

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

Ensign



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First Edition of the Book of Mormon

The publication of the Book of Mormon, as exemplified by this first edition copy, was in fulfillment of prophecy: “And it shall come to pass that the Lord God shall bring forth unto you the words of a book, . . . and in the book shall be a revelation from God” (2 Nephi 27:6–7; see also Isaiah 29).

“And after having received the record of the Nephites, yea, even my servant Joseph Smith, Jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon” (D&C 1:29).

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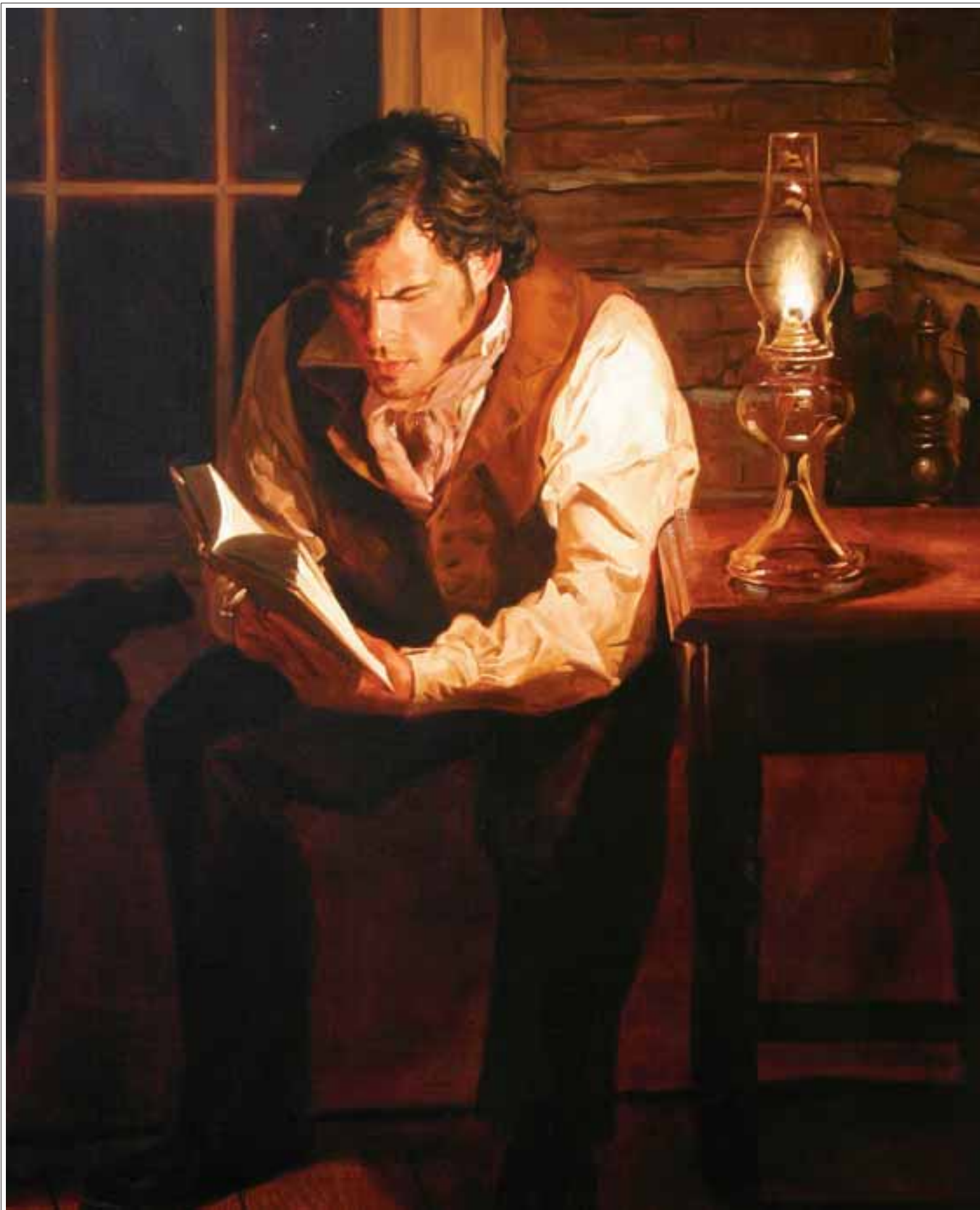
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A Testimony Vibrant and True

BY PRESIDENT GORDON B. HINCKLEY

We often sing in our congregations a favorite hymn, “An Angel from on High,” whose words were written more than a century and a half ago by Parley P. Pratt.¹ They represent his declaration of the miraculous coming forth of a remarkable book. Exactly 176 years ago this fall that book was first being set in type and run on a press in Palmyra, New York.

It is inspiring to learn how Parley Pratt came to know of the book about which he wrote the words of this hymn. In August of 1830, as a lay preacher, he was traveling from Ohio to eastern New York. At Newark, along the Erie Canal, he left the boat and walked 10 miles (16 km) into the country where he met a Baptist deacon by the name of Hamlin, who told him “of a book, a strange *book*, a VERY STRANGE BOOK! . . . This book, he said, purported to have been originally written on plates either of gold or brass, by a branch of the tribes of Israel; and to have been discovered and translated by a young man near Palmyra, in the State of New York, by the aid of visions, or the ministry of angels. I inquired of him how or where the book was to be obtained. He promised me the perusal of it,

at his house the next day. . . . Next morning I called at his house, where, for the first time, my eyes beheld the ‘BOOK OF MORMON’—that book of books . . . which was the principal means, in the hands of God, of directing the entire course of my future life.

“I opened it with eagerness, and read its title page. I then read the testimony of several witnesses in relation to the manner of its being found and translated. After this I commenced its contents by course. I read all day; eating was a burden, I had no desire for food; sleep was a burden when the night came, for I preferred reading to sleep.

“As I read, the spirit of the Lord was upon me, and I knew and comprehended that the book was true, as plainly and manifestly as a man comprehends and knows that he exists.”²

Parley Pratt was then 23 years of age. The reading of the Book of Mormon affected him so profoundly that he was soon baptized into the Church and became one of its most effective and powerful advocates. In the course of his ministry he traveled from coast to coast across what is now the United States, into Canada, and to England; he worked in the



Parley Pratt's experience with the Book of Mormon was not unique. Strong men and women were so deeply touched that in the years that followed not a few even gave their lives for the witness they carried in their hearts.

isles of the Pacific and was the first Latter-day Saint missionary to set foot on the soil of South America. In 1857, while serving a mission in Arkansas, he was shot in the back and killed by an assailant. He was buried in a rural area near the community of Alma, and today in that quiet place a large block of polished granite marks the site of his grave. Incised in its surface are the words of another of his great and prophetic hymns, setting forth his vision of the work in which he was engaged:

*The morning breaks, the shadows
flee;
Lo, Zion's standard is unfurled! . . .
The dawning of a brighter day
Majestic rises on the world.*

*The clouds of error disappear
Before the rays of truth divine; . . .
The glory bursting from afar
Wide o'er the nations soon will shine.³*

Parley Pratt's experience with the Book of Mormon was not unique. As the volumes of the first edition were circulated and read, strong men and women by the hundreds were so deeply touched that they gave up everything they owned, and in the years that followed not a few even gave their lives for the witness they carried in their hearts of the truth of this remarkable volume.

Today, a century and three-quarters after its first publication, the Book of Mormon is more widely read than at any time in its history. Whereas there were 5,000 copies in that first edition, about 5,000,000 are currently distributed each year, and the book or selections from the book are available in 106 languages.

Its appeal is as timeless as truth, as universal as mankind. It is the only book that contains within its covers a promise that by divine power the reader may know with certainty of its truth.



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Its origin is miraculous; when the story of that origin is first told to one unfamiliar with it, it is almost unbelievable. But the book is here to be felt and handled and read. No one can dispute its presence. All efforts to account for its origin, other than the account given by Joseph Smith, have

been shown to lack substance. It is a record of ancient America. It is a scripture of the New World, as certainly as the Bible is the scripture of the Old. Each of these volumes of scripture speaks of the other. Each carries with it the spirit of inspiration, the power to convince and to convert.

Together they become two witnesses, hand in hand, that Jesus is the Christ, the resurrected and living Son of the living God.

The Book of Mormon narrative is a chronicle of nations long since gone. But in its descriptions of the problems of today's society, it is as current as the morning newspaper and much more definitive, inspired, and inspiring concerning the solutions of those problems.

I know of no other writing which sets forth with such clarity the tragic consequences to societies that follow courses contrary to the commandments of God. Its pages trace the stories of two distinct civilizations that flourished on the Western Hemisphere. Each began as a small nation, its people walking in the fear of the Lord. But with prosperity came growing evils. The people succumbed to the wiles of ambitious and scheming leaders who oppressed them with burdensome taxes, who lulled them with hollow promises, who countenanced and even encouraged loose and lascivious living. These evil schemers led the people into terrible wars that resulted in the death of millions and the final and total extinction of two great civilizations in two different eras.

No other written testament so clearly illustrates the fact that when men and nations walk in the fear of God and in obedience to His commandments, they prosper and grow,



but when they disregard Him and His word, there comes a decay that, unless arrested by righteousness, leads to impotence and death. The Book of Mormon is an affirmation of the Old Testament proverb: “Righteousness exalteth a nation: but sin is a reproach to any people” (Proverbs 14:34).

The God of heaven spoke to these people of the Americas through prophets, telling them where true security could be found: “Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ” (Ether 2:12).

While the Book of Mormon speaks with power to the issues that affect our modern society, the great and stirring burden of its message is a testimony, vibrant and true, that Jesus is the Christ, the promised Messiah, He who walked the dusty roads of Palestine healing the sick and teaching the doctrines of salvation; who died upon the cross of Calvary; who on the third day came forth from the tomb, appearing to many. Prior to His final

Ascension, He visited the people of this Western Hemisphere, concerning whom He earlier had said, “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd” (John 10:16).

For centuries the Bible stood alone as a written testimony of the divinity of Jesus of Nazareth. Now, at its side, stands a second and powerful witness which has come forth “to the convincing of the Jew and Gentile that JESUS IS THE CHRIST, the ETERNAL GOD, manifesting himself unto all nations” (Book of Mormon title page).

As I indicated earlier, at this season exactly 176 years ago the first edition of the Book of Mormon, which had been translated “by the gift and power of God” (Book of Mormon title page) was being set in type and run on a small press in Palmyra, New York. Its publication preceded and was a forerunner to the organization of The Church of Jesus Christ of Latter-day Saints, which took place on April 6, 1830.

We studied the Book of Mormon in

While the Book of Mormon speaks with power to the issues that affect our modern society, the great and stirring burden of its message is a testimony, vibrant and true, that Jesus is the Christ, the promised Messiah.



Sunday School this past year. Nonetheless I offer a challenge to members of the Church throughout the world and to our friends everywhere to read or reread the Book of Mormon. If you will read a bit more than one and one-half chapters a day, you will be able to finish the book before the end of this year. Very near the end of its 239 chapters, you will find a challenge issued by the

prophet Moroni as he completed his record nearly 16 centuries ago. Said he:

“And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust? . . .

“And God shall show unto you, that that which I have written is true” (Moroni 10:27, 29).

Without reservation I promise you that if each of you will observe this simple program, regardless of how many times you previously may have read the Book of Mormon, there will come into your lives and into your homes an added measure of the Spirit of the Lord, a strengthened resolution to walk in obedience to His commandments, and a stronger testimony of the living reality of the Son of God. ■

NOTES

1. See *Hymns*, no. 13.
2. *Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. (1938), 36–37.
3. “The Morning Breaks,” *Hymns*, no. 1.

IDEAS FOR HOME TEACHERS

Consider having a previsit discussion with the head of the household about President Hinckley’s challenge to complete the Book of Mormon by the end of the year. Encourage the head of the household to discuss the challenge with family members before your home teaching visit.

After prayerfully considering this message, choose a teaching method that will encourage participation by family members. Following are some examples:

1. Discuss the promises President Hinckley makes to those who complete the goal of reading or rereading the Book of Mormon.
2. Invite family members to share their favorite stories or

scriptures from the Book of Mormon. Discuss ways family members can enhance their understanding and study of the Book of Mormon. Testify of the blessings that come from regularly studying the Book of Mormon.

3. Show family members your marked copy of the Book of Mormon. Invite them to explain in their own words why the Book of Mormon is important. Tell them why it is important to you. Read together the story of Parley P. Pratt gaining a testimony of the truthfulness of the book. Bear your testimony of the Book of Mormon. You may want to consider showing portions of the Church-produced video *How Rare a Possession* (item no. 53144).



A Consistent Prophetic Call

Latter-day prophets have consistently testified of the power and impact of the Book of Mormon in the lives of Heavenly Father's children. Through the past half century, Church members have heard admonitions like these:

President David O. McKay (1873–1970):

"I testify to you that the Book of Mormon is truly the Word of God, that communication between earth and heaven has been opened up again, and that the true way of the Lord has been revealed to men on earth, showing the means by which all needful knowledge and blessings may be received by every true believer in Christ" ("Marks Pointing to Authenticity of Book of Mormon," *Instructor*, Oct. 1952, 318).

President Joseph Fielding Smith (1876–1972): "No member of this Church can stand approved in the presence of God who has not seriously and carefully read the Book of Mormon" (in Conference Report, Oct. 1961, 18).

President Harold B. Lee (1899–1973): "It has always seemed to me that the words of the Prophet Joseph Smith in counsel to the brethren, impressing the value of the Book of Mormon, have greater significance than many of us attach to them. His statement was: 'I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book' (*History of the Church*, 4:461). . . .

"If one wants to get close to God, he can do it by

reading the Book of Mormon" (*Teachings of Presidents of the Church: Harold B. Lee* [2000], 62).

President Spencer W. Kimball (1895–1985): "[The Book of Mormon] is the word of God. It is a powerful second witness of Christ. And, certainly, all true believers who love the Redeemer will welcome additional evidence of his divinity.

"This inspiring book was never tampered with by unauthorized translators or biased theologians but comes to the world pure and directly from the historians and abridgers. The book is not on trial—its readers are" (*The Teachings of Spencer W. Kimball*, ed.

Edward L. Kimball [1982], 133).

President Ezra Taft Benson (1899–1994): "The Book of Mormon is studied in our Sunday School and seminary classes every fourth year. This four-year pattern, however, must not be followed by Church members in their personal and family study. We need to read daily from the pages of the book that will get a man 'nearer to God by abiding by its precepts, than by any other book.' (*History of the Church*, 4:461.)" ("Flooding the Earth with the Book of Mormon," *Ensign*, Nov. 1988, 4).

President Howard W. Hunter (1907–95): "The Book of Mormon is the word of God. We invite you to read this wonderful record. It is the most remarkable volume in existence today. Read it carefully and prayerfully, and as you do, God will give you a testimony of its truthfulness as promised by Moroni (see Moroni 10:4)" (*The Teachings of Howard W. Hunter*, ed. Clyde J. Williams [1997], 54). ■



The Book of Mormon

BY PRESIDENT MARION G. ROMNEY (1897–1988)

First Counselor in the First Presidency



Make reading the Book of Mormon a few minutes each day a lifelong practice. All of us need uninterrupted association with the Spirit of the Lord.

Marion G. Romney was sustained as the Church's first Assistant to the Twelve Apostles on April 6, 1941, and was ordained an Apostle on October 11, 1951. He served as Second Counselor to Church Presidents Harold B. Lee and Spencer W. Kimball and later as First Counselor to President Kimball. After President Kimball's death, President Romney resumed his position in the Quorum of the Twelve Apostles and became President of the Quorum on November 10, 1985. He died on May 20, 1988, at the age of 90. President Romney was serving as Second Counselor in the First Presidency when he gave this talk in general conference on April 6, 1980, the 150th anniversary of the Church's Restoration in this dispensation.

The Lord has put us under obligation to teach the Book of Mormon. He said that He sent Moroni to reveal it (see D&C 27:5), and that through His mercy He had given the Prophet Joseph “power . . . to translate [it]” (D&C 20:8; see also D&C 1:29), and that it contains “the truth and the word of God” (D&C 19:26) and “the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also” (D&C 20:9).

Most Correct Book

The Prophet Joseph Smith “told the brethren that the Book of Mormon was the

most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book.”¹

Nephi tells us that its contents “shall go from generation to generation as long as the earth shall stand; . . . and the nations who shall possess them [the teachings of the Book of Mormon] shall be judged of them according to the words which are written” (2 Nephi 25:22).

For me there could be no more impelling reason for reading the Book of Mormon than this statement that we who have the Book of Mormon shall be judged by what is written in it.

Moroni says that the very reason the book has been given to us is that we may know the “decrees of God” (Ether 2:11) set forth therein and by obedience to them escape the calamities which are to follow disobedience.

To the early Saints the Lord spoke rather sharply about remembering the Book of Mormon's teachings.

“Your minds in times past,” he said to them, “have been darkened because of unbelief, and because you have treated lightly the things you have received—

“Which vanity and unbelief have brought the whole church under condemnation.

“And this condemnation resteth upon the children of Zion, even all.

“And they shall remain under this condemnation until they repent and remember the new



The Lord has put us under obligation to teach the Book of Mormon. He said that He sent Moroni to reveal it and that He had given the Prophet Joseph “power . . . to translate [it].”

covenant, even the Book of Mormon" (D&C 84:54–57).

Prior to this He had told them that "the Book of Mormon and the holy scriptures are given of me for your instruction" (D&C 33:16). On another occasion He had said, "The elders, priests and teachers of this church shall teach the principles of my gospel, which are in . . . the Book of Mormon" (D&C 42:12).

It is, of course, obvious that unless we read, study, and learn the principles which are in the Book of Mormon, we cannot comply with this direction to teach them.

Fill Minds with Truth

There is another reason why we should read the Book of Mormon: By doing so we will fill and refresh our minds with a constant flow of that "water" which Jesus said would be in us "a well of water springing up into everlasting life" (John 4:14). We must obtain a continuing supply of this water if we are to resist evil and retain the blessings of being born again.

The great overall struggle in the world today is, as it has always been, for the souls of men. Every soul is personally engaged in the struggle, and he makes his fight with what is in his mind. In the final analysis the battleground is, for each individual, within himself. Inevitably he gravitates toward the subjects of his thoughts. Ages ago the wise man thus succinctly stated this great truth: "As he thinketh in his heart, so is he" (Proverbs 23:7).

If we would escape the lusts of the flesh and build for ourselves and our children great and noble characters, we must keep in our minds and in their minds true and righteous principles for our thoughts and their thoughts to dwell upon.

We must not permit our minds to become surfeited with the interests, things, and practices of the world about us. To do so is tantamount to adopting and going along with them, for the experience of the race sustains the conclusion of him who said that—

*Vice is a monster of so frightful mien,
As to be hated needs but to be seen;*

*Yet seen too oft, familiar with her face,
We first endure, then pity, and then embrace.*²

If we would avoid adopting the evils of the world, we must pursue a course which will daily feed our minds with and call them back to the things of the Spirit. I know of no better way to do this than by daily reading the Book of Mormon.

In all dispensations, the Lord has counseled His people to keep in their minds and thoughts the truths He has revealed to them. To the early Saints of this dispensation He said: "Let the solemnities of eternity rest upon your minds" (D&C 43:34). This counsel followed His statement to the elders:

"Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit;

"And ye are to be taught from on high" (D&C 43:15–16). . . .

"Search the scriptures" (John 5:39), said Jesus to His

carping critics, who, being surfeited with the things of this world, rejected Him. In the scriptures they could, if they would, learn the truth about Him and the things of eternal life which He taught them. . . .

Teachings Will Strengthen Youth

I am persuaded, my brothers and sisters, that it is irrational to hope to escape the lusts of the world without substituting for them as the subjects of our thoughts the things of the Spirit, and I know that the things of the Spirit are

taught with mighty power in the Book of Mormon. I believe with all my heart, for example, that if our young people could come out of our homes thoroughly acquainted with the life of Nephi, imbued with the spirit of his courage and love of truth, they would choose the right when the choice is placed before them.

How marvelous it would be if, when they must make a decision, there would flash into their minds, from long and intimate association with them, the words of Nephi:

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments

PHOTOGRAPH BY ROBERT CASEY, POSED BY MODELS



If our young folks become familiar with the teachings of the Book of Mormon, they will be able to know and understand what is right.

unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them” (1 Nephi 3:7).

And when the going gets rough and temptation to abandon the course of righteousness presses upon them, they might think of his plea to his wayward brothers:

“Let us be faithful,” he said, “in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?” (1 Nephi 4:1; see also 1 Nephi 3:15).

If our young folks become familiar with the teachings of the Book of Mormon, they will not only be inspired by the examples of Nephi, the 2,000 sons of Helaman (see Alma 53), and other great Book of Mormon characters to choose the right, they will also be so schooled in the principles of the gospel of Jesus Christ that they will be able to know and understand what is right.

From almost every page of the book, there will come to them a moving testimony that Jesus is indeed the Christ, the Son of the living God, our Redeemer and Savior. This witness alone will be a sustaining anchor in every storm. In the Book of Mormon they will find the plainest explanation of Christ’s divine mission and His Atonement to be found anywhere in sacred scriptures.

They will be familiar with the great, fundamental, basic virtues; the Book of Mormon is full of instructions concerning them. They will have learned that “to be carnally-minded is death, and [that] to be spiritually-minded is life eternal” (2 Nephi 9:39). They will know that the Lord God delights in chastity and virtue which are “most dear and precious above all things” (Moroni 9:9; see also Jacob 2:28). They will know that a violation of these sacred principles is, in the sight of the Lord, “an abomination . . . above all sins save it be the shedding of innocent blood or denying the Holy Ghost” (Alma 39:5).

They will have learned the folly of putting their trust in the learning of men or in the riches of this world (see 2 Nephi 9:28–30). As a matter of fact, there is no fundamental virtue about which they will not be taught, for in the Book of Mormon, as has already been said, is to be found “the fulness of the gospel of Jesus Christ” (D&C 20:9; see also D&C 19:26).



ONE BY ONE, CHRIST APPEARS TO THE NEPHITES BY WALTER RANE, MAY NOT BE COPIED

In the Book of Mormon they will find the plainest explanation of Christ’s divine mission and His Atonement to be found anywhere in sacred scriptures.

Practice Daily Reading to Gain Spirit

And so, I counsel you, my beloved brothers and sisters and friends everywhere, to make reading the Book of Mormon a few minutes each day a lifelong practice. All of us need the uninterrupted association with the Spirit of the Lord. We need to take the Holy Spirit for our constant guide that we be not deceived. I am persuaded by my own experience and that of my loved ones, as well as by the statements of the Prophet Joseph Smith, that one can get and keep closer to the Lord by reading the Book of Mormon than by reading any other book. Don’t be content with what someone else tells you about what is in it. Drink deeply from the divine fountain itself.

I feel certain that if, in our homes, parents will read from the Book of Mormon prayerfully and regularly, both by themselves and with their children, the spirit of that great book will come to permeate our homes and all who dwell therein. The spirit of reverence will increase; mutual respect and consideration for each other will grow. The spirit of contention will depart. Parents will counsel their children in greater love and wisdom. Children will be more responsive and submissive to the counsel of their parents. Righteousness will increase. Faith, hope, and charity—the pure love of Christ—will abound in our homes and lives, bringing in their wake peace, joy, and happiness. . . . ■

Published in Conference Report, Apr. 1980, 87–91; subheads altered; capitalization and source citations modernized.

NOTES

1. *History of the Church*, 4:461; *Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith (1976), 194.
2. Alexander Pope, *An Essay on Man*, epistle 2, lines 217–20; in John Bartlett, comp., *Familiar Quotations*, 14th ed. (1968), 409.



EMBRACING MEMBERS WITH *Special Needs*

It is often difficult to know how to meet the needs of individuals and families whose lives are affected by disabilities, but there are many things we can do to help. The following experiences offer insight into what we as ward or branch members can do to reach out to our brothers and sisters who struggle with mental, behavioral, or developmental disabilities.

Going the Extra Mile

Like many other boys in our ward, my son Adam attends sacrament meeting, participates in his Primary class, goes to sharing time, and takes part in Cub Scouts. But when another ward member saw Adam sitting alone

at an activity and walked over to greet him, Adam's only contribution to the conversation was a periodic yell intended to scare people away. Adam lives with autism, which causes some mental disability and many unusual behaviors. Through our experiences, I have learned some important ways that a ward can accommodate children with mental or behavioral challenges.

