The Way to the Temple

Remembering the Pioneers of the Church of Jesus Christ of Latter-Day Saints in Central Florida



Compiled by Ruth E. Brannen

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Ruth E. Brannew



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Introduction

I joined the Church 9 December 1979 after I had been searching for a new church home for about a year. I didn't really know what I was searching for but really knew I wasn't satisfied with what I had.

The last of September, 1979, Elders Phillipy and Heslop came to my door and taught me the Gospel. I have a strong testimony of the restored Gospel and that Jesus is the Christ and that he died for our sins. He has made the way for us back to our Father in Heaven if we will only live worthy. I have received so many blessings and have never or will ever be sorry of my membership in the Church.

The way this book came about is – I have always been interested in historical things. I had gotten a little picture book together of my baptism, pictures of where services had been held in the Cocoa area since it was organized in 1958. I also had pictures of Temples this area had been under. I also have a strong testimony of Temple work and have been going every year since I started in 1981 to the Washington Temple. When Brother Dick Geschwind saw the little book, he remarked "You should write a history of this area." So – this is how it started!

Chapter 1 The Early Saints in Florida

(This came from a booklet handed out at the Area Conference in Lakeland 29 June 1980.)

THE SAINTS IN FLORIDA

Florida's first known mention in Church History came thirteen years after the Church was formally organized in New York State. In 1843 at a conference in Nauvoo, Illinois, Daniel Cathcart and William Bowen were appointed to go to Pensacola City, Florida, to "build up the churches" there. However, nothing is known of the result of these assignments. Two years later in 1845, Phineas Young presented Books of Mormon to Florida Indian Chiefs.

It wasn't until the 1890's, long after branches had been established in other southern states, that Elders were assigned to Florida. The first official Church organization in Florida came in 1895 when Joseph A. West led a group of missionaries from Alabama and organized the Florida Conference of the Southern States Mission. That same year, a

Sunday School was organized at Coe Mills, Liberty County. The missionaries proceeded to organize other Sunday Schools and the first branch was organized in 1897 at Ashville, Jefferson County. In 1896, the first conference in Florida was held at Ann Arbor near Live Oak under the direction of Southern States Mission President Elias S. Kimball. Elder Francis M. Lyman of the Council of the Twelve and President J. Golden Kimball of the First Council of the Seventy were the first General Authorities in Florida. They were in attendance at a conference held at Sanderson in 1898.

Persecution was common during the early days of the Church in Florida, and few dared listen to the missionaries who tracked through the countryside. Those who did faced rejection and worse. In 1898, George Paul Canova, a new convert, was returning from a little country church near New Zion in northern Florida. At a point along the course of their 20-mile horse and buggy journey, he and his companion, Thaddeus A. Hill, were ambushed by several men and Brother Canova was killed. Because of this and other persecutions, these first missionaries, whose labors centered in the northern part of the state, initially became discouraged and thought they should close the work. However, their leaders bore testimony that they should persist and be full of faith and that the Lord would open the way for them. They revealed that Florida would become one of the most fruitful areas of the Church.

A half century later this prophecy was fulfilled. The Florida Stake, the first stake to be organized in the South, was formed in 1947 at Jacksonville. In 1958 the Orlando Stake was formed and divided a year later to form the Tampa Stake. The Miami Stake was organized in 1960. The Church was becoming firmly established in Florida. Today there are 13 stakes established in every part of the state. There are 36,000 members, the largest church membership of any state east of the Mississippi River.

When I started asking questions and gathering material for a history of The Church of Jesus Christ of Latter-day Saints in Brevard County, I didn't know I would have the privilege of meeting a sister right here in Titusville, Sister Dorrie Rogers, who is a descendant of a pioneer family of the Church and of Florida.

She gave me a copy of a talk she was asked to give in sacrament on "The Gospel Growth in Florida," as follows:

"I am grateful for having been born and taught the Gospel by L.D.S. parents. I am thankful for my firm and abiding testimony of the growth that I am going to try to relate to you. Brother McCreary calls me "The Matriarch of the Ward." I guess I am the oldest sister and have been in the Church the longest of any member here. I have seen this growth not only in Florida but the Southern States as I labored in the Southern States Mission (Alabama, Mississippi, Georgia, South Carolina and Florida).

"It is almost impossible to describe the principles that went into this growth:

Diligently Fulfilling Callings
Service Rendered
Long Hours of Travel
Good Example
Patience and Long-Suffering
Contributions

Prayers for the Growth of The Church

"These two scriptures were most frequently quoted and implemented: Doctrine and Covenants 82:8-10. 8: "And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you; 9: Or, in other words, I give unto you directions how you may act before me, that it may turn unto you for your salvation. 10: I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." Also, 1 Nephi 3:7 "And it came to pass that I, Nephi said unto my father: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them."

"My paternal grandparents in North Florida joined the Church 26 April 1897. They had 15 children. My father and mother were already members of the Church when they married in 1908. Can you imagine that in Florida 83 years ago, both being members?

"When I was born about three fourths of a century ago, there was a branch of the Church called Ebenessar in Lake City. One was also at Oak Grove from which our Titusville member, Brother Tucker, comes. The cemetery is still at Ebenessar and is kept in good condition. There is a covered area with picnic tables and rest rooms. We go there each June for our Douberley family reunion attended by 200 or 300 people. The Church still owns the property. Now there is a beautiful Stake building in Lake City. I have seen tremendous growth there!

"As a young girl, I remember all branches of North Florida going to conference in Jacksonville. We were in the Southern States Mission and Charles A. Callis was Mission President.

"My parents had one bedroom upstairs which we called "The Elders Room." The traveling Elders would come to track Lake City and they would stay with us two or three weeks each time. My parents took care of their needs.

"My parents would invite our friends, neighbors, and their contacts for dinner in our home and have a <u>fireside</u>. My father would tell them about the Gospel.

"In 1932, after graduating from high school, I left Lake City to go to Orlando to work for my uncle, Roy P. Douberley (the 11th of the 15 children already mentioned) and to finish my education for a degree in accounting.

"This uncle opened a chain of very successful grocery stores and he was instrumental in getting several of his nieces, nephews and other relatives to come to Orlando and work for him. We were all members of the Church but lo and behold - we found no Mormon Church in Orlando to attend.

"We found one little old lady in Orlando who was a member and we called her "Aunt Virginia Prescott". A branch of the Church was organized with 32 members. Meetings were held in her home. Members were baptized in a lake on her property.

"The branch grew in membership and soon the Carpenter's Hall was rented. Then our first little church building was built in Orlando across the street from Lake Dot, on Concord Street, approximately 1935.

"Orlando (being second district) joined Jacksonville (first district), Miami (fourth district), and Tampa (third district). These areas being the only places in Florida with Mormon churches.

"We were in the Central Florida district reaching from Ocala, Daytona, Melbourne, Tampa, Sarasota and Bradenton. You think, "What a territory to cover!" My uncle, Roy P.Douberley, was District President.

"In the District: Can you imagine covering this territory as District M.I.A. President (myself) and High Councilman (my husband) traveling on narrow roads to these branches? From our Sunday trips we would return home at 2:00 or 3:00 O'clock on Monday morning and get a few hours sleep and go to work!

<u>"In the Mission:</u> Can you imagine also traveling from Orlando to Miami or Montgomery, Alabama, etc? It would take a whole weekend for these trips.

"All of Florida as districts was still in the Southern States Mission with headquarters in

Atlanta until January 1947 when Jacksonville was made the first Stake in Florida. Alvin Chase, my first cousin's husband, was President.

"I am wearing a pin today that was awarded to me for 25 years of service in M.I.A. (Mutual Improvement Association for the Youth). I continued two years after this presentation. The pin is beautiful, I cherish it and would like to describe it to you: three emerald stones at the top. Around the center reads "The Glory of God is Intelligence," 25 Years engraved at the bottom. Gold engravement around the outer part. M.I.A. logo in the middle. The colors are gold and green (M.I.A. colors).

"On 23 February 1958 the Orlando District became a Stake - the second in Florida.

"In October 1959 Tampa area was divided from Orlando making the third Stake.

"In 1960 Miami Stake was organized to make the fourth stake.

"Then St. Petersburg was split off from Tampa and Miami to make the fifth Stake.

"Next, Ft. Myers was split off from Tampa and Miami to make the sixth Stake.

"The northern part of Orlando Stake, Ocala, and part of Jacksonville Stake was organized into a Lake City Stake, making the seventh Stake.

"From Orlando Stake, Cocoa (November 1977), Lake Mary, and Lakeland became Stakes making ten Stakes in Florida.

"Just think - most of this growth of ten Stakes originated from the little branch of an original 32 members, held in "Aunt Virginia" Prescott's home in Orlando!

"When we moved to Titusville in 1960, some Church meetings were held in our home and new members were baptized in our pool.

"Finally, our first phase of this building (we are enjoying with an addition) was built.

"The Orlando Stake Center on Par Avenue was built in one year - 1961.

"Nine new Ward Church buildings were built in the Orlando Stake area from 1958 until 1969 almost one per year. At that time it required 25% of the cost to be paid by local members. Now the funds come from the general membership making it a lot easier.

"What a tremendous growth we have had! I am grateful to all my family members who have, and to you presently, who are, contributing to this great Gospel growth in Florida.

"I acknowledge the blessings from our Heavenly Father. "This is His work and glory to bring to pass the immortality and eternal life of man," Moses,

Pearl of Great Price, Chapter 1, and we are His helpers. May we continue to serve Him and receive His blessings is my prayer.

"The growth of the Church allowed us a Temple closer to us in Atlanta in June 1983. The Orlando Temple is scheduled to be completed at the end of 1993 or early 1994. It will be wonderful not to have to make the long drive to Atlanta for our Temple work."

The Work In Florida

A Number of Souls Added to the Church in That State

Elders R. O. Larsen and A. L. Mecham, in a letter dated Bridge Creek, Jackson County, Florida August 29, report as follows:

Perhaps a few words from the South Alabama Conference would be of interest to some of the readers of the "News", and we therefore send you an account of a branch conference held here near Bridge Creek, Florida. There are but a few families of saints living in this locality, but they are faithful and their integrity and hospitality are well known in the conference. Having been granted the use of the Davis Schoolhouse, in which to hold our meetings, six of the Elders assembled to attend conference on August 24th and 25th.

On Saturday August 24th, at 11 a.m. our first meeting began with a good congregation present. Meeting was called to order by Elder R.O. Larsen, who made a few opening remarks. Elder James H. Tucker then spoke on the divine mission of the Prophet Joseph Smith and also on the first principles of the Gospel. He was followed by Elder Alvin Warner. Elder R.O. Larsen spoke on apostasy from the primitive church.

At 7:30 p.m. we were again assembled with an increased attendance. Elder H.J. Holyoak spoke on the necessity of continuous revelation. Elder F. L. Brown followed.

On Sunday morning at 11 o'clock a large crowd had assembled before time for the meeting and the Elders sang to good effect a number of the songs of Zion. All were in festive mood and our expectation of a grand time was fully realized ere the day closed. Meeting was called to order at 11:30. Elder F. L. Brown gave us an excellent sermon on the first principles of the Gospel. He was followed by Elder A. L. Mecham, who spoke on salvation for the dead. After singing we invited all to be present at a baptism in the afternoon and prayer was offered by Elder R. H. Sims.

At 4 p.m. all the Elders and Saints with a large crowd of spectators assembled on the bank of a creek and here amid the deepest stillness and solemnity we led two of God's children into the water and baptized them. They were Brother J. D. Sims and his wife Elizabeth. After the ceremony was over the crowd dispersed to attend our meeting at 7:30, at which time many were present. Elder H. J. Holyoak gave an account of his labors here in the field the last two years. He was followed by R. O. Larsen who spoke on the subject , "Was Joseph Smith a Prophet of God?"

While the crowd dispersed we sang "Beautiful Day." All felt that we had been blessed and enjoyed the Spirit of God.

The work in this conference is growing nicely; this year, we have so far added forty by baptism. Brother J. D. Sims and his wife Elizabeth are great grand-parents to Ruby Sims Watson of the Cocoa Ward who was born in the church. So this is another beginning of the Church in Florida - in the Panhandle.

Deseret Evening News 14 September 1901

1,900th Stake is Created in Florida

Nearly 2,000 members attended a historic stake conference here Aug. 30, in which the Church's 1,900th stake was created by Elder Neal A. Maxwell of the Council of the Twelve.

Most of the 1,949 people who gathered at a local auditorium for the creation of the Orlando Florida South Stake were in their seats an hour before the conference started.

"Now we will use a little Mormon math in which we multiply by dividing," said Elder Maxwell. The new stake was created in a division of the Orlando Florida Stake. "We make history today not only for your area, but also for the whole Church."

He remarked that in a General Authority meeting in Salt Lake City the previous week, many of the Brethren reminisced about the creation of previous milestone stakes, such as the 300th or 500th. "They all shook their heads in appreciative contemplation of the 1,900th stake of Zion."

Elder Maxwell recounted examples of faithfulness of various members, and said, "Someday, when we get the real statistics of the Church, they will be made of marvelous, heroic moments on the part of sisters and brothers, and

children of the Church. I salute them as I salute you on this occasion of some importance in history."

Elder Merrill J. Bateman of the Seventy also attended and spoke about the impact of the new temple in the area.

Elder Alvie R. Evans, regional representative, paid tribute to Evans D. Porter Jr., 44, who died July 27 while serving as president of the Orlando stake. Elder Evans also commented, "What a testimony this is to the work of you great and capable priesthood leaders and you wonderful sisters and families in these two grand stakes of Zion. This is a great and historic day."

Called as president of the new stake was Carl E. Reynolds Jr., former bishop of the Windermere Ward. President Joel H. McKinnon, previously first counselor in the Orlando stake, was called as president of the parent stake.

"I hope you will take the opportunity to look around you today and see the amazing growth that we have grown to expect in this area of the Church," Pres. McKinnon said to the conference-goers.

Although missionaries reported some success in the Orlando area in about 1900, the West Florida District, later called the Orlando District, wasn't created until 1934.

Longtime stake member Dorrie Rogers recalled in an interview the early days of dependent Sunday Schools, baptisms in backyard ponds, raising funds for a new meetinghouse, and finally seeing the stake center completed.

Irene Kennedy, another longtime stake member, recalled the Gold and Green balls and covered dish dinners of the Orlando District in the 1940s. Since then, "The growth is tremendous. Soon we will have a temple in our midst. The recognition the Church is receiving is long past due. It's a good day to be a Latter-day Saint in this area."

Farrell Munns, former president of the Orlando stake, said that after the Church purchased ranch land in Oceola County in 1950, it provided an opportunity for members to become better acquainted with Church leaders.

The Orlando stake, the second in Florida, was created Feb. 23, 1958, the 257th in the Church at the time. The new Orlando South stake is the seventh to be created within the boundaries of the original stake.

Church News Week Ending 5 September 1992 Edie Solomon

Church Organizes 1,900th Stake

A particular stake conference for Church members in Orlando, Florida, proved to be historic: the Church's 1,900th stake was created in a division of the Orlando Florida Stake.

Elder Neal A. Maxwell of the Quorum of the Twelve created the Orlando Florida South Stake, observing, "We make history today not only for your area, but also for the whole Church . . .

"Someday, when we get the real statistics of the Church, they will be made of marvelous, heroic moments on the part of sisters and brothers and children of the Church. I salute them as I salute you on this occasion of some importance in history."

Other speakers at the conference included Elder Merrill J. Bateman of the Seventy and Brother Alvie R. Evans, regional representative.

President of the new stake is Carl E. Reynolds, Jr., a former bishop of the Windermere Ward. Joel H. McKinnon, previously serving as a counselor in the stake presidency, will serve as president of the parent stake.

The Orlando Florida Stake, created 23 February 1958, was the second stake in Florida. The new stake is the seventh stake to be created within the boundaries of the original stake.

The Ensign / November 1992

1. Florida Stake

Organized 19 January 1947 from Florida and South Georgia Districts of Southern States Mission First stake presidency: Alvin Canova Chace - president of stake Elmer Coleman Madsen - 1st counselor Jacquard Maurice Lindsey - 2nd counselor

Became Jacksonville Florida West, January 1974

2. Orlando Stake

Organized 23 February 1958 from Central Florida District of Southern States Mission First stake presidency: W. Leonard Duggar - president Farrell Archie Munns - 1st counselor Walter Eugene Hawkins - 2nd counselor

3. Tampa Stake

Organized 25 October 1959 from Orlando Stake First stake presidency: Edwin Harold White - president Rolla Dean Richey - 1st counselor Clifton B. Edwards - 2nd counselor

Became Tampa Florida Stake, January 1974

4. Miami Stake

Organized 13 November 1960 from South Florida District of Southern States Mission.

First stake presidency:

Paul Robert Cheesman - president

Elmer Coleman Madsen - 1st counselor

Stanley Clyde Johnson - 2nd counselor

Joseph Edwin Bone - 2nd counselor

Became Miami Florida Stake, January 1974

5. Jacksonville Stake

Organized 15 September 1968 from Florida Stake First stake presidency: Louis Blaine Vorwaller - president Woodrow Elborn Copeland - 1st counselor

Became Jacksonville Florida East Stake, January

6. Pensacola Stake

1974

Organized 15 June 1969 from Florida Mission First stake presidency Sanford Elroy Stapleton - president Harold L. Miller - 1st counselor Nelson L. Roane - 2nd counselor

Became Pensacola Florida Stake, January 1974

7. Fort Lauderdale Stake

Organized 18 October 1970 from Miami Stake First stake presidency: Stanley Clyde Johnson - president Robert Mitchell Winston - 1st counselor John Oscar Anderson - 2nd counselor

Became Fort Lauderdale Florida Stake, January 1974

8. <u>Tallahassee Stake</u>

Organized 21 January 1973 from Alabama-Florida Mission First stake presidency: Jay Nicholas Lybbert - president Riley M. Peddie - 1st counselor

Carris L. Fordham - 2nd counselor

Became Tallahassee Florida stake, January 1974

9. St. Petersburg Florida Stake

Organized 18 August 1974 from Tampa Florida Stake First stake presidency: Bruce Earl Belnap - president John Frederick Catlett, Sr. - 1st counselor

10. Marianna Florida Stake

J. Ronald Swint - 2nd counselor

Organized 16 November 1975 from Florida Tallahassee Mission and Tallahassee Florida Stake First stake presidency: Riley Malone Peddie - president James H. Sims - 1st counselor Dale L. Dransfield - 2nd counselor

Became Panama City Florida Stake, February 1986

Chapter 2

Melbourne, The Beginning of the Church in Brevard County

Melbourne Sunday School - Since the church actually began in Brevard County at Melbourne, it seems only right to have a little history of Melbourne Branch/Ward.

I have information from an interview with Brother Leroy Tolman, who was the first missionary in Melbourne. I also had an interview with Sister Elizabeth Jones (was Godwin at that time). I also received information from the archives in Salt Lake City. So I will try to combine this information.

Sister Elizabeth (Godwin) Jones moved to Melbourne in August of 1949. She had been baptized in 1942 in Ft. Pierce. The very few members in this area held Sunday School in her home. They also had sacrament administered.

Elder Shumway was on a mission at that time under Southern States Mission (1940-1942).

At this time Heber Meeks was Southern States Missionary President which covered five states - Alabama, Mississippi, Georgia, South Carolina and Florida.

Elder Henry D. Moyle had a private investment in Florida which later became one of the largest ranches in the country after the Church of Jesus Christ of Latter-day Saints took it over. Elder Moyle asked President David O. McKay about the church taking it over and developing it as it was too large for him. The church took it over in 1950 and bought out other ranches around it, making it the largest.

President Heber Meeks moved to this area after his mission of missionary president was over. The church had appointed him manager over the ranch.

Elder Daryl Shumway was on a mission under President Meeks. After Elder Shumway's mission was over, he went back home to Utah and got married. The church appointed him as office manager of the ranch. The ranch was then called Orlando Live Stock Co. in Deer Park.

Brother Heber Meeks helped organize the Church in this area with a small group of eleven members in all of Brevard County and six from the ranch in Deer Park. Deer Park is in Osceola County joining Brevard. The ranch members were Brother and Sister Shumway, Brother and Sister Meeks and Brother and Sister Black.

They first met in the Civic Center on Front Street near the bridge crossing to the Island. They still just had Sunday School with sacrament administered.

The Civic Center always had community parties on Saturday night so the members had to sweep up and clean up all the mess before they could have Sunday School. Members paid twelve dollars a month to have services there. On Sunday afternoon or evening they would go out to the ranch and have firesides in the homes.

Later they met at the Legion Hall on the highway in south Melbourne.

The following is from an interview with Brother Leroy Tolman, so some will be repeated.

Elder Tolman came to Melbourne area on mission December 1950 with Elder Southworth as his companion. The branch had been meeting about two months. Daryl Shumway was Branch President with no counselors. There were only eleven members in all of Brevard County and six came from the ranch. There was only Sunday School at the time and sacrament was administered. They met at the Civic Center on Front Street and had to clean up all the mess before they could hold services. Sunday evenings members usually went out to the ranch to hold fireside or cottage meetings. There wasn't much at the ranch then as it was just starting.

Brother Daryl Shumway was bookkeeper for the ranch. He had been on mission in the Southern States Mission when Heber Meeks was president of the mission which covered five states - Alabama, Mississippi, Georgia, South Carolina and Florida. Brother Shumway went back to Utah after his mission, married and returned to the ranch. Brother Heber Meeks was also called as ranch manager after his mission.

Elder Tolman was in Melbourne for six months, Tampa for six months, Jacksonville for six months, then went to Georgia for the remainder of his mission. When his family came to pick him up after his mission was over they visited the ranch.

Elder Tolman also spoke of Elder Moyle having a private investment at the ranch and told President McKay it was too large for him and ask about the church taking it over and developing it. This was in 1950 and the beginning of one of the largest ranches in the country.

After Brother Tolman's mission he went back home and went to the Korean conflict for two years. He came back to Melbourne in 1955 permanently. So, Melbourne still has their first missionary in their ward!

The following information I received from the church archives in Salt Lake City.

Melbourne Branch - The Melbourne Branch information came from the minutes-Series 11, Volume 1. This shows Melbourne Branch organized Sunday, 9 September 1951. Brother Daryl R. Shumway was sustained as Branch President with Brother W. Reed Smith as Second Counselor (no first counselor mentioned). Sister Sabina D. Godwin was sustained as branch clerk.

In 1950, as mentioned just before this, the branch must not have actually been organized because of so few members.

Relief Society must not have been organized until a year later. The minutes show the first Relief Society Presidency was called Sunday, 19 October 1952. Sister Donna Samuelson was sustained as Branch Relief Society President with no counselors or secretary mentioned on that date.

Sunday, 2 November 1952 Sister Donna Samuelson was set apart. Sister June Bailey was also set apart as lesson counselor (second counselor).

Sunday, 29 March 1953 Sister Francell Hansen was set apart as secretary of the Relief Society by Elder Rulon Bailey.

Nothing is shown when Sister Marby Elizabeth Godwin was called as the first counselor of the Relief Society.

The first Relief Society Presidency was, Sister Donna Samuelson as president, Sister Marby Elizabeth Godwin as first counselor, Sister June Bailey as second counselor, and Sister Francell Hansen as secretary.

They were all released Sunday, 4 October 1953.

In 1993 Sister June Bailey from California visited this area. She and her husband, Rulon (then deceased) had been members in the Melbourne Branch. Brother Bailey worked for Northrop at the Cape and they were here from December 1952 until March 1957.

I had an interview with her after church and the following is all she was able to tell me.

The Melbourne Branch met in the women's club. Membership took in from Titusville to Sebastian and Deer Park on the west. At one time Brother Rulon Bailey was Melbourne Branch President with Brother Benjamin Holmes as first counselor and Dr. R. Reed Fife as second counselor. I think he was president when he was transferred.

Brother Joseph E. Smith worked with Brother Rulon Bailey at Northrop. He had been born in the church and at this time was over 35 years of age and single. He went inactive, only coming occasionally. He told Brother Bailey that he knew the church was true but there were no group of his age in the church

and he was searching for a wife.

He attended another church in Cocoa. There he found his wife, Frances B. Booth.

Sister Bailey met her through Northrop activities. Frances told Sister Bailey she wanted to know about Joe's church. Baileys were being transferred to California at that time so she told her to have Joe take her to church and they would gladly receive her.

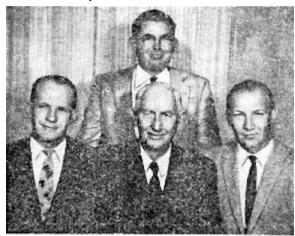
She must have taken the advice because she gained a strong testimony and was baptized and he also got back in the church. They later had a hand in Cocoa Branch getting their first little building after it was formed from Melbourne Branch.

In the sixties Brother Smith was transferred to California and there Sister Bailey really got to know Frances. They caught her up with what had progressed with the church in Brevard County.

Melbourne Ward - Melbourne Ward information comes from "Manuscript History of Melbourne Ward" - LR5410 Series 2. This starts in 1958 with no earlier information.

Melbourne Branch became a Ward Sunday, 23 February 1958 and went into the new Orlando Stake which was organized that same day from the Central Florida District of the Southern States Mission. Brother Benjamin Hart Holmes was sustained the first bishop.

Wednesday, 26 February 1958 Brother John Hal Johnson was sustained as first counselor and Brother Lawrence Henry Johnson as second counselor.



MELBOURNE, ORLANDO STAKE, FLA.

Left to right are, front, John H. Johnson, first counselor; Bishop Benjamin H. Holmes and Larence H.

Johnson, second counselor. At rear is Lester H. Morton,
clerk.

Sunday, 2 March 1958 Sister Esther W. Morton was sustained as Relief Society President and Sister Zora B. Umlor as the first counselor.

Sunday, 9 March 1958 Sister Mary D. Taylor was sustained as secretary of the Relief

Society. Brother Leslie H. Morton was sustained as the ward clerk.

Sunday, 13 April 1958 Sister Ruth Clark Thomas was sustained as second counselor in Relief Society.

