneville Stake. When Jacob and Anna became engaged and were planning a June wedding, they chose the grounds of the Garden Park Ward for their reception. These picturesque grounds were the perfect venue for celebrating this special occasion. Set under beautiful tree canopies and beside handsome old brick walls and a babbling creek, Jacob and Anna's reception was one that family and friends would remember their whole lives.

When the Yalecrest Second Ward was considering special places for a Christmas program and dinner, they choose the cultural hall of the nearby Yale Ward building. On a cold, dark winter evening in December, the bright lights from the cultural hall radiated across the walks, greeting ward members as they arrived. The handsome barrel-vaulted space, large arched windows, and decorated stage made it a perfect place to gather, share a holiday meal, and enjoy some entertainment. When the evening concluded, members and friends made the short trip home, leaving a unique setting filled with a warm spirit and cherished memories.

These two snapshots reveal just a fraction of the many ways that buildings and grounds of the Bonneville Stake bless the lives of members and neighbors in their communities. The four Bonneville Stake meetinghouses, with their handsome character and architectural beauty, add greatly to the many day-to-day activities that take place within their walls and on their grounds. The architecture and landscapes of these treasured buildings are an outgrowth of site conditions, local values, and traditions where they exist. When these buildings were designed and constructed, local leaders were very involved in finding suitable land and selecting designs that would best serve the communities within the Bonneville Stake. Now, decades later, we can see that their inspired efforts were creative, delightful, and functional. The buildings and grounds have provided an important framework for much of the spiritual, social, and cultural liveliness vital to great neighborhoods.

Even though the fireplaces in the buildings are not used today, they are a charming holdover from an era when a cold winter gathering was not complete without a warm blaze in the fireplace. Each of the four buildings has a fireplace as a feature element. Beautiful original art work, complimented by warm natural light, makes attending meetings in the Bonneville Stake buildings a memorable experience. The paintings and sculptures, many by noted regional artists, are an inspiring addition to various spaces of worship and learning. Paintings by LDS artist Minerva Teichert are prominently featured in the Garden Park and Yalecrest buildings as well as the stake center. Beautiful art-glass windows in the Yale building and stake center are prominent expressions of faith. All of the buildings in the stake have large windows that fill the chapel space with natural light, and the Garden Park and Yalecrest buildings have stained-glass designs in their chapel windows, as well.

Today, many in the nation are becoming more acquainted with the benefits of “walkable” communities—the concept of being able to walk instead of drive for most daily trips. Bonneville Stake members have *always* loved walking to church. Tree-lined streets and narrow roads that create slower traffic have made walking to church enjoyable in almost any weather. Walking to church also provides great opportunities to visit with neighbors and further extend the good spirit that fills church meetings. Each ward building is nestled in the community, away from busy arterials, and is properly scaled for a residential neighborhood. All of the Bonneville Stake buildings minimize parking lots on their church sites. While this may be a source of frustration now and then for members and neighbors, a little careful study of these building sites quickly illuminates the wonderful blessings that have come to members and neighbors who have enjoyed the handsome site design of these meetinghouses. Both members and neighbors would never trade the Bonneville Glen, Garden Park grounds, or Yalecrest west lawn for additional parking.

### **The Yale Building**

The Yale building, designed by Woolley and Evans and built in 1924, evokes early colonial architecture with its neo-classical entrance portico, and pediment and round arch windows. It is carefully situated on a sloping portion of Gilmer Drive. Nestled on a long narrow site in a residential area, the building’s many large windows invite friends and neighbors into its warm, light-filled spaces. Inside the building is a beautiful stained-glass window in the chapel and a unique bas-relief sculpture of the Angel Moroni giving the plates to the Prophet Joseph. The cultural hall has a charming arched ceiling and floral detailing around the stage. The large panes of glass between the chapel and entry lobby help members and visitors both see and connect with the meetings in the chapel. In 2012-13, this building was renovated and restored, and rededicated in 2013 by Elder Russell M. Nelson of the Quorum of the Twelve Apostles. [The complete story of its renovation can be found in Appendix A of this history.]



Front entrance to the Yale Ward building on Gilmer Drive.



**The Yale chapel (above) and its stained glass window (below).**





**The Relief Society room with ceiling raised to accommodate the arched window.**



**The cultural hall with its arched ceiling.**

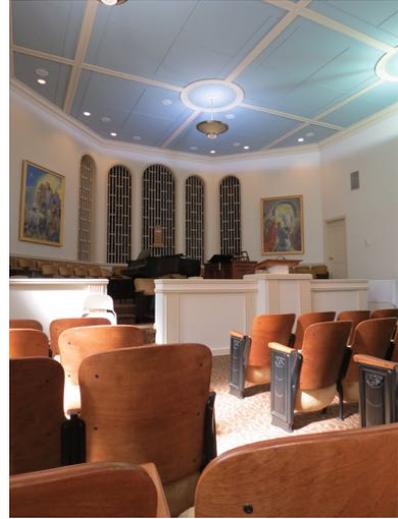
## **The Garden Park Building**

The Garden Park meetinghouse, built in 1938, has Gothic revival elements such as decorative spandrels, articulated window surrounds, and crenulated parapets common in the Gothic revival style popular in the mid-19<sup>th</sup> century. Its romantic grounds are complete with Red Butte Creek, a pond, footbridges, and handsome old shade trees. Many of the mature trees on the grounds are cherished for their variety and beauty. These ward grounds have not only created a more spiritual environment for ward members, but have also been a respite for the greater community and neighborhood, not to mention serving as the backdrop for countless wedding photos and receptions.

The 2007 renovation of the building left it in excellent condition for at least another 70 years of service. In January 2008, the beautifully restored Garden Park building and grounds were rededicated by President Gordon B. Hinckley in his last public appearance as president of the Church. It was a fitting capstone event for this Church and community treasure.



**The Garden Park building and pond.**





## The Yalecrest Building

The Yalecrest building, built in 1936, was designed in the art deco style by the firm Ashton and Evans. It has stylized pointed arch windows and parapet caps in a cast-in-place concrete shell. The unique octagonal tower, with its colorful decorative tile and stainless steel cap, is a neighborhood favorite. The comparatively small site is able to provide more than a third of its land area as useable open space for members and neighbors, who make good use of it for sports, Scouts, ward parties, and other neighborhood activities.





## The Bonneville Stake Center

Dedicated in 1950, the stake center has a number of stylized classical elements mixed with modern elements, such as the elliptical columns, bowed arch windows, large glass-entry foyer and glass corner fireplace hearth area. When the stake center was built, Bonneview Drive was also built. This beautiful street gracefully ascends from 1500 East to Michigan Avenue. It allows for the preservation of beautiful space along Red Butte Creek by providing parallel parking needs for the church and eliminating the need for a larger parking lot. The open space south of the Bonneview Drive, known as Bonneville Glen, is used daily by those who walk along the trails that connect to the city's Miller Nature Park. It is a beautiful shaded environment for enjoying the creek, attending summer concerts, and participating in any number of church and neighborhood activities made possible in this well-loved riparian area.





**The stake center chapel with its distinctive stained glass art.**

Bonneville Stake members will continue to find ways to serve their fellow man, and the buildings and grounds of the stake will undoubtedly play a part in that work. It is no surprise that framed architectural renderings of the buildings hang in the Garden Park meetinghouse and the stake center. They are a tangible reminder that faith, planning, vision, and creativity are essential to the great work of The Church of Jesus Christ.

Because of the special experiences that occur within their walls, Church meetinghouses are sacred spaces. The architecture can help members identify and remember gospel experiences and lessons. Over time, as members gather and participate in gospel ordinances and Church activities, the spaces in and around the ward buildings take on greater meaning and value. As members of The Church of Jesus Christ of Latter-day Saints, we can expect that the Lord will lead his children to the places where they can be close to him. With faith and care, the buildings and grounds of the Salt Lake Bonneville Stake will continue to be inviting places for Heavenly Father's children to know, worship, and honor Him.



## Chapter 6 Art in the Stake

by Nathan B. Winters

The Salt Lake Bonneville Stake was fortunate to emerge during the post-pioneer era. During the early pioneer art period, artists, like most of the other citizens, worked farms and ranches. Survival was more urgent than aesthetic endeavors, even though the Saints had come from many of the fine cultural centers of Europe and Scandinavia as well as from the larger eastern cities of the United States. The Salt Lake Tabernacle is an example of what the pioneers really could accomplish. When the famous architect Frank Lloyd Wright visited the Salt Lake Valley in the 1950s, he looked at the Tabernacle and declared: “This is the most significant building in the nation for its time.” But in general, such accomplishments were hard won in the new territory.

The early pioneers came to the valley with an appreciation for quality in art and architecture, but carving out new cities in a wild frontier did not allow much time or energy for creativity or aesthetic pursuits. In meetings they often heard speeches which said “poverty is no excuse for ugliness.” They may have agreed, but they first had to survive.

During these early days in the valley, artists suffered. George M. Ottinger, who had studied with the artists of the famed Hudson River School in New York and with Robert Weir, who was a follower of Benjamin West and John Trumbull, who were so loved and admired on the East Coast and in New England, wrote: “When I look at my family and our wants . . . I grieve. I seem to myself to be a coward or a slave. I must certainly have no talent; no, nothing exists in me that is needed for a successful painter.” Again, in 1896, Ottinger wrote: “There is no sale for my work. Times are dull. I could not even *give* a picture away. I feel at times as though death would be a happy relief. The work of 40 years lays in my studio . . . a pile of worthless trash . . . without merit or value or worth . . . I feel crushed.”

Cases like Ottinger’s are indeed sad, since years later a single Ottinger painting—if you could find one—sold to collectors for multiple thousands of dollars. The market for art began to grow with improvements in business and industry in the City of the Great Salt Lake and throughout the Territory of Deseret.

The new Bonneville Stake, full of new “East Bench” developments in real estate, became a blessing to many Utah artists. Affluent businessmen took an interest in the arts, both aesthetically and as wise investments. Some General Authorities moved into the stake, which provided opportunities for artists to be somewhat mentored by the Church as well as by the business community. The proximity of the stake to the University of Utah also played an important role in support of a new community of artists.

Another interesting vector influencing art in the valley and in the stake involved the world wars. World Wars I and II absorbed money which might have been shared with artists. Finances were siphoned off to the military effort. The wars, strangely enough, also had a positive impact on the Utah and national art scenes. Soldiers from all walks of life found themselves in the great

cultural centers of Europe. There they were introduced to the rich cultural traditions of the Old World, including museums with the finest paintings and cities of the best architecture.

When the two wars ended, soldiers returned home to Zion with new and well-schooled tastes similar to that of their parents and grandparents reaching back to Europe. They were now in full appreciation of history and the legacy of fine art. Interestingly, on a smaller scale, returning missionaries today enjoy much the same impact and insights as they return from various areas around the globe. They understand different cultures even better than those returning from military service because they lived with the people while serving.

Today many treasured works of art are found in the ward buildings and stake center of the Bonneville Stake. The stake's support of the arts may be catalogued by a tour of the art within the various buildings.

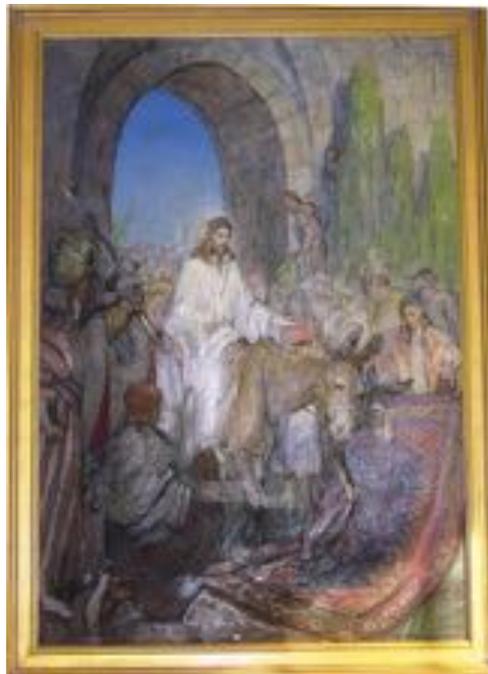
### **The Garden Park Building**

In the Garden Park building at the west end of the stake, there is a wonderful large oil painting behind the pulpit showing the shepherds of Bethlehem tending their flocks under a starry night sky. It is the spring lambing season with which the artist, Minerva Teichert, was familiar on a first-hand basis. She spent her life on ranches in Utah, Wyoming, and Idaho. She knew the lambs, the sheep, the horses, the cattle, and the wildlife of this beautiful planet, and her works show that direct personal knowledge and experience with animals. This painting was selected by Alice Merrill Horne as a gift to the Garden Park Ward by Leona and O. D. Romney Jr.

Also in the Garden Park building behind the podium is an illustrative oil painting of three women encountering an angel, possibly at the tomb of Joseph of Arimathea (said to be Christ's uncle), who provided the tomb for Jesus. The women portrayed are likely the three Marys. Again, this is painted by the talented Minerva Teichert, famed for her loose, free, gestural strokes and application of oils thinned with turpentine until she could work the oils almost like watercolors. Harold H. Bennett (ward member and later stake patriarch) was instrumental in obtaining some of these choice Teichert paintings.

On the north wall of the chapel, toward the rear, hangs another treasure by Teichert, an oil painting showing Jesus entering Jerusalem on a donkey cheered by the faithful people. Her understanding of animals and their various personalities shows easily through her works. Her love of the scriptures is also clearly evident.

In the foyer is a watercolor sketch by Taylor Woolley showing proposed additions to the Garden Park building with Red Butte Creek seen in the layout. It is historical since it portrays the estate as it was around 1938. Also in the foyer is a watercolor by Waldo Midgley showing a waterfall and stream in a forested landscape. Midgley is revered by local art collectors and artists.



**The three Teichert paintings in the Garden Park chapel.**

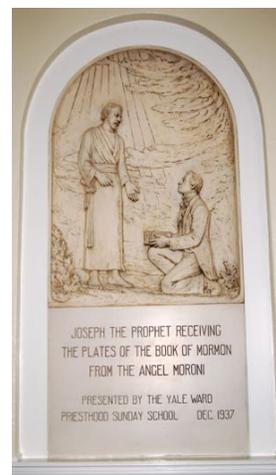
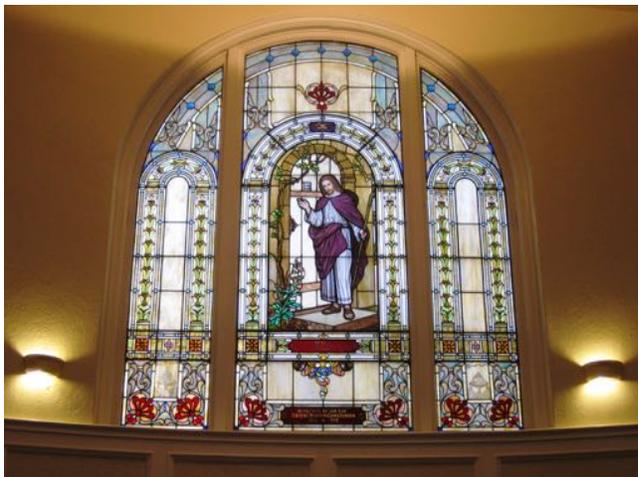
The foyer of the Garden Park building further features an oil painting by an unknown artist showing a landscape with trees in fall foliage, with softened hills in the distant background. It was painted about 1937. Also in the foyer is an oil painting by Peter M. Kamp, a ward member who donated several such works to the ward, mostly in the 1940s.

In one of the rooms, there is a drawing by Elva Lyons done about 1988. It depicts the image from Robert Frost's poem where "two roads diverged in a wood and . . . I took the one less traveled by." In the outer area of the Garden Park Ward bishop's office there are three Peter Kamp oils: a portrait of President David O. McKay, a landscape of a mountain canyon of the Wasatch Range, and a desert scene. In the bishop's office is a portrait of President Heber J. Grant, also by Peter Kamp.

### **The Yale Building**

In the Yale building, in addition and complementary to paintings, are three-dimensional works of art. At the front of the chapel is a tripartite stained glass composition featuring Christ saying: "Behold, I stand at the door and knock" (Rev. 3:30). John Simonson, a member of the Yale Ward, saw this piece at the San Francisco World's Fair and thought it would be perfect for the Yale Ward building. A. Eugene and Catherine Christensen agreed to pay for the purchase and installation of the window in memory of their deceased infant son, Eugene Burton Christensen.

The building's north wall enjoys a light-and-shadow display in bas relief that is assumed to be the work of Torlief Knaphus in 1937. Knaphus donated many sculptural pieces to area meetinghouses, including the old Edgehill Ward façade (located on 1500 East and about 1750 South). He was also invited to work on the Hawaii Temple in Laie and the Cardston Alberta Temple when they were constructed. He sculpted the scene of Moroni and Joseph at the Hill Cumorah in New York state. The Cumorah scene has been copied many times as program covers and for various illustrations, including the 2008 cover of the Bonneville Stake Directory.



**The stained glass tripartite window and the bas relief Knaphus sculpture.**

In the Yale Ward bishop's office is a plaster sculpture by Avard Fairbanks, depicting Joseph Smith's first vision. Avard was a member of the Yale Ward and a professor of art at the University of Utah. Along with the Fairbanks sculpture is an oil painting of Joseph Smith holding the first edition of the Book of Mormon. It was painted in 1956 by an artist named Iwata.



In the Relief Society room is a needlepoint work depicting the Last Supper (above) that was donated by Dr. David E. Smith, a ward member, in 1960. He created the needlepoint himself from a study of Leonardo DaVinci's painting. Also hanging in the Relief Society room is a watercolor of Jesus by E. E. Sallman painted in 1935.



**Painting by Florence Ware and bust by Avard Fairbanks in the Relief Society room.**

Two other works of art can be found in the Relief Society room: an oil painting by Florence E. Ware, who was on the art faculty at the University of Utah, and a stone bust of Abraham Lincoln by Avard Fairbanks who gave many lectures as he sculpted Lincoln before the eyes of an adoring public. He could sculpt Lincoln's likeness from memory after recreating his head so many times in such lectures. The Ware painting shows Mount Millicent in Brighton. Two of Ware's murals adorn each side of Kingsbury Hall at the University of Utah.

### **The Yalecrest Building**



In the north foyer of this building is a painting by Minerva Teichert showing Jesus and some disciples in a boat on the Sea of Galilee. This painting is approximately 4' x 6' and shows Minerva's unique rendering style, expressive and free. The Yalecrest Relief Society room features an oil painting by Florence E. Ware, a beautiful autumnal landscape of the Wasatch Mountains.

On the south side of the Yalecrest building is a bas-relief sculpture by Avard Fairbanks depicting a pioneer woman working at a loom for silk production, which, with encouragement from Brigham Young, was attempted in the Utah Territory for about 30 years beginning in the 1860s. Silkworms were imported and many mulberry trees, so important in silkworm cultivation, were planted. Historically, President Young was aware of the area we now know as our stake and

considered it ideal for the growing of mulberry trees. Five acres were planted and cultivated by Paul A. Schletter, the remnants of which can still be seen around the area as well as at Fort Douglas and in Fairmont Park. The plaque on the Fairbanks sculpture says it was erected July 13, 1941, commissioned by the Yalecrest First and Second Camps of the Daughters of the Utah Pioneers.



**The Fairbanks bas relief sculpture outside the Yalecrest Building.**

## The Bonneville Stake Center



The most prominent piece of artwork in the stake center is the wonderful stained glass window in the chapel that portrays the Savior in Gethsemane. It was modeled after a Heinrich Hoffman painting of the same subject. The glass work is by the D'Ascenzo Studio in Philadelphia. It was contributed to the stake by Junius and Margaret Jackson after a visit to Philadelphia in 1950. Junius was the first bishop of the Bonneville Ward and was later called to serve as the stake president.



The high council room of the stake center features one of the most famous oils by Minerva Teichert: Christ holding a black lamb as the flock follows him trustingly. Minerva knew all about shepherding first-hand, from her ranching days. She was also sensitive to the black sheep among us, so loved and so full of promise and hope.

The stake president's office has a watercolor rendering by the architects, Lorenzo Young and Arnold Euhlers showing the proposed Bonneville Stake Center before it was built.

### **Monument Park Building**

The Monument Park Ward building lies at the east end of the stake. Although the Monument Park First and Second Wards are no longer part of the Salt Lake Bonneville Stake, they were part of the stake for many years. The loss of these wonderful members to the new Monument North Stake in 1991 was certainly felt in the Bonneville Stake.

The extensive foyer of the Monument Park building greets visitors with a long row of imposing large black-and-white photographs of the prophets in our dispensation.

The Monument Park Second Ward bishop's office has a large original watercolor of Temple Square after an early snowfall. It was painted in 1990 by Nathan B. Winters, then chair of the University of Utah Department of Art and bishop of the ward for six years.

In the Relief Society room there are several fine paintings and many prints. There is a print by Minerva Teichert entitled *Christ with Mary and Martha*, and a print of a work by Gregg Olsen entitled *Christ Pondering Bethlehem*. The south hallway features a print by J. T. Harwood with Christ calling Peter and the apostles, the original having been painted around 1899. There is also a print showing Christ and the sick and hopefuls at the pool of Bethesda from the original which is in BYU's collection of Heinrich Hoffman paintings.

There is another print of Minerva Teichert's painting of Christ bringing in the lambs with Christ symbolically carrying the little black sheep, and another print of Teichert's work entitled *Look to Your Children*. A print by an unknown artist is entitled *Story Time in Galilee*. The foyer also features *A View of the Salt Lake Valley*, a print from a work by J. T. Harwood.

### **Conclusion**

A long-time member of the stake, Henry Eyring, father of President Henry B. Eyring and a well-loved scientist, once said, "I am a visual thinker." (His friend Albert Einstein said the same thing.) The works of art found in the Salt Lake Bonneville Stake make the gospel more visual for all of us, and we are all blessed by such imagery.



## **Chapter 7**

### **Music in the Stake**

#### **The Bonneville Strings and Stake Choir, 1975-2012**

by William J. Evans

#### **Origin of the Bonneville Strings**

The Bonneville Strings instrumental group was organized in 1948 by Dr. David Austin Shand, a member of the stake, violinist, assistant conductor of the Utah Symphony, and a music professor at the University of Utah. With the support and endorsement of the stake presidency, he established a musical tradition in the stake that has endured for more than 60 years. Dr. Shand retired from the Bonneville Strings in 1972 after 24 years of service, leaving us an enduring legacy of musical excellence.

#### **Bonneville Strings, 1972 to the Present**

Dr. Shand was succeeded by three members of the stake, each of whom served for a short period of time between 1972 and 1977: John Chatelain, a violinist with the Utah Symphony, Harold Gottfredson, the symphony's bass trombonist and stage manager, and Lowell Hicks, symphony percussionist. In 1977, M. Ralph Shaffer, an attorney, music lover and talented musician, took the helm and served with dedication and enthusiasm for seven years, with a one-year hiatus in 1977-78, when Ron Archibald, a stake member and then-current East High School orchestra director, filled in. In 1985, Jay Welch, former conductor of the Tabernacle Choir, became chairman of the stake music committee and director of the Bonneville Strings.

When Jay Welch moved out of the stake in 1987, the music committee enticed Jack Ashton to take on the post "temporarily." Brother Ashton, a long-time member of the Strings, was then a symphony violinist, conductor of the Olympus High School orchestra, and founder of his own youth orchestra. Jack graciously continued to lead the Strings until 1992, even though he had moved out of the stake several years earlier.

In 1992, William J. Evans, an oboist and erstwhile composer for Church films and Homefront commercials, was called to lead the Bonneville Strings. Bill has been at his station now for more than 20 years—writing, arranging, rehearsing, and encouraging players both young and old to develop their musical talents.

#### **The Musicians**

For the past two decades, the Bonneville Strings has been comprised mostly of stake members. Some have been professionally trained musicians, but most have been young music students or adults who just enjoy playing in an ensemble. They have all shown a great love of music and a dedication to enhancing the spirit of stake conference services through their music. Although the group is primarily strings, it is augmented by flutes, oboes, harp, and even trumpets, bells, timpani and harpsichord, as the music requires.

As instrumental musicians tend to frequently come and go from the stake, the Bonneville Strings has often supplemented its ranks with players from outside the stake. Many non-stake members played faithfully for years. Meredith Campbell, a member of the Hillside Stake, acted as

concertmaster for the Strings until her calling as concertmaster for the Orchestra on Temple Square took her away from us on Sunday mornings. Non-stake member Harold Lund played viola with the Strings from time immemorial until he was 91 years old. Dick Fox, Bonnie Heaton, Eric Morgan, Parker Childs, Ron Archibald, and many others spent years of service in the Strings, as did non-LDS cellist Stephen Mitcheltree, son of the late organist of the Episcopalian Church.

The stake choir has always been staffed by stake members. We've had such vocal talent in the stake that there was never any need to go outside for strong singers and good soloists. The 49 choir seats in the stake chapel are usually filled with good singers, thanks to the efforts of faithful choir members, ward music chairs, and recently Sherri Guyon, who was called as stake choir secretary. A few choir members have sung in the Tabernacle Choir, some are newcomers to choral singing, and many have sung in the stake choir for decades, retiring only when advancing age made it impossible for them to continue. All have known the feeling that wells up during the final rehearsal on Saturday morning—that we will need a miracle to get through the performance without a disaster. But miracles always seem to happen on Sunday morning.

The stake has been blessed by Margot Butler as stake choir director. She led rehearsals every Thursday evening for four weeks before stake conference. Margot's zest for the music, sense of humor, and uncanny command of church music trivia made choir rehearsals fun and interesting. When choosing music for stake conference, Margot was never shy to ask the stake presidency to approve choir music that was Catholic, unconventional, or impossibly challenging, as if nothing was beyond the reach of the Bonneville stake choir. And the choir always proved her right, giving first-rate performances of great sacred works like the *Hosannah Anthem*, Brahms's *How Lovely Is Thy Dwelling Place*, Robertson's *Book of Mormon Oratorio*, and many others.

### **Stake Organists**

The Bonneville Stake is blessed to have fine pipe organs in all of its chapels. The organ in the stake center, built by Casavant Freres of Saint-Hyacinthe, Québec, Canada, is the largest of them, having two manuals, 23 stops, 18 registers, 19 ranks, and 1,250 pipes. The organ was not ready for installation when construction on the stake center was completed. Although the building had been dedicated the year before, another dedication was held especially for the organ during stake conference on August 26, 1951. The stake is equally fortunate to have had organists who could play it: Beverly Decker Adams (1975-80), Ferrell Hurst (1980-85), Elizabeth Hurst Lund (1986-90), Vena Child (1991-94, 1997), Jay Welch (1995-97), Mindi Stevens (1998-2001) and Rebecca Owen (2002 – present).

### **Music Committee**

Among its other duties, the stake music committee takes care of the music for stake conference. At this writing, the stake music committee includes the stake music committee chair, stake organist, Bonneville Strings director, stake choir director, assistant director, and a high councilor. Since 1975, the members of the various stake music committees have included Cannon Thompson, Jack Ashton, Zola McGhie, Gordon Quigley, Jay Welch, Jan Ferre, Oletta Cummings, Kay Cummings, Janet Davey, Margaret Lohner, Margot Butler, Alice Anderson, Bill Evans, Floyd Jensen, Sherie Guyon, and Peggy Parry.

## **The Tradition Continues**

The music of the Bonneville Stake, from its inception, has had a great deal of support. The builders of our stake center furnished the chapel with our sonorous Casavant organ played so well by our stake organists. There have been three other important blessings: Dr. Shand, who conceived of the Bonneville Strings; our stake presidents, who loved and encouraged great music; and the wonderful musicians who have carried on our musical tradition.

Last but not least, we have been blessed by the faithful members who spend hours singing and rehearsing the music, and by the instrumentalists who have practiced for years to reach the proficiency to participate in this music. Not every stake has had people with the vision of David Shand or the support of men like our stake presidents or the musicianship of our members. Stake conferences are enhanced by this tradition of excellence, and hundreds of stake members are seated in their places at conference early so they can feel the spirit the music brings.

President Spencer W. Kimball, then a member of the stake, was in attendance at one stake conference where the choir and Strings performed especially well. When President Kimball gave the final remarks, he complimented the musicians and reported that he and his wife had visited many wards when they moved to Salt Lake City, and the music was one of the reasons they bought a home in Bonneville Stake. He spoke his whole time on the importance of hymns and music to invite the Spirit.

### **General Conference Relief Society Choir, 2004**

*“Let the word of Christ dwell in you...; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Colossians 3:16)*

The Salt Lake Bonneville Stake was asked by the general Church music committee to be the host stake for a six-stake Relief Society choir that would sing at the Saturday afternoon session of general conference on April 3, 2004. President Clark B. Hinckley asked Roger Thompson to be the priesthood advisor to the choir and he was ably assisted by LeNila Homer as choir manager.

The choir included 360 voices, all of whom were holders of current temple recommends. The six Salt Lake stakes invited to participate were: Bonneville, Foothill, Liberty, Park, Sugar House, and Whittier. The general Church music committee chose Sister Vanja Watkins, author of “Press Forward Saints” and a member of the general Church music committee, to be the director of the choir. Rebecca Owen of the Bonneville Stake was called to be the practice organist, while Bonnie Goodliffe, a Tabernacle organist, would accompany the choir at the performance. The Bonneville Stake Relief Society presidency—consisting of Daryl Hoole and her counselors Mary Ellen Elggren, Renee Whitney Greenberg, and Seija Cook—rendered invaluable advice and assistance.

Judging that participation in this choir would likely be an once-in-a-lifetime experience, Brother Thompson allocated the 360 openings based on the relative number of sisters attending Relief Society on an average Sunday. Letters were sent to each stake presidency noting their allocation as well as the requirements and responsibilities of the choir members, in accordance with instructions from the Church. Each participant agreed to attend every practice.

The practices began on February 29, 2004, and continued each Sunday evening for four weeks. They were held in the chapel of the Salt Lake Bonneville Stake Center, filling the entire chapel. Each practice began with a spiritual thought, prayer, and general instructions, as well as an

accurate tally of attendees. After warm-up exercises, the general practice began and the chapel acoustics helped to create a rich and full sound.

Before the make-up of the choir was determined, President F. Craig Sudbury of the Park Stake indicated that sisters in the First Deaf Ward in his stake would like to participate in the choir. These sisters wanted to sign the words at the same time the other sisters would be singing the songs. This had never been done before at general conference, but it seemed like a great idea. The idea was presented to the Church music committee and was approved. So these lovely sisters—Cherrie Hodson, Rosalyn Losee, Josie Lutton, Kristi Mortensen, and Shirley Snow—dutifully attended each practice. Their signer/interpreter, Pat Walker, helped them sign in unison and in time to the words being sung. Special attention had to be given to the signing translation and the uniformity of the signing. Every sister who participated in the choir developed a special feeling of love for these hearing-impaired sisters. They brought a wonderful spirit to the choir!

The practices were musical and spiritual feasts. Sister Watkins's humility, artistry, and good humor brought out the best in each singer. The Spirit of the Lord permeated the practices and the music had a heavenly sound. Six songs were practiced: "The Lord is My Shepherd" arranged by Laurence M. Yorgason, "Dearest Children" arranged by Sister Watkins, "Come Ye Children of the Lord," "Go Forth in Faith," "I Need Thee Every Hour," and "Let Us All Press On." The choir members had to have the music memorized by the third rehearsal.

On the day of the performance, the choir members gathered in the theater west of the Conference Center at 10:00 a.m. on Saturday, April 3, 2004. They went through a warm-up and were then seated according to voice parts, so that when they walked into the Conference Center they would be seated in their assigned seats. When the morning session of conference ended, the choir filed in and took their places in the choir loft of the Conference Center, where they would be seated for the next four hours. The choir members were also instructed that when seated in the Conference Center, they should keep their hands to their sides, should sit still (avoiding itches and twitches), and should not look around. Instead, they should focus on the choir director. However, this advice was unbeknownst to stake favorites who arrived to attend the session, including President Clark B. Hinckley and Elder Robert F. Orton. As they saw many familiar faces of sisters in the stake, they waved greetings of acknowledgement and pride. Of course, because of the instructions given, the sisters couldn't acknowledge these kind gestures. President Hinckley and Elder Orton thought they hadn't been recognized or had been forgotten. Nevertheless, the performance was extremely inspirational to both those attending and those watching. Many of the sisters were viewed by missionary sons and daughters from as far away as England, Slovenia, and South Korea.

In the preface to our hymn book, the First Presidency stated: "Inspirational music is an essential part of our church meetings. The hymns invite the Spirit of the Lord, create a feeling of reverence, unify us as members, and provide a way for us to offer praises to the Lord. Some of the greatest sermons are preached by the singing of hymns. Hymns move us to repentance and good works, build testimony and faith, comfort the weary, console the mourning, and inspire us to endure to the end."

The sisters sounded wonderful! All the hard work, memorization, and practicing had paid off in both performance and the power of the sermons preached through song. Together with the deaf sisters, who were seated near the front, this wonderful choir added a special spiritual dimension

to an inspirational session of general conference. Those who participated, both in the choir and behind the scenes, will never forget the experience. Indeed, it *was* an once-in-a-lifetime event.

## **Bonneville Stake's Pipe Organs**

by Grant Anderson

The meetinghouses of the Bonneville Stake were constructed at a time when wards and stakes were free to build and furnish church buildings as a local initiative. With strong local leadership and congregations that valued excellence, the stake was able to build substantial meetinghouses with high-quality furnishings. The Salt Lake Bonneville Stake is one of a very small group of stakes in the Church to have a pipe organ in every building.

A pipe organ is possibly the most mechanically complicated musical instrument ever created by the mind of man. An organ builder must have an understanding of many trades and subjects, from structural engineering to electrical design, from cabinet making to pipe making and voicing, as well as musicology. Pipe organs are made up of a complex network of systems that work together to create music, including:

1. The blowing plant.
2. The wind conveyance and pressure regulation system.
3. The wind chests.
4. Expression shades and motors.
5. The console and its associated systems for controlling the organ.
6. The relay (the electrical interface between the console and the rest of the organ).
7. The pipework (which is what gives the organ its voice).

While electronic organs have a useful life of approximately 25 years, pipe organs have no determinate life span, as it is possible to keep renewing the perishable parts of the mechanical and electrical systems indefinitely (William S. Hesterman, president of Rocky Mountain Organ Co., Inc., in a letter to Dr. Jay E. Welch, April 26, 2004).

Elder Douglas L. Callister has said, "The nearer we get to God, the more easily our spirits are touched by refined and beautiful things. If we could peek behind the veil, we would likely be inspired by the music of heaven" (Douglas L. Callister, "Our Refined Heavenly Home," *Liahona*, Jun 2009, 26-30). The truth of this statement is evident in the incredibly powerful music emanating from the magnificent organs of the Bonneville Stake.

### **Stake Center Organ**

Casavant Opus 2077, 1951

The organ in the Salt Lake Bonneville stake center was purchased in October 1950 from Casavant Frères Limited of Saint-Hyacinthe, Québec, Canada. It was installed in July of 1951 by a factory installation team. The contract specified that the exterior of the console was to be done in oak with a matching bench and the interior fittings were to be made of polished walnut. The contract was signed by the stake president, Owen G. Reichman. The stop action was to be operated by drawknobs. The organ has an electro-pneumatic action with enclosed pipes. As originally installed, the organ had 19 ranks. An additional rank was added in the early 1990s.

Rebecca Bean Owen recorded these thoughts on the aesthetic qualities of the stake center organ while serving as stake organist, May 9, 2005:

“It is a rare gift to have an LDS stake center’s organ be of such high quality as that of our Salt Lake Bonneville Stake. Created by the Canadian organ builder Casavant, whose organs are recognized around the world for their excellent workmanship and superb tonal quality, the stake’s primary organ is essentially built to the same standards as the Salt Lake Tabernacle organ.

“Some of my personal favorite sweet and/or lyrical stops include the harmonic flutes on both the swell and the great, as well as the swell’s gambe celeste. The great’s diapason is crisp and responsive. Additionally, the organ’s pedal pipes are rich and sonorous. I prefer a strong bass foundation in music, and as such, appreciate very much the pedals’ rich and deep tones. Both warm and bright tones are available on this organ to facilitate the expression of a wide variety of lovely musical messages.

“The color of the individual pipes’ voices is developed well, yet all blend in such a way as to create a lovely and balanced musical texture. Versatile enough to offer a contemplative mere musical ‘whisper,’ the organ’s sound can then be augmented incrementally as stops are added, to provide a magnificent, dramatic, and robust—but not in any way overpowering—sound when all the stops are out.

“I have a particular love for combining this remarkable organ’s sound with that of the Steinway grand piano that sits across the stand. Several opportunities have availed themselves over the years to perform organ/piano duets (most enjoyably with my son). The arrangements we’ve chosen are bold and brilliant, most ultimately reaching ‘full organ’ at their peak—providing opportunities to ‘blow the dust off the pipes,’ as it were—as we’re privileged to praise God through magnificent music, performed on such a superb instrument.”

Vena Jensen Childs served as the organist in the Bonneville First Ward for many years. She felt blessed to play the wonderful Casavant organ in the chapel and records: “I feel it such a privilege to be able to participate in the music portion of our worship. I feel a great responsibility to make sure that the organ is not a distraction for someone’s spiritual experience. When I am part of a congregation, I know how important that is for me. I am very aware of the prelude music and also aware of the flow of the accompaniment on the piano or organ for the hymns. It can make the experience of singing a hymn comfortable so that full concentration can be on the beauty of the words and music. I truly feel blessed and humbled to be able to serve as organist for Bonneville First Ward.”

Sherri Guyon of the Bonneville First Ward has also played the stake center organ for many years. “I think this is a wonderful instrument with a beautiful tone and outstanding historical aspects. It is in excellent condition and has been well-maintained. I consider it a great opportunity for our ward and stake to have this valuable instrument and I am personally very grateful that I have had the privilege over the years of playing it.”

## **Yale Organ**

Kilgen Opus 4430, 1930

The Kilgen organ in the Yale Ward building was purchased from B. F. Pulham Company in the fall of 1929 and installed in the early part of 1930. This organ has an electro-pneumatic action and nine ranks of enclosed pipes. The console was replaced in 1976 and a solid-state relay system was added in 1979.

A concise description and evaluation of the Yale organ has been provided by David Fletcher, a visitor to the ward with an understanding of organs and their musical features. He indicates that the Yale organ is a small one and is not designed to be a concert organ. However, it is well designed for church services. It is far superior to any of the electronic organs in use in many of the Church's meetinghouses. The organ has a nice, round sound. It never produces a volume that overwhelms the congregation, and is perfectly appropriate in a chapel with such amazing acoustics. The organ is kept well tuned and the console is well positioned.

Ann Glissmeyer has served as the Yale Second Ward organist for many years. She feels that the organ has a wide range of expressive tones and that the volume in pitch is impressive to the ear. "I feel it a privilege and a blessing to honor our Heavenly Father through music by accompanying the hymns and providing an avenue for the Spirit to be felt through prelude and postlude music on an instrument as majestic as the Yale Ward organ."

The versatility of the organ is described by LeNila Homer, who for many years served as organist of the Yale Second Ward: "I know I can create a powerful sound for songs such as 'The Star Spangled Banner,' 'America,' and 'The Spirit of God,' or I can create a very soft, reverent, and spiritual sound for songs used before the sacrament such as 'God, Our Father, Hear Us Pray' and 'More Holiness Give Me.' The Yale organ has many stops that create appropriate sounds on both the swell and great manuals. It is my friend."

## **Yalecrest Organ**

Kilgen Opus 5774, 1937

The Kilgen organ in the Yalecrest building was purchased from the B. F. Pulham Company in the fall of 1936 for \$4,687 and was installed in 1937. The organ has 17 ranks. The console was built with a modern design to match the interior of the chapel and includes the latest developments in construction with stop key tablets and combination pistons that are adjustable while the organist is seated at the console.

Peggy Parry, Carolyn Sipherd, and Marianne Woodbury have served as organists in the Yalecrest First Ward. They feel that the organ is a fine instrument, well suited for the meetinghouse. The usefulness of the organ is enhanced by having both the swell and the great pipes enclosed, which allows the diapason stops on the great to be made softer for choir or solo accompaniment and louder for congregational singing. These organists feel that the Yalecrest organ comes closer to the sound of the Salt Lake Tabernacle organ than any other meetinghouse organ they have played or heard, including the Casavant at the stake center.

Lowell Hicks has lived in the Yalecrest Ward since 1953, serving for many years as choir director, music director, and organist. He feels that the ward's organ is a fine musical instrument that should be played by organists who have been classically trained. He enjoys using the tremolo because it is not too pronounced on this organ.

Margo Colegrove of the Yalecrest Second Ward has played the organ for years and has shared her personal thoughts on the organ as a musical instrument and as an important part of worship:

“I have been blessed by the beautiful organ in the Yalecrest Ward meetinghouse. The physical presence of the console, the touch of the beautiful wood and fine hardware, and the impressive array of bass pedals fill me with awe. I can almost hear it before it plays.

“I can hear Mozart in the geigen and flute stops, Bach toccatas in the oboe stop, and I believe I have heard what Handel wanted me to hear when he created *The Messiah* with its rumbling bass and all-out stops.

“I love the wear marks on the pedals from a procession of musicians’ feet. I love the light in a child’s eyes when he presses a key and hears a loud result. I love the hymns—all of them—and the way they sound on the organ. I love the special numbers performed by those who have studied and worked to bring out the best of the organ and themselves.

“Our pipe organ is one of the greatest gifts in my life. There is no greater joy than the rare occasion when I have felt the organ smile back at me. When there are any mechanical limitations, I do not see or hear them for long. . . . I will continue to search for its soul.”

### **Garden Park Organ**

Austin Opus 2019, 1939

The organ in the Garden Park building was purchased directly from the Austin Organ Company of Hartford, Connecticut, by their Salt Lake City sales representative, J. J. Toronto, who handled the negotiations. It was installed in the spring of 1939. Bishop Sterling W. Sill signed the contract. The organ has 11 ranks, was sold to the Church at a price of \$4,200, and uses the Austin universal air chest system. The console case is walnut.

The qualities of the Garden Park organ are described by organist Paul Sharp: “The organ has a good variety—extensive considering its size—of couplers (stops which allow the coupling together of pipes of different lengths and of manuals/pedals) as well as combination presets (buttons allowing a pre-selected grouping of stops to be instantly applied through a single push of a button). There are also a few specific key or pedal stops. These allow for great flexibility during any presentation.

“The crescendo pedal allows for a wide range of combined expression which is, at times, useful. The sforzando allows a sudden massive, full sound for some desirable rare times. The organ provides for a wide variety of tonal combinations. When accomplished—even masterful—organists perform on the instrument, one becomes aware of the extensive range and complexity available in what might otherwise appear to be not that large of an organ—though for a normal LDS chapel the organ is large indeed.

“My perceptions of the tonalities of the Garden Park chapel organ place it in a ‘middle-ground’ of organs to which I have listened and which, in some instances, I have played in my lifetime—a ‘standard’ tonal variety yet with great diversity available. The diapasons provide a fullness for basic hymn accompaniment, while combinations of flute, wind, and horn-type tones are available to provide a mixture of musical moods from eerie to mellow to introspective to noble, martial,

even grandiose. My one major wish would be for greater maximum windage. When I want to 'open it up,' I sometime wish for more volume."

Elaine Sharp played the organ in the Garden Park building for many years and offered her feelings for this remarkable instrument: "I have great love and respect for the Austin organ in the Garden Park Ward chapel. When it is played well, the music creates an atmosphere of reverence appropriate to respectful worship. This grand old organ has blessed the members of Garden Park Ward for 65 years at this writing. It has been a revered blessing to countless hundreds. I believe that music well rendered has the power to soften one's mind and heart, and that it is the pathway for the Spirit to enter. Music can transcend the written word, overcoming what might appear to be insurmountable barriers. What a blessing this dear old treasure is to the members of the Garden Park Ward and to all who come to visit."



## Chapter 8

### Relief Society

There have been 13 stake Relief Society presidents during the period covered by this volume (1976 -2014). The average length of service was just over three years, the longest term being five years. Various circumstances led to the release of counselors and the calling of new ones during most terms of the presidencies.

#### *As Sisters in Zion*

#### **A Brief History of the Salt Lake Bonneville Stake Relief Society**

#### **1976-2014**

The women of Bonneville Stake have long united as sisters in the gospel of Jesus Christ and embraced the opportunities given to them through their membership in the Lord’s organization for women—the Relief Society

When asked what Relief Society means to them, our sisters lovingly described their feelings with the following words and phrases: goodness to the core . . . angels on earth . . . extraordinary sisterhood . . . charity . . . righteous women . . . faithful daughters of God . . . lifting others . . . strengthening families . . . women of vision . . . gospel scholars . . . noble mothers . . . homemakers . . . standing for truth and righteousness . . . visiting and teaching . . . sustaining the priesthood . . .homemade . . . women bringing beauty into the world . . . support . . . compassion . . . friendship . . . comfort . . . keeping track of each other . . . neighborliness . . . learning . . . connecting . . . women of covenant . . . a divine organization . . . women helping to build the kingdom of God upon the earth . . . women devoted to Jesus Christ, our Savior.

President Spencer W. Kimball made the following remarks at a general women’s fireside on September 16, 1978: “To be a righteous woman is a glorious thing in any age. To be a righteous woman during the winding-up scenes on this earth, before the second coming of our Savior, is an especially noble calling. The righteous woman’s strength and influence today can be tenfold what it might be in more tranquil times” (Spencer W. Kimball, *My Beloved Sisters*, 1980, 17).

Each of the 13 stake Relief Society presidencies over the past 40 years tells the story of the good women of the Bonneville Stake.

#### **Elisa Wirthlin and Virginia Ward—“I will go and do” (1 Nephi 3:7)**

In 1976 Elisa Wirthlin was serving as the Bonneville Stake Relief Society president. Virginia Ward and Belle Oswald were her counselors and Jean Thornton was the secretary. They chose as the theme for the year, “Gifts of Relief Society,” and were emphasizing the blessings of visiting teaching, compassionate service, cultural and social programs, and the homemaking program. In the midst of their planning for the year ahead, Sister Wirthlin’s husband, Joseph B. Wirthlin, was called as an Assistant to the Twelve Apostles and was assigned to supervise the work of all the stakes and missions in eastern Europe. Sister Wirthlin accepted the call with her husband and this necessitated a change in the stake Relief Society presidency.

A new stake Relief Society presidency was soon called by President Francis M. Gibbons, consisting of Virginia Ward as president, Belle Oswald as education counselor, Gretel Haglund as homemaking counselor, and Jean Thornton as secretary. During this period of time, the Relief

Society general board held an extravaganza of arts and crafts at the Salt Palace and asked the sisters of the Bonneville Stake to help. The stake produced an exciting display called “Would You Believe It?—SHEETS!” and displayed everything that could be made from a sheet: quilts, curtains, clothing, pillows, dishtowels, tablecloths and more. Our sisters never lacked in creativity.

In 1976, Lyle and Virginia Ward were called to preside over the Washington D.C. Mission. Once again, one of our dear Relief Society leaders accepted a call to serve the Lord with her husband and this necessitated, once again, the reorganization of the stake Relief Society presidency. (After their release from their mission in Washington D.C., Lyle and Virginia Ward were called to help prepare the way in Egypt for the preaching of the gospel in that historic land.)

**Faye Walch—“For whosoever shall do the will of my Father . . . the same is my . . . sister”**  
(Matthew 12:50)

President Gibbons called Faye Walch to serve as the stake Relief Society president on June 20, 1976. Her counselors were Barbara Christensen and Elizabeth Ryser, with Beverly Hoggard serving as secretary. A year later, Sister Christensen was released and Marilyn Bennion was called as a counselor. These women were deeply committed to serving the sisters of the Bonneville Stake. Sister Walch had a vision and determination. She was practical and organized and knew how to get things done. Sister Christensen taught and inspired the sisters to know the gospel and to live close to the Lord. Sister Ryser was a skilled social worker who applied her wisdom and knowledge in her calling and helped others to truly understand and meet the needs of the sisters in the stake. Sister Bennion, when given any assignment, faithfully did whatever she was asked to do and did it exceptionally well. Sister Hoggard was a very spiritual leader, extremely efficient and loved by all.