Primary teachers can help a child with disabilities have positive experiences in class by being willing to modify their teaching style. One such teacher was Sister Richwine. She did not seem worried about having Adam in her class. She was very interested in learning how to help Adam have a positive experience and asked me for advice on how to best reach him. She cared, she asked, she prepared, and then she went the extra mile to serve my son.

Priesthood and auxiliary leaders can also help by periodically discussing the child's progress with his or her parents and encouraging other ward members to be patient as the child learns appropriate behavior. As ward leaders have sought to understand Adam's behavior and learn what helps him deal with certain situations, they show respect and sensitivity and are better able to know how to help our son.

Individual ward members have perhaps the greatest opportunity for helping members with disabilities feel accepted and loved at church. Although Adam may have the mental capacity of a five-year-old, ward members who treat him



according to his actual age give him the gift of respect. A ward can also help integrate children with disabilities into meetings and activities by calling one-on-one helpers to attend with them until they feel comfortable on their own. In Adam's case,

his helpers sat with him in Primary, encouraging him and helping him understand what was expected of him.

Ward members who seek to learn from and genuinely reach out to those who are different experience what Sister Virginia H. Pearce described as "a *real* laboratory for practicing gospel principles like patience, long-suffering, charity, and forgiveness" ("Ward and Branch Families: Part of Heavenly Father's Plan for Us," *Ensign*, Nov. 1993, 81).
Cindy Gaddis, High Point Ward, Winston-Salem North Carolina Stake

What Ward Members Can Do

As my son passed the sacrament for the first time, I glanced around the congregation and saw that mine were not the only tears of joy shed for his accomplishment that day. The loving influence of many ward members had helped him and his brother, who both struggle with developmental delays and severe learning disabilities, to progress spiritually and experience the joy of the gospel. Through the years, I have learned that ward members can do many things to embrace and serve members with special needs.

When my youngest son turned eight and was ready to be baptized, our bishop helped him prepare, even drawing pictures on his office chalkboard to explain difficult concepts to my son during his baptismal interview. Later, when my oldest son was preparing to receive the priesthood, our bishop ensured that the priesthood interview

would be a positive experience by taking him out for ice cream during the week and discussing the upcoming interview in a more relaxed setting.

Primary leaders also helped our sons participate. When the boys were younger, it was difficult for them to give talks, so our Primary presidency suggested that the boys hold up pictures while I told a story. Another time, one son was asked to be a shepherd in our ward's Christmas play. On the night of the program, he expressed his great joy at the birth of the Savior by vigorously waving his hands. And that was OK! Many people told me they were delighted that he had participated. Acceptance is one of the greatest gifts a child can be given.

Most of all, ward members have helped our sons experience the joy of the gospel by showing simple kindnesses. When someone stops to say hi to them in the hall at church, it makes their day. When members ask them to help set tables or serve food at a ward activity, they feel important and needed.

I remember the day I watched my oldest son walk out the door with his father to fulfill his first Church calling—that of home teacher. Now, years later, my adult sons are both active members of our ward. One son serves as the chorister

during priesthood opening exercises, while his brother enjoys his calling as Sunday School secretary. Recognizing that each of us wants to feel needed and valued, our bishopric prayerfully chose callings the boys could enjoy and succeed at.

As ward members appreciate and include those with disabilities, all will be blessed with an increased sense of kindness, empathy, and compassion. Instead of seeing the disability, the dear members of our ward see children of God. How grateful I am for the gospel, for the knowledge that we are all children of Heavenly Father with special talents and strengths, and for seeing firsthand what the love of ward members can do.

Jeannie Lancaster, Big Thompson Ward, Loveland Colorado Stake

Growing Pains

Like most girls her age, my beautiful daughter Lisa attends high school and loves to be with her friends. However, unlike most, she has to face the world with the challenge of having learning disabilities.

Learning disabilities are often referred to as the “hidden handicap” because there is no outward appearance of the disability. But like the more obvious disabilities, learning disabilities pervade every aspect of the person's functioning.

HELPING PARENTS OF CHILDREN WITH DISABILITIES

Following are some ways to help support parents of those with disabilities:

- Ask parents about their son or daughter. Be willing to listen.
- Don't dismiss parents' concerns about their child's development.
- Don't expect parents or siblings to “come to terms” with a family member's disability quickly.
- Don't suggest that parents were given a child with disabilities because they are so strong. This can prevent parents from expressing their true feelings.
- Make specific offers of help to parents, their child, or their other children.
- Provide physical arrangements in the chapel or classrooms to make members with disabilities and their families comfortable.
- Educate your family and other ward members on the child's disability, and encourage them to set an example of compassion.
- Bear testimony of the Savior's love for everyone.



Lisa's disabilities cause her to have trouble with language, arithmetic, reasoning, short-term memory, social cueing, social awareness, and more. Nevertheless, she has faced these challenges head-on with courage and happiness.

We live in a wonderful ward, and you could say that in a way Lisa, our family, and our ward members have grown up together with this disorder. Our family has always encouraged Lisa's full involvement in the Church as much as possible and emphasized it with a can-do attitude. The ward members have tried to do the same. Over the years, many of our ward members have helped Lisa with such things as Primary activities, girls' camp, talent nights, lip syncs, service projects, baptisms for the dead, and a pioneer trek. For all this, we are very grateful.

We have found that strategies that have worked in the past in integrating Lisa into our ward's social fabric are not working as well anymore. We have found that continued awareness needs to be given to the person with the disorder and to their interactions with the ward peer group and ward members in general. Problems can develop from misinformation or a lack of information about the disorder, a fear of talking with the person or family about

problems or changes that are occurring, and a lack of recognition of growth and maturity.

In recent months we have noticed that Lisa has become less enthusiastic about what is going on at church. She has expressed feelings of loneliness and frustration. When we could see that she was losing the desire to participate, we talked with her and suggested that she, her ward peers, and other ward members might be going through some growing pains. We encouraged her not to give up and lose all the good efforts and good feelings of the past, but to work through the problems and look for some new solutions. Lisa agreed to be more aware of the impact her learning disabilities have on her interactions with others and to work a little harder, and we agreed to work more closely with her ward leaders and peers, as well as their families, providing them with better information and suggestions.

We are grateful that our ward members are willing to work through problems that come from having a member with lifelong disabilities. Lisa is a wonderful gift in our lives. She is a testimony that Heavenly Father loves and watches over all of His children. ■

Lori Layton, Cottonwood Third Ward, Salt Lake Cottonwood Stake

HELPING THOSE WITH DISABILITIES

Many people with disabilities feel isolated and would love to have someone reach out in true friendship to them. These suggestions can help ward members create positive interactions with individuals in their ward who struggle with disabilities:

- Value the person. Treat him or her as a child of God.
- Engage in meaningful conversation. Ask genuine questions that will allow you to get to know the person better. Resist the tendency to talk condescendingly or more slowly.
- Offer to spend some time together outside of official Church activities (where appropriate). This will help the individual with disabilities avoid loneliness, and it will help you see personality traits and talents that might not be noticeable at church or in a group setting.
- Be willing to share things about yourself with those with disabilities. Letting them get to know you is just as important as your getting to know them.
- Show love. Little things—a smile, a note, a phone call, an invitation to be included—can make all the difference.





STRENGTHENING THE FAMILY

WITHIN THE BONDS OF MATRIMONY

A continuing series giving insights for your study and use of “The Family: A Proclamation to the World.”

“Marriage between man and woman is essential to [God’s] eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity.”¹

The Sacred Marriage Covenant

President Gordon B. Hinckley has taught: “The Church lays great stress on the sanctity of the home and teaches that children are a blessing from the Lord. There is no principle on which the Latter-day Saints lay greater emphasis than the sacredness of the marriage covenant.”² Because we know that family



relationships can endure eternally, we understand the importance of marrying a righteous person in the right place and creating a home into which God can send His spirit children to be raised in righteousness.

Bonds of Love

The word *bond* has many meanings, including “a covenant,” “a uniting force,” and “an adhesive that combines, unites, and strengthens.” The bonds of matrimony are bonds of love uniting two people in a covenant relationship that strengthens them and gives them a higher purpose. In this sense, these bonds *liberate* men and women

to reach their full eternal potential.

Such a covenant relationship is the foundation of a home in which children are welcome and where they can learn and grow in an atmosphere of love and security, without fear of abuse or abandonment.

Reared by a Father and a Mother

Church leaders have consistently affirmed that children are better off when born and reared in a family with both a mother and a father. The First Presidency made the following statement: “When a man and woman conceive a child out of wedlock, every effort should be made to encourage them to marry. When the probability of a successful marriage is unlikely due to age or other circumstances, unwed parents should be counseled to place the child for adoption through LDS Family Services to ensure that the baby will be sealed to temple-worthy parents.”³ Where LDS Family Services is not available, priesthood leaders should encourage adoption through a legally authorized agency.

Research by family scholars supports the Church’s position. A recent publication compares children of single or cohabiting parents with children of married parents. While single parents often succeed in rearing well-adjusted, responsible children, the report concludes that, taken as a whole, children who live with married parents are less likely to divorce or become unwed parents themselves, are less likely to experience poverty, tend to have higher grades, are more likely to attend college, and experience lower rates of unemployment. On average, children of married parents also experience better physical and mental health, have lower rates of substance abuse, experience less child abuse, and are less likely to commit suicide or engage in criminal behavior.⁴ Parents can give children no greater gift than the example of a strong, loving marriage.

Marriage between Man and Woman

Because of pressures on government to permit marriages between two men or two women, in July 2004



Parents can give children no greater gift than the example of a strong, loving marriage.

the Church released a statement in support of defining marriage as the lawful union of a man and a woman. This definition is far more than a question of civil rights. Protecting marriage is a matter of deep commitment to an institution established by God our Father. This commitment shapes the moral climate in which mothers and fathers rear their children.

If governments were to alter the moral climate by legitimizing same-sex marriages, gender confusion would increase, particularly among children, and this would further blur the line between good and evil (see Isaiah 5:20).

Love at Home

Marriage is indeed essential to God’s plan, but marriage alone is not the solution to all the problems families might encounter. Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles said: “Deliberate decisions must be made in order to achieve that desirable condition, ‘love at home,’ such as budgeting enough time at home to, among other things, express love to children by adding to their storehouse of happy memories. Singing that song is not enough;⁵ it must be matched by wise scheduling to benefit the family, which is often victimized by our busyness.”⁶

Other deliberate decisions husbands and wives can make include being faithful; overcoming personal weakness, including the tendency to criticize; and serving each other so that love deepens over time—ensuring that “love at home” is not just a trite phrase but a reality that each family can achieve. ■

NOTES

1. “The Family: A Proclamation to the World,” *Liabona*, Oct. 2004, 49; *Ensign*, Nov. 1995, 102.
2. *Teachings of Gordon B. Hinckley* (1997), 5.
3. First Presidency letter, June 26, 2002.
4. See Institute for American Values, *Why Marriage Matters: Twenty-One Conclusions from the Social Sciences* (2002).
5. See “Love at Home,” *Hymns*, no. 294.
6. *Notwithstanding My Weakness* (1981), 108.



ABIDING IN THE Marriage Covenant

BY ELDER W. DOUGLAS SHUMWAY

Of the Seventy

Marriage is a sacred ordinance. The scriptures teach: “In the celestial glory there are three heavens or degrees;

“And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

“And if he does not, he cannot obtain it.

“He may enter into the other, but that is the end of his kingdom; he cannot have an increase” (D&C 131:1–4).

A man and a woman will receive the highest blessings of the priesthood *together* or not at all.

It is one thing to wed within the new and everlasting covenant and another to *abide* in that covenant. One must abide in the marriage covenant to receive the blessings of exaltation in our Heavenly Father’s kingdom (see D&C 132:4–6). How do we abide in the covenant? We show kindness and love toward each other, and we seek to have a gospel-centered home by regularly holding family home evening, family scripture study, and companion and family prayer.

Showing Kindness and Love

As a youth, I never heard my father speak a harsh word to my mother. I had not found this to be the case with many of my friends’ parents. My father’s kindness toward my mother made a deep impression on my young mind. One evening late in the summer, my father and I were husking corn for supper. I thought this might be an opportune time to ask why he had never raised his voice to Mom. His simple yet sincere response was, “Oh, I love her too much to speak harshly to her.”

When we speak in lowered voices, we find it difficult to damage or hurt our spouse. President David O. McKay (1873–1970) taught, “The home must be the most sacred place in the world.”¹ For this to be accomplished, we cannot raise our voices or allow contention to dwell in our homes. Imagine what our homes would be like if each time we felt offended, hurt, or angry we acted with love and followed the Lord’s counsel to turn the other cheek.

I was at my father’s bedside when he passed away at the age of 84. Mother was still living. His last words to me were, “Tell Mabel that I love her.” Because my parents abided



It is one thing to wed within the new and everlasting covenant and another to abide in that covenant.



Just as Christ
“loved the
church, and
gave himself for it,”
husbands are to
love, respect, and
care for their wives.

in the marriage covenant, they developed a priceless, deep love for each other and experienced much happiness together. These same blessings are available to all couples when they both sincerely seek to honor their marital covenants.

When a couple abides in the marriage covenant, the husband values his wife as the nurturer of their children and as a co-creator with Father in Heaven. The wife supports her husband as the provider and protector of their family.

The Apostle Paul counseled, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Ephesians 5:25). How much then should a man seek to love, respect, and care for his eternal companion? To the extent that Christ loved the Church, for which He gave his life.

The Lord knows there will be times of difficulty and trial within a marriage, yet His expectation and design is for this eternal partnership to be the conduit of ultimate joy and fulfillment. Regardless of life’s trials or disappointments, the Lord desires husbands and wives to be happy and is willing, even anxious, to help them attain that happiness, if they will make Him the foundation of their marriage.

Having a Gospel-Centered Home

President Spencer W. Kimball (1895–1985) said: “The greatest joys of true married life can be continued. The most beautiful relationships of parents and children can be made permanent. The holy association of families can be never-ending if husband and wife have been sealed in the holy bond of eternal matrimony. . . . In [the] temples, by duly constituted authority, are men who can

seal husbands and wives and their children for all eternity.”²

It is essential that, as a part of the marriage covenant, fathers and mothers teach their children “to understand the doctrine of repentance, faith in Christ . . . and of baptism and the gift of the Holy Ghost” (D&C 68:25).

The First Presidency and Quorum of the Twelve Apostles affirm that “parents have a sacred duty to rear their children in love and righteousness, to provide for their physical and spiritual needs, to teach them to love and serve one another, [and] to observe the commandments of God. . . . Husbands and wives—mothers and fathers—will be held accountable before God for the discharge of these obligations.”³

The Lord made known to the children of Israel the significant role of parents: “These words, which I command thee this day, shall be in thine heart: 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” (Deuteronomy 6:6–7).

Though thousands of years have passed since this instruction was given, it is as applicable today as it was then. The counsel to “teach them diligently . . . when thou sittest in thine house” supports the directive of our living prophets to consistently pray as a family, hold family home evening and family scripture study, and personally interview our children. We can follow the counsel to “teach them . . . when thou walkest by the way” by taking advantage of teaching opportunities while participating in everyday activities as a family. The phrase “when thou liest down” reminds us that a scripture story could be a



It is essential that, as a part of the marriage covenant, fathers and mothers teach their children “to understand the doctrine of repentance, faith in Christ . . . and of baptism and the gift of the Holy Ghost.”

wonderful choice for a bedtime story. And the phrase “when thou risest up” reminds us that an excellent way to start our day is by having family prayer.

In addition, praying with one’s spouse can do much to strengthen the marriage relationship. Companion prayer is a barricade against evil thoughts, selfishness, and divorce as we specifically pray for each other’s needs and thank the Lord for our companions.

A Covenant Marriage Can Bless Generations

Not long ago, in the Mesa Arizona Temple, I had the privilege of performing the marriage of a young couple whose ancestors had also been sealed in the everlasting covenant of marriage. Generations had been blessed; now it was their turn. Two lovely and pure children of God knelt at the altar. As I looked into their eyes and spoke of the holy marriage covenant, there was no doubt in my mind that they wanted the promised blessings and understood the importance of this everlasting covenant and of being accepted of the Lord by abiding “the law which was appointed for that blessing” (D&C 132:5).

It is perilous to look with indifference upon that which the Lord has given us. If one chooses to reject or break the marriage covenant, there are consequences. The Lord clearly states, “Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory” (D&C 132:21). In contrast, those who do abide in the covenant “shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths . . . and . . . shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever” (D&C 132:19).

Husbands and wives who show kindness and love toward each other and who seek to have a gospel-centered home will be blessed. As they continue firm in their vows and faithfully abide in the covenant of marriage, they not only bless themselves but have an untold influence on generations yet to come. ■

NOTES

1. In Conference Report, Apr. 1909, 66.
2. *The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball (1982), 297.
3. “The Family: A Proclamation to the World,” *Ensign*, Nov. 1995, 102.

MY MATURING VIEWS OF GRACE

BY E. RICHARD PACKHAM

What is the relationship between grace and works? The answer to this question has taken me a lifetime to appreciate.

The Christian doctrine of redemptive grace has been an enigma to me. And for more than 50 years my view of it has evolved. I wonder if my story is somewhat similar to what you have experienced.

Already Saved?

My journey began as a young man during my full-time mission. I frequently encountered people who denied any interest in the message of the restored gospel by claiming they had already been saved. The reasoning behind this point of view went like this: God loves whomever He chooses to love. He calls us to His grace, saying, “I love you the way you are. Why can’t you learn to love yourself? I accept you as you are.” Thus a person who lives by grace becomes who he is truly meant to be, while a person who lives by law—seeking to be saved by his works—becomes a phony. He seeks to accelerate his own righteousness and



The Savior showed His love for the Father and for us by living the perfect life, thus enabling Him to be the author of our salvation through His Atonement.

achievement instead of God’s. It is wrong to expect God to save us because we are living by His law or to think that by changing our life we will merit the love of God and find happiness.

As a young missionary, I countered this view of grace by quoting James 2:14–26, which concludes, “For as the body without the spirit is dead, so faith without works is dead also” (v. 26). Whereupon, my contacts often opened their Bibles and responded with a few scriptures of their own in support of their belief in unconditional grace. One verse they commonly used was the Apostle Paul’s statement, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast”

(Ephesians 2:8–9). They reasoned with me that grace is a gift of God that freely comes when we accept Christ.

For the first time in my life, I realized how easily we can become confused about any doctrine if we focus on a single verse and don’t take into account the whole of gospel teachings. I also formed the opinion that people gravitated to the doctrine of unconditional grace because it was so easy to accept. After all, life can appear a whole lot simpler when all one has to do for salvation is “accept Christ.”



Saved by Obedience?

I had taken a book written by a Latter-day Saint author with me on my mission. It stated a common understanding of grace embraced by many Church members at the time, that the grace of Christ brought to pass the Resurrection of all mankind, but that salvation from sin and exaltation in the celestial kingdom of God came primarily through good works and obedience to the laws and ordinances of the gospel. This doctrinal point is what I and many others of that day used to argue against the doctrine of unconditional grace.

Jesus told the rich young man, “If thou wilt enter into life, keep the commandments.”

During my mission I discovered hundreds of Bible references that I could use to show that obedience to the laws of God is necessary. For example, Jesus said in the Sermon on the Mount, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven” (Matthew 7:21). Jesus later told the rich young man, “If thou wilt enter into life, keep the commandments,”

including the Ten Commandments, love of God and neighbors, and giving all his wealth to the poor (Matthew 19:17; see also vv. 18–21).

The clear and fundamental message of the New Testament is that we must repent, be baptized, and live the teachings of Christ. Furthermore, as the Apostle John taught, we must all eventually stand before God and be “judged every man according to their works” (Revelation 20:13).

Before returning home from my mission, I felt keenly that I had an understanding of the doctrine of grace, both what it is and what it is not. I received a powerful witness of the truthfulness of the Restoration. My mission truly changed my life and helped me come to know much about the Savior.

A Deeply Personal Topic

A significant change in my approach to the doctrine of grace came during my graduate studies at Brigham Young University. My roommate was a fellow graduate student who had digested the Book of Mormon more completely than anyone I had ever met. He helped me understand that the Fall of Adam was much more than an academic subject. He helped me see the impact it had on me personally. He also helped me comprehend that Christ’s Atonement was far more than an exercise in solving the problems caused by the Fall. I came to know the Savior in a very real and personal way from the Book of Mormon. The scriptures seemed to open up to me, and I was able to speak and teach the gospel with greater effectiveness.

This experience caused me to study more intensely, and I began to look at the doctrine of grace through different lenses. It was no longer a theoretical topic but

AFTER ALL WE CAN DO



“I am profoundly grateful for the principle of saving grace. Many people think they need only confess that

Jesus is the Christ and then they are saved by grace alone. We cannot be saved by grace alone, “for we know that it is by grace that we are saved, after all we can do” (2 Nephi 25:23; emphasis added).

President James E. Faust, “The Atonement: Our Greatest Hope,” *Ensign*, Nov. 2001, 18.



Because of the Fall of Adam, and because of our weaknesses and shortcomings, we all need divine grace.

a deeply personal one. I never questioned that the Resurrection was an unconditional gift from Christ, but I began to consider other aspects of grace.

I sought out opportunities to discuss my concerns with close friends and family. We searched for answers to such questions as: Is our obedience sufficient to cleanse us from sin and negate its consequences? How do we become clean from our sins? How does forgiveness come? What does it mean to suffer for sin?

We found several scriptures that seemed to answer our questions. For example, in 3 Nephi 27:19 the Savior offers this explanation of the balance between grace and works: “And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.” Furthermore, Lehi taught that Christ “offereth himself

a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered” (2 Nephi 2:7).

From the words of the modern prophets we found this insight from President Joseph F. Smith (1838–1918): “Men cannot forgive their own sins; they cannot cleanse themselves from the consequences of their sins. Men can stop sinning and can do right in the future and so far their acts are acceptable before the Lord and worthy of consideration. But who shall repair the wrongs they have done to themselves and to others, which seems impossible for them to repair themselves? By the atonement of Jesus



HELPS FOR HOME EVENING

Christ, the sins of the repentant shall be washed away.”¹

We concluded that the cleansing or forgiveness of sin always comes from a divine source. We discovered that while sanctification comes through Christ, the Holy Ghost is the actual cleansing agent and that the manifestation of this renewing power is conditional (see 3 Nephi 9:20). Our discussions expanded my perception of grace and deepened my feeling of dependence upon the Lord.

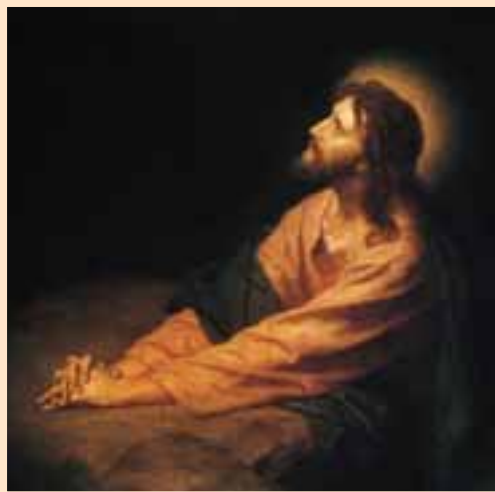
Divine Grace

As I have studied the life and ministry of Jesus Christ, the doctrine of grace has become even clearer to me. He withstood every temptation and buffeting Satan and his legions could throw at Him. He showed His love for the Father and for us by living the perfect life, thus enabling Him to be the source of all divine assistance.

The definition and explanation of grace in our Bible Dictionary has been a great help to me: “The main idea of the word is divine means of help or strength, given through the bounteous mercy and love of Jesus Christ. . . . Divine grace is needed by every soul in consequence of the Fall of Adam and also because of man’s weaknesses and shortcomings. However, grace cannot suffice without total effort on the part of the recipient. Hence the explanation, ‘It is by grace that we are saved, after all we can do’ (2 Ne. 25:23). It is truly the grace of Jesus Christ that makes salvation possible” (p. 697). And what is “all we can do” referred to in 2 Nephi? We can have faith, repent, be baptized, receive the Holy Ghost, and endure faithfully to the end (see 3 Nephi 27:19–21).