So the Melbourne Ward first bishopric and Relief Society presidency was as follows:

Bishopric

Benjamin H. Holmes - Bishop John H. Johnson - First Counselor Lawrence H. Johnson - Second Councelor Leslie H. Morton - Clerk

Relief Society Sister Esther W. Morton - President Sister Zora B. Umlor - First Counselor Sister Ruth Clark Thomas - Second Counselor Sister Mary D. Taylor - Secretary

Deer Park Branch - Sunday, 8 June 1952 it was decided to organize a new branch for the members of the church living at Deer Park, Florida. This is in Osceola County joining Brevard County on the west, which is where the ranch is located. The branch was to be called Deer Park Branch. This came from Deer Park Branch Minutes (Series 11, Volume 1S LR-2584). "Manuscript History of the Southern States Mission" shows June 13 as the organization date of the branch, but Branch minutes Sunday, 8 June 1952 shows the first branch presidency chosen was:

Brother Thirl Tew - President Brother Orlan K. Mortensen - First Counselor Brother Warwick W. Hailer - Second Counselor Brother Marvin J. Rapp - Clerk

On Sunday, 22 June 1952 the Relief Society Presidency was sustained at Sacrament Meeting as:

Sister Ruth Jorgensen - President Sister Vera Shaw - First Counselor Sister Belle Tatton - Second Counselor Sister Dorothy Tew - Secretary

They first met in an old warehouse located by the ranch office. This came from some of the ranch members still living in the area.

On Thursday, 24 July 1952 ground breaking ceremonies for the chapel was held. The primary furnished a parade complete with Brigham Young, covered wagons, Indians etc. The building when built was a small wooden structure.

Deer Park Branch name was changed to Ellsworth Branch Sunday, 1 December 1957 at the new chapel dedication. This building is on the same property as the wooden structure, which then became a school for the ranch children and others living in that area

The branch name was changed in honor of Leo Ellsworth for fourteen years faithful service to the church and was ranch manager at the time.

The following is the Deer Park Branch chapel dedication program from the microfilm of LR 5410 - Melbourne Branch minutes - Series 11 Volume 1. There was no copy of it in Deer Park (Ellsworth) Branch minutes or Manuscript history. Dedication program shows branch was organized in January, 1955, but that date is crossed out and 8 June 1952 written over it. It is corrected in this writing. The following is a copy of the program of the dedicatory services and two news write-ups about it. Deer Park Chapel was the first chapel built in the Cocoa Florida Stake. The program was made in a booklet form. The picture is a recent picture but it is just like when it was built. The copy I got from the archives was too dark to copy.

Dedicatory Services for Deer Park Branch Chapel Southern States Mission

Church of Jesus Christ of Latter-day Saints

December 1, 1957



DEER PARK BRANCH CHAPEL

THE ARTICLES OF FAITH

of the Church of Jesus Christ of Latter-day Saints

- 1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
- 2. We believe that men will be punished for their own sins, and not for Adam's transgression.
- 3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
- 4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.
- 5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.
- 6. We believe in the same organization that existed in the Primitive Church, viz, apostles, prophets, pastors, teachers, evangelists, etc.
- 7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
- 8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
- 9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
- 10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.
- 11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

- 12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law.
- 13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul-We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

- Joseph Smith



David O. McKay

President of the Church of Jesus Christ of Latter-Day Saints who will offer the dedicatory address and prayer.

President McKay was born in Huntsville, Utah, September 8, 1873. He is now in his 85th year.

He was named a member of the Council of the Twelve Apostles of the Church in April, 1906. He also has served as General Superintendent of Church Sunday Schools, as Church Commissioner of Education, and as President of the European Mission.

In 1934 he became a member of the First Presidency, and in 1951 he was named President of the Church. He has traveled throughout the world in the interests of the Church.

He likewise has filled many important civic, educational, and business responsibilities.

The Church of Jesus Christ of Latter-day Saints

The Church was organized April 6, 1830, at Fayette, Seneca County, New York, under the direction of Joseph Smith, the Mormon Prophet. Joseph Smith was born in Windsor County, Vermont on December 23, 1805. The family later moved to western New York.

In 1820 a religious revival swept through the area, and the boy Joseph, confused by many different opinions concerning salvation, concluded to follow the direction of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Relying on this promise, he went into the woods of his father's farm. Out of the marvelous vision he there experienced and other manifestations which followed, came the establishment of the Church, not as a *reformation*, but as a *restoration* of the Church founded by the Master.

The cause was unpopular. The claims of the church were bitterly assailed. But notwithstanding severe persecution, the movement flourished. Its enemies forced the adherents of the new cause to move from New York to Ohio, from Ohio to Missouri, from Missouri to Illinois, and finally to flee to the wilderness of the West.

Joseph Smith was murdered by a mob with painted faces on June 27, 1844, a martyr to the cause. Brigham Young succeeded to the leadership of the Church, and under his direction the first company of Mormon pioneers entered the Salt Lake Valley on July 24, 1847.

From those early and difficult beginnings, the Church has spread over the earth. Its present population numbers approximately 1,400,000 divided among more than 4,000 local ecclesiastical wards and branches scattered throughout the United States, Canada, Mexico, Central America, Brazil, Uruguay, Argentina, Finland, Sweden, Norway, Denmark, Holland, Belgium, Germany, France, Switzerland, Austria, the British Isles, South Africa, Japan, Australia, New Zealand, and the Islands of the Pacific.

It maintains an educational system, including a university with an enrollment of ten thousand students. It operates twelve hospitals. Under its welfare program, members donate their services on approximately 650 farms to raise food for the needy. Canneries, elevators, factories, storehouses complement this production program.

It maintains an extensive missionary program

with more than five thousand men and woman, most of them young, in various parts of the world teaching the Gospel at their own expense.

In Florida the Church now has one stake with eleven wards, and also thirty branches of the Southern States Mission, a total of 41 local congregations.

The Deer Park Chapel

The Deer Park Branch was organized on 8 June 1952 to accommodate members of the Church residing in the area. Meetings were held in a small structure found on the same property as the new building.

Since then the membership of the branch has consistently increased, and the new chapel has been constructed to care for their needs and for anticipated growth.

The building with furnishings has cost approximately \$125,000.00. Of contemporary design, with brick exterior and cast stone grills, it contains a chapel seating 225, a recreation hall with stage, classrooms, offices, a Relief Society Room, completely equipped kitchen, and an entrance foyer. It also has a partially enclosed terrace in the rear for outdoor functions, and extensive parking facilities.

The structure was designed by architects of the Church Building Department. It is one of approximately 175 such structures which will be completed and dedicated by the Church this year in many parts of the world.

These buildings are constructed under a policy long established and closely adhered to. In areas of concentrated Church population, local members contribute one-half of the cost of the building, and the remaining half comes from the general funds of the Church. In the mission areas it is customary for the members to raise thirty per cent of the cost, with seventy per cent coming from general funds.

Last year the Church spent nearly \$22,000,000.00 for the construction of chapels. No building is dedicated until it is completely paid for.

The Deer Park structure is representative of Church buildings throughout the world. While they differ widely in architectural motif and materials used, all contain essentially the same provisions to accommodate the extensive Church program.

The chapel is designed primarily for worship services. The building also includes a recreation hall. It is an axiom of the Church that "Man is that he might have joy." Wholesome recreation is sponsored under an extensive program of dancing, drama, athletics, and other activities.

The building is so designed that the chapel and recreation hall, with the foyer, may be opened to form a large assembly room for conferences and other gatherings.

It is also axiomatic with Mormons that "It is impossible for a man to be saved in ignorance," "That the Glory of God is intelligence," and that "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." These are statements from the doctrine of the Church. The Church accordingly fosters education on a broad scale, and in each of its buildings, as in the Deer Park structure, provision is made for classrooms, not alone for Sunday School use and theological study, but also for the study of the arts, literature, social science, and other fields of learning.

The Deer Park Branch Chapel becomes, therefore, "A house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God."

Pres. McKay Dedicates South Chapel Deer Park Branch - Central Florida District -Southern States Mission

Deseret News Special

DEER PARK, FLA.-One of the Church's newest branch chapels was dedicated Sunday in the heart of Florida by President David O. McKay, 84-year-old head of the Church of Jesus Christ of Latter-day Saints.

The handsome \$125,000 contemporary style structure adds an interesting note to the low hummock and prairie land of central Florida. It is right off the highway between the cattle town of Kissimmee and the east coast city of Melbourne.

Faith In Area: "This is an experiment for us," explained President McKay. "It is seldom these days that a church will spring up in the wilderness and expect its people to come.

"But we have faith in Florida and faith in this area and we plan for the future," he added.

The Deer Park chapel is in the middle of the Church's 300,000-acre ranch. Its congregation will be the 90 or so ranch employees and others in the area.

"We want this to be a community center," said President McKay. "It can benefit the entire area and will be an incentive for people to build here."

Hundreds At Services: A number of Church dignitaries were in central Florida for the dedication, including Elder Henry D. Moyle of the Council of the Twelve. Elder Moyle is president of the Orlando Livestock Co., owner of the ranch.

Others attending were David Lawrence McKay, a son of President McKay and official in the Church's Sunday School program and a member of the livestock company board; Wendell B. Mendenhall, chairman of the Church's building committee, and Walter A. Dansie, member of the general committee of the Church's welfare program. Both are livestock company board members.

Hundreds of persons gathered in the chapel seating 225 and into the recreation hall adjoining it for services at 2 p.m. Simple warm brown and white tones of the interior and wide, deep plate glass windows on one side of the chapel blended into the grasslands outside. A planter full of purple orchids was arranged behind the choir.

Branch President Albert G. McInnis was in charge.

The building, with brick exterior and cast stone grills, contains a chapel, recreation hall with oak parquet floor, classrooms, offices, kitchen, a Relief Society room, carpeted entrance foyer and a partly enclosed patio with reflecting pool. It was designed by architects of the Church building department.

President McKay last week dedicated a \$348,850 branch chapel in Miami. In Florida the Church now has one stake with 11 wards and 30 branches of the Southern States Mission, a total of 41 local congregations.

Above taken from the Deseret News-Tel. of December 2, 1057

(From Manuscript History of Ellsworth Ward)

Pres. McKay Dedicates New Ellsworth Chapel

DEER PARK, FLA.-"This is an experiment for us," President David O. McKay said Sunday in Florida as he dedicated the new Ellsworth Chapel. President McKay and Mrs. McKay had been in Florida for more than a week where last Sunday he dedicated this Church meeting house in the low hummock prairie land.

In his dedicatory prayer President McKay changed the name of the Deer Park Branch to the Ellsworth Branch.

Just a week previous they were in Miami where President McKay dedicated the new \$348,850 branch chapel.

Last Sunday President McKay said that erection of the Ellsworth Chapel was an indication of the faith the Church leaders have in the potential growth of the area. The Church owns more than 300,000-acres of ranch and farm land in this area. It is operated by the Orlando Livestock Company.

Faith In Florida: "It is seldom these days that a church will spring up in the wilderness and expect its people to come. But we have faith in Florida and faith in this area and we plan for the future," the Church leader explained.

"We want this to be a community center...it can benefit the entire area and will be an incentive for people to build here" he said.

Just a week earlier in Miami President McKay had emphasized the importance of individual rights. At the new chapel on Northwest 14th Avenue and 95th St. he charged the members of the Miami Branch to make their efforts contribute toward peace throughout the world. Peace will never be obtained by force, as the Communists are trying to do, he declared.

Present at the dedication of the Miami chapel was Elder Henry D. Moyle of the Council of Twelve. Also in attendance at the dedication was President Berkeley L. Bunker, president of the Southern States Mission.

Miami Chapel Described: The Miami Chapel has a seating capacity of 200, with a recreation hall that will open for an additional 300 to be accommodated. It has a Boy Scout room, baptismal font, Relief Society room, kitchen, locker rooms and restrooms. It is of brick and precast stone construction.

Other Church officials who attended the dedication of the Ellsworth Chapel were Presiding Bishop Joseph L. Wirthlin and Elder Moyle. Elder Moyle is president of the Orlando Livestock Company and Bishop Wirthlin is vice president. Members of the board were in Orlando Nov. 30 for the company annual board meeting. The other board members include Walter Dansie, a member of the Church General Welfare Committee; Wendell B. Mendenhall, chairman of the Church building committee, and David Lawrence McKay, assistant superintendent of the general board of the Deseret Sunday School Union.

Center of Church Property: The Ellsworth Chapel is in the center of the Church property holdings in Florida. At present the membership there will consist of the 90 or more ranch employees and their families.

Branch president is Albert G. McInnis. The building is brick exterior and cast stone grills. It contains a chapel with a seating capacity of about 225 and an adjoining recreation hall. Classrooms,

kitchen, a Relief Society room, carpeted entrance foyer, offices and partly enclosed patio with a reflecting pool also are included in the structure which was designed by the architects of the Church building department.

There are now 11 wards in the Florida Stake and about 30 branches in the Southern States Mission which surrounds the stake which is headquartered at Jacksonville.

Mission headquarters is at Atlanta, Ga.

Above taken from the Deseret News Church Section of December 7, 1957

Ellsworth Ward - LR2584 - Ellsworth Branch became a ward Sunday, 23 February 1958. This is the same day Melbourne Branch became a ward and they both went into the new Orlando Stake which was organized the same day from the Central Florida District of the Southern States Mission. The Ellsworth Ward first bishopric sustained was:



ELLSWORTH, ORLANDO STAKE, FLA.

Left to right are rear, Frederick A. Turley, first counselor; Bishop Albert G. McInnis and Ralph G. Brown, second counselor. In front are E. Eugene Healey and Lawrence M. Haumon, clerks.

Sister Mabel Brown was called Sunday, 2 March 1958 as Relief Society President for the Ellsworth Ward. On Sunday, 9 March 1958 the presidency was completed as: Sister Mabel Brown - President

Sister Wilma Turley - First Counselor Sister Dona Sowards - Second Counselor Sister Virginia Williams - Secretary

Returning back to Melbourne Ward we will see the growth of the church in Brevard County during the years.

Melbourne Ward - LR5410 - Melbourne was divided Sunday, 15 April 1979 into Melbourne

and Satellite Beach Wards. The new Melbourne Ward Bishopric became:

Brother Calvin H. Bisbee - Bishop Brother Anthony L. Rivoli - First Counselor Brother Danny J. Powlas - Second Counselor Brother Mark Russell - Executive Secretary Brother Leroy A. Tolman, Sr. - Clerk

The records show the Relief Society Presidency when the ward was divided as Sister Sandra K. Bean sustained President Sunday, 1 April 1979. Sunday, 8 April 1979 Sister Sharon Gilger was sustained first counselor and Sister Martha Powlas as second counselor. There is no indication of any change so it must have remained the same with Sister Betty Hunsaker as secretary. The records show Sister Hunsaker was released Sunday, 3 June 1979. She was secretary at ward conference on Sunday, 11 March 1979 and not released until June, so she was secretary in April when the Ward divided.

Satellite Beach Ward - LR 426 - Satellite Beach Ward was organized Sunday, 15 April 1979 from division of Melbourne Ward. The new Satellite Beach Ward bishopric sustained was:

Brother William A. Sansing - Bishop Brother Tye A. Taylor - First Counselor Brother William E. Miller - Second Counselor Brother John Sherer - Executive Secretary Brother Bruce M. Fitzgerald – Clerk

Sister Mary L. Maugham was sustained Relief Society president Sunday, 22 April 1979. Sunday, 29 April 1979 Sister Beatrice K. Stanley was sustained as first counselor and Sister Linda S. Humphrey as second counselor. Sunday, 17 June 1979 Sister Donna E. Hannon was sustained as secretary completing the Relief Society Presidency. These two wards have always met in the same chapel.

The church continued to grow and in February 1988 Melbourne Ward divided again forming Palm Bay Ward. Since there are no ward historical reports after 1983 the historical department only has month and year when it divided. So I am having to rely on members to give me the bishopric and the Relief Society presidencies. The new bishopric for Melbourne Ward was:

Brother Edward E. Bean - Bishop Brother James Hyer - First Counselor Brother William Armstrong - Second Counselor Brother James Hazelwood - Executive Secretary Brother John Sherer - Clerk

The new Relief Society Presidency for the Melbourne Ward was:

Sister Pat Hazelwood – President Sister Shirley Greene - First Counselor Sister Sandra Bean - Second Counselor Sister Lo Mitchell - Secretary

The new bishopric for Palm Bay Ward was:
Brother Walter James Hobbs - Bishop
Brother Freddy Quintero - First Counselor
Brother Jeffrey N. Seebeck - Second Counselor
Brother Lee Robinson - Executive Secretary
Brother Curtis Reed - Clerk

The New Relief Society presidency for Palm Bay Ward was:

Sister Paula Rivoli - President Sister Nancy Youtzy - First Counselor Sister Terri Voyle - Second Counselor Sister Carlene Knowl - Secretary

Palm Bay Ward met in Melbourne chapel at first making three wards in Melbourne chapel. Then they met in Ellsworth chapel until Palm Bay chapel was built in 1991.

Palm Bay membership continued to grow until it was necessary to divide 17 May 1992 making it Palm Bay First Ward and the new Palm Bay Second Ward. The new Bishopric for Palm Bay First Ward was:

Brother Jamie Dee Humphreys - Bishop Brother John Garrett - First Counselor Brother John Burgoon - Second Counselor Brother Charles Youngberg-Executive Secretary Brother Charles Laibl - Clerk

The new Relief Society Presidency for Palm Bay First Ward was:

Sister Elizabeth Tarpein - President Sister Betty Humphreys - First Counselor Sister Danette Hillman - Second Counselor Sister Julie Walter - Secretary

The new Bishopric for Palm Bay Second Ward was
Brother Jeffrey N. Seebeck - Bishop
Brother Keith Arbuckle - First Counselor
Brother Donald McDougal - Second Counselor
Brother Michael Taylor - Executive Secretary
Brother Kevin Wilhelmson - Clerk

The new Relief Society presidency for Palm Bay Second Ward was:

Sister Kathy Salter - President Sister Tenny Dunham - First Counselor Sister Janie Hartz - Second Counselor Sister Verdella Tindall - Secretary

So - this first little branch of eleven members in Melbourne (the only one in Brevard County) grew through the years to eight wards: Melbourne, Ellsworth, Cocoa, Satellite Beach, Titusville, Palm Bay, Rockledge, and Palm Bay Second!!

Chapter 3

Cocoa Branch Organized In Central Brevard

I got the beginning of the Dependent Sunday School in Cocoa from Brother Henry Graham. He said when he came to the Central Brevard Area in April of 1957 the only Church of Jesus Christ of Latter-day Saints was Melbourne Branch.

The Dependent Sunday School of Cocoa started about fall of 1957 and they met in the old Rockledge City Hall on Orange Avenue. At that time the city hall was upstairs, fire department downstairs and the police department in the back. Brother Spencer W. Little was called for Superintendent of the newly organized Dependent Sunday School.

Brother Graham said they had sacrament at Sunday School and that he blessed and passed it. There were less than twenty people.

Members moved in rather than having convert members, but created rapid increase in membership.



Organization of the Cocoa Branch
John Hal Johnson - Cocoa Branch 1st Counselor
Spencer W. Little - Cocoa Branch President
Walter Eugene Hawkins - Stake 2nd Counselor
Benjamin H. Holmes - Melbourne Bishop
W. Leonard Duggar - Stake President
Julian Smith - Orlando Bishop
Farrel A. Munns - Stake 1st Counselor
Picture taken 24 August 1958

The Cocoa Branch of the Orlando Stake of Jesus Christ of Latter-day Saints was organized 24 August 1958. Brother Spencer W. Little was ordained a High Priest on 23 August and set apart as the president of this new branch. Brother John Hal Johnson was set apart as the first counselor. Stake President W. Leonard Duggar performed the ordination and set the brethren apart.

The Branch held its first sacrament meeting in the Cocoa Youth Center (Tiger Den it was called) at 6:10 pm 24 August 1958. The Youth Center is located on Peachtree Street east of the water tower.



Where first meeting was held.

The Branch is comprised of the northern boundaries of the Melbourne Ward and the southern boundaries of the New Smyrna Beach Branch. It goes west to St. Johns River and east to the Atlantic Ocean including Patrick Air Force Base.

Stake President W. Leonard Duggar presided at the Sacrament Service held at 5:00 pm in the Cocoa Youth Center on 31 August 1958. The following members were sustained in their respective callings:

Brother Henry Frank Graham as group leader of the priests.

Brother James Pinkney Queen as group leader of the teachers.

Sister Eulabelle Queen as president of the Relief Society.

Sister Sylvia B. Johnson as president of the YWMIA.

Sister Lillian Eva Little as president of the Primary.

Sister Josephine Z. Graham as first counselor of the Primary.

Sister Nancy Jean Hayes as secretary of the Primary.

Brother Joseph E. Smith as the Branch Clerk.

Brother Smith was set apart at the close of the meeting by President W. Leonard Duggar. (Joseph E. Smith was a direct descendant of Hyrum Smith, brother of the Prophet Joseph Smith).

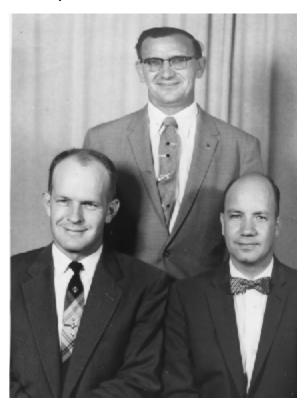
The members sustained the following meeting times:

Sacrament Meeting	5:00 pm
Priesthood Meeting	9:00 am
Sunday School	10:30 am
MIA Tuesdays	7:30 pm
Primary Thursdays	4:30 pm

The Branch Presidency held its first meeting in the home of President Spencer W. Little at 7:30 pm on Wednesday, 3 September 1958. At this time the Branch was divided into three districts for the purpose of branch teaching.

First District: Cocoa Beach and Merritt Island. Second District: Cocoa and Rockledge

Third District: Titusville, Mims and Indian River City.



First Cocoa Branch Presidency - 1958 John Hal Johnson - First Counselor Joseph E. Smith - Clerk (Standing) Spencer W. Little – President

On 7 September 1958 the meeting place was changed from Cocoa Youth Center to the Cocoa City Hall which was on the corner of King Street (Highway 520) and Delannoy across from Travis Hardware. At this time Brother Robert Ray Whittier was called as superintendent of the Sunday School.



Cocoa City Hall building which was destroyed by fire.

Sister Pearl Electra Williams was called first counselor of the Relief Society and Sister Carol D. Evans as second counselor. Sister Ada Victoria Campbell was called secretary thus filling the Relief Society Presidency.

A proposal to sustain the Branch Presidency in a branch building program was unanimously supported by the members. The following members were called for the building committee:

Brothers Joseph Kowalczik, Pinkney Grant Queen, Robert Burdette Bruner, Henry Frank Graham, Fred S. Schow and Sister Carol D. Evans.

Because the branch didn't have a building a lot of meetings were held in President Little's home.

Baptisms took place in several different locations because of not having a building and font. They were baptized in the Atlantic Ocean, Clear Lake, swimming pools and Ellsworth Chapel at the ranch. Ellsworth was the only one with a building and a font.

The first Branch Conference of Cocoa Branch convened at 12:00 noon on 9 November 1958.

Stake President W. Leonard Duggar presided and President Spencer W. Little conducted. Both Stake President Counselors, Farrell A. Munns and Walter E. Hawkins and Stake Clerk Sidney Julian Smith with assistant clerk, Merrill L. Gogan were in attendance.

Brother Richard A. Geschwind was sustained as assistant branch clerk in December 1958.

In the beginning they used to hold fund raising dinners and also bazaars. They raised money for the Stake and the Branch. They also had a great time and lots of fellowshipping. A lot of these were held in members homes.

President Little announced on 22 March 1959 that the P.B.O. had approved the Branch building site on Clearlake Road. It would be necessary for the members to raise \$1,210 as soon as possible in order to expedite the purchase of the land.

Sister Dorrie Rogers, Stake President of the YWMIA was a visitor and guest speaker, also her husband Brother Joseph B. Rogers. She is the one that made Chapter I possible for me.

President Little announced 5 April 1959 that the needed money had been raised for the purchase of the building site.

A special meeting was held Tuesday, 7 April 1959. The branch meeting place, Cocoa City Hall, was destroyed by fire. Rockledge City Hall was chosen to be used for Sunday School and Sacrament Services - the same place they had previously held the dependent Sunday School. Priesthood would meet at President Little's home.



Cocoa Branch Presidency - 3 May 1959 Spencer W. Little - President (seated) (standing, left to right) John Hal Johnson - First Counselor Richard A. Geschwind - Clerk Robert B. Bruner - Second Counselor

President Walter E. Hawkins (Stake Second Counselor) presided at the fast and testimony Sunday on 3 May 1959. The following business was conducted by him. Branch clerk Joseph E. Smith was released (he and his wife Frances had been set apart as Stake Missionaries by President W. Leonard Duggar). Brother Robert Burdette Bruner was sustained and set apart as second counselor of the branch presidency by President Hawkins. Brother Richard Geschwind was sustained and set apart as branch clerk by President Hawkins.

Stake President Leonard W. Duggar consented to have a dependent Primary for Titusville and Mims to be conducted under the Stake Missionary Program.

In July 1959 \$11,400 was received from Salt Lake City for the purpose of closing the purchase of the branch building lot which is on the north end of Clearlake Road.

Brother Joseph E. Smith and his wife Frances purchased a vacant lot on Fairmont Avenue (north Cocoa just off U.S. 1) the first part of August 1959 for the church.



Rockledge City Hall

The third place branch meetings were held. It also was where the dependant Sunday School was held

The Following was attached to the branch records:

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

COCOA BRANCH PRESIDENCY ORLANDO STAKE COCOA, FLORIDA

16 July 1959

Statement In Regards to Project of Bros. Joseph E. Smith and Thomas S. Summers

So that there will be no confusion as to the position of the Church, the following statement is made by the Branch Presidency in regards to the purchase of property and a building by Bros. Joseph E. Smith and Thomas S. Summers to be located at 350 Fairmont Drive.

The Church of Jesus Christ of Latter-day Saints, Cocoa Branch, does not assume any responsibility whatsoever and any financial arrangements or problems arising from said purchase will be settled without the Church's name being involved.

We, as a Branch Presidency, wish to commend these brethern for this generous offer of a more suitable accommodation for the Branch. Since the project has been instituted for a Branch meeting place, we encourage participation to bring an early completion of the project. It is to be understood, however, that any financial or labor assistance received by these brethren from members of this branch will <u>not</u> be creditable to the Cocoa Branch building fund, as directed by the Stake Presidency. This is to free the church of any indirect or implied responsibility.