Sister Walch said that the objectives of the Relief Society organization were “to manifest benevolence; to care for the poor, the sick, and the unfortunate; to give assistance at time of death; to give guidance and training to the sisters in homemaking arts and skills; to foster love for religion, education, culture and refinement; to develop faith; and to study and teach the gospel.” The following poem was the theme for the stake Relief Society during 1977-78:

***Because You Are My Sister***

A force stronger than friendship beckons me  
to knock on your door.  
And if at first I find you not at home,  
I'll return and try and try again.  
For this kinship I feel for you began  
long, long ago.  
I care for you, and I want to become one  
in whom you can confide.  
One you can turn to in time of sorrow,  
or need, someone you can trust.  
I want to inspire you with the truths and  
beauties of the gospel.  
And strengthen you spiritually.  
For then I know that you will be strong and  
able to face and solve life's problems,

That you in turn will strengthen your loved ones.  
These and all other things that will bring  
Eternal joy and happiness, I want for you,  
Because you are my sister, and I love you.  
(Source unknown)

**Colleen H. Maxwell**—“**And I am filled with charity, which is everlasting love**” (Moroni 8:17)

In 1981, President W. Eugene Hansen called Colleen H. Maxwell as the stake Relief Society president. Vivian McKay and Elaine Sharp were called as her counselors with Donna Olson as secretary. Sister Maxwell recalled that this new presidency had the great privilege of meeting with the Relief Society general presidency to be trained and to learn about their duties and responsibilities. Sister Maxwell loved her counselors and secretary. She expressed gratitude for the wonderful time they had as they served together. She said, “Elaine was so wonderful, so humble. She never wanted to take credit for anything. And Vivian was so able, a natural leader.” All saw how capable Donna was as the secretary. She helped with whatever needed to be done.

As a presidency, they set four goals that they hoped to accomplish during the year: (1) to serve with pure charity; (2) to increase gospel scholarship; (3) to strengthen the home; and (4) to make Relief Society relevant for every sister in the stake. On July 23, 1981, Sister Maxwell’s husband, Neal A. Maxwell, was called to the Quorum of the Twelve Apostles, and Sister Maxwell was released on January 31, 1982.

**Vivian D. McKay**—“**Remember the worth of souls is great in the sight of God**” (D&C 18:10)

Upon the release of Sister Maxwell, Vivian D. McKay was called as the stake Relief Society president, with Elaine Sharp and Sue Ann Alder as counselors and Donna Olson as secretary. In 1983, Sister Alder was released and Barbara Daines replaced her. “We had a wonderful experience together and loved the sisters,” Sister McKay reported. Sister McKay remembered and often referred to the counsel that Elder Neal A. Maxwell gave the night his wife’s presidency was set apart: “Don’t run faster than you are able [see Mosiah 4:27]; that is what your Heavenly Father would tell you.” From the beginning, Sister McKay was concerned that women in the Church sometimes miss the beauty of serving because they want to do more or would judge themselves by the accomplishments of others. As Sister McKay visited the various wards in the stake, she sensed that the women didn’t give themselves enough credit. She said: “LDS women need to value themselves more. They need to have the highest of self-esteem, due to our doctrine.”

Sister McKay felt that the women of the stake needed a cheerleader. She had read a book by Anita Canfield of Las Vegas, Nevada, whom she called and asked to speak to the women of the stake at a seminar on November 13, 1982. Sister Canfield spoke for four hours to approximately 900 women from ages 12 on up. Her message was uplifting, encouraging, spiritual and interesting.

Sister McKay wanted the sisters to have an opportunity to express their talents. The women of the stake were asked to submit stories and poems they had written. Sister Daines typed them up and they made little books of the submissions, which were given to all the sisters in the stake. These leaders wanted the women to see that everyone has special talents and blessings.

The presidency spent most of their time visiting the wards, getting to know the sisters, being friends to the ward presidencies and helping them when there were questions or problems. Sister McKay said that if she and her counselors needed guidance, they would go to the temple together and the needed guidance would come quickly. She said, “The Lord never kept us waiting when we needed answers for the sisters in the stake.”

The general board’s emphasis at this time was perfecting the saints, controlling costs, increasing member activation, teaching responsibilities for basic welfare services, and strengthening the Relief Society organization. In addition, Sister McKay and her presidency focused on the following leadership themes: “Heart to heart as sisters in the gospel”; “Growing together in love”; “Reflections on a woman’s creativity”; and “How to relate to other people and offer needed help.” Their major goals were increasing the self-esteem and the creativity of the sisters in the stake.

Sister McKay said that advice from her counselors and secretary made her life a “total joy.” She said that Elaine Sharp was one of the angels of this world, like someone sent from heaven. She said that Sue Ann Alder was chosen for her youthful perspective and that Barbara Daines was without guile and always ready to jump in and tackle any job asked of her. And she said that Donna Olson was a faithful and wonderful mother whose record-keeping was impeccable. Of Sister McKay, Elaine Sharp said: “Vivian was a multi-talented leader who served her sisters with great love, enthusiasm, organization, and optimism. She was prepared in every way to serve her Heavenly Father with all the skills and talents that she possessed.”

Sister McKay and her presidency were released in 1985.

**Barbara Christensen—“Teach them to love one another, and to serve one another”**  
(Mosiah 4:15)

Barbara Christensen, a wise, kind, thoughtful mother of six from the Yalecrest First Ward, was called as the stake Relief Society president in 1985. Jill Kennedy and Daryl Hoole were called as her counselors and Beverly Spencer as secretary. Their theme in 1985 was “Service Means Action.” Regarding this goal, Sister Christensen said:

King Benjamin’s last instructions to his people were to serve each other. Then he added, “When ye are in the service of your fellow beings, ye are only in the service of your God” (Mosiah 2:17). We need to seek opportunities for service. We should develop a renewed awareness of our brothers’ needs; not only our brothers and sisters in the Church, but all our neighbors. By converting our intentions into actions, we will become doers of the word and not hearers only. Then shall we reap the joy and happiness which is the reward of service. Only then can we hear the words, “Well done, thou good and faithful servant” (Matthew 25:21).

Soon after Sister Christensen was sustained, her husband, Joe Christensen, was called to be president of Ricks College (now Brigham Young University—Idaho), which necessitated her release. In addition, Jill Kennedy was called to be a member of the Primary general board and she was also released.

**LeNila Young Homer—“If ye believe all these things, see that ye do them”** (Mosiah 4:10)

LeNila Young Homer, pharmacist and the first woman to serve as chair of the State Board of Pharmacy, was called as the stake Relief Society president by President W. Eugene Hansen. Her counselors from 1985 to 1987 were Daryl Hoole and Ardis MacFarlane with Beverly Spencer as

secretary. From 1988 to 1989, Mary Ann Turner replaced Daryl Hoole as a counselor because of Daryl's call to serve on the Primary general board, and Donna P. Taylor replaced Beverly Spencer as secretary.

The presidency's goals during the first year were to increase attendance at Relief Society and to increase attendance at the temple. The focus the second year was to encourage patriarchal blessings for everyone, especially for the younger members, and for each home to have a bottle of consecrated oil. The third year, the reading of the Book of Mormon in its entirety and having a current family group sheet were encouraged. The fourth-year goals were to study and ponder the Doctrine and Covenants, to encourage inactive women to participate in Relief Society, and to reach 100% visiting teaching. In recognition of those sisters who read the Book of Mormon in 1988, a special fireside was held with Oscar McConkie III as speaker.

Major organizational adjustments in the Relief Society were announced by Howard W. Hunter, President of the Council of the Twelve Apostles, in 1986, and were to be implemented as of January 1, 1987. One of these adjustments was the elimination of the stake Relief Society board. The number of sisters involved on the stake level was to be reduced from twelve to four—the president, two counselors and a secretary-treasurer—and the term *stake Relief Society board* would no longer be used. The reason for this change was that in most areas of the world, it was difficult to staff the stake board. Furthermore, not having a stake board would place more emphasis on ward and branch Relief Societies and would strengthen them. In the new program, only stake and ward presidencies and secretary-treasurers were to attend stake leadership meetings. Ward presidencies were to convey information and instructions received at these meetings to all ward board members at the monthly ward meeting and to teach an in-service lesson.

President W. Eugene Hansen was called to be a member of the First Quorum of the Seventy and was sustained in general conference on April 2, 1989. On April 22, 1989, the stake Relief Society held a very special program titled "Partners in Progress" to honor the outgoing stake presidency and their wives. Charlotte Jacobsen talked on "Partnership with Family," with a response by President Jacobsen; Margery S. Boyden spoke on "Partnership with our Father in Heaven," with a response by President Boyden; and Jeanine S. Hansen spoke on "Partnership with Husband," with a response by President, now Elder, W. Eugene Hansen. These wonderful men, who had served so faithfully as our stake presidency, were released on May 7, 1989. Sister Homer and her presidency were released in September of 1989.

**Charlotte Garff Jacobsen—“And that same sociality which exists among us here will exist among us there” (D&C 130:2)**

On September 27, 1989, Charlotte Jacobsen was called to be the stake Relief Society president with Lois Clark as first counselor, Nancy Leymaster as second counselor, and Katherine Kennedy as secretary. Sister Jacobsen recalled: "We were a unique presidency, purposely so. I was the only married member; Lois was a new widow; Nancy was a divorcee with four children and employed full-time; Katherine was a single woman, age 25, getting a master's degree and teaching at the University of Utah. Mary Cook, who replaced Katherine when she was married in 1991, was also a single young woman getting a master's degree. We felt our divergent backgrounds would help all women feel represented in our presidency and our 'differences' were a blessing to us. The general presidency of the Relief Society heard about our unusual presidency

and asked us to pose for a picture that was to be hung in their resource room in the Relief Society Building.”

The members of this presidency were serving when the Church’s new fiscal policy became effective in January 1991. All operating funds for the wards and stakes were thereafter to come from general Church funds (tithing). No fundraisers of any kind were to be held, nor were members to pay individually into ward budgets. The Relief Society and other auxiliary funds were curtailed and activities had to be simplified and tailored to include all sisters without cost to them. The women of the stake responded well, welcomed simplification, and turned to service, in many cases, in lieu of crafts.

This stake Relief Society presidency hosted two women’s conferences in June of 1990 and 1991. The first featured Sister Kitty DeRuyter, who told her dramatic story of faith and endurance. A luncheon followed. The second featured Bishop Richard Winters, head of community services for Salt Lake City, who spoke about opportunities for service in our community. Afterward, each ward had a quilt set up, which all of the sisters had a chance to work on while lunch was being served. The quilts were given to Bishop Winters, who gave them to the youth detention center. Brother Winters later commented that the quilts had an impact for good on the youth in the detention center, causing them to feel valued and to long for the comforts of a better life, which they might have by straightening out their troubled lives.

Sister Jacobsen reported: “The most rewarding aspect of our service in the presidency was to get to know the remarkable women of the Bonneville Stake. We learned the value of sharing ourselves and our time as we visited all sisters who were 90 years old (or older) at Christmas time. Each visit was a joy. We also asked each ward to identify two women in their ward who had served others in an exceptional way and, as a presidency, we visited each one and gave them a necklace with a small heart attached. We called it the “Heart of Gold” award and thanked them for their example and service.”

Sister Jacobsen recalled that attending ward conference meetings, counseling with new and seasoned ward Relief Society presidencies, was always uplifting and heartwarming. She said that they felt they learned more than they shared and counted their relationship with those wonderful women as a beautiful gift in their lives. “We all considered it an honor and privilege to serve the women of the Bonneville Stake. It was a treasured time for us,” she said.

In November 1991, Bonneville Stake was reorganized and the Monument Park First and Second Wards became a part of the newly formed Monument Park North Stake. Our stake president, B. Lloyd Poelman, became president of the new stake, and Theodore M. Jacobsen became president of the Bonneville Stake. Nancy Leymaster was a member of the Monument Park First Ward and was consequently released. This presidency, minus Nancy, continued to serve until January 19, 1992, when President Jacobsen, Charlotte’s husband, released them.

**Alice Clark Cannon—“Follow me, and do the things which ye have seen me do” (2 Nephi 31:12)**

When the boundaries of the Bonneville Stake were changed on November 24, 1991, a new stake presidency was called, consisting of President Theodore M. Jacobsen and counselors Robert F. Orton and Oscar W. McConkie III. Six weeks later, the following sisters were called as the new stake Relief Society presidency: Alice C. Cannon, president, with Audra W. Case and Shelley B. Henriod, as first and second counselors, respectively, and Genevieve B. Taylor as secretary.

The year 1992 marked the sesquicentennial of the founding of the Relief Society, and a grand world-wide celebration was held. Each local unit was asked by the Relief Society general presidency to perform a meaningful service project that year. A book entitled *Something Extraordinary* was published, which included pictures of Relief Society sisters from around the world, and a special world-wide sesquicentennial broadcast originating from the Tabernacle on Temple Square was produced. This broadcast served as the first stake women's conference and luncheon presented by the new stake Relief Society presidency.

At the end of 1992, the Relief Society general board presented the guidelines for the Church's gospel literacy effort, an ongoing program administered through the Relief Society which would assist in teaching the illiterate to read and would also encourage life-long learning among all Church members.

In 1993 the stake women's conference featured President Alice Cannon giving a "State of the Stake Relief Society" message, a greeting from President Jacobsen, and a panel discussion on the subject "Follow after the things which make for peace." Carol Clark was the moderator, and Christine Durham, Suzan Lake, and Kay Ensign were panel members. The Yalecresters, a singing group from the Yalecrest First Ward, provided the music. Sister Cannon felt strongly that during her term of service, the presenters and participants at the stake women's conferences should be members of the Bonneville Stake. This held true for each succeeding women's conference.

In the summer of 1993, Genny Taylor, the stake Relief Society secretary, was released to serve in the Young Women organization in her ward, and Marion Bonner was called to replace Sister Taylor.

In December 1993, Shelley Henriod was called as the stake Primary president, necessitating her release as second counselor. Kathryn F. Fowles was called as her replacement.

The 1994 stake women's conference theme was "The Foundations of our Faith in the Lord Jesus Christ." Four speakers presented messages that day: Ardes McQueen on "The Faith of a Grandmother"; Mary Ann Rasmussen on "Foundations of My Faith"; and June Oaks and Kris Stone on "We Walk by Faith." A luncheon followed.

In the summer of 1994, Audra Case was called as the Relief Society president of the Garden Park First Ward and was therefore released as a counselor. Kathryn Fowles was called as first counselor and Adele S. Collipriest was called as the second counselor. Sister Alice Cannon was the only remaining member of her original presidency.

"Wisdom and Order" was the theme for the 1995 stake women's conference. Marjorie Spencer from the Yalecrest First Ward was the chair of this event. Alice Cannon, Colleen Thompson and President Oscar McConkie were the speakers. A stake women's choir sang "Draw Near unto Me." The morning was most inspiring. A luncheon was served afterwards.

The format of the 1996 stake women's conference was a departure from anything done previously by this presidency. The theme was "Somewhere in Time," and the entire morning was a fashion show of antique clothing narrated by Shelley Osterloh, a local television personality and a member of the Bonneville Stake. During the breaks in the fashion show, different groups performed, entertained, and inspired. A luncheon was served afterwards. More than 400 sisters attended, and it was a very successful and enjoyable event.

During Alice Cannon's four-and-a-half-year tenure, she and her presidency conducted 14 stake leadership meetings, five years of ward conferences, five stake women's conferences, numerous ward presidency orientations, four ward Relief Society presidents' dinners, and attended countless stake and ward meetings and events. Their blessings in the calling to serve in the stake Relief Society presidency were remarkable and enriching. Shelley Henriod shared that one year, on December 21, Alice received a call that they had been assigned to do the decorations for the Deseret Industries employees Christmas party. The presidency couldn't believe that they received this big assignment so late, and there were some grumblings since, among other things, their children would be out of school the very next day. Alice would not countenance any murmurings and got her presidency right to work. They decided to make yule logs. They scrambled to buy wood, glue on decorations, and get tablecloths. At the party, they had just barely finished setting the table when the sweet, needy people came in. Their faces shone with appreciation that someone had done something so lovely for them! Shelley will never forget how it *felt* seeing these humble people with very little means who were so grateful for *anything*. Their perspectives shifted completely. Shelley learned how important it is to serve, even when frenzied. She was surprised at what they could do when they "dug in" and got to work. When planning women's conferences, Alice believed the sisters needed good food, both spiritually and physically. She wanted them to have the morning off and come and have somebody else fill them up.

To help Sister Cannon with the women's conference in 1995, Marjorie Spencer was called as a specialist. "Alice's sincere love and concern for the women of the stake was very apparent," Marjorie stated. She continued:

Alice stayed very involved in all the details and set a high standard for what she wanted to have happen. We had been trying to procure a well-known speaker when President Jacobsen asked us to use someone from within the stake. Alice was obedient and approached it very spiritually. We fasted together, studied it out in our minds, and prayed for the right inspiration to come. It did. Colleen Thompson's message proved to be perfect for what we hoped the women would feel on that important day.

Precious Alice Cannon died much too soon, on December 14, 2003, at the young age of 54. So many people had been touched by her sweetness as the stake Relief Society president that when she was dying, people from all over the stake came to see her and to tell Alice that they loved her. She was a genuine soul and touched innumerable lives.

### **Kristin Theurer Stone—"Do this work with holiness of heart" (Mosiah 18:12)**

During stake conference in June 1996, President Theodore M. Jacobsen called Kristin Theurer Stone to be the stake Relief Society president. Kris served from June 1996 to December 1999. Becky Owen, Kathryn Romney, and Colleen Thompson served as counselors and Elizabeth Nixon served as secretary.

President Jacobsen counseled these leaders to get to know the sisters in the stake and to pray for them by name. And Alice Cannon, recently released stake Relief Society president, encouraged them to uplift and strengthen the ward Relief Society presidencies in every way possible. She believed that stake leaders should be "cheerleaders" for the ward Relief Society leaders. This new presidency took this wise counsel and worked diligently for the next three and a half years to get to know each sister by name, to pray for them by name, and to have a close and supportive relationship with the Relief Society leaders in the eight wards and in the Veterans Affairs

Medical Center Branch. This was accomplished in part through: (1) interviewing the leaders and spotlighting them at stake leadership meetings; (2) weekly visits to wards, resulting in each ward having a quarterly visit on Sundays, and numerous visits to other Relief Society activities; (3) birthday and holiday remembrances hand-delivered to each ward leader; (4) birthday cards mailed to all elderly sisters in the stake; and, (5) countless written notes and memos, phone calls, and personal visits to homes to orient, train, and support ward Relief Society presidencies. Through all of this, the stake leaders learned of the great sacrifices made by the ward leaders. They marveled at the quality of teaching as dedicated teachers gave well-prepared and inspirational lessons, and they felt the love that was shared by the elect women of the Bonneville Stake. They set out to be “cheerleaders” but ended up cheering with joy at all they saw, heard, and felt.

Kris was so grateful for her counselors and secretary. They truly were cheerleaders for the sisters of the stake. Becky’s calmness and deep desire for the sisters to be knit together in love helped the leaders catch the vision of a greater purpose in homemaking meetings. Kathryn’s knowledge and Colleen’s wisdom helped raise the standard of teaching. And Elizabeth’s organizational skills and promptness in getting information out helped all of the presidency stay focused and connected to the leaders and sisters.

Because of the stake leaders’ desire for the ward Relief Society presidencies to feel loved and supported in their callings, stake auxiliary training meetings and stake leadership meetings centered discussions and inspirational messages around themes such as “Of One Heart,” “Circle of Sisters,” “Feed My Sheep,” and “Lift and Strengthen.” Scriptures and quotes by general authorities were used to reinforce the principles taught. Kris said, “During the time we served, we wanted to emphasize to the sisters the importance of using the scriptures, the words of the Brethren and bearing testimony of the Savior in all of their teaching and training. We tried to be an example of this in all of our meetings and training.”

One of the main goals of the stake Relief Society presidency was to build personal testimonies of the Lord Jesus Christ in everything they did as leaders. The following quotes were given to every ward Relief Society leader:

With all of our doing, with all of our leading, with all of our teaching, the most important thing we can do for those whom we lead is to cultivate in their hearts a living, vital, vibrant testimony and knowledge of the Son of God, Jesus Christ, the Redeemer of the world, the Author of our salvation, He who atoned for the sins of the world and opened the way of salvation and eternal life. I would hope that in all we do we would somehow constantly nourish the testimony of our people concerning the Savior (Gordon B. Hinckley, BYU married students regional conference, priesthood leadership meeting, Provo, Utah, February 10, 1996).

And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness (Moses 7:18).

Therefore, strengthen your brethren in all your conversation, in all your prayers, in all your exhortations, and in all your doings (D&C 108:7).

This great circle of sisters will be a protection for each of you and for your families. The Relief Society might be likened to a refuge—the place of safety and protection—the

sanctuary of ancient times. You will be safe within it. It encircles each sister like a protecting wall (Boyd K. Packer, “The Circle of Sisters,” *Ensign*, November 1980, 110)

May God, who has blessed all of us so mercifully and many of us so abundantly, bless us with one thing more. May He bless us to hear the often silent cries of the sorrowing and the afflicted, the downtrodden, the disadvantaged, the poor. Indeed, may he bless us to hear the whispering of the Holy Spirit when any neighbor anywhere “is suffering,” and to drop everything and come running. (Jeffrey R. Holland, “A Handful of Meal and a Little Oil,” *Ensign*, May 1996.)

In 1997, the Church celebrated the sesquicentennial of the pioneers entering the Salt Lake Valley. President Gordon B. Hinckley encouraged members of the Church to remember their ancestors and the rich spiritual legacy they left for all of us. The Bonneville Stake Relief Society leaders planned their March women’s conference around the theme of “Circle of Sisters—Living the Legacy.” The sisters in the stake came together and attended workshops on: (1) music from our inspirational sisters of the past; (2) family activities to participate in this year to remember the Mormon pioneer trek; (3) journal entries from faithful women past and present; (4) the Kirtland Temple; (5) facts about everyday pioneer life; and (6) the life and works of LDS artist Minerva Teichert. There was also an art gallery displaying works by Bonneville Stake artists and a quilting service project for sisters to participate in throughout the conference. Virginia H. Pearce gave inspiring closing remarks, reminding us of our great pioneer heritage that binds us all together as women. A luncheon was then served in the cultural hall, which was beautifully decorated with artifacts from the past.

In 1998 a new pattern of gospel study and participation was introduced. The curriculum to be taught on Sundays in both priesthood quorums and Relief Society meetings was from the new series of manuals, *Teachings of the Presidents of the Church*. The first volume reviewed the life and teachings of Brigham Young. In each subsequent year, there would be a new volume on the life and teachings of another president of the Church. Teachers were to share the background information given on the life of the prophet and then discuss with the class members various quotes from the teachings of the prophet and how these teaching are applicable to the Saints today. Kathryn Romney, a skilled teacher and the stake Relief Society first counselor, spent several months training the ward Relief Society teachers on how to teach using the new format and how to lead meaningful class discussions. The teachers expressed several times their gratitude for Kathryn’s excellent teacher training. When Kathryn was released, Colleen Thompson continued to train and inspire the teachers with her positive encouragement and her beautiful testimony of the Savior.

Becky Owen, second counselor, visited countless homemaking meetings and activities during her three years of service. She encouraged the sisters not only to teach homemaking skills and to strengthen families, but also to provide opportunities for the sisters to connect with one another and to lift each other. Becky’s own beautiful example of caring about others was an inspiration to all.

Yearly stake Relief Society women’s conferences had become a grand tradition and a much anticipated event for the women of the stake. The theme of the women’s conference on March 7, 1998, was “Homes to Protect and Porches to Connect.” This conference focused on strengthening the family and the community. Remarks were given by Kris Stone and President Jacobsen. Sisters then attended workshops focused on: (a) “Grand-mothering—Being a Secret

Weapon for Good,” led by Ardes McQueen; (b) “Parents Kind and Dear,” led by Brett Savage; (c) “Connecting with Our Community—Enlarging Boundaries,” led by Becky Owen; “Ideas for Family Fun,” led by DeAnn Sadlier; (d) “Saving an Endangered Species—Preserving Family Stories,” led by Kathryn Romney; and “Lightening Your Emotional Load—You Don’t Have to Fix Everything,” led by Colleen Thompson, Kelly Thompson, and Jennifer Thompson Corbett. A light lunch was then served and sisters left having been nourished in body, spirit, mind, and heart.

On March 21, 1999, the sisters of the Bonneville Stake were invited to attend a joint Relief Society fireside with the sisters of the Monument Park, Monument Park North and Parleys Stakes. Sheri Dew, a counselor in the Relief Society general presidency, spoke, challenging the women to do what they were sent to do—to be “good for something” and to leave the world better than they found it. Sister Dew led the sisters through the scriptures, teaching those present to feast on the words of Christ and to discover who we are and who we can become (see D&C 6:21; 50:22; 93:1-2; 88:61,68; 42:61; Moroni 10:19; and D&C 109).

In addition to large-scale conferences, leadership meetings, homemaking and enrichment activities, and Sunday Relief Society meetings, the sisters of the stake were involved in the following ongoing service opportunities: (1) weekly 5:30 a.m. initiatory assignments at the Salt Lake Temple; (2) visiting teaching; (3) tutoring at Whittier Elementary School; (4) dry-pack canning and other emergency preparedness efforts encouraged by priesthood leaders; and (5) countless acts of kindness done on a daily basis. “Give her of the fruit of her hands; and let her own works praise her in the gates” (Proverbs 31:31).

**Marjorie Meads Spencer—“. . .Thou art come to the kingdom for such a time as this”**  
(Esther 4:14)

Called by President Jacobsen, Marjorie Meads Spencer served as stake Relief Society president from December 1999 to December 2002. Her counselors were Louise Peine, Kathleen Hinckley, Helen Smith, and Ginny Smith, with Colleen Stevens as secretary. During part of that time, Marjorie's husband, Gregory, also served as a counselor in the stake presidency.

Marjorie remembered: “Our presidency meetings were consistently tender and spiritual experiences. “ All loved studying the scriptures and kneeling in prayer together, which brought a very unique and spiritual feeling to our season of service.” These good sisters freely offered their unique talents and served with full purpose of heart.

To support the First Presidency's request to strengthen covenants, this presidency planned a large-scale women's conference on March 13, 2000: “A Celebration of Love.” The adult sisters and young women came fasting, and the theme was “Women of Covenant: Who knoweth whether thou art come to the kingdom for such a time as this?” (Esther 4: 14). Anne Osborn Poelman spoke about Queen Esther and her confidence, commitment, and courage. A large-scale humanitarian service project followed, resulting in more than 1,000 hours of service focused on babies and children. Marjorie felt blessed with a dream about women rescuing children from some perilous stairs, which inspired the service. Materials were *generously* donated by the sisters, allowing grant money to be given to the ward Relief Societies for future service projects.

In line with the stake presidency's request to read the Book of Mormon, on November 18, 2000, in a simple but powerful all-women testimony meeting, 20 sisters bore *brief* testimonies,

focusing on the Book of Mormon and Jesus Christ as our Savior. It was a wonderful outpouring of the Spirit preceding the Thanksgiving season.

The stake was given a weekly assignment for women to do initiatory ordinances in the Salt Lake Temple at 5:30 a.m. on Thursdays. This opportunity was extended to each ward Relief Society once a month. Undeterred by the early hour, valiant and faithful sisters participated in approximately 1,760 ordinances each year, being reminded of the sweet blessings and promises given. "I could return home in time to get my children off to school," one sister said, "and going strengthened my marriage."

In 2001, the stake Relief Society sponsored a Doctrine and Covenants study class with DeAnn Sadlier (Yalecrest First Ward), an Institute teacher with a great ability to help her students feel the Spirit. On Wednesday afternoons (except in summer) the Relief Society room of the stake center was filled to capacity with sisters hungering after righteousness, wanting to be immersed in the modern-day revelations. Studying the scriptures strengthened and blessed many homes in the stake through this opportunity to study the scriptures together.

On the general level, *The Living Christ - The Testimony of the Apostles* was distributed and well received. Homemaking meetings were now called home, family, and personal enrichment, and attendance seemed steady. A new visiting teaching format was presented (*Ensign*, January 2002, 64) where each monthly visit was to include a message with relevant scriptures, selected statements from Church leaders, and questions to prompt discussion. In April of 2002, Mary Ellen Smoot was released as the Relief Society general president and Bonnie Parkin was sustained as president, with Kathleen Hughes and Anne Pingree as counselors.

In 2001, new Bonneville Stake president Clark Hinckley was concerned about the time pressures women faced, and asked the stake Relief Society presidency to use a very unusual format for women's conference. We did not meet together as usual. Instead, each sister was invited to receive "The Gift of Time" by using Saturday morning, November 10, to "strengthen her spiritual self-reliance" (D&C 58:25-28). Prayerfully seeking personal inspiration for her own circumstances as "agents unto themselves," each sister was to decide her own agenda and how to use that dedicated time. The responses were as varied as the sisters of the stake. A joint Relief Society/priesthood lesson helped set the stage for this uncommon experience.

For women's conference in November of 2002, the presidency was aware of increased uneasiness and anxiety in women's lives over the past year. Initially they intended to do a workshop format. However, sitting together as a presidency in the celestial room of the temple, they all simultaneously felt an inspired shift in direction as the Spirit confirmed to them what was needful: to strengthen the faith of their sisters. They chose as their theme "From Fear to Faith" and Psalms 55:22: "Come, cast thy burdens upon the Lord." They were providentially blessed to have Camille Fronk, assistant professor of ancient scripture at BYU, as their speaker, walking them through the scriptures and showing them ways that they could be strengthened. Jeff Edwards took a stunning photograph of the stained-glass artwork depicting the Savior praying in Gethsemane, and beautiful 11" x 14" prints of this beloved scene from the stake center chapel were made available for the sisters' homes. One sister wrote: "My burdened spirit was lifted and as I looked around the room, I realized that many of

the sisters in our stake carry significant burdens on their shoulders but carry on with hope and faith, and that none of us are alone in our trials.”

The Relief Society sisters of the stake continued to respond to pressing calls. A stake Relief Society chorus sang for stake conference. Families were encouraged to be prepared to live independently for 72 hours in winter. Hand-painted birthday cards were sent to sisters 80 years old and above. A teacher appreciation luncheon was held for the teachers of the Whittier Elementary School, clothing for uniforms was donated, and craft materials were collected for the Relief Society Art Night—with enough left over for the entire year. The stake Relief Society sisters were invited to attend the annual general women's meeting in the Tabernacle to listen to the prophet. For the BYU women's conference, sisters crocheted “starts” for tropical sore bandages. One sister taking care of her 92-year-old husband was “grateful she could do something to help.” Blankets were gathered for the homeless during the 2002 Olympics. Sisters volunteered at the bakery and at Deseret Industries and participated in dry-pack canning. Continually, the women of the stake found ways to serve and “hold up the hands that hang down,” living in noble ways that demonstrated the Relief Society motto: *Charity Never Faileth*.

During this period of time, our country experienced the terrorist attack on September 11, 2001, our city hosted the world for the 2002 Winter Olympics, the Nauvoo Temple was dedicated, and the new cannery at Welfare Square was completed. There were almost 2,000 women residing in the stake. Visiting teaching was around 70%. The Relief Society requested budget was \$800. Among eight incredible ward Relief Society presidents, one had four children under the age of ten, one was elderly, one was single, one worked full-time for a large corporation, and one was reactivated in the past five years. Faithful, amazing women are one of the great treasures of the Salt Lake Bonneville Stake.

To the best of their abilities, the duties of the presidency were willingly carried out. Frequent President's Letters were e-mailed to the ward presidents. The stake Relief Society presidency sought for ways to lift the noble ward presidents who bore such heavy responsibilities, so they began to offer a regular Presidents' Hour, which was a casual hour where they could be together with no agenda except sharing with each other. The purpose was to offer them a quiet hour set aside to come and share, give and take, ponder their challenges, and see how to move forward. In addition, handouts were prepared to help the presidents teach on the first Sunday of every month. The stake Relief Society presidency made monthly ward visits (except in summer and in December) and oriented many new ward presidencies, teaching from the Church Handbook of Instructions. There were ward conferences, stake leadership meetings twice a year, and stake and regional council and welfare meetings. Stake Relief Society presidents from neighboring stakes met together. The stake Relief Society presidency loved attending the temple to prepare spiritually for upcoming events and fill the stake initiatory assignment. They worked in cooperation and unity with the Young Women and Primary leaders, sharing refreshments together after leadership meetings that were held on the same nights. Time and effort was spent trying to ease the transition issues for young women coming into Relief Society.

Marjorie Spencer shared these comments:

“The Relief Society of the Salt Lake Bonneville Stake is something extraordinary and blesses many lives, many homes. The Lord's organization for women has a critically important role

in effectively bringing souls to Jesus Christ. I loved the women I served with, and I loved the women we serve. This opportunity was a humbling, precious, cherished blessing in my life.

“I loved our presidency meetings. They were sacred hours. We met at my home, and always began and ended with prayer on our knees. I still picture my dear counselors and secretary kneeling together to seek our Heavenly Father's will and pray for one another and the sisters of the stake. We also regularly read passages of scripture together and shared spiritual insights. We were blessed with an unusual unity of spirit because of these things. One time, we went to the temple as a presidency to pray about our upcoming women's conference. We had elaborate plans for workshops with experts to come speak. As we sat in the celestial room, simultaneously all of us felt the whisperings of the Spirit that what the sisters needed was simply one inspiring speaker to strengthen their faith. It was very clear. We had been given the direction we needed.

“Our leaders were encouraging us to be covenant-keeping women. To strengthen the sisters, the incomparable benefit of scripture study inspired me. We organized a class, taught by DeAnn Sadlier of the stake, where the women could come once a week during the day to study the gospel. Week after week, the Relief Society room was filled to capacity with sisters who were hungry to learn. It was amazing. Where the faith of individual women was being strengthened, we also knew their homes were being strengthened as well.

“We learned that we would be released three months before the time it was to occur, and we had a women's conference still to do. I feared we would not have the same energy as before. However, our presidency was undaunted, did not let up, and continued on with the same loving devotion to serving the Lord and the sisters as best they could.

“When Greg was called to the stake presidency, I didn't know how we would do it. I came across Doctrine and Covenants 25:5, 9, where the Lord is giving counsel to Emma Smith. It talks about her being a comfort to her husband “with consoling words, in the spirit of meekness,” and it further says, “for thy husband shall support thee in the church.” This scripture was very calming and reassuring, and serving together proved to be a unique blessing to us both.

“One of my favorite memories of President Jacobsen was seeing him actually *help cut quilt tops* for our women's conference. I was always inspired by his concern for the sisters—his responsiveness, wise counsel, and genuine respect. He was affirming and made me personally want to be better.

“The purpose of Relief Society from the beginning has been to seek the salvation of souls and provide for the poor and needy. We tried to focus our ministrations on helping the sisters increase their faith in the Lord Jesus Christ and giving them opportunities to serve those less fortunate. Spirituality and service were our goals.

“Any president is dependent on her counselors to put their shoulders to the wheel, for she can't do it by herself. Colleen was the most darling, cheerful, absolutely reliable secretary ever, and served with me the whole time. Louise was only able to serve a few months, but she brought her joy and radiance and fresh ideas to the presidency. Kathleen jumped in enthusiastically, often bringing a general authority's talk to our meetings, and made all the difference in the early months. Helen, given to deep faith and a grandmother of 33, could do anything and with

her many talents, made impossibilities possible. And Ginny was a gift from Heavenly Father, bringing her beautiful spirit and finely-honed abilities to her exceptional service. How blessed I was by all these Women of Covenant!”

**Daryl VanDam Hoole—“Having a perfect brightness of hope, and a love of God and of all men” (2 Nephi 31:20)**

During stake conference on Sunday, November 23, 2002, Daryl V. Hoole was sustained as stake Relief Society president with Mary Ellen S. Elggren as first counselor and Seija Cook as secretary. The second counselor, Renee Whitney (later Greenberg), was out of town and therefore was called upon her return and then sustained in sacrament meeting in each ward of the stake two weeks later. These women were quickly blessed with love, loyalty, unity, and a deep friendship that made their association a joyous one and contributed significantly to a smooth-running organization. Their four years of service brought them joy as they interacted with one another, carried forth their responsibilities, and observed the dedicated work of ward Relief Society officers and teachers in eight units (seven wards and one independent branch) throughout the stake. Theirs was the assurance that the Lord does indeed bless and guide leaders for the good of the women of the Church. Certainly His hand was felt by this presidency in carrying out their various assignments in the stake. They concluded their service with grateful hearts for all that had transpired as they were released on December 10, 2006.

**Service to Ward Presidents and Visits to Ward Relief Societies**

A top priority for the stake leaders was to serve as a resource to the ward presidencies and to encourage and support them in their demanding duties to administer and minister to the sisters in their wards. Frequent contact was maintained through email and phone calls, regular visits to the wards for their Sunday and mid-week meetings, semi-annual leadership meetings, and attendance at special occasions such as socials, programs, and visiting teaching conferences.

The high caliber of leadership among the ward leaders was remarkable. In addition to these official avenues of communication, the stake leaders hosted optional “round tables” with their ward counterparts for the purpose of exchanging ideas, answering questions, and discussing issues. These gatherings, held three or four times during the year, were eagerly attended and greatly appreciated.

An annual open house prior to Christmas was held, on a rotating basis, at the homes of the stake leaders for all members of the ward Relief Society presidencies. In addition, Daryl invited each ward president, one at a time, out to lunch. Over a sandwich or salad, they had a delightful one-on-one conversation. This was an opportunity for the presidents to freely discuss the joys and disappointments, the successes and challenges in their service. It seemed just talking about it helped them sort things out, put matters in perspective, and feel re-energized in striving to meet the needs of the sisters within their stewardships. Sister Hoole was profoundly impressed by the spiritual depth, loving hearts, emotional strength, and physical energy of each president as she immersed herself in service.

Typical of the devotion of the ward presidencies was a telephone conversation Daryl had with the husband of one of the ward presidents. In answer to her query whether his wife were home and available to speak on the phone, the husband responded, “No, she’s not here right now, but I’m sure she’s out doing good somewhere.”

Emphasis was placed on the following facets of the Relief Society program on the ward level:

- **Visiting Teaching and Compassionate Service**

Motivated by a spirit of love and service, the women in each ward responded quickly and graciously when needs arose. Births, deaths, people moving in or out, illness, aging, discouragement, and lessening activity in the Church were just some of the things that prompted special service. Some efforts were assigned, but much good was also carried out in spontaneous, neighbor-to-neighbor deeds.

Most sisters faithfully carried out their visiting teaching responsibilities with care and commitment, but there were a few in every ward who needed to be encouraged and reminded. The most effective effort in keeping the visiting teaching program energized was for the ward president to conduct annual personal interviews with each visiting teacher. (This responsibility could be shared with her counselors and visiting teaching coordinator.)

- **Sunday Meetings**

It was especially gratifying to observe the teachers complying with instructions from Church headquarters with regard to the *Teachings of the Presidents of the Church* manuals, using nothing as resource material except the study guide, scriptures, and personal experiences.

- **Home, Family, Personal Enrichment Meetings and Activities**

Changes in the home, family, and personal enrichment program were made by the Relief Society general board effective January 1, 2006. Basically, the change called for a distinction to be made between a meeting and an activity. Meetings, to which all sisters were invited, were to be held twice a year on a stake basis and four times a year on a ward basis. Activities, planned according to the needs and interests of smaller groups of women, were to be held weekly, monthly or whenever needed.

- **Transition from Young Women to Relief Society**

There was ongoing emphasis regarding a successful transition for girls from Young Women into Relief Society to make these girls feel welcome and comfortable in Relief Society without taking away from the Young Women program. Joint meetings were held with them and they were specifically invited and given responsibilities in ward and stake meetings and activities.

- **Community and Humanitarian Service**

Numerous service projects, such as quilt-making for hospitals and homeless shelters, collecting stockings to be donated to the needy, and taking frozen casseroles to the Ronald McDonald House were carried out on the ward level.

- **Stake-sponsored Humanitarian Service**

A stake literacy specialist was called, who oversaw a program whereby stake members volunteered as tutors at Whittier Elementary School, with the focus on helping young students learn to read in English as their second language. It was a rewarding service opportunity.

## Outstanding Events

Semi-annual leadership meetings were held. One was especially noteworthy, when, with permission of the stake presidency and through connections with Mary Ellen Elggren, a professional tour guide, we chartered a bus for a temple excursion to Manti. En route we held our leadership meeting with the aid of a microphone during the first half of the trip on the bus. Then Mary Ellen explained the history and pointed out places of significance in Sanpete County as we continued our ride. We visited a pottery factory in Spring City. Most of the women had not been to the Manti Temple and were thrilled to be there. We all were deeply moved by the beauty and spirit of that sacred edifice, which had been dedicated in 1888.

In addition to attending the temple together as a presidency, we once hiked to the top of Ensign Peak, along with our husbands, and were blessed with a beautiful, spiritual experience as part of our preparation for a women's conference with the theme "Come to the Temple."

Pre-General Relief Society Meeting gatherings were held annually to help attract women to attend the broadcast in our stake center. Educating and encouraging women in food storage and emergency preparation was the focus. One such event in 2004 was themed: "Leaning on the Staff of Life." Stations, manned by "expert" bread bakers, were set up throughout the cultural hall and hands-on breadmaking demonstrations were conducted. The bread was baked during the broadcast and then warm bread, butter, jam, honey, and milk were served to everyone present.

The stake is rich in gifted, outstanding people, so all participants (speakers and musicians) in our annual stake women's conferences and stake enrichment meetings were drawn from within stake boundaries. The themes from some of these events were:

- "In the world ye shall have tribulation: but be of good cheer: I have overcome the world" (Luke 16:33). Renee Whitney spoke about "Facing the Future Brightly," Mary Ellen Elggren talked about "Smiling Through the Tears," Daryl Hoole talked about, "Gospel Gladness in the Home," and President Clark B. Hinckley addressed the topic of "The Victory is Assured—The Battle Was Won 2,000 Years Ago." A 40-voice women's choir accompanied by organ and strings sang songs of happiness, and sunflowers provided the decor. Lunch was served to approximately 350 women. (2003)
- "It's All About Love" with messages and music based on Matthew 22:36-40. It was the blessing of the stake to have stake members Elder Dallin H. and Sister Kristen Oaks be the keynote speakers. Again more than 350 women of the stake enjoyed the conference and were served lunch. (2004)
- "Music and Messages of the Restoration" featured outstanding musicians and inspiring speakers, concluding with the congregation singing the stirring anthem, "The Spirit of God." Soups, breads, and "old fashioned" cookies were served in the cultural hall with vintage 1800 decor adding to the spirit of the occasion. (2005)
- "Come to the Temple" from Isaiah 2:3. Inspirational music was performed and tender messages were given by women who had returned to the temple after many years. A talk about temple preparation and a faith-promoting message by President Eugene and Sister Jeanine Hansen, formerly president and matron of the Salt Lake Temple and beloved members of our stake, added to the occasion. A luncheon was served in the garden terrace. (2006)

## **Young Single Adult Responsibilities**

Under the direction of the stake president, Sister Hoole became very involved in a newly-formed Young Single Adult program. This led to her being released from her stake position in December 2006 to serve with her husband in administering the program on a regional (ten-stake) level.

## **Additional Assignments**

On two occasions, the stake Relief Society presidency served lunch to approximately 60-75 missionaries from the Utah Salt Lake City Mission following their training conferences. On two occasions, the stake Relief Society presidency prepared and served a dinner to priesthood leaders and their wives in connection with the Saturday meetings of stake conference. The stake Relief Society presidency attended the annual ward conferences by assignment where they presented the lesson in Relief Society that day.

On February 18, 2005, the stake Relief Society presidency assisted the Yale Second Ward Relief Society in serving a dinner to a large group of family members following the funeral and burial of Sister Dantzel Nelson. Elder Russell M. Nelson graciously thanked the sisters for the meal.

Sisters of the stake were invited to participate in a five-stake regional choir that sang for the Saturday afternoon session of general conference in April 2004. [An account of this experience is included in Chapter 7: *Music in the Stake*.] In September of 2006, they were once again invited to participate in a regional choir that sang at the general Relief Society meeting. Both of these were thrilling experiences and spiritual highlights for the sisters. LeNila Homer was asked to head up the organization of this event since the Salt Lake Bonneville Stake was asked to be the lead stake.

## **Laurie J. Little—“Give her of the fruit of her hands; and let her own works praise her in the gates” (Proverbs 31:31)**

During stake conference on December 10, 2006, Laurie Little was called as stake Relief Society president with Liesa S. Card as enrichment counselor and Martha S. Wankier as secretary. Danielle Plester, education counselor, was called and sustained on January 28, 2007.

This presidency’s service began with a special assignment from President Clark Hinckley to work in tandem with the stake Young Women presidency to outline a plan to improve the transition of our young women into Relief Society. Consequently, “Transition Sunday” was implemented. This program recommended that every young woman who was graduating from high school and transitioning into Relief Society be interviewed by her bishop and receive a mentor, a visiting teaching companion and assignment, and a calling within the ward. In short, it was a method to ensure that incoming sisters would be welcomed into Relief Society by receiving what our prophet outlined as every member’s needs: “a friend, a responsibility, and to be nurtured by the good word of God.”

The scripture course of study for 2007 was the New Testament. The theme for the stake enrichment meeting in February was taken from the account of Mary and Martha: “One Thing is Needful.” Margot Butler was our keynote speaker and we were well-taught about women of the New Testament. The women were also invited to participate in a service activity, making whisper phones for Whittier School, the inner-city school at which many stake members volunteer. A book drive was included and the women of Bonneville Stake donated hundreds of gently used books, along with 20 classroom sets of whisper phones to a very grateful school.

President Hinckley then asked the Stake Relief Society Presidency to address “preparedness.” We began by teaching the women the “how-to’s” of food storage. In conjunction with the annual Relief Society broadcast in September, we hosted a huge buffet dinner with every entree made from food storage staples. Then, in December, the adult session of stake conference took on a unique format as members were invited to participate in “mini-classes” at the stake center. Topics presented included financial preparedness, food storage, relationships, and essential documents. The stake Relief Society presidency served chips and salsa—made from wheat—and every family was given a can of wheat that had been canned by young single adults. On the side of the can was a recipe for using the wheat to make “Hinckley Family Christmas Pancakes.”

In September, the women of Bonneville Stake were invited to attend the general Relief Society meeting at the Conference Center. In December of 2007, we were privileged to attend the dedication of the newly remodeled Garden Park Ward, at which President Gordon B. Hinckley presided. This was to be our dear prophet's last public appearance, as he passed away in January of 2008. In his memory, a black walnut tree was given to the Clark Hinckley family and planted on the grounds of the Garden Park Ward. It will grow there in honor of his legacy, which included the donation that he made in having his own black walnut tree hewn down and carved to become the beautiful pulpit of the Conference Center, the construction of which he envisioned and oversaw.

In the spring of 2008, the stake enrichment activity was planned around the beautiful Minerva Teichert painting that hangs in our stake high council room: *Rescue of the Lost Lamb*. Special arrangements were made to display the painting in the chapel, giving the women an opportunity to experience it “up close and personal.” With this theme, speakers focused on some of the rescue efforts to which women's hearts respond, namely missionary work, visiting teaching, and family history/genealogy/temple work. Powerful testimony was borne that in striving to emulate the Savior and rescue others, we are often the recipient of the greater rescue because we are saved and succored by the Lord. President Hinckley concluded the meeting by relating how the painting came to hang in the Bonneville Stake. He said that Minerva Teichert had given the painting to Creed Haymond in exchange for dental work. After serving in the Bonneville Stake, President Haymond requested that the painting be hung permanently in the high council room, to serve as a reminder during Church disciplinary councils of the great love which the Lord feels for each of his sheep. President Hinckley then spoke of the power of forgiveness, which the painting depicts.

The service rendered at that meeting consisted of packing meals and letters of encouragement, which were delivered to the women's residence hall of The Road Home, a local homeless shelter. Jill Hennessey of the Garden Park Ward tearfully testified that she had not intended to attend the meeting, “but the Spirit urged me to get in the shower and come. I'm so glad I did, because the message was just for me.”

Sister Little remembers: “As we embarked on our service together as a stake Relief Society presidency, we recognized our dependence on the Lord to fulfill this calling. Within a few weeks of our call, we began to attend the temple together every Tuesday morning to participate in initiatory ordinances. Once dressed, we gathered on a bench at the end of the aisle in the changing room and prayed together. Tremendous blessings and inspiration were sought and received there. Consequently, the temple became of paramount importance to each of us in our individual lives and in our service together. A concerted effort was made to continually teach

the necessity of making, keeping, and renewing our covenants. We tried to constantly testify of the blessings of the temple.”

This focus led the presidency to plan a stake enrichment activity where no formal activity or meeting was held. Instead, all women were encouraged to attend the temple on a particular day. The invitation was issued well in advance, so that women who had not been for some time, or who were not previously endowed, might participate. Baptism, initiatory, and endowment opportunities were arranged. The members of the presidency were all on hand to care for children at the stake center while their mothers availed themselves of the opportunity to attend the temple. One young mother gratefully expressed that it was such a challenge to get to the temple with many small children, and that this was a sweet blessing that she desperately needed.