1. Show family members a necessary item of food or water with its price tag. Ask them what they would do if they needed this item to survive but could offer only a few cents to pay for it. Discuss the relationship of grace to our works.

2. As you study the article, invite family members to share how and why the author’s view of grace changed over time. Discuss the importance of both grace and works in obtaining salvation through Jesus Christ.



Through the Atonement, the Savior can repair the wrongs we have done to ourselves and others.

Recent teachings from our living prophets and apostles have also helped solidify my understanding. For example, Elder M. Russell Ballard of the Quorum of the Twelve Apostles has said: “No matter how hard we work, no matter how much we obey, no matter how many good things we do in this life, it would not be enough were it not for Jesus Christ and His loving grace. On our own we cannot earn the kingdom of God, no matter what we do. Unfortunately, there are some within the Church who have become so preoccupied with performing good works that they forget that those works—as good as they may be—are hollow unless they are accompanied by a complete dependence on Christ.”²

I have thought many times of how I answered the people on my mission who claimed to have already been saved by grace. My answer today would be quite different from what I said 50 years

ago. If asked, “Do you believe we are saved by the grace of Jesus Christ?” I would answer with a resounding yes.

If it were not for the Atonement, nothing mortal man could do would matter (see 1 Nephi 10:6; 2 Nephi 9:8–12). I have concluded that while works, such as obedience to gospel principles and ordinances, play a key role in accessing the full benefits of the Atonement, it is by the grace of our Lord Jesus Christ that we are saved. ■

NOTES

1. In Conference Report, Oct. 1899, 41.
2. “Building Bridges of Understanding,” address given at the Logan (Utah) Institute of Religion, Feb. 17, 1998; see *Church News*, Feb. 21, 1998; *Ensign*, June 1998, 65.

E. Richard Packham is a member of the New Smyrna Beach Ward, De Land Florida Stake.

For years I wondered who I really was, but after I joined the Church I found the answer in unexpected ways.

When I was a baby, I was placed in an orphanage for newborns in New York. One of the nuns in the orphanage named me because there was no name on my birth certificate. A year later I was moved to another orphanage, where family members were allowed to visit on the weekends. But no one ever came to visit me, and I spent much time crying about that. Throughout my childhood I asked God, “Why don’t I have parents? Who am I?” I felt as though I was a child with no name, and I dedicated my life to finding out who I was.

Over time I learned my mother’s name and where she came from and that I had sisters and brothers. As an adult I moved to Arizona. I had long since

changed my name from that which the nun had given me. I did not have Jesus Christ in my life, and Satan had a strong hold on me. I was dying spiritually. But in November of 1993, two Latter-day Saint missionaries taught me words of salvation. I was soon baptized into The

Church of Jesus Christ of Latter-day Saints.

I later married a man who was a recent convert, and in 2002 we took a vacation to New York City to visit my daughters. While we were there, my daughter Cynthia experienced car trouble. She had lived in the city only a short time, and she did not know anyone to call for help. I told her to bring me a phone book, saying, “I belong to a worldwide church. We’ll find help.”

I called the local stake president, and though he was not available, his wife assured me that she would send someone to help. She called back to tell us that she could find no men at that time of



A CHILD *without* A NAME

BY SHISHIQUA ZOILO LONG

day but that a sister from her ward would be there soon.

When the sister, Lucy Selabria, arrived, she seemed a little hesitant about being surrounded by strangers. But since we were fellow Saints in need, she arranged for a tow truck and waited with us. We talked as we waited, and Lucy was soon comfortable. I noticed her accent and asked if she was Puerto Rican. She said yes and smiled when I replied, "So am I!" I told her my parents were from Aguadilla and was surprised when she said that hers were too. When Lucy told me her mother's name was Modesta Lorenzo, my eyes opened wide. I explained that Modesta Lorenzo was also my mother's name.

"Wait a minute," Lucy said. "What did you say your name was?" I had introduced myself by the name I normally go by, but now I told her that I had been given the name Lucrecia Lorenzo as a baby in an orphanage. Before I could finish my sentence, Lucy's hands came to her face and she started to cry. "You are the one! You are the sister we have been looking for all of these years!" Lucy and I hugged each

ETERNAL FAMILIES



"We know the family to be eternal. . . . Oh, brothers and sisters, families can be forever! Do not let the lures of the moment draw you away from them! Divinity, eternity, and family—they go together, hand in hand, and so must we!"

President Spencer W. Kimball, "Families Can Be Eternal," *Ensign*, Nov. 1980, 4, 5.

other and cried. She told me about my other sisters and brothers. I could hardly believe that I had a family now! And what was even more unbelievable to me was that my sisters Lucy and Michelle and their families were also members of the Church. In all, 13 of us had found the Church.

After taking care of the car, Lucy took me to her home to meet my nieces and show me pictures of my family. She explained to me that years back our mother had told the family she had other children who had been

placed in orphanages and foster homes. The children still at home had been determined to find all of us, and I was the last to be found. As I looked through the pictures, my heart filled with emotion. I was looking at the faces of my mother and my siblings! I finally knew who I was.

It is amazing to see God's hand at work. In a world so large, with billions of people, I found my family because of the Church and a broken-down car in New York City. ■

ShiSbiqua Zoilo Long is a member of the Agua Fria Ward, Phoenix Arizona West Maricopa Stake.



SOME DATES ARE APPROXIMATE.

See Doctrine and Covenants section headings for historical background and History of the Church references.

PEOPLE IN CHURCH HISTORY

Kirtland, Ohio, Second Period: Sept. 1832–Jan. 1838

OHIO

SUMMER 1833 A school for the elders was organized in Missouri.

JULY 1833 A mob destroyed the Church printing office in Missouri. Church leaders were forced to sign an agreement to leave Jackson County.



OCT.–DEC. 1833 In Missouri armed conflict broke out, and the Saints were driven from Jackson County (see D&C 100:13, 15; 101).

NOV. 1833–JUNE 1836 The Missouri Saints lived relatively peaceably in Clay County, Missouri.

JUNE 5, 1833 Construction began on the Kirtland Temple.



JULY 2, 1833 The Prophet Joseph and Sidney Rigdon finished the main translation of the Bible.

NEW YORK

DEC. 18, 1833 The Prophet Joseph ordained his father, Joseph Smith Sr., as the first Patriarch to the Church.

FEB. 22, 1834 Parley P. Pratt and Lyman Wight arrived in Kirtland to report on the situation in Missouri and ask for help.

MAY 1834 A group called Zion's Camp began a journey westward to Missouri. By the time they reached Missouri, they numbered more than 200.

JUNE 1834 In response to the Lord's command and to avoid bloodshed, Zion's Camp disbanded (see D&C 105).

FEB. 17, 1834 The first high council of the Church was organized in Kirtland.

FEB.–MAY 1834 The Prophet and others asked for volunteers to join them in redeeming Zion (see D&C 103).



Section number (see also circled numbers above), date the section was given, and situation that brought forth the revelation:

65. Oct. 1831 This section—designated by Joseph Smith as a prayer—was given during the period the Prophet was preparing to recommence translation of the Bible.

66. Oct. 25, 1831 William E. McLellin, a recent convert, asked the Lord to reveal His will for him.

67. Nov. 1831 At the conferences regarding the publication of the revelations that had been given through the Prophet Joseph Smith, some of the brethren felt that the language in the revelations was inferior. The Lord's response was given through the Prophet.

68. Nov. 1831 Orson Hyde, Luke S. Johnson, Lyman E. Johnson, and William E. McLellin desired to know the mind of the Lord concerning them.

69. Nov. 1831 Oliver Cowdery had been appointed to carry the manuscripts for the Book of Commandments and some Church

funds to Independence, Missouri. Because the wilderness was often hazardous, John Whitmer was called as a traveling companion.

70. Nov. 12, 1831 At the conclusion of the conferences, the Lord gave stewardship of all official Church literature and its publication to the Prophet Joseph, Oliver Cowdery, Sidney Rigdon, William W. Phelps, John Whitmer, and Martin Harris.

71. Dec. 1, 1831 Ezra Booth had apostatized and wrote nine slanderous letters printed in the *Ohio Star*. The Prophet Joseph and Sidney Rigdon were commanded to go forth and preach to allay resulting unfriendly feelings against the Church.

72. Dec. 4, 1831 Several elders and members assembled to learn their duty and be taught.

73. Jan. 10, 1832 The elders of the Church desired to know what they should do while waiting for the next conference, to be held in Amherst, Ohio, on January 25, 1832.

74. Jan. 1832 This revelation was received during the translation of the Bible as an explanation of 1 Corinthians 7:14.

75. Jan. 25, 1832 At the conference in Amherst, the elders were eager to know how they were to bring people to a knowledge of their condition. Several missionaries were called to serve, mostly in the eastern United States.

76. Feb. 16, 1832 The Prophet Joseph and Sidney Rigdon were translating the Bible. When they came to John 5:29, the heavens were opened and they received this revelation known as "the Vision."

77. Mar. 1832 During the translation of the book of Revelation, the brethren had many questions about the writings of John.

78. Mar. 1832 The Prophet Joseph instructed priesthood leaders concerning the law of consecration and establishing a storehouse for the poor.

79, 80. Mar. 1832 Jared Carter had come to Hiram, Ohio, to inquire of the Lord's will through the Prophet. He was called to serve a mission to the eastern countries. By contrast, Stephen Burnett and Eden Smith were called to serve a mission wherever they chose.



HEBER C. KIMBALL
1801–68



ORSON HYDE
1805–78



WILLIAM W. PHELPS
1792–1872



ELIZA R. SNOW
1804–87



MARY FIELDING SMITH
1801–52

Kirtland, Ohio, Second Period: Sept. 1832–Jan. 1838

Far West, Missouri: Mar. 1838–Feb.

FEB. 1835 The Quorum of the Twelve Apostles and the Quorum of the Seventy were organized (see D&C 107).

JULY 1835 The Church purchased some Egyptian mummies and scrolls (see Abraham 1–5).

AUG. 17, 1835 In a solemn assembly the Saints accepted revelations to be published as the Doctrine and Covenants.

MAR. 27, 1836 The Kirtland Temple was dedicated amid great spiritual manifestations (see D&C 109).

LATE 1835–EARLY 1836 The first Church hymnal was published.

APR. 3, 1836 Jesus Christ appeared in the Kirtland Temple to accept it, and then Moses, Elias, and Elijah appeared to restore priesthood keys (see D&C 110).

MAR. 1838 The Prophet Joseph and his family settled in Far West, Missouri.

JULY 1837–APR. 1838 The first missionaries in Great Britain baptized about 1,500 converts.

JULY 8, 1838 The Lord directed that the Twelve Apostles preach the gospel overseas (see D&C 118).

AUG.–OCT. 1838 Armed hostilities broke out between Church members and residents in Missouri. Many Church members gathered to Far West for protection.

JAN. 1838 The Prophet Joseph and some Church leaders were forced to flee Kirtland.

APR. 1838 Several prominent leaders of the Church who had apostatized were excommunicated, and some became enemies of the Prophet.

81. Mar. 1832 This section was given in preparation for the formal organization of the First Presidency. Originally it was addressed to Jesse Gause, who, due to apostasy, was replaced by Frederick G. Williams.

82. Apr. 26, 1832 The Prophet Joseph had been commanded in section 78 to go to Zion and teach the leaders the law of consecration. He traveled to Zion and at a meeting was sustained as President of the High Priesthood, just as he had been in Ohio.

83. Apr. 30, 1832 During the brief visit to Zion, the Prophet taught concerning widows and children under the law of consecration.

84. Sept. 22–23, 1832 Elders were returning and reporting on their missions in the eastern states (see D&C 75).

85. Nov. 27, 1832 This section is an extract from a letter the Prophet wrote to William W. Phelps, who had been appointed to assist Bishop Edward Partridge in administering the law of consecration.

86. Dec. 6, 1832 During the translating and editing of the translation of the Bible, this revelation was given to the Prophet Joseph as an explanation of the parable of the wheat and the tares.

87. Dec. 25, 1832 The Prophet Joseph received this prophecy on war at a time when troubles among the nations and within

the United States itself were on the minds of the Saints.

88. Dec. 27–28, 1832 At a meeting of high priests, the Prophet Joseph gave instructions on how to receive revelation. Each of the brethren present in turn prayed to the Lord that they all might be of one heart and mind and receive His will. This revelation, known as “the Olive Leaf,” followed. Verses 127–141 were received on January 3, 1833.

89. Feb. 27, 1833 Widespread use of tobacco by the brethren attending the School of the Prophets and the filthy conditions that resulted

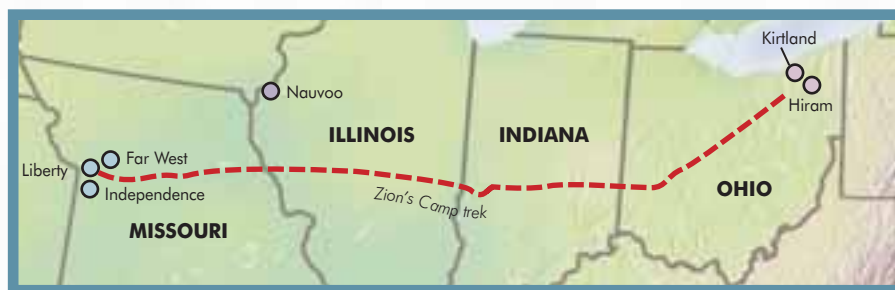
led the Prophet to inquire of the Lord. This revelation is known as “the Word of Wisdom.”

90. Mar. 8, 1833 This revelation was given as an answer to the prayers of the Prophet and the brethren and was a continuing step in establishing the First Presidency.

91. Mar. 9, 1833 The Bible that the Prophet used for the inspired translation contained the Apocrypha—writings not included in the current King James Version of the Bible. Upon the Prophet’s inquiry the Lord revealed that it was not necessary to translate them.

92. Mar. 15, 1833 Frederick G. Williams had been called as a member of the First Presidency. The Lord directed that Brother Williams should be part of the united firm.

93. May 6, 1833 The Prophet was working on the translation of the Old Testament.



WILLARD RICHARDS
1804–54



ZINA D. H. YOUNG
1821–1901



GEORGE A. SMITH
1817–75



BATHSHEBA W. SMITH
1822–1910



FREDERICK G. WILLIAMS
1787–1842

1839

1840

1841

1842

1839

Nauvoo, Illinois: May 1839–Feb. 1846



APR. 1839 After months of imprisonment in Liberty Jail, the Prophet arrived in Illinois and began negotiating land purchases for the Saints.

OCT. 1838 The governor of Missouri ordered military action against the Saints. The militia laid siege to Far West. The Prophet and other Church leaders were betrayed into the hands of government officials.

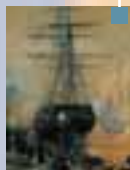
121–23

NOV. 1838–FEB. 1839 Brigham Young and Heber C. Kimball led thousands of Saints to refuge in Illinois.



JULY 1839 Many members fell ill with malaria. By the power of the priesthood, the Prophet Joseph Smith healed many.

AUG.–SEPT. 1839 The Apostles departed to preach the gospel in Great Britain.



JUNE 1840 British Saints began immigrating to Nauvoo.

AUG. 1840 The Prophet began teaching the doctrine of baptism for the dead.

124

125



OCT. 24, 1841 Orson Hyde dedicated the Holy Land for the return of the Jews.

126



MAR. 17, 1842 The Female Relief Society of Nauvoo was organized, with Emma Smith as president.

JAN. 1841 The First Presidency issued a proclamation urging all Saints to gather to Nauvoo.

APR. 6, 1841 Having been commanded of the Lord to build a temple (see D&C 124), the Saints laid the cornerstones for the Nauvoo Temple.

APR.–JULY 1841 Most of the Apostles returned to Nauvoo, having baptized several thousand people in Great Britain.

MAR.–MAY 1842 The Wentworth Letter (including the Articles of Faith) and the book of Abraham were published.

MAY 4, 1842 The Prophet began to administer the temple endowment to a few of the Saints.

NAUVOO Illinois

94. May 6, 1833 In a meeting a committee was appointed for raising funds to build a printing house and a place for the School of the Prophets to meet. Shortly after, this revelation was given.

95. June 1, 1833 Hyrum Smith, Jared Carter, and Reynolds Cahoon were the committee that had been appointed to gather funds for the Church's building projects. They issued a circular encouraging the Saints to fulfill the divine command given six months before to build the house of the Lord. Section 95 was given the same day the circular was issued.

96. June 4, 1833 In a meeting of high priests, the brethren were not able to decide who should be in charge of the lands that had been acquired by the Church. They determined to ask the Lord what to do. The Lord revealed that Bishop Newel K. Whitney should divide the land among the Saints.

97. Aug. 2, 1833 This revelation was an answer to letters from Oliver Cowdery and other brethren in Zion concerning a school for the elders.

98. Aug. 6, 1833 The Saints in Missouri had been experiencing severe persecutions. This

revelation was given in answer to their prayers.

99. Aug. 1832 A revelation given for John Murdock.

100. Oct. 12, 1833 While on a mission, the Prophet and Sidney Rigdon were worried about their families.

101. Dec. 16, 1833 The Prophet received news of the expulsion of the Saints from Jackson County, Missouri, and inquired of the Lord what to do.

102. Feb. 17, 1834 This section is the minutes of the organization of the first high council. The Prophet set forth the ancient pattern for Church councils that had been revealed to him in vision.

103. Feb. 24, 1834 The Saints in Missouri sent Parley P. Pratt and Lyman Wight to find out by what means the Saints' inheritance in Zion would be restored to them. This revelation authorized the Prophet to organize Zion's Camp.

104. Apr. 23, 1834 In order to stabilize the financial situation of the Church, the united firm was divided into individual stewardships.

105. June 22, 1834 Shortly before the arrival of Zion's Camp in Clay County, Missouri, the

governor rescinded the aid he had promised. Hence, the goal to restore the Saints to their inheritance was frustrated.

106. Nov. 25, 1834 This revelation concerning Warren A. Cowdery was given while the Prophet Joseph was preparing for a school of the elders.

107. Mar. 28, 1835 In preparation for their mission to the eastern states, the Twelve Apostles requested a written revelation from the Lord to guide their labors.

108. Dec. 26, 1835 Under the influence of the Spirit, Lyman R. Sherman, one of the seven Presidents of the Seventy, came to the Prophet to express his feelings and to receive a revelation teaching him his duty.

109. Mar. 27, 1836 This dedicatory prayer for the Kirtland Temple was given to the Prophet Joseph by revelation.

110. Apr. 3, 1836 In a meeting held one week after the Kirtland Temple was dedicated, the Prophet Joseph and Oliver Cowdery, separated from the congregation by a veil, offered silent prayer at the pulpit. When they finished, this glorious vision was given to them.

111. Aug. 6, 1836 Having heard of available



REYNOLDS CAHOON
1790–1861



MARY ANN YOUNG
1803–82



PARLEY P. PRATT
1807–57



SARAH M. GRANGER KIMBALL
1818–98



ELIZABETH ANN WHITNEY
1800–82

TOP (FROM LEFT): THE LORD APPEARS IN THE KIRTLAND TEMPLE, BY DEL PARSON; THE FIRSTFRUITS OF THE GOSPEL IN ENGLAND, BY ROBERT T. BARRETT; JOSEPH SMITH IN LIBERTY JAIL, © GREG K. OLSEN, FROM THE VISIONS OF FAITH COLLECTION BY MILL POND PRESS, INC., VENICE, FLORIDA, MAY NOT BE COPIED; HEALING AT NAUVOO, BY GARY E. SMITH, MAY NOT BE COPIED; PAINTING BY KEN BAXTER; ORSON HYDE DEDICATES THE HOLY LAND FOR THE RETURN OF THE JEWS, BY CLARK KELLEY PRICE, MAY NOT BE COPIED; PAINTING OF FIRST RELIEF SOCIETY BY PAUL MANN; BOTTOM (FROM LEFT): ENGRAVING OF WILLARD RICHARDS BY FREDERICK HAWKINS PIERCY; ZINA DIANTHA HUNTINGTON YOUNG, BY JOHN WILLARD CLAWSON, COURTESY OF MUSEUM OF CHURCH HISTORY AND ART

Nauvoo, Illinois: May 1839–Feb. 1846

1843–44 Missionary work began in the islands of the Pacific.

129 130 131 132

JUNE 27, 1844 A mob killed the Prophet Joseph Smith and his brother Hyrum in Carthage, Illinois.

AUG. 8, 1844 Church members sustained the Quorum of the Twelve Apostles as the governing body of the Church, with Brigham Young as President of the Quorum of the Twelve.



135



DEC. 10, 1845 Temple endowments began in the dedicated parts of the Nauvoo Temple.

WINTER 1845–46 In fulfillment of the Prophet Joseph's prophecy, the Saints made plans for a move to the Rocky Mountains.

FEB. 1846 The first groups of Saints left Nauvoo for the West.

SEPT. 1845 Antagonism against the Saints was renewed in Illinois.

MAY 1846 The Nauvoo Temple was publicly dedicated.

JUNE 1846 The first pioneer company arrived at the Missouri River.



monies in Salem, Massachusetts, the Prophet Joseph, Sidney Rigdon, Hyrum Smith, and Oliver Cowdery went there hoping to alleviate the heavy debt hanging over the Church.

112. July 23, 1837 This section was given through the Prophet Joseph Smith to help Thomas B. Marsh, President of the Quorum of the Twelve Apostles, guide the Quorum of the Twelve.

113. Mar. 1838 Soon after the arrival of the Prophet in Far West, Missouri, Elias Higbee and other Church members inquired about particular passages of scripture from the book of Isaiah.

114. Apr. 17, 1838 David W. Patten was counseled to prepare for his mission with other members of the Twelve.

115. Apr. 26, 1838 This revelation given at Far West made known the will of God concerning the building up of that place, the construction of a temple there, and the full name of the Church.

116. May 19, 1838 This section is an extract from the journal of the Prophet Joseph regarding his visit to Adam-ondi-Ahman.

117. July 8, 1838 William Marks and Newel K. Whitney had not left Kirtland. Oliver Granger was dispatched with this revelation to instruct them what to do.

118. July 8, 1838 This revelation was given through the Prophet Joseph at Far West, Missouri, in response to the supplication, "Show us thy will, O Lord, concerning the Twelve" (see *History of the Church*, 3:46).

119. July 8, 1838 The financial troubles of the Church, its leaders, and the failure of the Saints to keep the law of consecration led to this revelation and the extension of the law of tithing to all members of the Church.

120. July 8, 1838 The brethren wished to know how to dispense the properties given through tithing.

121, 122, 123. Mar. 1839 The persecutions against and the sufferings of the Saints led the Prophet Joseph Smith to plead with the Lord in their behalf while he was in Liberty Jail.

124. Jan. 19, 1841 Once the Saints were gathered to Nauvoo, the Prophet Joseph sought guidance from the Lord and received direction, among other matters, to build a temple.

125. Mar. 1841 After plans for a temple in Nauvoo were declared, the question arose whether the Saints across the Mississippi River should move to Nauvoo.

126. July 9, 1841 Brigham Young had served abroad. This revelation relieved him of future travel abroad.

127, 128. Sept. 1, 6, 1842 Performance of ordinances for the dead without any organization or record keeping led to the instructions relative to baptisms for the dead in these two letters from the Prophet.

129. Feb. 9, 1843 Satan's continued efforts to

deceive the Saints necessitated instructions on how to perceive if a being was from God or the devil.

130. Apr. 2, 1843 The Prophet Joseph corrected statements presented in a talk by Orson Hyde. Verses 18–23 are statements from a sermon by the Prophet.

131. May 16–17, 1843 The Prophet gave a variety of doctrinal statements while visiting some Saints. He proclaimed verses 1–4 while giving instruction on the priesthood.

132. July 12, 1843 This section came at the request of Hyrum Smith for a written revelation to convince Emma Smith of the truthfulness of the principles of eternal marriage.

133. Nov. 3, 1831 When the Book of Commandments was being planned, the Lord gave this revelation as an appendix to it.

134. Aug. 17, 1835 This section is a declaration on earthly laws, prepared to be included in the first publication of the Doctrine and Covenants in order that others would not misinterpret the Church's position.

135. June 27, 1844 John Taylor wrote the circumstances surrounding the Prophet Joseph Smith's Martyrdom.

136. Jan. 14, 1847 President Brigham Young needed to know how to organize the Saints for the trek westward. (This entry appears on chart 3.)

