

They went on to the Assembly, I suppose, but at least they were there. I felt it very strongly. I did not see them, but I certainly felt them there. I remember the tears beginning to flow as I sensed that it was important to the other side of the veil.

My university relations days were great days in learning what I might eventually do for the Church. One of the things that happened during that period of time was that Title IX was passed by the U.S. Government, which regulated so much of what you could and could not do on campus in housing and other things. Part of the insistence was that every housing unit would allow both men and women in the units, and President Oaks and the board of trustees decided to take that on as a cause and to actually go against Title IX. We were a religious institution and we had different standards than other institutions. It didn't apply to us, shouldn't apply to us. The national press picked it up, and of course, members of the Church everywhere picked up the cadence. Never had been seen such an outpouring in favor of an institution, in favor of something that went against a federal regulation. The university had complied in many ways in having men's and women's teams and balancing out some of those things that needed to be done. We eventually won the housing battle. This provided a lot of my exposure to the national press and to the Utah press in ways that really prepared me to come to the Church's public relations assignment that I currently hold.

I was President of the Massachusetts Boston Mission from 1982 to 1985. I remember walking into the office of the Mission President and there was a little card index in the drawer, and I pulled it out and looked at it. It was obviously Paul H. Dunn's index when he was President of that mission. I knew that Elder Boyd K. Packer and Levi S. Young and a number of other General Authorities and prominent people like Jay Balliff, Vice President of BYU, and Truman Madsen, and a lot of prominent people had held that position before me. I looked at that and got on my knees and said again, "What's a boy from Orangeville doing in a place like this?" I suppose because of my educational background I was assigned to New England and Boston, and it ended up being a really wonderful period of our lives. All my children were of an age that they were with us, and the missionaries were marvelous and I learned a lot from that experience.

One of the things that I did in that period of time in the media area was that I trained the missionaries to do interviews, and especially to do radio and television talk shows. We sent letters and offered them as possible guests to appear on shows, and that happened quite often and we had a good experience with that. It ended up being a lot of fun and the missionaries to this day still use some of the techniques and some of those talents they developed during that period of time.

I've known all of my Director of Public Affairs predecessors. In fact, I remember reading the *Church News* when this position (in those days it was called Public Communications) was formed. Wendell Ashton, brother of Elder Marvin Ashton of the Twelve, was the first director. Wendell Ashton and President Hinckley were boyhood friends, and so that was a natural association for them. Wendell Ashton was one of the great souls of this world--a gregarious soul who did a lot in the community. Anything that went on in the Salt Lake community, that was good, Wendell was part of, or behind it, or started it--including Utah Symphony, Promised Valley Playhouse, and bringing the Jazz here. Wendell was involved in everything in the community, a great man.

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to look at changing the name to Public Relations, which it really is, or another shorter name. Finally it was settled by the Public Affairs Committee (the Special Affairs and Public Communications Committee) that we would call it "Public Affairs." That was what it became, and that is what it has been called ever since.

During the administration of President Hinckley, a committee was formed called Communications Futures Committee. Why it received that title, I do not know. Elder David Haight was Chairman, Elder Russell Ballard was a member of that committee and so was Elder James Faust. It was an extension of the Public Communications-Special Affairs Committee, and we brought experts in from all around the country (New York, Washington, D.C., Los Angeles, San Francisco, Chicago.)

People came to Salt Lake City, and we had a large committee which they divided into five or six subcommittees. All those subcommittees met for about a year to a year and a half period of time and made recommendations. I was the executive secretary of the committee and Richard Wirthlin was the Acting Chair, so he engineered the meetings and put together the materials. A number of people were involved in that committee. Gordon Bowen, for one, and others brought a great deal of expertise from their experiences in other places.

Out of those recommendations grew a number of things that the Church does today. I'll mention two. One was the new logo of the Church. You'll remember we had a five-line logo, and it was not very distinctive. It was difficult to read. It didn't communicate anything, so there were a number of logos that were suggested. There was the two-line logo that was really quite elegant (that I liked quite well), and then there was the three-line logo that emphasized Jesus Christ. Eventually that was the one that was decided on. We actually developed, and the Church owns, the alphabet that was used to produce that logo. It was specially done just so that we would own everything about it. Sometimes people fall back and use Helvetica on their computers, but that's not the actual logo of the Church or the right alphabet to be used. They used ancient methods of developing that kind of thing that had almost been lost in this country, and members of the Church knew how to do that and produced those.

The second thing that came out of that group has been the hiring of a public relations agency. The last time the Church had an agency was during David O. McKay's time, and he used a public relations agency. Consequently, David O. McKay was probably one of the best known leaders of the Church in the United States, and possibly worldwide to that point. They did things to help him communicate with the world and be well-known. He was loved not only in the Church but outside the Church.