As to brethren who feel disposed to help in the laying of the foundation, etc., they should be aware of the fact that this operation is proposed for the temporary refuge for the Branch until sufficient funds may be raised to build the Cocoa Branch Chapel on the newly acquired building site. And that, this is a buisness venture by these brethren with all profits from this project to be disposed of as the above named brethren see fit.

All financial arrangements for use of said premises by the Cocoa Branch will be on a monthly payment basis and rent is to be charged for the use thereof.

All that feel they can sustain the Branch Presidency in this statement will do so by the up-lifted right hand

Those Opposed by like sign ______

Action taken on July 19th, 1959.

Signed: Joseph E. Smith Spencer W. Little Branch President

Thomas S. Summers John Hal Johnson 1st Counselor

Robert B. Bruner 2nd Counselor Brothers Joseph E. Smith and Thomas Summers were instrumental in purchasing one of the duplex buildings used for military families which was on the ocean side of A1A across from Patrick Air Force Base. They had to move those buildings to four lane A1A. The building they purchased was brought across the rivers and set up on the Fairmont Drive lot.

After many hours of hard work the saints, -brothers, sisters and children renovated the building. They had to tear out walls and do a lot of repair work to convert it over to a chapel. And of course a <u>lot</u> of cleaning! Chairs were used instead of pews. Part was used for Sunday School and part for the chapel.

By 27 September 1959 Fairmont Chapel was ready for use. The first Branch Conference was held on this day. Presidents Leonard Duggar, Walter Hawkins, Farrell Munns and the Stake Assistant Secretary, Brother Merrill Gogan were in attendance. Brother Hal Johnson was released as first counselor of the Branch Presidency and Brother Earl McCoy Hayes was sustained.



Change in Branch Presidency on that day. Earl McCoy Hayes, First Counselor, President Spencer W. Little and Robert B. Bruner, Second Counselor. Standing is Richard A. Geschwind, Clerk.

At this time there was a dependent primary in Cocoa Branch and Titusville.

The branch had been authorized to pay \$102.50 rent to the owners of Fairmont Chapel. The branch paid \$30.50 as its share.



Branch conference on the first day in the building.

At this time conferences and solemn assemblies when the General Authorities would come were held in Winter Haven.

On 15 November 1959 Elder Morris Justesen from the ranch was assigned to the Cocoa Branch as Stake Representative.

The whole Stake Presidency and Elder Morris Justesen of the Stake High Counsel were in attendance on 29 November 1959. They were here for release and reinstallation of Branch Officers. Released were Branch Presidency, Spencer W. Little, Earl McCoy Hayes, Robert B. Bruner, the Primary Presidency, Lillian Little, Charlotte Geschwind, Marjorie Martin, Sunday School Superintendent, Duane B. Martin and his Sunday School advisors, John D. Stone and Henry F. Graham. The following were sustained by membership of the Branch:

Brother Earl McCoy Hayes - Branch President Brother Joseph E. Smith - First Counselor Brother Duane B. Martin - Second Counselor Brother Richard A. Geschwind - Remained as Clerk

Sister Marjorie F. Martin - Primary President Brother Robert B. Bruner - Stake Missionary Brother Robert P. Hays - Sunday School Superintendent



Left to right: Duane B. Martin 2nd Councilor, Richard A. Geschwind, Clerk Earl McCoy Hayes, President and Joseph E. Smith, 1st Counselor

Sister Wanda Mae Bruner was called for Relief Society President with Sister Lillian Hayes as First Counselor and Sister Phyllis C. Summers as second counselor. Sister Julia Clare Groves was called as secretary, Sister Frances E. Smith was called as second counselor of Primary.

Brother Joseph E. Smith and his wife Frances had the privilege of going to the Salt Lake Temple to be sealed together for time and eternity in January 1960.

The stake sent the branch a letter informing the brethren that the stake assessment of 60 dollars for the year of 1959 was due. The assessment was to



Phyllis and Thomas Summer with daughters Lorelie, Susie and Christie

be 174 dollars for 1960 based on one dollar per person. The branch really grew from the less than twenty people it had in the dependent Sunday School in 1957!

A special meeting was called for Primary Presidency with President Hayes in March 1960. Primary President Marjorie Martin said there was a need to merge Cocoa, Cocoa Beach and Titusville primaries. Sister Phyllis Summers recommended that the combined primaries meet Saturday instead of Thursday. The meeting was adjourned with President Hayes in agreement that all three should meet in Cocoa on Saturday.



Joseph E. and Frances Smith Left and above: These are the brothers that made Fairmont Chapel possible.



Cocoa Branch Primary 3-19-1960

Thursday, 8 August 1960 Patrick Air Force Base (PAFB) was changed from Cocoa boundaries to Melbourne.

A special meeting of the branch priesthood was held 30 October 1960, concerning the Branch Building Program. Various methods of raising funds were discussed. They supported President Hayes' plans to go ahead with building a chapel on Clearlake Road.

The Branch Building Program was given to the membership for a vote of approval which was received.

This information came from the archives in Salt Lake City. Florida Mission was organized in November 1960 from the Southern States Mission. After that missionaries showed up in the Cocoa Branch minutes. The first ones that were mentioned 27 November 1960 were Elder Johnson and Elder Clanton (Robert Darrel).

In February 1961 a letter was received from the First Presidency of the Church stating that the church committee on expenditures had authorized the Cocoa Branch to raise funds for an expandable meetinghouse of 5,490 square feet floor space. Approval was given for expenditure of \$2,196 for architectural costs, 70% to be appropriated from the church general fund and the remaining 30% to be raised by the branch.

The Primary children were also doing their part in fund raising. They got donuts from Mr. Donut and went house to house for donations for the building fund.

The most of the information came from the Cocoa Branch minutes after it was organized 24 August 1958.

(The following is a write up from Spencer W. Little. He was the first Cocoa Branch President when the branch was organized August 1958. They now live in Winter Springs, Florida.)

We have been trying to get as much information together that we can remember. Our youngest daughter, Cathy, has most of our genealogical information and individual histories with her in Provo. Utah.

We're enclosing a copy of the original ward list showing the transfer of members from the Melbourne Ward to Cocoa Branch. Also a copy of the Cocoa Dependent Sunday School Roll Book. The Dependent Sunday School was formed in the Spring of 1958, Brother Spencer Little being sustained as Sunday School Superintendent. We met in a room above the Rockledge Fire Station. We grew in membership and found a guanset-hut type building in Cocoa which was used for youth dances on Saturday nights. The brethern had to go early Sunday mornings to clean up the Saturday night mess so we could have a clean building in which to hold our meetings. With so much rain, it became difficult to stay there as the building had a tin roof and it became very noisy when it rained and you couldn't hear the speakers.

In August 1958 we became a branch with Spencer called as Branch President, John Hal Johnson, First Counselor and Robert Bruner as Second Counselor and Brother Geschwind, Branch Clerk. We met in a large room above the City Hall in Cocoa for a while until a transient set fire to the room. The Lord blessed us as the rostrum, which contained all our hymn books, sacrament set, etc., and even a pack of matches (used to light the small space heater in the room in the winter) was only slightly smoke damaged. We had to find another place to meet so we went back to the room above the firehouse. This was only for a short time as it was definitely too small.

We received permission to hold meetings in our home in Cocoa (Florence Avenue) for a while. All meetings were held there and Sunday School had all rooms filled. President Little had to hold interviews in the bathroom as that was the only room available. Spencer built little benches for the children for Primary. Lillian Little was the only one at the time who could play the piano, so she was the dependent Sunday School, Branch, Etc., pianist besides being called as Primary President. Almost everyone had two callings.

After meeting in our home for a while, Brothers Joseph Smith and Thomas Summers bought a lot in Cocoa and a building from Patrick Air Force Base and had it moved to the lot in Cocoa. We all worked together as Branch members and cleaned and painted the building to make a nice chapel.

Shortly thereafter, Spencer was called by his work, Douglas Aircraft Co., to return to Santa Monica, California, as work was slowing down in Florida. Brother Earl McCoy Hayes was called as the new Branch President.

Brother Smith and his wife, and also Brother Bruner died several years ago. Brother Hal Johnson and his family keep in touch and they have a home in Spanish Fork, Utah. He recently retired as a nutrition professor at BYU.

President Duggar was the Stake President at the time and Brother Munns was one of the counselors.

We thoroughly enjoyed our stay in Florida working with the church and we had some wonderful members in Cocoa Branch. They were always willing to help with anything the Lord needed them to do.

President Little performed one marriage while in the Branch Presidency - Larry and Beverly Zoglio.

We have done this by memory, plus some information we have here.

Apener M. Lettle Lellin L. Sittle

--DESERET UNION SUNDAY SCHOOL--Cocoa Dependent Sunday School, Cosoa, Fla.

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George Alden	13	MM	" " " "
Doris	14	FM	
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Brunem, Wanda Mae Robert Burdett	5+		BOX 41, Merrico ISI.
Carol Ina	15	FM	
David Burdett	12	Mc	
David Bardett	12	Pic	
Combes, Harland C.	32	E	Indian River City,
Maxine Ellouise	29	FM	Omstead Dr. & Mt.Ster-
Matthew David	3	Mc	ling
Marrion Lynn	2	Fc	
Valori Kathleen	4 ma	FC	
Denyer, Walter Thomas	48	P	Rt.#3 Merritt Isl.
Esther Margaret	36	1	21019 3 11022222
Thomas LeRoy	22	D	
Alfred Lee	18	D	
Margaret Alice	12	FM	
Jacqueline Sue	10	FM	
Robert A.	9	MM	
Walter James	7	Me	
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Little, Spencer W.	⊒33	E	681 S.Orlando Ave.,
Lillian Leslie		FM	Cocoa, Beach, Fla.
Linda Spencer	32 7 5	Fc	
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David Andrew	18M	Mc Fc	
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Nancy Roberta	18	FM	
James Pinkney	16	D	
Judy Kathleen	13	FM	
Ronald Harper	9	WW	
Schow, Fred S.	72	MM	N.Indian R. Dr., Sharp
Marian Irene (Merrill)	67	FM	
Schwemmer, Helmuth Christian	24	E	Behind Glass Barn,
Virginia Eleanor	23	FM	Merritt Isl.
Taylor, Floyd Ralph		NM	573 S. Orlando Ave.,
Barbara		FM	Cocoa Beach,
Rita Nell	10	Fc	
Deborah Gail	8	Fc	
Robert Michael	6	Fe	
Wilson, William T.	24	E	Boq #214 PAFB
SCHWARTZ, PATRICIA.		FM	
TONMY		MC	

MEMBERSHIP RECORDS TRANSFERRED FROM MELBOURNE WARD, ORLANDO STAKE TO COCOA BRANCH, ORLANDO STAKE.

23 August, 1958

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ARAVE, Jorothy Edris (Gulliver)
      Connie Tyette
                          mount dolant NEG-4045
      Corliss Renes
                          Let gt., merrell deland NE 6-6603
BALL, Thomes Charles, Jr
BEASLEY, Robert Lee, Jr.
        Robbie Ann
   12
        Robert Wayne
   17
BROWN, Marjorie Merrill & Jernand Dr., 2000 NE6-2586
   " George
      George Alden
                          ment dr. - NE6-4400
BRUNER, Robert Burdette
       Wanda Mae
       Carol Ina
David Burdette
   12
CARBONI, Cynthia Joanne
CARPENTER, Phyllis
3, Harland Clarke
        Taxies Thouse
        Vertical David
                          1104 Defor Blad .. Crea NE 6-5271
        Valorie athlesn
DENYER, Welter Thomas
Eather Margaret
        Thomas Leftoy
   13
        Alfred Lee
                                                 veryer; William - merrite 2.
NE 6-1339
        Wargaret Alice
        Jacquelin Sue
       Robert A.
        Walter James
        Fisic uame
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DELBOURNE WARD TO COCOA BRANCH

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VELLIS, William B
                              n. a. 8.1 - NE 6 - 5575
   FORNESBECE, Elmer Verrill
               Charleen West
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      17
               Christine
               Catherine
   GROO, Robert Morris
Velva Beth
         Robert Forris, Jr
         Leslie Gordon
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         Stephen Conrad
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       Patricia Allyn
Brian Clark
   HAYS, Robert Davidson 1/03 W. Highlink Dr., Crear NE 6-3623
   12
         Robert Patterson
   HINSON, John Edward moved to Melbouse
   JACOBSON, Nettle Schow
JOHNSCH, John Hall
JOHNSON, Sylvia Doreen
            James David
                         Shapes NE6-1392
                             1102 montelai Rd., Cocoa NE6-4083
 / LIMB, Vestal J.
   LITTLE, Spencer William
      17
           Linda Spencer
           Deborah Christine
      CP.
           David Andrew
           Joann leslie
           Janice Cathleen
   PRISBREY, Shirley - 2604 Charbourg Rd., Coron NE 6-6735'
   QUEEN, Pinkney Grant
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          Judy Kathleen
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   RICE, Carolyn Alice
                       Williams Gt. NEG. 1903
   SGE . Fred S.
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MELBOURNE WARD TO COCOA BRANCH

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SCHWEFFER, Helmuth Christian Virginia Eleanoro Patty Jean 573 S. Orlando ave. (C. B. Surest 3-7291

SNYDER, Donald Earl Jaclyn Joan

TAYLOR, Barbara Mann Rita Hell Deborah Cail

Robert Michael TIDWELL, Linds Joyce

WILLIAMS, Richard Dean Kathryn Jean 13 Christine

Young, William Lorenzo

YOUNG, Carolyn Laverne

DENTER, W. C. ~ GRAHAM, H.F. V. Smith, J. E

(The following is a write up from the second Branch President, Earl M. Hayes. He still lives in Titusville, which was at that time in Cocoa Branch.)

I had barely gotten into the Cocoa Branch leadership as an assistant to President Little when he was transferred to another city and I was called to be the Branch President in the latter part of 1959.

We had been meeting in the top floor of the Rockledge fire station for Sunday meetings. Other meetings were held in members homes.

Brother Joseph Smith and Brother Thomas Summers got together, purchased a lot, bought a small duplex and had it moved onto this lot. We were meeting in it a short while before I became President.

We had removed the partition walls from the front half of the building to make a chapel. The other rooms were used for classes. This made it much better for our meetings and we were grateful. We also paid rent and when it was paid for the Smiths donated it to the church.

We were also making payments on the Clearlake Road property which was purchased prior to my calling as President.

In 1961 our membership had grown enough to become a ward and plans were drawn up for a chapel to be constructed on the Clearlake Road property.

I met with the Orlando Stake President Duggar and a member of the Church building committee. This was to discuss the building of the chapel. It had previously been given to me the plans of the new chapel and I noticed that it was going to be two phases of a four phase chapel. At this meeting the member of the building committee asked if I had any suggestions. This gave me the opportunity to request a font to be included. The font was added to the plans to be put in the multi-purpose room.

I did rotating shift work at that time which made it difficult to be at all the meetings. I attended all that I could and enjoyed my time in office. It helped to keep the Branch intact and the Lord blessed us in later years to become a stake center of the church.

Earl M. Hayes

(The following is a write-up from Cocoa Ward's first bishop. He is now living in Seattle.)

As you can see I'm writing this brief history using an ancient word processor-crude, nevertheless I can delete and insert words at will just like with the IBM 386!

My wife and I arrived in Cocoa January 1961, having driven there in a Volkswagen with our 2-1/2 year-old son, Robin.

When we arrived the branch was meeting in a converted military building. It was very inspiring, the little chapel had a homemade steeple on it and the members had purchased it themselves in order to have a suitable place in which to worship. It had green shutters and was surrounded by trees with Spanish moss hanging. It was air conditioned with a fan in the back. There was a small but effective public address system installed which was just enough to get the speakers voice above the roar of the fan. A small upright piano supplied the hymn accompaniment.

The first people we met were Dick Geschwind, Mike Luker, President Earl Hayes and the Martins and Bruners. Some I had met previously while in Cocoa working at the Cape for Boeing.

My wife and I transferred there because we were young and wanted to see the country and we have always looked fondly on our stay there.

The Stake President was Leonard Duggar and I met him at the welfare project extracting honey from the hives which had been situated among the palmettos. It was an interesting welfare project and I will always remember getting stung and then pulling the bee's stinger out of my hand and laying it down on my flesh - the stinger then stung me again even though it was unattached from the bee.

A short time after meeting President Duggar he said this to me, "We would like to make Cocoa a ward and you the bishop". I was pretty shocked since I was only thirty-two years old. But approval from President McKay was obtained and I was ordained the bishop and at the same time given the drawings for the new chapel to be built.

I chose Mike Luker and Dick Geschwind for my counselors. Mervin Summerhays and Bert Neff were clerks. Together we started work on a new chapel.

A building supervisor named Art Bulkley was sent and we began construction of a chapel to cost just over \$100,000. We sold donuts each Saturday to help raise money to pay our share. We also donated all custodian services to add to the local share of the cost. Due to Art Bulkley's fantasticability and energy we finished the building in five months.

We moved into the new building and sold our cute little old chapel to the Baptist Church. After the sale I visited the old building under its new ownership and was surprised to see President McKay hanging on the wall there - in a "Keep the Faith" poster! They thought it had a good message. When I approached their pastor about their ability to pay us for the little old chapel he said, "Oh, yes we can do it we have one member here who pays a tithe and he's also a pilot".

Our life as a newly organized ward from just a tiny branch progressed beautifully and we had a good spirit. We loved the new chapel. Our nearest neighbor was in Melbourne and they also built a new building with the same plan. Cocoa Beach and Titusville were part of our ward and we were all part of the Orlando Stake - a 40 mile trip at least once a week, sometimes 2 or 3 times. The stake was 126 miles across.

The space program was just beginning and the cape was the center of it all. I was an electrical engineer working on the minuteman program. We had to interrupt our countdown to hold for the first launch of the rocket carrying Alan Shepard.

Shortly after I became bishop President Duggar left and was replaced by President Farrell Munns.

The spirit of the Cocoa Ward was very good and we had reverence. It was a pet peeve of mine and I obtained the sustaining vote of the saints that we do our visiting in the foyer and that we take our children out when they cry - excepting short outbursts. This reverence was easily accomplished and it gave respect to the speaker and organists. By the way, my wife, Kay was the organist.

We had many nice "get togethers" in the ward, especially enjoyable were the fish fries. Loren Brooks was an FBI agent and also loved to fish and he would usually catch the mullet (using a net) and furnish the fish. We then would have fish and "hush puppies", accompanied by a delightful program. There was a lot of love in the ward and a closeness among the members that would rival that of any ward.

Dick Geschwind was a valuable servant of the Lord and was ever faithful in his callings. He served faithfully on every job assigned and is to be commended for his diligence.

Our ward had about 250 members counted. Attendance was 100 to 150 at the meetings.

I might add that we no longer build our buildings with our own labor but there was a special pride taken in building our chapel. We all spent a lot of time working on it. We thought the roof would never end. We put long spikes in the timbers of the roof. I still have the small sledge hammer I used on it (we sold the tools used to build the building to ourselves).

In 1964 I was replaced by Bishop Chester Tillman and my family moved back to Seattle with a short stay in California first.





Part of Orlando Stake Presidency Ferrell Munns, First Counselor W. Leonard Duggar, President



Duane and Marjorie Martin (Back) Children - Left to Right Ellen, Wanda, Andy, Jeffrey, Skipper, and Cheryl



Gertrude and James Kelley Sons - Left to Right Robert, Donnie, and James

Cocoa Branch Presidencies								
President	First Counselor	Second Counselor	Secretary					
Spencer W. Little Sustained: 24 August 1958 Released 29 November 1959	John Hal Johnson Sustained 24 August 1958 Released 27 September 1959 Earl McCoy Hayes Sustained 27 September 1959 Released 29 November 1959	Robert B. Bruner Sustained 3 May 1959 Released 29 November 1959	Joseph E. Smith Sustained 31 August 1958 Released 3 May 1959 Richard A. Geschwind (Assistant) Sustained 28 December 1958 Sustained (Clerk) 3 May 1959 Released 29 November 1959					
Earl McCoy Hayes Sustained 29 November 1959 Released 30 April 1961	Joseph E. Smith Sustained 29 November 1959 Released 30 April 1961	Duane B. Martin Sustained 29 November 1959 Released 30 April 1961	Richard A. Geschwind (Continued) Released 8 January 1961 Nephi Michael Luker Sustained 8 January 1961 Released 30 April 1961					

Cocoa Branch was Dissolved and Cocoa Ward Formed 30 April 1961

Chapter 4 The Saints in Central Brevard Become a Ward

During the regular Sacrament Meeting on 30 April 1961, the Cocoa Branch of the Orlando Stake of Zion was officially dissolved. Everyone was released from their callings. President W. L. Duggar of the Stake Presidency acted for the First Presidency of the Church with the formation of the Cocoa Ward of Orlando Stake of Zion. All members present at the meeting sustained the action.

The following were sustained as Ward Officers during the meeting; Harold Dean Hancock as Bishop, Nephi Michael Luker as First Counselor, Richard Arthur Geschwind as Second Counselor, Mervin Stohl Summerhays as Ward Clerk, Berthold Neff as assistant Ward Clerk; Elaine Butcher Summerhays as Relief Society President, Betty Joyce Hays as First Counselor, Patricia Franzen Neff as Second Counselor, and Julia Clare Birch as Secretary. Other callings were: Duane Bivian Martin as YMMIA President, Elizabeth Ann Guthrie as YWMIA President, Robert Davidson Hays as Sunday School Superintendent, Marjorie Frances Martin as Primary President, Mary Charlotte Geschwind as First Counselor, Nancy Jean Hays as Secretary and Bishop Hancock as head of the Ward Genealogy Committee.

The following Tuesday, 2 May, the new bishopric of the Cocoa Ward traveled to Orlando to be ordained and set apart by Elder Henry D. Taylor, Assistant to the Counsel of the Twelve.

The callings were continued to fill all places.

Cocoa became a ward 30 April 1961 and the first missionaries showing in the ward minutes were Elders Robert Darrell Clanton and Milton Rickey Wiltbank at sacrament 7 May 1961. So this must have been Cocoa Ward's first missionaries.

Cocoa Ward First Bishopric



Harold Dean Hancock, Bishop



Nephi Michael Luker First Counselor



Richard Arthur Geschwind Second Counselor



Mervin Stohl Summerhays Ward Clerk

Stake Conference was held in Orlando 29 October 1961. Cocoa Ward membership sold food at lunchtime for raising money for the building fund.

At this time there were a lot of fund raising activities going on for the Ward Building Fund for a new building on Clearlake Road.

A building fund Recital was held at the Junior Women's Club in Cocoa on 9 December 1961. It was really an event to be very proud of. Sister Kay Hancock played such pieces as Rustle of Spring by C. Sinding, Sonata Pathe' Tique by L. Van Beethoven and Unchained Melody by Charles

Danuers. Bishop Hancock rendered several vocal solos which included "Sylvia" by Oley Spears and "Granada" by Agustin Lara. Intermission included refreshments and a very enjoyable evening was had by all. A total of 39 dollars was raised toward the Cocoa Building Fund.

Musical Couple to Perform By Elizabeth Fritsche

Orlando Sentinel - Brevard Edition, Sunday, December 3, 1961

COCOA - Mrs. Harold Hancock will be featured in an 8 p.m. piano recital Dec. 9, at the Community Woman's Club, Delannoy ave.

Her husband, Bishop Harold Hancock, minister at the Church of Jesus Christ of the Latter Day Saints, will be tenor soloist.

Mrs. Hancock studied 13 years at Portland, Ore. with the Portland Conservatory of Music. She was piano soloist with Utah State University Chansonettes and Meister Singers and Program Bureau.

She also studied with Dr. Walter Welti of the University Music Dept. and was winner of the Oregon State 4-H talent contest in 1956 and was one of 10 national winners of 4-H Congress in Chicago as well as having been winner of the Seattle Amateur contest in 1960. She has taught piano for four years.

Mrs. Hancock will be piano accompanist for the Messiah to be presented at 3 p.m. today at the Melbourne High School and again at 3 p.m. Dec. 10 at Cocoa High School auditorium. The presentation will be under the auspices of the Brevard Choral Society.

Mrs. Hancock's recital repertoire will include Rustle of Spring, by C. Sinding; Sonata, Pathe' Tique, by L. van Beethoven, - Allegro di Molto, E. Conbris Adagio Cantabile, Rondo Allegro.

A Spirit Flower, Campbell Tipton, tenor, Harold Hancock.

Nocturne Opus 9, No. 2, by Chopin; Valse - C minor, Opus 64, No. 2; Fantasie -Impromptu, Opus 66, Chopin; Waltz - A b Major, Opus 42, Chopin; also Valse D-6 Opus 64, No. 1, by Chopin.

Sylvia, Oley Spears; Hills of Home, Oscar J. Fox; Granada, Augstin Lava, tenor, Hancock; Dreams of Olwen, Charles Williams; Unchanted Melody and Til by Charles Danuers.

Admission will be \$1 for adults and 50 cts. for children. Profits will go to a new church building fund of the Latter Day Saints, Clearlake Rd.

Tickets may be purchased from church members or Voss Music, Byrd Plaza. Tickets may also be purchased at the clubhouse entrance.



Bishop Harold Hancock and Wife Kay Taken for a Piano Recital 9 December 1961

It was brought up by the Bishop 17 December that bids were being taken on the Chapel and work would soon begin for the new Cocoa Ward Chapel.

Wednesday, 27 December 1961 the Cocoa Tribune had an artists' conception of the proposed new expandable chapel for the church on Clearlake Road.

Mormons to Build 2 Churches 12-26-61

EAU GALLIE - The County will receive two Mormon churches during the first part of 1962, one here and the other in Cocoa.

It was announced yesterday the Church of Jesus Christ of Latter Day Saints (Mormons) will take out a \$60,000 building permit here this week at the same time a permit will be requested on an almost identical structure in Cocoa.

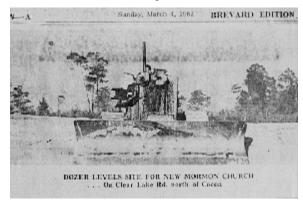
The church here will be located at Seventh St. and Montreal Ave. The location of the Cocoa structure was not disclosed by Bishop Le Roy Tolman of the church's South Brevard ward, which contains 225 members.

The Central Brevard ward contains another 225 members.