A new booklet and DVD were released entitled *Basic Principles of Welfare and Self-Reliance*. The presidency studied, taught, and tried to model the principles contained in this inspired instruction. Liesa Card presented food storage information in every ward, and several of these meetings included the brethren. To reinforce this message, the theme of our September meeting was: "Super Simple, Super Smart, Super Food—Provident Living Made Easy." It was a meeting that provided everything one might need to know about beans—and more! As the women gathered prior to the broadcast, speakers presented basic information on the variety of beans to include in food storage, where to purchase them, how to cook them, and Jenny Lloyd bore strong testimony of the blessing that had come to her family in the past year since she has incorporated food storage into daily meals. She spoke of improved health, financial savings, peace of mind, and joy. Then the women were served rice and beans—a delicious mixture with fresh cheese, pico de gallo, sour cream, guacamole, and chips.

During her message at the broadcast, general Relief Society president Julie B. Beck announced some changes. Enrichment meetings were no longer to be called “enrichment.” They would be simply "Relief Society meetings." Renewed emphasis was made to manage carefully the resources of time and money for the meetings. She reiterated her counsel that Relief Society meetings are to fulfill the objectives of Relief Society (building faith, strengthening families, providing relief) and that sisterhood is a natural by-product of women being involved together in the Lord's work, not the planned purpose of a meeting.

Also in September of 2009, the stake Relief Society joined efforts again with the stake Young Women. Relief Society sisters were invited to participate with the young women in reading the Book of Mormon and completing the value experiences to qualify for receiving the Young Women value of virtue. This was designed to be completed in six months, at which time all the women of the stake would gather together again. A “Celebration of Charity and Virtue” was held on March 17, 2010, the anniversary of the organization of the Relief Society. As we met in the chapel, eight- to twelve-year-old girls, young women, and adult sisters were reminded of the purpose and mission of Relief Society. A special video was shown in which women of our stake shared their testimonies and experiences in reading the Book of Mormon with an emphasis on virtue. The cultural hall was abuzz with women serving. In all, 200 pocket hearts were made for local hospitals (Primary girls taught the women how), as well as 200 chemo caps and 165 “skinny scarves” (the young women taught the women how)—all of which were donated to the Huntsman Cancer Institute. Most importantly, women did what women do best: love and serve.

Jenny Hale Pulsipher of the Yale Ward was asked to provide music for this anniversary program. Following is her story:

The stake Relief Society birthday party in March 2010 combined inspiring messages about sisterhood and unity with a service project creating soft hats and scarves for cancer patients. Young women and Primary girls as young as eight years old helped sew and decorate the scarves in preparation for the service project, and were invited to attend the party. Laurie Little, the stake Relief Society president, asked me to prepare a musical number for the program and encouraged me to prayerfully select a song and involve as wide a range of women as I could.

I found a song by Sally DeFord, an LDS composer who generously posts her music online for free download. Entitled “Make us One,” it seemed perfect for the theme of unity that Laurie had outlined. Happily, it was also fairly easy—just two parts—so we could learn it quickly. I scheduled some rehearsals and dropped in on the Young Women class to introduce them to the song. As usually happens with church choirs, we never had the same group twice in our rehearsals. Nevertheless, the song came together beautifully.

When we stood to sing on March 17 at the stake center, there was the largest group of Yale Ward women, young and old, that I’d seen at any rehearsal. In fact, there were several women I hadn’t seen at all! Kathryn Fowles was the pianist and played very well, and the women sang the best they had ever done. I had worked with the women on enunciating, particularly the ends of the words, so that the congregation would be able to hear and understand the message of the song, and they did a wonderful job.

I have no doubt that our efforts were enhanced by the Spirit, which carried the song’s message to the hearts of those listening. Laurie Little sent me a sweet thank you card a few days after the party and said that a Primary girl sitting in the congregation had turned to her mother and said, “That was so beautiful!” Clearly, she had been touched by the song, fulfilling the hope outlined by the First Presidency in our hymnbook that worthy music would “invite the Spirit of the Lord, create a feeling of reverence, unify us as members, and provide a way for us to offer praises to the Lord.”

The women participating in the choir felt the Spirit also, and were eager to sing again. We got that opportunity in April, when we sang for a Yale Ward sacrament meeting. Again, we had some new faces in the choir and a new pianist, Robyn Gochnour, and again the song went very well. Two missionaries serving in our area were speaking that day. One rose to speak right after the choir had performed. He thanked the choir for the music and said, “I could hear each individual sister’s testimony as she sang.” All of us felt blessed to be part of those experiences, and to feel and share our testimonies in song.

The story of the righteous women of the Bonneville Stake will go on and lives will continue to be blessed because of their faith, obedience, and good works. The heritage of Relief Society is a heritage of faith and the pure love of Christ.

**Susan Saxton Taggart—“Charity never faileth” (1 Corinthians 13:8)**

Susan Taggart was sustained in December, 2011, as the stake Relief Society president, succeeding Laurie Little. Her counselors were Kelly Smith of the Bonneville Second Ward and Susie Hindley of the Garden Park Ward. Marjorie Helsten of the Yale Ward was her secretary.

Kathryn Seninger of the Bonneville Second Ward replaced Marjorie when she moved from the stake. Also, Virginia Hoffman of the Bonneville First Ward replaced Susie Hindley.

Sister Taggart's calling came as a complete shock. President Jackson issued the call and asked her to choose her counselors and secretary. The face of a certain sister in the stake kept coming into her mind, but she did not know her name. Then she met this sister walking toward her one day and discovered her name was Kelly Smith. Also, Marjorie Helsten's name kept coming into her mind. She prayed about her and received a very strong spiritual prompting that she could not deny. When she told President McConkie about her choice of Marjorie, he reminded her that Marjorie had just been through a divorce and that it might not be a good time. Sister Taggart told him that she was convinced that the Lord wanted Marjorie to serve in this calling, so the stake presidency issued the call. When Marjorie received the calling, she broke into tears. She felt so blessed that the Lord had taken notice of her. For Marjorie, the calling came at a good time and helped her get on with her life. She served exceptionally well.

The new stake Relief Society presidency felt it necessary to be prepared and to receive the Lord's guidance to help the sisters in the stake. They also took time to study the Church handbook on the duties of stake and ward Relief Society presidencies. They felt that they wanted to help the sisters in the stake have a testimony of the atonement, so they based their future activities around Christ's atonement and the temple.

There is not a great deal in the handbooks about the duties of stake Relief Society presidents, but there is a great deal of material on the duties of the ward Relief Society president. The stake Relief Society presidency undertook to do the following things: (1) support and train ward Relief Society presidencies through annual leadership training with material provided by the general Relief Society; (2) during ward conferences, meet with the ward Relief Society presidencies for breakfast at Sister Taggart's home and visit several sisters of the ward in their homes; (3) on two Sundays of each month, visit a ward Relief Society meeting and offer to teach or just listen; and (4) host an annual meeting on a Saturday morning to which all sisters of the stake were invited. (The average attendance was about 150.)

The topic for these annual meetings was always the result of unanimous agreement among the presidency. For the first annual meeting, they decided to use as a source the Church's publication, *Daughters in My Kingdom*. They made sure that all the sisters had access to the book. They asked them to write their names on the book and to write three questions they had in the back of the book. They promised the sisters that by the time they finished reading the book, their questions would be answered. For the annual meeting they also decided to ask six sisters to report on their experience—a younger sister, a single sister, a young mother, a middle-aged sister, a widow, and an elderly sister. They prayerfully selected the names of these women and then called them individually. They were all appreciative and quite surprised. The meeting was a great success and the Spirit was strong.

The second annual meeting was based upon a talk about the atonement by Sister Linda K. Burton, general Relief Society president. There were three main points in the talk and the presidency asked three different sisters in the stake to discuss one of these points. These sisters led three separate groups. There were incredible discussions and again, the Spirit was strong.

The topic of the third annual meeting was Clayton Christensen's book, *The Power of Everyday Missionaries*. Each Thursday evening, the stake Relief Society led a discussion group covering a chapter in the book. These discussion groups were held at the stake center in the Relief Society

room and everyone was invited. There was a core group of about ten sisters who always attended, and the attendance ranged from 15 to 35. The presidency would trade off leading the discussion. Because of the principles in the book, they decided to conduct various service activities and invite non-members to participate. In fact, three of the service activities were headed up by non-member women. Virginia Hoffman asked a neighbor who had been a vocal critic of the Church if the sisters in the Relief Society could help her sister-in-law (whose husband had just committed suicide) by cleaning her house, doing laundry and other chores. The sister-in-law was very grateful and the neighbor ceased making derogatory remarks about the Church.

Two principles that Sister Taggart gleaned from her experience as the stake Relief Society president were: (1) the Lord will guide us in our activities if we will ask Him; and (2) the Lord has great love for all the sisters in the Church. Sister Taggart and her presidency were released on March 9, 2014, when Sister Taggart was called to the Young Women general board. The successor stake Relief Society presidency consisted of Susan Pinegar, president; Karren Hammer, first counselor; Amy Bennett, second counselor; and Kimberly Beth Haleck, secretary.



## **Chapter 9**

### **Young Men**

#### **Stake Young Men Presidencies**

There have been 18 stake Young Men presidents during the period from 1976 to 2014. The average length of service was just over two years, with the longest term being four years.

2013-2014

David McConkie, president  
Ryan Bell, Peter Wankier, first counselors  
Harland Hayes, Paul Werner, second counselors  
Steven R. Schwemmer, Ryan Bell, secretaries

2010-2012

Marc S. Boyden, president  
David McConkie, Matthew J. Parkin, first counselors  
Peter Wankier, David McConkie, second counselors  
Joseph B. Hinckley, secretary

2008-2009

Kevin Pinegar, president  
J. Bruce Barker, first counselor  
Byron J. Little, second counselor  
Kent Orton, secretary

2004-2007

K. Bradford Romney, president  
C. Riley Cutler, first counselor  
Timothy C. Lunt, Mori B. Paulsen, second counselors  
Glenn S. Seninger, Kenneth W. Dayton, secretaries

2002-2003

Richard R. Graham, president  
K. Bradford Romney, John J. Carter, first counselors  
C. Riley Cutler, P. Dennis Pahnke, second counselors  
Michael D. Tingey, Patrick Lucero Jr., secretaries

1998-2001

William J. Hansen, president  
Jeffrey B. Edwards, first counselor  
Robert M. Norton, Brent A. Larson, second counselors  
Stan M. Ellsworth, secretary

1996-1997

Arthur Y. Gardiner, president  
Dennis E. Burbidge, first counselor  
Mark A. Glissmeyer, second counselor  
O. Kevin Bridges, secretary

1994-1995

Richard W. Evans, president  
Tom J. Nicolaidis, first counselor  
Arthur Y. Gardiner, second counselor  
D. Whitney Leary, secretary

1992-1993

Paul R. Rich, president  
R. Rand Clark, first counselor  
Richard W. Evans, Elwood P. Powell, second counselors  
Fred Scheffner, Bruce G. Jacobsen, secretaries

1990-1991

T. Richard Davis, president  
Steven J. Hatch, first counselor  
Clyde L. Larsen, second counselor  
Michael L. Tyler, secretary

1987-1989

Royal I. Hansen, president  
Oscar W. McConkie III, first counselor  
Jon M. Dunn, second counselor  
John T. Crandall, secretary

1983-1986

John C. Pingree, president  
Owen J. Lunt, Reed M. Gardner, first counselors  
Robert F. Orton, Owen J. Lunt, second counselors  
Mark A. Swenson, secretary

1981-1982

L. Ray Moffat, president  
L. Brent Eagar, first counselor  
Gregory F. Hosford, second counselor  
Grant P. Taylor, secretary

1979-1980

Robert F. Orton, president  
L. Ray Moffat, David E. Halliday, first counselors  
Gregory F. Hosford, L. Ray Moffat, second counselors  
Grant P. Taylor, secretary

1977-1978

Roger H. Thompson, president  
David E. Halliday, first counselor  
L. Ray Moffat, second counselor  
Ralph Pahnke, secretary

1975-1977

Timothy C. Lunt, president  
A. Lloyd Graham, first counselor  
Roland Wright, second counselor  
Leland J. Paxton, secretary

It is interesting to note that many in the presidencies of the Young Men later were called to the high council and then as bishops. Following are some memories and significant events during the period covered by this history, as recounted by the various presidents.

### **Roger H. Thompson**

I was called to serve as the stake Young Men president in 1978. Colleen and I had moved into the Yale Ward in 1971 and I had been serving as the ward Young Men president and priests quorum advisor. We had a wonderful group of young men and I truly enjoyed my service. I served just a short time as the stake Young Men president because I was called to serve on the high council in 1979. I had wonderful counselors and secretary. They were L. Ray Moffat, David Halliday, and Ralph Pahnke respectively. We have remained close friends since then. David was and still is an avid scouter and an advocate for young men. He was a perfect choice. I was inspired to choose Ray Moffat even though I had never met him. He was also terrific and later became the stake Young Men president himself.

As the stake Young Men presidency, we worked closely with and came to love and appreciate Margaret B. Collipriest, Josephine Perkins, and Zenna Mae Bridges, who comprised the stake Young Women presidency. We jointly planned many stake activities, including youth conferences. I especially remember our youth conference at BYU. We had many great speakers and activities. Truman Madsen was one of the presenters. He gave an incredible motivational address for our youth that I still remember to this day. His theme was on spiritual gifts. He cited a study that listed about 18 different categories of human intelligence and abilities. He said that each of us is a genius in at least four of these categories; we just need to experiment and find the ones that we are good at. Brother Madsen's talk was a real motivating force for our young men and young women.

### **Richard W. Evans**

In late August of 1994, our stake presidency, President Theodore M. Jacobsen and his counselors, President Robert F. Orton and President Oscar W. McConkie III, interviewed me to be called as the new stake Young Men president to succeed Paul Rich. I accepted both the calling and the instructions. While my presidency did many good things during our tenure, I would like

to focus on the experiences of our 1995 pioneer trek. In my calling interview, the stake presidency indicated they would like our presidency, with the stake Young Women presidency, to organize a pioneer trek in the early part of August 1995 (about 11 months later) and they gave me extensive counsel about it. Apparently our stake had never organized a pioneer trek on our own. The last and only time our stake had participated in a pioneer trek was 12 or 13 years earlier, when the stake enlisted a BYU-organized trek staff for a stake youth conference. The BYU staff held their pioneer trek on the west desert beyond Tooele, Utah.

The stake presidency indicated that our new Young Men presidency, with the stake Young Women presidency, would therefore have to figure out how to plan and organize a pioneer trek. The stake presidency had no syllabus or handbook to provide us with any help in the matter, but they did counsel me that safety was to be our first priority. While the food should be spartan, we should not implement a starvation-type diet as had been done on some pioneer treks. We should have adequate, simple food and plenty of water. Most of all, they desired that the young men and women of our stake would have an uplifting spiritual experience to strengthen their faith and testimonies. For the great blessing of all of the youth and adult participants on this trek, what transpired over the next 11 or 12 months was a series of events and miracles that culminated in a powerful outpouring of the Spirit during the practice trek on July 15, the actual trek on August 3-5, the fast and testimony meetings throughout our stake the day after the trek, on August 6, and the fireside held on September 6, 1995.

I was impressed to ask the stake presidency to call Tommy J. Nicolaides and Dr. Arthur Y. Gardiner to serve as my counselors. The first miracle was that each of them accepted the calling to serve with me. We noticed many miracles all along the way over the next 12 months. We had the great opportunity to work with an extremely capable stake Young Women presidency, and the second miracle was that each of these sisters was unflinching and excited to work on a pioneer trek. They were Karen Feinauer, Suzan Lake, April Little, and Martha Moench. They were inspired to enlist specialists like Jill Carter who was expert in team-building activities. Before we were done, there were more than 100 adult members of the stake who rallied together to volunteer time, transportation, medical training, and lots of other skills and resources to make the trek successful.

Our stake Young Men and Young Women presidencies gathered whatever information we could obtain from people we knew in other stakes who had planned and organized pioneer treks. For example, Martha Moench's brother led a trek in his stake a year earlier. From these people and their various records, we were able to discover a pathway and draft our own plan without reinventing a lot of wheels. Fortunately, President Paul Rich had already reserved the early August 1995 dates for us to trek on the Deseret Land & Livestock ranch, beginning at the Lost Creek Reservoir gate. Our pathway was to climb from there a few miles up steep roads to about 10,000 feet in elevation, and then to trek northward toward the Monte Cristo area of the ranch. It was gorgeous and inspiring country.

Of particular note was the prayerful process, which began early in 1995, of selecting those to be called to serve as "Ma's" and "Pa's" over groups of about 12 young men and young women in each trek "family." Depending on how many youth would participate, we would need about 18 couples of Ma's and Pa's, with some trained substitutes and backups in case a Ma or Pa could not come at the last minute or in case more youth participated than we predicted. We ended up with 19 Ma's and 19 Pa's, and we called a few extras beyond that. This is a critical calling, both for ensuring the safety of the youth and for enhancing their spiritual experience. First, instead of

calling married couples to serve as Ma's and Pa's, our presidencies felt prompted to call them from among the young single adults in our stake. Second, we prayerfully pondered who among our young single adults should be recommended to the stake presidency to be called. Third, and perhaps most importantly, we prayed about which Pa should be assigned to serve with which Ma. Those selected were called and assigned by inspiration. Several of the young singles who were called to serve together were later married to each other, but all of them were great examples to the youth in their trek family. We found a source from which to rent the 20 or so handcarts we would need, and we reserved them for August 3, 4, and 5, 1995.

Our presidencies had the responsibility to train the Ma's and Pa's in their callings. On several Saturdays, April Little was in charge of teaching them the cooking skills necessary along the trail as well as for the turkey dinner at base camp. Then we needed to take the 40 Ma's and Pa's on a final, all-important practice trek on the Deseret Land & Livestock ranch about three weeks prior to the trek—all day on Saturday, July 15, 1995. We were to bring four handcarts and to group the young single adults into four families of about ten each. We planned to leave the stake center with everyone that Saturday at 6:00 a.m. and to return in the late afternoon.

Another trek miracle unfolded: On the Friday morning before the practice trek, I called our source from whom we were renting our handcarts, to arrange to pick up the four handcarts for our practice trek the next day. He apologized that he had no handcarts. They were all out on rent to another stake for their trek until late Saturday night. He had no idea who at this time of year would have any spare handcarts for this weekend. Having never participated in or planned a trek, I had mistakenly assumed that all treks involved a practice trek and that each handcart rental arrangement would include four practice handcarts in advance. My heart dropped to my toes because of the realization that the mistake could prove costly to the success of our trek. I prayed for help and then looked up and called all the handcart renters I could find along the Wasatch Front, but none had any available handcarts for the next day. After business hours I called my brother, who had planned a trek for his Centerville stake which had built and stored their own handcarts, but their trek was in progress and he also had none. I also called my sister's husband, who had participated in a trek, but he had no handcarts or sources to recommend.

Finally, just before 8:00 p.m. that Friday night, while still in my downtown office, I knelt down and prayed again for an answer about what to do and where to go to find four handcarts before 6:00 the next morning. Immediately upon arising, a prompting came to my mind to call my wife's brother-in-law. It was curious because I did not think he had ever been connected with a trek. When I called him, I explained my dilemma and he immediately gave me the contact information for a man in Pleasant Grove who had just opened a handcart rental business that summer. I was thrilled to have the referral and thanked him. I immediately called the Pleasant Grove source, hoping to find someone home at 8:00 p.m. on a Friday night. The owner answered and was very helpful. He had dozens of newly built handcarts which were not out for rent that weekend, and he would be happy to rent four of them to us for the next day. Not knowing how I would pull it off, I told him we would be at his farm in about two hours (10:00 p.m.) to pick up the handcarts.

I quickly said a grateful prayer and immediately called my first counselor, Tom Nicolaidis, to figure out how to find a truck and to enlist him in making a midnight run with me to Pleasant Grove. Fortunately Tom was home. Without blinking, Tom said: "No problem. You hurry to my house from your office. I will have Morris Told's pickup truck here and we will get the handcarts on time in Pleasant Grove." We left Tom's house at 9:00 p.m., drove to Pleasant Grove, loaded

the four handcarts (unassembled), and were back home by midnight. We gathered with everyone at 6:00 a.m. on Saturday morning, handcarts and all, and enjoyed a successful practice trek that day thanks to the guidance of the Lord in spite of our inadequacies. We were greatly encouraged that our trek might go very well in spite of us, because we knew the Lord's hand was in it.

We felt the Lord's hand throughout the trek and we were inspired by the Spirit by which each of the youth and their leaders engaged the challenges. One event of note occurred at the end of the first day of trekking, August 3. After arriving at our trailhead, completing the contraband shakedown and assembling and loading each family's handcart, we began our trek around 1:30 in the afternoon. We trekked uphill through the heat of the afternoon, arriving at our campsite at about 6:00 p.m. We traveled from there rather horizontally for several miles, much of which was in the dark, and we arrived at our base camp after midnight into August 4. Our base camp was perched near the tops of the mountains. While each family was busy getting each exhausted member into bedding and under rain tarps, we noticed lightning in the sky far to the west and coming our way. We urgently discussed where to move families, if necessary, to the safest places down in the steepest nearby draws, and otherwise how to deal with the threat of lightning, to which we felt not quite helpless but very vulnerable at an elevation of 10,000 feet. We prayed for help and guidance. For about half an hour we watched the storm get closer, and then it split into two parts—one heading to the southeast and the other to the northeast, around us. While we were rained upon, no lightning struck close to our camp that night.

For these and many other miracles, many participants shed tears of joy and thanksgiving as they shared and heard the testimonials of what participants had experienced along the trail—at the trek testimony meeting on the trail, at the testimony meetings throughout our stake after our return, and at the September 6 fireside, where they watched to see themselves in Don Thorpe's slide show of our trek.

### **Brad Parker**

Bradley H. Parker served as the stake Young Men president from 2000 to 2002. His counselors were Larry C. Maxfield and Ralph J. Thompson. The secretary was Patrick Lucero Jr. The most memorable thing during Brother Parker's tenure as was the effect that Cristie Mabey, the stake Young Women president, had on him and on the stake youth program. She was extraordinary and possessed great vision and insight. She was a kind person but did not allow any nonsense. She had high expectations for both the young men and young women. She wanted the youth council to plan and implement the activities, and she wanted a council that really worked. Her attitude was that so long as the youth planned the event and tried to carry it out, it was okay if the event was imperfect or even failed. She had the attitude that, as adult leaders, we needed to support the youth but they needed to do the job and learn from their successes and failures. Cristie had this attitude instinctively, but really it was (and is) the Church's plan.

So the adult leaders worked with the bishops in the stake to get able youth to serve on the stake youth council. The youth then planned a youth conference at BYU. In addition to the usual planning of activities, they designed T-shirts for everyone. The conference was a success and the youth grew in their abilities and confidence. Youth leadership really worked!

This attitude of having the youth take greater responsibility carried over to the wards, at the urging of the adult youth leaders on the ward level. We taught that the youth should conduct, pray, lead the discussion about the less active youth, and plan the activities. There may be no limit as to what the youth can do if adults let them lead and support them. By letting the youth be

more involved and by having the adults take a supporting role, there was more ownership, more participation, more development of leadership and self-confidence.

Initially, this concept was hard to implement, but it was worth it. The Young Men and Young Women presidencies would meet before each youth council to determine what they wanted to achieve in that meeting. Then, they would meet with the youth chairs and plan the agenda, outline possible activities and give them advice. A lot of training was required and it was harder than having the adults do it, but it paid off in the long run.

In addition to the emphasis on developing youth leadership, the Young Men presidency had a goal that each missionary that left from the Salt Lake Bonneville Stake would be as well prepared and as highly motivated as possible. To promote this goal, the presidency set in place the following programs or initiatives:

- They requested that the young men, in their respective wards, would memorize one missionary scripture per quarter and would then stand and recite the scripture in their quorum. Although not every ward participated in this program, those that did had very favorable results.
- They requested that each priest be given the opportunity to teach.
- The priests were to master basic skills that missionaries had to know. For instance, bi-monthly workshops were held to teach such things as table manners, how to talk to adults, how to iron a shirt, how to pack a suitcase and how to fold a shirt and a suit coat in a suitcase to avoid wrinkling.
- They had recently returned missionaries speak to the priests at special stake events. Specific mention was made of the rigors of the MTC and missionary work in general.

Most of the work in preparing missionaries was done on the ward level. The stake Young Men presidency was there to give ideas and to support and train the adult leaders to accomplish this work of preparing missionaries. Most wards in the stake participated eagerly in this endeavor.

Another area of emphasis for the stake Young Men presidency was to stress the importance of the sacrament and the important role that the Aaronic priesthood holders play in this ordinance. The presidency taught about the way to say the sacrament prayers, the cadence, and the inflection. This area of emphasis was taught to the bishops and the ward Young Men leaders.

### **Rick Graham**

Richard R. Graham succeeded Brad Parker as the stake Young Men president in 2002. Late in 2003, Rick was called as a member of the high council. His counselors were John Carter, Brad Romney, and Riley Cutler, with Dennis Pahnke as secretary. The stake Young Women presidency consisted of Janet Gleave, Shirley Duncan, and Susan Taggart.

During the first year, things were fairly routine; no extraordinary events occurred. The Young Men presidency emphasized the Scout program and tried to make courts of honor and other Scouting events special experiences. In addition, the presidency attended ward conferences in which they spoke and taught. They made certain that regular meetings of the stake youth council occurred where the youth leaders conducted the meetings and had an enhanced role in conceiving and implementing stake youth activities. Rick indicated that it is often much harder to step back and assist the youth in their roles than to just do the job as a presidency. It takes much patience and hard work.

A special experience during 2002 stands out: a stake fireside to which only the 14-year-old boys of the stake were invited. President Clark B. Hinckley was the guest speaker and the meeting was held in the high council room. There were about 15 young men present. President Hinckley spoke about the young men's roles and responsibilities. These young men were with the stake president for one and a half hours. They were very impressed and inspired to set high goals for themselves.

Brother Graham's second year (2003) was largely spent in planning, preparing and implementing another stake pioneer trek. It was held at the Church's Deseret Land & Livestock ranch, which stretches from north and east of Wasatch, Utah, into Wyoming, north of Evanston. The dates were July 31 through August 2, 2003. The youth leaders chose the theme, which was "Pulling to Zion—One Heart, One Mind." The overall trek leaders were Byron and April Little. There were 138 young men and women who participated, in addition to about 35 adult leaders, which included the "Ma's and Pa's" which presided over "families" of about six youth each. President Hinckley and President Evans of the stake presidency were also present. It did not rain during the trek this year. The youth decided that they would not kill, pluck, and cook turkeys during this trek, which had been a long-standing tradition in earlier treks. The adult leaders reluctantly went along with this decision, and things worked out just fine.

The trek lasted two and a half days and covered 26 miles. There was the women's pull, where the young women pulled the handcarts up a steep hill without help from the young men. There was a great testimony meeting. Each participant was given a leather journal with information about a real member of the Willie or Martin handcart companies whom he or she was representing, plus songs and a place for notes. Also, one afternoon on the trek, President Jacobsen asked all of the youth to gather and each participant was given the name of an actual handcart pioneer. He read off a long list of names and asked the youth who had those names to step away. When he was finished, he told them that the names he read were those of pioneers who died on the trek. It was a very moving, visual experience.

The parents of the youth were waiting for them at the end of the trail, as they came down the final hill. After the trek, a parent called President Hinckley to report that the trek had had an amazing impact on her daughter. She had a new appreciation for the gospel and repeatedly played LDS hymns on the piano. Brother Graham will always remember this trek as the highlight of his life.

### **Brad Romney**

K. Bradford Romney served as the stake Young Men president from 2004 through 2007. His counselors were C. Riley Cutler, Mori B. Paulsen, and Timothy C. Lunt, with Kenneth W. Dayton and Glenn S. Seninger as secretaries. This presidency, in connection with the Young Women presidency, was anxiously engaged in organizing activities in the stake and in the region. Their annual activities included basketball, Scouting for Food, Bonneville Glen clean-up, Fourth of July flag-raising ceremonies, seminary graduations, standards nights and Friends of Scouting drives. Particularly enjoyable was the deacons basketball league that Brad supervised. Although most of the participants were well behaved, there were a couple of boys who often became heated during games. Brad tried to keep order by having opening prayers and by reading the rules.

Of special note were the annual stake activities that provided service opportunities for the youth and a sobering realization of the challenges facing their fellow citizens. Each of these service

projects had a very high percentage of youth participating and each required a great deal of planning and preparation. These service activities included: (1) the cleaning up and painting of individual homes in the city, including yard waste removal (the debris from one yard filled up four pick-up trucks); (2) the planting of flowers on an entire street; (3) “re-barking” the jogging paths at Liberty and Riverside Parks (the bark was provided by the city under the direction of Rick Graham); and (4) the staining or “oiling” of a barn at “This is the Place” Heritage Park. The staining of the barn changed its look completely. In addition, the stake Young Men presidency assisted in planning, organizing, and implementing multi-stake youth firesides whose speakers included Susan Tanner from the Primary general board, former BYU quarterback Sean Covey, the East High a capella choir, and Lowell Hicks.

During Brother Romney’s tenure there were two significant one-time events. The first was the Church’s worldwide day of celebration on July 16, 2005, held at the Rice-Eccles Stadium at the University of Utah in commemoration of the 200<sup>th</sup> birthday of the Prophet Joseph Smith. This event had 175 participants from the stake who were either choir members, dancers, or flag-bearers, all wearing color-coordinated T-shirts. This represented about 80% of the youth in the stake. This day of celebration required numerous committee meetings and months of practices. It was truly a spectacle, with memorable pageantry and music which the stake youth will long remember.

The second special event was the pioneer trek from July 26 to July 28, 2007, held at the Deseret Land & Livestock ranch. The stake also invited youth from the University and Park Stakes, many of whom would not have otherwise had a summer outdoor experience. The invited guests blended in very well as the stake youth reached out to make them feel comfortable. There were many spiritual experiences that helped the youth realize the sacrifices of the pioneers who settled this valley. On one night it rained violently and the wind blew so strongly that many tents fell over. These conditions also helped the youth appreciate the trials of the handcart pioneers. Another benefit of the trek was having an opportunity to interact with youth that they did not know and learning from one another.

In addition to the annual activities and the two one-time special events, there were ongoing activities that directly involved the Young Men presidency and often the Young Women presidency also, such as monthly stake youth council meetings (which the youth conducted and organized), quarterly Aaronic Priesthood/Young Women meetings, and monthly or bi-monthly stake Mutual activities. These Mutual activities brought all the youth of the various wards together for things such as cultural arts nights, Church history nights (with historian Bruce Stewart), dating panels, scriptural game shows, and mixed softball games at Sunnyside Park (with refreshments). There were also quarterly multi-stake dances, at which the Bonneville Stake youth leaders took turns in collecting the monies from the other ten participating stakes, hiring a disc jockey, providing decorations and refreshments, and enforcing dress codes and behavior standards. The stake Young men presidency also held semi-annual stake Scout courts of honor and supervised the stake missionary preparation classes.

Much of the credit for the success of youth activities and programs goes to the Young Women presidencies. During his tenure as Young Men president, Brad and his counselors served with four different Young Women presidencies, with Jill Carter, Janet Gleave, Suzan Lake, and Cristie Mabey as presidents.

### **Kevin Pinegar**

Kevin Pinegar served as the stake Young Men president from 2008 to 2009. His counselors were J. Bruce Barker and Byron J. Little. The secretary was Kent Orton.

This presidency was sustained just after the very successful pioneer trek of 2007. One of the initiatives they tried was to organize a stake Scout troop, because of the small number of Scout-age young men in some of the wards. They held a combined ward/stake summer camp at the Steiner Scout Camp. It was not quite as successful as they had hoped, and the wards have since gone back to their individual troops.

The presidency also revived the multi-stake young men's basketball program, involving four stakes. Byron Little was in charge of this endeavor and did an excellent job.

The main activity of the stake Young Men and Young Women during this period was the stake youth conference, which was held on a Friday night and Saturday morning at the Brighton girls camp. Before that event, the stake leaders organized an extensive service project involving refugee families, principally from Bishop Remund's inner-city ward. The youth of each ward were divided into groups with ward adults as shadow leaders and helpers. The groups were to meet the refugee families, determine their needs, and then to try to meet those needs by seeking donated items. There was also a small amount of cash available to buy things like school items for the children. This activity involved at least two meetings with the families, and often three or four. On the Friday of the conference, the groups were to take the children of the refugee families on some sort of outing or picnic, depending on their desires. One group took the children swimming at Fairmont Park, then to Hogle Zoo, and then had a picnic at Sunnyside Park. For the Friday evening in Brighton, the youth had a fireside at which a refugee family was introduced. The father of the family had died and the mother and children explained their efforts and struggles in trying to get by without him. It was very moving.

The stake Young Men and Young Women also held firesides that emphasized missionary preparation. A panel composed of returned missionaries answered questions. They also had a fireside in which the subject was dating. A panel of newly married couples answered questions posed by the youth.

### **Marc Boyden**

Marc Boyden served as the stake Young Men president from September 2009 through December 2012. He served with Matt Parkin, Dave McConkie, and Peter Wankier as counselors, and with Chris Snow and Joseph Hinckley as secretaries. Four major accomplishments stand out during the service of his presidency:

**The introduction of the Church's new Duty to God program.** The Young Men presidency spoke in a sacrament meeting in every ward in the stake to introduce the new program, which was a priesthood- and service-based program whose purpose was to build testimonies. They then introduced the program to the Young Men leaders in each ward. During the introductory period of this program, a student leader at the local high school, when asked to offer the prayer at the beginning of a Young Men basketball game, gave a highly irreverent and offensive prayer. The prayer was so deficient in veneration or respect that Marc said to the boys that he felt they needed another prayer and called on another young man to offer it. Marc was conscious of the fact that student leader was embarrassed in front of his peers and he worried about how this experience might affect the young man's feelings toward the Church. So when Marc went back to this young man's ward to introduce the new Duty to God program, seeing this student leader

in the meeting, he told the experience of when he, Marc, was thrown out of a basketball game for his unsportsmanlike actions. This happened even though Marc, at the time, was a recently returned missionary. Marc related how embarrassed and ashamed he was and how regretful he was of his actions in a heated moment. Marc used the story to illustrate that we are on the earth to learn and that often we learn through our mistakes. Marc told this story because he was concerned that the young man believed Marc now had a low opinion of him and that this student leader's feelings toward the Church might have been affected by Marc asking another to offer a second prayer. Marc's own admission helped this young man realize that everyone can make mistakes and repent, and he went on to serve a mission.

**The creation of a four-stake super league for Young Men sports.** The number of young men in the Salt Lake Bonneville Stake and in surrounding stakes had been dwindling for some time and it was difficult for the stake to conduct a successful sports program. After careful and prayerful consideration, the Young Men presidency of the Bonneville Stake organized a four-stake "super league" involving the Parleys, Bonneville, Monument Park and Monument Park North Stakes. Indirectly, the Hillside Stake was also included by allowing young men from that stake to join teams from the other four stakes.

Because they wanted the sports program to be conducted with better sportsmanship, before each game, the Young Men leaders would tell the players that this league was a Church-sponsored program. It was meant to be inclusive, to encourage friendship and fellowship. Winning was not a priority. They indicated that they were using amateur referees and that they would undoubtedly make mistakes and bad calls. They asked the participants and the parents if they could deal with these mistakes. The bishops of the participating wards had to sign off on the rosters. Wards with fewer boys joined with other wards. Young men who were not LDS were also encouraged to play. The Young Men leaders did not care if some boys played on teams of their choice, as long as their bishops signed off on them. This super league was highly successful and is still going strong.

**The training of all Scout leaders according to the Boy Scouts of America program.** The Young Men presidency determined that all Scout leaders in the stake would participate in the leadership training program required by the national BSA and the local Scout council. The problem was that this course took six hours and was always held at a remote location on a Saturday. The presidency felt that this was too long, too far away, and was on a bad day. And the truth was that this training offered by the Boy Scouts was sparsely attended.

So the Young Men presidency suggested to the Boy Scout executive who was assigned to the stake that they hold this basic training on one evening at the stake center for no more than 2½ hours. They promised that if the Boy Scouts would agree to this "fast-track training," the stake would guarantee 90% attendance of the adult Scout leaders. (President McConkie promised his support for this effort.) Three times they requested this modification to the standard BSA adult training program and three times they were turned down. Finally, the Boy Scouts relented and agreed to let the stake experiment with a one-time pilot program.

In working with the Scout executive, they worked on a program that emphasized the most important aspects of the training. During the fast-track training session, attendees were asked to hold their questions until the end. They had great visual aids and handouts. And most importantly, 95% of the adult leaders came, including the Primary leaders who supervised the Cub program. They received the basic training which is the goal of Scouting. This program was

so successful that the Great Salt Lake Council adopted this plan and it is now offered exclusively. They go out to each stake on a week night and do the training. It is called the “Bonneville method.”

**The pioneer trek of 2011.** The stake Young Men presidency took a supporting but highly important role in a very successful stake pioneer trek. Martin and Donna Bates were the chairs of this event, while the Young Men presidency and ward Young Men leaders provided most of the support vehicles and most of the supplies for the trek. They also did most of the behind-the-scenes logistical work. It turned out to be a great experience for the youth of the stake.

### **Dave McConkie: Lessons Learned**

David McConkie served as stake Young Men president from 2013 to 2015. Following is a talk he gave at the stake conference at which he was released as Young Men president:

When I learned I was being released as the president of the stake Young Men and that I would be speaking in stake conference, I immediately thought of all the experiences I’ve had over the past several years and of the lessons I have learned. I would like to share a few of these with you now.

#### **Lesson 1: The young men and young women of the Bonneville Stake are exceptional.**

So many of these young men and young women possess the same character traits as the youth in Helaman’s time: traits of honesty, courage, and willingness to serve. In Alma we read about Helaman’s 2,000 stripling warriors: “And now I say unto you, my beloved brother Moroni, that never had I seen so great courage, nay, not amongst all the Nephites. For as I had ever called them my sons (for they were all of them very young) even so they said unto me: Father, behold our God is with us, and he will not suffer that we should fall; then let us go forth.... Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives” (Alma 56:45-47).

These young men in Helaman’s time proclaimed that God was with them, that he would not let them fall, and that they would go forth into battle. The youth of today are also engaged in a battle. We live in a time of wars and rumors of wars. Yet we know there is another war also raging in the world—a war more destructive than any armed conflict. It is a war between good and evil, between spiritual freedom and spiritual slavery, between the Savior and Satan. Satan’s legions are many. In their battle to enslave mankind, they use weapons such as selfishness, dishonesty, corruption, sexual impurity, pornography, permissiveness, drugs, and many others. Our youth are working to overcome this onslaught by banding together and putting the needs of others above their own desires. On many occasions I’ve personally been very touched as these young men and women have expressed to me the love, respect, and honor they feel for their mothers, fathers, and leaders. I wish I could have recorded some of these experiences and shared them with the people they were discussing.

These youth are spiritual, amazing, and willing to put others before themselves. Three examples immediately come to mind. First, in the spring of 2012 [when Dave was a counselor in the presidency], both adult and youth leadership prayed for guidance as we organized the youth conference attendees into “families.” We had a handful of youth for whom we were specifically praying, that their needs could be met. As we prayed, our minds were made clear and we were prompted to know how to organize the youth to meet the needs of those who needed extra attention.

Second, prior to the conference, we met with several young men and women to ask them for their additional help and patience as they were asked to focus their attention on one of their peers. Of the dozen individuals we spoke to, all were extremely willing to offer aid. I will always remember the sight of two young men sitting on the Garden Park Ward lawn in the remaining few minutes of youth conference, with one of those young men doing what he could to forget himself so he could help the other.

Third, over the past few years, our young men and women have had the opportunity to host several special needs Mutual events. These events have seen a huge youth turnout as they have to come and support these individuals with special needs. To see the youth again forget themselves as they serve others has been inspiring.

Many of the young men and women in this stake listen to the Holy Ghost. I will never forget a morning of winter camping where a young man told me that he was prompted to kneel and pray for his grandmother in the middle of the night. He acted upon this prompting. The next day, he learned that at the moment he was prompted to kneel and pray for his grandmother, she was being rushed to the hospital with massive chest pain. I will never forget the testimony shared by this young man as we discussed this experience.

**Lesson 2: The parents and leaders of the youth in this stake love and support the youth.** Continuing in Alma, we read: “Yea, they had been taught by their mothers that if they did not doubt, God would deliver them. And they rehearsed unto me the words of their mothers, saying: We do not doubt our mothers knew it” (Alma 56:47-48). Over the past several years, I’ve learned that these young men and women are being taught correct principles by their parents and leaders. I have witnessed the constant prayers being offered on their behalf by their parents, leaders, and this body of stake members. These youth also have many additional surrogate mothers and fathers (many not of our faith). I’ve seen it time and time again—leaders, neighbors, and friends have taken a young man or young women under their wing to help them in their time of need.

Through the stake’s “83 Stories” project celebrating President Thomas S. Monson’s birthday, the youth, leaders, and I have learned about the sacrifices military veterans in our stake have made for us. What a tremendous opportunity for our youth to interview modern-day pioneers who have kept the faith and represent the best of the best—those whose devotion to duty and righteousness is unsurpassed. These include World War II heroes, writers, world and Church leaders, and centenarians.

**Lesson 3: The Spirit can be felt while playing Young Men’s basketball.** Prior to each of our games, the young men lead a quick discussion on the purpose of the Aaronic priesthood, discuss good sportsmanship, and offer a prayer. During the thick of battle, when testosterone hangs heavy in the air, I’ve witnessed games stop as opposing team members pick each other up off the floor. I’ve witnessed opposing teams collaborate to allow a disadvantaged player to continually shoot the ball until a basket is scored at the end of the game—while at the same time, the timekeeper’s finger is hovering over the clock horn for minutes after the game would normally have ended, waiting to sound the final horn until the basket is made. I’ve witnessed a young man tell a confused referee that he last touched a ball that went out of bounds, knowing that this honest admission could cost his team the game.

**Lesson 4: When we accept Church callings and assignments, we are blessed beyond our current skill set.** Elder Neal A. Maxwell said, “God does not begin by asking us about our ability, but only about our availability, and if we then prove our dependability, he will increase our capability.” Just a few examples:

- I’ve witnessed youth volunteer to load tables and chairs into trucks at midnight after a late-night pioneer trek, even though they were exhausted.
- I’ve witnessed youth tidy up the Bonneville Glen without being asked, so it would be more inviting for a temple open house.
- I’ve witnessed couples manage an intricate online stake enrollment process without any previous knowledge of how to perform these tasks or any in-depth computer skills.
- I’ve witnessed volunteers agree to referee basketball games without ever having played much basketball, then spend several days intensely learning and researching the rules of the game.
- I’ve witnessed young men and women accept an assignment to conduct stake meetings such as seminary graduations and firesides without knowing the first thing about conducting a meeting but being willing to learn and stand up in front of hundreds of people.
- I’ve witnessed young men and women agree to speak, play instruments, and sing solos during stake events even though they are deathly afraid of performing before a large audience.
- I’ve witnessed young men not of our faith volunteer to offer a prayer before a game and then ask: “Now how do I say a prayer?”

**Lesson 5: As a leader, I’ve learned that you don’t have to do everything yourself.** When I was called to be the stake Young Men president, I felt overwhelmed with my deficiencies and all of the activities that needed to occur over the next year. One afternoon while speaking with President Fowles, I was reminded that a presidency isn’t made up of a single person; it’s a group. I learned to rely on my counselors, and that a team can surely accomplish more than a single individual. I learned to delegate activities and then stood back amazed at the result. I learned that many of my deficiencies were actually strengths in other members of my presidency or in other local leaders or ward members.

**Lesson 6: I learned that it’s okay to pray for your team.** In the recent Kyle Whittingham [football coach at the University of Utah] fireside, in a room filled with mostly Utes but some Cougars, I learned from one young man that it’s okay to pray for the Utes to having a winning season as long as you add the phrase “if it be Thy will”!

## **Chapter 10**

### **Young Women**

The Bonneville Stake Young Women were led by dedicated and motivated women who served with love and devotion. Following is a list of these Young Women presidencies and their years of service:

2012-2014

Dolly Close, president  
Saralinda Bell, first counselor  
Laura Miller/Jennifer Lloyd, second counselors  
Emily Burnett/Jessica Patch, secretaries

2010-2011

Lark E. Galli, president  
Valorie Parker, first counselor  
Loree D. Hagen, second counselor  
Leanne D. Freedman, secretary

2007-2009

Jill E. Carter, president  
Lark E. Galli, first counselor  
Annie V. Schwemmer, second counselor  
Sonja Downey, Jennifer Lloyd, secretaries

2005-2006

Suzan J. Lake, president  
Kristen M. Oaks, first counselor  
Kristin R. Stone, second counselor  
Wendy L. Davis, secretary

2003-2004

Janet P. Gleave, president  
Susan S. Taggart, first counselor  
Shirley G. Duncan, second counselor  
Michelle S. King, secretary

2001-2002

Cristie S. Mabey, president  
Amy R. Bennett, first counselor  
Rosemary L. Burbidge, Debra P. Washburn, second counselors  
Gayle M. Linford, secretary

1997-2000

Carolyn R. Evans, president  
Carolyn E. Smith, first counselor  
Jill M. Carter, second counselor  
Lisa G. Hanson, secretary

1994-1996

Karen B. Feinauer, president  
April M. Little, Suzan J. Lake, Kathleen H. Jones, first counselors  
Martha Y. Moench, April M. Little, Suzan J. Lake, second counselors  
Carol L. Naylor, Martha Y. Moench, Ann W. Johnson, secretaries

1992-1993

Patricia S. Boyden, president  
Christine M. Durham, first counselor  
Janet E. Packham, second counselor  
Joanne J. Romney, secretary

1990-1991

Karren K. Hammer, president  
Mary Ann H. Hatch, first counselor  
Diane G. Gardiner, second counselor  
Kelly Harmsen, secretary

1988-1989

Rosemary L. Burbidge, president  
Rebecca B. Owen, first counselor  
Karren K. Hammer, second counselor  
Karen A. Garff, secretary

1986-1987

Tyra B. Clayton, president  
Virginia R. Fox, first counselor  
Rosemary L. Burbidge, second counselor  
Mary Ellen S. Elggren, secretary

1981-1985

Catherine E. Poelman, president  
Alice C. Cannon, Portia L. Jepsen, first counselors  
Nancy Little, Gay Bishop, Alice C. Cannon, second counselors  
Jackie Gardner, Iona Roundy, secretaries

1975-1984

Margaret B. Collipriest, president

Zenna Mae Bridges, Josephine Perkins, Jeanne Larsen, Alice Anderson, first counselors

Josephine Perkins, Zenna Mae Bridges, second counselors

Alice Anderson, Mary Hart, secretaries

A typical calendar for the stake Young Women activities included leadership dinners, ward conferences, *Young Women in Excellence* programs, sports firesides, wilderness camps, multi-stake dances, Brighton camps for Beehives, service Saturdays, coed volleyball, pioneer treks, auxiliary training meetings, meetings with the stake presidency, and standards nights, among many other activities. Following are a few memories of these presidencies:

**Karren K. Hammer**

In 1990, I was called to serve as the stake Young Women president and I selected Mary Ann Hatch as my first counselor, Diana Gardiner as my second counselor, and Kelly Harmsen as my secretary. At that time, the Bonneville Stake was comprised of eight wards, including two (Monument Park First and Second Wards) that were later moved into the Monument Park North Stake. Consequently the Bonneville Stake Young Women program was very large in 1990 compared to later years.

We chose as our theme “Stand for Truth and Righteousness,” with the acronym STAR. The presidency used stars to decorate invitations, table tops, and posters (created by artist Diana Gardiner) as a simple way to convey a sacred message. The second year, our theme was “Come unto Christ with All Your Heart.” Hearts then became the standard décor.

We longed to convey the blessings of standing for truth to the young women of the stake. We knew that as they embraced truth, they would have the Spirit of the Lord with them and then they would more likely make righteous choices. In doing so, they would feel confident, not easily offended, happy, calm with clear minds, full of light, generous, and glad when others would succeed. They would want to make others happy and bring out the best in others. They would feel like praying and be more serene in difficult times and overcome temptations.

We viewed the divinely inspired Personal Progress program as one of our best tools to develop young women who loved truth and were guided by the Spirit to make righteous choices. To maximize the impact of the Personal Progress program, we invited Joan Clissold of the Young Women general board to speak to our young women and their mothers to convey the general presidency’s vision of the Personal Progress program and of the young women in general. Our stake Young Women presidency followed up by encouraging ward Young Women leaders and advisers to tie the Personal Progress program to their lessons and activities, to invite young women to share their experiences with the Young Women values (Faith, Divine Nature, Individual Worth, Knowledge, Choice and Accountability, Good Works, Integrity, and Virtue) in class and to plan value experiences in a group setting with a class or Mutual group. We encouraged our ward Young Women leaders and advisers to develop close relationships with parents and families of young women to get parents involved in Personal Progress with their daughters. We tried to encourage bishops and ward councils to discuss how their ward leaders could reinforce Personal Progress by asking young women to help in ward libraries and by helping Primary teachers in preparing visual aids or presentations that would apply to value experiences. We hoped that home teachers would encourage the young women in the families

they visited to work on their Personal Progress goals. We knew that blessings would follow the implementation of this program.