137. Jan. 21, 1836 At a meeting of Church leaders in the nearly completed Kirtland Temple, the initiatory ordinances of the endowment were administered. The participants received visions and revelations, including this one to the Prophet Joseph Smith.



NEWEL K. WHITNEY
1795–1850



BRIGHAM YOUNG
1801–77



JOHN TAYLOR
1808–87



WILFORD WOODRUFF
1807–98



LORENZO SNOW
1814–1901

BUILDING HOPE IN THE INNER CITY

BY MARY R. PEDERSEN AND MARISSA A. WIDDISON

Amid the crime and poverty of East St. Louis, Church members have persevered in their faith for 90 years.

John O'Neal was working in his garage in East St. Louis, Illinois, when missionaries knocked on his door. They spotted him busily restoring an antique pickup truck—one of his favorite hobbies—and hurried over to introduce themselves and try to make a teaching appointment.

John and Mildred O'Neal, like the St. Louis arch, exemplify hospitality and growth. From 1993 to 1999, John served as branch president.



"I grew up in a God-fearing household, and the gospel was nothing I shied away from," John said. "I always recognized Jesus as my Redeemer even though I wasn't familiar with Joseph Smith."

John invited the missionaries back the next week. During that meeting, the elders asked if they could open their discussion with a prayer, and John agreed. "We had that prayer, and I was hooked from then on," John said. He was baptized on January 21, 1992, and later became the first African-American man to hold the priesthood in East St. Louis. "[At my baptism] I was buried in the water and resurrected a new man with a new spirit and with a new joy, never realizing what I had been missing all those years," he said.

That testimony of joy and peace contrasts sharply with the reputation usually associated with this city across the Mississippi River from St. Louis, Missouri. With one of the highest crime rates in the United States, East St. Louis conjures up images of drive-by shootings, rampant drug use, poverty, neglect, and gangs. Yet on January 27, 2002, the Church dedicated a new chapel in East St. Louis—a physical representation of the new spirit that is blessing the lives of men and women like John O'Neal. This chapel has come to represent the hard work, diligence, and decades of service that are part of the East St. Louis gospel story.



At the request of Sister Pratt Kanipe, traveling missionaries organized a Sunday School. Above left: The Sunday School group in 1936 in front of the old Protestant church where they met. Above right: The Kanipe family—Eulie, son T. J., daughter June, and Pratt in 1943—opened their hearts and their home to the growing Church membership.

The Kanipe Family

Although many people have helped nurture the Church in East St. Louis, the Kanipe family is especially known for its pioneering efforts in the early 1900s. Eulie Kanipe was not a member of the Church when he married Latter-day Saint Pratt Woodburn in 1916 and moved to a simple mining town in the St. Louis area. So in order to have the gospel taught to their two children, Pratt requested that the traveling missionaries, who came through the area about once a year, organize a Sunday School in the Kanipe household. From that moment on, the Kanipe family became an integral part of the Church in East St. Louis—a relationship that was strengthened by Eulie's baptism in 1932. Not only did the Kanipes open their hearts to the people of that area; they opened their home and allowed Church meetings to be held there.

As the Church in East St. Louis grew, so did the opposition. Hostility from locals was a constant struggle, and people would often throw tomatoes at the missionaries. Other times, protestors would publicly shred Church pamphlets and tracts. A high inactivity rate threatened to cripple the work. But as faithful families focused on activation, the branch's numbers swelled so much from



On January 1, 1930, the Kanipe family moved into this home, where the Sunday School group met for four years until a larger meetinghouse was needed.

1930 to 1935 that they needed a larger meetinghouse than the Kanipe home.

Indeed, at one time the only thing more varied than the trials the Saints faced were the meetinghouses in which they met. Members tried renting several buildings for services, including an old Protestant church and a Lithuanian chapel. But perhaps the most memorable rented room was an upstairs hall on St. Louis Avenue. Every Sunday morning, members came early to clear the room of cigarette butts and beer bottles left from the Saturday night parties. Needless to say, the members strongly desired a place of their own in which to meet and worship.

So despite the difficult economic times caused by World War II, East St. Louis branch members decided to raise funds and build a chapel as soon as possible. Eulie and Pratt's 19-year-old daughter, June, was called to serve as a building fund chairman. She organized plays, set up bake sales in downtown store fronts, and rented the hall for dances. At the time, she was teaching at Summers Business College and would invite her female students to the dances. Then she would invite soldiers from Scott Air Force Base to attend also. The gentlemen were required to pay 10 cents a dance and got to dance with the girl



Above Left: The East St. Louis meetinghouse was destroyed by fire on March 9, 1951. But members were determined to rebuild. On November 2, 1952, Elder S. Dilworth Young dedicated the new meetinghouse. Above right: A souvenir program from the dedication of the East St. Louis chapel.

of their choice. Through these and other efforts, they raised more than \$2,000.

Hard Times

Even with the funds raised by the branch, providing East St. Louis with a chapel proved to be a frustrating undertaking. A fire destroyed their first unfinished building on March 9, 1951. But the members persevered and completed the building six months later. The chapel stood for only 10 years after its dedication, because Illinois began building Interstate 64—which ran right through the chapel property. The Church had little choice but to sell the building to the state of Illinois, and the chapel was razed to the ground.

These difficulties securing a meetinghouse paralleled increasingly hard times for East St. Louis in general. By the mid-1960s it was becoming a less desirable place to live, and the middle class began to move to outlying areas on the bluffs of Illinois. Unemployment was high as factories closed, and the area became part of what was known as America's "Rust Belt." People riding the railroads northward heard that jobs were drying up in Chicago, Detroit, and Cleveland and decided just to stay in East St. Louis instead of moving farther north. Population was soaring, but jobs and opportunities were declining. Thanks to



The location on Interstate 64 where the first East St. Louis chapel once stood.

drugs, crime, and poverty, by the end of the 1970s East St. Louis had a reputation for being one of the worst cities in America.

Changes in the Church

It wasn't until the end of the 1980s that the Church's hopeful message really began to pierce the bleakness of East St. Louis. In 1987 the Church sponsored radio announcements offering copies of the Book of Mormon to anyone who wanted to know more about the Savior. These drew a significant response from the citizens of East St. Louis, and 15 people who received copies of the book began attending sacrament meeting. Another milestone for the Church came that year with the baptism of

Mable Windham, the first East St. Louis citizen to join the Church in 22 years. The first African-American priesthood bearers joined the congregations in the early '90s, and more than 20 converts were baptized in 1999.

During this time, the Saints from four stakes in the St. Louis area worked hard to improve the community of East St. Louis. They painted senior citizens' homes, cleaned up litter, planted flowers and trees, fixed playground equipment, and helped repair churches of other faiths. The name of the Church gained a reputation that was as beautiful as the physical results of their labors.



"The response has been great," said Keith Sawyer, the O'Fallon Illinois Stake public affairs director. "We have made so many friends over the years in this community that they no longer consider us visitors, but like family. Everyone knows we are here to stay, that we love them, and they love us."

But despite all this progress, the end of the 1990s still found the East St. Louis Saints without a chapel to call their own. Land was purchased for a new chapel, but the area still did not have enough active



priesthood leadership to justify construction of a new building. A special prayer meeting was held on April 23, 2000, to help meet this need. The members came in a spirit of fasting and prayer, and many were rewarded with sacred experiences. As Brother O'Neal offered a prayer of supplication, his words reflected the willing attitude of these humble Saints: "Bless us with a building. We've worked so hard. If there is anything we have overlooked, manifest it to us."



Top left and center: Members and missionaries of the East St. Louis Branch clear the ground in April 2000 for their new meetinghouse. Top right: John O'Neal prepares to give the prayer at the groundbreaking. Above: Members and missionaries take a short, well-deserved rest from clearing the grounds.

HAVING A PLACE TO WORSHIP



"We are constructing nearly 400 new houses of worship each year. It is a huge task. It is a tremendous

responsibility. But we must accomplish it, and we are doing so. Some of these houses of worship are relatively small, and many of them are large. They are all attractive. They are well kept. They have beautiful landscaping. They are a credit to every community where they are found. And they become a wonderful example to the people."

President Gordon B. Hinckley, "President Hinckley Speaks to Press, Legislators, Diplomats," Ensign, June 2000, 72.

A Place of Worship

A month after the prayer meeting, word came from Salt Lake City that plans to begin construction on the new East St. Louis chapel had been approved. Although Church members do not generally have to contribute "sweat equity" hours to build the meetinghouses, the Saints in East St. Louis wanted to couple prayer with action in seeking the Lord's blessing. Cleanup days were organized to clear the land of debris and prepare the soil for the foundation. On February 4, 2001, ground was broken for construction.

Eleven months later, the East St. Louis Saints had a completed house of worship. Finally, on January 27, 2002, the building was dedicated. This time no fire burned it down, and no interstate threatened the land. Local branch boundaries were redrawn to accommodate the growth that would inevitably result from having a chapel in the neighborhood.

At the dedicatory meeting, both old and new East St. Louis Saints gathered to celebrate the occasion. June Kanipe Russell attended the dedicatory meeting. At age 79, she traveled from her home in Minnesota to witness an event that she had tried to bring to pass so many years before with bake sales and dances. Her presence represented the spirit of the first Saints in East St. Louis, the dedication and determination that planted seeds of the gospel in the heart of the inner city. Finally, the Saints had their chapel. But more than just a building, this structure was a re-

minder of the new spirit that had begun to soften their city's tough exterior—the same spirit that encouraged the Kanipes to open their arms to the Church, the same spirit that converted Brother O'Neal. And now that they have a chapel, the Saints can only hope for that spirit to continue to grow. ■

Mary R. Pedersen is a member of the Fenton Ward, St. Louis Missouri South Stake. Marissa A. Widdison is a member of the Palmdale Fourth Ward, Palmdale California Stake.



Above left: Members of the branch during the time they met in the National Guard armory.

Above right: The new meetinghouse, dedicated January 27, 2002. The branch became a ward on that day.



PICTURING

*And [Elijah] shall plant
in the hearts of the children
the promises made to the
fathers, and the hearts of
the children shall turn
to their fathers” (D&C 2:2).*

Old family photographs have the power to draw our thoughts into the past. When we see how our ancestors looked, dressed, and lived, we catch a glimpse of what their lives were like. We remember that they were real people like us, and our hearts are turned to them. We want to know more about them. We may even wish we could do something for them.

As Latter-day Saints, we believe in the eternal nature of families. In fact, it is a gospel principle for us to provide the sacred temple ordinances and covenants for our ancestors. Looking into the faces of specific ancestors often draws us to them and further motivates us to make the temple covenants available to them. ■

THE PAST

In my early teens I sat next to Grandmother on the davenport, and together we looked at her family photos. I felt like I was in heaven as she told me the names of the people and how I was related to each one. I think those sessions with my grandmother are what caused me to have such deep feelings about my ancestors."

Jimmy B. Parker, Bountiful 43rd Ward,
Bountiful Utah Stone Creek Stake



R. D. Benson





WHY ELIJAH?

"It is important to know why the Lord promised to send Elijah. Elijah was a great prophet with great power given him by God. He held the greatest power God gives to His children: he held the sealing power, the power to bind on earth and have it bound in heaven."

Elder Henry B. Eyring,
"Hearts Bound Together,"
Ensign, May 2005, 78.



I have distinctive facial features. One day I came across an old family photo of some of my Danish ancestors standing in front of their log cabin. As I looked carefully at each face, I recognized the same distinctive features again and again. My heart leaped inside me, and immediately I felt a part of this family that had lived and died long before I was born."

LaRene Gaunt, Willow Canyon
Eighth Ward, Sandy Utah East Stake

TREASURING OLD PHOTOS



Have your family photographs been stuffed into drawers or boxes over the years? If so, make a commitment to organize, display, and preserve them.

Light, moisture, oil, and acid from paper are the enemies of photographs. To protect your pictures:

1. Display copies of your favorite old photos, not the originals.
2. Invest in professional photo restoration for your rarest photos.
3. Store photographs in acid-free storage boxes or steel file cabinets.
4. Mount photographs on acid-free paper with a safe adhesive.
5. Write names, dates, and places on a label instead of on the back of the photograph.
6. Wear latex or cloth gloves to protect photos from oils in your skin.
7. Share printed or electronic copies of your family photos with others. ■





Family History Changed My Life



BY ELDER CARLOS A. PÉREZ

Area Authority Seventy
South America South Area

We will not be able to attain exaltation without our ancestors, nor will they be able to attain exaltation without us.

Many years ago, soon after I was baptized, I heard a sister testify in sacrament meeting of the feelings she had while doing family history work. Suddenly I began to cry like a child. At the time I didn't know what was happening to me. I later learned that the Lord was testifying to me through the Spirit that what the sister was saying was true and that I needed to do family history and temple work for my own ancestors.

Deep in my heart I felt the truthfulness of these inspired words written by the Prophet Joseph Smith: "Let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation" (D&C 128:15). We will not be able to attain exaltation without our ancestors, nor will they be able to attain exaltation without us.

Later the Spirit prompted me to visit Aunt

Esther, whom I had not seen for a very long time. I found myself at her house without knowing why. During our conversation I talked to her about the family history work that Church members do. She got up and went to another part of the house. She brought back a box containing many papers she had been keeping but didn't know what to do with. When she opened the box and started to show me what was there, I was astonished to see documents with the names, birth dates, and death dates of many family members, including grandparents, aunts, uncles, and others. How grateful I was to have the information I needed to begin doing family history work.

A year after my baptism my wife and I were sealed in the São Paulo Brazil Temple. We also performed baptismal ordinances for my maternal grandparents, and in the temple I sensed their approval.

My testimony of the wonderful work performed in our temples is very strong. In the temple, families are united for eternity, eternal bonds are strengthened, and family ties become closer than ever.



We now have a temple in Uruguay, and we can attend regularly. I have been able to experience again those same feelings I had 27 years ago that changed my life forever. I have learned that we need to consistently seek spiritual experiences that will prompt us to change our lives and will then produce great happiness.

These life-changing experiences can affect many who live around us—as well as those who lived before us. We have a great power and need to use it always.

The work begun many years ago by a young boy of 14 is the work of God on earth. The work performed in our temples is divine. I testify that we can know this as we are obedient to Heavenly Father and act upon the spiritual promptings we receive. ■

I Found It!

*Whether we search for information
about our family members in a cemetery, on an Internet site,
or among faded old papers, the Lord will help us.*

Ever since Grace Dywili Modiba and her mother and sisters were baptized in 1984, Grace was drawn to family history work.

"I gathered what I could from my aunts, uncles, and other relatives," says Grace, a member of the Atteridgeville Ward, Pretoria South Africa Stake. "However, I became frustrated at every turn as I tried to find leads about my great-great-grandparents. The answer to my prayers began to unfold one Monday morning in 2001 when my mother called to tell me my cousin had passed away.

"We made arrangements to travel to the funeral, which was in the area where my parents were born. Since it is approximately 120 miles (200 km) north of Atteridgeville, near the border of Botswana, we had seldom visited that area.

"I left with my mum and two sisters on Friday, the day before the funeral. When we arrived at my aunt's house late that night, we found the house filled with family members and friends. After finishing the arrangements

for the funeral, we were tired but there was no place for us to sleep. One of my cousins graciously invited us to stay at her place, if we didn't mind a long walk. We agreed to go. It was a very dark night, but the road was quiet, safe, and peaceful. When we arrived, everyone quickly fell asleep.

"The next morning I was the first of the visitors to awaken, and I found my cousin already up and busy. She gave me water to wash with, and after I finished, I experienced a prompting that I should go outdoors.

"As I walked a few meters away from the house, I was surprised to see two tombstones in the yard. I slowly went to them and was astonished and thrilled to find that they were the tombstones of my great-great-grandparents. They had the names and dates I so urgently needed! I quickly ran back into the house and excitedly told my cousin of my discovery and how long I had been searching for these ancestors.

"Now, as I reflect on these events, I know that everything



happens for a purpose. I know that God lives and that Jesus is my Savior, and I am thankful to Them for leading me to this information.”

Experiences such as this are ongoing among those who diligently search for their family members. Elder Melvin J. Ballard (1873–1939) of the Quorum of the Twelve Apostles testified “that the spirit and influence of your dead will guide those who are interested in finding those records. If there

is anywhere on the earth anything concerning them, you will find it. . . . But you must begin to work.”¹

Following are experiences wherein the Lord prompted seekers to find records with the needed names, dates, or places.

A Cowboy Rides the Internet

LeAnn Coshman, director of the Santa Maria California Family History Center,

I was surprised to see two tombstones in the yard. They had the names and dates I so urgently needed!



I approached a disheveled cowboy looking quietly at the family history items on our display table at the county fair. When I asked if I could help, he said, “I don’t even know if my mom and dad are alive.”

writes: “Like most family historians, I have a few great stories of serendipitous experiences and of lost families found. But one stands out to me.

“We had a booth at our county fair, and a large banner proclaimed our purpose: ‘Family History Center, Families Are Forever.’ A disheveled cowboy quietly stood looking at the items on the display table. I approached him and asked if I could help him look for one of his ancestors. His shyness, combined with a significant speech impediment, made it a little difficult to communicate. He indicated he didn’t know anything about any of his ancestors and said, ‘I don’t even know if my mom and dad are alive.’ With that declaration, he gained my full attention. He told me he had left home under bad circumstances as a teenager. He had been ‘rodeoing’ ever since, but he had now ‘settled down some.’ He was married and had two children.

“I invited him to sit with me at one of the computers. I explained that we normally didn’t search for living people, but I offered to help him check the U.S. Social Security Death Index to see if his father had died. Since his father’s name was quite unusual, I felt it would be easy to identify him. When we didn’t find him, we were grateful because it meant he was probably still alive.

“After a bit of Internet sleuthing, I was able to obtain a little information about the cowboy’s father, including a current address and phone number. As he stared at the computer screen, he repeated several times, ‘I can’t believe this. That’s my dad.’ I tried to encourage him to call his father, but he said, ‘I can’t do that. My dad will never talk to me—maybe my mom, but not my dad.’ I printed out the information and handed it to him. I suggested that if he didn’t feel comfortable calling, he could write a letter. I offered the idea that regardless of the circumstances surrounding his leaving, he should ask for his parents’ forgiveness and tell them he missed them. I tried to encourage him by explaining that his parents would be anxious to learn about their grandchildren.

“As he walked away, I said a silent prayer for him. I had no expectation of ever learning the outcome; however, two days later the cowboy was back standing in the same spot. I hurried to him with my hand outstretched and said more than asked, ‘You called!’

“He said, ‘Yeah, and they showed up on my doorstep at 6:00 this morning!’

“He tried to express his gratitude but was having a hard time getting the words out. So I extended my hand once more and told him that he didn’t need to say a word, that I understood completely. He clung to my hand, not wanting to let go, and I moved forward to accept the hug I knew he wanted to give.

“I’m grateful to have played a part in helping this man find his parents. I have gained a fresh perspective of a familiar scripture: ‘He shall turn the heart of the fathers to the children, and the heart of the children to their fathers’ (Malachi 4:6).”

Finding a Dusty Paper

Angel Daniel Gatica of the Villa Elvira Ward, La Plata Argentina Villa Elvira Stake, tells of a time the Spirit guided him to find the records he needed:

“While visiting my family in central Argentina, my wife and I decided to visit one of my mother’s aunts. I knew that several of her now deceased brothers and sisters had lived in her home during the previous five years. I prayed that the Lord would prepare the way for me in my family history research.

“When we arrived, everything seemed frozen in time.

Not one trunk or suitcase had been removed from where her brothers and sisters had left them. All morning I tried to convince my aunt to permit me to go through them, but she was reluctant. After lunch she told me I could search through one. I prayed silently, seeking inspiration. I chose one. Then I opened it very carefully and began to take out one yellowed paper after another.

“Within a few minutes I found an old booklet with all the data of my great-uncle. I kept searching and found other papers with data about my aunt’s other siblings. It looked like the rest of the suitcase was filled with old magazines and newspaper clippings. I put everything back inside and closed it, but the Spirit prompted me to look again. Once again I opened the suitcase. I carefully turned it upside down and let the papers fall out in a stack.

“There, now on top of the pile of magazines and newspaper clippings, was an old but well-preserved document. I carefully opened it and read, ‘Birth certificate belonging to Guadalupe Sepúlveda.’ This was my maternal great-grandfather, who was born a century before my birth.

“I ran to my aunt and showed it to her. Having never seen it before, she took it and caressed it tenderly.

“‘My father held this in his hands,’ she whispered.

Then she pressed it against her heart and wept. When she gave it back to me, she promised I could have it after she passed away.

“Now all I lacked was the birth date of one of my great-uncles. I wondered if this large family would remain incomplete.

“My wife and I started to leave, thanking my aunt for her help. As we walked through the long hallway, I realized that I had forgotten something. I ran back and quickly opened the door. The force of the air that rushed in dislodged a small, old basket containing documents

that were just as they had been left years ago. I paused to look. ‘What is this paper?’ I wondered. Through the dust, I could see a date.

“With great care, I blew the dust off and unfolded the document. On this fragile and forgotten manuscript, there was, still legible, the birth date that I needed. At that moment, the Spirit penetrated so unmistakably into my heart that I could not contain my tears.

“‘Thanks, my son, for visiting me,’ said my elderly aunt.

“‘Thank you, Aunt, for letting me come into your home,’ I responded.

“I kissed her good-bye. It was the last opportunity I had to kiss

her in this life. Now thanks to my aunt’s help and the Lord’s inspiration, all of my maternal great-grandfather’s family have been sealed for eternity.”

And so family history and temple work roll on. One testimony of divine intervention after another is borne by those helped while diligently searching for the names, dates, and places of their family members. Indeed, the Lord does provide ways and means for us to find the information we need. As a result, all are blessed. ■

NOTE

1. In Bryant S. Hinckley, *Sermons and Missionary Services of Melvin Joseph Ballard* (1949), 230.



***As I quickly opened the door,
the air rushed in and
dislodged an old basket.
Through the dust, I could see a date
on one paper.***

THE QUORUMS OF THE SEVENTY

The seventh in a series of articles about priesthood quorums and their purposes.

BY ELDER EARL C. TINGEY

Of the Presidency of the Seventy



Members of the Quorums of the Seventy seek to act in their assignments in harmony and unity and “in all righteousness, in holiness, and lowliness of heart.”

As a Latter-day Saint, you have likely heard General Authority and Area Seventies speak in local or general Church meetings, or you may have read articles written by these leaders in the Church magazines. But do you understand the manner in which the Quorums of the Seventy are organized or the functions Seventies serve?

First, some brief background: In February 1835 the Prophet Joseph Smith called the first Seventies in this dispensation. In the years that followed, the calling of the Seventies developed to meet the changing needs of the growing Church. In 1975 President Spencer W. Kimball reconstituted the First Quorum of the Seventy, and the following year, the 21 men who had been called as Assistants to the Twelve were ordained Seventies and made members of the First Quorum. Ten years later, in 1986, the seventies quorums in stakes throughout the Church were discontinued, and those serving as seventies returned to elders quorums or were ordained high priests.

Three years later, in 1989, the Second Quorum of the Seventy was organized.

Members of this quorum serve under a five-year call. Members of the First Quorum serve until they reach age 70, at which time they are designated as emeritus members. There may be occasional year-by-year extensions as determined by the First Presidency and Quorum of the Twelve Apostles.

Members of these two Quorums of the Seventy are General Authorities and are given assignments by the First Presidency and the Quorum of the Twelve Apostles. They serve full time and may be assigned to supervise the Church anywhere in the world.

Duties of the Seventy

Latter-day revelations provide that the Seventy are “to preach the gospel, and to be especial witnesses [of Jesus Christ] . . . in all the world” (D&C 107:25). Furthermore, they “are to act in the name of the Lord, under the direction of the Twelve . . . in building up the church and regulating all the affairs of the same in all nations” (D&C 107:34).

The unique and singular calling of the Seventy is clearly established in the revelations: “It is the duty of the [Twelve] to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others” (D&C 107:38).

The Seventy do not receive additional priesthood keys, but with each assignment

they receive from the First Presidency or the Quorum of the Twelve Apostles, they are delegated authority to accomplish the assignment given.

The General Authority Seventies meet in regular quorum meetings. Those assigned at Church headquarters meet weekly. These quorum meetings may consist of doctrinal and Church history instruction and training and, from time to time, counsel from the Twelve Apostles and the Presidency of the Seventy.