The final word on construction is to come from the church's headquarters in Salt Lake City, Utah. The building will have 61-ft. spires and progress in four phases.

In February Arthur Vernon Bulkley was welcomed in the ward. The priesthood was especially thrilled at his arrival - he was the Building Superintendent! This was a realization that the Church Chapel would start immediately. The building permit had been obtained and progress would now be seen.

A large number of Priesthood holders turned out to clear the brush and trees from the lot and to lay the location for the building.



Dozer Levels Site for New Mormon Church

Ground breaking ceremonies will be held next Saturday at 2:00 p.m. for the new Church of Jesus Christ of Latter-day Saints which is to be built immediately north of Clearlake subdivision. Clearing and grading is now under way.

Bishop Harold Hancock said the building for the Mormon Church will measure 65 by 118 feet and include a chapel and classroom area.

No specific cost has been set for the construction program which will include large amounts of donated labor by members of the congregation.

Orlando Sentinel - Monday, 05 March 1962

A ground breaking ceremony was held at the building site on Clearlake Road 10 March 1962. Talks were given by the Bishopric-Harold Hancock, Nephi Michael Luker and Richard Geschwind. Photographs were taken by the local newspaper and by members personally.



Talks given by the Bishopric



Bishopric and Henry Graham with Shovel



The Bishopric



Ground Breaking for Church

Ground breaking services were held at 2 p.m. Saturday, March 10, by the Church of Jesus Christ of Later Day Saints for a new chapel which is being built immediately north of the Clearlake subdivision. Bishop Harold Hancock officiated at the ceremonies. He turned the first soil with a gilted spade, then handed it to his two counselors, N. Michael Luker and Richard Geschwind who also assisted in the groundbreaking. The first phase of the expandable chapel will be valued at \$110,000 and later additions will swell the total cost to over \$200,000. A large amount of the cost is being defrayed by members of the church who are donating their labor and equipment. Arthur Bulkley, a member of the church from Utah, is supervising the construction. architect is H. Maxwell Parish of Miami, Fla. The new chapel is expected to be completed in August at which time the temporary chapel now in use at U.S. 1 and Fairmont Drive, North Cocoa, will be sold. Pictured above at the groundbreaking ceremonies are, left to right, Ward Clerk Loren Brooks, Second Counselor Richard Geschwind, Bishop Harold Hancock and First Counselor Michael Luker.

Tribune Newsphoto

Ground breaking for the Melbourne Chapel was held the weekend before.



Brevard Edition 1-B, Friday, March 9, 1962

GROUNDBREAKING IN EAU GALLIE ...Mormons begin work of faith Mormons to Build In Eau Gallie - By Al Wood

EAU GALLIE - Last weekend a chilling breeze failed to discourage the fervor which South Brevard members of the Church of Jesus Christ of Latter Day Saints showed in breaking ground for a \$200,000 plant here.

Ground was broken by the first bishop of Melbourne-Eau Gallie ward of the Mormon church, Benjamin H. Holmes, who then turned the goldplated spade over to the present bishop, LeRoy A. Tolman.

Featured speaker in the ceremonies which preceded the spading was Farrell A. Munns, president of the central Florida Stake, Orlando.

Phase one of the program will be an \$85,000 chapel and seminary building and, Grady Starkes of Salt Lake City will supervise construction.

The 250 members of the ward will furnish approximately 6,000 man hours of labor to the project, Tolman said.

Ward Conference was held 15 April 1962 under the direction of Bishop Harold Hancock with Stake President Farrell A. Munns presiding. It was announced by the Bishop that the young children of the ward had successfully sold \$60.00 in doughnuts throughout the Cocoa area. This was contributed to the building fund.

A card was prepared by President Farrell A. Munns and passed out to the membership at Priesthood which read; "I am succeeding in the church work I have been called to do because: I am dedicated, I am organized, I am working." The card was to serve the purpose of reminding us each day of our callings in the church.

Mormon Church Reaches Skyward

Miami Herald April 18, 1962

45-Foot Tower Will Become Brevard Landmark

... As new church and classroom rapidly takes shape

By Frank Karel Cocoa Bureau Chief

COCOA - The first Mormon Church in the area is taking form on Clearlake Road under the watchful eye of a 49-year old Utah building superintendent and plenty of volunteer labor.

Art Bulkley, a Church of Jesus Christ of Latter-day Saints employee, said the building would be completed by August.

Bulkley is overseeing the building for the church headquarters in Utah. He and his wife and their two children live on the construction site in a big house trailer.

They moved the trailer onto the lot Tuesday to try and stop a wave of night time destruction.

"We've had quite a bit of vandalism," he explained.
"They've ruined our pump two

different times, they took a motor on our concrete mixer and they've cut wires on some of our power tools."

About his job, Bulkley said, "We go all over building churches. I just finished one in Panama City and have worked in Utah and New Mexico.

"I've been working for my church about five years."

The first phase of the local construction includes the chapel, a steep-roofed building that will seat 200; a 45-foot tower topped by a 15-foot finial; a ten classroom building and a 54-car parking lot.

"This first phase will cost about \$100,000," Bulkley said. "Two other phases are planned, a junior Sunday school wing and a cultural hall.

"This might not be in the immediate future it might be three or four years ... this is what we call an expandable building."

Cost of the other two phases was estimated between \$130,000 and \$155,000.

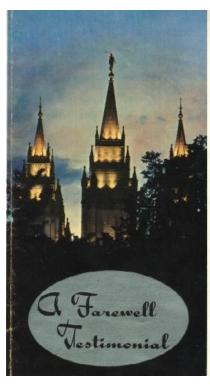
Although much of the construction work is subcontracted. Bulkley said volunteers from the local ward have or will put up a sheathing, dig footings, build concrete forms, put up acoustical tile and sheet rock and do landscaping.

The 200 members in the ward are holding services in temporary quarters on U.S. 1 until the new chapel is completed.

Sunday, 22 April 1962 the bishop announced during the priesthood meeting that since 12 February 1962 (the date Cocoa Ward started the new chapel) until 15 April 1962, 711 hours had been donated by the membership in construction of the new chapel. At sacrament meeting on this occasion, the Singing Mothers presented the Eastertide Cantata.

Sunday, 29 April 1962 there was an article in the Orlando Sentinel. The picture was not very clear but this was written under it. The new sanctuary of the Church of Jesus Christ of Latter-day Saints is rapidly moving toward completion at the corner of Calvados Drive and Clearlake Road, Cocoa. Much of the work is being done by volunteer workers from the church membership. Crane is shown lifting a prefabricated section of the room supports into place.

Sunday, 13 May 1962 a farewell testimonial was given in honor of Elder Rodger Leroy Anderson, son of Milton J. Anderson and Ida Lucile Tefertiller, prior to his departure for the Swiss Mission. The meeting was held at the Cocoa Ward Chapel on Fairmont Drive with 78 people in attendance



BISHOPRIC

Harold D. Hancock Bishop

Nephi Micheal Luker First Counselor

Richard A. Geschwind Second Counselor

"If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him."

"But let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

(James I:5-6)

Farewell Cestimonial

given in honor of

Elder

Rodger L. Anderson

son of Mrs. Raymond Tefertiller and Milton J. Anderson of Ogden, Utah

prior to his departure for the

SWISS MISSION

of the Church of Jesus Christ
of Latter-day Saints
to be held

COCOA WARD CHAPEL
Fairmont Drive
Cocoa, Florida

SUNDAY, MAY 13, 1962

6:30 P.M.

Enters Mission Home May 28, 1962, prior to departure for his field of labor

Program Prelude Kay Hancock Opening Hymn Congregation (13) "Come Come Ye Saints" Invocation Richard A. Geshwind Sacrament Hymn Congregation (8) "God Our Father Hear Us Pray" Sacrament Service Aaronic Priesthood Speaker . . Stake President, Farrell A. Munns Piano Solo Lee Tefertiller Remarks Elder Raymond D. Coats Remarks Elder Marvin R. Thurman Vocal Sole Peggy Fac Filer "I Walked Today Where Jesus Walked' Elder Rodger L. Anderson Remarks Parents of Missionary Response Missionary Closing Song ... Bishop Harold D. Hancock "The Lord's Prayer" Benediction Nephi Micheal Luker

As far as I can find out through my research from the Archives in Salt Lake City, this is Cocoa

Ward's first missionary to enter the field. There were none when Cocoa was a Branch.

Sunday, 13 May 1962 there was an article in the Orlando Sentinel about the Melbourne Chapel. Again this picture was not very clear, but this is what was written under it. Church construction progresses. Professionals and volunteers from the congregation are speeding completion of the beautiful Church of Jesus Christ of Latter-day Saints in Eau Gallie. The local Mormons are being directed by a supervisor from the Salt Lake Temple.

Brother Arthur Vernon Bulkley, building superintendent, announced at Priesthood meeting 17 June 1962 that as of 28 May 1962 \$40,000 had been spent in the construction of the new chapel.

Brother James Kelley was Sunday School Superintendent and they had been working on the building until 4:00 O'clock on the day they were to have a faculty meeting at 4:00. The building was not finished and did not have the windows in. They had brought chairs from Fairmont Chapel for the meeting. They quit work and went in to the meeting, holding it in the place where the Sacrament table was to go.

There was a baptismal service held at the new chapel a week before meetings were held. Sister Oric Carolyn Mabra marked the first baptism being baptized by Elder Gary D. Mourey. She was confirmed a member of the Church by Elder Marvin R. Thurman.

The first Sunday that meetings were held in the new Chapel was 15 July 1962. At Priesthood meeting Bishop Hancock commented on the beauty of the new Chapel. In Sacrament he expressed the joy of meeting in the new Chapel.



Saturday, 28 July was open house at the new Chapel. Invitations had been sent out to prominent people and firms in the Cocoa area. Also announcements were made by local radio and articles were listed in the Cocoa Tribune. There

were refreshments and the Missionaries were there to give guided tours. Also Sister Kay Hancock played an organ recital.

Open house continued after Priesthood meeting on Sunday instead of the regular Sunday School. Speakers for this program were Brothers Duane Martin, Edwin Armbruster and Bishop Harold Hancock, with Sister Kay Hancock playing a beautiful hymn on the organ.

An article appeared in the Cocoa Tribune on the Open House recently held by the Cocoa Ward. It also had a picture of the four missionaries who were laboring in this area.

The picture was not clear enough to use but this was the message under it.

The Church of Jesus Christ of Latter-day Saints (Mormons) held an open house Saturday at the new church building located at 2609 Clearlake Road, Northwest of Cocoa. The missionaries were: Elder Linn Baker of Ogden, Utah; Elder Paul Beatty of Hurricane, Utah; Elder Marvin Thurman of Orem, Utah; and Elder Gary D. Mowrey of Torrence, California. There are some 250 of these elders in Florida acting as missionaries for the church.

In Priesthood meeting 12 August, Bishop Hancock related that Joseph E. Smith had met with him and reported that during the past several months he had been matching the payments that the ward was making on the mortgage of the old meeting house and that only six payments were remaining. Then he was giving the deed to the Cocoa Ward and any proceeds derived from the sale could be applied toward the new chapel.

Stake Conference was held on 29 and 30 September 1962. The meeting was held in the new Orlando Stake Building and the visiting general authority was Elder Boyd K. Packer.

There was a small congregation at Sacrament Services 14 October 1962 due to the fact that President Henry D. Moyle of the First Presidency was speaking at the Orlando Stake Building and all members were invited to this meeting. However, there were a total of 33 in attendance at the Cocoa Ward Sacrament Service.

Friday evening, 21 December was the date for the Ward Annual Christmas Dinner. This was something new in the Cocoa Ward. After all, the Ward was only about a year and a half old, being organized 30 April 1961. Bishop Hancock was the Master of Ceremonies and he pronounced upon the ward and members a blessing.

As the first quarter of 1963 came to a close, the Cocoa Ward reported 274 members on record,

including 6 High Priests, 21 Elders, 10 Priests, 13 Teachers, and 19 Deacons. There were three members serving full-time missions, Lannis Alligood, Rodger Anderson and Joseph R. Rogers.

This ward is located in the heart of the missile test area and for this reason there is a large turnover of ward members. To this day this still happens as they are often transferring in and out of the Cape. The ward continues to grow and prosper and the members are enjoying the new chapel and facilities.

Sunday, 24 February 1963 a farewell was held for Joseph Ronald Rogers, son of Joseph B. and Dorrie Rogers. Elder Rogers is leaving to serve in Northern Mexican Mission for 2 1/2 years. In attendance, besides the ward bishopric, was Stake President Farrell A. Munns. Total attendance for the farewell was 115.

There was a ward outing all day Saturday, 9 March 1963 with games, races, horse shoe pitching, tug-of-wars, volleyball, basketball and other events. The food mainly consisted of two bar-b-que wild pigs received from the church ranch. The Relief Society sponsored the food and furnished all the trimmings. After late afternoon eating, a stage show was presented, sponsored by the Primary officers, and this consisted of many acts. Several big hits were Bishop Hancock's impersonation, the four musicians which consisted of Marjorie Martin, Nancy Leinbach, Mildred Armbruster and Betty Hays, also a pantomime act by June and Henry Graham. Dancing by recorded music topped the day's events and was the last part of the program. Approximately 110 people were in attendance. The musicians didn't play instruments but acted out a song, "I am a Fine Musician."

Sunday, 24 March 1963 was Cocoa Ward Conference. Stake President Farrell A. Munns presided and directed the proceedings of the conference. Also present, representing the Stake were First Counselor David A. Hawkins, Second Counselor, Freeman C. Baggett, Clerk Jeddy LeVar and Morris Justensen, High Councilman.

On Sunday 25 August 1963 Bishop Hancock received sustaining vote to sell the former chapel on Fairmont to the Baptist Church.

Stake President Munns, Stake Clerk Jeddy LeVar and Brother Allan Davis of the High Counsel were in attendance at fast and testimony meeting on 1 September 1963. At this time the ward was reorganized. Bishop Hancock, First Counselor Loren Brooks, Second Counselor Richard Geschwind, Clerk Edwin Armbruster and Assistant Clerk Earl Hayes were released with thanks by members of the ward. The new Bishopric sustained

was Bishop Chester Tillman, First Counselor Loran Brooks, Second Counselor Vurl W. Frazier and Robert Hayes as clerk.

As the last quarter of 1963 came to a close the Cocoa Ward reported 351 members. Included in this number are 8 High Priests, 1 Seventy, 18 Elders, 18 Priests, 14 Teachers and 20 Deacons. Joseph Ronald Rogers and Rodger Leroy Anderson were serving full time missions. The ward continued to grow in this quarter and increased by sixty members.

Cocoa Ward held its annual conference on 22 March 1964. To enhance the occasion, one of our talented members painted a picture of the chapel. This picture was divided into many pieces and each piece carried to a member of the ward by his or her home teacher. They returned this piece of the picture at Sacrament Service on this date and relocated it in its proper place, re-constructing the original picture. This resulted in the largest turn out that Sacrament Service had, 203 out of a possible 350!

The Bishopric was reorganized 9 August 1964. Brother Lawrence Glenn Handy was called as Bishop, Brother James Edward Stephenson as First Counselor and Brother Walter Belnap Kerr as Second Counselor.

Thursday, 10 September 1964 a dependent primary was organized in Titusville with Vileta Koch as president.

Orlando Florida Stake quarterly conference was held 28 and 29 September 1964 in Orlando.

Sunday, 4 October 1964 the Florida Mission President, Edwin Winder, and his talented family presented the Sacrament Meeting Program. They were enthusiastically received by the ward members.

Monday, 14 December 1964 ward members met in the chapel to view a film strip and presentation of the Family Home Evening Program to be started in January 1965. Those in attendance were greatly inspired to participate in this new program.

Friday, 18 December 1964 the primary presented their Christmas program to the delight of the parents and visitors. The theme of the program was, "If You Want to be Happy Give Something Away."

Thursday, 31 December 1964 many of the ward members met in the recreation hall to usher in the New Year with a party and a dance. A buffet breakfast was served.

Sunday, 18 April 1965 members of the ward enjoyed the presence of a number of stake visitors during the annual ward conference. Visitors to the ward included: Presidents Farrell A. Munns, Bryce J. Ericksen, William L. Young, Stake Clerk, Wilbur E.

Beck, Stake Sunday School Superintendent, Cleveland P. Brown, First Assistant, Allan F. Kimbrel, Second Assistant, James E. Haddock, Second Quorum of the Elders President, Henry Clay Hafton, First Counselor, Duane B. Martin and High Councilman, Joseph B. Rogers. One hundred sixty one persons attended the evening session.

On 25 April 1965 Joseph Ronald Rogers was welcomed home from his mission in the British Isles.

Sunday, 9 May 1965 Mothers of The Ward were honored on Mothers Day. Sister Gustava Smith was the oldest mother in the ward and was present at Sunday School.

Friday, 21 May 1965 one hundred eighty five members and friends met in the chapel to view the film "Man's Search for Happiness" sponsored by the missionaries laboring in the area.

Roy P. Douberley Sr., Stake Patriarch, visited the ward on 23 May 1965. Members who attended the Sacrament meeting enjoyed his remarks on genealogy work and temple work.

In July 1965 Bishop Lawrence Glenn Handy was moving to Sunnyvale, California so the Bishopric had to be reorganized. Brother Fred Jones Jensen of the Orlando Stake High Council was sustained as Bishop with Brother Gerald C. Skinner as the First Counselor and Bobby M. O'Bryant as the Second Counselor. Both of them were new in the ward but both were experienced counselors from former wards.

Many of the ward members attended a rodeo Saturday, 24 July 1965 at the ranch. It was held commemorating the arrival of the pioneers in the Salt Lake Valley. The Cocoa Ward Primary won first prize in the Primary Parade for having the most children participating. To this day this is an annual celebration held closest to this date on a Saturday.

Thursday, 19 August 1965 a special home teaching meeting was held in the evening with 58 home teachers and wives in attendance. Horace Thayn, the Elders group leader and Gerald Stringham, the High Priests group leader addressed the congregation on the purpose of and importance of the home teaching program. William Worthington of the Orlando Stake High Counsel was the concluding speaker after which the film "Of Heaven and Home" was shown.

Sunday, 29 August 1965 Bishop Fred Jensen presented a proposed ward building expansion plan to the priesthood members. A proposal was sustained to begin raising the necessary funds to start phase three of the building program.

Saturday, 30 October 1965 a number of the ward members met at the chapel and cleaned the building from top to bottom. Bishop Jensen had much praise for those who participated.

The brethren in Priesthood meeting on 7 November 1965 unanimously sustained the proposal of the bishopric to raise the necessary funds to begin the building of a church in the Titusville area.

At the end of the quarter March 1966 the membership was 600. The growth in new memberships in this last quarter were steady.

Sunday, 17 April 1966 the General Conference was broadcast on WDBO-TV Channel 6. A television set was provided at the chapel.

On 26 June 1966 the Sunday School was separated into two independent Sunday Schools, one for the members in Cocoa, Rockledge, Merritt Island and Cocoa Beach areas and one for the members in the Titusville, Indian River City and Mims area.

The growth of the Cocoa Ward was tremendous and had at this time a total of 710 members.

The Sacrament meeting on 24 July 1966 was turned over to President Farrell Munns for ward and stake business. He announced the division of the Cocoa Ward and the formation of the Titusville Ward. He read in the new boundaries and also a complete financial report was read and accepted by the membership of the ward. The Bishopric of the new ward was sustained as Keith W. Welch as Bishop, Joseph Bell Rogers as First Counselor and John L. Christensen as Second Counselor. Juan Santiago Cano was sustained as Ward Clerk. Bobby M. O'Bryant, Second Counselor of the Cocoa Ward was released and Lynn Miller Edwards sustained.

Titusville first met in members' homes, and then met at Teen Town on Singleton Avenue. Teen Town is now Sandrift Recreation Center. The chapel was built on South Street in 1969.

Now back to Cocoa Ward.

Sacrament meeting was held 14 August 1966 in honor of Elder James Arthur Kelley Jr. for his farewell to the Northeastern States Mission.

Saturday, 15 July 1967 work began by members of the ward to repair the chapel and grounds in preparation for the dedication of the chapel. Work was to continue until they completed it.

On Friday, 6 October 1967 the Cocoa Ward Chapel was dedicated by Elder Howard W. Hunter of the council of the twelve.



Left to Right, Bishop Fred Jensen, Elder Howard W. Hunter (Quorum of the Twelve), Duane B. Martin (2nd Counselor), Lynn M. Edwards (1st Counselor)

On Sunday, 8 October 1967 members of the Ward went to Orlando for Stake Conference where Elder Howard W. Hunter presided.

Sunday, 17 December 1967 the Bishopric announced that they will refrain from shaking hands in the chapel in an effort to stress and contribute to more reverence in the chapel.

Thursday, 4 April 1968 funeral services were held in Orlando, Florida for Roy P. Douberley Sr., the Orlando Florida Stake Patriarch.

Sunday, 14 April 1968 it was announced that Cocoa Ward had paid off its share of the Orlando Stake Building.

Friday, 26 April 1968 a Stake program was presented at the Ellsworth Ward. Several church leaders from Salt Lake City, Utah were in attendance. Among those brethren who spoke were David Lawrence McKay, Elder Stapley and President Eldon C. Tanner.

Sunday, 26 May 1968 it was announced that Cocoa Ward was assigned by the Orlando Stake to sell 100 cases of honey by 20 June. On this date the Cocoa Ward had paid off the Orlando Stake budget and building assessment assigned to the ward. It was also announced that Sacrament meeting time was changed from 6:00 p.m. to 5:00 p.m.

The Orlando Stake Presidency visited the Cocoa Ward on 9 June 1968 to reorganize the bishopric. Bishop Jensen, his counselors, Lynn M. Edwards, Duane B. Martin and the Clerk, Clyde O. Peterson were released. Cleavy Eugene Waters was sustained as Bishop, James Arthur Kelley Sr. as First Counselor and Clair Lewis Croft as Ward Clerk, Orson L. Porter was sustained at a later date as Second Counselor.

The 141st Semi Annual Conference was televised over WDBO Channel 6 Orlando on Sunday, 4 April 1971. Some of the speakers were the Prophet Joseph Fielding Smith, Spencer W. Kimball, Marvin J. Ashton, Ezra Taft Benson and Eldon C. Tanner.

Friday, 9 July 1971 a dinner was held out on the lawn of the church grounds to raise money for the ward budget. Quite a few donations were given. Ward members and non-members enjoyed socializing, the turkey, watermelon and all other things served. The weather was ideal.

Friday, 20 August 1971 a dinner was held at the chapel to raise money for the budget. Hot dogs and all the trimmings were served along with ice cream cones and watermelons.

Friday, 31 March 1972 a ward dinner was held to raise money for the budget and building fund. It was well attended. Many hundreds of dollars were raised to pay off some of the budget allotment. A good time was had afterwards. Entertainment was by the talented members of the ward.

Sunday, 4 June 1972 the Cocoa Ward Bishopric was released and Phil Lambson was sustained as Bishop. John Rapheal Garfield was sustained as First Counselor and Paxton <u>D</u> Lockhart as Second Counselor. Henry Frank Graham was sustained Ward Clerk.

Friday, 8 September 1972 a Cocoa Ward Budget dinner was held and followed by a Service Auction. All had a good time eating turkey and bidding on the auction items. The children were entertained by the movies, "Mr. Toad" and "Ichabod Crain." Approximately \$2,700.00 was made between the dinner and the auction.

Sunday, 15 October 1972 a joint fireside was held with Titusville at Cocoa Chapel. Gary Lynn Hansen presented slides he had taken while he was on his mission in Denmark. Also the filmstrip, "Time of Change, Time of Decision" was shown. Thirty were present.

Sunday, 19 November 1972 Brother Paxton <u>D</u> Lockhart was released from Second Counselor of the Bishopric and sustained as First Counselor. Brother John R. Garfield had been released 22 October 1972. Brother Robert Craig Bergen was sustained Second Counselor.

Thursday, 17 May 1973 BYU Lecture Series was held at the Orlando Stake Center. Brother Robert J. Mathews presented "A Walk Through Missouri With the Prophet Joseph Smith." It was an excellent lecture and all who attended obtained both pleasure and knowledge.

A special meeting was called Thursday, 31 May 1973 by request of Stake President Freeman Edison Baggett for all married couples and those who had been married but are now single. Paxton <u>D</u> Lockhart, First Counselor of the Bishopric spoke on dress standards; Robert Craig Bergen, Second Counselor of the Bishopric spoke on pornography and Bishop Phil Lambson spoke on immorality. Forty-four were in attendance.

Quarterly Stake Conference was held 2 June 1973 at the Stake Center in Orlando with President Freeman E. Baggett presiding. There wasn't a General Authority present but a fine conference was held with everyone being spiritually fed. Over 1200 members and friends were present. Twenty-six of the Cocoa Ward Youth took part in the youth choir for the conference session.

Quarterly Stake Conference was held 30 September 1973 at the Orlando Stake Center. Elder Elray L. Christiansen, assistant to the twelve, was the General Authority present. The conference was attended by over 1500 members and friends.

Saturday, 17 November 1973 the ward "Country Store" was held at the chapel from 10:00 a.m. until 7:00 p.m. It was well attended by many members and friends. Home made items and bake goods were sold. Dinner was served in the evening to those who desired. Approximately \$560.00 was made for the ward budget.

Cocoa Ward held its 14th Annual Ward Conference on 27 January 1974. President Freeman E. Baggett was directing with President Carter A. George and President Cleavy E. Waters, Thomas M. Maker, Chris E. Case and Henry F. Graham representing the stake. Dinner was served following Sunday School under the trees in the back yard. There were 151 present for the Sacrament Service and it was a fine and spiritual conference.

Sunday, 17 March 1974 Quarterly Stake Conference was held at the Orlando Stake Center. There were 1408 members and friends in attendance. Elder Joseph B. Anderson, assistant to the council of the twelve was the visiting General Authority.

In April 1974 the 144th Annual Church Conference with President Spencer W. Kimball presiding was viewed from 10:00 am until 12:00 noon on WDBO - TV, channel 6. Members and friends of the church were invited to view this program by distribution of brochures and by verbal invitation. This was 7 April 1974.