Our stake Young Women presidency desired to increase participation at camp, so we included a car camp as well as the stake's yearly backpack camp. Susan Larsen was called as stake Young Women camp director with Andy Hayes, Gayle Linford, and Mary Cook (and maybe others) to serve on an executive committee. They planned two amazing car camps with leadership from a committee of Bonneville Stake young women, which was held at the "theater in the pines" in Provo Canyon. The first camp theme was "Keepers of the Earth" with a focus on American Indian culture that sustains our earth. A variety of activities such as tie-dying at the campsite were organized, yummy Dutch oven dinners were prepared and served, and the theater seating provided for uplifting devotionals and testimony meetings at the conclusion of each day. Car camps have remained a part of the Bonneville Stake's camping experiences for more than 20 years. One year, 14 young women of other faiths also attended.

Juniel and Lynn Lyon continued to lead our three-day hikes following the car camps and provided devoted service, marvelous instruction, and special memories of the outdoors. Those who provided transportation and help were Roger and Colleen Thompson, Krista Vriens, Mary Cook, Maureen Wilkinson, Karen Feinauer, Aleta Tew, Michelle Zabriskie, Allison Parkinson, Art and Diana Gardiner, and Karen Garff.

Our first year of camp couldn't have been more perfect. The Spirit of the Lord was keenly felt by all from beginning to end. But at the testimony meeting at the second year of camp, many young women were troubled and expressed their frustrations, which intruded on the sweetness of the evening. Susan Larsen, camp director, had a premonition that the second camp would be different than the first and expressed this at our camp preparation meetings. My parting words to the young sisters came from an LDS Institute instructor, Jeff Marsh, who described the Savior's visitation to the people in America and particularly His invitation to them to come one by one to feel the wounds in His side and in His hands that they might see, feel, and know for themselves the Savior's love and sacrifice for them personally. I encouraged our young women to come to know the Savior personally.

### **Carolyn R. Evans**

I was called to be the Bonneville Stake Young Women president in late November 1996. Our family was leaving on a week's vacation about that time and I was able to think about this new calling a lot while on vacation. I was quite surprised at it, but thrilled because I had a family of mostly sons with just one daughter who was still quite young. I thought and prayed about whom I should ask to be my counselors. I felt that Carolyn Smith and Jill Carter, both talented and spiritual women, should be those counselors, and Lisa Hanson should be the secretary.

Our presidency was sustained in stake conference in December 1996. When we were given this calling, we knew as a presidency that there would be a stake pioneer trek in the summer of 1999. As that time got closer, our presidency, along with the stake Young Men presidency, began preparing for it. I personally had never been on a trek before, but my husband, Rick, had been on the first one the stake had done in 1995 and I learned about some of the guiding principles that were involved in a trek from him.

As our presidency began the preparations and planning for the trek, we were all surprised at how much work it was taking. But we also began to see how everyone in the stake started to pull together, sharing their talents, skills, and spirituality as we moved forward toward the event. The

first night of the trek, after pulling for over eight hours, we made camp and were given just broth and a roll for dinner. I was impressed by how unlike this was to our usual ample dinners we have daily in our homes, yet how much closer it was to the reality the pioneers faced in their journey to our valley.

In our planning meetings we were informed that we would be having a “women’s pull” as part of the trek activities. I wasn’t very sold on that personally and wondered why it was necessary or what were we supposed to learn by it. So I knew I needed to start praying to get an understanding of it. You can’t teach something you don’t have a testimony of yourself. When we were about a month away from the trek, we were given instructions for the leaders and Ma’s and Pa’s on the principles to be learned by the “women’s pull.” I read through the list. They were profound and touched me to my deepest core, and I realized how true and important each one of them was. My attitude changed.

Some of the principles for the women’s pull were:

- The pioneer men often exerted their last strength, resulting in their deaths, which often left the wives to carry on alone.
- With faith, we can do things that often seem impossible.
- Sometimes in life we find that we alone are the only ones who can do a particular job and we must pray to have the strength to carry it out.

As we began the pull, we women and girls shifted around on the handcarts to take the positions that had been covered by the men. Then the pull began. It took all of our strength. We could only encourage our sisters nearest us, but the men began to run along beside us. They cheered us on, telling us we could do it and calling out to us. Young men got us drinks of water while we pulled. They never stopped until we pulled up the last big hill. It seemed like we couldn’t keep going. It was a huge effort, but we made it and we learned so much in doing it. I knew my personal prayers had been answered and I was so grateful. Many of our youth, both men and women, felt the “women’s pull” was the most spiritual part of the trek.

There was another part of the trek that was particularly sacred to me. We were pulling handcarts on land that was part of the Deseret Land & Livestock property. On part of that ranch was a small stream known as Saleratus Creek. When we stopped on a sort of plateau to rest, I could see for myself Saleratus Creek off in the distance, a few miles below the plateau. I knew that my own great-great-grandfather, Daniel Heiner, had walked to Zion as a boy of eight, arriving in Salt Lake City in 1859. Within a few years, his father settled their family on a homestead in Morgan County that was near that same Saleratus Creek. My grandfather and his brother, as young men, nearly lost their lives as they rode 40 miles to that area in winter, but were preserved by miraculous help from a fellow rancher near the creek.

My testimony was greatly strengthened by our stake’s participation in the pioneer trek in 1999. We as a Young Women presidency saw that with prayer and faith we would be guided in our calling to lead the young women of the stake.



**Elder Dallin Oaks and Sister June Oaks join the stake presidency, stake officers, auxiliary leaders, bishops and their spouses on a mini pioneer trek at Rocky Ridge, 1997**



**The Women's Pull, 2008**



**Jeff and Kara Edwards with their trek “family,” 2008**



**Wayne Cannon and others getting refreshed, 2008**



**Rick Evans and the Jug Band, 2008**

## **Cristie S. Mabey**

The youth leaders, each chosen from the several wards, had great strength. It was easy to let them lead discussions, come up with ideas for activities and service projects, and to actually plan the activities themselves. Having the youth take more leadership worked. The activities did not have the most beautiful posters, decorations or publicity, but they had the “buzz” and the enthusiasm. Some of the youth leaders were also leaders in their respective schools, but many were not. Cristie did not want the most popular. She preferred those who would get a new chance to serve, so the ward bishops were asked to choose youth to represent their wards on the stake youth council who wanted the opportunity and who wanted to be used.

The stake youth councils were interesting meetings. A member of the Young Women or Young Men presidencies would facilitate the meetings. Debra Washburn was particularly effective as a facilitator. Almost every ward sent two representatives.

When Clark Hinckley became stake president, he was concerned whether the Church was using the time of the members, and particularly the youth, wisely. He asked the stake Young Women and Young Men presidencies to conduct a survey to see how the youth were spending their time. They discovered that the youth had too many activities and were torn between Church, school, and family activities. He decided that all the youth activities in the stake, both those of the wards and of the stake, should be held on Wednesdays at 7:30 p.m. This decision also helped the youth leaders, since they would be gone from their own families only one night a week, and it helped families. It was decided that all the wards would meet at the stake center one Wednesday each month for a combined activity. They used youth input for deciding upon and carrying out the activity.

One of the more spiritual events during Sister Mabey’s tenure was choosing her counselors. Alice Cannon, a former stake leader, gave Cristie some good advice. She said: “Don’t just pick your friends.” So Sister Mabey gave considerable thought and prayer to choosing her counselors. The stake presidency gave her a long list of potential counselors. Debra Washburn’s name was on the list. Christie had never met Debra, nor had she ever met Gayle Linford, yet these were the names that came to her through inspiration. She also selected Amy Bennett, who had had some stake leadership experience. These women were called to serve in the Young Women presidency and they did a terrific job. Debra Washburn was the backbone of a very powerful team. She learned from this experience to rely upon the Lord.

A similar spiritual experience concerned the call of Janet Packham as camp director. She was a direct answer to prayer. She was quiet but very effective, “right on the mark.” Sister Packham, along with Karren Hammer, conducted two wilderness camps. Their theme was “Capture the Light and Glow.” Through the youth leaders with whom she became great friends, the camp activities were planned and led. Indeed, they captured the light.

Perhaps the biggest push of her presidency was the effort to get the 12-year-old girls to wilderness camp. Of course the 12-year-old Beehives wanted to attend the Brighton summer camp, but Sister Mabey felt that these girls needed the association and fellowship with the older girls that they could only get at the wilderness camp. It was really a money issue, since there seemed to be insufficient funds in the ward budgets to do both camps. Sister Mabey’s presidency was able to prepare a program for the wilderness camp that would cost only \$32 per girl. Finally, through stake and ward resources, the money was found and the Beehive girls could do both activities. This practice continues to the present time.

Sister Mabey's time of service was very rewarding for her personally. Two young women who served on the stake youth council during her presidency came to her and said: "The only reason we went on missions was because we learned to serve on the stake youth council."

### **Janet P. Gleave**

Before Sister Gleave was called to serve as the stake Young Women president, she received spiritual promptings that she would be called to this position. However, she downplayed these promptings since she had four small children, none of whom was old enough to be in either the Young Women or Young Men organizations. When the call came, she accepted, knowing that the call came from the Lord even though it was a very busy and difficult time in her life.

She was asked to choose her counselors. After prayerful thought, the names of Susan Taggart and Shirley Duncan came to her, and she relayed them to President Evans of the stake presidency. Sister Taggart was readily approved, but Sister Duncan was not approved because of her recently diagnosed illness. Sister Gleave was asked to submit another name. Again, after prayerful deliberation, she still felt strongly that the Lord wanted Shirley Duncan. This was denied a second and a third time. Finally Janet told President Evans that Sister Duncan was the person the Lord told her to call. The stake presidency relented and said that they would extend the call and see what would happen. Shirley Duncan not only accepted the call but indicated that she knew that a stake calling was going to be extended to her. She served valiantly and was a great help to Janet in spite of her illness. Sister Duncan later said that this calling surrounded her with loving friends and important things to do and helped her through a very difficult time in her life. For Sister Gleave, it was a lesson that the inspiration of the Lord must be followed to the best of our ability.

The stake Young Women presidency felt that it was important for the youth, both on the ward level and in the stake youth council, to take more of the leadership responsibilities and for the adult leaders to be more in the background as advisors. They felt it was time to trust the young women. Not only should they conduct meetings, but they should also be involved in giving lessons, planning activities, and ministering to the younger Beehive and Mia Maid girls. The presidency held Laurel presidency workshops in which all the Laurel class presidencies were taught how to be leaders and ministers. These workshops were held twice a year. The adult leaders were also trained in how to involve the young women in these expanded roles.

This emphasis on youth leadership came into fruition in connection with the pioneer trek held in 2003. The stake youth council was directly involved in the planning, publicizing, and implementing of the trek. One such involvement that was very successful was the task of assigning youth to the various "families" for the trek. The young leaders were asked to take the names of those youth in the stake who were signed up for the trek and to pray about them and try to place them in the right family. The youth did this and the result was amazing. The adult leaders could never have done the job as well.

The pioneer trek from July 31 through August 2, 2003, was a special experience that the youth and the adults will long remember. In addition to the traditional "women's pull" and the long night of pulling the carts, there was authentic pioneer music provided by the Maxfield family. Of special note was the part of the trail boss, Ted Jacobsen. He prepared a short biography of enough pioneers who made the trek to Utah so that each participant had an assigned pioneer name. Near the end of the trek, President Jacobsen asked each youth to step forward to learn what had happened to the pioneer whose name they had been given. In far too many cases the

youth were asked to step away from the circle because they had died on the trail. It was a sobering event and will be long remembered.

Sister Gleave remembers a special Young Women dinner at which the young women who had earned their Young Womanhood Recognition award were honored. Each young woman of the stake was asked to put into a small white “belief box” a visual representation of her faith. These boxes were then used as table decorations at the dinner. These, in a sense, were visualizations of the testimonies of these young women and were dramatic and inspiring. Pictures of each were taken and books made. Each ward was given a book and another book was delivered to the Young Women general board. At the dinner the young women who received their awards bore their testimonies.

The stake Young Women presidency was asked to attend and speak at ward conferences. Their theme one year was “gospel tool boxes.” They brought tool boxes and had tools representing spiritual strengths that would be needed to navigate through life’s challenges and temptations. The stake Young Women presidency, in conjunction with the stake Young Men presidency, also held a successful standards night where a panel answered questions about dating and other moral issues posed by the youth. Again, this activity was youth-planned and youth-driven, and was quite successful. Other joint activities with the Young Men included stake Mutual activities and service projects. One such project was the applying of linseed oil to a barn at “This Is the Place” Heritage Park and another was doing yard work and painting in an inner-city neighborhood.

### **Suzan J. Lake**

The theme chosen by the Young Women general presidency for 2005 was “A Great and Marvelous Work” (1 Nephi 14:7) in keeping with the Days of Celebration that would be organized by Church areas worldwide to mark the 200<sup>th</sup> birthday of Joseph Smith and the 175<sup>th</sup> anniversary of the Book of Mormon. In the Salt Lake Valley, our “Day of Celebration” involved 180 stakes and would be held in the Rice-Eccles Stadium at the University of Utah in July. Our stake was asked to prepare songs, dances, and flag ceremonies. Chris Ruppel was called as music director and Nanette Kearl as dance instructor for this project.

President Gordon B. Hinckley asked that the young women and young men throughout the Church be joined together in activities preparing for the Day of Celebration, so on January 23, 2005, in conjunction with the stake Young Men presidency, we held a youth fireside where Bruce Stewart introduced the year’s theme and discussed the life of the Prophet Joseph Smith. For the Day of Celebration, youth were given a choice of participating as dancers, flag bearers, or singers and flaggers sitting in the audience, and Chris started teaching them the songs that very night. During the next three months, the Young Women stake leaders attended ward conferences and spoke about the Prophet Joseph Smith, the Restoration, and introduced the upcoming Day of Celebration to the wards.

About this time, the presidency felt a need to help the wards strengthen the youth in leadership training. Class presidency meetings were not being held regularly or effectively. To remedy this situation, we held a class presidency workshop on March 12. Attendees included the class presidencies of each ward and their adult leaders. The girls were directly trained on how to conduct a meeting, how to create and follow an agenda, and how to develop leadership skills. Then they practiced those skills by holding a class presidency meeting on the spot.

On April 20, 2005, we held our annual Young Womanhood Recognition dinner. We emphasized the year's theme by decorating the stake cultural hall as the Sacred Grove. Each young woman brought an object that represented her testimony and before the dinner began, she told those at her table how the object symbolized her testimony. After dinner, each young woman who received her award bore her testimony.

On the last Saturday in April 2005, the youth of Salt Lake City joined together for a day of service in connection with the upcoming Day of Celebration. Each stake determined its own service project. The Bonneville Stake youth planted flowers, pulled weeds, mowed lawns, and beautified yards of several inner-city members' homes that had been identified by inner-city missionary couples. After a morning of hot, sweaty work, we gathered at Liberty Park for lunch. The youth felt the joy of helping others.

In July, after months of intensive preparation, the Day of Celebration arrived. More than 50,000 youth and leaders from 180 stakes in the Utah Salt Lake Area gathered at the Rice-Eccles Stadium. The group included 16,000 choir members, 4,000 dancers, and 34,000 singers and flaggers sitting in the audience who created images using red, yellow, and blue bandanas and sang enthusiastically while others took the field for dancing and flag drills. Songs performed included "Let the Mountains Shout for Joy," "Joseph's First Prayer," "The Spirit of God," and "Praise to the Man." The highlight of the evening was a visit by President Gordon B. Hinckley who entered the stadium on a golf cart while the elated youth cheered. He then spoke to the vast audience. The evening concluded with the entire audience holding up light wands in a darkened stadium, emphasizing how the gospel is a light in a dark world. The youth will never forget the impact of that evening on their testimonies.

In September 2005, President Clark Hinckley requested that all youth in the stake meet together once a month for a Wednesday night activity. He recognized that the number of youth in our stake was smaller than in the past, and he felt that monthly activities that brought them all together could help create new friendships and encourage a greater dedication to living the gospel.

The stake youth council took on the job of creating activities that would bring everyone together, and the first monthly activity was held on November 2, 2005. The youth council decided that service would make a good activity for the month of Thanksgiving, so they organized a scavenger hunt for canned goods and boxed food to be donated to the city food pantry. They called ahead to determine how and when to deliver the food to the pantry. The youth returned with two truckloads of food and with full hearts from serving. Other monthly youth activities in 2006 included "Getting-to-Know-You" games, a cake decorating contest, making valentines for patients at Primary Children's Hospital, dance lessons, leatherworking, movie nights, a scripture chase, and community service projects.

For our Young Womanhood Recognition dinner in April 2006, the theme was "Arise and Shine Forth" (D&C 115:5). The cultural hall was decorated with gold stars on dark blue paper to represent the way that the girls shine when they are filled with the light of the gospel. Before the dinner, we asked each young woman in the stake to write about what "Arise and Shine Forth" meant to her, especially in light of her testimony. We then bound these testimonies in a book and gave the finished product to President Clark Hinckley as a gift from the young women.

One of the highlights of 2006 was girls' camp with Alta Hales as stake camp director. She organized the camp to help the young women get to know each other better, so tentmates came

from different wards, which helped them make new friends. We had three speakers: Suzan Lake talked about building your own spirituality; Mariyam Kollon, a sister from Africa, told of her experiences in joining the Church; and Mary Ellen Edmunds, a renowned speaker, talked about building yourself and your testimony. Interspersed with these speakers were activities of making humanitarian kits, water sports, hiking, journaling, and listening to talks from the bishops of their wards. Susan Taggart trained the youth camp leaders to help all of the girls feel that they “belonged.” As far as we could determine, no girls broke off into their own social groups. We them include those who were shy or struggling, and a feeling of building real friendships pervaded the camp. We worked hard and played hard together.

On October 29, 2006, our presidency consisting of Suzan Lake, Kristen Oaks, Kris Stone, and Wendy Davis was released with mixed feelings. It was an honor to serve the young women of the Bonneville Stake and their leaders. This consecrated time helped us renew our efforts to be of service and to be filled with the light of Christ so that we might continue to serve wherever and whenever we might be called.

### **Jill M. Carter**

The pioneer trek has been a staple of Bonneville Stake youth activities for many years, and the Young Women presidency was involved in planning the 2007 trek from the beginning. They were able to involve the stake youth council in the planning and execution. The trek was held from July 26-28, 2007. Leading up to the trek, there were a myriad of planning activities—a fashion show for the trek; meetings with the Ma’s and Pa’s; and intense training. Wayne and Gwen Cannon were the trail bosses. During the trek, it rained a lot. Someone said a prayer—not that they would have good weather but that they would be able to endure what would come. The first night, they were so tired that they did not put up the tents. It rained heavily. Everyone tried to find shelter—some under tables, some in the porta-potties, and other places that offered any protection. This adversity inspired bonding and spiritual strength as well as an appreciation for the pioneers who didn’t even have a porta-potty. There were no injuries and no major sicknesses. There was a powerful and spiritual testimony meeting at the end of the trek.

Also during 2007, there was a life planning workshop that was jointly conducted with the stake Young Men presidency. There were 125 youth in attendance and it was a great success. There was also a friendship and dating panel. (It was one of the monthly stake activities that President Hinckley wanted all the wards to participate in.) The youth were divided into different age groups, with the Beehives and Scouts put into their own groups. There was also the Young Womanhood Recognition dinner where those young women who had completed their Personal Progress projects were honored. However, every young woman in the stake was invited and it also served as a motivation for those who had not yet accomplished their tasks.

Perhaps the most interesting thing that occurred in 2008 was a research project that President Hinckley asked the Young Women presidency to undertake. It was discovered that when young women graduated from the Young Women program, they often would not go to Relief Society but would somehow get “lost.” They would “ward hop” or go to missionary farewells in different wards. It was discovered also that 75% of young single women (ages 18-31) in the Church worldwide were inactive—many of whom were recent graduates of the Young Women program. President Hinckley wanted to know why this was so and what the Church was failing to do in retaining these girls. So the stake Young Women presidency conducted a large research project to find out. They tried to compare those young women who attended Relief Society with those who did not. As a result of this research, the stake started a program that attempted to blur the

stark line between Young Women and Relief Society. When a girl graduated from Young Women, a mentor in the Relief Society would be assigned to her, to keep in touch with her and to friendship her. They didn't want a separate Relief Society for younger women. This program took a great deal of time and effort, but it produced good results. The research was turned over to the Young Women general board.

The stake Young Women presidency also tried to change the emphasis of some of the teaching. In the past, they were training the young women to grow up, get married in the temple and have a family. This was the ideal. But if a young woman failed to find an eternal companion promptly, her self-esteem was often negatively affected. The presidency wanted to help all young women develop a relationship with God so that they could deal effectively with whatever problems they might face. President Hinckley emphasized the need for women to be educated and also to build a relationship with our Heavenly Father.

Some of the activities during 2008 included a fireside with the sister missionaries; a successful service project at Global Relief, where the young women packaged 200 school kits; and the Young Women wilderness camp. The wilderness camp was held at Smith and Morehouse Reservoir, and that year there just happened to be a family of bears about three miles away. Due to the bears, the girls could not keep any shampoo or food in their tents. Nevertheless, they had great hikes and great meals. They had skits at night, and the ward bishops came up for the nightly firesides and devotionals. The girls also created quilted "memory boards" on which they could make a record of their memories around the theme of "Remembering the Savior."

The year 2009 was fairly normal after the two preceding years of hypernormal activity. The presidency tried to visit each ward in the stake. There was also a summer activity in which the youth got involved with the immigrant community and each ward was assigned a family or two with whom they could relate, determine what they needed, and take them on a fun activity.

### **Lark E. Galli**

At the stake conference on December 6, 2009, Jill Carter's presidency was released, and Lark Galli, Valorie Parker, Loree Hagen, and Leanne Freedman were called as the new stake Young Women presidency. Inspired by 2 Nephi 26:22 (which had been on my mind that week) we met to discuss the needs of the young women in the stake, having read chapters 1, 2, and 10 of the new handbook relating to our callings. We agreed with the general Young Women presidency that the two greatest needs of young women were identity and testimony. Most of our efforts the next two years focused on strengthening the young women and their leaders in those areas, especially with an eye to a successful transition to young adult activity in the Church. We saw the strengthening of Laurels as key to keeping young women active in the transition to Relief Society, the key to keeping Laurels active being to give them real responsibility which could lead to genuine conversion and greater commitment to the Lord and the gospel.

We encouraged the use of Laurels as leaders in ward activities through class presidencies; as occasional teachers in Sunday classes, both with and without adult partners, according to ward leader inspiration; as effective youth camp leaders; and as members of *ad hoc* committees to plan and execute stake activities. Camp directors Sabrina Elggren and Nicole Santiago were spectacular leadership developers. We began holding Laurel and Mia Maid overnight hikes at camp (as per the handbook) and initiated Laurel "high adventure trips" which the Laurels themselves planned (with our supervision) and really enjoyed. The first was at the Evans cabin above Smith and Morehouse in late June of 2010. That year the snow was too abundant for

backpacking, but we had a good turnout at the cabin and enjoyed a talk on the Holy Ghost by Jennifer Asay of the Yalecrest Second Ward, as well as a panel discussion by four young adult women who were former or current stake members addressing what to expect in college and how to stay active in the Church. Of course we also had crafts, food, and activities. We continued the tradition of adding the last Sunday before East High graduation to the stake calendar as “transition Sunday” to encourage a proper welcoming of Laurels as new Relief Society members in a formal way, avoiding the inclination of a few Young Women leaders to hang onto their older young women until they left home, and leaving them without a comfortable introduction to Relief Society.

As the Honor Bee award was a relatively new addition to the Personal Progress program, we highlighted it by celebrating those young women in the stake who completed its requirements. In 2010, we hosted an Honor Bee dinner for all young women who had completed their Personal Progress and were still in the Young Women program where we discussed the Honor Bee as representing a more mature form of discipleship, one that required the Holy Ghost as a guide to action rather than a simple list of goals. We wanted to teach discipleship as an ongoing aspect of a person, not a checklist endeavor. These dinners, held at the Freedman home, were delightful—full of bees of all kinds! The 2011 dinner was led by the Honor Bee recipients of the previous year who shared testimonies and encouragement with those now eligible to earn the award. Not all young women chose to continue on to earn their Honor Bee awards, but those who did were great leaders and became dear friends of ours.

In training of adult leaders, besides urging them to use young women, especially Laurels, as leaders, we encouraged them to teach in a way that invited participation and inquiry, not in a traditional “stand and deliver” mode. We were tutored in this, as in the “Let Laurels Lead” efforts, by training from the general Young Women leadership, especially Sister Carol McConkie, our friend, fellow stake member, constant support, and then a member of the Young Women general board. As we later discovered, those trainings were precursors to the new “Come, Follow Me” youth lessons currently taught. The stake Sunday School presidency, presided over by Paul Henriod, was a great inspiration and support for us.

We offered training to ward leaders twice a year. The first meeting of the year focused on that year’s theme, goals, and activities. The fall meeting was for sharing ideas between ward leaders. In addition, we trained each new ward presidency as it was called, and hosted each ward presidency on the occasion of their ward conference for a casual breakfast in one of our homes.

Special activities during our presidency included two Young Women planned “collaboratives” (a word suggested by Saralinda Bell as being less heavy than “conferences”), which focused on strengthening young women’s identities. The first, in spring of 2010, was themed, “I am a Daughter of God and . . .” It included workshops by sisters who saw themselves as daughters of God *and* either an artist, athlete, stylist, progressive pioneer, missionary, or journalist. The Bonneville Second Ward young women and leaders did the lion’s share of the work for that day, giving much responsibility to their young women. Leanne Freedman was the terrific keynote speaker. Everyone loved the chocolate fountains, except the clean-up crew!

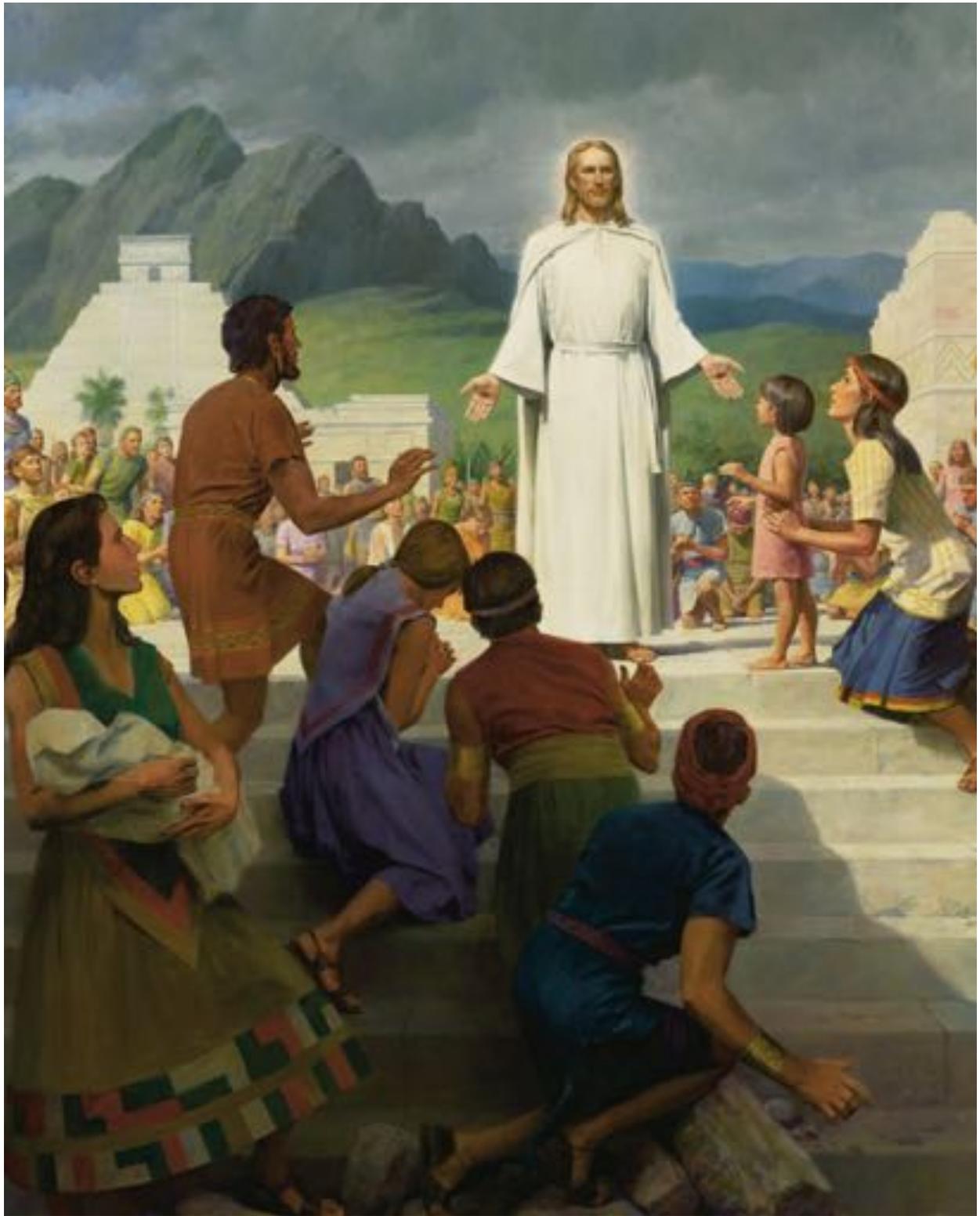
The second collaborative, in the fall of 2011, focused on a young woman’s role to “Strengthen Home and Family” through relationships, beauty, health, home and garden, and order. It was planned and executed by a committee of stake young women who had earned their Honor Bees.

In both cases, the girls were able to choose three or four mini-classes from those offered, and both years the teachers, mostly faithful women of the stake, were superb!

Other highlight activities included the addition of the Swahili-speaking branch young women to our basketball lineup each winter (thanks to coordination with Jill Carter, then an inner-city missionary); the baptism of Sierra Jarvis of the Yalecrest Second Ward; the “83 Stories” stake youth service activity, where more than 50 senior members of the stake were interviewed and 83 stories recorded and presented to President Thomas S. Monson for his 83<sup>rd</sup> birthday; and participation in the stake Relief Society birthday party on March 17, 2010, including a Young Women “virtue video” created by Mike and Peggy Stack of the Yale Ward. The young women accepted the goal of reading the Book of Mormon to study the effects of virtue on the lives of those in the book. Laurie Little and her stake Relief Society presidency met with us from time to time to coordinate that and other activities. We always received wonderful support from them, as we did from the stake presidency and other stake leaders, especially Paul Richardson, Lyman King and Dennis Smith, and the stake Young Men leaders (Marc Boyden, president), for which we were very grateful. In the spring of 2010, our stake young women enjoyed a rare opportunity to participate in the choir for the general Young Women broadcast, a testimony-builder for many.

In 2010, an outstanding standards night included a panel of married couples from the stake who answered questions from the youth. The effort was to show youth the value of being worthy of and enjoying a happy temple marriage. The pioneer trek for 2011 was a terrific experience for those involved under the leadership of Martin and Donna Bates who utilized youth in a variety of leadership capacities and engaged young adult leaders.

Of course some of our efforts were more successful than others! We had a long way to go to encourage temple attendance and a focus on covenants in our training. Our use of *ad hoc* committees (as suggested by the handbook) rather than a standing stake youth council was more or less successful, depending on the feelings of adult leaders about it. But all in all, we had a wonderful experience together as a presidency and with the adult and youth from the Bonneville Stake, and we came to love the Lord and his daughters more than ever. We were released in stake conference on December 4, 2011.



# Chapter 11

## Primary

The stake Primary presidency provides training, activities, and support for the ward Primary organizations, including stake baptismal services, ward conferences, stake preparation meetings, priesthood previews, Cub Scout parades, Scout-O-Rama, Cub Scout pow-wows, and Primary Day activities. Presidencies of the Bonneville Stake Primary from 1976 to 2014 were:

2014

Jessica Guynn, president  
Molly Justice, first counselor  
Sarah Cresap, second counselor  
Danielle Webb, secretary

2010-2013

Bonnie Wilson, president  
Jennifer Asay, first counselor  
Jody Glende, Michelle B. Morgan, second counselors  
Brigette Emery, Jody Glende, secretaries

2006-2009

Kelly Jayne Brady, president  
Marilyn R. VanKeizerswaard, Laurie J. Little, first counselors  
Nanette R. Kearl, second counselor  
Marcy M. Updegraff, secretary

2003-2005

Vicky K. Nicolaides, president  
Nancy B. Cook, first counselor  
Lois R. Waltman, second counselor  
A. Crelley Mackey, secretary

2000-2002

Carrie W. Gaykowski, president  
Judy H. Hatch, first counselor  
Kathryn J. Seninger, second counselor  
Gena M. Alder, secretary

1997-1999

Bonnie F. Barker, president  
Loree D. Hagen, first counselor  
Vicky K. Nicolaides, second counselor  
Amy R. Bennett, secretary

1994-1996

Shelley Henriod, president  
Marcia M. Updegraff, first counselor  
Jane R. Steffensen, second counselor  
Kathy L. Warner, secretary

1991-1993

Carolyn D. DeVries, president  
Laura P. Brown, first counselor  
Ann C. Glissmeyer, second counselor  
Mary N. Winters, secretary

1987-1990

Kathryn Y. Hayes, president  
WenDee Russon, Mary Ann Hatch, first counselors  
Carolyn E. Smith, second counselor

1983-1986

Ruth B. Wright, president  
Christine C. Jacobsen, first counselor  
Sally T. Wimmer, second counselor  
Mary Ellen S. Elggren, Diane L. Miller, secretaries



**Back Row: Sally Wimmer, Kristin Stone; Middle Row: Carolyn Smith, Ruth Wright, Kathy Stoker  
Front Row: Christine Jacobsen, Colleen Thompson, Mary Ellen Elggren, Wayne Thornton**

1977-1982

Blanche S. Kelly, president  
Carolyn F. Grose, first counselor  
Rosalynd G. Bown, second counselor  
Delma C. Clegg, secretary

1975-1976

Larene L. McShane, president  
Joyce Pihl, Martha S. Wankier, first counselors  
Barbara Cook, Joyce Pihl, second counselors  
Roana Hilton, secretary

Following are reminiscences of some of the stake Primary presidents:

### **Carolyn D. DeVries**

Carolyn DeVries was called to be the stake Primary president in September of 1990. She was completely overwhelmed when the call was issued by President George Durham of the stake presidency. At that time, she owned and managed a small business which was consuming approximately 60 hours of her time each week and her son was about to be married. She thought to herself, "How can I possibly do this?" Even though the thought of this new calling brought her to tears, she accepted the call.

Her first assignment was to select her counselors and secretary. Michael Leavitt was the high council advisor to the stake Primary. He gave her a list of names of women she might want to consider. She looked at the list and saw that she knew only one person: Ann Glissmeyer, a distant relative. Sister DeVries thought that Ann would be an excellent choice as her second counselor. She prayed to get inspiration. The name of Laura Brown came into her mind, although she did not know her. She thought Laura Brown could be her first counselor. She then selected Mary Winters as secretary. She also was inspired to call Marcia Updegraff as the nursery leader. The calling of this presidency was indeed an inspired act. Theirs was a great experience; they were completely unified and very capable. Carolyn also selected Dixie Sloan as the music leader and Alice Cannon as the in-service leader.

During Carolyn's tenure as president, some changes in the organization were required. Laura Brown was released and Marcia Updegraff replaced her as first counselor. (Ann Glissmeyer wanted to remain as second counselor in order to continue to oversee the Cub Scout program.) Diane Etherington became the in-service leader and Kelly Jane Brady became the nursery leader. Mary Louise Hughes became the music leader (replacing Dixie Sloan) when the reorganization of the Bonneville Stake boundaries occurred. Becky Woodbury replaced Sister Hughes as music leader when she moved from the stake. Finally, Melissa Leavitt served as music leader. Carl Wankier was called to be the high council advisor replacing Michael Leavitt and he met monthly with the presidency. This entire leadership team worked together beautifully. Milton Updegraff, Marcia's husband, helped the presidency in many ways in helping to set up everything for the various stake Primary activities. In fact, he was affectionately called the "stake Primary husband."

Every third month, the stake Primary presidency conducted a training meeting for the ward Primary presidencies. In 1991, the theme for the year was "I Have a Testimony of Jesus Christ." The stake was assigned the task of preparing a float for the Days of '47 youth parade. The theme

for the float was “The Salt of the Earth.” The float was built in the driveway of Robert and Joy Orton’s home. Every Primary child in the stake either rode on the float or walked the entire parade route with the float. It was a lasting memory for the children.

The Primary theme for 1992 was “I Belong to the Church of Jesus Christ.” The presidency set as a goal for the wards during the year to activate one child. The stake’s theme in 1992 was “Enlarge the Circle.” The stake Primary presidency worked on reactivation programs and tried to promote unity and love throughout the stake. It was also discovered that most of the Primary children had no idea what the role of a stake president was, so President Jacobsen visited each ward’s Primary to tell them exactly what he did. In this same year, the stake Primary activity revolved around crafts. A carnival was held in the Bonneville Glen where there were various booths, face-painting, and other activities and prizes. Every Primary leader in the stake helped promote, organize, and carry out this event. Also in 1992, the presidency invited Barbara Christensen to speak at a training meeting. Her subject, “How to Increase a Child’s Self-Esteem,” was well received and proved very beneficial to all Primary workers.

The 1993 theme was “I Love to See the Temple.” The presidency arranged for a day when all the children of the stake could visit the grounds of the majestic Salt Lake Temple. There they were met by the president of the temple. He spoke to them about the purpose of temples and why they are so important. He let them all climb the temple steps to actually touch the temple walls. Again, this was a lasting memory for the children and a valuable learning experience.

During Sister DeVries’s tenure, the stake Primary presidency did several significant things. They had overall responsibility for the monthly stake baptismal services that were held at the Monument Park/Monument Park North Stake Center. The presidency undertook the task of revising the audio-visual presentation that was presented at each baptismal service. They also attended each general Primary training meeting that was held in connection with general conference. The presidency organized itself and maintained a calendar in order to insure that they visited the various wards on a regular basis. From these visits they decided that they could provide more help to the ward Primaries. The presidency assigned a member of the stake Primary board to visit a particular ward for an entire month to observe and train. The presidency also attended each ward’s annual Primary sacrament meeting presentation or rehearsals thereof. The presidency also gave training and orientation to each newly called ward Primary presidency.

The stake Primary presidency tried to lessen the burden on the ward Primary presidencies with respect to the preparation of sharing time activities each Sunday. They provided one monthly activity which they presented at the stake training meeting, one monthly activity was taken from the *Friend* magazine, and one activity was assigned to one of the Primary classes, so the ward Primary presidency had the responsibility of providing only one sharing time a month.

Carolyn said there was no way that she and her presidency could have accomplished what they did, particularly with all the things that were going on in her own life, without the blessings of the Lord. She said that she could not have asked for better counselors, secretaries, or other members of her board. This calling turned out to be the sweetest and most rewarding Church calling that she ever had. Sister DeVries and her presidency were released in early 1993.

### **Kelly Jayne Brady**

Each year, the stake Primary had a theme. For instance, in 2007 the theme was “I’ll Follow Him in Faith.” The intent of the stake Primary leadership was to give the children experiences that would allow them to become converted, find their own faith and testimony, and make

commitments to follow the Savior and live His gospel. The beautiful picture entitled *Be Not Afraid* was on the cover of the sharing-time outline. Greg Olsen, the artist who painted the picture, explained that the children represented each of us. “The stream represented the difficult, trying times that we all go through,” he said. “We need to do our part, reach as high as we can, and the Savior will lead us across to the other side.”

Each year the stake Primary presidency prepared monthly themes and materials, one for each month, to be used for opening exercises and sharing time in the individual wards. In 2007 these included: (1) If ye have faith, ye hope for things which are not seen, which are true; (2) My faith in Jesus Christ grows when I know who He is; (3) My faith in Jesus Christ grows when I follow His example and keep His commandments; (4) My faith in Jesus Christ grows when I know He is my Savior and Redeemer; (5) My faith in Jesus Christ grows when I learn about the restoration of the gospel; (6) I follow Jesus Christ in faith when I make and keep my baptismal covenants; (7) My family can follow Jesus Christ in faith; (8) My faith in Jesus Christ grows when I listen to the Holy Ghost; (9) My faith in Jesus Christ grows when I serve others; (10) I show my faith in Jesus Christ when I share the gospel with others; (11) My faith in Jesus Christ blesses my life; and (12) Jesus Christ once lived on the earth and I have faith that He will come again. The stake Primary leaders visited each ward every three months, helping the ward Primary presidencies, secretaries, choristers, pianists, nursery leaders, and teachers know of the sacred responsibility they have to teach children the gospel of Jesus Christ and to help them learn to live it.

The stake Primary had overall responsibility for the stake baptismal services, including the annual stake baptism orientation meeting held at the beginning of each calendar year. In 2007 there were 38 children who would turn eight years of age during the year, and each of them, together with their parents, their ward bishoprics, and ward Primary presidencies, were invited to attend. As part of the overall program, each of the candidates was introduced and was given a bag with their name on the front which held: (1) a list of eight suggestions to assist parents on what they need to know to prepare for their child’s baptism; (2) a bookmark with eight ways for the children to prepare for baptism; and (3) a frosted sugar cookie in the form of an eight. The stake Primary presidency, board members, and the baptismal host couple greeted the children and their families as they toured the baptismal facility. In 2007 there were 37 children baptized and in 2009 there were 27.

The stake Primary presidency was asked, under the direction of President Clark B. Hinckley, to attend the various ward conferences and participate as invited by the ward Primary presidents. In 2009, the ward conference theme was “Every man seek the interest of his neighbor, and doing all things with an eye single to the glory of God.”

In March of 2007, the stake Primary presidency met in Sister Brady’s home with the ward Primary presidencies and their secretaries. Sister Brady testified of the great love that the Savior has for little children and of the sacred, noble stewardship the Primary leaders have, for they are the ones that God has appointed to encircle today’s children with love and the fire of faith and an understanding of who they are. She asked each leader to prayerfully follow the Savior’s example of loving the children and understanding their individual needs, preparing well and bearing their testimony during their teaching. Marilyn Van Keizerswaard presented an Easter visual aide sharing time to each ward and Nanette Kearn spoke on the Scouting program and a quarterly activity idea of taking the children to the “I Am a Child of God” exhibit at the Museum of Church History and Art.

The entire stake Primary presidency attended the Primary general board open house in March of 2007, where they attended workshops and a panel discussion entitled “Standing Strong and Immovable for Righteousness” given by the Church’s auxiliary presidents, Bonnie D. Parkin, Susan W. Tanner, and Cheryl C. Lant.

In 2007, the stake Primary presidency held two leadership meetings, one in April and one in October. At the April meeting, there was a general session which included stake and ward leaders from the Relief Society, Young Women, and Primary. President Clark B. Hinckley addressed the women on the topic “Helping Young Women with the Transition into Relief Society.” The Primary leaders then met in the stake Primary room, where President Fred M. Babcock addressed the leaders. They were then divided into department workshops led by the stake Primary board, where, among other things, the ideas from the Primary general board open house were shared. At the October leadership meeting, the ward Primary presidencies, secretaries, music, and nursery leaders all met in the stake Primary room. The theme for the meeting was, “Prepare Our Hearts, Prepare Our Minds.” The stake leaders taught that in order to teach and fulfill our callings in the Primary, we must strengthen our own faith and invite the Holy Ghost to be with us. Les Shinkel, a member of the Yale Second Ward, spoke on being fellowshipped into the Church as a child by Primary leaders and children. Cindy Norton introduced the song “If the Savior Stood Beside Me” which would be taught to the Primary children during 2008.

In 2009, the theme of the April Primary leadership meeting was “Music is the Heart of Primary.” Two special events for the stake and ward Primaries occurred in 2009. The first was the heightened emphasis given to the annual Scout-O-Rama event at the South Towne Expo Center. Under the director of Nanette Kearn, the stake Primary presidency met with all Scout leaders and Primary presidencies to orient and discuss the ticket sales kick-off event and the wards’ responsibilities for the event. The result of this concerted effort was an excellent turnout at the Scout-O-Rama. Cubmaster Thom Kearn and the boys from the Yalecrest Cub packs ran a very fun and popular karaoke booth at the Scout-O-Rama. The brightly decorated Hawaiian cubicle attracted many participants as they lined up to choose their song. At the end of the day, Thom and his boys received the highest ribbon of recognition.

The second event of 2009 was the stake Primary’s participation in the Days of ’47 youth parade in July. Again, under the leadership of Nanette Kearn with the help of her husband, and with the labor of many Primary workers, they created a float which focused on President Gordon B. Hinckley’s “six B’s”—be grateful, be smart, be clean, be true, be humble, and be prayerful. Each ward was given a “be” value and color. They received a CD consisting of six Primary songs which represented each value, plus supplies to make bee antenna headbands for the children to wear in the parade. President Fowles of the stake presidency walked the parade route with the children and the float. As a remembrance, the wards received a colorful bumblebee from the float, representing their value. As a thank-you for the parade participants, the children and parents enjoyed a youth festival at the end of the parade on the grounds of the City and County Building. Everyone enjoyed the attractions, the entertainment, and the hands-on activities.

The stake Primary presidency attended the Primary Sacrament meeting presentations in the wards of the stake during September and October. The theme in 2007 was, “I’ll Follow Him in Faith.” It was an uplifting experience as the children taught and testified, through words and music, of the gospel truths they had learned. The theme for the 2009 Sacrament meeting presentation was “My Eternal Family.”

Sister Brady said: “I am so grateful to the Primary workers in the Salt Lake Bonneville Stake. These valiant servants of our Heavenly Father make a significant difference in the lives of our children each week. I testify that they do for the children in our wards what the Savior would do for them if He were here.

“As each of us follows the Savior’s example of teaching, we will bless the children with love, security, and faith. They will have the courage to resist evil and build a strong foundation of the gospel of Jesus Christ in their lives. What a wonderful opportunity it is to be a teacher of children. Henry Adams said, ‘A teacher affects eternity; we can never tell where our influence stops.’ I bear witness to you that I know that children can recognize the influence of the Spirit. It is our responsibility to teach them that the feelings of peace, love, and warmth they have when they talk or sing of Jesus Christ and His gospel come from the Holy Ghost. Help them understand that these feelings are a part of a testimony. I am so thankful to be serving in Primary and I am enjoying every priceless moment in my season of service.”

### **Bonnie Wilson**



**Jenny Asay, Bonnie Wilson, Brigitte Emery, and Jody Glende**

When I first prayed about counselors, it became clear that I should choose Michelle Morgan and Jenny Asay, whom I knew only in passing. However, when I prayed about a secretary, I kept coming back to Jody Glende's name even though I had never met her and I didn't know anything about her. I was hesitant, but went ahead with the impression. I found out later that she was exactly one week postpartum when she received the call from the stake presidency. If I had known that, I'm sure I would have ignored the promptings to call her as secretary! Having her in our presidency was a huge blessing, and when Michelle moved, it was perfectly clear that Jody should take her place as a counselor.

Our dominant themes were: family home evening, family prayer, and family scripture study. At the end of 2010, my counselors and I spoke in each ward to set the stage for our 2011 scripture challenge. We challenged the entire stake to read the scriptures every day, with an emphasis on families reading together. We ended the year with a stake Primary activity that had scripture-themed stations and activities, and it was a huge success. We also implemented an annual stake open house, held each January, to showcase the activities of our eight- to eleven-year-old girls.

As a result of serving in the stake Primary, my own family was truly blessed by simply implementing the basics of family home evening, family scripture study, and family prayer. We became more consistent and had many conversations about spiritual things that I'm sure would not have happened otherwise.

Several people have told me that our scripture challenge had a huge impact on them. One couple said that in spite of years of Church service, they had never consistently read the scriptures together until our challenge brought it front and center. The mother of another family said that her teenage children were reluctant at first but then really got in the spirit of things and were frequently the ones to remind their parents that it was time to read the scriptures. My takeaway was that small and simple things really do make all the difference. Three good habits—family home evening, family prayer, family scripture study—can provide the foundation of a testimony for a child and transform the spirit in a home and in a family.

### **Jessica Guynn**

Jessica Guynn had just been released as primary president in the Yale Ward when she was called to the stake primary presidency. She felt grateful for the opportunity to serve with such excellent women as Molly, Sarah and Danielle. An immediate focus of their presidency was the activity day program. They wanted to ensure that girls ages 8-11 enjoyed equal opportunities as the boys of the same age in cub scouts. They immediately began planning a stake activity day camp entitled, "What Makes You Beautiful?" that would kick off this broader vision for the potential of activity days to engage and unite girls.