Additional Quorums of the Seventy

In 1997 the First Presidency and Quorum of the Twelve Apostles organized the Third, Fourth, and Fifth Quorums of the Seventy. In 2004 the Sixth Quorum of the Seventy was organized, and in April 2005 the Seventh and Eighth Quorums of the Seventy were organized. There are currently 195 members of these six quorums. Members of these quorums are faithful brethren who live throughout the world. They are called Area Seventies, thus distinguishing them from General Authority Seventies.

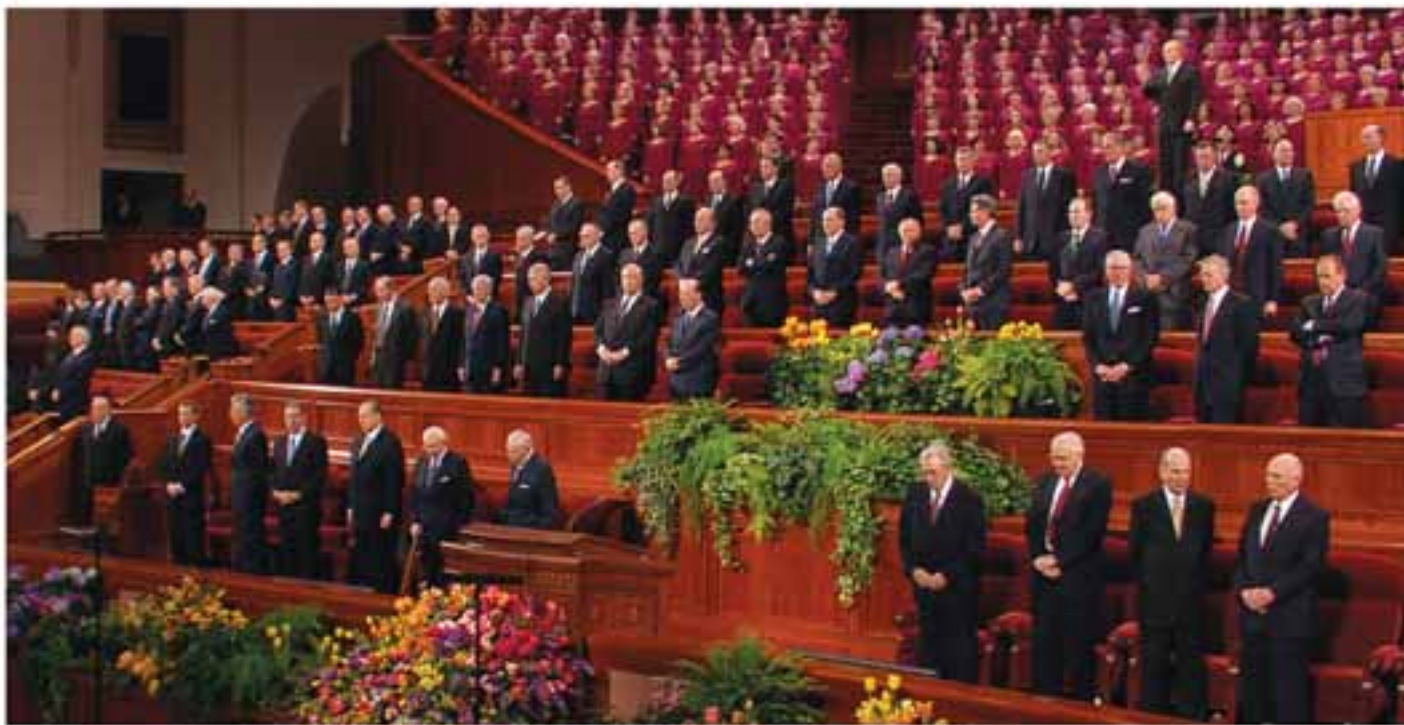
Area Seventies live at home and serve on a Church-service

basis, much like a bishop or a stake president, for a designated number of years. They receive assignments similar to those received by General Authority Seventies, with the exception that they serve in their local areas rather than worldwide.

These six quorums are organized geographically. The Third Quorum includes Area Seventies located in Europe and Africa. The members of the Fourth Quorum live in Mexico, Central America, and the northern part of South America. The Fifth Quorum members are in the western parts of the United States and Canada, and the members of the Sixth Quorum live in the central, southern, and eastern parts of the United States and Canada and in the Caribbean. The Seventh Quorum members are located in Brazil and the southern areas of South America, and the Eighth Quorum members are located in Asia, Australia, New Zealand, Pacific islands, and the Philippines.

Members of these six quorums meet in quorum meetings annually in Salt Lake City during April general conference and also annually somewhere in the designated geographical part of the Church where they live.

Members of the Quorums of the Seventy—shown here at general conference with members of the First Presidency, Quorum of the Twelve Apostles, and Presiding Bishopric—are called to be “especial witnesses” of Jesus Christ.





The Quorums of the Seventy are “to bear record of [His] name in all the world.”

The Presidency of the Seventy presides over these Quorums. Currently serving are (seated, from left): Elders Earl C. Tingey, D. Todd Christofferson, David E. Sorensen, and Charles Didier. Standing: Elders Merrill J. Bateman, John H. Groberg, and Robert C. Oaks.

The revelations contain provisions for additional Quorums of the Seventy, “until seven times seventy, if the labor in the vineyard of necessity requires it” (D&C 107:96).

The Presidency of the Seventy

The Presidency of the Seventy presides over all members of these Quorums of the Seventy. The Presidency of the Seventy consists of seven members of the First or Second Quorum of the Seventy who are called by the First Presidency and are given authority to preside over the Seventy.

“To Bear Record of My Name”

Following the pattern established in the time of the Prophet Joseph Smith, the modern-day Quorums of the Seventy are

“instituted for traveling elders to bear record of my name in all the world, wherever . . . mine apostles, shall send them to prepare a way before my face” (D&C 124:139).

Members of the Quorums of the Seventy seek to act in their assignments in harmony and unity and “in all righteousness, in holiness, and lowliness of heart, meekness and long suffering, and in faith, and virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity” (D&C 107:30; see also v. 27).

The Seventy consider it a great privilege to serve under the direction of the First Presidency and the Quorum of the Twelve Apostles. As a member of the Presidency of the Seventy, I am grateful for the inspired organization of this Church. ■



We Wouldn't Have Missed It for **THE WORLD**

BY JANICE KAPP PERRY

My husband and I made sacrifices to serve a mission, but for each sacrifice, we received a sweet compensation.

From my seat in the choir, I was enjoying the reverence during the sacrament in our ward in Provo, Utah, one Sunday morning in 2001. Glancing down at my husband, Doug, in the congregation, I felt a wave of gratitude sweep over me, both for him and for our peaceful, fulfilling life. We had had our share of trials, but still we had been blessed with a wonderful family, all of whom lived nearby; we loved our work; we enjoyed our lovely home; and we were surrounded by loving friends. It was a comfortable life.

As I mentally counted my blessings, an impression of the Spirit interrupted my thoughts so suddenly it startled me. "You have a year to prepare, and then you need to go." I hadn't heard the word *mission*, but I was certain it was implied. We always knew we would serve a mission someday but hadn't decided when. At 66, Doug was

Elder Douglas Perry experiences a moment of pure missionary joy at the baptism of Abel Lastres Alvarez.

Inset: Sister Perry with costumed Chilean children on their national holiday, Las Fiestas Patrias.

semiretired and enjoying his hobbies. At 62, I was still actively writing music and enjoying life with our children and grandchildren. A mission still seemed a few years away.

Later at home I asked Doug if he had had any particular spiritual prompting during sacrament meeting, but he said, "Nothing unusual." When I related my experience, he smiled and said: "That is the answer to *my* prayer. I've just been waiting for you to feel the time is right." I knew our lives were about to change.

Our bishop confirmed that "a year to prepare" seemed about right. We had concerns about leaving some family members, but after praying about it, we felt the Lord would facilitate some things for our children in our absence that might not happen in our presence. Our decision was now firm, and we began preparing to leave home for 18 months.

Doug is a linguist and fluent in several languages, including Russian, French, and Italian, so I realized we could be sent anywhere in the world. When our call came to serve in the Chile Santiago West Mission and preach the gospel in Spanish, we felt an instant confirmation that our call was right.

Saying good-bye to our family was difficult, but buoyed by the Spirit we boarded our plane for the long flight to Chile. There to greet us at the Santiago airport were our wonderful mission president and his wife, Ole and Dena Smith. We were their first senior couple, and President Smith said we were a test case and we'd learn together. The next day the Smiths drove us to our assigned area, the city of Talagante, Chile, 60 kilometers (37 miles) west of Santiago. They took us to our new apartment, helped us get settled, gave us a hug and a prayer, then left us alone to ponder our new adventure. We held hands a little tighter that night as we prayed in a new and more heartfelt way.

It's a humbling experience to leave behind your family, your friends, your home, your language, and the conveniences and comforts you've grown accustomed to. Almost no one we met spoke English, and I could not understand a word of Spanish, nor could I speak to the Chileans. Spanish hadn't been one of Doug's fluent languages, but he had been reading it on his own for many years. His facility with the language saved us. For the first three months we had no car, so we walked everywhere, often in cold rain, learning

our way around the city and locating less-active members we wanted to visit.

In the first months of our mission I devoted long hours to language study, experiencing some discouraging moments as I came to the realization that it was not going to happen for me as fast as it did for the young missionaries. Gradually, encouraged by the warm-hearted Chilean Saints, the young elders and sisters, and a caring mission president and his wife, we began to find our niche and

put our hearts into our missionary service.

At the stake president's request we organized a stake choir and found the members eager to sing and learn more about music. The only music we had in Spanish was from the hymnbook, so I began making hymn arrangements for the choir, which Doug di-

rected. The Chilean members had sung unaccompanied for so long it was difficult at first to get everyone singing together, but they progressed rapidly, and it was a sweet experience. My heart melted when, after our fifth or

sixth rehearsal, one sister in the choir asked in all sincerity, "Hermana Perry, are we as good as the Tabernacle Choir yet?"

The members were also eager to learn to conduct and accompany the hymns correctly, so we began teaching the Church's basic music course that is designed to enable students with no previous experience to play simplified hymns in a few weeks or months. We also found great joy in visiting



Above: Sister Perry teaches the Church's basic music course to Marisol Ramirez, Relief Society president in the El Monte Branch. Right: The Silva family, who were activated through love and the Church's music program.



less-active members and encouraging them to come back to church. As we prayed and sang hymns with them and bore testimony in their homes, we felt the warmth of the Spirit in a whole new way, and we desired to feel it often.

Doug received a call to serve as first counselor in a new district presidency and enjoyed his close association with these dedicated brethren who had a special commission to train new leaders in the branches. He was fluent in Spanish now, and I was at least making steady progress. At the

We missed a grandchild's baptism, but we gathered around the baptismal font often to witness the baptisms of humble new Chilean Latter-day Saints. For every melancholy moment we received a sweet compensation.

So many experiences from our mission will live in our minds and hearts forever: hearing a 50-year-old brother pray for the first time; seeing a little family of four return to full activity in the Church and serve in responsible positions; feeling the sincere love and friendship of the Chilean Saints;

seeing Doug give and receive blessings that brought miraculous healings. We were happiest on days when we were bone tired from losing ourselves in service and finding ourselves

in a whole new and meaningful way.

Missions aren't for wimps, we learned, and I might have been one at first. But you grow through the experience. The thought often came to us that we needed a hundred more couples in our mission to make a dent in activation work alone, but we were the only ones.

We pledged to each other to finish well. And it was a joy to do it with my dear companion, whom I love and respect more deeply now because of our service, our trials, and our moments of pure joy as a missionary couple. We wouldn't have missed this sanctifying experience "for the world." ■

Janice Kapp Perry is a member of the Pleasant View Eighth Ward, Provo Utah Sharon East Stake.



Top left: Elder Douglas Perry conducts a 55-voice youth choir at a fireside in Talagante at which Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles spoke. Top right: Eduardo Vera and his wife, Marisol, dance the Cueca, the Chilean national dance, at a farewell party for the Perrys. Bottom: Talagante Chile District presidency, Elder Douglas Perry, first counselor, left; President Luis Loyola Muñoz; and Daniel Ojeda Holzer, second counselor.

beginning of our mission we often wondered, "How can we fill this day with worthwhile activities?" but after a few months we began to wonder, "How can we fit everything in?"

Some sacrifices definitely tugged at our heartstrings. We weren't there when our oldest two grandsons were ordained deacons, but Doug was asked to ordain two handsome twins to the office of priest in the Aaronic Priesthood. We missed Thanksgiving with our family, but we cooked a Thanksgiving meal in our apartment for the 16 missionaries in our zone.

FIGHTING INTERNET FILTH

You don't have to be a computer expert to help protect your family when they're on the Web.

BY MARIO HIPOL

Our Church leaders have counseled us regularly to avoid pornographic, vulgar, or otherwise questionable material on the Internet. As parents, how can you and I protect our children? You may already be familiar with these helpful suggestions: Place computers in high-traffic rooms in your home, ensure that a responsible adult is nearby when your children are using the Internet, and teach your children to immediately log off whenever they see questionable material.

What follows are more techniques to help you further protect your family members as they use the Internet.

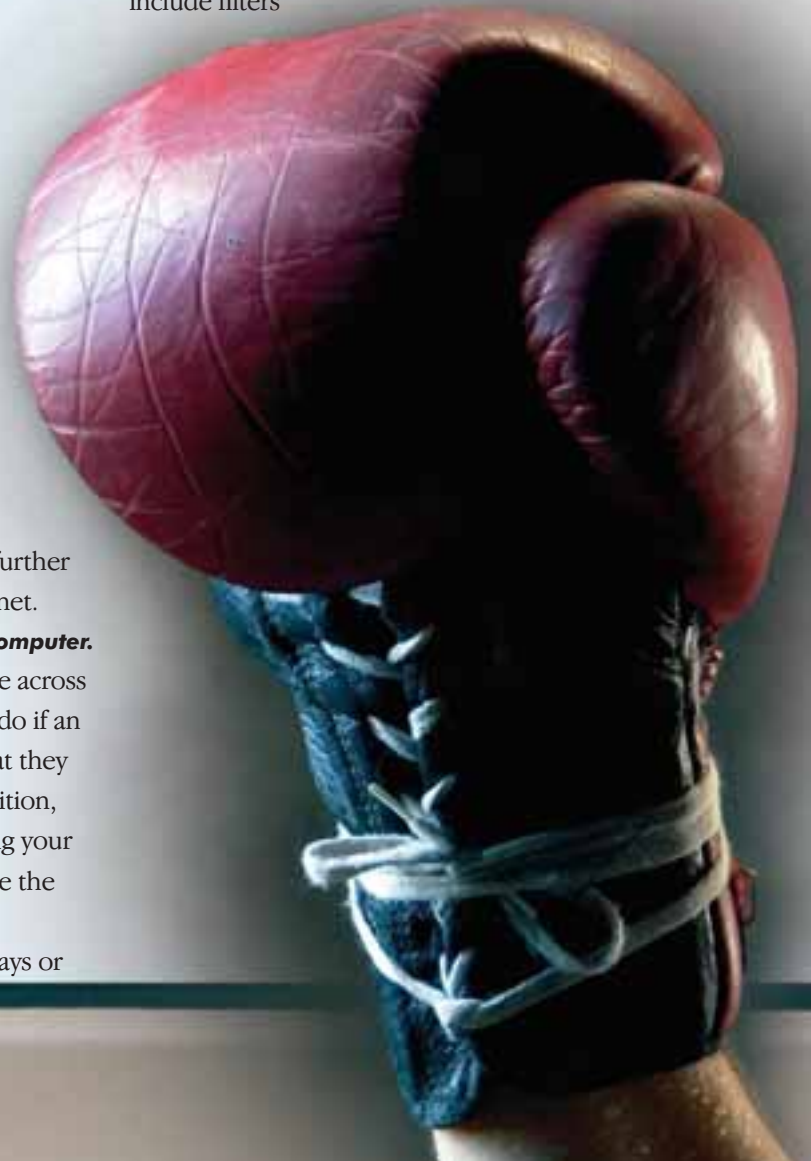
Monitor what sites have been visited on your computer. Teach your children to inform you when they come across an objectionable Web site, and train them what to do if an inappropriate site or image appears, explaining that they may actually have to shut the system down. In addition, monitor the Web sites they have visited by checking your browser's history. If you do not know how to locate the history, check your browser's online help.

In many cases you can specify the number of days or

the number of visited sites that you would like to track. Review the history at set intervals. The intervals should be short enough that you can go through the history effectively and thoroughly. You may also want to maintain a schedule for clearing out the history. An empty history at an unscheduled time may indicate a problem.

Use an Internet filtering tool. Internet filters are programs that "preview" text before it is sent to your computer. If the filter encounters an objectionable site, the computer user will be notified that the site is not appropriate or will be sent to another Web site. There are many methods of filtering, and no filters are foolproof. But they can help.

You can purchase and install a filter yourself or download a filter from the Internet. Some Internet service providers include filters



with their Internet service. You might re-search the filters that will best meet your needs by visiting reputable Web sites that review and recommend filters.

Filters must be used correctly and updated regularly to be of benefit. You should also monitor passwords to make sure your filter has not been compromised. Bear in mind that filters look for inappropriate text, not images. A filter cannot examine a photograph and determine whether it is objectionable.

You may also want to find out about your children's school and public library policies regarding filters and Internet use.

Teach your children to use favorites or bookmarks. Most browsers allow you to bookmark or designate a Web site as a favorite. This feature allows you to navigate quickly and easily to a Web site without having to remember its name or search for it each time. Creating a family favorites list is a good way to let the family help decide what is appropriate for viewing on the Internet.

Some operators of pornographic Web sites use common misspellings of popular sites or searches in their URLs—their Web page addresses. Using favorites or bookmarks rather than just surfing, doing a search, or typing in a URL can help Internet users avoid this problem.

Teach your children to use credible search engines. Many small search engines are revenue driven. Predators or pornography peddlers can actually purchase specific phrases so that their Web sites will be included in the results of an Internet search for that phrase, whether or not the site is related to the phrase. For example, a child searching for information about a popular toy can unintentionally access



a pornographic Web site. Therefore, it is best to use a large, well-known search engine.

However, any search on any search engine could turn up questionable material. You may want to teach your children to use sites such as online encyclopedias rather than immediately using a search engine. These encyclopedia sites often have other links pertinent to the topic being searched.

Use a pop-up blocker on the Internet.

Pop-up windows appear automatically on a computer screen and usually have nothing to do with the Web page a user is viewing. Some pop-up windows contain pornographic material or direct the user to offensive Web sites. Most major Internet service providers and some search engines provide free pop-up blockers for download. Some browsers have pop-up blockers already built in.

Teach your children to be cautious in downloading free software from the Internet.

Many seemingly harmless programs available for download on the Internet contain additional software that may be installed simultaneously with or without the user's consent. These programs are known as "adware" or "spyware"; sometimes you can see their icon in the lower right corner of your computer screen. Spyware can also become embedded into your computer via a virus.

Place your computer in a high-traffic room in your home, and ensure that a responsible adult is nearby.



Be sure your children understand what your family's standards are so they can monitor their own behavior when they are away from home.

Adware and spyware usually track your activity on the Internet and then send advertising banners or pop-up windows to your computer based on the Web sites you have visited. However, some spyware is maintained by sponsors who pay to have their Web pages sent to your computer, regardless of the sites you have visited. Because this type of software runs from its own program on your computer, it can't be caught by a pop-up blocker or by other tools you have in place for protection.

Spyware can capture keystrokes and send them to a central server, where the creators can see everything you type on your computer. They may be able to identify credit card numbers, passwords, e-mail addresses, and other personal information you type in, as well as scanning files on your hard drive.

Antivirus software will not remove these programs. But you can purchase software specifically designed to remove adware and spyware from your computer.

Teach your children not to use free peer-to-peer or chat-based programs to download material. Peer-to-peer (P2P) file sharing or networking enables computer users to download or "share" music or media for little or no cost. Because copyright violations abound, most peer-to-peer file sharing is illegal, especially when computer users trade files with people

they don't know. And most Internet filters cannot block peer-to-peer file sharing.

Many common viruses and vulgar materials are spread through peer-to-peer file sharing. Deceptive individuals rename pornography and viruses with the names of popular songs, artists, and movies in an attempt to lure unsuspecting users to their material. Once that material is downloaded and opened on a computer, the computer user is subject to whatever the contents may be. There is no way to filter out files that have been altered to hide their true content.

Teach your children not to open spam e-mail. Unsolicited bulk e-mail, or spam, is a major source of pornography on the Internet. To avoid accessing pornography this way, instruct your family members to delete any e-mail from unknown senders rather than opening it. Do not try to unsubscribe from spam; you will likely get more of it because the sender will know that he or she has reached a valid e-mail address. Opening spam can cause you to get more spam and see things you don't want to see.

Discourage your children from visiting chat rooms. Chat rooms are a popular means by which children can communicate with other children around the world. But they can also be a favorite place for predators. Discourage your children from using chat rooms. Consider either removing the chat software from your computer or using a filter that blocks chatting.

If your children must visit a chat room, dictate the time of day and the length of time in which they are allowed to chat and make sure they visit a reputable chat room designed for children only, with a monitor who watches for

offensive content. And be sure to monitor the conversation yourself.

Teach your children never to give out their real name, age, school, password, or any other personal information. Even the most innocent-seeming visitor could be a predator assuming a false identity. Additionally, tell your children to avoid instant messaging or private messaging. Viruses, pornographic pictures, or other objectionable content can be sent through private messages.

You Can Make a Difference

Like any major means of communication, the Internet can be a powerful tool for good or ill. It is invaluable for gathering information and staying in touch with friends and loved ones. Your children likely use it often for school and entertainment purposes. And when they get older, they may find that Internet skills are essential for their jobs.

It is impractical to teach your children to avoid using the



YOUTH NEED PARENTAL DIRECTION

"Our youth . . .

need the help of their parents in

resisting [temptation]. They need a tremendous amount of self-control. They need the strength of good friends. They need prayer to fortify them against this flood tide of filth.

"The problem of parental direction of sons and daughters is not new. It is perhaps more acute than it has ever been, but every generation has faced some aspect of it."

President Gordon B. Hinckley, "Great Shall Be the Peace of Thy Children," *Liahona*, Jan. 2001, 62; *Ensign*, Nov. 2000, 51.

Internet. But as a parent, you have the responsibility to keep yourself up-to-date and to be vigilant in your efforts to prevent your children from being exposed to harmful material. Be sure your children understand what your family's standards are so they can monitor their own behavior on the Internet when they are away from home.

These suggestions for protecting your family are not comprehensive; there are many more things you can do. For example, you might want to consider taking an Internet class through a community education program, if such is offered in your area.

It is important not to let down your guard or to give up because you feel overwhelmed. Resources are available, and you can make a difference in what your family views on the Internet. ■

Mario Hipol is a member of the Anderson Ward, Anderson California Stake.

GLOSSARY

Browser: A program that allows users to navigate and view pages on the World Wide Web. Two common browsers are Explorer and Netscape, but there are many others.

Chat room: An online forum where users can communicate with each other in real time.

Instant messaging: Exchanging messages in real time between two or more computer users.

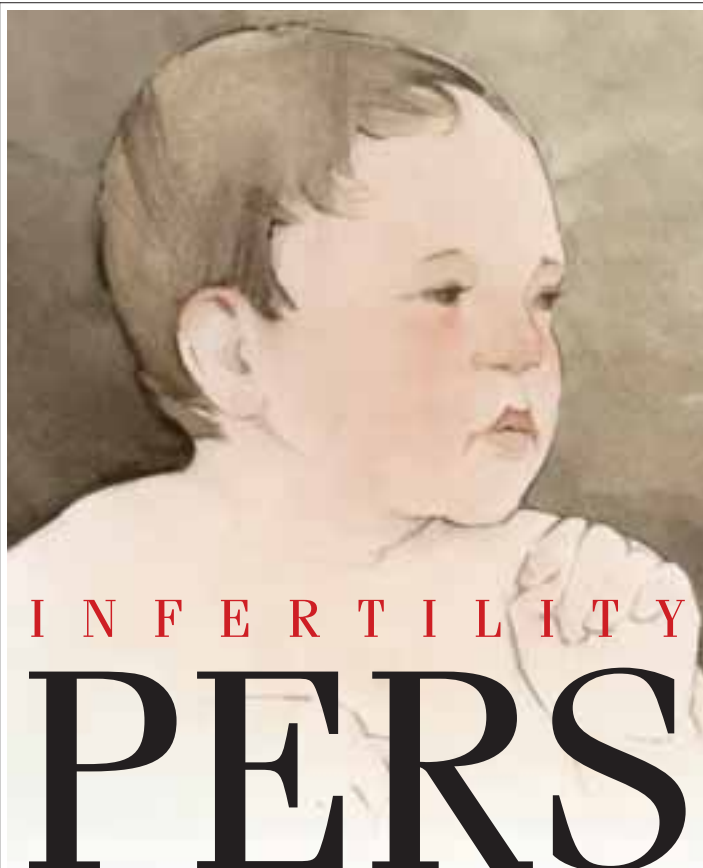
Internet service provider (ISP): The service you subscribe to for Internet access.