The Cocoa Ward served as host to the Latter-day Saints Eastern States slow pitch softball tournament that took place at the various ball fields in the Cocoa area on August 21st, 22nd, and 23rd 1975. The event culminated in a banquet that was furnished and served by the Cocoa Ward at the Kennedy Junior High School. The Aaronic Priesthood and Young Women's Organization operated an information and refreshment booth at the ward chapel during the first days of the tournament.

Saturday, 30 August 1975 a ward dinner and auction was held in the cultural hall. The event was a great success and over \$700.00 was taken in for the ward budget.

Wednesday, 22 October 1975 a Missionary Conference was held in Winter Haven, Florida. It was a very spiritual meeting attended by all the wards and full time missionaries.

Sunday, 17 January 1976 there was a general priesthood meeting at the Stake Center in Orlando that started at 6:30 p.m. The attendance from the Cocoa Ward was above average -22 present. The theme of the meeting was to do with the celebration and honoring of our nations 200th anniversary.

Monday, 29 February 1976 there was a stake fireside held at the Stake Center in Orlando. Elder Ezra Taft Benson was the principle speaker. Those in attendance reported that they received a very spiritual message.

Members of the Cocoa Ward Bishopric traveled to Miami, Florida on Friday, 19 March 1976 for the purpose of attending a Solemn Assembly. The principle speaker was President Spencer W. Kimball and it was reported that a very informative and inspirational program was presented.

Friday, 21 May 1976 a patriotic play commemorating the nations bi-centennial was staged by members of the stake at the Winter Garden High Auditorium. It was a very professional and moving play. Many of the members of Cocoa Ward as well as the Stake and the general community attended.

Stake President Freeman E. Baggett and his counselors Cleavy E. Waters and Roy Lloyd Warren and the Stake Executive Secretary Thomas M. Maker and Stake Clerk Henry F. Graham attended Cocoa Ward meetings on 6 June 1976. Their primary purpose was to release Bishop Phil Lambson and his two counselors and to propose the sustaining of Brother William M. Cantrell Jr. The membership sustained this nomination while at the same time giving a vote of thanks to Brothers Phil Lambson, Alfred L. Denyer and Ervin W. Taylor. Brother Cantrell was set apart after the service by President Baggett.

On 19 June 1976 Bishop William M. Cantrell and the priesthood leaders of the Cocoa Ward

traveled to Tampa to meet at the Stake Center for the Annual Regional Meeting. It was a very informative meeting that lasted from 8:30 am until 5:30 pm. All who attended were able to say that they learned something that would surely help them to magnify their callings.

The Cocoa Ward Bishopric was completed 11 July 1976. The following were sustained and set apart: Don W. Lockard as First Counselor and Eric W. Freund as Second Counselor. In the interim, Brothers Alfred L. Denyer and Ervin W. Taylor had been serving as acting counselors.

Friday, 20 August 1976 a missionary open house was held that was a great success. Each of ward auxiliary organizations had a display set up and the film "Why Temples" was shown. Over 50 non-members were present. The Relief Society served hot whole wheat sweet rolls and bread with punch afterward.

Sunday, 29 August 1976 Cocoa members attended Stake Conference in Orlando starting at 10:00 a.m. Many inspiring talks were heard with the theme being on strengthening the family and home. The Relief Society of the Stake made up a women's choir that furnished beautiful music for the conference.

Sunday, 12 September 1976 there was an open house for investigators of the church at the home of Brother and Sister Ervin W. Taylor. This is the first in what is hoped will be a number of cottage meetings in the missionary effort of the Cocoa Ward.

On 21 November 1976 there was a program from 8:00 to 9:00 P.M. over Orlando television station WDBO titled "The Family and other Living Things." This program was bought and paid for by the Church and was shown nationally to tell the story of the Latter-day Saint belief in the family and its importance. Cocoa members viewed this program in their homes, having invited friends, relatives and neighbors to share this entertainment with. Reports afterwards indicated that it was well received by members and non-members as well as investigators.

On Saturday, 18 December 1976 our Prophet, Seer and Revelator, Spencer W. Kimball was the principle speaker at a rally at 2:00 P.M. in the Tangerine Bowl in Orlando, Florida. Over 10,000 were in attendance at this special meeting. The occasion was a pep rally for supporters of the BYU football team who had been invited to play in the Tangerine Bowl against Oklahoma State University. The Orlando Sentinel had a big front page story about how the Mormons held a rally in contrast to Oklahoma who held their rally in a local bar. Several youth from the Cocoa Ward had the honor of playing

in the BYU marching band during the game in the Bowl that started at 8:00 P.M. BYU was soundly defeated but the spirit of the Saints in the Florida area were not daunted after such a rare spiritual experience as to have a visit from the Prophet.

The next day President Kimball was the principle speaker at a service held in the Orlando Florida Stake Center at 9:00 A.M. The Stake Center Chapel was completely filled for this event. The Prophet told us that if we were diligent in our work of building the kingdom in this area we would surely have a temple built here. It was a very spiritual and inspiring weekend of activity for the members in the Cocoa Ward. Normal Sunday morning meetings of the ward were suspended on 19 December 1976 so all could attend the Stake service with the Prophet. More detail in Chapter 10 - President Kimball Visits Saints in Florida.

Friday, 25 March 1977 a Mexican dinner was held at the Cocoa Ward from 6:00 to 8:00 p.m. Entertainment was furnished. A very good time was enjoyed by all. About \$400.00 was raised for the budget and building fund.

Thursday, 5 May 1977 a group from Ricks College gave a performance at the old Tupperware Auditorium. This is located near Kissimmee. The name of the performance was "Festival Frolics."

Sunday, 29 May 1977 the Annual Ward Conference was held with the Stake President, his counselors and other Stake leaders. It was a day long of spiritual uplifting meetings. The chapel had been reroofed and painted for the occasion. The Relief Society served dinner at 1:15 p.m.

Friday, 17 June 1977 the youth of Cocoa Ward were part of the performance of the Saturday's Warrior at the new Tupperware Auditorium north of Kissimmee at 8:00 p.m. It romanticizes the Mormon belief in a pre-existence. It was very inspiring and many from Cocoa Ward attended.

Saturday, 18 June 1977 the Regional Conference was held at the Stake Center beginning at 8:30 a.m. until 4:30 p.m. Elder Brady from the council of the twelve presided and gave many instructions and inspiring messages. Cocoa Ward was well represented. Box lunches were served at noon.

Sunday, 26 June 1977 the Prophet, President Spencer W. Kimball was at Ellsworth Ward for their Sacrament Service. There were about thirty there from Cocoa Ward.

Stake Quarterly Conference with General Authority Paul H. Dunn presiding was held 13 November 1977. He announced the dividing of the

Stake and forming Cocoa Florida Stake. President Cleavy E. Waters was called as President of the new stake with Gardner Hale Russell of Melbourne and Gerald White Sharp of Titusville as his Counselors. This will cause a need for a new Stake Center in or near Cocoa. It will require an amount of money to begin the building of the million dollar Stake Center. The amount we need by 31 December 1977 is \$40,000. Fasting was done in preparation for the raising of the money among the brethren. More detail in Chapter 6 - Cocoa Florida Stake organized.

Cocoa Florida Stake's First Conference was held 21 and 22 January 1978 at the Ellsworth Ward. The chapel was filled with some members seated on the back stage. The visiting authority was Brother Robert N. Brady, Regional Representative who was enthusiastically received.

Sunday, 13 August 1978 Primary presented a Sacrament Program to commemorate Primary's 100th birthday. The children participated in singing and a history of Primary in the Cocoa Ward was given by Posey Harmon.

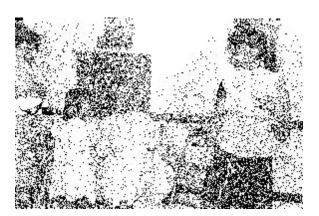
The following is a history from THE RESTORED CHURCH by William Edwin Berrett of when the Primary originated:

The Primary originated at Farmington, Davis County, Utah, 25 August 1878. It was the result of the reflections of Aurelia S. Rogers, who perceived the need for weekday religious education of boys and girls. Her interest led to a consultation with President John Taylor, Eliza R. Snow and Emmeline B. Wells and others, where a decision was reached to organize "The Primary Association." On 11 August 1878, Aurelia S. Rogers was set apart to preside over a Primary Association in Farmington and on 25 August 1878 the first meeting was held.

The movement spread to other parts of the church and on 19 June 1880, Louie B. Felt was called to preside over the Primary Association of the Church of Jesus Christ in all the world.

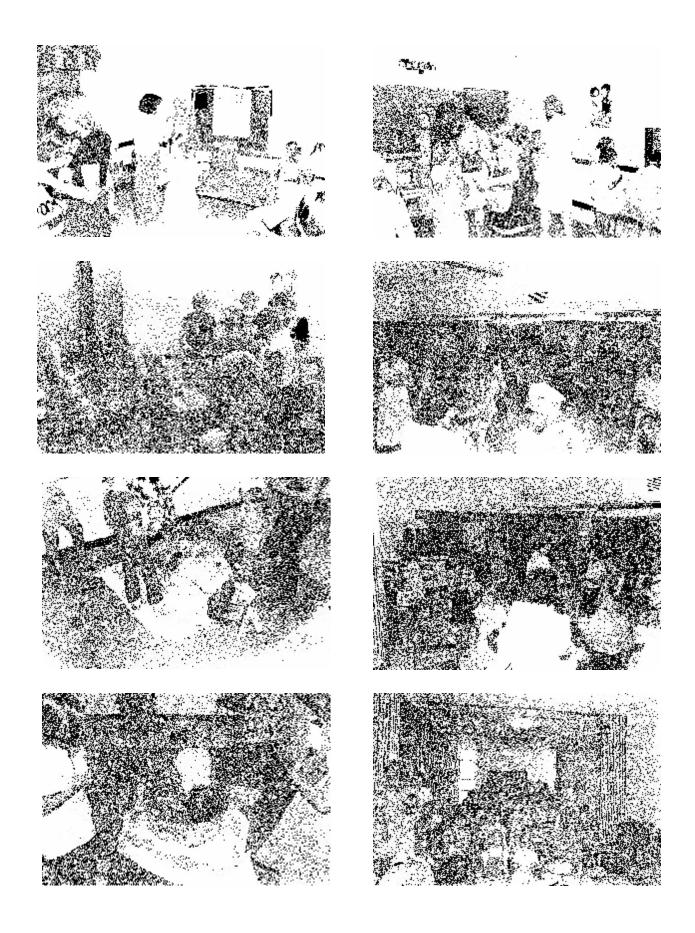
The Primary Association meets on an afternoon during the week and instructs children from five to twelve years of age. The official organ is the Children's Friend, a monthly magazine devoted to young children. The membership of the Association in 1960 totaled 331,570.

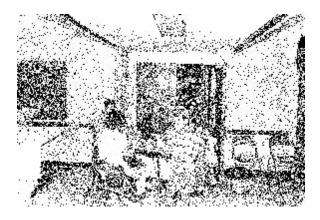
The following are pictures of Cocoa Ward Primary's one hundredth birthday celebration they held in August 1978.

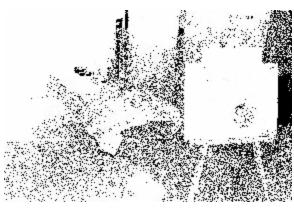












A Ward Open House was held 18 August 1978 with President Sterling Workman of the Tampa Florida Mission as guest speaker. The back part of the chapel had displays and posters telling of the Doctrine of the church and some of its history. There are Ward Open House programs periodically but they aren't always blessed to have the Mission President.

Cocoa Stake Conference was held 21 and 22 October 1978. Saturday evening session was held at the Cocoa Chapel and Sunday's session was held at Brevard Community College gymnasium.

Saturday, 16 September 1978 a special fireside for the women of the church was broadcast from Salt Lake City. Special hookup was at the chapel.

Friday, 29 September 1978 there was a ward open house held with Vernon Mattson giving his Dead Sea Scrolls presentation. Refreshments were served afterwards.

Friday, 20 October 1978 there was a ward social held, consisting of a luau. Fried fish and other dishes were prepared. The back part of the building was decorated in Hawaiian decor. It was well attended.

Cocoa Stake conference was held 20 and 21 January 1979. Saturday the leadership session was held at the Cocoa Chapel. Sunday's meeting was held at Brevard Community College Gymnasium.

Youth Conference was held at Florida Institute of Technology (FIT) campus in Melbourne 15 and 16 June 1979. President Kimball made a surprise visit and he and Sister Kimball spoke to the youth of the Stake.

Cocoa Stake Conference was held 4 and 5 August 1979. Saturday the Priesthood Session was held at the Cocoa Chapel. The Sunday Session was held at the Melbourne Civic Auditorium.

Saturday, 29 September 1979 a ward bazaar was held at the chapel. Many of the ward members donated homemade goods to be sold. Booths were set up inside and out front. Over two thousand dollars was raised for the building fund.

Semi Annual Conference was on 5-6 October 1979 and some of it was broadcast over local television. Some of the Sunday morning sessions were heard over the telephone hookup at the chapel.

Saturday, 24 November 1979 the Stake held a Rodeo at the Deseret Ranch. Money collected from the sale of tickets went to the Stake Building Fund. The event was well attended. A square dance was held in the evening at the Ellsworth Ward. This was not the regular pioneer day rodeo that is held in July.

Friday, 15 December 1979 the Gospel Essentials Class had a Christmas party at the Adolph Munsey home. I, Ruth Brannen, had just been baptized on the ninth of December. The missionaries picked me up and took me to the party. When we arrived they were playing a question and answer game about the ward. One of the questions was, "Who was the latest convert?" So when we walked in all came running up to me to get my name as I was that person.

The following is about the Church meetings consolidated schedules:

CHURCH CONSOLIDATES MEETING SCHEDULES

A schedule combining meetings into a three-hour Sunday block has been introduced throughout the Church.

The First Presidency announced the changes in a accompanying letter instructions for stake presidencies and bishoprics. Wards and branches throughout the United States and Canada are implementing the program March 2. Those outside the U.S. and Canada will begin May 4.

The Church wide initiation of the program follows several months of pilot studies in which selected stakes tried variations of the program - with marked success. Attendance sacrament meeting and Relief Society increased an average of 10 to 15 percent in the pilot areas. Priesthood, Young Men, Young Women, and Sunday School attendance rose 8 to 10 percent. Primary also had an increase, though slightly lower. consolidated schedule increased Church attendance among the less active, with fewer people leaving skipping meetings.

The new schedule groups Sunday School, sacrament, Melchizedek and Aaronic Priesthood, Relief Society, Young Women, and Primary meetings into a specifically divided three-hour time block. Ten-minute breaks separate the meetings. Local leaders are being given two options of how to arrange the meetings. In the first option, called Option A, all ward members are together for sacrament meeting. The ward then separates into Sunday School classes (for those twelve and older), Primary classes (for those under twelve), and nursery (ages eighteen months to three years). While Primary and nursery children stay in sessions lasting one hour and forty minutes, those over twelve attend Sunday School classes and then regroup for quorum, Relief Society, and Young Women meetings.

In the second option, Option B, ward members first meet in priesthood, Relief Society, Young Women, and Primary meetings. Sacrament meeting is held last.

Under the new program Sunday School Junior discontinued, since children are taught on Sundays in Primary. Prayer meetings for all organizations are also discontinued. Young Men and Young Women weekday Mutual activities will usually be held on a ward activity day. One day of the week other than Sunday or Monday may be designated as ward activity day, on which activities for organizations or the entire ward, as much as possible, are scheduled.

The consolidated meeting schedule reemphasizes personal and family responsibility for learning, living, and teaching the gospel. It also allows Church members more time for personal gospel study, service to others, and meaningful activities.

OBJECTIVES OF THE SCHEDULE

The instructions for stake presidencies and bishoprics indicate the purpose and major objectives of the new schedule.

"The purpose of the consolidated meeting schedule is (1) to reemphasize personal and family responsibility for learning, living, and teaching the gospel and (2) to allow Church members more time for personal gospel study, service to others, and for meaningful activities. The major objectives of the new schedule are to -

- "1. Help every Latter-day Saint home become a place where family members love to be, where they can enrich their lives and find mutual love, support, appreciation, and encouragement.
- "2. Emphasize home-centered Sabbath activities.
- "3. Make more flexible a weekday activity program for all members.
- "4. Reduce the amount of travel by Church members and provide opportunities for family members to travel together and participate in Church activities.
- "5. Conserve energy resources and reduce the nonessential costs required for members to participate in Church activities."

The instructions also state: "Local leaders should use their own initiative to solve specific local problems. Leaders have the responsibility to follow the guidelines for consolidating meetings provided, but they should rely on inspiration to find ways of making the schedule work successfully in their areas."

INSTRUCTION FOR IMPLEMENTATION

The Church has sent stake presidencies and bishoprics information for implementing the schedule. Following is a summary of explanations and changes reflected in those instructions:

Home Evening. Monday night continues to be reserved for family home evening. Church buildings and facilities are closed on Monday evenings. Monday family home evenings could include family recreational activities, addition to gospel instruction from home evening manuals, scriptures, general conference addresses, Church magazines, and other appropriate Church sources.

Melchizedek Priesthood.

Melchizedek Priesthood
quorums meet Sundays for fifty
minutes. A brief combined
Aaronic and Melchizedek
Priesthood opening exercise
may be held at the Bishop's
option.

Priesthood quorums will teach priesthood leaders, especially fathers, to plan and carry out appropriate Sabbathday family activities.

Aaronic Priesthood.

Aaronic Priesthood quorums meet Sundays for fifty minutes.

The Aaronic Priesthood program for young men remains essentially the same as outlined in the Aaronic Priesthood Young Men Handbook, except that the positions of ward and stake sports director are now eliminated. Athletic programs for Aaronic Priesthood quorums are under the direction of the ward physical activities specialist, with supervision by the bishopric.

Relief Society. Relief Society meets on Sundays for

fifty minutes. Homemaking sessions and other Relief Society activities may be held on a day other than Sunday, as local circumstances will permit.

Young Women. Young Women classes meet on Sundays for fifty minutes. Class materials come from the current regular curriculum. Generally, young women will meet in three age groups: 12-13, 14-15, and 16-17. Where there are few girls, they may all meet as one class.

The Young Women presidency presides at the weekly Sunday meetings. The youth leaders conduct a tenminute opening exercise in each class to include song, prayer, presentation. theme announcements. Members of each class presidency should rotate conducting so they can all have opportunities for leadership experiences.

Sunday School. Sunday School is held weekly for forty minutes. The organization is responsible for teaching all members age twelve and older. The Sunday School worship service (opening exercises) is discontinued.

The ward Sunday School organization consists of the president, two counselors, a secretary, and teachers for the authorized courses. All other officers and teachers-music. inservice. Junior Sunday School, assistant secretary-are released to become available for other Church service. The stake Sunday School organization remains as it has been, except for Junior Sunday School and music positions.

The Sunday School presidency is to give close attention to the improvement of teaching, to administration, and to member activation. The

president supervises inservice training and assumes the duties of the inservice leader.

An opening and a closing prayer should be given in each class.

Primary. Primary is held on Sundays for one hour and forty minutes. The program includes opening exercises, class instruction, and a group activity period. If sacrament meeting is held prior to Primary, and depending upon the availability of classrooms, it might be advisable to hold the activity period immediately after the opening exercises. If that is the case, a closing prayer should be offered by a child at the end of the class period in each class.

The curriculum is a consolidation of the present Sunday School and Primary curriculum for children between three and eleven years old. The curriculum schedule and suggested outline for the activity period have been provided to priesthood leaders.

The Sunday morning nursery program is directed by the Primary for children between eighteen months and three years old whose mothers attend Relief Society or teach Sunday School, Primary or Young Women. Existing nursery program material are used.

Primary teachers and leaders should be with the children during the entire Primary period on Sundays. With the new schedule, more men will now be able to serve in Primary teaching positions.

The Ensign/March 1980

The ground breaking for the Cocoa Florida Stake Center took place Saturday, 31 May 1980.

The first Area Conference was held in Lakeland on 28-29 June 1980. It was a very tiring but spiritual trip. More detail of last two paragraphs in Chapter 6 - Cocoa Florida Stake Organized.

From here on I will have to rely on members memories, articles and programs from my Book of Remembrance and my photo albums as the Church quit keeping minutes.

Harris Corp. put a satellite dish for trial purposes at the Melbourne Chapel just a few months

prior to the Stake Center being finished. Of course when the Stake Center was completed it was to get the dish.

The Satellite dish had just been developed about a year before the Stake Center was built. Harris Corp. was trying to bid for the contract to build the satellite receivers for the Church. They lost out to a company in Georgia.

Stake Conference was 24 - 25 January 1981. Leadership and Priesthood meetings were held at the Cocoa Chapel and Sunday session was held at the Melbourne Civic Auditorium.



Young Mormon missionaries, Elders Wiehl, Richins, Meier and Williams at the Mormon church in Cocoa

lission: sacrifice, with jo

By SALLY ANN STEWART

Upon first inspection, the four of them look the part of average American young mer. A bit overdressed for Florida's humid love bug season, maybe, in their starched white button-dewn shirts and accurely knotted ties.

The four look like they just stepped not of a Norman Rockwell painting. Like they were weared in the good old American tradition of sixpacks and 20-yard-line tack-ie, a favorite steady gir, and a hot rod that hums the beach boulevards or Salurday night.

But take a second look Or just ask them. They'll tell you that they're not the basic brand of American boy.

Example: no television. That goes for movies, too. No cars, Or guifmends, rock 'n roll musie, sport shirts, swimming, late nights on the town, privacy. Ne variations and no pay. For two whole

They're not trapped in some medieval punishment. This is their two-year stint as missionaries of the Church of Jesus Christ of Latter Day Spin's, the formal name for the Mornion

church. "I'm learning more doing this for two years than I could learn in a lifetime of college," said Elde Meier Oh yes — for two years, they don't have first names, either. Rather they are referred to by their church title, "elder" "We're learn-ing about our own personal growth," Meier continued.

You learn about life and people and how to love and serve God. All the things you don't learn in select."

Campaigning deci-todoor in Cocoa, trying to win converts, they are four of the near 3),000 full-time Mormon missioneries stationed

throughout the world. Elders Richins and Williams, both supervise the 16 Mormon missionaries based from Daytona to Cocoa

'Our ob is to help motivate and inspire all the other nn ssionaries we're responsible for "Richins explained. You know, we take care of problems and try to inspire the missionaries in our sone. We visit with each of the miss onary pairs every work."

That explains the call that Richins and Williams drive on their rounds. Elders Wiehl and Meier don't have It so easy. Their sole mode of transportation is their 10 speed bixes. The ocometer on Wiehl's "iron borse" proves he's pedaled more than 1,000 miles since he began the miss onary pike path about live months ago

But the young men don't grumple about their transportation. It keeps them in shape, they say. Besides,

ge ting into when they decided to interrupt their college educations and leave their Utah and Arrisona homes for Central Florida

missionary work.
They asked for it. They had filled out app ications, token a language test and passed a personal interview before they were accepted.

"We get up every morning at 6:30 and we have until 7 to get dressed," Williams said. "Then, at 7 we have companion study time and we pray together or talk. Then we have breakfast for a half-hour and personal study time for another half-hour and then we go not. The next 12 hours are de-voted to seeking converts. Always in pairs, they knock

on every door on every block in their neighborhood.

But # s not an easy way to reach folks because church statistics show that only one of 1,000 people will

"But you figure that one nerram ore day will say 'yes' and that will change 'heir whole ide, 'Meier said. All four agree that the

organist hurdle is straighten ing out people's misconcep-tions. "We went into a Chifstian bookstore one day and tian bookstore one day and they said they didn't carry any Mormon books," Vo-liams said, "That was be-cause they cidn't think sewere Christians

Richins has two weeks left as a missionary. Then replans to return to Utah and play football for one of the four universities that offered him athletic scholarships. But first thing, he says, he's gomes saddle his horse and

go for a long ride.
"I look at it this way." said Meier, who has complefec one year of mission-ary work. By the time I get home, all the movies out now, are going to be on lels

Tuesday, 10 March 1981 President Spencer W. Kimball dedicated the visitors center at Deseret Ranch. More detail of this in Chapter 12 - Deseret Ranches of Florida.

Sunday, 14 June 1981 was the last Sacrament meeting in the Clearlake Chapel.

Announcements were put out that Cocoa Florida Stake Conference would be held at the new Stake Center on Fiske Blvd.

ANNOUNCEMENT

COCOA WARD MOVING TO NEW LOCATION

THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS MOVING TO NEW COCOA WARD CHAPEL AND STAKE CENTER AT CORNER OF FISKE AND FAIRWAY (JUST SOUTH OF BARTON)

1803 FISKE BLVD ROCKLEDGE, FLORIDA

THE FIRST SUNDAY IN THE NEW BUILDING WILL BE JUNE 21, 1981

YOU ARE INVITED TO ATTEND: COCOA FLORIDA STAKE CONFERENCE: 10:00 SUNDAY JUNE 21, 1981 REGULAR SERVICES JUNE 28 AND THEREAFTER EACH SUNDAY AT 9:00 AM

Sunday, 21 June 1981 the whole stake got to enjoy the new Stake Center together at Cocoa Florida Stake Conference. This was the first Sunday the Chapel was used.

Open House for the Stake Center started Friday, 14 August 1981. It continued through Thursday, 20 August 1981 except on Sundays and Monday, 17 August. More detail of the last two paragraphs in Chapter 6 - Cocoa Florida Stake Organized.

General Conference on 3-4 October 1981 was viewed at the Stake Center by satellite. It was wonderful to be able to see the whole conference on both days.

Wednesday, 13 October 1982 graveside services were held at Brevard Memorial Gardens for Etta Lee Thompson who died Thursday, 7 October in Cocoa. She died nineteen days before her 96th birthday.

Presiding and conducting: Cleavy E. Waters

Invocation: Troy Flynt

Hymn: "The Lord is My Shepherd"

(Karen Price, Donna Brown and Avis Waters)

Speaker: Cleavy E. Waters

Dedication of Grave Site: Brad Layton

Benediction: Brad Layton

Sunday, 4 September 1983 there were posters all over the chapel to come to see E.T. that evening. It was sponsored by the Laurels of Young Women. It was in honor of Ervin & Ellie Taylor who were leaving on a mission to Atlanta Temple. Taylors didn't much want to go see E.T. but for some reason they went anyway. What a surprise they were in for! The program went as follows:

Invocation: Brother John Whitney Program by the Laurels

Two alien spirits came to earth and found each other and became one. Then they joined with a whole bunch of other spirits and we all became friends. Ellie and Ervin, THIS IS YOUR LIFE - dumbfounded but delighted, they went up on the stage.