The camp focused on two goals: social and spiritual grace. The social aspect was addressed in a series of workshops early on an April Saturday. The girls met at the Garden Park Ward to learn etiquette from an expert, practice the art of conversation, build friendships and set the stage for the evening's festivities.

After beautifully decorating tables in the garden, the girls returned home to dress for dinner. They returned at dusk with their fathers to practice their table manners and social etiquette. Young men from the stake served a delicious 4-course dinner as the guests enjoyed a talk on inner beauty by President John Jackson. The girls performed a musical number and then enjoyed an evening waltz with their fathers in the gym. It was a beautiful night.



**“What Makes You Beautiful”**

**Primary Activity, 2011**





## Chapter 12

# Stake Farm and Welfare Service

by O. Rex Warner

The author extends special thanks to Gregory Hosford, James Kenning, Grant Call, and the Church Welfare Services Department for their help in compiling this chapter.

### Origins

As early as the 1950s, the Salt Lake Bonneville Stake had considered the purchase of a welfare farm. In the stake history published in 1977, it states: “The Stake had amassed a considerable sum of money for the purchase of a welfare farm, and a committee had selected some prospective properties. However, during several meetings, President [David O.] McKay instructed President Bowers not to make a purchase, but rather to keep the money out at interest, from which to make yearly contributions to the Welfare Program, as there was always a need for cash. So the acquisition of a stake farm was to be delayed for twenty years” (*A Tradition of Excellence: Salt Lake Bonneville Stake, 1935-1975*, 1977, 75).

In the mid-1970s, the stake, under the leadership of President Francis M. Gibbons, again considered the acquisition of a stake welfare project of some kind. Many suggestions were considered and rejected. At the urging of President Marion G. Romney of the First Presidency, who lived in the stake, the attention of the stake presidency became focused on the acquisition of a welfare farm. A committee chaired by J. Howard Dunn with Bishop Richard C. Andrew, A. Lloyd Graham, and W. Eugene Hansen as members, was appointed to find suitable farm property.

After due consideration, it was recommended that certain farm land located west of the City of Layton be acquired. With some \$200,000 on hand plus a loan of \$70,000 from the Church (interest-free for five years), it was possible to acquire the land and some farm machinery, and to cover other start-up costs.

### Inauguration

A stake farm advisory committee was appointed with James Kenning as chairman, Tim Lunt, Darnell Leavitt, Henry Eyring, and Grette Haglund as members, and Ralph Shaffer as secretary. This committee was to advise regarding start-up, organization, and function of the farm, and to assist in making sure that all legal documents were in order and that all bases were properly covered in closing the purchase.

The land acquired was located approximately 2½ miles west of Layton, Utah, just west of 2200 West at about 700 South. It was purchased in three parcels: (1) 53.7 acres obtained from Mary Call in July 1975; (2) 19.2 acres acquired from the estate of Henry Call in August 1975; and (3) 14.2 acres purchased from Octavia Call Neville in January 1976. Thus 87.1 acres in total were acquired in 1975 and 1976. Later another small parcel of three to four acres was obtained, making the farm size approximately 90 acres.

This land was level, rich, and fertile. It was described as some of the best farm land in Utah. Adequate irrigation rights went with it. Fences, access roads, and irrigation ditches were already in place. A farm house was on the property and was included in the purchase of the farm. This was the old Anson Call farm developed by the Call family in early pioneer days. Acquisition and

operation of this farm was considered one of the major accomplishments of the Salt Lake Bonneville Stake in the 1970s.

A stake farm committee was appointed to oversee the actual operation of the farm. Jesse K. Wheeler was the committee chair with Gregory Hosford as executive assistant. Members of the committee included Chris Wall, Lucian Bates, Norman Clark, Richard Walch, Mac Little, Henry Eyring, and Robert Crandall, with Harold Davis as secretary-treasurer. Some advisory assistance was also provided by the stake Relief Society presidency. Grant Call, who owned and operated a small farm adjacent to the stake farm, was hired as the farm manager to look after the day-to-day operations; to oversee the fertilizing, planting, irrigating, and operating of the harvesting machinery; and to assist in the marketing of crops. (Brother Call later lost an arm in a tragic accident on the farm. This was the only serious accident to occur during the time the stake operated the farm.) The overall farm project was, of course, under the direction of the stake presidency, with O. Rex Warner being assigned the principal role at that level.

### **Crop Selection, Production, and Disposition**

At the beginning, since very few people in the stake had farm experience, it was necessary to experiment with a number of crops in order to find out which crops could be raised and handled expeditiously by largely-untrained labor from the stake. The crops tried included tomatoes, melons, cucumbers, sweet corn, field corn, onions, potatoes, barley, beans, grapes, alfalfa, and a few others. The land was good and would produce any crop abundantly—one picking of sweet corn yielded 9,000 ears from a relatively small patch—but some crops were soon found to be too labor-intensive and were eliminated from the project. Others were eliminated because they were not needed in the Church welfare program or because they could be raised more efficiently on other farms—for example, grapes in California.

In the end, the operation settled down to onions, barley, and alfalfa. Welfare Square in Salt Lake City was provided with all the onions it could use, and the rest were sold on the open market. Approximately 300,000 pounds of onions were produced annually. The barley was stored in the Church-owned grain elevator at Kaysville, Utah, and used as needed in the Church welfare program. The alfalfa was mostly purchased by J. K. Wheeler, who had cattle ranches in Utah and Nevada where he could use it. Growing the alfalfa, of course, depleted the fertility of the fields involved. As the years went by, the farm committee members gained valuable experience and were able to improve the operation considerably by constructing a 50' x 50' steel sorting and storage building on the farm, and by purchasing some farm machinery—namely a truck, a tractor, an onion topper and digger, and an onion sorter. These improvements and machinery reduced the manual labor requirement from stake members.

### **The Farm House**

Since the farm manager lived nearby, the farm house that came with the property was originally rented, providing the stake with modest income, but this did not last long. The renters ruined the house to the point where it was not advisable to repair it. Hence the Layton Fire Department was invited to come and burn the house down, which it did. That was probably a good training exercise for the firemen.

### **Workers, Prayers, and Rewards**

Labor was furnished by stake members. Each ward was assigned a certain number of people to provide on a given day, to perform certain farm labors such as weeding onions, cleaning

irrigation ditches, harvesting crops, and so forth. The wards responded well and usually had the necessary labor on hand to meet the requirements. Only on rare occasions was it necessary to hire laborers to do work that was beyond the capacity of stake members. Wallace Clinger recorded the names of the stake members who labored on the farm and included the hours that each person worked. Two men who deserve special mention are Howard Johnson and Ray Cornwell. They were not members of the farm committee but were tireless workers who gave many hours of farm service.

From the beginning, President Gibbons took a keen interest in this farm project and constantly emphasized the importance of making a success of it. He asked the families in the stake to pray for its success. Prayers were offered in behalf of the farm in meetings of the stake presidency, high council, and wards, asking for the help of the Almighty. Starting with virtually no farming experience among its members, the stake certainly needed the help of the Lord! After just a few years, a very successful welfare project was in operation. The membership of the stake rose to the challenge and, with the help of the Lord, succeeded in this difficult venture.

A substantial amount of carpooling was practiced, thereby limiting the number of separate automobile miles traveled. The work to be done tended to be physically demanding, but laboring in beautiful fields had its refreshing aspects. The fellowship was enjoyable and many stake members working side-by-side on the farm became lifelong friends. The stake farm afforded many experiences that will never be forgotten.

### **Henry Eyring and the Stake Farm**

[Excerpt from Henry B. Eyring, “Waiting Upon the Lord,” Fireside address given at Brigham Young University, September 30, 1990. Henry B. Eyring was serving in the Presiding Bishopric of the Church when this address was given; he is currently (2017) the first counselor in the First Presidency of the Church. The events reported in this story occurred in 1981, when President Eyring’s father (the famous scientist) was a high councilor in the Bonneville Stake. Both Eyrings, father and son, have lived in the stake.]

“Let me encourage you by telling you a story. It was told to me by my father. He told it with the intent to chuckle at himself. It was a story about his trying to do his duty, just the way you try to do your duty.

“Now you have to know a little bit about my father. His name was Henry Eyring, like mine.... His work in chemistry was substantial enough to bring [him] honors ..., but he was still a member of a ward of the Church with his duty to do. To appreciate this story, you have to realize that it occurred when he was nearly 80 and had bone cancer. He had bone cancer so badly in his hips that he could hardly move. The pain was great.

“Dad was the senior high councilor [in the Bonneville Stake] with the responsibility for the welfare farm. An assignment was given to weed a field of onions, so Dad assigned himself to go work on the farm. Dad never told me how hard it was, but I have met several people who were with him that day. I talked to one of them on the phone the other night to check the story. The one I talked to said that he was weeding in the row next to Dad through much of the day. He told me the same thing that others who were there that day have told me. He said that the pain was so great that Dad was pulling himself along on his stomach with his elbows. He couldn’t kneel. The pain was too great for him to kneel. Everyone who has talked to me has remarked how Dad smiled, and laughed, and talked happily with them as they worked in that field of onions.

“Now this is the joke Dad told me on himself, afterward. He said he was there at the end of the day. After all the work was finished and the onions were all weeded, someone asked him, ‘Henry, good heavens! You didn’t pull *those* weeds, did you? Those weeds were sprayed two days ago, and they were going to die anyway.’

“When Dad told me this story, I knew how tough it was. So I said to him, ‘Dad, how could you make a joke out of that? How could you take it so pleasantly?’ He said something to me that I will never forget, and I hope you won’t. He said, ‘Hal, I wasn’t there for the weeds.’

“Now, you’ll be in an onion patch much of your life. So will I. It will be hard to see the powers of heaven magnifying us or our efforts. It may even be hard to see our work being of any value at all. And sometimes our work won’t go well. But you didn’t come for the weeds. You came for the Savior. And if you pray, and if you choose to be clean, and if you choose to follow God’s servants, you will be able to work and wait long enough to bring down the powers of heaven....

“I was with Dad in the White House in Washington, D.C., the morning he got the National Medal of Science from the President of the United States. I missed the days when he got all the other medals and prizes. But, oh, how I’d like to be with him on the morning he gets the prize he won for his days in the onion patches. He was there to wait on the Lord. And you and I can do that, too.”

#### **From Timothy Lunt of the high council:**

I remember President Gibbons taking the farm committee up to see the new stake farm. He gave us instructions about being careful in what we said to Henry Call because Henry was sensitive about selling the farm and President Gibbons did not want to muddy the water. The next thing you knew, you could see Henry Call and Henry Eyring wrapped up in each other’s arms, talking away. Henry said to me, “Aw heck, we can be friends, can’t we?”

I think the best contribution that I personally made for bridging any feeling between the Calls and the stake was being a down-to-earth friend to Henry Call and his wife. I worked for Hercules at the Freeport Center in Clearfield and at lunch or on my way home from work, I would stop by to see them and just visit. At times Henry and I would walk down and look at some of the crops and many times I would return home with flowers they would give me from their garden. I sincerely believe it was important that the Calls knew they had a (farmer) friend who was interested in them. I tried to have personal contact with them as often as I could, and by working at the Freeport Center I was able to do so.

I had the assignment of being what they lovingly called “the labor czar.” I had to pass out the work assignments to the wards. President Gibbons wanted a truck or garden farm, which was nice but a lot of work for a bunch of city slickers. I remember one year planting onions, potatoes, beans, corn, cucumbers, and carrots, all stoop labor work—a big task for a bunch of city slickers, but we did it. James Kenning mimeographed copies of the perfect bean and cucumber size that we should pick to go to market. I always wondered, when I went to the store, where those perfect beans and cucumbers were! It was very hard to keep up with the cucumbers and beans; many of them did not get picked.

I remember Henry Eyring, PhD; Norm Clark, PhD; Richard Walch, Engineer; James Kenning, DDS; and me trying to figure out how to assemble a new piece of equipment. We couldn’t do it. It took our one-armed farm manager, Grant Call, to do it. Grant lost an arm in the potato digger

in the early days of the farm. That was very sad, but to see him respond and carry out his duties just the same was very gratifying.

The idea for growing grapes came from James Kenning, who had read that grapes should do very well on the east side of the lake. I supported his idea, thinking that it would be easier for a bunch of city slickers to recognize a grape vine than some of the other crops we planted and not hoe them up. I loved to go over at lunchtime or after work and run the tractor using the hydraulic sidehoe between the grape vines. I remember working until the early hours of the morning, fabricating a seat for someone to sit on the air compressor to drive the wooden poles for the grape vines. It was great fun to see people sitting on the seat using the air hammer and having their picture taken. Marv Barnes from the Bonneville Ward and others also spent some time swinging sledge hammers to drive the posts.

I recall the professionalism of Norm Clark as he headed up the committee. I remember the hard work of Greg Hosford as he helped manage the work projects. I remember J. K. Wheeler and his enthusiasm. He used to say, as he slammed his fist into the palm of his hand, “The only difference between a mud puddle and a geyser is enthusiasm!” As for spiritual experiences, for me it would be the response that came from all the participants. President Gibbons was very determined to make the farm work, and we all did our best to rise to the challenge.

#### **From Janet Nixon of the Yale Ward:**

The Salt Lake Bonneville Stake farm is another example of being able to provide service. We were given the opportunity to learn about growing grapes, tomatoes, corn, and onions. We spent many Saturdays working in the fields. I can remember being given a quick lesson on how to prune grape vines and then being handed a pruner and sent down a row to do the work. I really didn't know what I was doing, but by watching others and with a little extra help, I learned as I went. The onions involved a lot of weeding, and then pulling the onions when they were ready and topping them with knives and laying them out to dry. There was also a shed with a sorter. We would stand on wooden planks and the sorter would vibrate, sending all the dirt on the onions flying around. Our job was to sort the onions.

Whenever we worked in the onion fields, it took a lot of soap and water to get rid of the smell of the onions when we got home. My family has very fond memories of a Saturday morning in October, working on our hands and knees as we went down the rows topping the onions and laying them out to dry. As we were working, radios were tuned in so we could listen to the broadcast of general conference as we worked.

These stake farm experiences, as well as other opportunities to provide service, were, as President Gordon B. Hinckley said, “good old-fashioned work.” My family is very grateful for these experiences and the lessons we learned from working on the farm. They knit our family and ward together. We learned so much working together. If we started to grumble or feel sorry for ourselves, we just had to look around and see others working harder than we were with smiles on their faces, and some even whistling as they worked. Their examples taught us how to work and the blessings of being willing.

#### **From the Stake Historical Record for 1982:**

As the winter snow lies on the stake farm, many stake members remember the camaraderie associated with the work on the stake farm. Produce from the farm provides a vital and important

contribution to the stake welfare assessment; it is rewarding to know, as we struggle with weeds in the onion patch, that our efforts are assisting this critical program of the Church.

Robert E. Crandall, Director of Production, and Norman W. Clark, Vice-Chairman and Director of Marketing, report the following production in 1981:

Onions	5 acres produced 151,000 lbs.
Alfalfa	38.5 acres produced 171 tons
Barley	15 acres produced 52,000 lbs.
Corn	20 acres produced 116,000 lbs.
Grapes	4 acres produced 18,000 lbs.
Honey Bees	produced 600 lbs. of honey

### **Farm Closure**

In about 1982, the Church modified its policy regarding stake welfare projects. It disposed of some farms and consolidated others. Consequently the Bonneville Stake farm was transferred to the Kaysville Stake and consolidated with other farms to be operated by experienced farmers. Members of the stake now participate in other welfare projects. For example, in 1994-95, the stake provided assistance at the St. Vincent de Paul Center with four or five volunteers per day for four days every three months. Stake members also fill regular assignments at Deseret Bakery, Deseret Dairy Products, the Welfare Square cannery, and the Bishop's Central Storehouse. They are involved in annual Deseret Industries Drives as well as regularly donating blood to the Red Cross.



**President Gibbons speaking at the dedication of the stake farm,**



**President O. Rex Warner and high councilor Henry Eyring at the stake farm.**



**High councilor Norman Clark, farm committee chair.**



**Deseret Bakery volunteers**



## Chapter 13

### Family History in the Stake

by Mary Ellen Elggren

In 1894, the LDS Church began collecting family history records; in 1938, microfilming began; and in 1999, President Gordon B. Hinckley announced the launch of a new genealogy website called FamilySearch. Thanks to thousands of volunteer name extraction workers, including those in the Bonneville Stake, a database of more than 100 million searchable names soon became available. When it first came online, there were so many hits from around the world that it temporarily overwhelmed and crashed the system.

About 2006, FamilySearch also improved its ability to scan and convert microfilmed records to digital images. It redoubled its efforts to capture new digital images from original archived records. More than 185 camera crews were working throughout the world, capturing images six days a week. Every second of every day, FamilySearch was creating an average of 10 new digital images, each image containing an average of eight to ten names, which meant about 100 new names added to the collection *every second*, and these were being published within a matter of days on familysearch.org. By 2012, FamilySearch contained 3 billion records! In 2014, partnerships with the top three commercial family history sites (Ancestry.com, Find My Past, and My Heritage) were formed, and overnight the size of the accessible collection quadrupled. Today more than 100,000 volunteer FamilySearch indexers worldwide, plus thousands of professional indexers for the partner sites, are expanding the collection by thousands daily. It's a vast project.

In the 1990s, Bonneville Stake had a small room in the stake center for the extraction program and a couple of computers. John Elggren served as director of that program from 1999 to 2004. Bob Crandall was called as the next director, and the extraction work began to be moved to people's homes (if they had a home computer). Soon the room at the stake center was put to other uses. In 2008, discussions began with the two neighboring Monument Park Stakes about participating in a tri-stake family history center.

In August of 2009, I was called by Bishop Derek Miller of Yale Ward to be a family history consultant. Feeling marginalized after having been released as ward organist, and having no real experience or skills in genealogy, I reluctantly agreed to accept the calling if there was training available. Bishop Miller had received a flyer about a genealogy seminar that offered a free meeting to family history consultants. On the day I was sustained in sacrament meeting, a young woman approached me and expressed her need for help with her family history and her excitement to have someone in the ward "prepared" to give that help. If there was one thing I *did* know at that moment, it was that she already knew more about genealogy and family history than I did. I went home in a panic.

It was a long drive to the south end of the valley to attend the training seminar. The hall was filled with hundreds of people. I found a seat and became acquainted with a woman nearby. Marlene Peterson was the director of the Monument Park Family History Center. I told her that

my husband had been the director of the extraction center in Bonneville Stake but it no longer existed. “Bonneville Stake?” she exclaimed. “You live in Bonneville Stake? Ours is a tri-stake facility, and Bonneville is one of our stakes, but we have no representation from your stake at the center yet.” I looked at her—and volunteered to take a weekly three-hour shift at the family history center. I was immediately immersed in my new calling, and it was the best possible beginning. Janet Davey of the Bonneville First Ward and I were the first two volunteers in the tri-stake family history center.

I was soon able to teach a Sunday School class preparing people for the imminent launch of new FamilySearch. I can testify that, in Church callings, the Lord often qualifies the called rather than calls the qualified; also, the teacher learns the most, and the Spirit accelerates the process—and in family history, the Spirit is even stronger. Everyone needed hands-on experience, but that required access to the internet, which was not available in ward buildings at that time. My husband, John Elggren, was a stake clerk, and mentioned that internet access had been given to the clerk’s office in Yale Ward and he could get a router installed near my classroom. I was then able to use a laptop and open new FamilySearch, attach a projector, and show people what to do. It worked very well.

In December 2011, the Bonneville Stake was made the agent stake of the family history center, with President John Jackson (first counselor) in charge. Marlene Peterson was released, and I was called as the new director. It was the Christmas holidays and the center was closed for two weeks. The two rooms of the center had been cleared out and freshly painted and carpeted. Marlene had ordered ten new computers. They were still in their boxes in the basement of the stake center, and I was informed they would not be brought up to the center until the first week in January. The building was being remodeled, so I used the time to assemble tables and office chairs from around the building, and designed the layout. By the second week of January, it was clear that I needed help, so I asked the Lord, and He sent an angel in the form of Gene Moffitt of the Monument Park 13<sup>th</sup> Ward, who just showed up with his company’s tech guy! They got the new computers out of storage and started assembling them. It was a computer crash course for me. I spent late nights on the phone with FamilySearch tech support in the Philippines and other distant places that were open during the night. We eventually got the bugs worked out and the center was reopened in mid-January 2012.

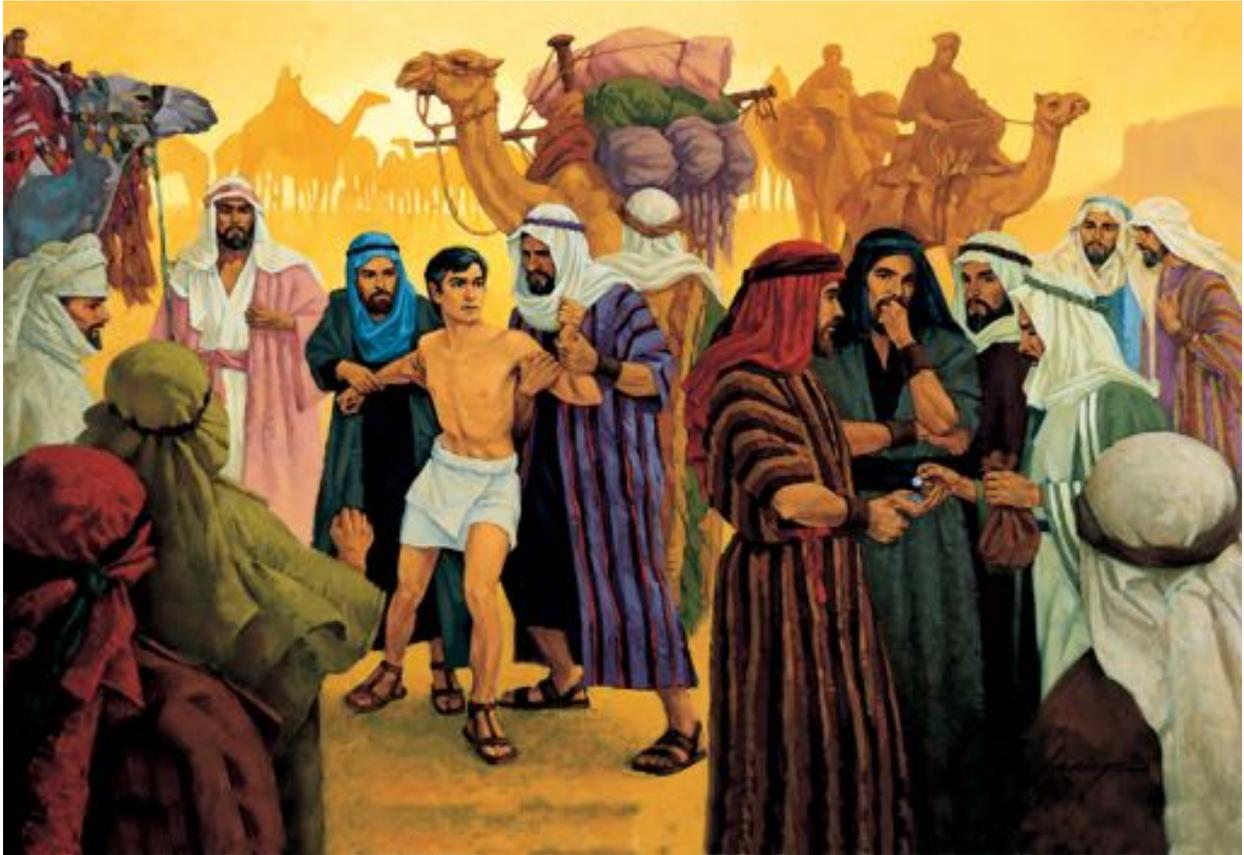
An early goal was to have the center open six days a week, which would require a lot more volunteers to staff the necessary shifts. Bonneville Stake responded to the call by supplying 19 faithful volunteers: With the help of Sabreena Elggren, a tree of life was designed and placed on the south wall, along with a scriptural paraphrase: “Roots and branches transform me from stubble to life eternal” (see Malachi 4 and Joseph Smith—History 1:37).



While new FamilySearch was a gallant effort to pool the many LDS record sources into one location, the errors and duplications were more than the system could handle, and people could not successfully clean up their family trees. An entirely new program, FamilySearch Family Tree, came online in 2012. Information from new FamilySearch had to be carefully migrated over to the new program, a time-consuming process taking many months. Families can now make their family records correct and “worthy of all acceptance” by the Lord (D&C 128:24).

Steve Packham, who has served in many callings (including bishop of Yale Second Ward), had routinely left family history work to his wife, Janet. No matter how she tried, she could not get him interested. In 2013 he was called to serve as Bonneville Stake’s indexing director. As he contemplated his calling, he quickly developed a powerful testimony of this work, which he expresses often. Indexing is the process that lifts precious names of deceased ancestors out of dusty old boxes in the back rooms of archives around the world, and places them, one by one, into a searchable database within the reach of the descendants who are looking for them. Bonneville Stake received a special call to participate in an Italian indexing project in support of the new Rome Italy Temple. Steve Packham and Larry Foley held a monthly Italian indexing night at the center that included pizza and translation help.

The family history center is a sacred space. It is a valuable asset to the Salt Lake City East Mission; missionaries can communicate with home and bring their investigators there. The veil is thin, and many deeply spiritual experiences occur within and extend outside its walls. Forgiveness and healing within family relationships are frequent events, and tears of joy often flow freely. Vena Childs, called to serve in the stake’s dependent branch at the Veteran’s Hospital and also a volunteer on staff at the family history center, worked with a veteran at the hospital who was suffering from severe depression, among other illnesses. She asked if he would like to see his family records. He said he had no family. She persisted. When he saw a photo of his grandfather, guilt from his early childhood erupted. He had tried to wake his deceased grandfather by tickling him, and had subconsciously assumed responsibility for his death. A cousin had submitted the photo and had left a phone number. Minutes later, this veteran reconnected with a long-lost family member and learned, for the first time, that his cousin had a daughter and five grandchildren! His life took a new and meaningful direction. It is truly a privilege and a blessing to serve in the family history center.



**Chapter 14**  
**Stake Production of**  
***Joseph and the Amazing Technicolor Dreamcoat***

by Jeff Edwards

In the fall of 1993, President Ted Jacobsen announced that the stake would undertake a production of *Joseph and the Amazing Technicolor Dreamcoat* by Andrew Lloyd Webber. The musical would be performed at the Promised Valley Playhouse in downtown Salt Lake City. President Jacobsen called Milton Updegraff of the high council to oversee the project and called Milton's wife, Marcia Updegraff, as the producer. There were to be four performances, February 12-15, 1994.

Jeff Edwards was called to be the artistic director. His wife, Karamea, was his assistant and a cast member. Bill Evans was selected as music director and Richard Ferre as publicist. Auditions began in October and a final cast was selected before Thanksgiving. No rehearsals were held until after Christmas so as not to impact families too much. This, however, made January a very short and intense period to get the musical ready. Jeff broke his ankle in a skiing accident in late December and so he was in a wheelchair or on crutches for much of the early production. Rehearsals were held in the stake center in nearly every available room on many weeknights and on Saturdays.

Jeff and Bill decided that the production should have a live orchestra, so musicians from the stake were enlisted who had talents to match the challenging score. The scenery was under the direction of Norm Bryner, who used his considerable building skills as well of those of his father, a very talented sign painter. Costumes were created under the direction of Alice Cannon and Cristie Mabey, which included the making of the huge "amazing technicolor dreamcoat" needed in the final scene.

Rich McKeown was cast for the part of Potiphar and also as Jacob. (The exposure he gained during *Joseph* was no doubt a factor in his decision to run for mayor of Salt Lake City the following year!) Aleta Tew was cast as the narrator and Larry Maxfield was cast as Joseph.

Promised Valley Playhouse was designed for stake productions like this one, and it provided the technical assistance with lighting and sound and had an extensive prop collection and a large number of canvas backdrops that we could choose from. Rehearsals at the Playhouse were held only a few days before the first show, so it was hectic getting the staging figured out. Nevertheless, everything came together rather well. However, the orchestra pit was too small for our group of 12 musicians, so they were housed in a backstage room where Bill Evans directed by video monitor, and the sound was piped into the stage electronically.

Move-in was on Monday, the first rehearsal in the Playhouse was on Tuesday, the dress rehearsal was on Wednesday, and the first performance was on Thursday. The production was such a success that matinee performances on both Friday and Saturday were added, and they sold out immediately.

This production turned out to be a most marvelous experience for all participants. It utilized the talents of so many people and uncovered hidden talents. It developed friendships that have lasted through the years and created a feeling of unity in the stake. In addition, the message of the lyrics and the joy of the music lifted the spirits of both the audiences and the participants.

**Right:  
President  
Ted Jacobsen  
as the baker,  
Larry Maxfield  
as Joseph,  
and President  
Oscar McConkie  
as the butler.**



**Below:  
The other 11 sons  
of Jacob**





**Butler (Oscar McConkie), Pharaoh (Rich McKeown), Joseph (Larry Maxfield) and supporting cast.**



**Women's Chorus**



**Make-up crew Kathryn Fowles and Ellen Mitchell with President Robert Orton.**



**Costume crew Cristie Mabey and Alice Cannon.**



**Musicians Roger Thompson, Mike Smith, and Morris Told.**



**Lowell Hicks on the marimba with Aleta Tew as the narrator.**

## Chapter 15

### The Live Nativity in the Bonneville Glen



In 2004, the first live Christmas nativity was produced by the stake. It was held in the Bonneville Glen as a one-night event, and has become a popular Christmas tradition in the greater neighborhood area, usually on the first or second Wednesday of December, with upwards of 6,000 people attending, the majority coming from outside the stake.

For several years prior to 2004, the stake sponsored a display of Christmas crèches as a neighborhood event and as a missionary opportunity. Blake Strong and Jeff Edwards of the stake high council were in charge of this event. However, as the enthusiasm for this activity began to wane, Jeff Edwards thought the stake should do something else. Mike Van Rosen and Jeff had the idea of producing a Christmas town square in the stake parking lot with a market and

choirs—somewhat after the German tradition. However, President Clark B. Hinckley thought the idea was too commercial in nature. After visiting a similar event in Draper, Jeff had the idea of producing a live nativity and taking advantage of the lovely Bonneville Glen. The idea was enthusiastically endorsed by the stake. It would emphasize three key elements: (1) the event would be primarily for a spiritual purpose; (2) it would involve neighbors and, hopefully, other Christian denominations; and (3) it would be a way of collecting food for the Utah Food Bank.

Dave Spatafore, a devoted Catholic in Our Lady of Lourdes parish, lived within the Bonneville Stake boundaries and was approached to see if his parish would be interested in joining with the stake in this event. Dave took the idea to the parish council. They liked the idea and agreed to help. At the outset, only Our Lady of Lourdes parish participated, but since that time the Wasatch Presbyterian Church, the First Baptist Church and St. Ambrose Catholic parish have all become involved.

Initially the live nativity consisted of the holy family in a stable with periodic visits from shepherds and wise men bearing gifts. Nearby on the hillsides were live animals—sheep, a donkey, and even a camel. The staging area was the stake center parking lot and luminaria lit the path down to the fireplace area, then up to the stable and the holy family. The path then led across the stream and back to the parking lot on the south side of the stream. Visitors to the nativity were asked to bring non-perishable food to be collected for the food bank. Six hundred people attended the first year. This popularity convinced stake leaders that this should be done annually for the foreseeable future, and since 2004, the number of visitors has increased every year until in 2014, more than 6,000 attended.

During the ten-year history of the live nativity, several improvements have been made. A Bethlehem village was added, where hot chocolate and rolls with honey butter donated by the Lion House or bagels donated by Einstein's were served, where Roman centurions greeted the visitors and checked for food or cash donations, and where various high school musical groups entertained. Dan's and Smith's grocery stores also donated food. Elaborate period costumes were made and special lighting and sound effects were added. Heating was added to the manger to protect the infants who portrayed the Christ child. Publicity for the event became more professional and reached a larger audience. Salt Lake County improved the Glen area and the stake provided a stage and an elevated place where the stable could be located to be better observed. The nativity is still held only one night, primarily because of the difficulty in dealing with the animals for more than one night and because the set is difficult to secure.

Initially, Scouts in the stake helped collect the food donations and take them to the Utah Food Bank; later, the Food Bank parked a large truck in the parking lot. For the first few years, live sheep were transported from Tremonton. Ivy Farms provides the camel, geese, chickens, and "Heber the Burro" from Farmington. The luminaria are donated by the First Baptist Church.

A great deal of work and planning are involved each year in producing the nativity. Meetings of the nativity committee are held twice monthly beginning in October. The committee has been composed of dedicated and enthusiastic stake members, with a couple chairing the committee for a two-year term each. Over the years the chairpersons included Jeff Edwards, Calvin and Dolly Close (Calvin help build the manger as part of an Eagle Scout project), Paul and Lezlie Richardson, Neal and Marilyn Van Keizerswaard, Doran and Missy Taylor, and Hank and Franci Williams. Even Madsen also helped with the carpentry work. Over the years, the following dedicated committee members have been involved with specific assignments: Jenny

Asay and Bonnie Wilson—casting, Janet Gleave and Susan Rowe—costumes, Byron Little—electrical, Kent Lytle—sound, Larry Maxfield and Robin Gochnour—food, Michael Van Rosen—rolls, Neil Van Keizerswaard—sheep, Scott and Chrissy Daniels and Scott Wilkey—fires, Michael Van Rosen—publicity, Mark Clawson—tents, Dennis Burbidge—lanterns. Byron Little continues to do all the lighting, with help from Sherri Bradford. Elders quorums in the stake have helped dismantle and store the nativity props and equipment for the following year. The costumes are carefully refurbished, cleaned and then put away.

The approximately 50 cast members are carefully and prayerfully chosen from the stake as well as from other participating congregations. In the beginning, Dr. Nazeem from the Wasatch Presbyterian Church, with his wonderful British accent, was the narrator reading the Christmas story from the New Testament. He was later succeeded by Michael Bennett. Stake presidencies have also participated as cast members. There are three rotating casts that portray the holy family and two casts of all other parts. A great deal of effort and many hours are required to produce the nativity and set it up; it can be struck in a couple of hours.

Jeff Edwards commented that through this live nativity project he has gotten to know and interact with the pastors of the First Baptist Church and the Wasatch Presbyterian Church as well as the priest of St. Ambrose Catholic Church. The names of these churches have appeared as sponsors on publicity for the event. It has become a great neighborhood event and generates a great deal of good will. According to Jeff, the best part of the live nativity is observing the reverence and spirituality on the faces of the people as they view Joseph, Mary, and the baby Jesus in the manger.

When 6:30 p.m. of the day of the nativity comes around, a special spirit envelops the Bonneville Glen. It is palpable and undeniable. Many visitors say that it takes their breath away. It creates a wonderful, reverent beginning to the holiday season centering around the birth of the Savior. In this regard, the main mission of this event is to spread the true spirit of Christmas.



# Appendices

## **Appendix A**

# **Renovation and Seismic Retrofitting of Garden Park Ward Building and Grounds**

In 2006, plans were made and work begun on seismic work to strengthen the walls and tie the roof and floors to the walls. These were extensive renovations that impacted the entire building and grounds. The architectural firm that was chosen to plan this work was CRSA, and Jacobsen Construction was selected to be the contractor over the entire project. The landscape architect selected for the landscaping renovation and restoration was Brent Morris, principal, of Brent Morris Associates, Fruit Heights, Utah. His landscaping expertise can be seen in many of the college campuses in Utah, including the University of Utah, Snow College, Weber State University and Salt Lake Community College.

The first part of this massive work involved asbestos abatement and coring. The asbestos abatement began on the three low roofs at the north entry foyer and the east and west low roofs at the cultural hall. Pine trees were cut down on the north side of the cultural hall and the west side to facilitate the construction.

### **The Chapel**

During construction, the chapel's light fixtures were removed and stored in the Carriage House. The folding opera type seats were removed, renovated and replaced after the construction work was completed. The chapel ceiling and floor were removed which exposed the roof framing structure and the floor support structure along with the under floor ductwork. Coring was performed in respect to the north, south and west walls of the chapel. New roof trusses and a roof were installed. New ductwork was installed under the chapel floors as well as sprinkler lines. The rostrum/podium was modified.

Cabinets in the sacramental prep room were demolished and new ones were installed. The stained glass windows were repaired.

### **The Cultural Hall**

The cultural hall floor was removed in selected areas which exposed the existing pier footings and ductwork and then the floor joists and pier footing were all removed. Coring and grouting was done to the east, west wall of the cultural hall. During the coring and grouting of the west wall, the inside wall blew out and needed to be re-laid with brick and a scratch coat of plaster above the floor line. Also, a waste line in the west wall was inadvertently drilled into and repairs had to be made. New ductwork and steam lines were installed under the cultural hall floor. The old roof was taken off and new framing and a roof were installed over the stage/cultural hall entries. The door that was reinstalled on the northeast corner of the cultural couldn't open fully because the sidewalk was too high so the sidewalk was re-poured to accommodate the door swing and this also allowed the water to be channeled away from the doorway.

### **Other Parts of the Building**

The roof was removed over the second floor south classrooms. Pier footings, floor joists and beams were installed under the classrooms. After this was completed they attempted to

straighten out the joists so the floors and ceilings would not be so uneven. A new roof was installed over the classroom wings. An abandoned well was uncovered at the southeast corner of the addition.

The ceilings over the bishop's and clerk's offices were removed for shoring in place and removal of the masonry wall. As some of this work was in progress it was discovered that the columns on the front of the foyer were hollow and the project team elected to reinforce them by filling them with grout.

### **Relief Society Room**

Footings and a foundation were discovered at the west side of the Relief Society room. The existing foundation wall on the south of the Relief Society room was flush with the floor level and was cut down to be even with the bottom of the existing 2 x 10 floor joists. The Relief Society room was part of the total planned enlargement that occurred on the southeast wing of the building.

### **Brick Exterior/Masonry**

Brick from the parapet at the south side of the Relief Society room was salvaged for reuse, but only on the textured faced brick. The mason ground and re-pointed the mortar on the east and north/west sides of the main building and cultural hall. Interstate The construction team encountered significant difficulties in matching existing brick color and sizes.

To solve the problem it was decided that the brick coursing would match the existing brick and they would do an alternative method for seismic connection to the concrete block.

The entire exterior brick work and cast stone elements were cleaned.

### **Elevator**

An elevator was installed which involved saw cutting the basement floor for the elevator pit. The upper floors and roof needed to be removed for the elevator shaft. Also the furnace and some ductwork were removed.

A variance was granted by the Labor Commission for low head height and for the door clearance in the elevator equipment room.

### **Building Entry**

The builders built a new roof over the entry.

### **Bath House, Pond and Outdoors**

The bathhouse had a new floor poured and then it was framed. Bricks on the bathhouse were re-pointed and a new roof was put on. The parapet on the bathhouse was repaired and a wrought iron fence was installed at the bathhouse. Brick repairs were done on the bathhouse scuppers.

Brick columns on the west gate were repaired.

The pond was drained and excavated before the floor was poured. A new head gate was installed in the waterway.

Places for new conduits for the main electrical feed were put in place in the grounds. A new underground irrigation system and site lighting elements were installed.

Cement curbing and brick pavers were put in next to the circular drive. A new flagpole was installed.

New exterior railings were set in.

New terra cotta columns, spindles and pre-cast railing on spindles were installed. The broken balusters at the south porch were cut out and replaced.

The drinking fountain by the bathhouse was capped and the irrigation sump pit was filled with gravel.

Construction workers installed railings along the creek from the weir to the bridge.

### **Basement**

The soffit that was required for the mechanical elements in the basement classrooms was too low so it was necessary to fur-out the wall from floor to ceiling to accommodate those elements.

### **Rededication of the Garden Park Ward**

After the completion of the huge project of having the building meet the standards for being prepared for an earthquake and working these parameters into the context of it being a historical landmark, the beautiful Garden Park meetinghouse with its refurbished grounds was ready to be rededicated. President Gordon B. Hinckley rededicated the building and grounds on January 20, 2008, which is significant because it was his final public appearance prior to his death just a week later on January 27, 2008.

## Photos of Garden Park Ward Building Renovation



New trusses at chapel



Ductwork at cultural hall



Footing forms at Relief Society addition



Forms for beam and foundation at gazebo



Salvaged brick from pathways

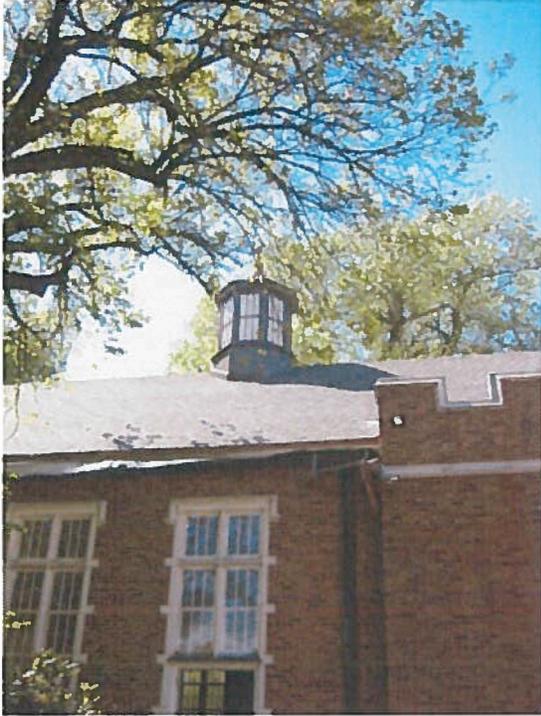


Concrete block and brick masonry

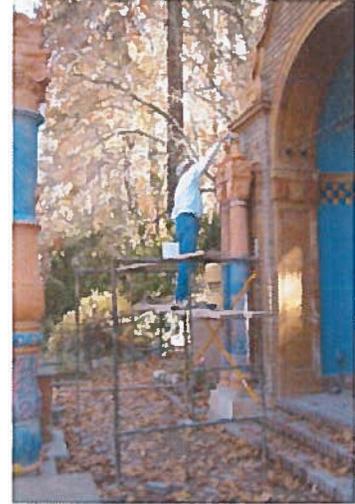


Elevator shaft through first floor

## Photos of Garden Park Ward Building Renovation

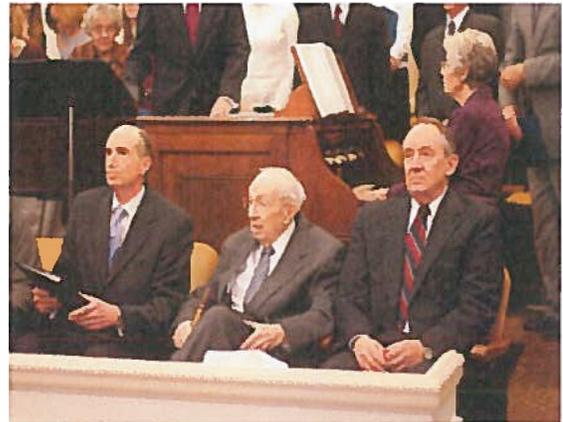


New cupola



Acid washing the  
new terra cotta

President Gordon B. Hinckley  
at rededication



Rededication of Garden Park Ward 2008



## **Appendix B**

### **Restoration of the Yale Ward Building**

#### *Memories of Bishop Derek Miller*

The story of the restoration of the Yale Ward building started on the very day that Bishop Miller was called as bishop—September 29, 2008. The stake presidency told him that the Yale building would likely be torn down and that President Clark Hinckley was concerned about that happening. Bishop Miller said: “Can’t this just wait until I’m done as the bishop? There are so many memories in that building; so many people have lived and worshipped here. For instance, Julia Nixon experienced the building being constructed. With the building’s longevity, it is unique to so many.” They decided, for the time being, not to tell anyone about the possibility of the building being razed.

Two events happened during the next three years. First, there was a renewed interest in historic preservation in the neighborhood and Church headquarters was sensitive to this interest. Second, the building was becoming more and more dilapidated and falling into disrepair. It was in a kind of limbo. Because it was possible that the Church would decide to raze the building, only the most necessary maintenance was being done and, as a result, it was becoming less habitable. The tipping point came when there was a leak in the roof that caused the floor in the Young Women room to buckle and collapse. When the Church’s facilities and maintenance (FM) group inspected the problem, they found a two-foot-diameter hole in the floor that had rotted away because of the moisture.

By this time, President Clark Hinckley was a mission president in Spain and Oscar McConkie was stake president. Bishop Miller went to the stake presidency and told them that something had to be done because the building was becoming unsafe. President McConkie set up a meeting with the regional FM director, Jason Killian. Jason was brand new and quite sympathetic to the plight of the building. He said that the Church had in its budget somewhere between \$200,000 and \$300,000 to repair most of the cosmetic issues, but that the real problem was the condition of the roof. Subsequently, the FM group put a team together to assess every aspect of the building. They discovered that almost everything was worse than they thought, especially the roof. They determined that it would take at least \$500,000 to bring the building up to Church standards. Somewhere in this process, the decision was made to keep the building, so the FM group hired an architect and set about drawing up plans for its restoration.

Bishop Miller was more than surprised when he first saw the plans and realized that the Church was planning a “full-on” remodel. He also discovered that the Church Historical Department was involved, which meant that there would be a higher standard of restoration, much like the remodel of the Garden Park building. The chapel, the foyer, and the cultural hall would be restored to their historical state and the rest of the building would be remodeled in keeping with the spirit of the restored part.

The vision of the remodeling had now broadened: it would be possible to make the building something really special for a long time to come. Major decisions included moving the Primary room to the same level as the other classrooms and moving the Relief Society room to the west end of the top floor, thereby taking advantage of the large window on the west end. The bishop's office would be moved to where the Young Women room was, the Young Women room would take the place of the Scout room upstairs, and the Scout room would be moved to the classroom level. Murals were discovered on the walls of the Scout room when they removed the wood paneling. These murals depicted various aspects of Scouting and are now housed in the Church's historical archives.

The architect made sure that the requirements of the Americans with Disabilities Act (ADA) would be met. This required installing a restroom on the main level, replacing the stairs with ramps, installing an elevator, and making sure that the restrooms would be handicap-accessible. Bishop Miller was able to persuade the architect to raise the ceiling in the Relief Society room to take full advantage of the west window, and this room is now quite stunning. Also, he convinced the architect to raise the ceiling in the hallway on the classroom level and to install transoms over the doors to make good use of the added height. Although the contractor felt that the existing windows in the building could be restored, he later agreed with Bishop Miller that new windows, to match the existing ones, would have to be constructed and installed. Bishop Miller felt that the Church hired a good architect and good contractors who cared about the quality of the project and would listen and make necessary adjustments.

During the remodel, the Yale Ward had the option of meeting at the stake center or at the Garden Park building. The members of the Garden Park Ward, under the leadership of Bishop Craig Galli, were very welcoming, gracious, and accommodating, so Bishop Miller decided to accept their invitation and have the Yale Ward meet there.

The remodeling process, surprisingly, took only one year. The ward moved out of the building at the end of July 2012 and moved back at the beginning of August 2013. There was a lot of camaraderie and fellowship during both the move out and move back in. A lot of Primary children helped, which should provide a lasting memory for them. The members of the Yale Ward were literally given a great gift by the Church agreeing to fund the marvelous restoration.

Holding an open house to celebrate the restoration of the Yale building was the bishopric's way of showing their gratitude and willingness to share. The open house and the subsequent rededication were the culminating events of the entire restoration project. Kathleen Hinckley and Laura Miller chaired the open house event and they and their volunteers did an excellent job. A beautiful announcement (and collector's item) was created by Adrian Pulfer, the ward's resident graphic designer, and these announcements were delivered to every house within the ward boundaries along with a personal invitation, where possible. Guides were stationed around the building to assist visitors and answer questions. Historic photographs were displayed to show what the building originally looked like and depicting past events and former members of the ward. A brief program was held in the chapel and refreshments were served in the cultural hall. As a result of the open house, people now associate the building with the fabric of the neighborhood.

A large number of former ward members attended the open house, as well as many friends and neighbors who had never been in the building before. There was a great outpouring of the Spirit, both at the open house and at the dedication. Elder Russell M. Nelson of the Quorum of the Twelve, a former member of the ward and former Bonneville Stake president, presided at the rededication and offered the dedicatory prayer.

### *Memories of Byron Little*

During the renovation of the Yale building, Byron Little was on the stake high council and was the physical facilities representative (PFR) for the stake. His counterpart for the Monument Park Region was Jason Killian, the facilities management (FM) group leader for the Church. Byron felt that one of the reasons the renovation was approved was because the buildings of Salt Lake Bonneville Stake are so unique. The ward and stake buildings are not on major streets but are nestled in neighborhoods. Compared to typical Church buildings, there is insufficient parking but as a result, more people walk to their meetings and the buildings have become part of the fabric of the neighborhoods. The Church may have felt that by preserving this building, it would enhance the quality and character of the neighborhood environment. Whatever the rationale in deciding to preserve the building, Byron was grateful for the Church's decision.