Search engine: An online service that enables you to find information in Web pages on the Internet by searching for specific words or phrases.

URL: Uniform resource locator, or the address of a Web page.

Virus: A program designed for malicious purposes to "infect" and disrupt the normal functioning of a computer.





I longed to experience

the joy of giving birth.

Why was I denied

that blessing?

INFERTILITY, FAITH, AND PERSONAL

BY STACY MURAMOTO HARLINE

When my husband, Glen, and I had been married for only six months, my doctor told us it was very unlikely that I could ever have a baby.

Glen accepted what the doctor said and severed all hopes of ever having our own child. But I was determined to have faith and hope that one day I could experience the joy of giving birth. Although the doctor had given us little encouragement, I wanted to wait and see what Heavenly Father's answer would be.

Over the next three years I focused all my efforts and prayers on being able to have a baby. I wondered if my faith was being tested. The fertility treatments and surgeries I underwent were emotionally and physically draining. After each failed attempt, I felt more hopeless and privately defeated.

I knew many women who had experienced fertility challenges, but most of them had eventually been blessed with having a baby. I felt alone in my sadness. I knew it was wrong to continually feel sorry for myself, since I had so many other blessings, but my grief became overwhelming.

One particular day after a long telephone conversation with my mother, my heart ached. I felt that no one I knew

could truly comprehend my despair. I yearned so much for someone to put their arms around me and tell me that they knew *exactly* how I felt.

Suddenly I was reminded that our Heavenly Father is the only being who can know our hearts, minds, and feelings. Having complete faith in this, I began pouring out my thoughts to Him in prayer. In the moments that followed, I felt immediate relief. I was no longer alone. I had often prayed to Him asking for an answer, but I realized that what I really needed was His comfort.

An Unknown Path

As my five-year wedding anniversary approached, my health deteriorated to the point that a hysterectomy was necessary. In the months following the surgery, I felt betrayed by my own hope and faith. I did not know what to pray for. Adoption, postponing a family, and not having children were all options I was not ready to explore.

Following a friend's counsel, I decided to pray and submit myself to Heavenly Father's will. I asked Him to help Glen and me pursue whatever was right for our family.





Glen and I adopted a two-month-old baby girl. The path that led us to her was the answer to our prayers and the right thing for our family.

I now had to depend on Heavenly Father to guide us down an unknown path. What a blessing it was to turn it all over to Him!

Approximately nine months following my hysterectomy, Glen and I adopted a two-month-old baby girl. The path that led us to her was the answer to our prayers and the right thing for our family. Although the arrival of our little girl was the climax of this particular journey in my life, I felt it was not the end. I had been healed of the heartbreak I had experienced but needed to feel I had learned the things Heavenly Father wanted me to learn.

Finally at Peace

When my daughter was a year old, I sat in fast and testimony meeting and listened to a man share his testimony and express gratitude for his trials. He said he was thankful for the things he had learned from them. This statement perplexed me somewhat, and I began to feel discouraged that I might not attain the peaceful understanding that he had.

Later that same day I received a call from my best friend, Becky. During the conversation she commented on how I had grown from my trial of infertility. I appreciated her comment but wondered whether I really had gained anything from my years of suffering.

Becky went on to tell me that at church that day a woman had shared her gratitude for the joyous experience of giving

birth. Becky was relieved that I had not been there to hear what she assumed would have caused me pain. She also mentioned a woman we both knew who was expecting a baby, unhappy about her situation, and far from the light of the gospel. Becky expressed her frustration that I have had to deal with infertility while so many women are able to have babies when they do not understand what a sacred privilege it is to bear a child.

Before I even had time to think, I heard myself telling Becky that she should never suppress the desire to testify of the joy of giving birth. And I told her that I would not want to trade places with anyone. Suddenly, I realized how priceless my personal testimony had become, and I knew I would never trade it and the happiness it brings for anything—not even the ability to have a baby.

As soon as I had spoken these words, I felt a sense of peace. I realized that for six years I had been on a journey of learning through my trial of infertility. I had learned how to seek and receive true comfort from Heavenly Father. I had learned that I must completely submit to His will and let Him lead me on the right path. And I had learned that although I will not have the experience of giving birth on this earth, I will always possess the ability to be happy through my testimony of the gospel. ■

Stacy Muramoto Harline is a member of the South Mountain Eighth Ward, Draper Utah South Mountain Stake.

Rejoice in an Understanding of the Purpose of Life



Prayerfully select and read from this message the scriptures and teachings that meet

the needs of the sisters you visit. Share your experiences and testimony. Invite those you teach to do the same.

The Prophet Joseph Smith: “The great plan of salvation is a theme which ought to occupy our strict attention, and be regarded as one of heaven’s best gifts to mankind” (*History of the Church*, 2:23).

What Is God’s Plan for His Children?

Moses 1:39: “This is my work and my glory—to bring to pass the immortality and eternal life of man.”

The First Presidency and Quorum of the Twelve Apostles: “In the premortal realm, spirit sons and daughters knew and worshiped God as their Eternal Father and accepted His plan by which His children could obtain a physical body and gain earthly experience to progress toward perfection and ultimately realize his or her divine destiny as an heir of eternal life” (“The Family: A Proclamation to the World,” *Liabona*, Oct. 2004, 49; *Ensign*, Nov. 1995, 102).

Abraham 3:24–25: “We will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.”

Elder Bruce C. Hafen of the Seventy:

“This earth is not our home. We are away at school, trying to master the lessons of ‘the great plan of happiness’ so we can return home. . . . Of necessity, the plan is full of thorns and tears—His and ours. But because He and we are so totally in this together, our being ‘at one’ with Him in overcoming all opposition will itself bring us ‘incomprehensible joy.’ Christ’s Atonement is at the very core of this plan” (“The Atonement: All for All,” *Liabona* and *Ensign*, May 2004, 98).

Elder Henry B. Eyring of the Quorum of the Twelve Apostles:

“The purpose of God’s creations and of His giving us life is to allow us to have the learning experience necessary for us to come back to Him, to live with Him in eternal life. That is only possible if we have our natures changed through faith in the Lord Jesus Christ, true repentance, and making and keeping the covenants He offers” (“Education for Real Life,” *Ensign*, Oct. 2002, 16).

How Can Rejoicing in God’s Plan Help Me through Trials?

Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles: “Trying to comprehend the trials and meaning of this life without understanding Heavenly Father’s

marvelously encompassing plan of salvation is like trying to understand a three-act play while seeing only the second act. Fortunately, our knowledge of the Savior, Jesus Christ, and His Atonement helps us to endure our trials and to see purpose in suffering and to trust God for what we cannot comprehend” (“Enduring Well,” *Liabona*, Apr. 1999, 10; *Ensign*, Apr. 1997, 7).

Susan W. Tanner, Young Women general president: “The Atonement of Jesus Christ is the only way we make it through our trials. After all we can do, we have to rely on His strength. . . . When we humbly seek Him, He answers our prayers” (“How Will They Know Unless We Teach Them So?” [address delivered at Young Women open house, fall 2003]). ■



THE DOCTRINAL FOUNDATION OF THE AUXILIARIES

*This presentation was
delivered during the
Worldwide Leadership
Training Meeting
on January 10, 2004.*



BY ELDER RICHARD G. SCOTT
Of the Quorum of the Twelve Apostles

The Role of the Auxiliaries

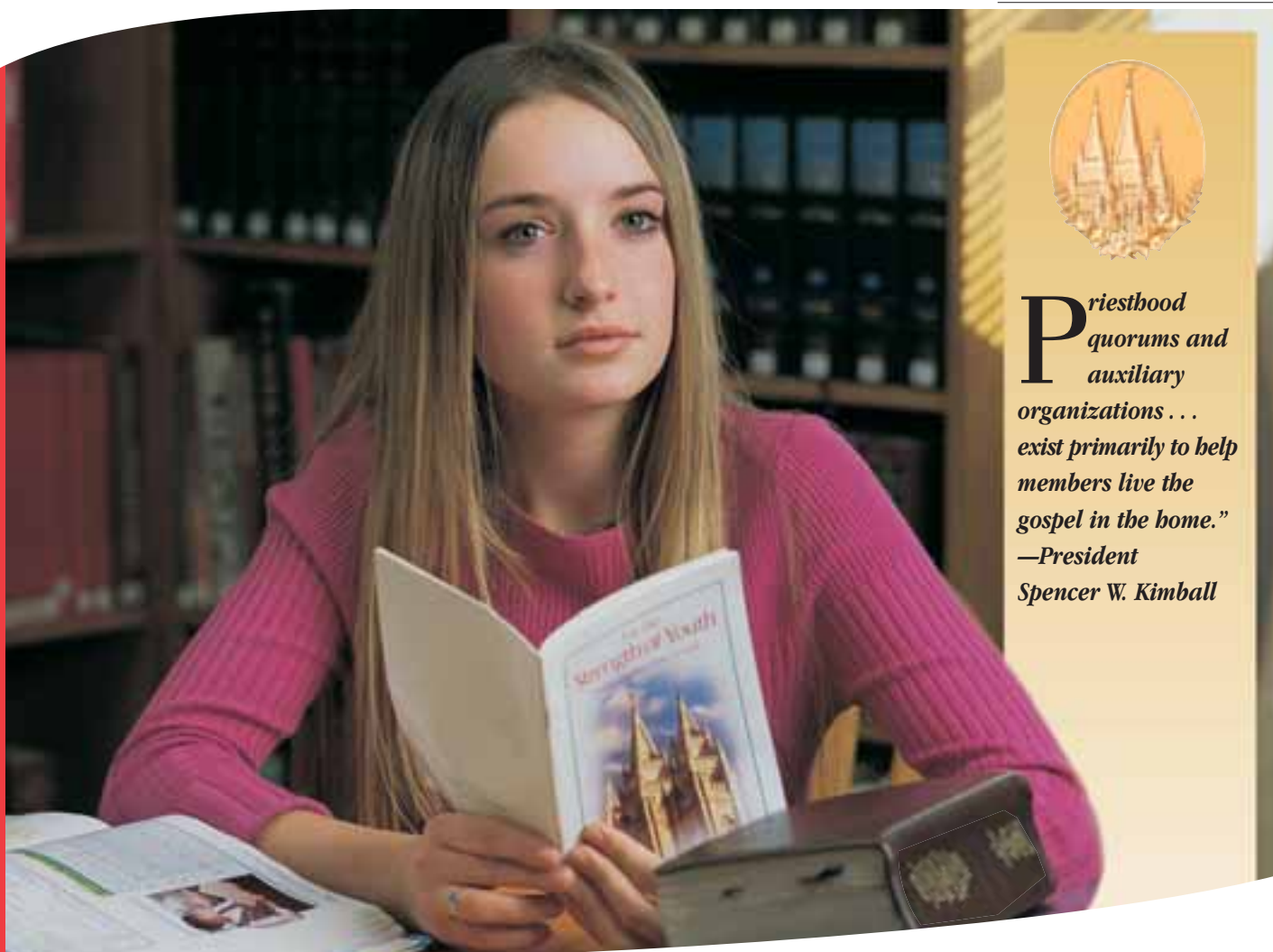
I have been assigned the privilege of discussing with you the doctrine and principles by which auxiliary organizations of the Church function and how they relate to the priesthood line. To provide a solid foundation, this message is based upon statements of several Presidents of the Church, many of which are quoted directly. This counsel is given to help you serve effectively under the guidance of your priesthood leaders in the auxiliary organization where you live. Where needed, they will help you adjust your activities to be consistent with your local conditions and resources.

There are five Church auxiliary

organizations: Young Men, Sunday School, Relief Society, Young Women, and Primary. This message is directed to you of the Relief Society, Young Women, and Primary.

What is the role of an auxiliary organization? In answering that question, it is essential to remember that “the family is ordained of God” and is “central to the Creator’s plan for the eternal destiny of His children.”¹ The fundamental role and purpose of the auxiliary organizations of the Church is to help “plant and make grow . . . a testimony of [Jesus] Christ and of the Gospel.” Auxiliaries can also teach of the divine mission of Joseph Smith and of the Restoration of the Church of Jesus Christ. This effort will aid families and individuals “to order

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Priesthood quorums and auxiliary organizations . . . exist primarily to help members live the gospel in the home.”
—President Spencer W. Kimball

their lives in accordance with the laws and principles of the restored Gospel” under the direction of the holy priesthood.²

The family and the home are the foundation of the righteous life. The priesthood is the power and the priesthood line is the means provided by the Lord to support the family. The scriptures and approved materials are provided to instruct individuals and families in the ways of God. One example of such materials is the study guide for the Melchizedek Priesthood and Relief Society.

The Church auxiliaries are organized to assist the individual, the family, and the priesthood in realizing divine expectations. However, the activity of each must be correlated carefully with the other auxiliaries so that order may be maintained and revealed doctrine kept pure.³ This coordination is best accomplished under priesthood leadership in stake and ward councils.

In Support of Home and Family



President Kimball taught: “The mission of the Church to its members is to make available the principles, programs, and priesthood by which they can prepare themselves for exaltation. Our success, individually and as a Church, will largely be determined by how faithfully we focus on living the gospel in the home. Only as we see clearly the responsibilities of each individual and the role of families and homes can we properly understand that priesthood quorums and auxiliary organizations, even wards and stakes, exist primarily to help members live the gospel in the home. Then we can understand that people are more important than programs, and that Church programs should always support and never detract from gospel-centered family activities. . . .

“Our commitment to home-centered gospel living should become the clear message of every priesthood and auxiliary program, reducing, where necessary, some of the

optional activities that may detract from proper focus on the family and the home.”⁴



At a crucial earlier time in Church history, Elder Harold B. Lee was assigned the daunting task of correlating what then were many diverse facets of the overall Church organization into its present unified form.

The insights he gained through that sacred assignment are most helpful to us today. In a conference message, President Lee gave this valuable counsel:

“The home is the basis of a righteous life. . . . Priesthood programs operate in support of the home; the auxiliary programs render valuable assistance. . . . [There is an] urgency of impressing the importance of better teaching and greater parental responsibility in the home. Much of what we do organizationally, then, is scaffolding, as we seek to build the individual, and we must not mistake the scaffolding for the soul.”⁵

President Lee also emphasized: “Priesthood leaders . . . are to strengthen the Church—to see that all Church members do their duty and that the auxiliaries do their utmost to do what that word . . . implies. An auxiliary is to be an aid to the priesthood in watching over the Church and also an aid to the home, under the direction and . . . cooperation [of] the priesthood.”⁶

President Lee further declared that Church programs should strengthen the home: “If there should ever come a time where . . . [Church] efforts should be so inclusive as to take all the time of the child . . . it would be a tragic thing. . . . Ours should be a conscious every day effort . . . to reinforce and to strengthen the homes which are our Heavenly Father’s first line of defense.”⁷



President Hinckley has taught:

“We must work at our responsibility as parents as if everything in life counted on it, because in fact everything in life does count on it.

“If we fail in our homes, we fail in our lives. . . . Pray for guidance, for help, for direction, and then follow the whisperings of the Spirit to guide you in the most serious of all responsibilities, for the consequences of your leadership in your home will be eternal and everlasting.”⁸

In a general conference message in 1906, President Joseph F. Smith taught: “We expect to see the day . . . when every council of the Priesthood . . . will understand



its duty, will assume its own responsibility, will magnify its calling . . . to the uttermost. . . . When that day shall come, there will not be so much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the Priesthood.”⁹

Later, President Harold B. Lee made this clarifying explanation: “There has been some misunderstanding about that statement [of President Joseph F. Smith]. This did not mean that we would eliminate the auxiliaries heretofore established, but it meant that we would increase the responsibility of the priesthood quorums in strengthening these existing organizations by becoming more involved in order to give priesthood emphasis to every phase of the Lord’s work.”¹⁰

These principles stated by former Presidents of the Church govern the auxiliary organizations of the Church. They have been reiterated by subsequent First Presidencies. They continue to be the foundation of the Church auxiliary work.

Callings in Wards and Stakes

How are auxiliary organizations governed? I will describe the general principles of governance. All auxiliary organizations operate under the direct presidency and supervision of stake and ward priesthood authorities, who carry the ultimate responsibility for the work of these organizations. By divine direction, stake presidents and bishops hold the keys of making callings in the respective organizations over which they preside and of giving guidance to those organizations. They hold the keys of receiving confirming revelation as to who should be called, and they are responsible for the calling, sustaining, and setting apart of officers and teachers.

Specifically, stake presidents are responsible for all Melchizedek Priesthood callings. Those callings include high priests and elders quorum officers, clerks, and executive secretary. Stake presidents are also responsible for the calling of stake auxiliary officers. Bishops are responsible for all Aaronic Priesthood callings and for the calling of all ward auxiliary officers.

Each auxiliary president is asked to recommend, after prayerful consideration, individuals to serve as counselors. When a presidency has been approved and called,



An auxiliary is to be an aid to the priesthood in watching over the Church and also an aid to the home, under the direction and . . . cooperation [of] the priesthood.”

—President Harold B. Lee

recommendations for other officers, such as secretaries or teachers in a specific organization, should be made after prayerful evaluation by the full auxiliary presidency.

Because of the keys they hold, stake presidents and bishops can receive confirming revelation to proceed with such callings in accordance with the fifth article of faith.

This inspired pattern maintains order in the kingdom. It allows information not available to auxiliary officers who recommend candidates to be considered in seeking confirmation whether a call should be extended or not. A stake president or bishop has the keys of the Church in Israel and therefore knows of worthiness issues or other sensitive family concerns that are not public knowledge. Thus, an auxiliary president should seek the guidance of the Lord as to who should be recommended to specific positions while recognizing that it is only a recommendation.

While the stake president or bishop often receives a

confirmation that the individual recommended should be called, that is not always the case. Each recommendation will be carefully evaluated, recognizing that it has been conscientiously considered and prayerfully identified.

A stake president or bishop will normally consult closely with auxiliary leaders on individuals recommended to ensure that the full picture of an organization’s needs is obtained before he prayerfully seeks confirmation of a calling. Then he will hold a worthiness interview and discussion with the individual prior to extending a call to serve.

Stake presidents and bishops, when you call a new presidency of an auxiliary organization, give them guidance and vision to orient their service. Meet with your counselors, and develop a statement of direction that you hope they will follow to fulfill their assignment and to meet local needs. Share this vision with the new presidency. Ask them to prepare a plan for its implementation. A member of the presidency or bishopric should meet



Wherever
you live
in the
world, in the
smallest branch
or the largest ward,
a struggling district
or a fully organized
stake, you have the
right to be guided
in fulfilling your
inspired assignment
to best meet the
needs of those
you serve.



with them periodically to give further guidance and help them resolve any challenges they may have.

How to Serve

How should you serve? Follow the example of the auxiliary organizations at Church headquarters. They serve under the direction of their assigned General Authority priesthood officers. They meet together frequently to avoid duplication of effort, to simplify the guidance given, and to ensure that their materials are consistent with doctrine and Church policies. Excellent examples of how these cooperative efforts reduce the burdens on the membership of the Church are the recently published Faith in God program for boys and girls, prepared by the Primary, and the Duty to God and Young Women Personal Progress programs currently in use throughout the world.

Extraordinary effort was focused on these materials to make sure that they were simple, clear, and applicable around the world. They were worked on cooperatively

with other headquarters auxiliaries.

The other organizations have developed their materials in a similar way. When finalized, their efforts are reviewed and approved by the First Presidency and the Quorum of the Twelve.

Auxiliary officers are presided over by their corresponding priesthood leaders at every level of Church government—at headquarters and at the stake and ward levels. The general officers of the auxiliary organizations at Church headquarters have occasional contact with the stake and ward officers they assist. These headquarters auxiliary officers, however, do not preside over their corresponding field officers.

The general Church auxiliary officers maintain occasional contact with the field and make sure that the materials they develop for worldwide use are relevant, meet the needs of the corresponding auxiliary organization, and focus on strengthening the family in the home.

Follow the example of these headquarters organizations. As stake auxiliary officers, you will want to inform the stake presidency of your basic plans before they are implemented. Likewise at the ward level, you should share with the bishopric your plans before they are carried out. It is vitally important that auxiliary officers participate actively and effectively in the stake or ward council in which they function.

Stake presidencies and bishoprics, you should periodically meet separately with each auxiliary presidency under your guidance to understand and thereby be able to give inspired counsel and direction to their work.

This investment of time will strengthen the valuable support that each auxiliary organization can give to bless the families and individuals in the local stakes and wards.

Simplifying the Work

In the past the First Presidency has warned: “The work of the Church, in all fields, is standing in grave danger of being regimented down to the minutest detail. The result of that will be that not only will all initiative be crushed out but that all opportunity for the working of the spirit will be eliminated. The Church has not been built on that principle. In all their work, the Auxiliaries must not only give opportunity for initiative, but . . . must encourage it.”¹¹

May I give you a word of caution as you plan your activities. Make sure that the essential needs are met, but do not go overboard in creating so many good things to do that the essential ones are not accomplished. I will share an example. Recently an enthusiastic stake Relief Society presidency decided to take advantage of the worldwide women’s meeting broadcast from Church headquarters. On the day of the conference, they organized a four-hour training session for the ward Relief Society presidencies, then had a formal, sit-down dinner which, of course, those local Relief Society presidents prepared, served, and cleaned up. By the time the Relief Society broadcast was received, those sisters’ minds were full to overflowing. They could not have gained the maximum benefit from that carefully prepared broadcast. Remember, don’t magnify the work to be done—simplify it.

Have you received a recent calling and feel overwhelmed? Remember how easy it sounded when someone described how to play a piano or to swim? Then when you tried to do that, or any other challenging task, how complicated it seemed.

Remember how as you persisted it became more comfortable and much easier to manage? As you diligently serve, the Lord will help you in like manner with your new calling.

There is an irrigation analogy normally used in the Church of “getting the water to the end of the row.” However, at stake and ward levels, it would be far better for you priesthood leaders and auxiliary officers to simply “let it rain” from heaven. Your sacred callings give you the

It is vitally important that auxiliary officers participate actively and effectively in the stake or ward council in which they function.