E.T. (Ellie Taylor) said food was one of her favorite things in life but only knew how to cook spaghetti. So they ate it morning, noon and night. She was given a cookbook and learned to cook. (She is an excellent cook). Her economy was couponing and refunding.

I had a fine friend named Ellie Whose baking surpassed any deli, Her talents, it's true Were not limited to.... Only cooking and putting up jelly!

As a matter of fact, you may know She's helped lots of things to grow Her cabbage that's green And Audrey, the teen, Her wardrobe because she can sew!

Her knowledge of things is amazing. You'll never see her just gazing. She's careful each day
To read and to pray
Even over her bread that is raising!
 (sorry, bad English)
We share a strange sort of hobby,
Sometimes we talk in the lobby
About our obsession
To gain a possession
Of Bird's Eye Corn on the Cobby!

We've asked all our friends for their labels And even taken them off of their tables! It might been quite rash To dig through their trash; Many might think we're not even stable!

But we laugh all the way to the bank And to be quite honestly frank No one dare say We're weird on that day And we have each other to thank.

But now Ellie, the Refunding Queen
Has yet another bright dream
To work in the Temple
And be an example,
We LOVE YOU, ELLIE <u>OUR</u> QUEEN
by Carol Burkott

Then voices were behind the stage curtain for E.T.'s to guess. Voice-Sister Karen Bear: Her son fell and smashed his nose. Ellie (E.T.) didn't handle blood too well so she offered to call the home teacher and told the mother to drive the child to the hospital.

Story by Rosalee Hume (Ervin's sister): She was making a clay mask of her brother's face. He had to swallow and it cracked the mask.

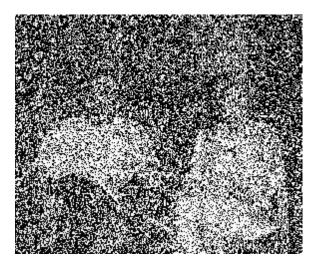
Story by Dianne (Their daughter): Ervin (E.T.) would play the harmonica or jews harp and we would sing and the dog howled. Ervin (E.T.) also built a boat and we went aqua-planing.

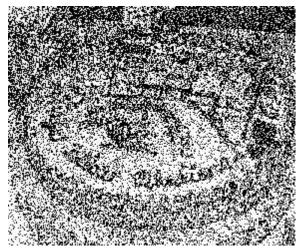
The program was taped for them but Ervin (E.T.) doesn't remember who this brother was that spoke next but this is what he said: Ervin (E.T.) was a better fisherman than driver. So I drove when we went home teaching and he shared his papayas and fishing spots.

Voice-Brother John Kechele: Said he read the church literature and was afraid to attend because he thought nothing could be so good. Brother Taylor's sincerity made it a sure thing for he and his wife. So they were baptized.

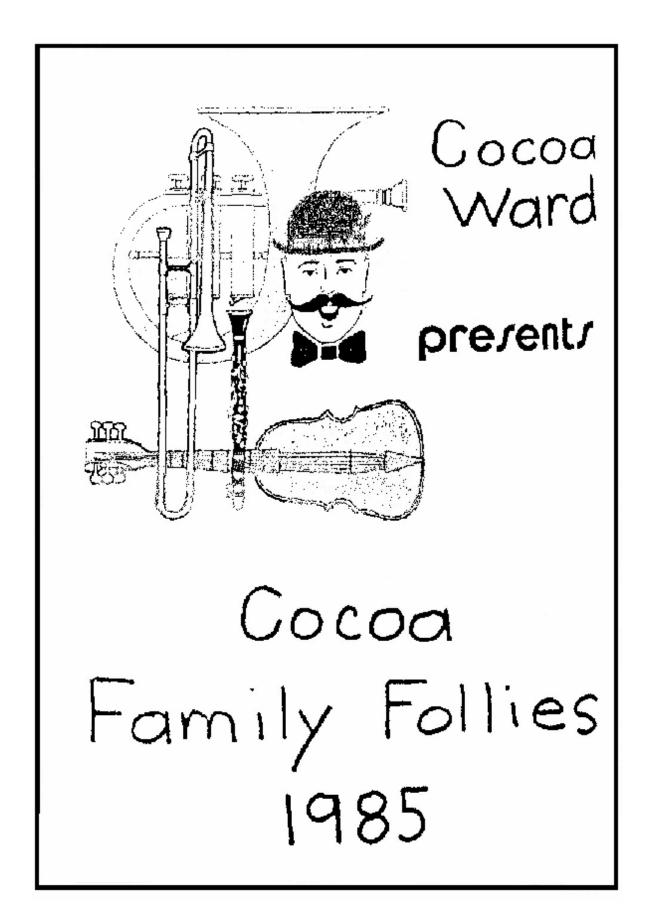
Voice-June Hackler (a neighbor): She had an accident in her driveway-the car jumped out of gear and ran over her. Ellie (E.T.) sent Ervin (E.T.) to pick up the broken body because she couldn't get beyond the front door. She was in such shock. First time she didn't willingly come to the aid of a neighbor.

Christine (their daughter in Utah): Sent a letter to be read. Mother always took us to church, Sunday School and Bible School. She then told of the Taylor family's conversion in 1962.





Saturday, 14 September 1985 there was a program titled "Family Follies" at the chapel. The pictures didn't turn out but this is the announcement.



There was a fourth of July picnic held on Saturday, 5 July 1986 at Kars Park on Merritt Island. Everyone brought a covered dish. All sorts of games were played including the three legged race. It was a lot of fun, good fellowship and lots of good food.



Michael & Maria Blalock, Irving & Juana Bushnell, Avis & Eugene Waters, Don't know, Elizabeth Graham & Al Packard, John & Susan O'Hara

Saturday, 8 November 1986 there was a program at the chapel featuring Marilyn Roget's Dance School, Twin Rivers Bluegrass Band and Rocky Water Cloggers.

It is fantastic what Marilyn Roget has done with these children. They are really good considering their mental and physical condition. Of course some are more handicapped than others. There was one in a wheel chair that they rolled with the music and the child would make the hand and arm gestures to the best of his ability.



Marilyn Roget's Dance School



Marilyn Roget's Dance School



Marilyn Roget's Dance School



Twin Rivers Bluegrass Band



Rock Water Cloggers

The Ward Christmas Party was held Saturday, 20 December 1986. The little children did the nativity scene.



Saturday, 1 August 1987 while I was up at Atlanta Temple I was privileged to be escort for Susan Correia when she received her endowments and then was sealed for time and all eternity to John O'Hara. It was just beautiful. They were both of Cocoa Ward.

Their reception was Friday, 7 August 1987 at the Cocoa Stake Center. Everyone enjoyed helping them celebrate.





July 1989 Cocoa Ward started having fourth of July breakfast celebration instead of lunch. Tuesday's fourth of July breakfast was held at Rockledge Park. Everyone enjoyed it and had great fellowship. Hot cakes, eggs, sausage and bacon were served with orange juice and milk to drink.

In February 1990 Sister Hazel Matthews was coming up on her 94th birthday. She had not said anything about a party for the three previous birthdays, but really wanted to celebrate this one. It was as if she knew this would be her last one. At that time she was getting around fairly good and still attending church regularly. She always loved to go to all the activities.

She gave herself a birthday dinner at home Sunday, 25 February 1990 for her family with Dorothy Derington and myself (Ruth Brannen) included as we had been having Family Home Evening with her for years. She got her niece from out of town to come and cook the dinner. She really had a ball! She wanted a five generation picture taken.



Hazel Matthews with (Daughter) Mary Thornton, (Granddaughter) Connie Thornton, (Great-Grandson) Mark Thornton, (Great-Great Grand Daughters) Mandi & Molly



Hazel Matthews

By March it was down hill for her the rest of her time. She passed away Wednesday, 25 April 1990. Her funeral was Saturday, 28 April 1990. It went as follows:

Conducting: Bishop John Denninghoff Organist: Sister Patricia Denninghoff Choir Director: Brother David Ewing Music Director: Sister Marion Marchese Opening Song: "Oh, What Songs of the Heart"

Invocation: Brother Phil Lambson Eulogy: Brother Al Packard

Choir: "Oh, My Father"

Concluding: Bishop John Denninghoff

Choir: "How Great Thou Art" Benediction: Brother Ervin Taylor

Brother Al Packard was her home teacher and she had requested that he give the Eulogy. He spoke of her reminding him of his mother and that they would have been the same age. He spoke of what a joy his visits to her were and how much he learned from "this wonderful sweet lady". Also he said she had strengthened his faith. And I myself might add "to know her was to love her". She was always a joy to be around, even up to the end.

Friday, 8 June 1990 there was a program titled "Nickelodeon Night". Ward members were proving their talent.

Saturday, 23 June 1990 there was a traveling dancing group from Utah that performed for us at the chapel. They were all girls and were called Clayton Entertainment. They were really great.

Saturday, 30 June 1990 while at the Atlanta Temple, I was privileged to be at Donna Graham (Brown) and David Ewing's wedding for time and throughout all eternity. It was just beautiful. I have always felt very close to Donna. They were both in the Cocoa Ward.

They held their reception Saturday, 14 July 1990. It was really nice and everyone enjoyed helping them celebrate.







Wednesday, 4 July 1990 Cocoa Ward had their breakfast celebration on the grounds at the Stake



Center. There were hotcakes, eggs, bacon and sausage with milk and juice to drink. Afterwards the Primary Choir entertained.



Sunday, 18 November 1990 the Stake Presidency were presiding for the purpose of dividing Cocoa Ward to Cocoa Ward and Rockledge Ward. More details of this in Chapter 7 Organizing

Rockledge Ward from Cocoa Ward.



Second Bishopric – left to right: Loren Clyde Brooks, First Counselor; Bishop Chester E. Tillman; Robert Hays, Secretary; Vurl W. Frazier, Second Counselor March 1964



Third Bishopric – left to right: Walter Belnap Kerr, Second Counselor; Bishop Lawrence G. Handy; James E. Stephenson, First Counselor October 1964



Fourth Bishopric – left to right: Gerald C. Skinner, First Counselor; Bishop Fred J. Jensen; Bobby M. O'Bryant, Second Counselor August 1965



Fifth Bishop – Cleavy E. Waters June, 1968 (photo Jan, 2000)

When Elder Cleavy E. Waters arrived in Rockledge, Florida in November of 1959, he knew that this would be his field of labor as a missionary, but he didn't know that he would return 7 years later to serve as a member of the Orlando Stake High Council, bishop of the Cocoa Ward in 1968, counselor in the Orlando Stake Presidency in 1972, the first president of the Cocoa Florida Stake in 1977, and patriarch of the Cocoa Stake in 1987.

Brother Waters, as of this writing, continues to serve as Stake Patriarch, and as a patriarch of a large family of eight children, three of whom – with seven children between them – are members of the Rockledge Ward.



Sixth Bishop - Standing: Henry Graham and William Bundy - Clerks, Seated: Paxton Lockhart - 1st Counselor, Bishop Lambson and Roger W. Brown - 2nd Counselor



Seventh Bishop - Bishop William Cantrell May 1980



Eighth Bishopric John Whitney, Second Counselor (left) Bishop Adolph Munsey June 1983



Ninth Bishop - May 1985 Seated: Bishop Norman N. Blalock Warren Burch - 1st Counselor, Richard Geschwind - Secretary, Irving Bushnell - 2nd Counselor

Cocoa Ward Bishoprics				
Bishop	First Counselor	Second Counselor	Secretary	Clerk
Harold D. Hancock Sustained 30 Apr 1961 Released 1 Sep 1963	Nephi M. Luker Sustained 30 Apr 1961 Released 9 Sep 1962 Loren C. Brooks Sustained 9 Sep 1962 Released 1 Sep 1963	Richard A. Geschwind Sustained 30 Apr 1961 Released 1 Sep 1963		Mervin S. Summerhays Sustained 30 Apr 1961 Released 10 Dec 1961 Loren C. Brooks Sustained 10 Dec 1961 Released 9 Sep 1962 Edwin D. Armbruster Sustained 9 Sep 1962 Released 1 Sep 1963
Chester E. Tillman Sustained 1 Sep 1963 Released 9 Aug 1964	Loren C. Brooks Sustained 1 Sep 1963 Released 9 Aug 1964	Vurl W. Frazier Sustained 1 Sep 1963 Released 9 Aug 1964		Robert D. Hays Sustained 1 Sep 1963
Lawrence G. Handy Sustained 9 Aug 1964 Released 11 Jul 1965	James E. Stephenson Sustained 9 Aug 1964 Released 11 Jul 1965	<u> </u>		Robert D. Hays Remained Released 6 Sep 1964
				David L. Nielson Sustained 6 Sep 1964

Bishop	First Counselor	Second Counselor	Secretary	Clerk
Fred J. Jensen Sustained 11 Jul 1965 Released 9 Jun 1968	Gerald C. Skinner Sustained 11 Jul 1965 Released 1 Jan 1967		Max B. Major Sustained 16 Feb 1967 Released 27 Aug 1967	David L. Nielson Remained Released 10 Jul 1966 Isidora J. Cano Sustained 10 Jul 1966 Released 15 Jan 1967
	Lynn M. Edwards Sustained 1 Jan 1967 Released 9 Jun 1968	Duane B. Martin Sustained 1 Jan 1967 Released 9 Jun 1968		Goeland R. Whited Sustained 15 Jan 1967 Released 2 Jul 1967
			Thomas E. McCullers Sustained 17 Sep 1967 Released 28 Apr1968	Clyde O. Peterson Sustained 2 Jul 1967
			Max B. Major Sustained 28 Apr 1967	Released 9 Jun 1968
Cleavy E. Waters Sustained 9 Jun 1968 Released 4 Jun 1972	James A. Kelley Sr. Sustained 9 Jun 1968 Released 17 Jan 1971	Orson L. Porter Sustained 16 Jun 1968 Released 17 Nov 1968		Clair L. Croft Sustained 9 Jun 1968 Released *
		Robert W. Brown Sustained 17 Nov 1968 Released 17 Jan 1971	Donald O. Cobb Sustained 22 Sep 1968 Released 29 Mar 1970	Preston J. Davis Sustained * Released 29 Mar 1970
	John R. Garfield Sustained 17 Jan 1971 Released 4 Jun 1972	John E. Sundall Sustained 17 Jan 1971 Released 23 Apr 1972	Preston J. Davis Sustained 29 Mar 1970 Released 15 Nov 1970	William B. Bundy Sustained 29 Mar 1970
		Phil Lambson Sustained 23 Apr 1972 Released 4 Jun 1972	Billy C. Phillips Sustained 22 Nov 1970 Released 6 Feb 1972	

Bishop	First Counselor	Second Counselor	Secretary	Clerk
Phil Lambson Sustained 4 Jun 1972 Released 6 Jun 1976	John R. Garfield Sustained 4 Jun 1972 Released 22 Oct 1972	Paxton D. Lockhart Sustained 4 Jun 1972 Released 19 Nov 1972		William B. Bundy Remained Released 18 Jun 1972
	Paxton D. Lockhart Sustained 19 Nov 1972 Released 26 May 1974	Robert C. Bergen Sustained 19 Nov 1972 Released 20 Jan 1974	Released 9 Dec 1973	Henry F. Graham Sustained 18 Jun 1972 Released 21 Oct 1973
		Roger W. Brown Sustained 20 Jan 1974 Released 24 Aug 1975		Glenn E. Fisher Sustained 21 Oct 1973 Released 13 Jan 1974
	Alfred L. Denyer Sustained 26 May 1974 Released 6 Jun 1976	Ervin W. Taylor Sustained 24 Aug 1975 Released 6 Jun 1976	Edward P. Rogers Sustained 30 Mar 1975 Released 28 Dec 1975	Joseph M. Lunt Sustained 22 Dec 1974 Released 1 Jun 1975
			Robert B. Bruner Sustained 11 Jan 1976 Released 6 Jun 1976	John M. Kechele Sustained 22 Jun 1975 Released 6 Jun 1976

Bishop	First Counselor	Second Counselor	Secretary	Clerk
William M. Cantrell Sustained 6 Jun 1976 Released 22 Feb 1981	Don W. Lockhart Sustained 11 Jul 1976 Released 4 Dec 1977	Eric W. Freund Sustained 11 Jul 1976 Released 10 Apr 1977		John M. Kechele Remained Released 26 Dec 1976
	Edward P. Rogers Sustained 4 Dec 1977 Released 13 Apr 1980	Ervin W. Taylor Sustained 10 Apr 1977 Released 3 Jun 1979	Wiley B. Hill III Sustained 10 Apr 1977 Released 28 Aug 1977	William B. Bundy Sustained 13 Feb 1977 Released 6 Aug 1978
	Bryan L. Steadman Sustained 13 Apr 1980 Released 22 Feb 1981	Jaren E. Weatherston Sustained 3 Jun 1979 Released 22 Feb 1981	John L. Little Sustained 25 Sep 1977 Released 13 Nov 1977	
			Marc K. Wienand Sustained 8 Jan 1978 Released 7 May 1978	
			Irving E. Bushnell Sustained 6 Aug 1978 Released 31 Aug 1980	Eric A. Werner Sustained 24 Feb 1980
			Paul G. Trammel Sustained 28 Sep 1980	
	Bryan L. Steadman Sustained 22 Feb 1981 Released 17 Jan 1982			Eric A. Werner Remained Released 4 Jul 1982
(Bishop Munsey had a terminal disease and Brothers Whitney and Burch carried on in the interim until another bishop was sustained.)	Norman N. Blalock Sustained 17 Jan 1982 Released * Oct 1983	John L. Whitney Sustained 17 Jan 1982 Released * Oct 1983	Paul G. Trammell Remained Released 10 Jun 1984	d
	John L. Whitney Sustained * Oct 1983 Released 10 Jun 1984	Warren Burch Sustained * Oct 1983 Released 10 Jun 1984		Sustained 4 Jul 1982

Bishop	First Counselor	Second Counselor	Secretary	Clerk
Norman N. Blalock Sustained 10 Jun 1984		Irving E. Bushnell Jr. Sustained 10 Jun 1984 Released 28 Sep 1986		Chet M Nicholson Remained Released *
				Kayo Kruse Sustained * Released *
		Donald Billingsley Sustained 27 Dec	Released 29 Jan 1989	James McOwen Sustained * Released *
		1987 Released 29 Jan 1989		Edward P. Rogers Sustained 22 Mar 1987 Released 29 Jan 1989
John P. Denninghoff	Alfred Packard	Keldon Everett	Edward P. Rogers	Lon Hirsche
Sustained 29 Jan 1989		Sustained 29 Jan 1989	Sustained 26 Jan 1989	Sustained 26 Jan 1989

^{*}Could not establish dates

Cocoa Ward divided 18 November 1990 forming Rockledge Ward.

This information came from Cocoa Ward minutes, the archives in Salt Lake City and the last few years from the members as historical records are not required by the Church now.

Chapter 5 Cocoa Relief Society Through The Years

These are some of the activities of the Relief Society that were in the Cocoa minutes.

Saturday, 21 March 1959 the Relief Society held a bazaar at the home of Brother and Sister Thomas S. Summers for the branch building fund. It was considered a big success.

Saturday, 1 April 1961 the Branch Relief Society conducted a bake sale at Byrd Plaza in front of Publix. The sale was very successful and brought in approximately fifty dollars for the Relief Society treasury. The branch was made a ward at the end of the month.



Sunday, 29 October 1961 Stake Conference was held in Orlando. Cocoa Ward membership sold food at lunchtime for assistance in raising money for the building fund.

Friday, 17 November 1961 the Cocoa Ward Relief Society put on their fund raising bazaar in the Cocoa Ward meetinghouse with seventy people attending. The bazaar resulted in a neat profit of approximately \$125.00.

Friday, 16 November 1962 the Ward Relief Society held their annual bazaar. There were approximately seventy-five people and was felt a success by Sister Betty Jean Tillman, the president of the Relief Society.

Friday, 20 November 1964 the Relief Society held their annual bazaar. Many lovely examples of the sister's handicraft were sold at bargain prices to an eager group of ward members and visitors. A tasty dinner was also enjoyed.



Friday, 16 April 1965 many of the members of the ward gathered in the social hall to enjoy an Italian style dinner sponsored by the Relief Society. Some of the more talented members entertained those present with skits, songs and games.

Friday, 18 June 1965 many of the members of the ward met in the social hall to enjoy a Mexican style dinner sponsored by the Relief Society. Sister Josephine Graham and her mother, Otilia Ziegler planned the preparation of the delicious food.

Friday, 3 December 1965 the annual Relief Society bazaar was held. An Italian style dinner was served and entertainment was provided by the Harold Hancock family of Melbourne. Many handmade items were purchased by those who attended. An enjoyable time was had by all.

Tuesday, 15 March 1966 the Relief Society celebrated the 124th anniversary with a luncheon party. Many of the inactive sisters attended and enjoyed the affair.

Friday, 27 May 1966 the Relief Society sisters held their spring social. An enjoyable time was had by all.

Tuesday, 14 March 1967 the Relief Society held a birthday party in commemoration of the organization. It was the 125th year.

Village Fair To Feature 'The Unusual'

Women of the Church of Jesus Christ of Latterday Saints (Mormon) have assembled hundreds of items all made by the group, to be sold at "Ye Olde English Village Fair" Saturday beginning at 10 a.m.

A wide variety of foods, aprons for dad and mother, clothes bags, sewing boxes, children's clothing, bath sponges of attractive colors and almost every needed item in the home will be available. The bazaar will be conducted on the church grounds or in the church, according to weather.

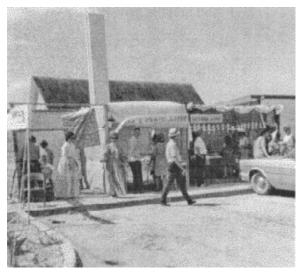
Beautiful handmade quilts, feather flower arrangements, net swans are just a few of the unusual items which will be on sale to the public. Swans of a variety of colors to coordinate your home decor will be sold at Saturday's bazaar to be staged at the Church of Jesus Christ of Latter-day Saints.

Brevard Sentinel Star April 14, 1967

Friday, April 14, 1967









Friday, 8 December 1967 the Relief Society sponsored an adult social at the chapel. It was a tremendous success.

Friday, 10 May 1968 the Relief Society of Cocoa Ward held a fashion show and dinner at the Cocoa Chapel. A ham dinner was served. Velva B. Groo provided a special musical number for setting the mood of each fashion presented. Verda L. Strang gave a talk on the importance of visiting teaching. Ruth Maughn and Relda Leonard were the Orlando Stake Visitors. There were sixty in attendance.

Tuesday, 9 July 1968 the Relief Society of the ward held a work party meeting at the chapel. Home making lesson was given by Alinda J. Jennings. A filmstrip was shown from the American Cancer Society. The Relief Society discussed various ways of easing the burden of a family when a member of the family is ill.

Saturday, 31 August 1968 the ward Relief Society held a bake sale at the J. M. Fields store on Merritt Island.

Saturday, 14 September 1968 the Relief Society held a rummage sale.

Tuesday, 24 September 1968 the Relief Society had an opening social at the chapel.

Saturday, 26 October 1968 the Relief Society held a rummage sale in front of the BIG "B" grocery store in West Cocoa.

Friday, 15 November 1968 the annual Relief Society Christmas bazaar was held. A spaghetti and Sloppy Joe dinner was served. The Relief Society received \$351 (excluding expenses) from the bazaar.

Tuesday, 9 September 1968 the Relief Society had a bake sale.

Some of the following activities and maybe a few others were held. Doesn't say the Relief Society was responsible, but I imagine they played a big part in them so I am including them.

Friday, 31 March 1972 a ward dinner to raise funds for the budget and building was well attended. Many hundreds of dollars were raised to pay off some of the budget allotment. A good time was had afterwards by entertainment furnished by talented members of the ward.

Saturday, 6 May 1972 the Relief Society choir gave a concert at the Orlando Stake Center.

Friday, 19 May 1972 the Relief Society gave their closing social. The dinner was followed by a movie and games.

Friday, 8 September 1972 a Cocoa Ward budget dinner was held and followed by a service auction. All had a good time eating turkey and bidding on the auction items. The children were entertained by movies. Approximately \$2700 was made between the dinner and auction.

Saturday, 4 November 1972 Stake Homemaking Fair was held at the Orlando Stake Center. Over \$700 was grossed from the sale of handmade items and the food booth which served hamburgers and French fries. The fair was from 10 a.m. until 6 p.m.

Saturday, 30 June 1973 the Relief Society held a rummage sale at the Chicken Shack on Merritt Island and raised over \$100.

Friday, 21 September 1973 the Relief Society held it's opening social for the ward in the form of a Luau. Over one hundred were present for the fun, food and fellowship.

Friday, 22 February 1974 a ward budget dinner and auction was held. Over one hundred members and friends attended the ham dinner and over \$300 was raised. This amount plus that raised by the Relief Society from rummage sales will be used to recarpet and for drapes for the chapel.

Monday, 30 September 1974 Cocoa Ward held a Family Home Evening for the entire ward. Eighty were present for the presentation of a lesson and a filmstrip, "Begin with Love". This was followed by the Relief Society opening social where foods from different lands were served. All had an *enjoyable time.

Monday, 30 August 1975 there was a ward dinner and auction held in the cultural hall. Over \$700 was taken in for the ward budget.

Friday, 5 September 1975 the Relief Society held a flea market sale. Over \$45 was made and contributed to the ward budget.

Tuesday, 9 September 1975 the Relief Society held a luncheon for visiting teaching convention.

Wednesday, 29 October 1975 a Red Cross home nursing course was started by the Relief Society. Sister Burton was the instructor. The group met once a week (3 hours) for five weeks.

Tuesday, 16 December 1975 the Relief Society Presidency hosted a Danish Smorgasbord luncheon in the cultural hall. It was to honor visiting teachers. Entertainment consisted of singing and story telling around a Christmas theme.

Friday, 19 December 1975 the Relief Society was host to a conference of missionaries. There were eighty in attendance and a traditional Christmas turkey dinner was served. The cultural hall was decorated and a Christmas tree covered with cookies and candy canes was featured in the lobby.