Before the renovation began, Bryan Stevenson from the Church Building Department met with Bishop Miller, Jason Killian, and Byron Little. They discussed the key things that Bishop Miller liked and disliked about the building and what things should be kept, if possible. He was concerned that the original plan kept the bishop's office on the second floor and left the Young Women room off the lobby. He felt that the bishop's and clerk's offices should be located on the main floor to be more accessible. With the support of the stake presidency, this change was adopted even though it required more work and more money. Byron indicated that there was an initial budget for the renovation, but that Bryan Stevenson could approve changes. In the end, the final expenditures were not too much greater than the initial budget.

Brent Gygi, a private architect, was retained to design the project. He had been the architect for several LDS building restorations and was very gifted. The Church Historical Department oversaw the restoration so that, as far as possible, it would preserve the historical and unique aspects of the building. As a result, the new windows in the chapel were made to recreate the original, double-hung, single-pane windows of the original design and the Relief Society room gained a beautiful window at the west end by extending the room and raising its ceiling. The finished product is truly stunning.

As the renovation proceeded, the workers discovered murals in the Scout room. Seven of these were recovered and are now in the Church Historical Department. We hope to obtain copies of these murals and mount them in the new Scout room.

By the time the project was finished, the building had an entirely new heating and air conditioning system, a new electrical system, new plumbing, and of course seismic upgrades and improvements for persons with disabilities. The Church installed "temple-grade" carpeting throughout the building and replaced all the cushions on the pews in the chapel, on the seats at the sacrament table, and on the seats on the stand and in the choir section. The chapel was repainted and new drapes were hung. They did not address the sound system, assuming that this

would be addressed at a later time. A new, wider exterior door at the southeast corner of the chapel was added to facilitate funerals. New wood front doors were added at the main entrance. The entire restoration took less than a year. The general contractor, the subcontractors, and the workers were all excellent and had prior experience in the restoration of historic structures. Throughout the renovation project, those involved always took into account the sacred nature of Church funds and did not spend money unwisely. All decisions were made carefully and prayerfully.

The Yale building is special and the renovation had to be special. The building itself symbolizes the love and commitment of the members who built it and how, over the decades, it has been a place of worship, of coming together to partake of the sacrament, to be taught and edified, to rejoice and celebrate, to enjoy artistic endeavors, to send missionaries into the mission field, to eulogize deceased loved ones, to celebrate births and marriages. The building is evidence of these events and the dedication of those who worshipped there. Our hope is that the renovation is true to those who went before and that this historic building will continue to be a place of faith and hope for those who enter it.

## Appendix C

### Full-Time Missionaries from the Stake, 1976-2014

#### Missionaries of the Bonneville First Ward

Missionary	Mission	Arrival	Release
DALTON, LAURA JEAN	Arizona Holbrook	22-May-75	23-Nov-76
CANNON, HAL ROGER, JR.	Colombia Cali	4-Jul-75	5-Jul-77
WALTMAN, RICHARD DEAN	Taiwan Taipei	18-Feb-76	19-Feb-78
HARDY, STEPHEN CLAYTON	Thailand Bangkok	15-Apr-76	15-Apr-78
CANNON, GREGG BRYAN	Guatemala/San Salvador	22-Apr-76	22-Apr-78
DELLA PIANA, RALPH WYN	Spain Barcelona	14-Jul-76	15-Jul-78
OLPIN, ROGER SCOTT	England Manchester	20-Aug-76	21-Aug-78
OSGUTHORPE, RICHARD WINDER	Washington Seattle	20-Aug-76	21-Aug-78
HANSEN, WARREN JEFF	Sweden Goteberg	22-Sep-76	17-Aug-78
BARNES, SUZANNE	Guatemala	3-Nov-76	3-May-78
ROMNEY, CLAUDIA SUE	Missouri Independence	14-May-77	14-Nov-78
SPJUT, REED ERIK	Sweden Stockholm	28-Jul-77	28-Jul-79
CHILDS, LANE CLIFFORD	Italy Rome	1-Sep-77	1-Sep-79
BARNES, LYNETTE	Netherlands Amsterdam	15-Sep-77	15-Mar-79
OTTO, STEPHAN WERNER	Germany Hamburg	6-Apr-78	6-Apr-80
WALTMAN, SCOTT DALE	Wisconsin Milwaukee	23-Sep-78	23-Sep-80
SMITH, GERALD GAY	Arizona Tempe	12-Feb-79	12-Aug-80
SMITH, OLIVE LUNT	Arizona Tempe	12-Feb-79	12-Aug-80
WALLACE, JEREMIAH LIEF	Germany Dusseldorf	16-Aug-79	16-Aug-81
CHILDS, KIM JENSEN	France Toulouse	11-Oct-79	11-Oct-81
WALTMAN, DAVID ALAN	Denmark Copenhagen	27-Dec-79	27-Dec-81
MERRILL, JOHN REYNOLD	Chile Osorno	17-Jan-80	17-Jan-82
HUNTER, ROSEMARY	England Coventry	14-Feb-80	14-Aug-81
ENSIGN, CRAIG ALLEN	Michigan Dearborn	24-Apr-80	24-Apr-82
BARNES, STEPHANIE	Argentina Buenos Aires North	5-Jun-80	5-Dec-81
FORBUSH, TRUDY	Australia Adelaide	7-Aug-80	7-Feb-82
SKEEN, ROBERT SMITH	Japan Nagoya	20-Nov-80	7-Oct-82
SPJUT, SCOTT RUSSELL	Michigan Dearborn	29-Sep-83	30-Mar-85
BARNES, WENDY LEE	Missionary Services	9-Feb-84	7-Jul-85
BARNES, NATHAN HARRIES	Germany Frankfurt	16-Aug-84	16-Jun-86
HANSEEN, PETER CONNERS	South Dakota Rapid City	11-Oct-84	5-Jun-86
DICK, VERA Y.	England Leeds	14-Nov-84	15-Nov-85
DICK, W. VIRGIL	England Leeds	14-Nov-84	15-Nov-85
HARDY, JAYNE ELIZABETH	Norway Oslo	28-Feb-85	30-Aug-86
HANSEN, STEVEN ALLEN	Thailand Bangkok	11-Jul-85	4-Jul-87
KIMBALL, TAMERA LYNNE	Peru Lima South	5-Sep-85	7-Mar-87
WINTERS, SIDNEY DOUGLAS	South Carolina Columbia	6-Feb-86	26-Feb-88
CHILDS, PAUL HOWARD	Texas Dallas	12-Mar-86	9-Jan-88
MARSH, ROBERT BACKMAN	Scotland Edinburgh	5-Aug-87	15-Aug-89
ENSIGN, MICHAEL DONALD	Chile Santiago South	6-Jan-88	10-Jan-90
DAYNES, TODD ELLSWORTH	Chile Concepcion	2-Mar-88	14-Feb-90
SORENSEN, CHARLES ELMER, II	Australia Adelaide	27-Jul-88	2-Aug-90

THOMPSON, CHRISTOPHER SCOTT	Spain Barcelona	16-Nov-88	17-May-90
MARSH, DANIEL BACKMAN	Australia Sydney South	19-Apr-89	25-Apr-91
SORENSEN, MICHELLE	Uruguay Montevideo	19-Apr-89	6-Nov-90
HANSEN, STANTON WILLARD	Uruguay Montevideo	19-Jul-89	2-Jul-91
SORENSEN, PAIGE MURDOCK	Argentina Mendoza	28-Mar-90	18-Mar-92
KERR, JASON MAX	Italy Milan	26-Sep-90	13-Oct-92
WINTERS, ANN LARUE	Paraguay Asuncion	28-Aug-91	17-Feb-93
NEYRA, JOSE ANTONIO LEON	California Arcadia	17-Jun-92	21-Jun-94
KERR, NATHAN BURGESS	Venezuela Caracas	1-Sep-93	4-Aug-95
ROUNDY, IONA	California San Diego	13-Sep-95	4-Sep-96
HARRY, BENJAMIN MICHAEL	Germany Berlin	28-Feb-96	18-Mar-98
WEBSTER, JESSICA KRISTINE	Singapore	15-May-96	19-Nov-97
MARSH, RICHARD BACKMAN	Slovenia/Croatia	30-Oct-96	26-Nov-98
COLLIPRIEST, ADELE MCCLELLAN CLAYTON	Nauvoo Illinois Restoration Inc	14-May-97	19-May-98
COLLIPRIEST, HAROLD D.	Nauvoo Illinois Restoration Inc	14-May-97	19-May-98
NASH, MATTHEW ALAN	North Carolina Charlotte	10-Dec-97	22-May-99
KERR, CHRISTOPHER PAUL	Michigan Lansing	8-Apr-98	11-Apr-00
PARKER, RYAN BRADLEY	France Paris	3-Jun-98	31-May-00
NICOLAIDES, TOMMY JOHN, II	Germany Berlin	1-Jul-98	19-Jul-00
SMITH, SARAH DOUGLAS	Japan Tokyo	9-Dec-98	31-May-00
SMITH, ISAAC HOWELL	Mongolia Ulaanbaatar	6-Jan-99	6-Jan-01
LIEBER, MATTHEW WILFORD	Germany Hamburg	14-Apr-99	14-Apr-01
HARRY, ROBERT JAMES	Wisconsin Milwaukee	7-Jul-99	8-Jun-01
SMITH, JOSHUA JAMES	New Zealand Wellington	11-Aug-99	11-Aug-01
MARSH, MATTHEW BACKMAN	South Africa Johannesburg	22-Sep-99	22-Sep-01
CLARK, DERRICK CARY	Argentina Mendoza	16-Feb-00	16-Feb-02
NICOLAIDES, TRAVIS RAY	Czech Prague	19-Apr-00	19-Apr-02
LEBLANC, TYLER MAUGHAN	Spain Barcelona	5-Jul-00	10-Jul-02
LANT, JEFFREY JAMES	Philippines Olongapo	25-Oct-00	30-Oct-02
LEBLANC, TONY SCOTT	Brazil Curitiba	13-Dec-00	17-Dec-02
STEFFENSEN, JAMIE	Korea Daejeon	17-Oct-01	2-Apr-03
LIEBER, PETER ANDREW THORPE	New York Rochester	6-Nov-02	10-Nov-04
LIEBER, LYDIA MARY	Russia Novosibirsk	20-Nov-02	5-Jun-04
PARKER, KIMBALL DEAN	Ecuador Guayaquil South	5-Mar-03	5-Mar-05
GUYON, PETER WENDELL, JR.	England Birmingham	18-Jun-03	20-Jun-05
STEFFENSEN, ADAM RICH	Virginia Richmond	5-Nov-03	17-Nov-03
EDWARDS, WESTON EVANS	México Mérida	16-Jun-04	21-Jun-06
MARSH, JACOB BACKMAN	Argentina Neuquén	15-Dec-04	22-Dec-06
RUSSON, JAMES GARY	Michigan Detroit	29-Jun-05	18-May-07
MC CALLSON, KALEB IVAN	Russia Moscow West	14-Dec-05	29-Nov-07
ALAND, ASHLEY ANN	Virginia Richmond	22-Feb-06	02-Aug-07
ROGERS, WILLIAM CHRISTOPHER	Texas Houston	17-May-06	21-May-08
SKANCHY, MATTHEW RANDALL	Italy Milan	17-May-06	23-May-08
PARKER, BRADEN JOHNSON	Chile Concepción South	07-Jun-06	11-Jun-08
STEFFENSEN, MICAH RICH	Mozambique Maputo	24-Jan-07	24-Jan-09
STRONG, TAYLOR BLAKE	Alpine German-Speaking	21-Nov-07	14-Nov-09
MC CALLSON, BRYANT WILLIAM	Russia Novosibirsk	05-Dec-07	23-Dec-09
ALAND, HALEY GRACE	Japan Nagoya	04-Jun-08	24-Nov-09
EDWARDS, COLEMAN BARKER	Florida Fort Lauderdale	01-Oct-08	07-Oct-10

GOOLEY, SEAN MICHAEL	Utah Provo	05-Nov-08	11-Nov-10
SKANCHY, SAMUEL NORMAN	Singapore	17-Dec-08	15-Dec-10
CARD, HAILEY	Independence Visitors' Center	10-Jun-09	24-Nov-10
ROGERS, PAUL GREGORY	Perú Chiclayo	21-Oct-09	14-Nov-11
MC CALLSON, TARL ESTY	Ukraine Donetsk	18-Nov-09	30-Nov-11
ZOBELL, ZACHARY JOHN	Portugal	16-Jun-10	19-Jun-12
CARD, ROSEMARY	Arizona Mesa	07-Jul-10	13-Dec-11
WILLIAMS, ANDREW THOMAS	México Villahermosa	21-Jul-10	24-Jul-12
SMITH, COLTON KENNETH	Perú Lima South	02-May-12	07-May-14
PORTER, WARREN HANSEN	Ukraine Kyiv	18-Jul-12	30-Jul-14
WALKER, ALAN JEFFREY	California San Diego	08-Aug-12	12-Aug-14
ZOBELL, JEREMY DEAN	Philippines Bacolod	08-Aug-12	13-Aug-14
WALKER, ALAN JEFFREY	California San Diego	8-Aug-12	14-Aug-14
HOLLBERG, HANNAH MARIE	Peru Lima Central	17-Jul-13	17-Jan-15
HOLLBERG, CAROLINE	Virginia Richmond	25-Sep-13	25-Mar-15
ROGERS, JONATHAN PARKER	Bolivia Santa Cruz	17-Jul-13	17-Jul-15
BERGER, NATHANIEL BARRETT	Argentina Neuquen	17-Jul-13	17-Jul-15
WILLIAMS, ADAM PHILIP	China Hong Kong	7-Aug-13	7-Aug-15
STRONG, SAMUEL JACKSON	Ohio Columbus	2-Oct-13	2-Oct-15
HUGHES, DALTON MICHAEL	Tahiti Papeete	16-Oct-13	16-Oct-15

### Missionaries of the Bonneville Second Ward

Missionary	Mission	Arrival	Release
ROWLEY, MATTHEW	Argentina Buenos Aires South	3/17/1977	3/17/1979
OLSON, RICHARD JOHN	Thailand Bangkok	4/21/1977	4/21/1979
HANSEN, ARNOLD CHARLIE	South Dakota Rapid City	8/13/1977	8/13/1979
HARDY, DEBORAH	Canada Montreal	9/8/1977	3/8/1979
MORRIS, MARK OLSEN	Finland Helsinki	9/22/1977	9/22/1979
MIXIE, MARGARET JOY	Italy Padova	11/17/1977	5/17/1979
EARL, ROBERT DOUGLAS	Canada Vancouver	9/23/1978	9/23/1980
HOWARD, MARTY OWEN	Ohio Columbus	12/7/1978	12/7/1980
HOGGARD, RICK B.	Fiji Suva	4/26/1979	4/26/1981
ROWLEY, JOEL	Spain Seville	5/3/1979	5/3/1981
ZABRISKIE, MICHAEL OWEN	Argentina Buenos Aires South	11/15/1979	11/15/1981
JACKSON, MILTON SCHREINER	Korea Pusan	3/6/1980	3/6/1982
KEPHART, TIMOTHY ANDREW	Brazil Curitiba/Portugal Lisbon	1/15/1981	9/16/1982
JACKSON, JOHN IRVIN	Germany Frankfurt	11/12/1981	5/14/1983
BAILEY, ANNA FUGAL	New Zealand Auckland Temple Visitor Center	12/3/1981	6/4/1983
BAILEY, LOILE J.	New Zealand Auckland Temple Visitor Center	12/3/1981	6/4/1983
EARL, STEVEN GEORGE	Canada Toronto West	7/15/1982	1/14/1984
HARDY, MARK CLAYTON	Argentina Rosario	10/28/1982	4/28/1984
BARLOW, DAVID TODD	Ireland Dublin	4/7/1983	10/6/1984
BLACKHURST, MICHELLE	Oklahoma Tulsa	6/16/1983	12/15/1984
PETERSON, MARK ELROY	Peru Lima South	9/8/1983	5/8/1985
SENINGER, STEPHEN GLENN	Virginia Roanoke	9/15/1983	3/15/1985
SMITH, BRADLEY FREDERICK	Germany Frankfurt	6/14/1984	6/14/1986
HANSEN, LOUISA CAROLINE	Nuku'alofa Tonga Temple	2/13/1985	7/9/1986
RIVERA, GEORGE BEN	Canada Montreal	5/9/1985	5/9/1987

WILDE, MICHAEL DAVID	Scotland Edinburgh	8/20/1986	8/19/1988
FOX, GEORGE RANDALL	Spain Barcelona	9/10/1986	9/9/1988
HANSEN, LOUISA CAROLINE	New Zealand Auckland	5/27/1987	11/25/1988
SMITH, ANTHONY EDWIN	Japan Tokyo South (INACTIVE)	6/10/1987	6/9/1989
COOLEY, ANDREW JACKMAN	Italy Catania	9/30/1987	9/26/1989
JACKSON, BRIAN RICHARD	Germany Hamburg	8/17/1988	7/31/1990
HANSEN, LOUISA C.	Temple	11/13/1989	5/13/1991
STEWART, SCOTT BRUCE	Italy Catania	5/27/1992	5/19/1994
OLSON, JONATHAN BOSHAARD FERRON	Japan Kobe	7/22/1992	8/3/1994
SNYDER, STACEY MICHELE	Missionary Services	1/20/1993	1/21/1994
SMITH, HEATHER ELIZABETH	Portugal Lisbon	3/3/1993	8/31/1994
OLSON, PATRICK RANDALL	Singapore	8/11/1993	7/31/1995
HOLT, ROBERT BROCK	Germany Berlin	5/11/1994	5/1/1996
RIVERA, MARTHA SELENA	Hawaii Honolulu	5/11/1994	11/22/1995
FEINAUER, CHRISTIAN FREDRICK	Portugal Lisbon	5/18/1994	5/18/1994
DALTON, JOHN MATTHEW	Illinois Peoria	6/6/1994	12/6/1995
DALTON, SALLY DIANE	Illinois Peoria	6/6/1994	12/6/1995
JACKSON, MATTHEW DAVID	California Fresno	12/7/1994	12/3/1996
MCKEOWN, MORGAN TAYLOR	Argentina Buenos Aires North	7/19/1995	7/30/1997
WILDE, KENNETH ELDRED	Indiana Indianapolis	8/16/1995	8/19/1997
RIVERA, IRENE MARTINEZ	Mexico City Mexico Temple	5/6/1996	1/16/1997
RIVERA, ORLANDO ARTHUR	Mexico City Mexico Temple	5/6/1996	1/16/1997
JACKSON, MARGARET	Bolivia Cochabamba	10/30/1996	4/29/1998
FOX, JESSE TAYLOR	Chile Antofagasta	11/20/1996	11/11/1998
SMITH, NATALIE ANNE	New York New York North	1/15/1997	7/2/1998
FEINAUER, RICHARD BENJAMIN	Texas Houston East	3/12/1997	3/30/1999
MCKEOWN, SEAN BRIANT	Italy Padova	6/11/1997	5/10/1999
FOX, ANGELA	Arizona Tempe	6/18/1997	12/2/1998
STEWART, DANIEL JAMES	Brazil Ribeirao Preto	7/9/1997	7/21/1999
SMITH, ADAM NATHANIEL	Sweden Stockholm	8/13/1997	8/19/1999
CAHOON, BRANDON SCOTT	Dominican Republic Santo Domingo West	12/3/1997	12/15/1999
BLACKHAM, BRETT SCOTT	South Africa Johannesburg	2/11/1998	2/11/2000
CUTLER, CLAIR RILEY, III	Mexico Mexico City South	7/29/1998	8/16/2000
FREDERICKSON, JOSHUA STEPHEN	Taiwan Taipei	12/16/1998	12/16/2000
MCKEOWN, BROCK RICHARD	Australia Melbourne West	4/21/1999	4/21/2001
FEINAUER, JOSHUA JAMES	Brazil Londrina	11/24/1999	11/24/2001
MCCONKIE, OSCAR JAMES	Brazil Campinas	3/29/2000	3/29/2002
DRAKE, ALEXANDER MORGAN	Mexico Mexico City North	7/19/2000	7/24/2002
DELLA-PIANA, MARIEL MICHELLE	Italy Catania	2/14/2001	8/8/2002
CANNON, CLARK HALES	Texas Dallas	5/16/2001	5/21/2003
MABEY, BENJAMIN JOHN	New Jersey Morristown	6/13/2001	6/13/2001
LUCERO, CECILY IRENE RIVERA	Argentina Mendoza	8/7/2002	2/24/2004
MCKEOWN, CONNOR BLAIR	Mexico Puebla	6/4/2003	6/4/2005
MCKEOWN, ERIN	Portugal Lisbon	7/23/2003	2/4/2005
MC CONKIE, JOHN PACE	Spain Málaga	2/18/2004	2/23/2006
DELLA-PIANA, KRISTA KATHRYN	Italy Milan	5/4/2005	11/24/2006
CARTER, ZACHARY JOHN	Arizona Mesa	7/27/2005	7/31/2007
DUNCAN, ALEXANDER HAMPTON	Australia Perth	9/21/2005	9/21/2007
GREER, DOUGLAS COOLEY	Argentina Rosario	1/18/2006	1/21/2008

CUTLER, JOSHUA PARRY	Australia Sydney North	3/29/2006	4/2/2008
CUTLER, SARAH MERLENE	Washington Kennewick	6/14/2006	11/21/2007
MORGAN, JOHN WILLIAM	Germany Frankfurt	6/27/2007	7/1/2009
CAHOON, ANDREW CHRISTIAN	California Long Beach	3/19/2008	3/20/2010
COOK, JONATHAN MARCUS	California Oakland/San Francisco	4/23/2008	4/7/2010
FOLEY, JANICE	Mexico City Temple Visitors' Center	5/12/2008	11/12/2009
FOLEY, LAWRENCE PAUL	Mexico City Temple Visitors' Center	5/12/2008	11/12/2009
SENINGER, STEPHEN CLARK	Switzerland Zürich	6/18/2008	6/25/2010
CAHOON, KEVIN	Church Service	9-Aug-08	9-Aug-09
CAHOON, JERI	Church Service	9-Aug-08	9-Aug-09
BUTLER, RICHARD THOMAS VAIL	North Carolina Charlotte	11/19/2008	11/24/2010
BADGER, ANTHONY HATFIELD	Washington Seattle	9/30/2009	10/4/2011
MORGAN, JOSEPH REDD	China Hong Kong	1/27/2010	1/13/2012
TEW, BROOKE TANNER	México León	2/24/2010	2/27/2012
MABEY, THOMAS KENT	Michigan Lansing	3/3/2010	3/7/2012
FOLEY, JANICE EVA	Canada Halifax	7/12/2011	12/12/2012
FOLEY, LAWRENCE PAUL	Canada Halifax	7/12/2011	12/12/2012
KRIEGER, SPENCER PIERCE	Russia Vladivostok	8/17/2011	8/17/2013
BELL, MARK ALAN	Brazil Florianópolis	10/12/2011	10/12/2013
HULBERT, JOEL ERICKSON	Virginia Richmond	1/4/2012	1/8/2014
BADGER, JACOB HATFIELD	Norway Oslo	7/18/2012	7/8/2014
MORGAN, PHILIP ELLISON	Lithuania Mission	8/1/2012	8/8/2014
GARDNER, MARY CHRISTINA	Philippines Legaspi	5-Jun-13	5-Dec-14
LANGE, GARDINER DRAKE	Florida Fort Lauderdale	16-Jan-13	16-Jan-15
KRIEGER, CHRISTOPHER MC KEAN	Alpine German-Speaking	4-Feb-13	4-Feb-15
SENINGER, SAVANNAH GRACE	Czech/Slovak	2-Oct-13	2-Apr-15
PARKIN, SAMUEL HOWELL	Chile Concepcion South	13-Aug-14	13-Aug-16
SMART, ANDREW JEFFERSON	Honduras San Pedro Sula East	20-Aug-14	20-Aug-16
ALDER, ISAAC CHRISTIAN	Chile Concepcion	27-Aug-14	27-Aug-16
HERNANDEZ-CULAS, JOHN DAVID	Mexico Hermosillo	15-Oct-14	10-Sep-16

<b>Missionaries of the Garden Park First Ward</b>			
<b>Missionary</b>	<b>Mission</b>	<b>Arrival</b>	<b>Release</b>
BURTON, CHARLES RICHARDS	Canada Calgary	24-Jan-75	25-Jul-76
BURTON, JANICE VALOIS PUTNAM	Canada Calgary	24-Jan-75	25-Jul-76
EAKLE, CARMA LEONE JENSEN	Florida Ft. Lauderdale	27-Jun-75	15-Dec-76
EAKLE, JULIAN LEE	Florida Ft. Lauderdale	27-Jun-75	15-Dec-76
FREDERICKSON, DAVID C.	Texas Dallas	28-May-76	4-Aug-77
FREDERICKSON, WILMA E.	Texas Dallas	28-May-76	4-Aug-77
MC OMBER, KAREN LOUISE	Argentina Buenos Aires South	22-Jul-76	22-Jan-78
PERKINS, FREDERICK MARK	Guatemala Guatemala City	15-Dec-77	15-Dec-79
REESE, DAVID WAYNE	Mexico Veracruz	3-Aug-78	3-Aug-80
WOODRING, GREG ALAN	Italy Milan/New York New York	3-Aug-78	3-Aug-80
CHRISTENSEN, TERALIN	Missouri St Louis	7-Oct-78	7-Apr-80
SORENSEN, SUSAN KAYE	Argentina Cordoba	28-Dec-78	28-Jun-80
DUDLEY, CAROL	Calgary Canada	31-May-05	2-Jun-05
HERBERT, BRUCE CHRISTIAN	Australia Adelaide	1-Mar-79	1-Mar-81

HANSEN, BRUCE LYNN	Virginia Roanoke	12-Apr-79	12-Apr-81
DALGLEISH, SCOTT GLADE	Italy Padova	19-Jul-79	19-Jul-81
MANNING, JOHN WILLIAM	California Los Angeles	20-Sep-79	20-Sep-81
PERKINS, RANDALL ALAN	Argentina Rosario	1-May-80	1-May-82
JONES, KEITH RICHARD	Italy Milan	29-May-80	29-May-82
PERKINS, SCOTT BRADLEY	Taiwan Kaohsiung	2-Oct-80	2-Oct-82
STEVENS, SUSAN M.	Guatemala Guatemala City	3-Jun-05	4-Jun-05
DALGLEISH, TAMYRA	France Toulouse/Switzerland Geneva	9-Apr-81	9-Oct-82
REESE, STEVEN BAGLEY	Taiwan Kaohsiung	29-Oct-81	10-May-83
HANSEN, MARALYN BEVERLY WATSON	Washington Seattle	22-Apr-82	22-Apr-83
KELLNER, HOLLY BROWN	Korea Pusan	2-Sep-82	2-Mar-84
LARSON, MITZI	Japan Kobe	7-Oct-82	7-Apr-84
EVANS, SCOTT TODD	Missionary Services	29-Sep-83	30-Mar-85
JONES, RUSSELL ERNEST	Hawaii Honolulu	17-Nov-83	17-Nov-85
DALGLEISH, PAUL GLADE	California Los Angeles	7-Mar-85	6-Sep-86
LARSON, DIRK RUSSELL	New York New York South	31-Oct-85	31-Oct-87
FOX, RANDALL ARIC	Missouri St Louis	20-Aug-86	19-Aug-88
HATHAWAY, RUSSELL SCOTT	New York New York South	29-Jul-87	4-Jul-89
FOX, KRISTINA	Brazil Sao Paulo South	19-Aug-87	17-Feb-89
JONES, ERIC LYNN	Michigan Detroit	16-Sep-87	26-Sep-89
NICHOLS, BENJAMIN IVES	Switzerland Geneva	17-Feb-88	30-Jan-90
JOHNSON, JAMELLE	Mississippi Jackson	31-Aug-88	13-Mar-90
EVANS, ROSE ANNE	Philippines Cebu	21-Sep-88	21-Mar-90
HOFF, EDMUND KEITH	North Carolina Raleigh	5-Oct-88	26-Sep-89
HOFF, MAURINE JONES	North Carolina Raleigh	5-Oct-88	26-Sep-89
READING, JASON BRYN	Germany Frankfurt	28-Jun-89	10-Jul-91
READING, MELINDA	Illinois Chicago South	8-Nov-89	21-May-91
CASE, AUDRA WINGER	Texas Fort Worth	24-Jan-90	5-Feb-91
NEWELL, ERIC JACKSON	Louisiana Baton Rouge	6-Nov-91	15-Oct-93
LEARY, DEAN WHITNEY	Wisconsin Milwaukee	13-Nov-91	17-Nov-93
FUGUEL, MAUI TIANUI JOHN	Brazil Curitiba	20-Nov-91	8-Dec-93
JONES, GARY JACOB	Germany Frankfurt	1-Jul-92	17-Jun-94
FUGUEL, JOAN ADALINE	Auxiliary	20-Jul-92	23-Jul-93
FITZGERALD, MARY DORIS	England Leeds	26-Aug-92	9-Mar-94
FITZGERALD, PERRY JOSEPH	Japan Tokyo South	7-Oct-92	28-Sep-94
DALGLEISH, HYRUM CALDER R.	California Ventura	19-Oct-92	6-Oct-93
DALGLEISH, MARJORIE GLADE	California Ventura	19-Oct-92	6-Oct-93
JIM, KATHRYN LOUISE	Texas Houston East	3-Nov-93	1-Jun-94
BARTON, ELGIE M. RICHIE	California Santa Rosa	30-May-94	6-Jun-95
BARTON, LESTER UTAH, JR.	California Santa Rosa	30-May-94	6-Jun-95
TAYLOR, PAUL NIXON	Germany Frankfurt	24-Apr-96	15-Apr-98
CHALFANT, LARRY JAMES	Massachusetts Boston	23-Apr-97	30-Nov-97
JONES, CATHERINE GRAY	Nebraska Omaha	6-Aug-97	17-Feb-99
JONES, RICHARD LYNN	Nebraska Omaha	6-Aug-97	17-Feb-99
TAYLOR, DAVID GRANT	Brazil Florianopolis	13-Aug-97	20-May-99
EVANS, EDMUND CANNON	Utah Salt Lake City Temple Square	1-Nov-97	1-May-00
EVANS, GLORIA TODD	Utah Salt Lake City Temple Square	1-Nov-97	1-May-00
SORENSEN, JOHN PAUL HILMAND	Philippines Bacolod	1-Jul-98	12-Jul-00

THORPE, DEBORAH LEAH	France Toulouse	16-Jun-99	16-Dec-00
THORPE, DON JOSEPH	Canada Montreal	16-Jun-99	6-Jun-01
BAKER, WESLEY DELL	Washington Tacoma	30-Jun-99	19-Jun-01
BAKER, ZACKARY R.	Oregon Eugene	21-Jul-99	26-Jul-01

### Missionaries of the Garden Park Second Ward

Missionary	Mission	Arrival	Release
ROMNEY, JR., KEITH B.	Canada Montreal	1975	1977
HIGGINSON, ELMO C.	Washington DC	1975	1976
HIGGINSON, GWENDOLYN H.	Washington DC	1975	1976
DOWSE, MICHAEL L.	Costa Rica	1975	1977
CUMMINGS, GORDON C.	Canada Calgary	1975	1977
OTT, JOHN C.	Australia Perth	1975	1976
OTT, MERLE S.	Australia Perth	1975	1976
DEARDON, SUSAN M.	Montevideo Uruguay	1975	1976
DAVIS, KAREN KRISTINE	Chile Santiago South	1975	1976
DE LA MARE, DAVID W.	Philippines Manila	1975	1977
NELSON, DAVID O.	Australia Melbourne	1976	1978
BENNETT, DANIEL F.	California Anaheim	1976	1978
EVANS, MARK S.	Texas Dallas	1976	1978
WANKIER, ROBERT S.	Texas Houston	1976	1978
DOWSE, RONALD T.	Korea Pusan	1976	1978
DOWSE, ROBERT K.	Portugal Lisbon	1976	1978
RALPHS, GEORGE	Southwest Indian Navajo	1976	1978
SWENSON, MARK	Massachusetts Boston	1977	1979
DE LA MARE, RICHARD B.	New York Rochester	1977	1979
WALCH, SCOTT R.	South Carolina Columbia	1977	1979
ARCHIBALD, CONNIE	England London	1977	1978
BENNETT, MARK B.	Scotland Glasgow	1977	1979
NELSON, BOYD E.	Arkansas Little Rock	1977	1979
DE LA MARE, RANDALL G.	Thailand Bangkok	3-Aug-78	3-Aug-80
SMEDLEY, MATTHEW	Thailand Bangkok	05-Apr-1979	05-Apr-1981
SHARP, NATHAN L.	Alaska Anchorage	06-Sep-1979	06-Sep-1981
ROMNEY, JOHN B.	Texas San Antonio	04-Sep-1980	13-Aug-1982
NORRIS, SUSAN	California Anaheim	23-Oct-1980	23-Apr-1982
ENGLAND, GWYNETH S.	Texas Dallas	13-Nov-1980	13-May-1982
LUNT, TIMOTHY W.	California Ventura	04-Dec-1980	09-Jun-1982
OLSON, LOIS	Missouri Independence	14-May-1981	14-May-1982
DE LA MARE, MICHAEL S.	California San Diego	28-May-1981	27-Nov-1982
ROMNEY, JENNIFER	China Hong Kong	1981	1982
EVANS, NANCY	Dominican Republic Santo Domingo West	23-Jul-1981	22-Jan-1983
VAIL, ELIZABETH MARIE	Colombia Cali	01-Jul-1982	31-Dec-1983
SHARP, DAVID	Spain Barcelona		
CUMMINGS, DOUGLAS KELSON	England Birmingham	26-Aug-1982	23-Apr-1984
JARVIS, KATHLYN	Chile Santiago North	11-Nov-1982	12-May-1984
CORDNER, SYLVIA (PEGGY)	Iowa Des Moines	07-Apr-1983	06-Apr-1984
WHITE, SHANNON MARLOW	California San Bernardino	08-Sep-1983	08-May-1985
EAGAR, LEO JONATHAN	China Hong Kong	29-Sep-1983	31-Jul-1985
DE LA MARE, JAMES A.	China Hong Kong	05-Jul-1984	25-Jun-1986
WIMMER, J. BION	California Arcadia	04-Oct-1984	17-Sep-1986

ANDERSON, AMY MARGARET	Texas San Antonio	25-Oct-1984	26-Apr-1986
BRIDGES, JONATHAN CHARLES	Australia Brisbane	09-May-1985	31-Mar-1987
WANKIER, RALPH STRINGHAM	Pennsylvania Philadelphia	18-Jul-1985	18-Jul-1987
CANNON, JOHN WILLIAM	Japan Nagoya	22-Aug-1985	07-Aug-1987
ROMNEY, KENNETH CHARLES	Belgium/Netherlands	27-Aug-1986	26-Aug-1988
WHITE, GREGORY JON	Chile Santiago South	10-Sep-1986	12-Sep-1988
DE LA MARE, ARDITH KIMBALL	England Birmingham	12-Nov-1986	12-Nov-1987
DE LA MARE, DONLON PHILIP	England Birmingham	12-Nov-1986	12-Nov-1987
WALCH, FAYE B.	England Birmingham	12-Nov-1986	12-Nov-1987
WALCH, RICHARD H.	England Birmingham	12-Nov-1986	12-Nov-1987
DUNN, DAVID MATTHEW	Italy Milan	11-Mar-1987	25-Mar-1989
FELKER, KENNETH DAVID	Pennsylvania Pittsburgh	03-Jun-1987	05-May-1989
EVANS, WAYNE NEIL	Virginia Richmond	15-Jul-1987	01-Aug-1989
JARVIS, JEANETTE BOWERS	Arizona Phoenix	05-Aug-1987	04-Aug-1988
JARVIS, LEE TAYLOR	Arizona Phoenix	05-Aug-1987	04-Aug-1988
KING, LESLIE ANN	Perú Lima North	06-Apr-1988	27-Sep-1989
JACOBSEN, BRUCE GARFF	Taiwan Taipei	15-Feb-1989	30-Jan-1991
MEHR, DOUGLAS STEWART	Brazil Rio de Janeiro	05-Apr-1989	27-Mar-1991
CUMMINGS, CHRISTOPHER HOWE	Texas Dallas	05-Jul-1989	06-Aug-1991
WANKIER, MARK CARL	Oklahoma Tulsa	18-Jul-1990	21-Jul-1992
ARCHIBALD, VAUN JOHNSON	Argentina Resistencia	22-Aug-1990	05-Aug-1992
LUNT, KEVIN OWEN	Michigan Detroit	24-Apr-1991	28-Apr-1993
EASTON, CHARLES PRESCOTT	Florida Jacksonville	20-Nov-1991	24-Nov-1993
JARVIS, WENDY LYN	Argentina Mendoza	05-Feb-1992	18-Aug-1993
JARVIS, JEANETTE BOWERS	Arkansas Little Rock	24-Feb-1992	25-Feb-1993
JARVIS, LEE TAYLOR	Arkansas Little Rock	24-Feb-1992	25-Feb-1993
GARDNER, COLLEEN MARIE	Arizona Tucson	01-Apr-1992	06-Oct-1993
KUPITZ, HERBERT FRITZ	Alpine German-Speaking	01-Jun-1992	11-Jun-1993
KUPITZ, INGE	Alpine German-Speaking	01-Jun-1992	11-Jun-1993
HARMSSEN, STEPHEN MATTHEW	Chile Rancagua	14-Oct-1992	19-Sep-1994
JACOBSEN, BENJAMIN GARFF	Japan Sapporo	21-Apr-1993	12-May-1995
HENRIKSEN, AMY ROYLANCE	Sweden Stockholm	29-Jun-1994	10-Jan-1996
SHARP, HUGH JOHNSON	México Tijuana	29-Jun-1994	10-Jul-1996
BRIDGES, M. EUGENE	North Carolina Raleigh	22-Aug-1994	08-Mar-1996
BRIDGES, ZENNA MAE	North Carolina Raleigh	22-Aug-1994	08-Mar-1996
MERRILL, JASON ALEXANDER	India Bangalore	30-Nov-1994	21-Jun-1995
JACOBSEN, PAUL SOREN	Brazil São Paulo South	19-Jul-1995	13-Aug-1997
JONES, HARWOOD SAMUEL	Germany Hamburg	16-Aug-1995	30-Jul-1997
HARMSSEN, ANNE TAYLOR	Denmark Region	25-Oct-1995	23-Apr-1997
SCHEIDELL, SOLOMON JOHN	Oklahoma Tulsa	11-Sep-1996	22-Sep-1998
ETHERINGTON, EMILY	Uruguay Montevideo West	30-Oct-1996	13-May-1998
JARVIS, JEANETTE BOWERS	Family and Church History Church HQ.	06-Aug-1997	09-Aug-1998
JARVIS, LEE TAYLOR	Family and Church History Church HQ.	06-Aug-1997	09-Aug-1998
HOLYOAK, JOSHUA DAVID	France Bordeaux	17-Dec-1997	25-Nov-1999
HOLYOAK, SARAH CELESTE	Italy Milan	31-Dec-1997	16-Jul-1999
ETHERINGTON, NICHOLAS C.	Costa Rica San José	21-Jan-1998	24-Feb-2000
GALLI, CRAIG & LARK	Utah Inner City Project, Salt Lake City	01-Apr 1998	01-Apr-2000
GARDNER, ROBERT KENT	California Arcadia	27-May-1998	20-Jun-2000
LUNDGREEN, E. BURNS	CES Utah Salt Lake City Computer Center	22-Jun-1998	22-Jun-2000
LUNDGREEN, MARILYN HAMAL	CES Utah Salt Lake City Computer Center	22-Jun-1998	22-Jun-2000

SHARP, C. ELAINE JOHNSON	Guatemala Guatemala City South	19-Jan-1999	19-Jan-2001
SHARP, HAL TURNER	Guatemala Guatemala City South	19-Jan-1999	19-Jan-2001
WANKIER, CARL	California Los Angeles	26-Jan-1999	02-Feb-2000
WANKIER, MARTHA JANE STRINGHAM	California Los Angeles	26-Jan-1999	02-Feb-2000
MERRILL, JONATHAN BRUCE	South Carolina Columbia	10-Mar-1999	10-Mar-2001
WALTMAN, SAMUEL REX	Argentina Bahia Blanca	27-Oct-1999	27-Oct-2001

### Missionaries of the Garden Park Ward

Missionary	Mission	Arrival	Release
GABLE, JOHN CLARK	California San Diego	5-Jul-00	5-Jan-02
WANKIER, CARL	Utah Salt Lake City	5-Mar-01	5-Mar-02
WANKIER, MARTHA JANE STRINGHAM	Utah Salt Lake City	5-Mar-01	5-Mar-02
LIGNELL, ELLIOT KARL	Peru Lima Central	20-Jun-01	25-Jun-03
PERKINS, DOYLE WILCOX	CES Utah Salt Lake City South Institute	2-Jul-01	1-Apr-02
PERKINS, MARLENE BACKMAN	CES Utah Salt Lake City South Institute	2-Jul-01	1-Apr-02
HANSEN, MATTHEW JEFFREY	Sweden Stockholm	8-Aug-01	4-Jul-03
WALTMAN, WILLIAM MICHAEL	New Mexico Albuquerque	5-Sep-01	22-Oct-03
NAYLOR, ALISON LEE	Mississippi Jackson	7-Nov-01	28-May-03
ETHERINGTON, ABIGAIL JANE	Spain Barcelona	2-Jan-02	23-Jul-03
BROWN, JONATHAN DAVID	Brazil Londrina	23-Jan-02	30-Jan-04
JONES, MORGAN ANNE	El Salvador San Salvador East	10-Apr-02	24-Sep-03
LUNT, SHIRLEY ARLINE	MD Utah SLC Missionary Dept COB	1-May-02	2-May-03
LUNT, TIMOTHY CLARENCE	MD Utah SLC Missionary Dept COB	1-May-02	2-May-03
GRAHAM, THOMAS VAIL	Kentucky Louisville	26-Jun-02	1-Jul-04
LUNDGREEN, ELI BURNS	Utah Salt Lake City	29-Jul-02	29-Jul-03
LUNDGREEN, MARILYN HAMAL	Utah Salt Lake City	29-Jul-02	29-Jul-03
BROWN, EMILY ELIZABETH	Hawaii Honolulu	20-Nov-02	13-May-04
HALE, DAVID MC KAY	Arizona Tucson	23-Jul-03	27-Jul-05
BENNETT, JEFFREY MITCHELL	Nebraska Omaha	4-Feb-04	23-Mar-06
ETHERINGTON, ELIZA GENIEL	Argentina Rosario	4-Feb-04	15-Jul-05
GALLI, RACHEL VELLA	Italy Catania	12-May-04	1-Dec-05
NAYLOR, BENJAMIN FAIRBANKS	Australia Melbourne West	26-May-04	2-Jun-06
TAYLOR, PAUL BURTON	Canada Calgary	2-Jun-04	9-Jun-06
TAYLOR, MICHAEL ANTON	Connecticut Hartford	25-Aug-04	30-Aug-06
MERRILL, JESSIE LAUREN	New York Rochester	8-Sep-04	29-Mar-06
PAULSEN, JOHN PARKER	Philippines Cauayan	3-Nov-04	4-Nov-06
THORPE, CATHERINE CHRISTINE	Family/Church History	15-Feb-05	15-Aug-07
HALE, BRADLEY SCOTT	México Veracruz	10-Aug-05	10-Aug-07
BENNETT, PETER BRADFORD	Georgia Atlanta North	24-Aug-05	9-Aug-07
WALTMAN, JOHN RICHARD	Canada Toronto East	31-May-06	20-Jun-08
LUND, NICHOLAS ALLAN	Hawaii Honolulu	1-Nov-06	6-Nov-08
CHEEVER, NATHAN SMITH	Philippines Bacolod	20-Dec-06	21-Dec-08
HALE, JEFFREY J.	Oregon Portland	27-Dec-06	15-Dec-08
OSBORN, CHRISTOPHER DEAN	Singapore	11-Jun-08	9-Jun-10

GRAHAM, ANDREW VAIL	Philippines Manila	1-Oct-08	6-Oct-10
CLOSE, SAMUEL WILSON	Spain Barcelona	24-Jun-09	29-Jun-11
JONES, RYAN CAMPBELL	Ukraine Kyiv	30-Dec-09	14-Dec-11
GAYKOWSKI, GRAYDEN RICHARD	New Hampshire Manchester	17-Nov-10	28-Nov-12
HANSEN, LUKE MC GOVERN	Hawaii Honolulu	31-Aug-11	3-Sep-13
WALTMAN, MILES DOUGLAS	Indonesia Jakarta	29-Aug-12	3-Sep-14
ZURO, CARSON OWEN	Perú Lima East	5-Sep-12	5-Sep-14
CLOSE, MADISON MAE	North Carolina Raleigh	10-Apr-13	10-Oct-14
WOOLSTENHULME, ALISON MARIE	Arizona Gilbert	29-May-13	24-Nov-14
ETHERINGTON, JANE	Illinois Nauvoo	26-Jun-13	26-Dec-14
SPEAR, BENJAMIN COURTLAND	Madagascar Antananarivo	15-May-13	15-May-15
ORTON, JACOB KENT	France Paris	30-Oct-13	30-Oct-15
PAULSEN, MICHAEL BRADY	Taiwan Taichung	13-Nov-13	13-Nov-15
ERLANDSSON, VIKTORIA	Hungary Budapest	20-Nov-13	20-Feb-15
LUND, EMILY ARDEN	Arizona Mesa	30-Apr-14	3-Nov-15
GALLI, LAUREL ELIZABETH	Alaska Anchorage	11-Jun-14	11-Dec-15
WOOLSTENHULME, JONATHAN BRUCE	Peru Chiclayo	1-Jul-14	1-Jul-16
HANSEN, CHESTER EVAN MC GOVERN	Guatemala Guatemala City Central	20-Aug-14	13-Aug-16

### Missionaries of the Yale Second Ward

Missionary	Mission	Arrival	Release
BARKER, JAMES PARK	Mexico Torreon	9/19/1975	9/20/1977
CLARK, NATHAN LANE	France Toulouse/Canada Montreal	1/2/1976	9/14/1977
SCHOFIELD, MICHAEL ROBERT	Denmark Copenhagen	3/13/1976	3/30/1978
RICH, MATTHEW EDWARD	Argentina Buenos Aires North	6/16/1976	6/17/1978
HOLT, KALMA SUE	California Arcadia	6/19/1976	12/19/1977
BARKER, SAMUEL MONTGOMERY	Montana Billings	8/6/1976	10/29/1976
LUND, ANTHONY FRED	Canada Halifax	8/14/1976	8/14/1978
DAVIS, CLIFTON TODD	Argentina Buenos Aires South	8/18/1976	8/19/1978
KILBOURN, JOHN NATHANIEL	Spain Seville	9/1/1976	9/2/1978
SULLIVAN, KEVIN SEAN	Brazil Porto Alegre	9/8/1976	9/9/1978
CHRISTENSEN, WILLIAM EUGENE	Australia Perth	9/10/1976	9/10/1978
CLARK, TIMOTHY LYNDON	Brazil Porto Alegre/Hawaii Honolulu	10/6/1976	10/7/1978
BUSATH, MICHAEL ROMNEY	New Mexico Albuquerque	2/17/1977	2/17/1979
HOMER, JOHN RAYMOND	England Leeds	4/9/1977	4/9/1979
MC COUN, MELINDA	El Salvador San Salvador	6/16/1977	12/16/1978
ADAMS, DECKER ORVAL	Scotland Glasgow	7/9/1977	7/9/1979
HILL, DAVID PARKER	Argentina Buenos Aires South	8/18/1977	8/18/1979
DRAGE, NATHAN WHITNEY	California Arcadia	10/15/1977	10/15/1979
MOMBERGER, JOEL GRANT	Korea Seoul	10/20/1977	10/20/1979
ADAMS, SONDRRA	England Birmingham	12/3/1977	6/3/1979
ROGERS, CHARLES LELAND	Germany Munich	1/5/1978	1/5/1980
KELSCH, MICHAEL DRAPER	California Los Angeles/Arizona Tempe	4/15/1978	4/15/1980