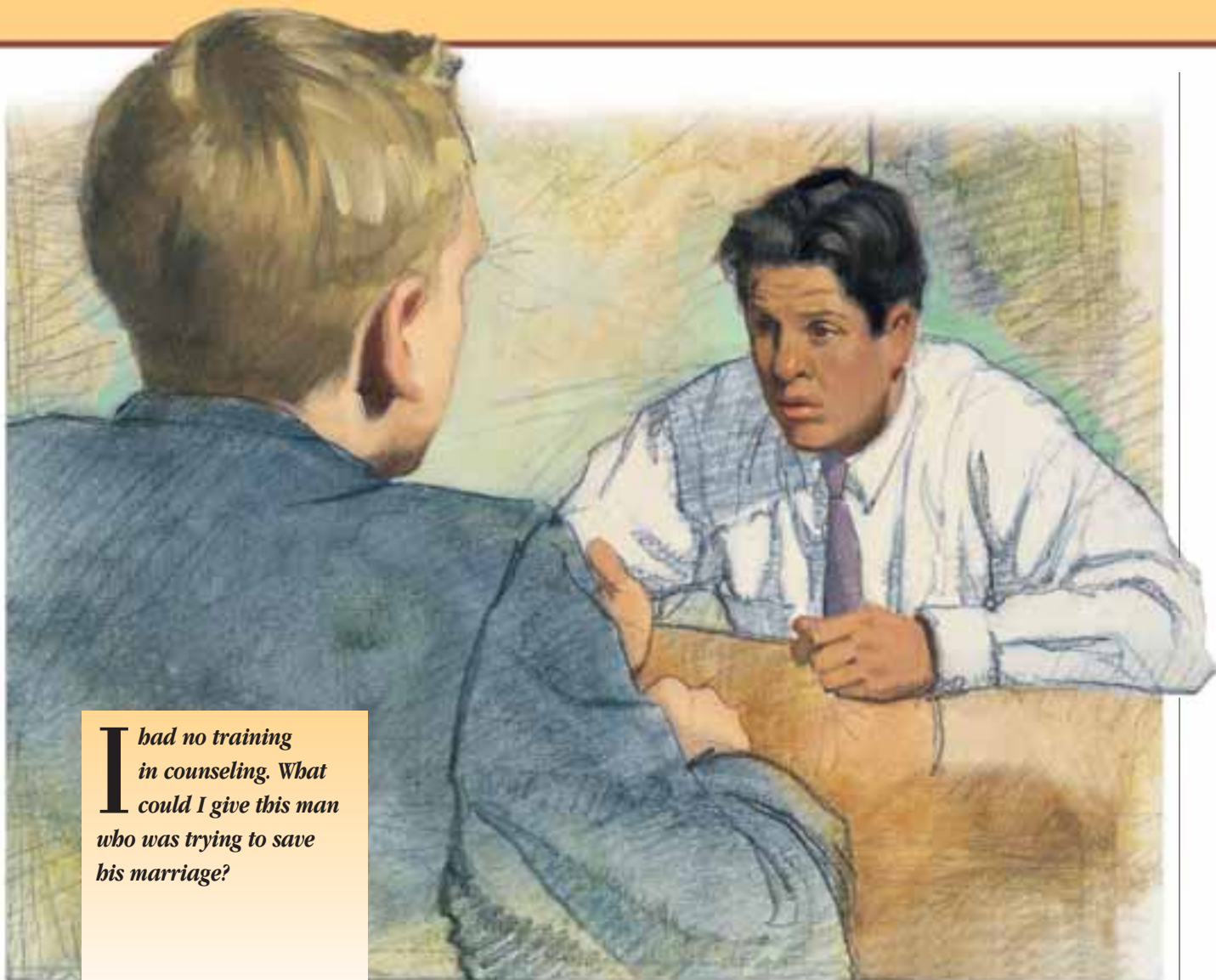
divine right to inspiration. Confidently seek it. Wherever you live in the world, in the smallest branch or the largest ward, a struggling district or a fully organized stake, you have the right to be guided in fulfilling your inspired assignment to best meet the needs of those you serve.

Fellow workers in the kingdom of God on earth, we love you. We pray for you. We pray that you will be inspired and will find success and profound joy in fulfilling your sacred assignments.

In the name of Jesus Christ, amen. ■

NOTES

1. “The Family: A Proclamation to the World,” *Ensign*, Nov. 1995, 102.
2. The First Presidency, “Memorandum of Suggestions,” Mar. 29, 1940, 2.
3. See First Presidency letter, Dec. 7, 1990.
4. “Living the Gospel in the Home,” *Ensign*, May 1978, 101.
5. In Conference Report, Oct. 1967, 107; or *Improvement Era*, Jan. 1968, 31.
6. *The Teachings of Harold B. Lee*, comp. Clyde J. Williams (1996), 263.
7. “Primary Fundamentals for Primary Workers and Parents,” *Children’s Friend*, Aug. 1950, 342.
8. In Conference Report, Oct. 2002, 109–10; or *Ensign*, Nov. 2002, 100.
9. In Conference Report, Apr. 1906, 3.
10. *Teachings of Harold B. Lee*, 483.
11. “Memorandum of Suggestions,” Mar. 29, 1940, 4.



I had no training in counseling. What could I give this man who was trying to save his marriage?

Unexpected Marriage Advice

By Bart Benson

Fernando gently closed the book and looked up into our faces. A tear trickled slowly down his cheek. Seated next to him but seeming far away, his wife, María, looked on with a mixture of horror and disgust. Finally, without wiping away the tear, Fernando spoke.

“Yes, Elder, I will accept baptism,” he spoke softly but with quiet confidence.

His wife stood abruptly, her chair teetering, then falling backward. Her

face twisted with rage, she pointed at her husband.

“How can you be such a fool? How can you abandon Jesus for the teachings of these gringos and their North American prophet? How can you turn from the Bible for these false scriptures? You are a fool, a wicked fool, and may God have mercy on your damned soul.” She turned and strode from the room.

Fernando sighed. “She is a good woman,” he explained in apology.

“She will come to understand—if not agree.”

Months later, his baptism behind him, Fernando walked into the chapel and took his usual seat on the back row. His expression was troubled. I watched him from the stand as I fulfilled my duties as branch president. More than once I caught him gazing intently at me.

After the meeting, as the congregation moved through the door to mingle in the humid sunshine of the Venezuelan Andes, Fernando asked if he could speak with me. He and his wife had fought again. He had tried to explain the joy he had found in the

growing sureness of his faith, but she had refused to listen. She had threatened to leave him and to take their daughter away. At the threat, he too had become angry. Bitter words led to tears, and the two of them had retreated to separate parts of their small apartment.

“What do I do?” he asked me.

I sat in my chair, trembling under the responsibility placed on my shoulders. I was 20 years old. I had never been married. Even my teenage attempts to form relationships had not lasted, leaving both lessons and a few scars. My own parents’ marriage had ended after 18 years. I had no training in counseling. What could I give this man who was trying to save his marriage and his family without sacrificing his faith?

I opened my mouth to spout some platitudes of comfort and hope, but instead an idea crowded them out and expressed itself. For once my broken Spanish was clear and unencumbered.

“My friend,” I began, “next time you and your wife begin to discuss your baptism and you start to feel anger and frustration, stop. Say no more for a moment. Then take your wife into your arms, and hold her tight. Tell her that you love her, you appreciate her, and nothing will take her place in your life.”

He looked at me blankly. Perhaps he had expected a lecture or some grand principle that would save his marriage. He waited, maybe expecting

me to continue, but I had nothing else to say.

“Yes, Presidente,” he said. He left my office solemnly without saying anything more.

A week passed, and once again Fernando walked into the chapel. But there was a lightness in his step. His head was up, his eyes were clear, and he smiled. Throughout the meeting he fidgeted like a small child. Afterward he came to my office.

“Presidente, Presidente!” he exclaimed in a quiet but excited voice. “You will not believe what happened. I did as you said. We talked again of my faith and my baptism. Again she criticized me and told me I was deceived. I wanted to yell and tell her she was wrong, but I remembered your words. I stopped, took a breath, and looked at her, trying to remember all the years of love we have shared and the love that I still feel. She must have felt something in my gaze, for she softened. I took her into my arms and held her. I whispered that I love her, that I appreciate her, and that nothing could take her place as my wife. We cried. Then, sitting close, we talked for many hours about all we have experienced—the good, the bad—and then I held her again. For the first time in many weeks we felt love. Thank you, Presidente.”

The next month I finished my mission and left to make the long trip back to the United States. I was happy to be going home, sad at leaving.

Fernando and I wrote, and he shared his hopes and disappointments. His wife had not come to believe as he did, but she had become more tolerant, less antagonistic. He said it was a start, and he spoke of her with great love. In time we lost contact. Now many years have passed. But the lesson of Fernando still inspires me. Love—not concepts, teachings, or rituals—has the power to soften hearts. ■

Bart Benson is a member of the Grace Second Ward, Grace Idaho Stake.

I Felt Indescribable Joy

By Hildo Rosillo Flores

By the time I was 30 years old, my life was falling apart. I had a drinking problem and didn’t know what to do about it. One Monday morning the editor in chief at the publication where I worked as a journalist called me in. He was blunt. I had to quit drinking if I wanted to keep my job.

I went out that day in search of news stories with his warning on my mind. Suddenly, right in the middle of the street, two missionaries from The Church of Jesus Christ of Latter-day Saints spoke to me. I had never heard of that church. I avoided a long conversation with them, but I did give them my business card.



Right in the middle of the street, two missionaries spoke to me. I avoided a long conversation but did give them my business card.

Two days later I was at my mother's house when she said, "Two young Americans are here to see you." I

replied, "I don't have any American friends." She said, "They say they're missionaries." I said, "Well, have them come in. I'll talk with them." To my surprise, they were the missionaries I had met on Monday. They found me through my business card.

Once we were sitting across from each other in the living room, I decided to listen to their message. One of them took out a pamphlet and said that it contained the testimony of Joseph Smith. He gave it to me and challenged me to read it. I had barely finished accepting his challenge when the other missionary took out a book with a blue cover. He asked me, "Would you read the first

150 pages of this book?" I accepted his challenge also. As they left the house they said, "We'll be back on Friday to see if you've met your goals." This is how I started to learn the gospel.

After I had received all of the discussions, there was another challenge. One of the missionaries said, "Brother Rosillo, you need to have your own testimony." The other missionary added, "Ask God if Joseph Smith was a prophet and if the Book of Mormon is true. We promise you that the Lord will answer you. We'll be back next week."

The day before the missionaries were to come back, I decided to put the matter to the test. I went to get the Book of Mormon, which I had already finished reading. I went into the living room and knelt down. I was by myself, and everything was quiet. I began, "Father in Heaven, the missionaries have asked me to ask if Joseph Smith was a prophet and if the Book of Mormon is true. They feel I need to

have a testimony to be baptized. Was Joseph Smith a prophet? Is the Book of Mormon true?"

I stopped speaking. Immediately I felt indescribable joy. I wanted the feeling to last forever. I had received my answer. When the missionaries arrived, I shared my experience.

On September 11, 1971, I was baptized in the Piura River. Since then nearly 34 years of living gospel principles—including the Word of Wisdom—have passed with many blessings. But I still remember those two missionaries who spoke to me in the street and brought me out of the darkness and into the light. ■

Hildo Rosillo Flores is a member of Los Ficus Ward, Piura Perú Central Stake.

Twice Spared

By Pamela M. Moody

A gentle breeze stirred the leaves on the aspen trees in our yard. I sat on the steps and basked in the sun's warmth, marveling at how many changes could occur in a person's life in less than a year.

Almost a year before, instead of looking forward to general conference and the holidays, I was figuring out how I would be able to take care of my family during the busy season ahead. I would have to plan all the upcoming activities and responsibilities around my radiation and chemotherapy treatments. Caring for myself while trying to maintain a normal life for my family and fulfill Church callings was difficult.

I made it through cancer and everything else with Heavenly Father's help.

Leaving my quiet moment of reminiscence behind, I rose from the steps to clean the dog's run. I grabbed the shovel and the hose and let Hush Pup, our old dog, out of his run to soak up some sunshine.

Just then my husband, who had been in the backyard building a deck, came around the house. He smiled, took the shovel from my hands without a word, and began to help. I was shocked. My husband was trying to finish the deck before the cold weather set in. He never left a project

in the middle of the day. Grateful for the unexpected help, I started hosing down the other end of the run.

All of a sudden my husband began to scream. I looked up to see a swarm of wasps surrounding and attacking him. A calming voice in my mind said, "Spray him with water." I did. Even while he ran I kept aiming the stream of water at him. Although the water repelled the wasps, he was still stung seven times.

While we attended to his left arm, where most of the

stings were, a thought came to me. I had been spared! I'm allergic to wasp and bee stings. And due to the cancer, the lymph nodes had been removed from my left arm. If I had been stung, I would not have been able to fight the poisons from the stings and nobody would have been there to spray me with water.

A feeling of love and warmth filled my heart. I was so grateful my husband had listened to the promptings of the Holy Ghost. My life had been spared a second time. ■

Pamela M. Moody is a member of the Murray First Ward, Murray Utah Stake.

All of a sudden my husband began to scream. A swarm of wasps was attacking him.



The \$10 Savings Plan

In 1985 I had to find employment to provide for myself and three teenagers. With my minimal earnings, I was able to meet our basic needs but worried about saving for the future. Soon I discovered a solution that works on any income: saving money from yearly raises.

The first year I saved \$10 per paycheck; the next year, \$20, and so forth. In just 10 years I was contributing \$100 per paycheck (\$200 per month) to a deferred compensation account. Regardless of what type of account you choose, it's important to save when your income increases, because you don't miss money you never had. With the earnings from my retirement savings and pension, I hope to someday serve many missions for the Church.

Leslie Lake, Toledo Second Ward, Toledo Ohio Stake



Promoting Unity

Church activity provides us many opportunities to work with people of varying ethnic and cultural backgrounds, socioeconomic levels, marital status, educational levels, career paths, and religious experience. With these differences come opportunities for spiritual and emotional growth as we learn new ways to work with and be of service to others. The following suggestions have helped me fellow-ship members of my ward:

1. Greet everyone, especially new or unfamiliar members. Take time to learn their names and something about them. We are all more likely to attend Church functions when we know we have a friend in the ward.

2. Be faithful home and visiting teachers. These visits provide excellent friendship opportunities. Offer to help people to become involved and to meet other ward members.

3. Avoid jokes or comments that may be offensive. If you realize you have inadvertently said something hurtful, be quick to apologize and resolve any concerns. In turn, if you see that an individual feels alienated because of something careless someone else said, help reassure that no offense was intended.



Two Fun Family Traditions

You could say our family likes to celebrate our heritage, and we're often in the "hot seat."

Since I like to cook and serve international meals, I've prepared several cultural nights for our family to learn more about where our ancestors came from. Without leaving home, we have enjoyed flavorful dishes, dances, songs, and other aspects of those cultures. Sometimes we have even decorated our home with available souvenirs and photos. In addition to featuring our heritage countries, we have also learned more about

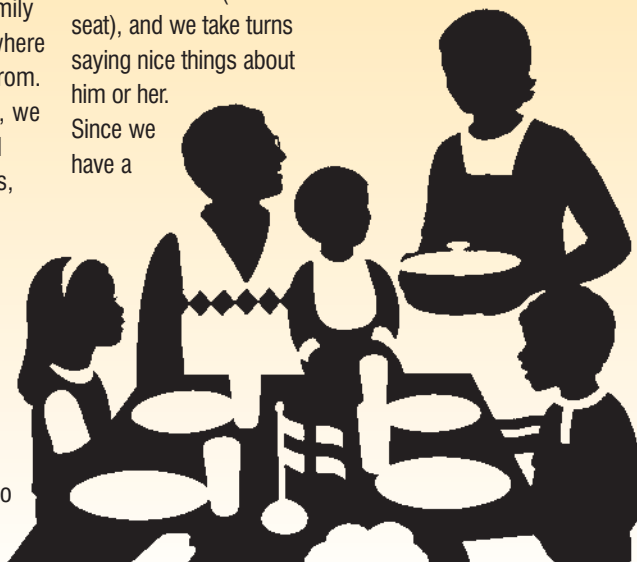
where our children served their missions. With a little research at your local library or on the Internet, you can easily find a variety of ideas to get you started.

And when we're not learning about our heritage, we don't mind being in the "hot seat." This simple activity gives us a chance to focus on one another's positive attributes. We simply invite a family member to sit on a chair (the hot seat), and we take turns saying nice things about him or her. Since we have a

large family, it takes some time for everyone to be spotlighted, but we love boosting each other's confidence.

These family night traditions have strengthened our family. Not only do we focus on the blessings of our heritage, but we also focus on the things we love most about each other.

Teresa Shaw, Lake Arrowhead Ward, San Bernardino California Stake



4. See opportunities to serve and include everyone. When appropriate, ask new members how you can involve them. One way is to ask for their input if you are organizing an upcoming ward activity. Be open to as many suggestions as possible.

5. Build genuine friendships.

Invite others to your home or to an activity. If you see a newfound friend shopping at a local store, eating at a restaurant, or attending church, take time to visit for a few moments.

Although it takes effort to get to know someone whose background may be different from yours, the experience enriches your life too. When you think about it, we all come from diverse backgrounds.

Kimberley C. Hirschi, San Diego 12th Ward, San Diego California North Stake

One More Story, Dad!

One night my son, Adam, asked me to read him a bedtime story. As I looked around his room for a good book, I

decided to read instead from a journal I had been keeping for several years. It contained entries I had written weekly about Adam. Each entry took only about 10 minutes to

write. To my amazement,

my son was fascinated with what

I had written about him.

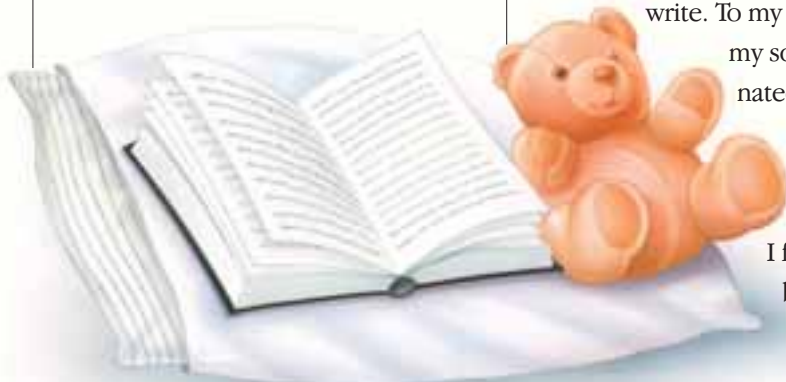
As soon as I finished, he begged me to read more.

From that

evening on, the journal became his favorite bedtime storybook. The entries usually noted Adam's experiences each week, especially any good choices I had seen him make. Focusing on the positive helped him continue to make righteous decisions.

I used to think that the journal would be a priceless gift for my son when he became an adult. Then I realized I didn't have to wait until then; it's priceless to both of us now.

G. David Nassief, Greenway Ward, Paradise Valley Arizona Stake



Area Leadership Assignments Announced

The First Presidency has announced changes in assignments for area leadership. The changes are effective beginning August 15, 2005.

Elder L. Tom Perry of the Quorum of the Twelve Apostles has completed an assignment as President of the Europe Central Area. Elder Neil L. Andersen and Elder Ronald A. Rasband have been called to serve in the Presidency of the Seventy (see story on p. 76).

All members of Area Presidencies belong to the First or Second Quorum of the Seventy unless otherwise noted. ■