Tuesday, 12 October 1976 the Relief Society held their opening fall social. The teachers prepared displays showing the coming events for the forthcoming year that each would be responsible for teaching. There was a very good attendance and greatly enjoyed.

Tuesday, 26 October 1976 the Relief Society sponsored a potluck dinner at the chapel in honor of Sister Etta Thompson who was observing her ninetieth birthday. She was presented with a book signed by most of the members, a very beautiful orchid and a patch work quilt in which each sister made individually designed blocks to be made up into a beautiful finished article. A wonderful evening was enjoyed by all with good food, love and fellowship in abundance.

Sunday, 5 December 1976 the Relief Society sisters from the thirteen wards in the Orlando Florida Stake put on a concert of Christmas and Spiritual music at the Stake Center at 7:00 p.m.

Tuesday, 14 December 1976 the Relief Society sponsored a demonstration of the variety, types and preparation of dried and dehydrated foods. The sisters reported that it was a help in planning food storage requirement.

Friday, 25 March 1977 a Mexican dinner was held from 6:00 p.m. to 8:00 p.m. and also entertainment. About \$400 was raised for the budget and building fund.

Thursday, 29 September 1977 the Relief Society had their opening social at 8:00 p.m. The speakers told about the Relief Society and what they were expecting to do in the coming year. There was ice cream and cake and entertainment afterwards. About seventy were present.

Thursday, 26 October 1978 the Relief Society held a birthday party for sister Etta Thompson who was 92.

As of November 1977 Cocoa became a stake dividing from Orlando Stake.

Thursday, 14 December 1978 the Relief Society held a birthday party for Sister Frieburg who was 90. Her son, Arnold Frieburg, who did the paintings for the Book of Mormon flew in from Salt Lake City to be with her.

Saturday, 24 February 1979 the Relief Society held a flea market at Merritt Island.

Friday, 8 June 1979 the Cocoa Stake Relief Society held a concert at Cocoa Village Playhouse. Several sisters in the ward participated in the entertainment.

Saturday, 29 September 1979 a ward bazaar was held at the chapel. Ward members donated homemade goods to be sold. Over \$2,000 was raised for the building fund.

Wednesday, 4 August 1982 the Relief Society prepared a delicious meal for the missionaries attending the zone conference. It was greatly appreciated to the delight of the sisters.

Saturday, 18 September 1982 the Relief Society actively participated in a rummage sale at the Chicken Shack in Merritt Island. Fresh baked bread and houseplants were great sellers. Over \$500 was raised toward the ward welfare fund.

Thursday, 30 September 1982 the Cocoa Relief Society sisters, at the completion of one year in the new Cocoa Stake Building felt rewarded to have achieved several goals they set up the year before. They organized and added baptismal clothing and bought enough silverware for ward use. The sisters very generously bought dinnerware in a stake drive to secure plates, bowls, and salad plates for stake and ward dinners.

Again, I am having to rely on my Book of Remembrance, photo albums and our memories, as I don't have any more minutes to go by.

Friday, 8 March 1985 there was a program titled "Country Hoe Down". There was also clogging. Some of the sisters had been taking clogging lessons. Everyone had a wonderful time. I am assuming this was the Relief Society Birthday Celebration. It was the 143rd.

We had an "Everybody's Sweetheart" in the ward - Sister Hazel Matthews. She really had a strong testimony of the gospel and it was really a pleasure to be in her presence. She turned ninety years young Thursday, 27 February 1986. We all helped her celebrate with a surprise birthday party. Sister Matthews was presented a beautiful photo album covered with red fabric. One of the sisters had made it for her and she loved it, more especially since it was red!



Sister Hazel Matthews



Sister's

CELEBRATION!

For Sister Hazel Matthews
Thurs., Feb. 27, 7:00 pm in rooms
9 & 10 at the Stake Center.

This is just a little "get-together"
to show our love and help
celebrate a 90th (!) birthday....
just bring yourselves

Invitation to Sister Matthews' Birthday Party

Friday, 13 March 1987 and Friday, 20 March 1987 there were programs at the chapel. The pictures are not too good and don't tell me much except that the latter was a luau. I assume one of these was the 145th Relief Society Birthday.

Wednesday, 16 December 1987 was Relief Society homemaking night. The young women gave a program for us. Sister Christine Billingsley, young women leader, played Santa. The girls done a great job.





The Relief Society Birthday was held Saturday, 12 March 1988. The program was of pioneer days but the pictures came out dark.

The Relief Society gave Sister Hazel Matthews a surprise 94th birthday party on Tuesday, 27 February 1990. It was held at Sister Dorothy Derington's home. Although Sister Matthews had been failing very fast for several months, she really enjoyed herself. We had her a crown with "94" on it.



Hazel Matthews with Ellie and Ervin Taylor



Hazel Matthews With Her Daughter, Mary Thornton and her Grandson, Jim Thornton

Relief Society Presidencies of Cocoa Branch				
President	First Counselor	Second Counselor	Secretary	
Eulabelle Queen Sustained: 31 Aug 1958 Released 11 Jan 1959	Pearl Electra Williams Sustained 28 Sep 1958 Released 11 Jan 1959	Carol D. Evans Sustained 28 Sep 1958 Released 9 Nov 1958 Wanda Mae Bruner Sustained 23 Nov 1958 Released 11 Jan 1959	Ada Victoria Campbell Sustained 2 Nov 1958	
Wanda Mae Bruner Sustained 11 Jan 1959 Released 8 Jan 1961	Pearl Electra Williams Sustained 11 Jan 1959 Released 1 Nov 1959 Lillian P. Hayes Sustained 1 Nov 1959 Released 13 Nov 1960	Phyllis C. Summers Sustained 11 Jan 1959 Released 24 Apr 1960	Ada Victoria Campbell Remained Released 5 Sep 1959 Marjorie F. Martin Sustained 5 Sep 1959 Released * Dec 1959	
	Betty Joyce Hayes Sustained 13 Nov 1960	Julia Claire Birch Sustained 24 Apr 1960 Released 8 Jan 1961	Julia Clare Groves Sustained 3 Jan 1960 Released 24 Apr 1960 Verda Lavon Mason Sustained * May 1960 Released 13 Nov 1960	
Elaine Jean Summerhays Sustained 8 Jan 1961 Released 30 Apr 1961	Betty Joyce Hayes Remained Released 30 Apr 1961	Frances Caroll Patterson Sustained 8 Jan 1961 Released 30 Apr 1961	Julia Claire Birch Sustained * Jan 1961 Released 30 Jan 1961	

Relief Society Presidencies of Cocoa Ward						
President	First Counselor	Second Counselor	Secretary			
Elaine Jean Summerhays	Betty Joyce Hayes	Patricia Franzen Neff	Julia Claire Birch			
Sustained 30 Apr 1961	Sustained 30 Apr 1961	Sustained 7 May 1961	Sustained 30 Apr 1961			
Released 10 Dec 1961	Released 10 Dec 1961	Released 10 Dec 1961	_			
		Phyllis Jean Decker	Julia Claire Birch			
		Sustained 14 Jan 1962	Remained			
		Released 24 Jun 1962	Released 20 May 1962			
			Jean Armbruster			
Betty Jean Tillman	Betty Joyce Hayes		Sustained 29 Jul 1962			
Sustained 10 Dec 1961	Sustained 17 Dec 1961	Carol Ann Hendrickson	Released 19 Aug 1962			
Released 15 Sep 1963		Sustained 8 Jul 1962	Joyce Ann Kelly			
		Released * Apr 1963	Sustained 2 Sep 1962			
			Released 9 Jun 1963			
			Paulette Dombroski			
			Sustained 9 Jun 1963			
	Betty Joyce Hayes	Nancy Taft Leinbach	Paulette Dombroski			
	Remained	Sustained 22 Sep 1963	Remained			
	Released 22 Sep 1963	Released 19 Jul 1964	Released 6 Oct 1963			
	Lillian P. Hayes	Nelma Louise Kafton				
Doris Louise Claydon	Sustained 22 Sep 1963	Sustained 19 Jul 1964				
Sustained 15 Sep 1963	Released 26 Jul 1964	Released 26 Jul 1964				
Released 23 May 1965		Marilyn Herbaty	Charlotte Geschwind			
	Nelma Louise Kafton	Sustained 26 Jul 1964	Sustained 6 Oct 1963			
	Sustained 26 Jul 1964	Released 24 Jan 1965				
	Released 23 May 1965	Alice Patricia Cox				
		Sustained 24 Jan 1965				
		Released 23 May 1965				
Glenna Louise Jensen	Joyce Olive Skinner	Nancy Frances Brazzeal	Charlotte Geschwind			
Sustained 23 May 1965	Sustained 27 Jun 1965	Sustained 23 May 1965	Remained			
Released 18 Jul 1965	Released 18 Jul 1965	Released 18 Jul 1965				
	Judith M. Nielsen					
Joanne Parks	Sustained 8 Aug 1965	Hazel E. Conaway	Charlotte Geschwind			
Sustained 18 Jul 1965	Released 7 Nov 1965	Sustained 8 Aug 1965	Remained			
Released 24 Jul 1966	Rozena Lambson	Released 24 Jul 1966	Released 24 Jul 1966			
	Sustained 28 Nov 1965					
	Released 24 Jul 1966					
	Titusville Ward was formed from Cocoa					
President	First Counselor	Second Counselor	Secretary			
	Jean A. Bush		Rozena Lambson			
Dorothy L. Williams	Sustained 31 Jul 1966	Glenna Louise Jensen	Sustained 13 Sep 1966			
Sustained 24 Jul 1966	Released 5 Mar 1968	Sustained 24 Jul 1966	Released 5 Mar 1967			
Released 23 Jun 1968	Dixie Ellen Seely	Released 30 Jun 1968	Beverly Ann Moffett			
	Sustained 5 Mar 1967		Sustained 5 Mar 1967			
	Released 30 Jun 1968					

President	First Counselor	Second Counselor	Secretary
			Beverly Ann Moffett
Shirley Ann Birch	Alinda Jean Jennings	Alice Irene Edwards	Remained
Sustained 23 Jun 1968	Sustained 30 Jun 1968	Sustained 30 Jun 1968	Released 13 Aug 1968
Released 20 Apr 1969	Released 20 Apr 1969	Released 20 Apr 1969	Dorothy Ellen Amstadt
			Sustained 13 Aug 1968
	Alice Irene Edwards	Joyce Hopkins	
Verda Strang	Sustained 20 Apr 1969	Sustained 14 Sep 1969	
Sustained 20 Apr 1969	Released * Aug 1969	Released 31 May 1970	Dorothy Ellen Amstadt
Released 31 May 1970	Joyce Hopkins	Rozena Lambson	Remained
	Sustained 14 Sep 1969	Sustained 14 Sep 1969	
	Released 31 May 1970	Released 31 May 1970	
Glenna Louise Jensen	Avis Marilyn Waters	Rozena Lambson	Dorothy Ellen Amstadt
Sustained 7 Jun 1970	Sustained 7 Jun 1970	Sustained 14 Jun 1970	Remained
It is unclear when the			
presidency changed in			
1971			
Nancy Taft Leinbach		Gertrude Underwood	
Set-Apart 4 Mar 1971	D I I	Set-Apart 14 Mar 1971	D d Ell A d la
Released 16 Jul 1972	Rozena Lambson	Released 5 Mar 1972	Dorothy Ellen Amstadt Remained
It is up along when the	Sustained * 1971	Dianne Trammell	Remained
It is unclear when the Presidency was sustained.		Sustained 5 Mar 1972	
Kathryn Margret Bullock	Rozena Lambson	Released 16 Jul 1972 Michele Anne Murphy	Dorothy Ellen Amstadt
Sustained 16 Jul 1972	Remained	Sustained 16 July 1972	Remained
Released 17 Dec 1972	Kemamed	Sustained 10 July 1972	Kemamed
Released 17 Dec 1772	Rozena Lambson	Michelle Anne Murphy	
	Remained	Remained	
	Released 7 Oct 1973	Released 5 May 1973	
	Treference / Get 1978	Beryl Hope Hill	
		Sustained 16 Sep 1973	
		Released 13 Jan 1974	
		Posy Harmon	
Katherine E. Taylor	Paula Jean Curry	Sustained 13 Jan 1974	Dorothy Ellen Amstadt
Sustained 17 Dec 1972	Sustained 7 Oct 1973	Released 1 Sep 1974	Remained
Released 21 Aug 1977	Released 30 Nov 1975	Joan Frances Miller	
		Sustained 1 Sep 1974	
		Released 30 Mar 1975	
		Lillian E. Rittmanic	
		Sustained 30 Mar 1975	
		Released 26 Oct 1975	
	Estelle Burton	Geraldine D. Kechele	
	Sustained 30 Nov 1975	Sustained 26 Oct 1975	
	Released 21 Aug 1977	Released 21 Aug 1977	
			Dorothy Ellen Amstadt
Patricia Ann Denyer	Geraldine D. Kechele	Elizabeth Belle Graham	Remained
Sustained 21 Aug 1977	Sustained 21 Aug 1977	Sustained 21 Aug 1977	Released 18 Sep 1977
Released 10 Sep 1978	Released 10 Sep 1978	Released 10 Sep 1978	Hazel V. Alexander
			Sustained 18 Sep 1977

President	First Counselor	Second Counselor	Secretary		
			Hazel V. Alexander		
	Geraldine D. Kechele	Maureen E. Thatcher	Remained		
	Remained	Sustained 8 Oct 1978	Released 10 Jun 1979		
	Released 23 Sep 1979	Released 23 Sep 1979	Alyce Ruffi		
Elizabeth Belle Graham Sustained 10 Sep 1978 Released 17 May 1981	_		Sustained 17 Jun 1979		
			Released 23 Sep 1979		
			Joyce Beeson		
	Maureen E. Thatcher	Alyce Ruffi	Sustained 7 Oct 1979		
	Sustained 23 Sep 1979	Sustained 23 Sep 1979	Released 21 Sep 1980		
	Released 17 May 1981	Released 17 May 1981	Donna Lee Brown		
	-	-	Sustained 21 Sep 1980		
	Kimberly A. Bellamy	Shirley M. Munsey	Donna Lee Brown		
Geraldine D. Kechele	Sustained 17 May 1981	Sustained 17 May 1981	Remained		
Sustained 17 May 1981	Released 11 Nov 1982	Released *	Released 20 Jun 1982		
Released abt Sep 1983	Marie Rogers	Myrna Jones	Judith Erma Bowman		
_	Sustained 11 Nov 1982	Sustained *	Sustained 13 June 1982		
		Released abt Sep 1983			
Myrna Jones	Marie Rogers	Marjorie F. Martin	Judith Erma Bowman		
Sustained abt Sep 1983	Remained	Sustained abt Sep 1983	Remained		
Released 5 Feb 1984		Released 5 Feb 1984	Released 5 Feb 1984		
		Carol Ann Burkott			
Marjorie F. Martin	Marie Rogers	Sustained 5 Feb 1984	Elizabeth Libbey		
Sustained 5 Feb 1984	Remained	Released *	Sustained * Feb 1984		
Released * 1987	Released * 1987	Janet Snow	Released * 1987		
		Sustained *			
		Released * 1987			
	Jana Kaye Rego				
Rita Ireland	Sustained * 1987	Elizabeth Libbey	Jo Ann Burch		
Sustained * 1987	Released *	Sustained * 1987	Sustained * 1987		
Released 22 Mar 1987	Vonda P. Warren	Released 22 Mar 1987	Released 22 Mar 1987		
	Sustained *				
	Released 22 Mar 1987				
	Vonda P. Warren	Floretta N. Lynch	Wendy Whitney		
	Sustained 22 Mar 1987	Sustained 22 Mar 1987	Sustained 22 Mar 1989		
Mabel Louise Brown	Released *	Released *	Released 14 Feb 1988		
Sustained 22 Mar 1987			Dorothy Ellen Amstadt		
Released 27 Aug 1989	Floretta N. Lynch	Alene Ward	Sustained 14 Feb 1988		
	Sustained *	Sustained *	Released 20 Feb 1989		
	Released 27 Aug 1989	Released 27 Aug 1989	Wendy Whitney		
A + TYY -		D : 6 ::	Sustained 5 Mar 1989		
Avis Waters	Lorraine Lemki	Devin Smith	Wendy Whitney		
Sustained 27 Aug 1989	Sustained 24 Sep 1989	Sustained 27 Aug 1989	Remained		
	Released 11 Mar 1990	Released 11 Mar 1990	Released 24 Sep 1989		
	T1:14-1-11	Lorraine Lemki	Manus D. 111		
	Elizabeth Libbey	Sustained 11 Mar 1990	Myrna Robbins		
	Sustained 11 Mar 1990	Released 9 Sep 1990	Sustained 24 Sep 1989		
		Sally Sarkis			
~	- WI Di-21 14 6 - B	Sustained 11 Oct 1990	- 1000		
Cocoa Ward Divided to form Rockledge Ward 18 November 1990					

This information came from Cocoa Ward Minutes, the archives in Salt Lake City and the last few years from the members as historical records are not required by the Church now. * indicates that the date could not be established.

Chapter 6 Cocoa Florida Stake Organized

Orlando Florida Stake Quarterly Conference was held 13 November 1977. The Presidency was as follows: Freeman E. Baggett, president; Carter George, first counselor; Cleavy Eugene Waters, second counselor; and Thomas N. Maker, secretary.

Elder Paul H. Dunn was there to announce the dividing of the stake to form Cocoa Florida Stake. Cleavy Eugene Waters was sustained as president of

the new stake. Brothers Gardner Hale Russell and Gerald White Sharp were sustained as counselors.

This will cause a need for a new stake center in or near Cocoa. It will require an amount of money to begin the building of the million dollar stake center. The amount needed by 31 December is 40,000 dollars. Fasting was done in preparation for raising the money among the brethren.

This came from the Cocoa Ward minutes. Also there was an article from the Florida Today the same as the one from Church News.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Orlando Sentinel Nov, 24, 1977

COCOA - Paul H. Dunn, a member of the Quorum of 70s and general authority of the Church of Jesus of Latter-day Saints (Mormon) divided the Orlando stake recently.

The divided area, to be known as the Cocoa Stake, will include the following units (wards): Daytona, Titusville, Cocoa, Melbourne, Vero Beach, Fort Pierce and the Ellsworth Ward located on Deseret Farms (Mormon Ranch).

The presiding authority of the new Cocoa Stake is President Gene Waters of 961 Beaumont Lane, Rockledge. Serving with him will be Bishop

Gardner Russell of Melbourne and Bishop Gerald Sharp of Titusville, both of whom were serving as bishops of their respective wards.

Bishop Craig McCreary was ordained to serve in the Titusville Ward and Bishop William Sansing is to serve in the Melbourne Ward. Elder Donald Lockhard of Merritt Island was called to serve as executive secretary of the new Cocoa Stake. The new stake is expected to start an immediate building program said a spokesman for the group.

COCOA FLORIDA STAKE

Church News. 3 December 1977

Cleavy Eugene Waters was sustained as president of the new Cocoa Florida Stake Nov. 13.

Gardner Hale Russell and Gerald White Sharp were sustained as counselors.

Elder Paul H. Dunn of the Presidency of the First Quorum of the Seventy presided at the stake conference. He was assisted by Robert N. Brady, Regional Representative.

The new stake, population 2,273, comprises the Cocoa, Daytona Beach, Ellsworth, Ft. Pierce, Melbourne, Titusville and Vero Beach wards. It was formed from the Orlando Florida Stake.

Pres. Waters, 41, was born in Savannah, Ga., and is married to the former Avis M. Robertson. He is the national advertising manager for Cape

Publications in Cocoa, and served as a branch president, bishop, high councilor and stake president's counselor.

Pres. Russell, 57, was born in Salt Lake City. His wife is the former Dorothy Richardson. He served as a bishop, high councilor and as president of the Uruguay-Paraguay Mission. He is owner of Management Services and a financial and business consultant.

Pres. Sharp, 47, was born in Salt Lake City. He is married to the former Marilyn L. Nordberg. His past positions include bishop of two wards, high priests group leader and stake president's counselor. He is manager of spacelab payloads missions for the National Aeronautics and Space Administration.



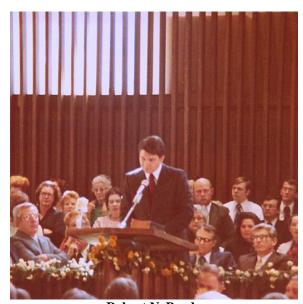
Division of Orlando Florida Stake to form Cocoa Florida Stake



Elder Paul H. Dunn, Presidency of the First Quorum of the Seventy



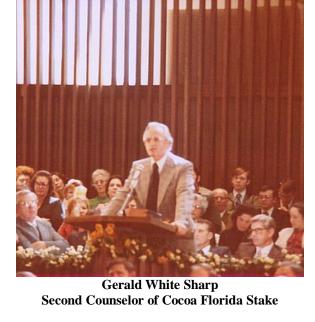
President Freeman Baggett, Orlando Florida Stake

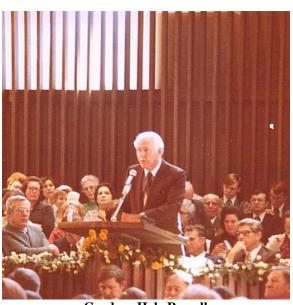


Robert N. Brady Regional Representative



President Cleavy Eugene Waters Cocoa Florida Stake





Gardner Hale Russell First Counselor of Cocoa Florida Stake



Elder Paul H. Dunn Robert N. Brady



Left to Right: Robert N. Brady, Regional Representative; New Cocoa Florida Stake Presidency: Gardner Hale Russell, First Counselor; President Cleavy Eugene Waters; Gerald White Sharp, Second Counselor



Orlando Stake Presidency before the division Seated: Carter George, First Counselor; Freeman E. Baggett, President; Cleavy Eugene Waters, Second Counselor; Standing: Thomas M. Maker, Executive Secretary; Brother Chase, Clerk

When Cocoa Florida Stake was formed it included Cocoa, Daytona Beach, Ellsworth, Ft. Pierce, Melbourne, Titusville and Vero Beach.

Fourteenth of December 1978 a letter came from the First presidency to the Cocoa Florida Stake Presidency to divide the Daytona Beach Ward to create New Smyrna Beach Branch and to divide Ft. Pierce Ward to create Stuart Branch.

The following came from the archives in Salt Lake City.

A Sunday School in Daytona Beach was organized about 1929. A branch was organized about 1931 and it became a ward in the Orlando Florida Stake 13 September 1964. It became part of Cocoa Florida Stake 13 November 1977. Daytona Beach became part of the Lake Mary Stake when it was formed 22 October 1987.

New Smyrna Branch was created 21 January 1979 from Daytona Beach Ward. It had previously started as a Sunday School about 1944, became a branch in 1948, discontinued and became a part of Daytona Beach Ward 30 March 1965. New Smyrna also became part of Lake Mary Stake 27 October 1987.

Ft. Pierce Branch organized before 25 June 1939 and became a ward 24 June 1963. It became part of West Palm Beach Stake at that Stake's creation 12 October 1980.

Stuart Branch was organized 7 January 1979 from Ft. Pierce Ward and became part of the West Palm Beach Stake when it was created 12 October 1980.

Vero Beach Branch became part of West Palm Beach Stake 19 January 1992.

The following are the new wards created in Cocoa Florida Stake. Melbourne Ward divided 15 April 1979 forming Satellite Beach Ward. Melbourne divided again 28 February 1988 forming Palm Bay Ward. Cocoa Ward divided 18 November 1990 forming Rockledge Ward. Palm Bay divided 17 May 1992 making it Palm Bay First Ward and creating Palm Bay Second Ward.

Thus, making Cocoa Florida Stake, with eight wards in order of creation - Melbourne, Ellsworth, Cocoa, Titusville, Satellite Beach, Palm Bay First, Rockledge and Palm Bay 2nd.

Sunday, 4 December 1977 there was a special fireside at Ellsworth chapel with President Kimball present.

The following pictures and letter came from Brother Robert Bruner's file about the fireside.



President Spencer W. Kimball



Sister Camilla Kimball



President A. Sterling Workman of the Tampa-St. Petersburg Mission



President Spencer W. Kimball



Brother D. Arthur Haycock

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS 47 EAST SOLTH TUMPLE STREET SALT LAKE CITY, WIAH 64150

SPENGER M. KINDALL, ZKRSTOKYT

January 13, 1978

Mr. Robert B. Bruner 680 Gladiola Street Merritt Island, Florida 32952

Dear Brother Bruner:

Thank you for the photographs and the album taken when we visited in Florida recently.

It is pleasant to remember our visit and the pictures bring back many pleasant memories.

As you requested, we have signed the eight enlargements and are returning them herewith.

With best wishes to you and yours,

Faithfully yours,

Sunday, 11 December 1977 it was announced that raising the money for the stake center to be built was going ahead of schedule.

Cocoa Florida Stake held the first conference 21 and 22 January 1978 at Ellsworth Chapel. Ellsworth Chapel was the largest building in the stake. The chapel was filled and seats were set up on the back stage. The visiting authority was Brother Robert N. Brady, Regional Representative.

Cocoa Florida Stake Conference were held at different places until the Stake Center was built. Some were held at Ellsworth Chapel and some were held at Brevard Community College gymnasium. At least the last couple of years before the Stake Center was finished they were held in Melbourne Civic Auditorium.

The following can only be pictorial as I could not find anything about it in the minutes. Brother Robert Bruner took the pictures but did not date them. I can tell it was a stake conference and it was in Ellsworth Chapel. It must have been sometime in 1978. Elder Russell Ballard of the first council of the seventy was the visiting general authority.