There was a long period of time when we didn't have any public relations, and so this committee recommended that we consider hiring an agency. We made a list of ten or twelve agencies that we thought would have an ability to handle an account like the Church, and out of that we narrowed it down to ten. We asked those agencies if they would submit written reports. From those it was narrowed to three, and those agencies came to Utah and made presentations on what they thought the Church should do relative to public relations.

The firm that was given the business was Edelman Public Relations Worldwide, which is a Jewish firm formed by Daniel Edelman out of Chicago. It has been our agency of record for some eleven years. The Church is their longest running client in their history. They've had some clients come and go and come back to them, but we're

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was given the position of creative director in Ross's place. He was thereby in control of all media produced through Bonneville.

8. The Public Communications Department of the LDS Church was the interface between Gordon and the General Authorities of the LDS Church. We at Bonneville observed the gathering of "evidence of incompetence" as Gordon criticized personnel in the Public Communications Department. He began to characterize them as obstacles and said they had to go. **Gordon said they filtered his ideas before presenting them to the General Authorities of the Church.**

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9. **Heber Woolsey** was head of the Public Communication Department at that time and **John Kinnear** was next in line. Gordon used the same process he used at Bonneville by asking around to find their faults and weaknesses and then going to their superiors, particularly **Elder Boyd K. Packer**, which caused **them to be removed**. Woolsey went to work at BYU and Kinnear was reassigned to another department. These things probably happened in **(1983)**.

John G. Kinnear
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Came out of the
Audience
written by
Stan Ferguson
Chris Stewart
Kelly Maxwell

Gordon spoke openly claiming Woolsey and Kinnear were incompetent and that he would be able to get them out of our way through his connections with the General Authorities.

10. Once Woolsey and Kinnear were removed, Gordon became the main creative force in the media efforts of the LDS Church.

11. Those of us at Bonneville began questioning Gordon's sincere interest in the church because of his actions, attitude, and things that he said. In particular Gordon made disparaging comments about the LDS temple ceremony. Gordon made those remarks to me, Jim Gartner, and others.

12. Four years ago a number of former Bonneville employees got together for a reunion and we commiserated on how we were used by Gordon to remove opposition to his plans. I believe Gordon was successful in manipulating everyone in the department for his own ends and most of us in retrospect felt guilty for letting ourselves be used that way.

13. Probably in 1983 Gordon told us in the creative department that **evil spirits** had been either doing destructive things at his house or causing people to break in and vandalize his house. **Gordon told us that Elder Packard had given him a wonderful blessing and suggested that another priesthood holder should stay in his home with him for a period of time.** The creative department consisted of me, Michael McLean, James Gartner, Curt Dahl, and Kevin Kelly.

14. Gordon wanted us to rotate schedules and spend the night with him so one person was always with him at night. I believe I was the first person in the rotation. I went to Gordon's house for one night only. Gordon showed me sheets that had been cut

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and clothing in a closet that had been torn. Gordon told me that evil spirits had done these things. And Gordon told me that he was scared.

15. I had already agreed to stay overnight and I expected to sleep on a couch or in a sleeping bag. We got ready for bed in the same room and we were in our underclothes. Gordon wanted to have prayer so we kneeled down in our underclothes. Gordon had plenty of room in which to kneel and there was no need to even be close to me, however Gordon kneeled down so close to me that I perceived it as an invasion of my space and it caused me to be uncomfortable. I thought it was weird that he wanted to be so close.

16. There was a foam mattress on the floor. I told Gordon the mattress was fine for me. Gordon told me to take the bed and that he would take the mattress. I insisted that Gordon sleep in his own bed and that I would take the mattress. I then said that we could both share the bed and that it was no big deal. I said no, and that I was good on the mattress. I did not get into the bed. The weirdness of his getting close to me for the prayer was as bad as it got. I told Jim Gartner about this incident and that I didn't want to spend any more time with Gordon because he made me feel uncomfortable and that I was convinced Gordon was homosexual.

17. From that incident forward I have been convinced Gordon is homosexual. It was clear that damage had been done to his sheets and clothing, because he showed me. As I do not believe it was done by evil spirits as Gordon claimed, this left the possibility that Gordon had done it to facilitate getting us to stay overnight in his house and possibly get in bed with him. Another possibility was that a person had retaliated against Gordon for some reason. And I doubt that Elder Packer bought Gordon's story about evil spirits damaging his sheets and clothing or that he gave him any such blessing.

18. I believe at least one other person participated in the rotation of staying overnight with Gordon at that time, either Mike McLean or Kevin Kelly, but I am not sure.

19. Thereafter Gordon bought me expensive dinners and asked me to stay overnight on at least two additional occasions for his protection, in the succeeding months. I never did stay overnight with him again. I was a married man at the time and we had children.