MARSDEN, MILO STEVEN	Netherlands Amsterdam	8/17/1978	8/17/1980
BUSATH, STEPHEN ROMNEY	Canada Montreal	5/10/1979	5/10/1981
ROGERS, GREGORY SCOTT	California Arcadia	11/1/1979	9/1/1981
WATERS, DEAN ALAN	Philippines Quezon City	11/15/1979	11/15/1981
HOMER, DAVID PAUL	Hong Kong	5/1/1980	5/1/1982
ADAMS, BEVERLY DECKER	England London	11/6/1980	11/6/1981
ADAMS, THEODORE NEBEKER	England London	11/6/1980	11/6/1981
GARN, JACOB WAYNE	England Coventry	5/14/1981	11/13/1982
CAMPBELL, DAVID SCOTT	Denmark Copenhagen	10/29/1981	4/30/1983
CHRISTENSEN, MICHAEL HEWLETT	Michigan Lansing	7/22/1982	1/21/1984
THOMPSON, RHAЕ GARDNER	California San Bernardino	1/13/1983	1/13/1984
MCGAVIN, GREGORY ALLAN	North Carolina Charlotte	5/26/1983	11/24/1984
SCHOFIELD, SCOTT RANDALL	Florida Fort Lauderdale	5/26/1983	11/24/1984
CLEMMER, KORI	Connecticut Hartford	9/1/1983	8/1/1985
FACER, DIRK KENNETH	Canada Calgary	9/28/1983	3/2/1985
MOMBERGER, NATHAN GLENN	Mexico Veracruz	5/31/1984	5/31/1986
THOMPSON, RHAЕ GARDNER	North Carolina Charlotte	10/10/1984	10/11/1985
BUSATH, NANCY ANNETTE	Netherlands Amsterdam	10/18/1984	4/19/1986
THOMPSON, ROGER ERIC	Ohio Akron	2/14/1985	8/16/1986
BOYDEN, STEPHEN JOHN	Spain Madrid/Utah Salt Lake North	3/28/1985	12/5/1986
ORTON, ROBERT KENT	Japan Osaka	7/18/1985	7/18/1987
PINGREE, JOHN CANNON, JR.	Peru Arequipa/Massachusetts Boston	8/29/1985	9/11/1987
SMITH, ZELLA FARR	Missionary Services	9/11/1985	6/5/1986
MACFARLANE, JEFFREY SCOTT	Argentina Cordoba	9/26/1985	7/25/1987
GARN, JEFFREY PAUL	England London South	10/24/1985	10/24/1987
SCHOFIELD, BRADLEY JAMES	California Anaheim	1/2/1986	12/2/1987
PIHL, DAVID GREGORY	Japan Sendai	4/3/1986	4/9/1988
KILBOURN, DIANA	Washington DC North	11/5/1986	5/6/1988
BOYDEN, MARC SHUMWAY	Massachusetts Boston	1/14/1987	12/29/1988
BRADY, PATRICK JAMES	California Anaheim	5/6/1987	5/3/1989
PINGREE, SCOTT BOYDEN	Spain Bilbao	7/8/1987	7/5/1989
MOMBERGER, JARED RICHARD	Missouri Independence	8/12/1987	8/22/1989
ROMNEY, WALTER ALMA, JR.	Japan Kobe	1/6/1988	1/6/1988
ROMNEY, BRIANT STRINGHAM	California Los Angeles	7/6/1988	7/17/1990
BUSATH, BRADFORD ROMNEY	Norway Oslo	8/10/1988	8/28/1990
PIHL, MICHAEL SPENCER	California Sacramento	8/31/1988	9/4/1990
TIMM, BENJAMIN IRA	California Oakland	10/12/1988	10/16/1990
BOYDEN, DAVID PAUL	Mexico Mexico City North	4/26/1989	4/4/1991
ENGEMAN, HUGH KENNON	Philippines Cebu	5/3/1989	5/7/1991
ENGEMAN, HUGH KENNON	California Arcadia	5/3/1989	5/7/1991
PINGREE, MICHAEL FREDERICK	California Anaheim	7/26/1989	7/16/1991
KILBOURN, EDWARD BELA, II	Switzerland Zurich	10/4/1989	10/4/1991
THOMPSON, KELLY ANN	Austria Vienna	2/21/1990	9/10/1991
BUSATH, WILLIAM ROMNEY	Spain Bilbao	5/23/1990	6/13/1992
RANDALL, BONNIE MAE KAREN	Florida Fort Lauderdale	1/9/1991	12/20/1991
RICE, JACQUELINE ELDINE	California San Diego	1/9/1991	3/21/1991
MARSH, AMELIA ANN	Texas Houston East	1/23/1991	4/10/1991
DAVIS, CHRISTOPHER ROBINS	New Jersey Morristown	2/6/1991	2/10/1993

NELSON, RUSSELL MARION, JR.	Russia Moscow	5/8/1991	5/26/1993
HOMER, FREDERICK R.	California Los Angeles	5/22/1991	5/27/1992
HOMER, LENILA YOUNG	California Los Angeles	5/22/1991	5/27/1992
BOYDEN, JAMES SHUMWAY	Guatemala Guatemala City North	8/14/1991	7/28/1993
RICHARDS, DAVID CARL, III	Pennsylvania Philadelphia	12/18/1991	12/22/1993
ARMSTRONG, CARMA FARR	California Anaheim	4/20/1992	10/20/1993
ARMSTRONG, ROYAL ADDY	California Anaheim	4/20/1992	10/20/1993
LERWILL, JONATHAN ALLAN	Japan Kobe	11/11/1992	10/6/1994
BOYDEN, STEPHEN G.	Mexico Mexico City North	7/1/1993	7/1/1996
BOYDEN, PATRICIA S.	Mexico Mexico City North	7/1/1993	7/1/1996
RICH, STEVEN HAROLD, JR.	Ireland Dublin	2/16/1994	2/21/1996
MCGAVIN, JILL	South Carolina Columbia	3/16/1994	9/12/1995
BOYDEN, MATTHEW SHUMWAY	California San Jose	7/20/1994	6/28/1996
MCQUEEN, MATTHEW ISAAC	Germany Frankfurt	8/10/1994	7/26/1996
FOWLES, TIMOTHY ROBERT	Brazil Brasilia	8/17/1994	9/5/1996
BENNION, BRADLY PAUL	Chile Santiago North	9/14/1994	9/4/1996
EVANS, RICHARD WILLIAM, JR.	Italy Rome	9/21/1994	10/9/1996
BENNION, BRIAN SAMUEL	Argentina Buenos Aires North	10/19/1994	11/13/1996
ORTON, REBECCA	Finland Helsinki	10/11/1995	4/9/1997
RICH, BURKE MCARTHUR	Argentina Mendoza	1/3/1996	1/7/1998
BENEFIELD, AMY SUSAN	England London	5/22/1996	10/29/1997
ROMNEY, LAWRENCE CLARK	Netherlands Amsterdam	6/26/1996	7/8/1998
THOMPSON, JOEL HENRY	California Arcadia	7/31/1996	8/4/1998
EVANS, JOSEPH ROMNEY	Brazil Sao Paulo East	1/15/1997	1/20/1999
RICH, BENJAMIN JOHN	Ecuador Guayaquil North	2/5/1997	2/17/1999
HINCKLEY, SPENCER CLARK	England Manchester	3/19/1997	3/24/1999
HINCKLEY, HOLLY KATHLEEN	France Paris	5/21/1997	11/11/1998
PULFER, CHRISTIAN PAUL	California Oakland	7/30/1997	7/28/1999
MOENCH, PATRICK LOUIS	Canada Toronto East	8/6/1997	8/6/1999
ORTON, ALLISON	Slovenia/Croatia	11/12/1997	6/10/1999
RICHARDS, RYAN LINDSAY	Italy Rome	1/21/1998	2/13/2000
GLISSMEYER, SPENCER MARK	Chile Santiago North	4/8/1998	3/29/2000
BOYDEN, THOMAS SHUMWAY	Uruguay Montevideo West	4/29/1998	4/26/2000
THOMPSON, LINCOLN CONNOR	Japan Kobe	8/26/1998	9/13/2000
EVANS, TAYLOR PAUL	Argentina Buenos Aires South	9/30/1998	10/18/2000
EVANS, TYLER BENNETT	Argentina Mendoza	1/6/1999	1/6/2001
BRADY, KATHRYN ANNE	New York New York North	1/13/1999	6/6/2000
MACKEY, MATTHEW ARNOLD AUBREY	France Bordeaux	1/13/1999	1/13/2001
GLISSMEYER, ERIC WALLACE	Texas McAllen	7/7/1999	8/8/2001
FOWLES, LACY ELIZABETH	Romania Bucharest	1/19/2000	7/19/2001
TAYLOR, CLARA NINA	Brazil Santa Maria	10/4/2000	4/4/2002
MILLER, MATTHEW ALAN	Canada Calgary	6/6/2001	7/20/2002
HINCKLEY, JOSEPH BENJAMIN	South Africa Durban	5/8/2002	5/13/2004
TAYLOR, MARK ISRAEL	Texas San Antonio	6/26/2002	7/2/2004
MACKEY, SARAH WARSHAW	Hungary Budapest	8/7/2002	2/2/2004
WEST, HUGH SLOAN, III	Canada Montreal	8/21/2002	8/24/2004
HOMER, FREDERICK R.	Nauvoo Illinois Temple	3/24/2003	9/24/2003
HOMER, PHYLLIS LENILA YOUNG	Nauvoo Illinois Temple	3/24/2003	9/24/2003

MOENCH, MATTHEW CHRISTIAN	Slovenia/Croatia	5/28/2003	6/21/2005
FARR, TAYLOR ROMNEY	UT-LDS Humanitarian Center, SLC	6/2/2003	6/2/2004
QUAYLE-HERREN, JOYCE	Jamaica Kingston	8/18/2003	8/18/2005
DURHAM, STEPHEN PAUL	Texas Houston	12/17/2003	12/17/2005
PINEGAR, KEVIN COLIN	Texas Houston South	2/11/2004	2/28/2006
STEFANUSSEN, ROBERT ALEXANDER	Switzerland Zürich	4/14/2004	5/5/2006
SCHAUB, MARY-CRISTINA	Belgium Region	8/4/2004	4/7/2006
MILLER, ZACHARY JAMES	México	11/10/2004	11/15/2006
ROMNEY, SUSAN	Utah Building Hosting, COB	11/22/2004	11/22/2007
THOMPSON, COLLEEN KELLY	Africa West Area	5/9/2005	11/9/2006
THOMPSON, ROGER HENRY	Africa West Area	5/9/2005	11/9/2006
OLSEN, CHRISTOPHER STEVEN	Paraguay Asunción	6/1/2005	6/2/2007
EVANS, JOHN LEWIS	Georgia Macon	6/15/2005	6/13/2007
GLISSMEYER, GARRETT CHRISTIAN	New York New York North	10/12/2005	10/19/2007
LEFEVOR, JEWEL NORTH	Sweden Stockholm	2/6/2006	12/18/2007
LEFEVOR, PAUL HAROLD	Sweden Stockholm	2/6/2006	12/18/2007
PINEGAR, CAMERON MATTHIAS	England Manchester	5/24/2006	5/24/2008
WASHBURN, BRIAN ELWOOD	Texas Lubbock	8/23/2006	8/23/2008
SMITH, GARY H.	Guam Micronesia CES Programs	7/30/2007	12/9/2008
SMITH, HELEN MARIE	Guam Micronesia CES Programs	7/30/2007	12/9/2008
PULSIPHER, JONATHAN MICHAEL	Brazil Curitiba	8/29/2007	8/19/2009
STACK, JAMES ANDREW	Uganda Kampala	9/12/2007	9/16/2009
EVANS, STEVEN RUSSELL	New York New York North	12/19/2007	3/28/2011
GLISSMEYER, BRYCE ALBERT	Chile Concepción	2/6/2008	2/10/2010
RICH, ROBERT LAWRENCE	Spain Madrid	4/30/2008	5/3/2010

### Missionaries of the Yale Ward (Combined)

Missionary	Mission	Arrival	Release
STEFANUSSEN, RICHARD ARNOLD	California Carlsbad	4-Feb-09	9-Feb-11
MILLER, AMY JO	Argentina Córdoba	25-Feb-09	3-Aug-10
VAN ORDEN, CHRISTOPHER JOEL	Australia Adelaide	4-Mar-09	8-Mar-11
HARDY, PADEN WILLIAM	Texas Dallas	15-Jul-09	20-Jul-11
NILSSON, ERIK DAVID	Washington Kennewick	18-Nov-09	29-Nov-11
BATES, JOSHUA GRAHAM	Washington DC North	16-Dec-09	21-Dec-11
GUNNELL, TREY JAMES	Brazil Londrina	30-Dec-09	19-Dec-11
THOMPSON, COLLEEN KELLY	Spain Barcelona	11-Jan-10	11-Jul-11
THOMPSON, ROGER HENRY	Spain Barcelona	11-Jan-10	11-Jul-11
HELSTEN, JEFFREY MARION	Brazil Belo Horizonte	15-Sep-10	15-Sep-12
MACK, MADELEINE COLERAIN	Taiwan Taichung	23-May-12	19-Nov-13
RICKS, MICHAEL DAVID	Chile Concepción South	11-Jul-12	15-Jul-14
MORGAN, PHILLIP ELLISON	Baltic	1-Aug-12	25-Jul-14
STACK, KAREN MARIE	Thailand Bangkok	1-May-13	1-Nov-14
HURST, CELESTE	Madagascar Antananarivo	29-May-13	29-Nov-14
MORGAN, ASHLEY LAURALEA	New Hampshire Manchester	5-Jun-13	5-Dec-14
ASHWORTH, ANNE ELIZABETH	North Carolina Raleigh	3-Jul-13	3-Jan-15
DURHAM, JOHN ROBERT	New York New York North (Spanish Speaking)	23-Jan-13	23-Jan-15

DURHAM, ANNIKA ROSE	Chile Santiago West	9-Oct-13	9-Apr-15
BATES, GERRIT GRAHAM	Colorado Colorado Springs	22-May-13	22-May-15
HARDY, DEREK	Arizona Tempe	17-Jul-13	28-Aug-15
BATES, ARIANNA GRAHAM	Germany Frankfurt	30-Jul-14	27-Jan-16
MORGAN, WILLIAM COLE	Philippines Lioilo	20-Nov-13	20-Nov-15
PULSIPHER, SAMUEL HALE	Arkansas Little Rock	29-Jan-14	26-Jan-16
MILLER, HUNTER HYRUM	New York Rochester	30-Jul-14	30-Jul-16

### **Missionaries of the Yalecrest First Ward**

<b>Missionary</b>	<b>Mission</b>	<b>Arrival</b>	<b>Release</b>
BAIRD, LAVON THOMSON	Illinois Nauvoo	11-Apr-75	12-Oct-76
BAIRD, MARION LESTER	Illinois Nauvoo	11-Apr-75	12-Oct-76
BOARDMAN, LELAND HOWARD	Argentina Cordoba	22-Apr-75	24-Dec-75
CHRISTENSEN, STEPHEN KOHLER	Costa Rica San Jose	9-Oct-75	11-Oct-77
DE VRIES, KELLY ROBERT	Belgium Antwerp	9-Jan-76	10-Jan-78
VAIL, MICHAEL ALEXANDER	South Dakota Rapid City	29-May-76	29-May-78
CLARK, NORMAN WARREN	Germany Munich	7-Jul-76	8-Jul-78
GIBBONS, DANIEL BAY	Germany Duesseldorf	18-Aug-76	19-Aug-78
DUNN, RONALD HOWARD	Korea Pusan	1-Sep-76	2-Sep-78
LITTLE, ROGER WILLIAMS	Colorado Denver	11-Sep-76	11-Sep-78
WHEELWRIGHT, THOMAS MAX	France Paris	18-Nov-76	18-Nov-78
SPENCER, TIMOTHY SEARLE	Sweden Stockholm	27-Jan-77	27-Jan-79
CLINGER, RUTH CLOWARD	Washington Temple	15-Aug-77	15-Feb-79
CLINGER, WALLACE M.	Washington Temple	15-Aug-77	15-Feb-79
JOLLEY, MC KAY BRYCE	Belgium Antwerp	15-Sep-77	15-Sep-79
KARREN, STEVEN LEROY	Spain Madrid/Michigan Dearborn	26-Jan-78	26-Jan-80
CLARK, STEWART FRANKLIN	Oklahoma Tulsa	4-Feb-78	4-Feb-80
WELCH, MAILE	Italy Catania	16-Feb-78	16-Aug-79
LANDAU, STEWART T.	Netherlands Amsterdam	15-Jun-78	15-Jun-80
ROBISON, ROGER N.	Belgium Antwerp	15-Jun-78	15-Jun-80
WENDELBOE, CALVIN TODD	Scotland Glasgow	14-Dec-78	14-Dec-80
BURT, NATHAN SMITH	Kentucky Louisville	1-Feb-79	11-Sep-79
CHRISTENSEN, DOUGLAS KOHLER	Peru Lima North	28-Jun-79	28-Jun-81
CRANDALL, JOHN THOMAS	Alabama Birmingham	2-Jul-81	1-Jan-83
SHEPHERD, CLAIRE REBECCA	Venezuela Maracaibo	9-Jul-81	8-Jan-83
VAIL, JOHN MATTHEW	Dominican Republic Santo Domingo West	23-Sep-82	24-Mar-84
ROMNEY, GEORGE STEVEN	Japan Fukuoka	7-Oct-82	7-Apr-84
DE VRIES, GARTH DAVIS	Canada Calgary	27-Oct-82	24-Feb-83
YOUNG, GREGORY STEWART	Alaska Anchorage	9-Dec-82	9-Jun-84
MCSHANE, JOSEPHINE LARENE	Illinois Nauvoo (Terminated)	16-Mar-83	4-May-84
MCSHANE, ORRICE CLINTON	Illinois Nauvoo (Terminated)	16-Mar-83	4-May-84
JOLLEY, KENNION DOUGLAS	New Zealand Auckland	7-Jun-84	8-May-86
CLARK, STANFORD JOHN	Italy Rome	2-Aug-84	2-Aug-86
LARSEN, PRESTON TREVOR	Illinois Chicago South	4-Oct-84	5-Apr-86
KENNING, MARY	Chile Osorno	11-Oct-84	12-Apr-86
RUSSELL, DAVID KENNETH	England Manchester	11-Oct-84	12-Apr-86
KENNING, DANIEL GERALD	England Bristol	18-Oct-84	18-Oct-86
CAMERON, DARON MCRAE	California Sacramento/Santa Rosa	7-Mar-85	6-Sep-86

KINNERSLEY, LAWRENCE RUSSELL	Georgia Atlanta	7-Mar-85	27-Aug-86
NAYLOR, JODI GERTRUDE	Ecuador Quito	3-Oct-85	4-Apr-87
MADSEN, BENNET S.	Canada Montreal	31-Oct-85	31-Oct-87
ROMNEY, MARION SCOTT	England London	7-Nov-85	7-Nov-87
LITTLE, ALMA MAC	South Africa Johannesburg	2-Jan-86	3-Jul-87
LITTLE, JUNE KASTELER	South Africa Johannesburg	2-Jan-86	3-Jul-87
LARSEN, LINDSAY TODD	South Africa Cape Town	7-Jan-87	7-Jan-89
MACKAY, PATRICE	Texas Fort Worth	28-Jan-87	29-Jul-88
BABCOCK, DAVID MARSDEN	California Anaheim	6-May-87	3-May-89
ROMNEY, MATTHEW CLINT	Belgium Brussels/Netherlands	11-Nov-87	28-Nov-89
OLSON, DONNA LEE JEFFERIES	Florida Tallahassee	30-Dec-87	29-Nov-88
OLSON, FERRON ALLRED	Florida Tallahassee	30-Dec-87	29-Nov-88
CEDERLOF, CLAYTON BRENT	Illinois Chicago	25-May-88	29-May-90
LYON, JOSEPH LYNN, JR.	Korea Seoul	6-Jul-88	6-Jul-90
MEREDITH, MICHAEL C.	Virginia Richmond	15-Feb-89	25-Jan-91
BALLESTEROS, BENJAMIN ROBERT, JR.	Puerto Rico San Juan West	17-Apr-91	6-May-93
LYON, STEPHEN FETZER	Germany Hamburg	24-Apr-91	12-May-93
SPENCER, JOHN M.	Argentina Bahia Blanca	22-May-91	9-Jun-93
BURBIDGE, CLARK DENNIS	South Africa Johannesburg	5-Jun-91	16-Jun-93
BURT, ANDREW SMITH	France Bordeaux	12-Jun-91	2-Jun-93
BOXELL, PAUL ERIK	Poland Warsaw	10-Jul-91	11-Aug-93
NILSON, DAVID BROWN	Sweden Stockholm	18-Sep-91	4-Nov-93
ARNELL, BRIAN CHRISTIAN	Germany Berlin	30-Oct-91	15-Dec-93
HAMMOND, MARTHA ANN LOWE	Louisiana Baton Rouge	16-Dec-91	20-Mar-92
ROMNEY, JOHN HAROLD	Germany Frankfurt	8-Jan-92	17-Dec-93
CEDERLOF, STEPHANIE	Germany Frankfurt	5-Feb-92	23-Jul-93
MADSEN, JARED S.	Netherlands Amsterdam	1-Apr-92	20-Apr-94
MADSEN, SONJA	Russia Samara	20-May-92	22-Dec-93
BEHUNIN, BENJAMIN AARON	Wisconsin Milwaukee	13-Jan-93	13-Jan-95
CEDERLOF, NATHAN PHILIP	Baltic	26-Jan-94	7-Feb-96
LISONBEE, TINA MARIA	Ecuador Quito	29-Jun-94	10-Jan-96
DEVRIES, CAROLYN JUNE DAVIS	Auxiliary	1-Nov-94	7-May-96
DEVRIES, ROBERT HERMAN	Auxiliary	1-Nov-94	7-May-96
HATCH, DAVID JOSEPH	California San Jose	5-Apr-95	5-Apr-97
LYON, MARYANNE FETZER	Texas Houston	5-Apr-95	22-Oct-96
CEDERLOF, AARON WOODBURY	Poland Warsaw	12-Jul-95	9-Jun-97
SIPHERD, ANDREW JAMES	Brazil Curitiba	26-Jul-95	6-Aug-97
NILSON, MICHAEL ROBERT	Italy Catania	2-Aug-95	13-Aug-97
LISONBEE, RICHARD JAY	Arizona Phoenix	1-Nov-95	25-Nov-97
SPENCER, SUZANNE MARJORIE	Italy Milan	17-Jan-96	30-Jul-97
HATCH, SCOTT RICHARD	Thailand Bangkok	26-Jun-96	26-Jun-98
PAHNKE, ZACHARY RYAN	Italy Milan	4-Sep-96	4-Aug-98
FERRARA, JOSEPH ANDREW	Thailand Bangkok	5-Mar-97	5-Mar-99
PAHNKE, JEREMY NEAL	England Bristol	31-Dec-97	21-Dec-99
CLOSE, DONALD WILSON	Sydney Australia Temple	3-Feb-98	3-Feb-99
CLOSE, EIVOR AN-BRITT IRENE	Sydney Australia Temple	3-Feb-98	3-Feb-99
LIGNELL, WARREN KEITH	Honduras San Pedro Sula	25-Feb-98	16-Feb-00
ROMNEY, KEITH BRADFORD, III	Spain Bilbao	8-Apr-98	5-Apr-00
NORTON, WILLIAM MERRILL	Chile Santiago North	8-Jul-98	19-Jul-00
LYON, RACHAEL CATHERINE FETZER	Taiwan Taichung	11-Nov-98	10-May-00

LARSON, MATTHEW BRENT	Mexico Mexico City North	21-Apr-99	21-Apr-01
MADSEN, BARBARA CHASE	TC Copenhagen Denmark	8-Jun-99	13-Mar-01
MADSEN, EVEN S.	TC Copenhagen Denmark	8-Jun-99	13-Mar-01
LITTLE, SPENCER CHIPMAN	New Jersey Morristown	26-Jan-00	29-Jan-02
SPENCER, MARK MEADS	Ukraine Donetsk	17-May-00	17-May-02
HERTZ, STEPHEN CRANE	Ohio Cincinnati	21-Jun-00	1-Dec-01
RICH, GRACE ANN	California Sacramento	2-Aug-00	21-Feb-02
PAHNKE, PETER DANIEL	Germany Munich/Austria	29-Nov-00	18-Nov-02
NORTON, DAVID REES	Puerto Rico San Juan West	6-Jun-01	7-May-03
LARSON, MICHAEL NEBEKER	Texas Houston East	1-Aug-01	17-Jul-03
HATCH, THOMAS STEPHEN	California San Francisco	3-Oct-01	22-Jun-02
SADLIER, WILLIAM TYSON	Florida Jacksonville	28-Nov-01	22-Oct-03
MADSEN, BARBARA CHASE	TC Copenhagen Denmark	17-Jan-02	17-Jan-04
MADSEN, EVEN SONDERGAARD	TC Copenhagen Denmark	17-Jan-02	17-Jan-04
WENDELBOE, STRATFORD	Utah Welfare Square	12-Feb-02	12-Feb-04
HERTZ, BENJAMIN BRADLEY	Russia Samara	5-Jun-02	5-Jun-04
PAHNKE, DARREN JOSEPH	Florida Orlando	3-Jul-02	7-Jul-04
WISCOMB, ELISSA	Chile Santiago East	31-Jul-02	16-Feb-04
JACOBSEN, SCOTT HALDAN	Oklahoma Tulsa	28-Aug-02	4-Sep-04
LITTLE, JAMES AUSTIN	New Zealand Auckland	8-Oct-03	12-Oct-05
READ, NOAH CHRISTOPHER	Peru Lima South	10-Dec-03	14-Dec-05
LARSON, STEPHEN REED	Washington DC South	26-May-04	2-Jun-06
LEAVITT, CAMERON BISHOP	Florida Orlando	1-Dec-04	22-Jan-05
LUDWIG, MATTHEW CRAIG	Spain Barcelona	15-Jun-05	20-Jun-07
BOREN, DAVID BEAU	Guatemala City Central	7-Sep-05	11-Sep-07
PAHNKE, ARIC QUINTON	Brazil Belo Horizonte East	14-Sep-05	13-Sep-07
PARRY, JAMES EDWARD	Palmyra New York Temple	19-Oct-05	19-Oct-06
PARRY, MARGARET ANN	Palmyra New York Temple	19-Oct-05	19-Oct-06
ROMNEY, RACHEL JAYNE	Philippines San Pablo	8-Feb-06	18-Jul-07
POULSEN, STEPHEN GREGORY	Mexico Puebla	19-Apr-06	19-Apr-08
HATCH, MICHAEL PERRY	Brazil Salvador Mission	19-Jul-06	19-Jul-08
PARRY, JAMES EDWARD	Cove Fort Historic Site	23-Apr-07	23-Oct-08
PARRY, MARGARET ANN	Cove Fort Historic Site	23-Apr-07	23-Oct-08
FONG, CHAD REI MING	New Mexico Albuquerque	29-Aug-07	17-Aug-09
PARKINSON, BROOKE	South Dakota Rapid City	26-Sep-07	17-Apr-09
HERTZ, MICHAEL SCHADE	Ukraine Dnepropetrovsk	24-Oct-07	10-Nov-09
STICE, JOEL DAVID	Bulgaria Region	21-Nov-07	9-Nov-09
COOK, JAMES KENNETH	New York Utica	2-Jan-08	7-Jan-10
LUDWIG, STEWART PATTERSON	Texas McAllen	11-Jun-08	16-Jun-10
BOWEN, KEVIN ANTHONY	California Roseville	2-Jul-08	6-Jul-10
LITTLE, BYRON JOHN, JR.	Brazil Sao Paulo North	13-Aug-08	4-Aug-10
BOREN, BRADY PAUL	New Zealand Wellington	19-Nov-08	26-Nov-10
HAGEN, NICHOLAS SCOTT	Adratric South	21-Jan-09	27-Dec-10
KELLER, TERRY LOGAN	Spain Barcelona	24-Jun-09	29-Jun-11
VERHAAREN, JEFFREY SCOTT	Nebraska Omaha	1-Jul-09	8-Jul-11
TAGGART, MAXWELL MONTGOMERY	Cape Verde Praia	15-Jul-09	18-Jul-11
KELLER, JESSICA LAUREN	Argentina Rosario	12-Aug-09	1-Mar-11
WISCOMB, WILLIAM COULSON	Brazil Santa Maria	12-Aug-09	2-Aug-11
KEARL, CLAYTON THOMAS	Peru Arequipa	9-Sep-09	14-Sep-11
BARKER, BROOKE ELIZABETH	Puerto Rico San Juan	4-Nov-09	26-May-11

ROWE, JENNIFER	Pennsylvania Philadelphia	13-Jan-10	19-Jul-11
BOWEN, BRANDON MAC AURTHUR	Indiana Indianapolis	26-May-10	19-Oct-10
PRICE, JOHN GARRETT	Brazil Joao Pessoa	26-May-10	26-May-12
BENNETT, DAVID PAYNE	Bulgaria Region	28-Jul-10	31-Jul-12
SPENCER, GREGORY JOHN	Australia Brisbane	14-Mar-11	14-Sep-12
SPENCER, MARJORIE MEADS	Australia Brisbane	14-Mar-11	14-Sep-12
MORGAN, WHITAKER JAMES	California San Diego	15-Jun-11	18-Jun-13
PEINE, MICHAEL CHRISTIAN	Mexico Villahermosa	22-Jun-11	25-Jun-13
PAULSEN, BRENT STEWART	Chile Concepcion South	29-Jun-11	2-Jul-13
ROBISON, VALERIE PARKER	Ecuador Guayaquil South	3-Aug-11	3-Feb-13
ROWE, CHRISTOPHER KEVEN	Mexico Puebla	18-Jan-12	21-Jan-14
LUDWIG, PARKER EUGENE	Madagascar Antananarivo	20-Jun-12	4-Jun-14
BURBIDGE, DENNIS EUGENE	Pennsylvania Pittsburg	22-Apr-13	22-Oct-14
BURBIDGE, ROSEMARY LITTLE	Pennsylvania Pittsburg	22-Apr-13	22-Oct-14
KING, JOCELYN AMELIA	Texas Houston	22-May-13	22-Nov-14
KEARL, RACHEL ELISABETH	Washington Vancouver	5-Jun-13	5-Dec-14
BROWN, JAMES THOMAS	Mexico Mexico City East	29-May-13	29-May-15
COOK, JASON RICH	Belgium/Netherlands	12-Jun-13	12-Jun-15
BOREN, BRANDON ALEXANDER	Puerto Rico San Juan	28-Aug-13	18-Jun-15
TAGGART, OLIVER MILES	Belgium/Netherlands	24-Jul-13	24-Jul-15
LLOYD, NELSON WALKER	Peru Trujillo	14-Aug-13	14-Aug-15
LUDWIG, WILLIAM PAUL	Columbia Cali	16-Jul-14	27-Apr-16
BOWEN, ERIC TANNER	West Indies	3-Sep-14	20-Aug-16
HAGEN, NATHANIEL DAVID	India New Delhi	10-Sep-14	27-Aug-16

### Missionaries of the Yalecrest Second Ward

Missionary	Mission	Arrival	Release
GOLEMAN, MICHEAL FRANCIS	Ireland Belfast/Scotland Glasgow	23-May-75	24-May-77
HEYMAN, LOUISE COLDITZ	Germany Duesseldorf/London Temple	11-Jul-75	18-Dec-76
ELLIOTT, STEVEN BROWN	Thailand Bangkok	7-Nov-75	8-Nov-77
JOLLEY, CONNA LEE	Spain Madrid	12-Feb-76	12-Aug-77
CHATELAIN, DAVID LYNN	Argentina Buenos Aires North	17-Jun-76	3-Feb-78
CANNON, PAUL D.	England Manchester	20-Nov-76	20-Nov-78
HICKS, RONALD ERNEST	Belgium Brussels	29-Dec-76	30-Dec-78
WARD, GWENDOLYN STEWART	Missouri Independence/Missouri St. Louis	11-Jun-77	11-Dec-78
HOSFORD, MATTHEW SANDER	Chile Santiago South	1-Sep-77	1-Sep-79
KEMMITZER, FERNANDO JAVIER	California Arcadia	16-Mar-78	16-Mar-80
NELSON, DANIEL BARLOW	California San Diego	13-May-78	13-May-80
HOOLE, ROGER HENDRICUS	Japan Tokyo North	22-Jun-78	22-Jun-80
BOWLES, WILLIAM TRAVIS	New Zealand Wellington	8-Jul-78	8-Jul-80
JOLLEY, BRADFORD AARON	Peru Lima South	12-Oct-78	12-Oct-80
GIBB, KATHRYN ANNELI	Canada Montreal	11-Oct-79	11-Apr-81
HILTON, DENNIS HUGH	Australia Perth	20-Dec-79	20-Dec-81
TAGGART, SHANNON	Guatemala Guatemala City	14-Feb-80	14-Aug-81
BOAM, WILLIAM DEREK	Germany Hamburg	3-Jul-80	3-Jul-82
CHATELAIN, JEFFREY DON	Texas San Antonio	4-Sep-80	7-May-82
BOWEN, STEPHEN JENSON	Japan Tokyo North	18-Dec-80	18-Dec-82
HOSFORD, CHRISTOPHER BRAND	Switzerland Geneva	26-Feb-81	26-Jan-83
GIBB, JAMES MARK	Germany Hamburg	6-Aug-81	5-Feb-83

GARDNER, BARRY REED	Austria Vienna	20-Aug-81	19-Feb-83
HOOLE, DIANE	Japan Osaka	21-Jan-82	23-Jul-83
MERRELL, ROGER FRANKLIN	Georgia Atlanta	14-Oct-82	14-Apr-84
HICKS, BERNICE H.	New Zealand Auckland	5-Jan-83	6-Jul-84
HICKS, LOWELL P.	New Zealand Auckland	5-Jan-83	6-Jul-84
CANNON, MUNN DALTON	Guatemala Guatemala City	12-Jan-83	13-Jul-84
CANNON, PATRICIA HOGENSEN	Guatemala Guatemala City	12-Jan-83	13-Jul-84
COATES, JOSEPH HAMSTEAD	Korea Pusan	6-Sep-84	6-Sep-86
GARDNER, SCOTT CUMMINGS	South Carolina Columbia	25-Apr-85	25-Apr-87
HARPER, PAUL MUIR	Chile Rancagua	16-Jan-86	16-Jan-88
BENNION, STANFORD MILTON	Mexico Veracruz	15-May-86	15-May-88
LUNT, GREGORY OWEN	Korea Busan	6-Aug-86	14-Sep-88
SANDERS, GARY BRENT	China Hong Kong	3-Sep-86	17-Aug-88
HOOLE, NANCY	Canada Calgary	19-Nov-86	20-May-88
WARNER, FAUN T.	England Birmingham	2-Dec-86	12-Nov-87
WARNER, ORVIL REX	England Birmingham	2-Dec-86	12-Nov-87
DAVIES, CHARLES JULIAN	Arizona Phoenix	22-Apr-87	21-Apr-89
HOOLE, SPENCER DONOVAN	New Zealand Auckland	9-Sep-87	23-Aug-89
KING, SYLVIA	Bolivia Cochabamba	27-Jan-88	9-Aug-89
LUNT, TROY ARMSTRONG	Florida Ft Lauderdale	20-Apr-88	8-May-90
DAVIS, LYNETTE	Belgium Brussels/Netherlands	11-May-88	28-Nov-89
LUNDGREN, ALLEN HENRY	Hawaii Honolulu	2-Nov-88	17-Apr-90
LUNDGREN, RUTH HORNE	Hawaii Honolulu	2-Nov-88	17-Apr-90
WRIGHT, NATALIE ANNE	Spain Malaga	22-Feb-89	11-Sep-90
SCHEFFNER, FRED GORDON	England Leeds	26-Apr-89	30-Apr-91
COATES, REBEKAH EUGENIE PHERENICE	Haiti Port-au-Prince	14-Jun-89	4-Dec-90
HARPER, ANNA JANE MUIR	California San Jose	26-Jul-89	7-Aug-90
HARPER, RICHARD GOLDEN, JR.	California San Jose	26-Jul-89	7-Aug-90
HOOLE, GREGORY NATHAN	Japan Osaka	23-Aug-89	10-Aug-91
SMITH, JENNET ELIZABETH	China Hong Kong	1-Nov-89	30-Apr-91
STOKER, BRADLEY LYNN	Spain Madrid	9-May-90	26-May-92
SCHEFFNER, GARY MICHAEL	Texas Houston	30-May-90	5-May-92
FERRE, JUSTIN QUINN	Wisconsin Milwaukee	26-Sep-90	29-Sep-92
GARDNER, ALLISON	Honduras Tegucigalpa	9-Jan-91	22-Jul-92
RUSSON, ILA MAUGHAN	England Manchester	13-Mar-91	16-Sep-92
RUSSON, JOSEPH EUGENE	England Manchester	13-Mar-91	16-Sep-92
SMITH, ANN MELINDA	France Toulouse	31-Jul-91	10-Jan-93
CLAYTON, ADAM BINGHAM	Spain Barcelona	23-Oct-91	18-Oct-93
CREER, JOSHUA DAVID	Pennsylvania Philadelphia	8-Jan-92	22-Dec-93
DAVIS, DEBORAH ANN	Belgium Brussels/Netherlands	15-Jan-92	2-Jul-93
LUNT, DREW ELLIS	Chile Osorno	25-Mar-92	17-Mar-94
JACKSON, JONATHAN CLAYTON	France Toulouse	22-Jul-92	8-Jul-94
HANNA, CHRIS PURVIS	Florida Tampa	5-Aug-92	16-Dec-92
HARPER, ANNA JANE MUIR	Asia Area (Mongolia)	21-Sep-92	30-Mar-94
HARPER, RICHARD GOLDEN, JR.	Asia Area (Mongolia)	21-Sep-92	30-Mar-94
MORGAN, JEFFERY PALMER	Brazil Belo Horizonte East	23-Sep-92	21-Sep-94
DURHAM, GEORGE HOMER, III	Portugal Porto	20-Jan-93	1-Feb-95
HAMMER, JAMES DOUGLAS	Netherlands Amsterdam	27-Jan-93	8-Feb-95
SMITH, EVERETT FRANK	Argentina Buenos Aires West	27-Jan-93	8-Feb-95
DAVIS, AMY ELIZABETH	Tennessee Knoxville	7-Jul-93	21-Dec-94

DAVIS, MICHAEL LAMAR	Florida Tampa	14-Jul-93	7-Sep-94
GARDNER, DAVID LAWRENCE	Guatemala Guatemala City South	14-Jul-93	28-Jun-95
STOKER, DAVID JOSEPH	Brazil Porto Alegre South	6-Oct-93	6-Oct-95
WRIGHT, STEPHANIE KAYE	Arizona Tempe	17-Nov-93	9-May-95
WOOD, BRYAN CLARK	Argentina Mendoza	16-Feb-94	31-Jan-96
BEALL, ROBERT WALKER	Iowa Des Moines	27-Apr-94	30-Apr-96
DAVIES, BETHANY J.	Connecticut Hartford	25-May-94	13-Jan-95
ROMNEY, RACHEL LYN	Korea Seoul West	29-Jun-94	20-Dec-95
MORGAN, ERIC RICH	Texas Dallas	6-Jul-94	23-Jul-96
POTTER, ELISABETH	Argentina Mendoza	13-Jul-94	31-Jan-96
PUGSLEY, JOSEPH HINTZE	Argentina Cordoba	7-Sep-94	25-Sep-96
WRIGHT, KEVIN BROADBENT	Colorado Denver North	14-Dec-94	11-Dec-96
CLAYTON, SHAWN ROBERT	Uruguay Montevideo	19-Apr-95	21-Apr-97
ROMNEY, ADAM DANIEL	Belgium Brussels/Netherlands	7-Jun-95	25-Jun-97
SMITH, DANIEL TERRY	Brazil Rio de Janeiro	7-Jun-95	7-Jun-97
SMITH, BENJAMIN LIVINGSTON	Portugal Lisbon	12-Jul-95	22-Jul-97
LUNT, ANDREA	New Zealand Auckland	26-Jul-95	5-Feb-97
HOLLBERG, THOMAS KENT, JR.	Guatemala Guatemala City Central	20-Sep-95	9-Sep-97
STOKER, MICHAEL ADAM	Spain Madrid	4-Oct-95	19-Nov-97
HAMMER, LINCOLN JOHN	Brazil Sao Paulo East	18-Oct-95	5-Nov-97
LEAVITT, MICHAEL SMITH	England Manchester	31-Jan-96	4-Feb-98
LAKE, JOHN JACOBS	Brazil Rio de Janeiro	6-Mar-96	27-Mar-98
FERRE, MICHAEL SCOT BAKER	England Manchester	25-Sep-96	13-Oct-98
BARKER, HAL RANDALL	Alaska Anchorage	2-Oct-96	5-Mar-97
LEAVITT, TAYLOR SMITH	Chile Rancagua	11-Dec-96	23-Dec-98
THEURER, HEIDI ANN	Texas Fort Worth	15-Jan-97	28-Jul-98
THEURER, MATTHEW THOMAS	Chile Santiago West	29-Jan-97	10-Feb-99
PUGSLEY, JACOB SCOTT	England London South	5-Mar-97	10-Mar-99
HENRIOD, JOEL BARRETT	Brazil Sao Paulo South	30-Jul-97	21-Jul-99
CREER, SUSANNAH	California San Francisco	5-Nov-97	27-Apr-99
DAY, ERIC SONDRUP	Honduras Tegucigalpa	3-Dec-97	2-Dec-99
ROMNEY, PETER MILES	Mexico Mexico City East	10-Dec-97	21-Dec-99
FERRE, ROBERT SPENCER BAKER	Spain Las Palmas	28-Jan-98	29-Dec-99
HAMMER, FREDERICK LLOYD	Portugal Porto	4-Feb-98	4-Feb-00
WRIGHT, DEREK RICHARDS	Albania Tirana	1-Jul-98	1-Jul-00
HILLIER, MELISSA ANN	Argentina Buenos Aires North	16-Dec-98	20-Mar-00
DAVIS, GREGORY JAMES	California Los Angeles	7-Apr-99	7-Apr-01
HOOLE, DARYL VAN DAM	WSI China Hong Kong	21-Sep-99	21-Sep-01
HOOLE, HENDRICUS J.M., JR.	WSI China Hong Kong	21-Sep-99	21-Sep-01
MAXFIELD, ANDREW JONATHAN	France Toulouse	6-Oct-99	6-Oct-01
LAMB, PETER AUSTIN	Tahiti Papeete	12-Jan-00	12-Jan-02
LAMB, REBECCA	Poland Warsaw	19-Jan-00	19-Jul-01
TINGEY, MICHAEL DAVID	Florida Tampa	5-Apr-00	12-Apr-02
WATERS, JONATHAN MICHAEL	Korea Daejeon	10-May-00	10-May-02
HANSEN, DAVID WILLIAM	Switzerland Zurich	24-May-00	24-May-02
GARDINER, JANE GARFF	West Virginia Charleston	16-Aug-00	8-Mar-02
MERRELL, ELAINE FERGUSON	Russia Moscow West	29-Aug-00	28-Feb-02
MERRELL, SHIRLEY GAIL	Russia Moscow West	29-Aug-00	28-Feb-02
LAKE, STUART WALLACE	Canada Winnipeg	4-Apr-01	11-Apr-03
THEURER, ROBERT WILLIAM	Georgia Macon	30-May-01	4-Jun-03

HENRIOD, SPENCER J.	Spain Barcelona	18-Jul-01	23-Jul-03
JACKSON, PETER ROMNEY	Italy Rome	19-Dec-01	23-Dec-03
JACKSON, SARAH	Portugal Lisbon	29-May-02	21-Nov-03
SMITH, MAREN REBECCA	Bolivia Cochabamba	12-Jun-02	27-Jun-04
MACKEY, COLIN ORME	England Leeds	26-Jun-02	26-Jun-04
LUNT, DEANNA ROSE ARMSTRONG	Singapore	2-Jul-02	2-Jan-04
LUNT, OWEN J.	Singapore	2-Jul-02	2-Jan-04
TINGEY, JEFFERSON R.	Mexico Mexico City North	3-Jul-02	7-Jul-04
MAXFIELD, STUART BARRY	Pennsylvania Philadelphia	10-Jul-02	13-Jul-04
HENRIOD, MICHAEL PAUL	Brazil Campinas	9-Oct-02	13-Oct-04
LEE, BETHANY	Arizona Tempe	18-Dec-02	18-Dec-04
TOMSIK, SCOTT BRENT	Australia Perth	18-Dec-02	23-Dec-04
SWINDLE, ANDREW ARTHUR CALL	Florida Fort Lauderdale	2-Jan-03	11-Jan-05
PHILLIPS, BRANDON ROBERT	Iowa Des Moines	26-Mar-03	17-Sep-03
PUGSLEY, SETH HINTZE	Colorado Colorado Springs	9-Apr-03	15-Apr-05
TAYLOR, ROCKY DAVID	Costa Rica San Jose	30-Apr-03	30-Apr-05
LEAVITT, CHASE SMITH	Canada Vancouver	14-May-03	20-May-05
WRIGHT, RUTH N	R.S. Resource Room, SLC	1-Jun-03	1-Jun-06
KIMBALL, EDWARD JAMES	Humanitarian Service, SLC	22-Sep-03	22-Mar-08
ROMNEY, KATHRYN	Historical Museum	13-Jan-04	13-Jan-07
LITTLE, CHRISTIAN WILLIAMS	Mexico Torreon	21-Jan-04	7-Jan-05
LUNT, OWEN J.	Institute Westminster College SLC	6-Sep-05	6-Sep-07
LUNT, DEANNA A.	Institute Westminster College SLC	6-Sep-05	6-Sep-07
HENRIOD, JEFFREY LEONARD	Italy Milan	7-Sep-05	7-Sep-07
WOOD, MICHAEL SCOTT	England Birmingham	5-Oct-05	5-Oct-07
JACKSON, JOHN ROMNEY	UT-Inner City Project Salt Lake City	15-Apr-06	15-Sep-08
JACKSON, ANN CLAYTON	UT-Inner City Project Salt Lake City	15-Apr-06	15-Sep-08
WHITLOCK, LEVI WOODWORTH	Wisconsin Milwaukee	19-Jul-06	19-Jul-08
SCHEFFNER, GORDON FRANK	UT-Inner City Project Salt Lake City	5-Aug-06	5-Aug-07
SCHEFFNER, NAOMI H.B.	UT-Inner City Project Salt Lake City	5-Aug-06	5-Aug-07
LITTLE, AARON MAC	California Roseville	3-Jan-07	3-Jan-09
TOMSIK, TYLER MELVILLE	Hungary Budapest	14-Mar-07	14-Mar-09
TRABERT, WARNER ANTHONY	No. Carolina Charlotte	23-May-07	23-May-09
KAUFUSE, HEILAME MONTE	Virginia Richmond	22-Aug-07	22-Aug-09
TAYLOR, JENSINE GRAE	Germany Hamburg	2-Jan-08	2-Jul-09
ERTEL, KIMBERLY	Romania Bucharest	16-Jan-08	16-Jun-09
BUSICO, THOMAS JOSEPH	Russia Vladivostok	9-Apr-08	9-Apr-10
BROWN, RICHARD ADAM	England Manchester	10-Oct-08	10-Oct-10
BUSICO, LUKE RICH	Italy Rome Mission	7-Jan-09	7-Jan-11
BUSICO, NICKOLAS VINCENT	Brazil Ribeirao Mission	18-Feb-09	18-Feb-11
SCHIEL, ALEXANDRA KATARINA	Brazil Belo Horizonte East	18-Mar-09	18-Aug-10
LEAVITT, WESTON	Taiwan Taipei	8-Jul-09	8-Jul-11
BROWN, CHRISTIAN JAMES	West Virginia Charleston	9-Dec-09	9-Dec-11
LITTLE, JAMES ALMA	California San Jose	5-May-10	5-May-12
BELLISTON, WARD P.	Tahiti Papeete	13-Sep-10	23-Feb-12
BELLISTON, SUSAN N.	Tahiti Papeete	13-Sep-10	23-Feb-12
BAKER, ALEXANDER CURTIS	Brazil Florianopolis	6-Oct-10	6-Oct-12
MORRISON, JACOB DON	New York Rochester	16-Feb-11	20-Feb-13
TAYLOR, MICKEY MARVIN	New York New York North	25-Jul-12	29-Jul-14
TAYLOR, MAGGEY RENEE	Chile Concepcion	27-Feb-13	27-Aug-14

HENRIOD, PAUL EUGENE	Utah Salt Lake City East	19-Aug-13	19-Feb-15
HENRIOD, SHELLEY BARRETT	Utah Salt Lake City East	19-Aug-13	19-Feb-15
LEAVITT, MATTHEW OKERLUND	Uruguay Montevideo	4-Jul-13	16-Jun-15
HEMMING, JANET KAY	Los Angeles Public Affairs Office	19-May-14	19-Apr-16
BELLISTON, WARD P.	New Zealand Hamilton	27-Oct-14	27-Apr-16
BELLISTON, SUSAN N.	New Zealand Hamilton	27-Oct-14	27-Apr-16
LITTLE, JUNE ANNE	El Salvador Santa Ana	26-Nov-14	26-May-16

## **Appendix D Timelines, 1976-2014**

### **Church History Timeline**

#### **1976**

- April 3 New scriptures are canonized. Two revelations are added to the Pearl of Great Price. In 1979 they are moved to the Doctrine and Covenants.
- June 5 Teton Dam fails in Idaho, causing significant damage and loss of life. Volunteers from surrounding areas assist in relief and clean-up efforts.
- October 1 The Assistants to the Twelve are called to the expanding First Quorum of the Seventy.
- December 31 Church membership: 3,742,749; Stakes: 798; Missions: 148; Missionaries: 25,027

#### **1977**

- January 1 New format for general conference is announced: general sessions to be held on the first Sunday of April and first Sunday of October, with other general sessions to be held on the preceding Saturday.
- February 5 Quorum of the Twelve is given responsibility for overseeing ecclesiastical matters, including curriculum, activity programs and Scouting. Presiding Bishopric is given responsibility for temporal programs.
- February 21 to March 11 President Kimball presides at area conferences held in Mexico, Guatemala, Chile, and Bolivia; visits with President Jimmy Carter in the White House.
- May 22 Activities committees are organized on general and ward levels.
- July 1 Church is organized into 11 geographical zones which are subdivided into areas presided over by members of the Seventy.
- August 24 President Kimball dedicates Poland for missionary work.
- October 1 A new Topical Guide to the scriptures is published.
- December 31 Church membership: 3,966,000; Stakes: 885; Missions: 157; Missionaries: 25,300.