Presidency of the Seventy



EARL C. TINGEY
1. NORTH AMERICA EAST
2. NORTH AMERICA NORTHEAST



D. TODD CHRISTOFFERSON
3. NORTH AMERICA SOUTHEAST



CHARLES DIDIER
4. NORTH AMERICA SOUTHWEST



MERRILL J. BATEMAN
5. UTAH NORTH
6. UTAH SALT LAKE CITY
7. UTAH SOUTH



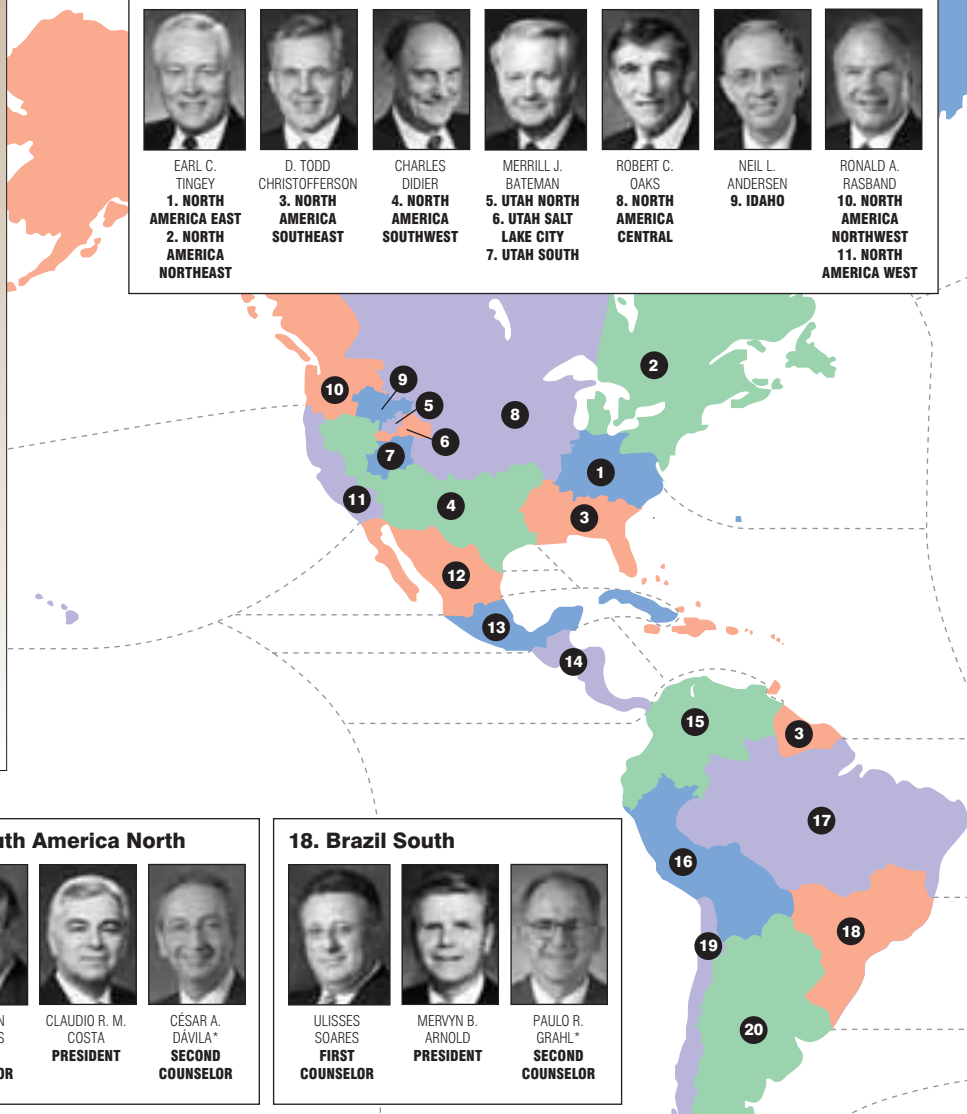
ROBERT C. OAKS
8. NORTH AMERICA CENTRAL



NEIL L. ANDERSEN
9. IDAHO



RONALD A. RASBAND
10. NORTH AMERICA NORTHWEST
11. NORTH AMERICA WEST



12. Mexico North



C. SCOTT GROW
FIRST COUNSELOR



ROBERT J. WHETTEN
PRESIDENT



JORGE A. ROJAS*
SECOND COUNSELOR

15. South America North



BENJAMIN DE HOYOS
FIRST COUNSELOR



CLAUDIO R. COSTA
PRESIDENT



CÉSAR A. DAVILA*
SECOND COUNSELOR

18. Brazil South



ULISSES SOARES
FIRST COUNSELOR



MERVYN B. ARNOLD
PRESIDENT



PAULO R. GRAHL
SECOND COUNSELOR

13. Mexico South



CLATE W. MASK
FIRST COUNSELOR



CRAIG C. CHRISTENSEN
PRESIDENT



MARCO A. CARDENAS*
SECOND COUNSELOR

16. South America West



JAMES M. DUNN
FIRST COUNSELOR



CARLOS R. AMADO
PRESIDENT



WILLY F. ZUZUNAGA*
SECOND COUNSELOR

19. Chile



CARL B. PRATT
FIRST COUNSELOR



FRANCISCO J. VINAS
PRESIDENT



OSCAR W. CHAVEZ*
SECOND COUNSELOR

21. Europe West



KENNETH JOHNSON
FIRST COUNSELOR



GERALD N. LUND
PRESIDENT



DAVID S. BAXTER*
SECOND COUNSELOR

14. Central America



W. DOUGLAS SHUMWAY
FIRST COUNSELOR



SPENCER V. JONES
PRESIDENT



JOSE E. BOZA*
SECOND COUNSELOR

17. Brazil North



WALTER F. GONZALEZ
FIRST COUNSELOR



ROBERT R. STEUER
PRESIDENT



PEDRO J. PENHA*
SECOND COUNSELOR

20. South America South



LYNN G. ROBBINS
FIRST COUNSELOR



L. WHITNEY CLAYTON
PRESIDENT



FERNANDO D. ORTEGA*
SECOND COUNSELOR

22. Europe Central



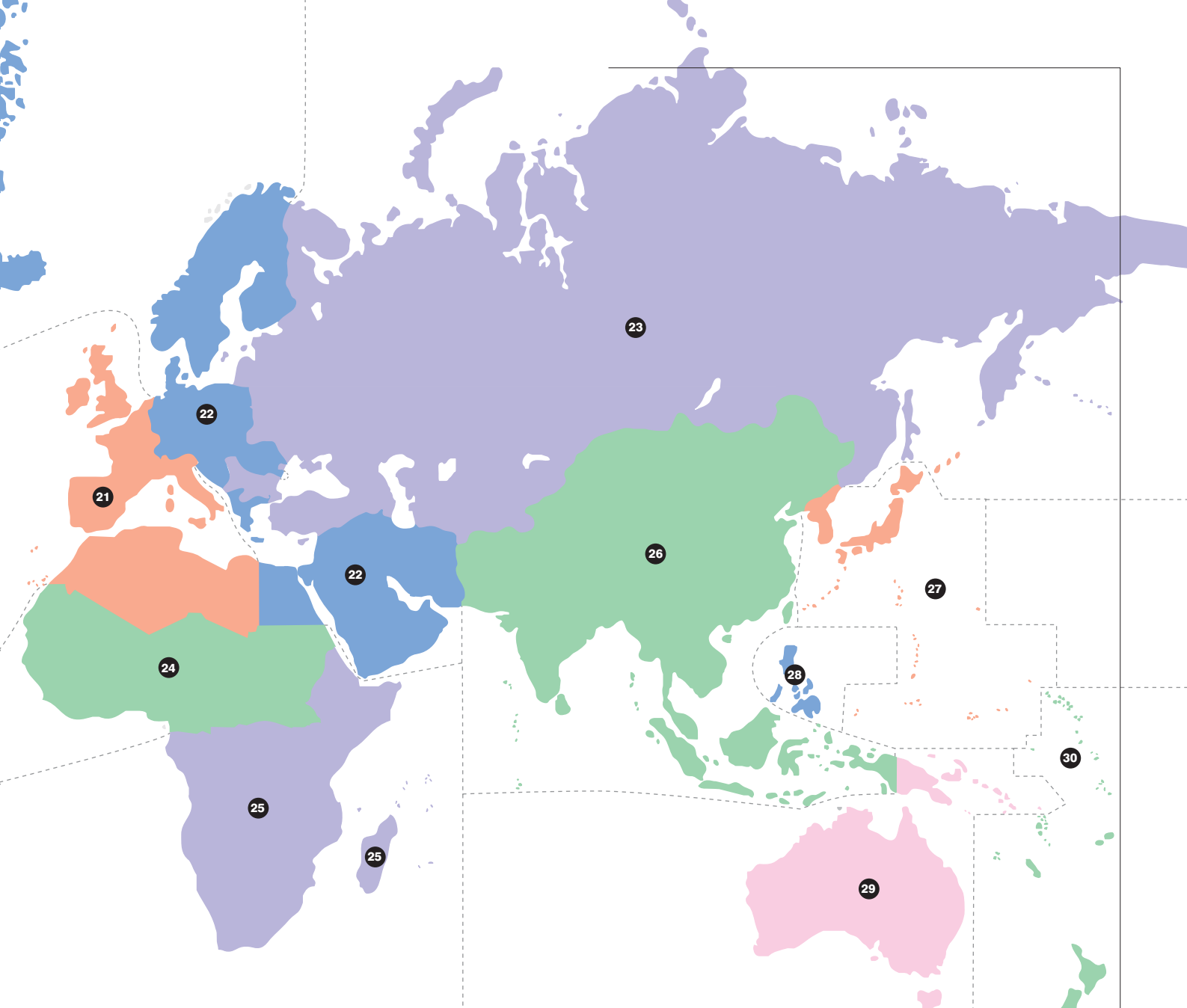
W. CRAIG ZWICK
FIRST COUNSELOR



BRUCE C. HAFEN
PRESIDENT



WOLFGANG H. PAUL
SECOND COUNSELOR



23. Europe East



WAYNE S.
PETERSON
FIRST
COUNSELOR

DENNIS B.
NEUENSCHWANDER
PRESIDENT

PAUL B.
PIEPER
SECOND
COUNSELOR

25. Africa Southeast



WILLIAM W.
PARMLEY
FIRST
COUNSELOR

CHRISTOFFEL
GOLDEN JR.
PRESIDENT

ALLEN P.
YOUNG*
SECOND
COUNSELOR

27. Asia North



DAVID F.
EVANS
FIRST
COUNSELOR

WILLIAM R.
WALKER
PRESIDENT

WON YONG
KO
SECOND
COUNSELOR

29. Australia



PAUL K.
SYBROWSKY
FIRST
COUNSELOR

DAVID R.
STONE
PRESIDENT

JOHN R.
GIBSON*
SECOND
COUNSELOR

24. Africa West



LOWELL M.
SNOW
FIRST
COUNSELOR

SHELDON F.
CHILD
PRESIDENT

ADESINA J.
OLUKANNI*
SECOND
COUNSELOR

26. Asia



DONALD L.
HALLSTROM
FIRST
COUNSELOR

DARYL H.
GARN
PRESIDENT

D. ALLEN
ANDERSEN*
SECOND
COUNSELOR

28. Philippines



D. REX
GERRATT
FIRST
COUNSELOR

RICHARD J.
MAYNES
PRESIDENT

REMUS G.
VILLARETE*
SECOND
COUNSELOR

30. New Zealand/Pacific Islands



H. BRUCE
STUCKI
FIRST
COUNSELOR

SPENCER J.
CONDIE
PRESIDENT

RICHARD H.
WINKEL
SECOND
COUNSELOR

Elder Andersen, Elder Rasband Called to the Presidency of the Seventy

Elder Neil L. Andersen and Elder Ronald A. Rasband have been called to serve as members of the Presidency of the Seventy effective August 15, 2005. Elder Andersen and Elder Rasband will succeed Elder David E. Sorensen and Elder John H. Groberg. Elder Sorensen has been serving in the Presidency of the Seventy since October 1998; Elder Groberg has served in the Presidency since April 2004.

Elder Neil L. Andersen

Elder Neil L. Andersen of the First Quorum of the Seventy has been called to serve as one of seven Presidents of the Seventy. Before beginning this new assignment, he was serving as the President of the Brazil South Area.

Elder Andersen recently spoke in general conference on discerning evil and choosing the good.

He said: "The choice between good and evil is at the very heart of our experience on earth. In the final review of our lives, it will not really matter if we were rich or poor, if we were athletic or not, if we had friends or were often forgotten.

"We can work, study, laugh and have fun, dance, sing, and enjoy many different experiences. These are a wonderful part of life, but they are not central to why we are here. The opportunity



Elder Neil L. Andersen

to choose good over evil is precisely why we are here" ("Beware of the Evil behind the Smiling Eyes," *Ensign*, May 2005, 46–47).

Elder Andersen was called to serve as a Seventy in April 1993. He has since served as executive director of the Church's Audiovisual Department and assistant executive director of the Priesthood Department; a counselor in the Utah North, Utah South, North America Southwest, North America Northeast, and Europe West Area Presidencies; and first counselor in the Sunday School general presidency.

Prior to his call as a General Authority, Elder Andersen served as president of the France Bordeaux Mission and as president of the Tampa Florida Stake. As a young man he served a full-time mission in France.

Elder Andersen graduated from Brigham Young



Elder Ronald A. Rasband

University and earned a master's of business administration from Harvard University. After completing his education, he settled in Tampa, Florida, where he held partnership and senior management positions in advertising, real estate, and health care businesses.

Elder Andersen and his wife, Kathy Williams Andersen, are the parents of four children and have nine grandchildren.

Elder Ronald A. Rasband

Elder Ronald A. Rasband of the First Quorum of the Seventy has been called to serve as one of seven Presidents of the Seventy. Prior to this call, Elder Rasband was serving as executive director of the Temple Department.

He was sustained as a member of the First Quorum of the Seventy on April 1, 2000. Elder Rasband has served as First Counselor

in the Europe Central Area Presidency and President of the Utah Salt Lake City Area.

Elder Rasband attended the University of Utah. In 1995, Utah Valley State College awarded him an honorary doctorate of business and commerce. His early career included executive sales positions with ZCMI. In 1976, he joined Huntsman Container Company as a sales representative, and in 1987, he was appointed president and chief operating officer of Huntsman Chemical Corporation.

When he left Huntsman Corporation in 1996 to serve as president of the New York New York North mission, he was also serving as a member of the board of directors.

As a young man, he served as a full-time missionary in the Eastern States Mission.

During his first conference address after being called to the First Quorum of the Seventy, Elder Rasband testified of the one-on-one ministry of the Savior.

He said: "Throughout my life, I have come to know through my own experiences that Heavenly Father hears and answers our personal prayers. I know that Jesus is the living Christ and that He knows each of us individually, or as the scriptures express it, 'one by one'" ("One by One," *Ensign*, Nov. 2000, 29).

Elder Rasband was born in Salt Lake City, Utah, in 1951. He married Melanie Twitchell in 1973. They are the parents of five children and have nine grandchildren. ■

Harvard Dean Announced as BYU—Idaho President

President Gordon B. Hinckley announced on June 6 that Dr. Kim B. Clark, dean of the Harvard Business School, would become the next president of Brigham Young University—Idaho.

During the announcement broadcast from the Conference Center in Salt Lake City, President Hinckley said that Brother Clark is a man of tremendous talent and great accomplishment who would carry the institution to new heights.

President Hinckley said: “Dr. Clark is one who leads by example. . . . He is a man of tremendous integrity who is deeply respected and admired. He is inclusive in his leadership and believes strongly in developing those around him and creating new opportunities for them to grow and succeed.”

Addressing BYU—Idaho students, faculty, and staff via

satellite from Harvard’s campus in Boston, Massachusetts, Brother Clark said BYU—Idaho is at an important point in its history.

The school “must have a great spirit of innovation about it,” he said.

“But it also must build on its legacy and hold onto the things that ought to endure.”

Since 1995, Brother Clark has served as dean of the faculty at Harvard Business School. He received his bachelor’s, master’s, and doctoral degrees in economics from Harvard and has been a Harvard faculty member since 1978. He said leaving would not be easy: “Part of me looks at what lies ahead with some degree of sadness because I have to leave a school that I love.” However, “for someone who loves education, this is a wonderful and great opportunity.”

Immediately after the

broadcast, Brother Clark and his wife, Sue, left Boston to fly to Rexburg, Idaho, to address students at a devotional on Tuesday, June 7, 2005.

Brother Clark planned to remain as the dean of Harvard Business School until July 31, 2005, assuming his new

responsibilities at BYU—Idaho shortly thereafter. Brother Clark succeeds Robert M. Wilkes, who was appointed interim president in December 2004 after BYU—Idaho president David A. Bednar was called to the Quorum of the Twelve Apostles. ■



Elder M. Russell Ballard and Elder Henry B. Eyring participate in a leadership training broadcast by satellite.

Technology Is Spreading the Prophetic Voice

By Walter Cooley, Church Magazines

Since 2000, more and more Church members are hearing the words of the First Presidency and the Quorum of the Twelve Apostles each weekend. Yet it isn’t the Brethren’s travel schedules that have changed; it’s technology.

During the past year, almost every weekend has seen more of the same: thousands of members throughout the world hearing the word of the Lord and seeing His disciples.

In recent years, broadcast and interpretation technologies have created more opportunities for Church members to see and hear from General Authorities. Besides general

conference, members can now hear General Authorities at several broadcasts including stake conferences every other year, worldwide leadership meetings once a year, regular Church Educational System broadcasts, and temple dedications on occasion. At any one time, broadcast systems can reach up to 97 percent of the Church’s members throughout the world.

President Hinckley said these types of technology have become available as the Church grows stronger (see “The Church Grows Stronger,” *Ensign*, May 2004, 4).

“I am so deeply thankful that we have the wonders of television, radio, cable, satellite



Dr. Kim B. Clark, former dean of the Harvard Business School, has been named the new president of BYU—Idaho.

transmission, and the Internet,” said President Hinckley. “We have become a great worldwide Church, and it is now possible for the vast majority of our members to participate in these meetings as one great family, speaking many languages, found in many lands, but all of one faith and one doctrine and one baptism” (“Living in the Fulness of Times,” *Ensign*, Nov. 2001, 4).

This Magnificent Hall

The ability to broadcast more often in an increasing number of languages began after the Conference Center was built in 2000. Dave Larsen, broadcast engineering manager, said that since then the number of Church broadcasts has increased dramatically.

“All of us who work here feel it is a blessing from the Lord to be able to communicate the words of the prophets to a wider population than ever before,” Brother Larsen said. “We are seeing new technology that a number of years ago was just a dream.”

Behind the north wall of the Conference Center auditorium is a labyrinth of broadcasting rooms filled with equipment. Audio-control rooms, closed-captioning booths, remote-camera operating consoles, and audio-recording booths fill the nearly 18,000-square-foot (1,670-m²) space.

The Conference Center has backup equipment and systems for almost everything involved in a broadcast, including production control rooms. During general conference one production control room is used for broadcast;

the second control room performs other tasks as well as acts as a backup to the broadcast production control room.

At other times, however, the control rooms and support equipment are used to broadcast two separate meetings at the same time. This often happens on weekends when the Mormon Tabernacle Choir’s *Music and the Spoken Word* broadcast begins on Sunday morning at the same time a stake conference broadcast begins. If necessary, one or both can be taped for later broadcast. But thanks to a special broadcast production studio, both can be done live simultaneously as well.

The broadcast studio houses a set that replicates the pulpit and stand of a meetinghouse chapel. Many of the worldwide leadership meetings or stake conference broadcasts are taped or broadcast from inside the Conference Center’s studio.

General and stake conference broadcasts use the Conference Center’s state-of-the-art interpretation capabilities. When interpretation is required for any broadcast, the Conference Center’s production rooms can route English audio streams from the auditorium, broadcast studio, or remote location to any one of 58 interpretation booths. Microphones capture an interpreter’s voice and send it to the production room, where it is added to the main video broadcast.

More languages are often recorded after general conference. Last general conference an additional 20 languages were recorded to be included

on DVD for worldwide distribution. DVD versions of conference also contain the digital video captured during conference. Currently, the only outlet available for viewing the live high-definition broadcast is KSL in Salt Lake City.

Remote Broadcasts

The Conference Center’s video and interpretation facilities are also used remotely.

For broadcasts originating away from the Conference Center, local Church leaders can still request language interpretation for members within their stakes. In these cases, a General Authority’s talk can be captured on location, relayed back to Salt Lake City by satellite, interpreted in the Conference Center, and sent back to the remote location with only a few seconds delay. Church Educational System fireside addresses, stake conferences, and other member meetings are interpreted and closed-captioned this way. This year CES firesides have been interpreted into 28 languages.

The Church also employs remote interpreters during general conference. In remote interpretation, an interpreter receives the English audio stream from general conference over a telephone or ISDN line. The interpreted audio stream returns on the same line to the Conference Center. Remote interpretation is used to capture some countries’ distinct dialects.

Satellite Systems

Until recently, Church satellite broadcasts were

limited to North and South America, the Pacific, Europe, and South Africa. In 2002, the Church expanded its satellite broadcast network to include signals to Asia. Latter-day Saints in Asia participated in their first Church satellite broadcast during the Nauvoo Illinois Temple dedication in June 2002. Church satellite signals now also reach into India.

The Church’s broadcast system uses five satellites to relay satellite signals to most of the globe. A few remote areas such as the tip of South America and western Africa cannot receive a signal from one of the five satellites. Areas not served by satellite can receive audio by Internet or telephone lines.

At any one time the Church satellite system can handle up to four different taped or live broadcasts.

Reaching Out to the World

Brother Larsen said the Conference Center and new technology give the Church resources to do simultaneous broadcasts. On average, the Church broadcasts two events each weekend. These broadcasts continue to help Church leaders reach out to members throughout the world.

“We have made a very long journey in reaching out to the nations of the world,” President Hinckley said. “There is much more yet to be done, but what has been accomplished is truly phenomenal” (“The Church Grows Stronger,” *Ensign*, May 2004, 4). ■

The Scriptures: CD-ROM Edition 1.1 Now Available

After the Church released *The Scriptures: CD-ROM Edition 1.0* in 2001, members were able to read and search the scriptures on their computers at the click of a button. With the recent release of *The Scriptures: CD-ROM Edition 1.1*, not only are members better able to search specific information, but they can also do it in more languages and with only one CD.

The 1.0 release included a standard edition and a resource edition of the scriptures on two separate discs. The 1.1 release includes both the standard edition and the resource edition on the same disc.

While edition 1.0 allowed basic searches and text comparisons between English and any of the other four languages on

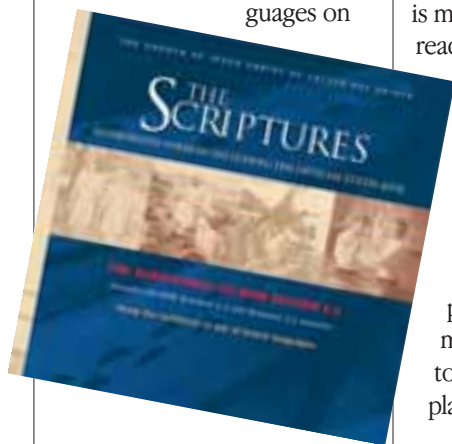
the disc, edition 1.1 allows users to search for things such as the frequency of words used in the text and allows up to eight language comparisons to be on the screen simultaneously.

The five languages on edition 1.0 included the complete standard works in English, and the triple combination in French, Italian, Portuguese, and Spanish. Edition 1.1 includes these languages as well as the triple combination and study aids in Cebuano, Finnish, German, Ilokano, Norwegian, Romanian, and Tagalog.

In addition to these languages, the new disc also contains the Old Testament in Hebrew and the New Testament in Greek.

While the standard edition is more useful for a casual read, by clicking on the resource edition, users have several options that can allow them to delve deeper into the scriptures. The resource edition allows users to bookmark and highlight pages, write notes in the margins, and navigate easy-to-follow lessons that explain the features of the disc.

The Scriptures: CD-ROM Edition 1.1 (item no. 50315) may be purchased at Church distribution centers or ordered online at www.ldscatalog.com. Those in the United States and Canada may order by phone by calling 1-800-537-5971. ■



The new Scriptures: CD-ROM Edition 1.1 contains the standard works in English, the Old Testament in Hebrew, the New Testament in Greek, and the triple combination and study aids in 11 other languages.

Call for Articles

If you have had experience with the following situation, we invite you to share your suggestions: *I have observed that when a loved one dies, many families face conflict over the division of assets and belongings. What are some basic guidelines that could help me avoid similar problems?*

Send responses by September 15, 2005, to cur-editorial-ensign@ldschurch.org or to *Ensign* Editorial, 50 E. North Temple St., Rm. 2420, Salt Lake City,

UT 84150-3220, USA. Clearly mark your submission "Questions and Answers," and at the top of your submission, write your name, address, telephone number, e-mail address, and ward and stake (or branch and district).

While we cannot acknowledge receipt of individual responses, authors whose submissions are selected for publication will be notified. If you would like your manuscript returned, enclose a self-addressed, stamped envelope and allow up to a year. ■

Comment

Those That Mourn

Thank you for the "Questions and Answers" section in the June 2005 *Ensign* regarding ways to help those who have lost a loved one. It contained useful, sensitive, and accurate suggestions for those who are "willing to mourn with those that mourn" (Mosiah 18:9) but may not know how. My family and I lost our father to cancer two years ago, and we were buoyed up by actions such as those described in the article. Thank you for addressing this difficult topic in such a helpful way.

Michelle Olsen, Burke Ward,
Annandale Virginia Stake

The Most Important Things

Thank you so much for printing the article "A

Balanced Life" (April 2005, 26). My life seemed to be going so well. I was getting so much done and was enjoying life with my husband and children, until one day I realized I was struggling to stay awake while driving across town. I was trying to live a perfect life, and as a result I was depriving myself of sleep in order to fit in my exercise, scripture study, cleaning, time with my family, etc.

After reading this article I realized that my recent crying sessions, muscle spasms, fatigue, and irritability stemmed from trying to do too much on too little sleep. I've slowed down my life a lot, which has been very difficult for me. I now have to prioritize, but I'm getting the most important things done. Thank you.

Laurie Blomstrom, Caldwell 10th Ward, Caldwell Idaho Stake



MAKING THE MOST OF THIS ISSUE

A U G U S T 2 0 0 5

thing to wed within the new and everlasting covenant and another to *abide* in that covenant.

... How do we abide in the covenant?" For answers to this important question, see page 18.

Fighting Internet Filth

Do you worry about pornography finding its way into your home through a phone line? For ideas on what you can do to protect your family against this flood of filth, see page 54.

Get Caught Up in Family History

• Do you have old family photographs sitting in a box somewhere? They have a way of drawing our thoughts to the past, but we need to properly preserve them. For some tips on preserving and displaying old photos, see page 38.

• To read stories about how family history can change your life and bring great satisfaction, see pages 42 and 44.

Helping Members with Special Needs

Are there members in your ward who struggle with physical, mental,

Infertility, Faith, and Personal Growth, p. 58

or behavioral disabilities? Have you wondered how you might serve these individuals and their families? See page 12.

Leadership Principles for Auxiliaries

"May I give you a word of caution as you plan your activities," says Elder Richard G. Scott of the Quorum of the Twelve Apostles. "Make sure that the essential needs are met, but do not go overboard in creating so many good things to do that the essential ones are not accomplished." For more counsel from Elder Scott to priesthood and auxiliary leaders, see page 62.

The Quorums of the Seventy

"Do you understand the manner in which the Quorums of the Seventy are organized or the functions Seventies serve?" asks Elder Earl C. Tingey of the Presidency of the Seventy. For insights on these growing quorums of Church leaders, see page 48.

Don't Miss It!

If you're approaching retirement age—or if you've already reached it—you should be interested in why one missionary couple says they wouldn't have missed the opportunity to serve "for the world." See page 51.

Saved by Grace?

Are we saved by grace or by obedience? What exactly is the relationship between faith



and works? If you've wondered about these questions, see page 22.

Home Teachers, Visiting Teachers

Find the monthly messages on pages 2 and 61.

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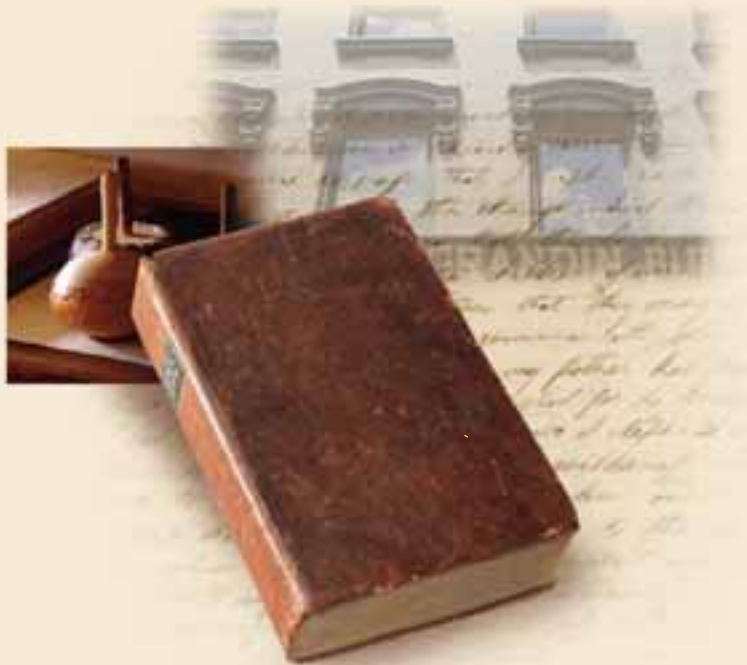




MAY NOT BE COPIED

Tell John I Died with My Face toward Zion, by Clark Kelley Price

James Steele shades the face of Mary Murray Murdoch, known lovingly as "Wee Granny." Mary's physical strength carried her only to Chimney Rock, Nebraska, but her spiritual strength was manifest in her request to have the Steeles tell her son John that she died facing Zion. That testimony still burns in the hearts of her posterity.



At this season exactly 176 years ago the first edition of the Book of Mormon, which had been translated 'by the gift and power of God' . . . was being set in type and run on a small press in Palmyra, New York. Its publication preceded and was a forerunner to the organization of The Church of Jesus Christ of Latter-day Saints, which took place on April 6, 1830." See President Gordon B. Hinckley, "A Testimony Vibrant and True," p. 2.