20. Another weird situation that stands out in my mind had to do with our filming "The Last Leaf" in Chicago in 1983. At that time Gordon was the creative director and Jim Gartner was the producer director and I was an assistant producer. Gordon called and said that he had convinced Dick Alsop, his boss at Bonneville that Gordon needed to be in Chicago for the entire shoot.

21. This was odd because it was never the practice to bring the creative director out for the filming of a movie. It was done for a commercial but never for a whole movie.

BARBARA'S CHRONOLOGY TRUED LEGAL.....

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1. Sunday, November 21, 1976. Gordon pulls me out of a class I am teaching at the Salt Lake Mission home and desperately tells me he's been on the mountain fasting and praying for 10 days and God has told me I am to marry him, not Steven whom I'm scheduled to marry in four days.
2. November 24, 1976. I marry Steven Timothy in the Salt Lake Temple. We have three sons, Aaron, August 2, 1978, Collin, August 9, 1981, Eric, January 25, 1984.
3. For the next 18 years, unbeknownst to me, Gordon lives a homosexual lifestyle, using me as his excuse for not marrying and continues to pursue me and profess to others his undying love for me, stating that he can not marry because he "only loves Barbara."
4. 1985. Gordon is fired from Bonneville International. They change the locks and most of the staff are relieved when he is finally gone. Apparently, he nearly destroyed that organization as he moved through its ranks, eliminating those above him until he formed a "special relationship" with the LDS Brethren. He convinces three couples from Bonneville that he has been greatly wronged and they follow him to New York where he finds jobs for himself and them at Ogilvy and Mather.
5. 1989. Gordon is "relieved" from Ogilvy and Mather, New York. They cheer when he leaves.
6. 1991. Gordon is fired from McCann Erickson. He missed an important meeting between McCann Ogilvy on the Coke account. The pervasive story is that he was found tied to a bed, smeared with feces.
7. August 23, 1994. Steven Timothy dies after a 7 years battle with brain tumor.
8. August 29, 1994. Gordon picks up the pursuit of me, using God and guilt for me having not married him to convince me that I have made him suffer all these years and now I need to marry him.
9. July 1995. Gordon proposes marriage.
10. July 25, 1995. Khaliel Kelly, wife of Kevin Kelly, former business associate of Gordon's (one of the couples who followed him to New York) calls with concerns about Gordon's homosexuality and dishonesty. She has been to the stake president, President Stone (now president of the New York City Temple) who gave Gordon a temple recommend but does not know him at all.
11. July 25, 1995. Gordon and I meet with my mother and my father, Alma Boyce. My father interviews Gordon about his homosexuality and Gordon lies. My father gives me his vote of confidence to marry Gordon. (2004—Gordon says to me coldly and smugly, "Of course I lied to your father. You wouldn't have married me if I hadn't.")
12. September 23, 1995. I marry Gordon for time in the Salt Lake Temple with many LDS general authorities and prominent figures in attendance, e.g. Mitt Romney at the wedding and at the \$50,000 reception at Gordon's home and garden on Yale Avenue.
13. September 27, 1995. Gordon and I leave for a two-week honeymoon during which we are joined by my three sons and college age, Ken Kenitzer, who has lived with Gordon in his New York City apartment. (Two of Mitt Romney's sons have also lived with Gordon in this apartment and done internships at Gordon's company.)
13. Approximately July 5, 1996. Gordon sexually abuses Ken Kenitzer.
14. July 1996 I move with two of my sons, Collin and Eric, to Connecticut to be with Gordon. (During that year, Gordon comes about 7 times to Connecticut to be with us. He prefers to stay in his New York City apartment. Later my sister's friend who has helped rent the apartment to Gordon tells my sister that Gordon has been bringing many homosexual males to the apartment.
15. 14 January, 1997. Gordon is fired from Young and Rubicam. (I learn 7 years later from his boss, Peter Georgescu that it is because Gordon has been found in homosexual orgy/bar type situations (Peter was only told this) and because Gordon has written \$500,000 in bogus expense reports. Peter had also spent many sessions with a New York City psychiatrist discussing Gordon's psychological problems (Gordon not present) and the psychiatrist said that these types of problems could not be corrected with therapy.
16. June 1997, we move back to Salt Lake City into Gordon's home on Yale Avenue. He tells me it is only for the summer, after which we can move back to my home in Holladay where my sons have their friends, school, church associations. He later refuses to move to Holladay and sits me down with Collin next to him and says, "Collin and I have decided to stay here in the Yale home." I am treated with neglect and disdain and Collin is treated like his adored partner.
17. December 1999. Gordon is fired from Sundance as creative director for Robert Redford. Apparently he continually abused the company credit card.
I undergo an in vitro procedure in Pasadena, California at the Huntington Fertility Center which is successful.

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