#### **1978**

- March 31 Stake conferences are changed from being held quarterly to semi-annually, starting in 1979.
- June 8 First Presidency announces that all worthy male members of the Church, without regard to race, can henceforth hold the priesthood. This revelation is accepted by the membership of the Church on September 30 in general conference.
- September 9 New missionary training program is announced; longer training of missionaries will begin at the Missionary Training Center in Provo, Utah.
- September 16 LDS women 12 years of age and older meet for the first time in a closed-circuit audio conference.
- September 30 Emeritus status is instituted for members of the Seventy who reach the age of 70.
- October 30 Sao Paulo Brazil Temple is dedicated, being the first temple in Latin America.
- December 31 Church membership: 4,160,000; Stakes: 990; Missions: 166; Missionaries: 27,669.

#### **1979**

- February 18 The 1,000<sup>th</sup> stake of the Church is created in Nauvoo, Illinois.
- March 13 Remodeled Logan Temple is rededicated.
- June 6 Joseph Smith's vision of the celestial kingdom and Joseph F. Smith's vision of the redemption of the dead are moved from the Pearl of Great Price to the Doctrine and Covenants, becoming Sections 137 and 138, respectively.
- September 29 LDS edition of the King James version of the Bible is published.
- October 24 Orson Hyde Memorial Gardens in Israel are dedicated by President Kimball.

December 31	Church membership: 4,439,000; Stakes: 1,092; Missions: 175; Missionaries: 29,454.
<b>1980</b>	
January 12	Computerized temple recording systems are installed.
February 22	Executive directors of missionary, curriculum, priesthood, and genealogy departments replace former Presidents of the Seventy.
March 2	Consolidated meeting schedule is instituted. Church members in United States and Canada begin meeting on Sundays in a three-hour block of sacrament meeting, Sunday School, and auxiliary meetings.
April 3	The three-fold mission of the Church is announced. President Spencer W. Kimball outlines its three major elements: proclaim the gospel, perfect the Saints, and redeem the dead.
April 6	The 150 <sup>th</sup> anniversary of the establishment of the Church is celebrated in part by having one session of general conference broadcast from the newly restored Peter Whitmer farm in Fayette, New York.
May 18	Mount St. Helens erupts in the state of Washington, the most destructive volcanic event in U.S. history.
October 26	Tokyo Japan Temple is dedicated.
November 17	Seattle Washington Temple is dedicated.
December 31	Church membership: 4,638,000; Stakes: 1,218; Missions: 188; Missionaries: 29,953.
<b>1981</b>	
January 20	Mormon Tabernacle Choir sings at the inauguration of President Ronald Reagan.
February 13	Ground is broken for the Papeete Tahiti Temple and later for temples in Tonga, Samoa, and Chile, and in Atlanta, Georgia.
April 1	Plans are announced to build nine new smaller temples in the United States, Central America, Asia, Africa, and Asia.
May 5	First Presidency voices opposition to the proposed MX missile system to be based in the Utah-Nevada desert.
July 23	Gordon B. Hinckley is called to serve as a third counselor in the First Presidency.
September 26	New editions of the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price are published in English.
November 16	Jordan River Temple is dedicated.
December 31	Church membership: 4,919,909; Stakes: 1,321; Missions: 188; Missionaries: 29,700.
<b>1982</b>	
March 13	First stake in Spain is created in Madrid.
March 18	Three new executive councils are created—missionary executive council, priesthood executive council, and temple and genealogy executive council.
March 27	First general women’s meeting is held in the Salt Lake Tabernacle.
March 31	Temples are announced in Boise, Idaho; Denver, Colorado; Guayaquil, Ecuador; and Taipei, Taiwan.
April 2	Church funding changes are announced: general Church funds will pay 100% of the cost of new meetinghouses as well as utility costs; length of full-time missionary service is reduced to 18 months.
August 13 to September 12	Ground is broken for temples in Sydney, Australia; Manila, Philippines; Taipei, Taiwan; Lima, Peru; and Guatemala City, Guatemala.
October 3	Subtitle is added to the Book of Mormon: <i>Another Testament of Jesus Christ</i> .
October 9	First Presidency announces plans to build a temple in Freiberg, Germany (then a part of Soviet controlled East Germany).
December 31	Church membership: 5,165,000; Stakes: 1,392; Missions: 180; Missionaries: 26,300.

**1983**

January 22	Ground is broken for the Dallas Texas Temple.
February 27	General priesthood meeting time is changed to 6:00 p.m. Mountain Time.
April 15	Elder Thomas S. Monson dedicates Haiti for the preaching of the gospel.
April 20	Ground is broken for the Buenos Aires Argentina Temple.
April 23	Ground is for the Freiberg Germany Temple.
May	Run-off from winter snows causes significant flooding in Utah; thousands of volunteers assist in flood control and clean-up.
May 9	Ground is broken for the Seoul Korea Temple.
May 11	Ground is broken for the new Church Genealogical Library.
June 1	Atlanta Georgia Temple is dedicated.
June 12	First stake is organized in Fiji.
August 5	Apia Samoa Temple is dedicated.
August 9	Nuku'alofa Tonga Temple is dedicated.
September 15	Santiago Chile Temple is dedicated.
October 16	New stake is organized in Kirtland, Ohio.
October 27	Papeete Tahiti Temple is dedicated.
December 2	Mexico City Mexico Temple is dedicated.
December 31	Book of Mormon is now translated into 66 languages.
December 31	Church membership: 5,400,000; Stakes: 1,458; Missions: 178; Missionaries: 26,565.
<b>1984</b>	
May 25	Boise Idaho Temple is dedicated.
June	Area Presidencies are organized. Members of the presidencies are called from the Seventy.
September 20	Sydney Australia Temple is dedicated.
September 25	Manila Philippines Temple is dedicated.
October 19	Dallas Texas Temple is dedicated.
October 28	The 1500 <sup>th</sup> stake of the Church is organized in Cuidad Obregon, Mexico.
November 26	Length of full-time missionary service for single young men is returned to 24 months.
December 14	Guatemala City Guatemala Temple is dedicated.
December 31	Church membership: 5,650,000; Stakes: 1,507; Missions: 180; Missionaries: 27,655.
<b>1985</b>	
January 27	Special Church-wide fast raises more than \$6 million to benefit victims of famines in Africa and other parts of the world.
June 29	Freiberg Germany Temple is dedicated in East Germany.
July 2	Stockholm Sweden Temple is dedicated.
August 2	New hymnbook is published, the first new edition in 37 years.
August 9	Chicago Illinois Temple is dedicated.
August 24	Johannesburg South Africa Temple is dedicated.
October 23	New Church Genealogical Library is dedicated.
November 5	President Spencer W. Kimball, a member of the Bonneville Stake, dies.
November 10	Ezra Taft Benson becomes the 13 <sup>th</sup> President of the Church, with Gordon B. Hinckley and Thomas S. Monson as counselors.
December 14	Seoul Korea Temple is dedicated.
December 31	Church membership: 5,920,000; Stakes: 1,582; Missions: 188; Missionaries: 29,265.
<b>1986</b>	
January 10	Lima Peru Temple is dedicated.
January 17	Buenos Aires Argentina Temple is dedicated.
April 30	Church membership reaches 6 million.
May 4	Fire destroys Kirtland Ohio Stake Center; arson suspected.
August 31	Stake Relief Society boards are eliminated.
October	Stake Quorums of Seventy are eliminated.

October 24	Denver Colorado Temple is dedicated, the 40 <sup>th</sup> operating temple in the Church.
December 31	Church membership: 6,170,000; Stakes: 1,662; Missions: 193; Missionaries: 31,803.
<b>1987</b>	
January 1	Church celebrates the bicentennial of the adoption of the Constitution of the United States with multiple events throughout the year, including a fireside at Valley Forge, Pennsylvania, with President Ezra Taft Benson; The Tabernacle Choir singing at the Philadelphia Civic Center; President Monson speaking on the steps of the Jefferson Memorial with 700 teenage church members who offered a one-hour salute entitled “Ring the Bells of Freedom”; and a Constitution Ball held at the Hotel Utah.
February 15	The Mormon Tabernacle Choir performs its 3,000 <sup>th</sup> broadcast.
March 12	Hotel Utah ceases operations as a hotel, the building to be remodeled into a Church meetinghouse and office building.
March 14	Ten new missions are announced, bringing the total number of missions to 201; number of full-time missionaries reaches 33,000.
April 4	Book of Mormon is now translated into 71 languages.
April 15	Four new areas of the Church are created.
April 25	Two new missions are created, bringing the total number of missions to 203.
July 24	The 150 <sup>th</sup> anniversary of the beginning of missionary work in Great Britain is celebrated in the British Isles.
August 15	Name of the Church Genealogy Department is changed to the Family History Library.
August 25	Frankfurt Germany Temple is dedicated.
August 30	Elder Marvin J. Ashton dedicates Zaire for the preaching of the gospel.
September 2	Elder Marvin J. Ashton dedicates Liberia for the preaching of the gospel.
September 4	Elder Marvin J. Ashton dedicates Ivory Coast for the preaching of the gospel.
October 10	Ground is broken for the Toronto Ontario Temple.
December 3	Temple Square reports 3,408,881 people visiting in one year.
December 19	Seven new missions are announced.
December 31	Church membership: 6,440,000; Stakes: 1,666; Missions: 205; Missionaries: 34,750.
<b>1988</b>	
January 9	Book of Mormon is now translated into 80 languages and can be read by 90% of the world’s population.
January 16	Stake center in Kamas, Utah, is damaged by dynamite.
January 30	In Lima, Peru, 11 stakes are reorganized into 18.
February 27	Ground is broken for the San Diego California Temple, President Ezra Taft Benson presiding.
April 2	Convert baptisms for 1987: 227,284.
April 2	A new general presidency of the Primary is sustained and President Michaelene P. Grassli selects Ruth Broadbent Wright, a member of the Bonneville Stake, as her second counselor.
May 21	Centennial of the Manti Utah Temple is observed.
May 15	First stake is organized in Aba, Nigeria.
May 20	President Marion G. Romney, a member of the Bonneville Stake, dies.
June 1	Church is officially recognized in Hungary.
June 2	Howard W. Hunter is set apart as President of the Quorum of the Twelve.
June 14 to July 4	The Tabernacle Choir tours Hawaii, New Zealand, and Australia.
July 22	The Hill Cumorah Pageant premieres its new production entitled <i>America’s Witness for Christ</i> .
August	Endowments for the dead reach 100 million.
October 16	The 1,700 <sup>th</sup> stake of the Church is created in Manaus, Brazil.

October 24	Church receives permission from the German Democratic Republic (East Germany) to send missionaries into that country and for missionaries to be called from there to serve in other countries.
December 31 <b>1989</b>	Church membership: 6,720,000; Stakes: 1,707; Missions: 222; Missionaries: 36,132.
January 28	Elders Russell M. Nelson and Dallin H. Oaks, members of the Bonneville Stake, complete an eight-day visit to China and are assured by high-level officials that the people of China are free to practice religion in their country.
April 1	Second Quorum of the Seventy is created and all General Authorities called to serve terms of five years are made members of this quorum.
May 16	BYU Jerusalem Center is dedicated by President Howard W. Hunter of the Quorum of the Twelve.
June 14	All LDS missionaries are expelled from Ghana due to a misunderstanding of the Church's teachings and practices, but are able to return in 1990.
June 15	Ground is broken for the first LDS meetinghouse in Poland.
June 25	The 100 <sup>th</sup> stake in Mexico is organized, making Mexico the country with the most stakes outside of the United States.
June 27	Renovated Carthage Jail is dedicated by President Gordon B. Hinckley.
October 17	First LDS meetinghouse in Hungary is dedicated by President Thomas S. Monson in Budapest.
November 9	The Berlin Wall comes down, which eventually leads to the reunification of East and West Germany.
November 25	The Church changes its fiscal policy: Church units in the United States and Canada no longer assess members for ward and stake budgets.
December 31 <b>1990</b>	Church membership: 7,300,000; Stakes: 1,739; Missions: 228; Missionaries: 39,739.
May 21	The United States Supreme Court allows tax deductions for monies paid to support missionaries.
July	Missions are opened in Czechoslovakia, Hungary, and Poland.
September 13	Registration of the Leningrad Branch of the Church is approved in Russia.
November	Member contributions to missionaries are standardized for all missions.
December 31 <b>1991</b>	Church membership: 7,760,000; Stakes: 1,784; Missions: 256; Missionaries: 43,651.
April 19	Church obtains official recognition in Ivory Coast.
April 17	Church completes computerization of all membership records throughout the world.
May 1	The 500,000 <sup>th</sup> missionary in this dispensation enters the mission field.
May 26	The 1,800 <sup>th</sup> stake of the Church is organized in the Dominican Republic.
June 24	The Republic of Russia officially recognizes the Church.
September 1	Church membership reaches 7 million.
December	<i>Encyclopedia of Mormonism</i> is published.
December 31 <b>1992</b>	Church membership: 8,120,000; Stakes: 1,837; Missions: 267; Missionaries: 43,395.
August 15	President Gordon B. Hinckley dedicates three monuments honoring pioneers in the Willie and Martin Handcart Companies in Central Wyoming; the Riverton Wyoming Stake researches the family histories of these pioneers and performs temple work for those whose temple work has not been done.
August 30	The 1,900 <sup>th</sup> stake of the Church is organized in Orlando, Florida.
September 26	Church sends funds to Somalia and other African nations suffering from the effects of drought.
October 8	Church is officially recognized in Tanzania.
December 6	Milestone of 20,000 wards and branches is reached.

December 15	The general Relief Society presidency announces a gospel literacy program.
December 31	The Mormon Tabernacle Choir embarks on a tour of the Holy Land.
December 31	Church membership: 8,404,895; Stakes: 1,919; Missions: 276; Missionaries: 46,025.
<b>1993</b>	
January	Church receives legal recognition in Italy, Madagascar, Cameroon, and Ethiopia.
January 6	Four Church-service missionaries enter Hanoi, Vietnam, to give humanitarian service teaching English to doctors and staff at a children’s hospital and teachers, staff, and children at a school for young children.
April 6	Centennial of the Salt Lake Temple is observed with a Tabernacle Choir program, and a new mural is placed in the temple.
June 27	The former Hotel Utah is rededicated and renamed the Joseph Smith Memorial Building, housing offices and meeting facilities for the Church as well as a theater showing the film <i>Legacy</i> .
June 29	Mexico formally registers the LDS Church, granting it all the rights of a religious organization, including the right to own property.
December 31	Church membership: 8,689,224; Stakes: 1,968; Missions: 295; Missionaries: 48,708.
<b>1994</b>	
February 13	First Presidency announces that the 87-year-old Uintah Stake Tabernacle in Vernal, Utah, will be renovated and dedicated as Utah’s tenth temple—the first existing building to be renovated into a temple.
May 30	President Ezra Taft Benson dies.
June 5	Howard W. Hunter is ordained and set apart as the 14 <sup>th</sup> President of the Church, with Gordon B. Hinckley and Thomas S. Monson as counselors.
December 31	Church membership: 9,024,569; Stakes: 2,008; Missions: 303; Missionaries: 43,311.
<b>1995</b>	
January 21	Church membership reaches 9 million.
March 3	President Hunter dies at his Salt Lake City home after serving as Church President for less than nine months, the shortest tenure of any president.
March 12	Gordon B. Hinckley is ordained and set apart as the 15 <sup>th</sup> President of the Church, with Thomas S. Monson and James E. Faust as counselors.
April 1	<i>Liahona</i> magazine is first published
April 1	Position of Regional Representative is discontinued and a new leadership position to be known as Area Authority is announced.
June 16	The International Olympic Committee announces that Salt Lake City will be the site for the 2002 Winter Olympics.
September 23	“The Family—A Proclamation to the World” from the First Presidency and the Council of the Twelve Apostles is announced at the general Relief Society meeting.
December 18	President Hinckley is interviewed by Mike Wallace on CBS’s <i>60 Minutes</i> . The show is broadcast in April 1996.
December 31	Church membership: 9,340,898; Stakes: 2,150; Missions: 307; Missionaries: 48,631.
<b>1996</b>	
February 28	A majority of Church members, 4,720,000, now live outside the United States, compared to 4,719,000 living within.
April 6	President Hinckley announces the building of a conference center that will be four times the size of the Tabernacle.
May 27	President Hinckley becomes the first Church President to visit mainland China, in connection with a tour of Japan, Korea, Hong Kong, Cambodia, Vietnam, and the Philippines.
November 2	LDS Charities is organized to aid in charitable causes throughout the world.
November 8-16	President Hinckley meets with the Saints in Colombia, Peru, Bolivia, Chile, Argentina, and Brazil, and breaks ground for temples in Bolivia and Brazil.

December 31 <b>1997</b>	Church membership: 9,694,549; Stakes: 2,296; Missions: 309; Missionaries: 52,938.
January	The 100,000 <sup>th</sup> member of the Church in Africa is baptized; Church has almost doubled in size in six years in Africa.
April 5	Third, Fourth and Fifth Quorums of the Seventy are organized. Area Authorities are ordained Seventies.
April 16-21	Celebrating the 150 <sup>th</sup> anniversary of the migration of the Mormon pioneers to the Salt Lake Valley, a reenactment of the wagon train exodus begins at Council Bluffs, Iowa, and Winter Quarters, Nebraska. The two wagon trains later merge.
May 8-17	President Hinckley visits New Zealand and Australia, speaking 15 times in seven cities to a total of more than 55,000 members.
June 1	Curriculum for Melchizedek Priesthood and Relief Society is coordinated.
July 22	After 93 days on the trail, the commemorative Mormon Trail Wagon Train enters the Salt Lake Valley at “This Is The Place” State Park and is greeted by more than 50,000 people.
August 7-14	President Hinckley delivers 12 addresses to about 56,000 people Paraguay, Ecuador, Venezuela, and Uruguay.
October 4	President Hinckley announces that the Church will construct small temples in more remote areas so that more members may have access to the blessings of the temple.
October 10-17	President Hinckley addresses more than 53,500 members in Samoa, Hawaii, American Samoa, Tonga, Fiji, and Tahiti.
November	Church membership reaches 10 million.
November 8-13	President Hinckley addresses 42,000 Church members in Mexico City and an additional 12,000 in Puebla, Mexico; he also meets with the President of Mexico.
December 31 <b>1998</b>	Church membership: 10,071,524; Stakes: 2,424; Missions: 318; Missionaries: 56,531.
February 14-22	President Hinckley becomes the first Church President to visit West Africa, during a nine-day tour of Nigeria, Ghana, Kenya, Zimbabwe, and South Africa; on February 16, he announces the building of a temple in Ghana.
March 9-15	President Hinckley addresses 53,000 members in 10 cities in northern Mexico.
March 26	President Hinckley dedicates a replica of the Joseph Smith family home in Palmyra, New York.
March 27	Rebuilt Egbert B. Grandin Building in Palmyra, New York, is dedicated by President Hinckley.
April 4	President Hinckley announces that the Church will build an additional 31 smaller temples, which will bring the total number of operating temples to 100.
July 26	Monticello Utah Temple is dedicated, one of the new smaller temples.
November 19-21	President Hinckley tours the areas in Nicaragua and Honduras that were devastated by Hurricane Mitch; he also speaks to 19,000 members; Church sends 840,000 pounds of relief supplies to the area.
December 31	Church membership: 10,354,241; Stakes: 2,505; Missions: 331; Missionaries: 57,853. Total temples in operation: 53.
<b>1999</b>	
February 20	First Presidency announces that a temple will be built in Palmyra, New York.
April 1	City of Omaha, Nebraska, deeds to the Church the pioneer cemetery at Winter Quarters, Nebraska.
April 4	President Hinckley announces a temple to be built in Nauvoo, Illinois.
May 24	Family Search internet genealogy service is announced.
June 1	The Orchestra at Temple Square replaces the Mormon Youth Symphony and the Mormon Youth Choir becomes a training choir for the Tabernacle Choir.
October 2-3	Last general conference of the Church is held in the Salt Lake Tabernacle.

November 14	Two temples are dedicated on the same day: the Halifax Nova Scotia Temple and the Regina Saskatchewan Temple.
December 31	Church membership: 10,752,986; Stakes: 2,542; Missions: 333; Missionaries: 58,591. Temples dedicated in 2000: 15; Ground broken on new temples: 30; New temples announced: 17; Total temples in operation: 68.
<b>2000</b>	
January	First Presidency and Quorum of the Twelve issue the document, <i>The Living Christ</i> .
February 28	The 100 millionth Book of Mormon is published.
April 1-2	First general conference is held in the new Conference Center; 400,000 people requested tickets for the 21,000-capacity building.
April 6	Palmyra New York Temple is dedicated; 1.3 million members participate via closed-circuit broadcast.
May 20-21	The Tampico Mexico Temple, the Villahermosa Mexico Temple, and the Nashville Tennessee Temple are all dedicated in two days.
September	Church membership reaches 11 million.
October 1	Boston Massachusetts Temple is dedicated—the 100 <sup>th</sup> operating temple of the Church.
December 31	Church membership: 11,068,861; Stakes: 2,581; Missions: 334; Missionaries: 60,784. Temples dedicated in 2000: 34; Total temples in operation: 100.
<b>2001</b>	
January 20	Mormon Tabernacle Choir joins the inaugural parade and sings at the inauguration of President George W. Bush.
February 15	First Presidency and Quorum of the Twelve approve a series of guidelines to reaffirm the centrality of the Savior in the name of the Church. Church members, news organizations, and others were invited to use the full and correct name of the Church: The Church of Jesus Christ of Latter-day Saints.
March 31	President Hinckley announces the worldwide Perpetual Education Fund, based on principles similar to those underlying the Perpetual Emigration Fund of the 1800s.
August 7	Sea Trek 2001, an epic voyage of eight tall sailing ships commemorating the 19 <sup>th</sup> century gathering of the European saints, sets sail from Denmark.
August 10	The official name of Ricks College in Rexburg, Idaho, is changed to Brigham Young University—Idaho.
September 7-8	First two meetinghouses built by the Church in the Ukraine Kiev Mission are dedicated.
September 11	Terrorists attacks destroy the World Trade Center in New York City and also damage the Pentagon in Washington, D.C.
September 20	President Hinckley is among 26 religious leaders who meet at the White House to discuss the attacks on New York City and Washington.
November 11	First meetinghouse built by the Church in the Czech Republic is dedicated.
December 2	First meetinghouse built by the Church in Sri Lanka is dedicated.
December 17	After a 32-month absence, six missionaries from the Bulgaria Sofia Mission are allowed to enter the Republic of Serbia.
December 31	Church membership: 11,394,522; Stakes: 2,607; Missions: 333; Missionaries: 60,850. Total number of temples in operation: 107.
<b>2002</b>	
January 19	First meetinghouse in Serbia is dedicated in Belgrade.
February 2	First meetinghouse in India is dedicated.
February 8-14	Salt Lake City hosts the 2002 Winter Olympics with the Tabernacle Choir performing in the opening ceremonies to an estimated TV viewing audience of 3.5 billion people; ten to twenty thousand visitors tour Temple Square each day of the Olympics.
February 8	President George W. Bush and First Lady Laura Bush visit with the First Presidency in connection with their visit to the Olympics.

March 22	First missionary training center in Africa opens its doors in Tema, Ghana—the 16 <sup>th</sup> missionary training center in the world.
June 9	First branch of the Church in the Republic of Georgia is created.
June 27	On the 158 <sup>th</sup> anniversary of the martyrdom of the Prophet Joseph Smith and his brother Hyrum at Carthage, Illinois, the rebuilt Nauvoo Illinois Temple is dedicated by President Gordon B. Hinckley.
September 9-10	President Hinckley becomes the first Church President to visit Russia and Ukraine.
December 31	Church membership: 11,721,548; Stakes: 2,602; Missions: 335; Missionaries: 61,638. Total number of temples in operation: 114.
<b>2003</b>	
January 11	First global training meeting for priesthood leaders is held via satellite transmission and reaches an estimated 97% of priesthood leaders.
March 18	Church is granted legal recognition in French-speaking Benin in West Africa.
March 16	First meetinghouse in Guyana is dedicated.
July 9	Apia Samoa Temple is destroyed by fire, becoming the first operating temple in the Church to meet that fate.
November 10	First meetinghouse in Ethiopia is dedicated.
December 31	Church membership: 11,985,254; Stakes: 2,624; Missions: 337; Missionaries: 56,237. Total number of temples in operation: 116.
<b>2004</b>	
April 21	Sixth Quorum of the Seventy is organized.
August 1	Number of members in Mexico reaches 1 million—with 12 million worldwide.
November	<i>Preach My Gospel</i> is published.
December 31	Church membership: 12,275,822; Stakes: 2,665; Missions: 338; Missionaries: 51,067. Total number of temples in operation: 119.
<b>2005</b>	
Full year	Tens of thousands Latter-day Saint youth participate in commemorative cultural activities across the globe in commemoration of the 200 <sup>th</sup> birthday of the Prophet Joseph Smith and the 175 <sup>th</sup> anniversary of the organization of the Church.
April 19	Seventh and Eighth Quorums of the Seventy are organized.
July 3	First meetinghouse in African nation of Alawi is dedicated.
July 31- August 9	President Hinckley travels nearly 25,000 miles to various nations of Asia and Africa, holding meetings in Korea, Taiwan, China, India, Kenya, and Nigeria, where he dedicates the Aba Nigeria Temple.
December 23	Church observes the 200 <sup>th</sup> anniversary of the birth of Joseph Smith
December 31	Church membership: 12,560,869; Stakes: 2,701; Missions: 341; Missionaries: 52,060. Total number of temples in operation: 122.
<b>2006</b>	
January 3	The 10 <sup>th</sup> Circuit Court of Appeals upholds the Church's acquisition of the portion of Main Street east of Temple Square.
March 19	First meetinghouse of the Church in Malaysia is dedicated.
April 30	Tabernacle Choir broadcasts its 4,000 <sup>th</sup> consecutive Sunday morning <i>Music and the Spoken Word</i> .
October 14	Ground is broken for the first meetinghouse in Slovakia.
October 18	Church is officially recognized in Slovakia.
November 2	At age 96 and a few months, President Hinckley becomes the longest-lived president of the Church.
November 19	Mormon Tabernacle Choir receives the 2006 Mother Teresa Award for its inspirational choral performances and recordings.
December	Joseph Smith and Brigham Young are included on a list of the top 100 most influential figures in American history by <i>Atlantic</i> magazine.

- December 31 Church membership: 12,686,606; Stakes: 2,745; Missions: 344; Missionaries: 53,164.  
Total number of temples in operation: 124.
- 2007**
- March 31 Salt Lake Tabernacle is rededicated by President Hinckley after a two-year renovation and upgrade.
- June 21 Tabernacle Choir embarks on a tour of the eastern United States and Canada, performing before 50,000 people.
- June 24 Church membership reaches 13 million; total number of full-time missionaries since the Church's organization reaches an estimated 1 million.
- September 12-13 Devastating earthquakes followed by a tsunami hit Indonesia.
- December Church Humanitarian Services completes its relief efforts in the dozen countries affected by the Indonesian tsunami, having constructing 902 homes, 15 schools, three health clinics, 24 village wells, and three community centers.
- December 31 Church membership: 13,193,999; Stakes: 2,790; Missions: 348; Missionaries: 52,686.  
Total temples in operation: 124.
- 2008**
- January 27 President Gordon B. Hinckley dies at the age of 97.
- February 3 Thomas S. Monson is ordained and set apart as the 16<sup>th</sup> president of the Church, with Henry B. Eyring and Dieter F. Uchtdorf as counselors.
- August 11 President Monson visits the President of Panama.
- August 28 Since its publication in 1830, 140 million copies of the Book of Mormon in 107 languages have in distributed.
- September 30 More than 75,000 members of the Church in Africa unite in a day of service extended across 30 countries.
- November 14 First volume of the *Joseph Smith Papers* is published.
- December 31 Church membership: 13,508,509; Stakes: 2,818; Missions: 348; Missionaries: 52,494.  
Total temples in operation: 128.
- 2009**
- June 18-July 1 Mormon Tabernacle Choir and Orchestra at Temple Square tour seven U.S. cities.
- June 20 New Church History Library is dedicated by President Monson.
- July 28 President Monson and Elder Oaks visit with President Barack Obama and give him a bound volume of his family history.
- September 13 First Presidency announces the publication of the LDS edition of the Bible in Spanish.
- December 31 Church membership: 13,824,854; Stakes: 2,865; Missions: 344; Missionaries: 51,736.  
Total temples in operation: 130.
- 2010**
- January 17 First stake in Uganda is organized by Elder Paul E. Koelliker of the Seventy.
- April 27 Presiding Bishop H. David Burton unveils the first LDS meetinghouse in North America to be solar powered—a pilot program to evaluate the feasibility of solar power in Church meetinghouses.
- June 10 Mormon Tabernacle Choir releases a new album celebrating its 100 years of musical recordings.
- June 21 A family history library serving 90 stakes is opened in Riverton, Utah.
- August 29 Kiev Ukraine Temple is dedicated by President Monson.
- October 23 Ground is broken for the Italy Rome Temple.
- November 13 New Church handbooks are introduced to Church leaders throughout the world.
- December 17 Provo Tabernacle is destroyed by fire, later found to be an accident.
- December 31 Church membership: 14,131,467; Stakes: 2,896; Missions: 340; Missionaries: 52,225.  
Total number of temples in operation: 134.
- 2011**
- February FamilySearch becomes the #1 non-paid search result on Google's internet search engine.

March 11	Church responds to the earthquake and subsequent tsunami in Japan with supplies and funds; Church responds similarly to earthquakes in Turkey, New Zealand, and Spain, as well as to a cluster of 150 tornadoes in the United States and flooding in Brazil.
April 23	The 150-millionth copy of the Book of Mormon is printed.
July 1	Five new missions are created: Zambia and Benin in Africa and one each in Mexico, Peru, and the Philippines; five other missions were discontinued.
October 1	President Monson announces six new temples: Provo City Center; Paris France; Kinshasa Democratic Republic of the Congo; Durban South Africa; Barranquilla Colombia; and Star Valley Wyoming.
December 31	Church membership: 14,441,346; Stakes: 2,946; Missions: 340; Missionaries: 55,410. Total number of temples in operation: 136.
<b>2012</b>	
January 22	Seminary program observes its 100 <sup>th</sup> anniversary.
March-November	LDS volunteers and Church Humanitarian Department provide assistance in Cambodia; Philippines; Pocatello, Idaho; Gulf Coast (Hurricane Isaac); western United States (forest fires); and east coast (Hurricane Sandy).
March 3	Eight new missions are created in Mexico, Colombia, Ghana, the western United States, the east South Pacific, and Russia.
March 19	Second volume of the <i>Joseph Smith Papers</i> is published.
April 29	First stake in Cape Verde is organized.
May 6	Kansas City Missouri Temple is dedicated by President Monson.
May 12	Ground is broken for the Provo City Center Temple, on the site of the Provo Tabernacle that was destroyed by fire, and Elder Jeffrey R. Holland rededicates the site.
May 20	Newest Philippines missionary training center is dedicated.
May 25	Site of the Star Valley Wyoming Temple is announced.
May 27	First stake in India is organized.
June 10	Manaus Brazil Temple is dedicated by President Uchtdorf.
July 30	Church is granted official recognition in Italy, with highest status.
August 18	Ground is broken for the Tijuana Mexico Temple.
September 9	Buenos Aires Argentina Temple is rededicated by President Henry B. Eyring.
September 23	President Boyd K. Packer dedicates the Brigham City Utah Temple; Elders Quentin L. Cook and David A. Bednar visit the Philippines; Elder Russell M. Nelson creates the St. Petersburg Stake, the second stake in Russia.
October 6	New temples are announced for Tucson, Arizona and Arequipa, Peru.
October 6	Change in minimum missionary age is announced: for young men, 18 or when they finish high school or its equivalent; for young women, 19.
October 28	President Monson dedicates the Calgary Alberta Temple.
October 29	Central African Republic is dedicated for the preaching of the gospel.
October 30	Mormon Tabernacle Choir launches its “You Tube” channel.
November 7	Church provides relief to the victims of a 7.4 magnitude earthquake in Guatemala.
November 18	Boise Idaho Temple is dedicated by President Monson; Elder Dale Renlund organizes the first stake in Botswana.
December 2	Elder Jeffrey R. Holland organizes the Church’s 3,000 <sup>th</sup> stake in Freetown, Sierra Leone.
December 31	Church membership: 14,782,473; Stakes: 3,005; Missions: 347; Missionaries: 58,990. Total temples in operation: 140
<b>2013</b>	
January-November	Church and its members provide humanitarian relief in response to disasters in Mississippi (tornado), Oklahoma (tornadoes), Colorado (flooding), Mexico (tropical storm Manuel and Hurricane Ingrid), India (cyclone Phailin), and the Philippines (earthquake and typhoon Haiyan).
January	New curriculum for the youth of the Church is released.

January 20 Elder Todd Christofferson visits Costa Rica and Guatemala.  
January 21 Elders L. Tom Perry and Quentin L. Cook attend the inauguration of President Barack Obama.  
February 8-11 Elder Quentin L. Cook presides over a priesthood leadership meeting and other meetings of members in Ivory Coast; more than 9,000 members attend.  
February 8-14 Elder Neil L. Andersen visits Haiti as the Church celebrates the 30<sup>th</sup> anniversary of the dedication of that land for the preaching of the gospel by then-Apostle Thomas S. Monson.  
February Worldwide leadership training is held.  
February 22 Elder Jeffrey R. Holland dedicates the Abu Dhabi Stake Center in the United Arab Emirates.  
March 8 President Dieter F. Uchtdorf meets with President Barack Obama along with 13 other religious leaders to discuss immigration policy.  
March 17 President Dieter F. Uchtdorf dedicates the Tegucigalpa Honduras Temple.  
April 6 New temples are announced for Cedar City, Utah, and Rio de Janeiro, Brazil.  
April 6 First Presidency announces that 58 new missions will be created to meet the unprecedented number of young men and women serving full-time missions.  
April 19 FamilySearch reaches one billion searchable records in less than seven years, thanks to indexing volunteers around the world.  
May 14-27 Elder Neil L. Andersen visits Thailand, India, Cambodia, Laos, China, and Hong Kong.  
June 16 Elder Russell M. Nelson organizes the first stake in the Republic of Armenia; he also visits with members and missionaries in Munich, Venice, Moscow, and Turkey.  
August 11 Mormon Tabernacle Choir enters its consecutive 85<sup>th</sup> year of broadcasting *Music and the Spoken Word*.  
August 21 President Thomas S. Monson breaks ground for the Hartford Connecticut Temple.  
August 24 Elder Ronald A. Rasband breaks ground for the Fort Collins Colorado Temple.  
September 6-16 Elders Dallin H. Oaks and M. Russell Ballard organize stakes in Rome and Paris; they also preside over a mission presidents' seminar for the 32 European mission presidents and their wives.  
October 29 Church celebrates its 100 years of LDS Scouting with a program entitled "A Century of Honor" in the Conference Center.  
October 31 Church membership reaches 15 million; number of full-time missionaries reaches 80,333.  
December 31 Church membership: 15,082,028; Stakes: 3,050; Missions: 405; Missionaries: 83,035. Total temples in operation: 141.

## 2014

January-October Church and its members provide humanitarian assistance to Peru (a massive beach-cleaning project with 30,000 hours of service provided); the Philippines (Typhoon Haiyan); Augusta, Georgia (ice storms); Liberia and Sierra Leone (Ebola epidemic); Lebanon (members of the Beirut Branch assemble kits for Syrian refugees and distribute winter clothing and blankets); and Iraq (LDS Charities partnered with other organizations to give aid to Yezidi women).  
February 9 Elder Dallin H. Oaks dedicates the Mexico City Missionary Training Center.  
February 19 Elder Jeffrey R. Holland visits Beijing, Hong Kong, Macau, Taipei, and Bangalore, holding meetings with Church leaders and members celebrating the 65<sup>th</sup> anniversary of the Church in Hong Kong.  
February 13 Elder Russell M. Ballard dedicates Argentina for the preaching of the gospel, four decades after his grandfather, Elder Melvin J. Ballard, dedicated South America for the preaching of the gospel.  
March 29 First general women's meeting is held in the Conference Center.  
April Two new African missions are created: Cote D'Ivoire Abidjan West Mission and Republic of the Congo Brazzaville Mission.

May 4	Fort Lauderdale Florida Temple is dedicated by President Uchtdorf.
May 25	Two stakes are created in Cambodia.
August 23	Ground is broken for the Meridian Idaho Temple, Elder David A. Bednar presiding.
September 21	President Monson rededicates the newly remodeled Ogden Utah Temple
October 4-5	For the first time, speakers in general conference whose primary language is not English deliver their talks in their native language.
October 10	Church releases a feature-length film documentary called “Meet the Mormons,” which highlights the lives of six Latter-day Saints who live across the globe.
November 16	President Monson dedicates the Phoenix Arizona Temple.
November 17-19	President Henry B. Eyring, Elder L. Tom Perry and Bishop Gerald Causse attended a three-day interfaith gathering at Vatican City to reaffirm the centrality of marriage and family in society. President Eyring delivers a 20-minute speech on the sanctity and essential value of marriage between a man and a woman.
December 1	Volume 3 of the <i>Joseph Smith Papers</i> is released.
December 31	Church membership: 15,372,337; Stakes: 3,114; Missions: 406; Missionaries: 85,147. Total temples in operation: 144.

### Stake History Timeline

<b>1971</b>	
July 11	Francis M. Gibbons is sustained as president of the Salt Lake Bonneville Stake with W. Richard Horton as first counselor and O. Rex Warner as second counselor.
<b>1975</b>	Stake acquires the 90-acre Anson Call farm in Layton, Utah, as its welfare project.
<b>1976</b>	
May	President Horton is released as a counselor in the stake presidency to serve as president of the Michigan Lansing Mission. President Warner is sustained as first counselor and Lyle M. Ward is sustained as second counselor in the stake presidency.
May	Bonneville Second Ward is created out of the Bonneville and Yalecrest Wards.
June 5	Teton Dam disaster; many volunteers from the stake help with cleanup and restoration.
<b>1977</b>	
April 1	Lyle M. Ward is released as a counselor in the stake presidency to serve as president of the Washington DC Mission. Richard G. Harper is sustained as second counselor in the stake presidency.
<b>1980</b>	
March	Stake conferences are changed from being held quarterly to being held semi-annually.
April	O. Rex Warner is released as a counselor in the stake presidency to serve as president of the West Virginia Charleston Mission. Richard G. Harper is sustained as first counselor and David S. Hatch is sustained as second counselor in the stake presidency.
November 2	W. Eugene Hansen is sustained as president of the Salt Lake Bonneville Stake with John S. Boyden as first counselor and Theodore M. Jacobsen as second counselor.
<b>1981</b>	
November 16	Jordan River Temple is dedicated; members of the Bonneville Stake raised \$380,000 for the temple fund, exceeding their quota of \$294,000.
<b>1982</b>	
	Stake welfare farm in Layton, Utah, is transferred to the Kaysville Utah Stake.
<b>1985</b>	
November 5	Church President Spencer W. Kimball, a long-time member of the stake, dies.
<b>1986</b>	

- October Stake Quorums of the Seventy are discontinued.
- 1988**  
May 20 Marion G. Romney, second counselor in the First Presidency and a long-time member of the stake, dies.
- 1989**  
April Stake is given responsibility for a branch of the Church at the Western Institute of Neuropsychiatry at Research Park. (This assignment was assumed by the Monument Park North Stake in 1991.)  
President W. Eugene Hansen is called as a member of the Quorum of the Seventy.  
May 7 B. Lloyd Poelman is sustained as president of the Salt Lake Bonneville Stake with Robert L. Bauman as first counselor and George H. Durham as second counselor.  
November Local unit budget allowances are instituted; stake and ward budgets eliminated.  
November Elder Joseph Anderson, former secretary to the First Presidency and member of the Quorum of the Seventy, celebrates his 100<sup>th</sup> birthday.
- 1991**  
November 4 At a multi-stake conference held in the Tabernacle, Monument Park North Stake is created from the Bonneville and Monument Park Stakes. Monument Park First and Second Wards become part of Monument Park North Stake, and since President Poelman is a member of the Monument Park First Ward, he and his counselors are released and Theodore M. Jacobsen is sustained as president of the Salt Lake Bonneville Stake with Robert F. Orton as first counselor and Oscar W. McConkie III as second counselor.
- 1992**  
March Elder Joseph Anderson, a long-time member of the stake, dies at the age of 101.
- 1994**  
Stake production of *Joseph and his Amazing Technicolor Dreamcoat* is performed at Promised Valley Playhouse.
- 1996**  
March Robert F. Orton is called to preside over the Romania Mission and he is replaced as first counselor in the stake presidency by Oscar W. McConkie III. John R. Jackson is called as second counselor (March 16, 1996).
- 1997**  
July Commemoration of the 150<sup>th</sup> anniversary of the arrival of the Mormon pioneers in the Salt Lake Valley. Stake and ward leaders travel to Martin's Cove and Rocky Ridge in Wyoming to experience first-hand some of the trials of the early Saints, especially those in the ill-fated Willie and Martin handcart companies. Elders Dallin H. Oaks and Robert L. Backman are part of the group.
- 2000**  
January 30 President John R. Jackson is released as second counselor in the stake presidency to serve (again) as bishop of the Yalecrest Second Ward and Gregory J. Spencer is called as second counselor in the stake presidency.
- 2000**  
February Garden Park First and Second Wards are combined (February 6, 2000).
- 2001**  
June 23 Clark B. Hinckley is sustained as president of the Salt Lake Bonneville Stake with Fred M. Babcock as first counselor and Richard W. Evans as second counselor.
- 2002**

February	The 2002 Winter Olympics are hosted by Salt Lake City. Many stake members serve as volunteers.
<b>2003-2007</b>	Highly successful youth pioneer treks are sponsored by the stake at the Church's Deseret Land & Livestock Ranch in Utah and Wyoming.
<b>2004</b>	A live nativity in the Bonneville Glen, "An Evening in Bethlehem," is instituted by the stake.
<b>2005</b>	
February 17	Dantzel Nelson, wife of Elder Russell M. Nelson of the Quorum of the Twelve and a member of the Bonneville Stake, dies; her funeral is held in the stake center.
<b>2008</b>	
January 20	President Gordon B. Hinckley dedicates the renovated Garden Park building, his last public appearance before his death.
September 28	Yale First and Second Wards are combined.
<b>2009</b>	
March 5	Oscar W. McConkie III is called to preside over the Salt Lake Bonneville Stake, with John R. Jackson as first counselor and Robert E. Fowles as second counselor.
July 1	President Clark B. Hinckley leaves to preside over the Spain Barcelona Mission.
<b>2011</b>	
	Pioneer trek for stake youth is very successful; they see a preview of T. C. Christensen's film <i>17 Miracles</i> prior to departure.
<b>2013</b>	
	Paul and Shelley Henriod, a full-time senior missionary couple, are called to serve in the stake.
April	Carol McConkie is called as first counselor in the Young Women general presidency.
August 18	Renovated Yale building is dedicated by Elder Russell M. Nelson, a former ward member and former stake president.
October	The lowering of the minimum age for missionary service greatly increases the number of missionaries called from the stake.

Appendix E

SL BONNEVILLE STAKE -- MEMBERSHIP 1976 THRU 2014

YEAR	Bonn 1	Bonn 2	GP 1	GP 2	MP 1	MP 2	Yale 1	Yale 2	YC 1	YC 2	Stake	CHURCH	STAKES	MISSIONS	FULL-TIME OPERATING		
															MISSIONARIES	TEMPLES	
1976	478	447	356	473	435	486	509	448	539	515	4,686	3,742,749	798	148	25,027	16	
1977	428	413	346	470	435	507	477	472	516	514	4,578	3,969,220	885	157	25,300	14	
1978	430	403	342	446	451	505	457	448	511	527	4,520	4,166,854	990	166	26,669	16	
1979	438	370	360	434	503	507	448	394	475	521	4,450	4,404,121	1,092	175	29,454	17	
1980	423	379	364	434	475	500	430	385	477	518	4,385	4,639,822	1,218	188	29,953	19	
1981	435	365	359	448	525	520	444	379	458	518	4,451	4,920,449	1,321	188	29,700	19	
1982	403	358	366	444	547	493	457	379	475	535	4,457	5,162,619	1,392	180	26,300	19	
1983	406	361	350	368	559	540	439	416	459	536	4,434	5,351,724	1,458	178	26,565	25	
1984	475	359	385	432	546	425	443	542	464	378	4,449	5,641,054	1,507	180	27,655	31	
1985	435	325	308	365	544	529	432	408	452	510	4,308	5,919,483	1,582	188	29,265	37	
1986	444	338	348	386	545	531	424	412	461	508	4,397	6,166,974	1,662	193	31,803	40	
1987	402	345	302	362	557	518	425	417	465	505	4,298	6,394,314	1,666	205	34,750	41	
1988	401	347	305	359	558	575	421	389	475	509	4,339	6,721,210	1,707	222	36,132	41	
1989	391	374	320	367	569	580	422	379	463	504	4,369	7,308,444	1,739	228	39,739	43	
1990	390	365	284	354	550	609	451	379	494	494	4,370	7,761,179	1,784	256	43,651	44	
1991	389	399	284	342	WARDS MOVED		410	385	482	491	3,182	8,089,848	1,837	267	43,395	44	
1992	416	395	306	363	FROM STAKE		399	377	472	486	3,214	8,404,087	1,919	276	46,025	44	
1993	376	361	305	331			395	406	473	460	3,107	8,689,168	1,968	295	48,708	45	
1994	364	346	320	294			393	390	457	461	3,025	9,024,368	2,008	303	43,311	46	
1995	390	371	280	337			374	401	476	442	3,071	9,338,859	2,150	307	48,631	47	
1996	347	375	275	303			339	344	494	445	2,922	9,692,441	2,296	309	52,938	49	
1997	402	355	263	323			358	364	481	450	2,996	10,071,783	2,424	318	56,531	51	
1998	373	332	255	309			328	351	488	444	2,880	10,354,241	2,505	331	57,853	53	
1999	385	323	247	303			320	347	478	426	2,829	10,752,986	2,542	333	58,591	68	
2000	370	323	520	GP WARDS			359	330	477	430	2,809	11,068,861	2,581	334	60,784	100	
2001	378	335	487	COMBINED			334	333	483	424	2,774	11,394,522	2,607	333	60,850	107	
2002	387	310	476				342	314	458	379	2,666	11,721,548	2,602	335	61,638	114	
2003	373	343	445				328	322	463	365	2,639	11,985,254	2,624	337	56,237	116	
2004	354	353	422				316	299	456	360	2,560	12,275,822	2,665	338	51,067	119	
2005	336	353	416				328	306	454	369	2,562	12,560,869	2,701	341	52,060	122	
2006	347	344	412				304	306	428	365	2,506	12,868,606	2,745	344	53,164	124	
2007	375	354	427				256	320	430	375	2,537	13,193,999	2,790	348	52,686	124	
2008	348	345	442				541	Yale	442	366	2,484	13,508,509	2,818	348	52,494	128	
2009	339	320	450				513	WARDS	444	379	2,445	13,824,854	2,865	344	51,736	130	
2010	342	305	443				519	COMBINED	463	387	2,459	14,131,467	2,896	340	52,225	134	
2011	308	319	429				530			431	365	2,382	14,441,346	2,946	340	55,410	136
2012	321	298	465				512			464	344	2,404	14,782,473	3,005	347	58,990	140
2013	328	319	464				546			487	355	2,499	15,082,028	3,050	405	83,035	141
2014	289	315	410				537			438	342	2,331	15,372,337	3,114	406	85,147	144