Stake President Cleavy Eugene Waters



President Gardner Hale Russell, First Counselor



President Gerald White Sharp, Second Counselor



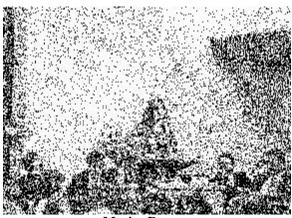
President Sterling Workman, Tampa-St. Petersburg Mission



Elder Russell Ballard, First Council of the Seventy



Calvin Bisbee, Melbourne Ward



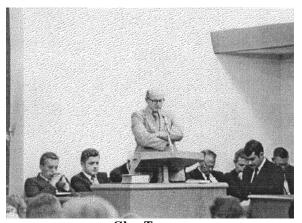
Marisa Rogers, Cocoa Ward



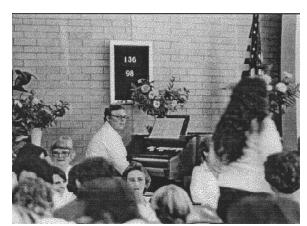
David Workman, Son of President Sterling Workman



Major Madden, Vero Beach Ward



Glen Torrey, Cocoa Ward



Patricia Denninghoff - Organist, Cocoa Ward



Cocoa Ward Choir



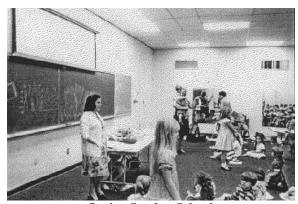
Avis Waters - Choir Director, Cocoa Ward

The Cocoa Florida Stake office was at 1802 Fiske Blvd. which is directly across the street from where the stake building is now.



Entrance to temporary Cocoa Stake office

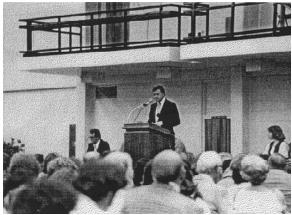
Cocoa Florida Stake Conference was held 21-22 October 1978. The Saturday evening session was held at the Cocoa Chapel, with Sunday's session held at Brevard Community College gymnasium.



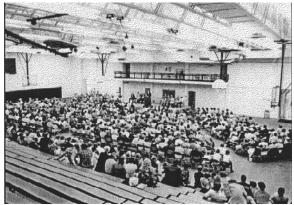
Junior Sunday School during Stake Conference



Junior Sunday School during Stake Conference



President Cleavy Eugene Waters



Brevard Community College Gymnasium

Cocoa Florida Stake had the first Temple trip to Washington Temple in July of 1979.





Ground breaking for the Cocoa Florida Stake Center was Saturday, 31 May 1980. The Stake Presidency, Cleavy E. Waters, Gardner Russell and Gerald W. Sharp were present. Also the stake clerk, Brother John M. Kechele was present. Bob Clifton of Clifton Construction Company, Larry Schultz, Rockledge City Councilman and Hollace Chastain, chairman of the city counsel also attended.



The speakers were Bishop William M. Cantrell Jr. of the Cocoa Ward, Hollace Chastain and President Cleavy E. Waters.

The first six to use the gold shovels were Bishop Cantrell, Brother Jaren E. Weatherston, second counselor of the Cocoa Bishopric, Sister Margaret Dahl, Stake Relief Society President, Presidents Waters, Russell and Sharp. After that it was open to everyone who wanted to take a turn. Even the little children were taking turns shoveling and having a ball!



Bishop William M. Cantrell



Horace Chastain

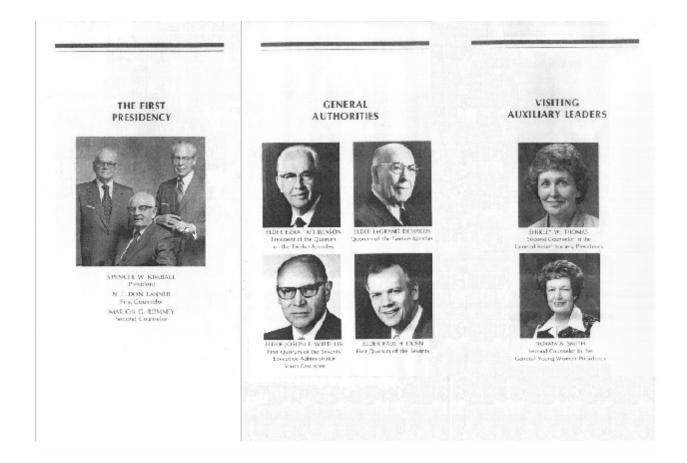


President Cleavy Eugene Waters



The first Area Conference was held in Lakeland at the Civic Center on 28-29 June 1980. It was a very

tiring but spiritual trip. The following is a copy of the program which was made in a little booklet.



CONFERENCE SESSIONS

(Lakeland Civic Center)

SATURDAY, JUNE 28, 1980

MOTHER AND DAUGHTER SESSION 7:00 P.M. - 9:00 P.M.

Place: Arena

Presiding: The First Presidency

Choir: Pricilla Fowler, conducting Arthur Cornett, organist "Earth With Her Ten Thousand Flowers" "More Holiness Give Me"

"Jesus, The Very Thought

of Thee"

Congregational Hymn: "Improve the Shining Moments"

PRIESTHOOD SESSION 7:00 P.M. - 9:00 P.M.

Place: Theater

Presiding: The First Presidency

Choir: Artis Hudnall, conducting

J. C. Johns, pianist

"Hope of Israel"

"I Need Thee Every Hour"

"I Know That My Redeemer

Lives

Congregational Hymn: "Praise to the Man"

CONFERENCE SESSIONS

SUNDAY, JUNE 29, 1980

GENERAL SESSION 9:00 A.M. - 11:00 A.M.

Place: Arena - Overflow in the Theater

and Conference Hall

Presiding: The First Presidency

Choir: Sally Brinton, conducting Randy Isley, organist

'Come, Come Ye Saints'

Through Deepening Trials'

The Lord's Prayer'

Congregational Hymn: "We Thank Thee, Oh God.

For a Phophet"

GENERAL SESSION 1:00 P.M. - 3:00 P.M.

Place. Arena—Overflow in the Theater and Conference Hall

Presiding: The First Presidency

Choir: Vivian Bell, conducting Randy Isley, organist

"Come Thou O King of Kings" "How Great the Wisdom

and the Love'

Restoration Anthem

"The Voice of God Again is Heard"

'Sweet is the Work'

"The Spirit of God'

Congregational Hymn: "Let Us All Press On"

Choir and

Congregation: "God Be With You Till We

Meet Again"

(The congregation is invited

to join in the singing of

this hymn.)

FLORIDA SAINTS ENJOY AREA CONFERENCE

by Jay A. Parry

If you followed the bumper stickers on the cars you'd reach your destination. "Happiness Is Family Home Evening," they said, and "Have You Hugged Your Child Today?" The cars were traveling in long lines past citrus groves and tourist attractions to the Lakeland Florida Area Conference, June 28 and 29, 1980. Eight leaders were coming from the headquarters of the Church, including President Spencer W. Kimball and three others who are sustained as prophets, seers and revelators, and the Saints in Florida didn't want to miss them.

In all, 12,500 people came to the conference, crowding into the main arena of the Lakeland Civic Center and its two large overflow areas.

In a Sunday address Elder LeGrand Richards of the Quorum of the Twelve commented on the impressive attendance. "My heart is full of gratitude to the Lord for what has happened here this day." He then recalled that when he was called in 1934 to preside over the Southern States Mission, he was responsible for five states "and we didn't have a sign of a district. And now to come back here and see this great multitude and see the Church growing like it is ...(makes) my heart thrill for the program!"

Travelling to the conference with President Kimball and Elder Richards were President Marion G. Romney, second counselor in the First Presidency; President Ezra Taft Benson of the Quorum of the Twelve; Elder Paul H. Dunn and Elder Joseph B. Wirthlin of the First Quorum of the Seventy; Sister Shirley W. Thomas, second counselor in the Relief Society general presidency; and Sister Norma B. Smith, second counselor in the Young Women general presidency.

The conference was held in four sessions: A priesthood session and a women's session that were held on Saturday evening, and two general sessions on Sunday.

In his priesthood address, President Kimball spoke of the priesthood. "We have the power of the priesthood. It doesn't matter what position we hold. But it does matter what kind of men and boys we are and how well we honor the priesthood. No man will ever reach godhood who does not hold the higher priesthood - an elder, seventy, a high priest. And today is the day to get it and to magnify it."

Then President Kimball explained what it means to magnify the priesthood: "Too many of us just hold the priesthood. That's all we do. But we must magnify it. To magnify means to build up, to make strong and powerful Make it so big and great and so wonderful that your whole life will be advanced by it."

The brethren listened attentively while the prophet spoke. Some of them tended babies so their wives could better enjoy the women's session, which was being held at the same time. Near the front were seated rows of missionaries.

In this same session President Benson spoke of basic priesthood responsibilities. "Our standard of emulation should be Him whose servants we claim to be," he said. He then discussed four responsibilities that will help us live a more righteous life: "One, be true to your priesthood covenants. Two, delegate righteously in your priesthood responsibilities. Three, do your duty as citizens. Four, follow the counsel of the priesthood leadership over you."

Following Elder Benson, Elder Wirthlin spoke on the power of priesthood quorums, saying, "If a man's priesthood quorum functions properly, a man sustained by the brethren of his quorum should not fail in any phase of his life's responsibilities."

The session closed with a men's chorus, their combined bass resonating throughout the hall. In this, as in every session, the choirs and their music greatly contributed to the worship of the occasion.

Following the priesthood and women's sessions, the missionaries set up tables to share information and pamphlets with the members and their nonmember friends. Although the hour was late, many of the Saints lingered to spend time with family and friends.

In an address the next day, President Benson reminded the congregation that "salvation is a family affair." He then explained what a person can do to strengthen his family: "Parents, spend more time in the home." Have "daily family devotion in the home." Parents, be diligent in giving "instructions in life's problems." And take care to have "family recreation and cultural activities together."

Elder Richards bore testimony of the joy of family exaltation, and President Kimball continued his theme. "Draw your families close around you,"

he counseled. "IF there be misunderstandings, clear them up. Forgive and forget. Don't let old grievances canker your souls and infect them; don't let past hurts destroy your love and your lives."

In a Sunday morning address, Sister Smith spoke of being prepared for the coming of the Lord. "When the day comes for you, ...what will your face report? Rejoicing, because you're prepared for the day of the Lord's coming, or disappointment, because you needed more time?"

Sister Thomas also spoke on preparedness. Said she, "The sort of strength that we can give to our families as we prepare them in faith is expressed very well in...the dedicatory prayer in the Kirtland Temple: 'We ask thee, Holy Father, that thy servants may go forth from this house armed with thy power, and that thy name may be upon them, and thy glory round about them, and thine angels have charge over them.'"

President Romney centered his Sunday afternoon remarks around the "great principle of repentance." He gave examples from the Book of Mormon of how repentance can work, citing the experiences of Enos, the Nephite followers of King Benjamin, and Alma the Younger. "True repentance, followed by baptism and the laying on of hands for the gift of the Holy Ghost, brings forgiveness," he said. "Such repentance is impossible without faith in the atonement of the Lord Jesus Christ."

Elder Dunn showed how the principle of repentance had been effective in the life of an inactive man as he returned with his family to full fellowship. The key in his reactivation was the concern a fellow Saint had shown for him. Also valuable was the power of prayer. Elder Dunn related a lesson his father taught him years ago: "Paul, remember this as you go out into the world: if you're going to do battle on the world's ground, you'll always lose. If you'll do battle on the Lord's ground, you'll always win.'" He explained that prayer can put us on the Lord's grounds, and then asked: "Whose ground are you on?"

As the area conference came to a close, President Kimball said with tenderness, "We ask our Father to give you all the blessings that you deserve....Let me express...my deep affection and love for each of you and thank you for coming to this great conference."

Following the prayer, the choir began to sing "God Be with You," and the Saints spontaneously joined in. President Kimball turned and looked

obviously touched. He pulled a white handkerchief from his pocket, waved at the crowd. Some of the small children waved back.

"It's been a glorious, memorable occasion," President Kimball said. "And it's one that I think not one of us will soon forget."

The Ensign, September 1980

At last the Cocoa Florida Stake Center is about ready for use!



\$1.5 million mission

Construction workers will put finishing touches on new building for Church of Jesus Christ of Later-day Saints by June 20, when members hope to open. The \$1.5 million Mormon church is relocating from Clearlake Road, Cocoa, to this five-acre site on South Fiske Boulevard, Rockledge. The 24,006-squarefoot building will offer pulpliview to 1,400.

This photo was in the Tribune Wednesday 3 June 1981.

Cocoa Florida Stake Conference was held 21 June 1981 in the new stake building. This was the first time to be used and the whole stake got to enjoy it together. The Sunday before, fliers were put out announcing the move. The building was really beautiful and something for us to be very proud of.

The following is a write up from the Rockledge Reporter, Thursday, 25 June 1981.

2,000 Attend Mormon Services

Rockledge Reporter - Thursday, June 25, 1981 By Bob Preston

For more than a year, Rockledge commuters have watched in wonder as a small army of construction workers painstakingly erected the 25,000-square-foot structure on Fiske Boulevard just south of Fairway Avenue. The price tag: \$1.5 million.

Last Sunday, the building was officially "open for business." Nearly 2,000 persons from Daytona Beach on the north to Vero Beach on the south were there. The tree-lined paved parking areas -- which had appeared large enough for almost any event -- were filled to overflowing.

The Church of Jesus Christ of Latter-day Saints at 1802 So. Fiske Blvd. had progressed from a dream to a reality.

The brick -faced structure behind the newly laid sod will serve a dual purpose. Not only will it be a House of Worship and family cultural hall for local area Mormons, it is also the district headquarters (Stake) serving a coastal community from Daytona to Vero.

It replaces a smaller building on Cocoa's Clearlake Road, which was outgrown by the membership. A realignment of the Stakes had designed this area for a district headquarters facility.

The driving force behind the new building was Gene Waters, the Stake President. As he is now the guiding hand over the 3,000 plus Mormons in his district, he also served in that capacity during the construction of the new edifice.

Waters, the father of eight and Classified Advertising Manager at TODAY, is a Rockledge resident. The family, with one exception, resides in Levitt Park. Oldest son Keith, 19 is a Mormon Missionary now on a duty tour in Manchester, England. The Waters family, from wife, Avis, to the youngest at 2 1/2, all are active in the activities of the church.

During the construction of the new building, Waters has foregone his lunch hour to be on site and available to builders. Despite myriad problems with weather and shortages, the building was opened almost on its target date and very close to projected cost.

The Mormon Church appoints its pastor (Bishop) from the ranks -- a position now held by Adolph Munsey, a NASA engineer. Waters has two assistants: Bill Cantrell, a Merritt Island businessman, and Gerald Sharp, also with NASA.

Among the Church dignitaries attending the opening day service were: Rex Williams, Tampa, president of the Central Missionary Group; Joseph B. Wirthlin, Salt Lake City, representing the General Authority of the Church; and Robert Winston, Fort Lauderdale, Representative of the 12 Apostles.

Centerpiece of the new church is its chapel. Upholstered pews of solid wood seat some 350. A new organ is made doubly effective with a sculptured ceiling for pure sound effects.

The chapel is backed by a sliding wall which separates it from a regulation-sized basketball court-carpeted in a special Astro Turf. This area, which can also hold two side-by-side volleyball courts, serves as an extension for overflow crowds as was the case Sunday. Folding chairs fill the recreational space.

Surrounding the chapel-auditorium-sports complex on all sides are office space and classrooms.

Sunday school classrooms are available for all age groups. There is a completely equipped kitchen. Office complexes serve both the Stake headquarters and bishop's staff.

The congregation can enter and exit the church from identical double-doored foyers on both East and West sides of the building. "We don't have a back door," says Waters. "Only two front doors."

There is no cross atop the building. Instead, three concrete pylons reach upwards. "We don't use the cross," says Waters. "Our symbol is the Living Christ." The pylon complex is called a tower.

Also included in the many rooms off the church center is a complete library.

National headquarters for the Mormons is Salt Lake City, Utah. Then, like any other well-organized operation, it is broken down in smaller groups, each answering to the other. The term "Stake" - the smallest geographical division -- gets its name from the wooden peg which holds up the tent -- a sectional necessity without which the entire structure would collapse.

A building like the one on Fiske is no hit-or-miss situation. The Salt Lake City headquarters has plans available that have been proven elsewhere. Plans are offered and approved on the basis of an area Stake's ability to support the structure. As each new building is erected, improvements are incorporated into future buildings.

Although the new church is open on S. Fiske, Gene Waters still has his deadlines to meet. In mid-August an open house is planned for all area residents. The entire structure will be on public display for an entire week. There's landscaping yet to be done, a few modifications inside.



MORMON OFFICIALS -- These are some of the Mormon dignitaries who attended Sunday's first services at the new church on Fiske Boulevard. From left are Rex Williams, Tampa; Joseph B. Wirthlin,

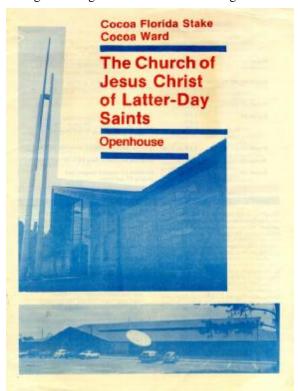
Salt Lake City representative: William Cantrell, Merritt Island; Gerald Sharp, Titusville: Stake President Gene Waters, Rockledge: and Robert Winston, Ft. Lauderdale. Photos by Bob Preston.



NO ROOM LEFT - Although the new church has abundant parking areas, it was filled to capacity for

opening day services. More than 2,000 worshippers attended the inaugural Sunday.

The following events were presented 14 August through 23 August 1981 commemorating the 150th

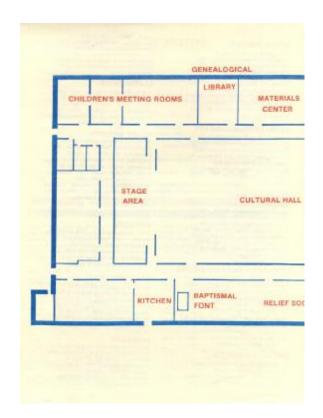


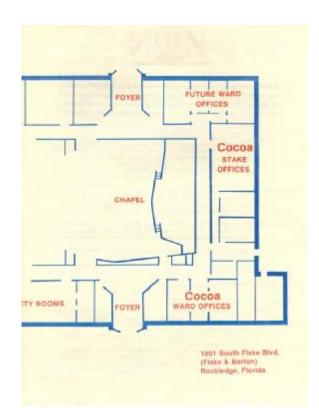
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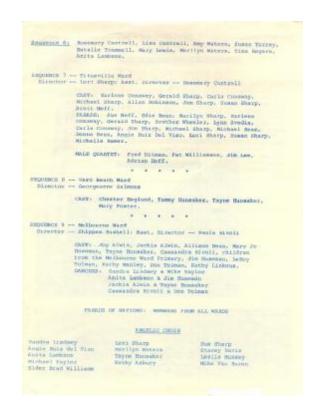
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fmilted in participal August 19 August 16 and 23 9 AN to Noon Weesly Sender - Visitors expecially insited 6.30 PM Firesides for singles Ages 16 to 26 August 16 Firesides for married couples and singles 27 and older. August 22 6.30 PM Speaking to his disciples as the mountain. Christ admontabled every person. The yes therefore perfect, even as your Tabler which is it hassen in perfect. The Octob Table Certain is designed in provide State Central in designed in horse to be contained for effective periods in membershale for effective periods in membershale for effective periods in the contained for effective periods in the contained for effective periods in the contained for effective periods and solved ordinations. But it is allow actual for all pages in plants for tamble for containing an impact private for tamble for containing an impact period disease, and an administrative containing the containing and the Coco Wand. BISHOP'S OFFICE Normally the shapet seats 350 for worship services. For larger crowds the first pertitions at the back can be parced for additional seating. On the occasions when the full stake:

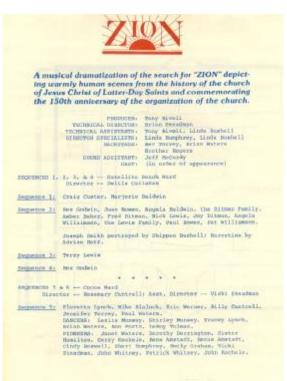
anniversary of the organization of the church and open house of the stake center.











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Wednesday, 19 August 1981 the Tribune had a write up about the open house.

Mormons Open Area Center Here

Wednesday, August 19, 1981, the Tribune

The Church of Jesus Christ of Latter-day Saints is having open house this week for the new stake center at 1801 South Fiske Blvd., Rockledge. The stake is a geographical area that stretches from Daytona Beach to Vero Beach along the East Coast and has about 3,000 church members.

Building tours, movies, displays and demonstrations of such activities as bread baking and genealogy will be featured from 6 to 8 p.m. tonight, Wednesday, and Thursday. An organ recital begins at 8 p.m. Thursday.

All youths, ages 12 to 18, are invited to participate in youth day today. Activities begin at 4 p.m. with basketball; 6 p.m., volleyball; and 8 p.m., dance (dresses and shirt and ties).

Visitors are invited to the 9 a.m. to noon worship service on Sunday.

The new building has a chapel, cultural hall, classrooms, genealogy library, resource center, kitchen and stake offices.

Satellite Hookup Approved for U.S. Stake Centers

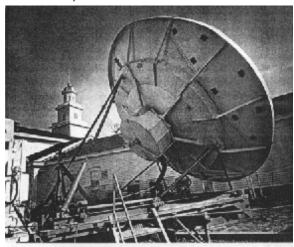
In a letter to stake presidents in the Continental United States dated 25 June 1981, the First Presidency indicated that it is approved to "install satellite receivers for audio and video reception at stake centers in the United States. Initial programming for the system will include General Conference (including the General Priesthood Meeting), the General Relief Society Meeting, and the general Young Women Meeting. Other programs are anticipated in the future."

Thus, with the projected installation of about five hundred satellite reception "dishes" at stake centers in the U.S., the possibilities for direct audio and visual communication between Church leaders in Salt Lake City and members in the field will be greatly expanded. Standard installation in stake centers will include (1) a satellite receiver with a three-meter dish antenna enclosed by a chain-link fence, and (2) a standard color television set, a videotape recorder, and a stand. Cable will be provided for inside wiring to one location.

The First Presidency's letter was accompanied by information and a brief questionnaire to assist each stake president in determining "whether satellite reception is possible at your stake center."

It is estimated that the satellite program will be put into effect nationwide within approximately eighteen months.

The ENSIGN/September 1981



This satellite recrioer "Afsir" in Fuyette, New York, uses used to facilitate transmission of April 1980 general conference sessions between Salt Lake City and Fuyette. Similar "disher" will be installed at these content throughout the United States.

Cocoa Stake Presidency: Gerald White Sharp,



First Counselor; President Cleavy Eugene Waters; William M. Cantrell, Second Counselor

Sunday, 12 June 1983 the Cocoa Florida Stake Center dedicatory service was held. A short history

of the area was printed in the program.

DEDICATORY SERVICE



COCOA FLORIDA STAKE CENTER COCOA WARD CHAPEL

12 JUNE 1983

Pasident Clery E. Waters Pasident Good W. Sharp Paride Dank glodf President. Conducting Organist

Rosemery Centruli. #200 "Wellows Thry House O'God" Opening Hymn Invocation Rehard/etru: Geschwind Kaharine Hancon Taylor Bulant B Burner President Wilton M. Cannoell, Jr. Speaker Speaker

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We were privileged to have Sister Barbara Smith, General Relief Society President, visit our Stake Center Sunday, 19 June 1983.



President Waters with Barbara Smith



Marjorie Baldwin, Cocoa Stake Relief Society President; Barbara Smith; Ruth Brannen, Cocoa Ward

There was also a reception held for her Thursday, 23 June 1983.



Sister Barbara Smith's Reception







Monday, 15 August 1983 the first Atlanta Temple trip was scheduled. The tour bus was to pick up at the Stake Center around 8:00 a.m. The bus broke down before it got there. They were keeping us posted about the bus. We waited until afternoon and everyone decided to pool rides and go on which made it very late getting to Atlanta. We never had bus tours after that. Members would just get a car load and go when they could.

Mormons Show Pioneer Spirit Church offers assistance to needy members

By June Straner Today Writer Saturday, September 10, 1983

When Gerry Kechele delivers sacks of groceries to the needy people of the church, she offers them far more than a hand-out.

As a member of the Mormon faith - called the Church of Jesus Christ of Latter-day Saints (LDS) - and women's leader at Cocoa's ward (congregation), Kechele doles out the principles of her church's unique welfare system with every bite of food she gives away.

While the United States government's monstrous giveaway programs suffer from budget cuts, mismanagement and consumer fraud, the highly organized Mormons' ministry to the poor flows smoothly in a network of carefully monitored checks and balances.

"It is a welfare system, not a program. And it is one of the most successful in the world," said Brevard stake president Gene Waters, who oversees six wards from Titusville to Vero Beach.

Using a workforce of dedicated volunteer church members, it feeds, clothes, pays rent, utilities and finds jobs for 3 percent of the world's Mormon population (four and a half million people) who cannot supply those basics for themselves. Yet, it demands something in return for its good deeds, said Kechele.

Every able-bodied recipient must repay the help received by laboring for the church. If a person is receiving government aid, he is refused Mormon assistance.

"No work, no help," is the unwritten motto of the Mormons. It is founded on the 150-year-old belief of its founder, Joseph Smith Jr. that idle hands tend to evil.

In Utah and other western states where the system owns big farms and ranches, those who receive LDS assistance work side-by-side with ward volunteers.

They dig potatoes, harvest wheat, mill flour, cut meat and pack tuna or vegetables in the church system's huge canneries.

Packaged staples, a shoe factory and furniture refinishing shops use "Deseret, the brand that money can't buy," to administer help to the church's needy. Central Florida's Deseret Ranch is a commercial church business, and is not part of the LDS welfare system, Waters said.

"Here in Brevard, (welfare recipients) may repay by cleaning the church or mowing grass. We believe in the work ethic. It allows a person to keep his dignity," Kechele explained.

Until this year, the Cocoa ward's 650 members participated in a beekeeping project that sends Brevard and Orange County honey across the LDS welfare network.

The honey farm, however, is now an Orange county program because the Brevard stake's 2,700 members will soon launch a project of their own, according to Cocoa ward bishop, Al Munsey.

As soon as stake members purchase a five-to seven-acre citrus grove in Central Brevard, Cocoa volunteers, including welfare recipients, will tend the grove and harvest approximately 700 boxes of oranges per season for the LDS welfare network, Waters said.

In addition to implementing the work ethic, Mormon welfare recipients must adhere to other tenants of the system, including a lifestyle of love, service, self-reliance, consecration and stewardship, all spelled out in the church's discipline.

Mormons learn these attributes from ward leaders in their homes and at special Sunday and weeknight classes at their church.

"If a man needs a job, we counsel with him and help him find one.

"Sometimes we advise him to upgrade his living standards by learning a new trade. We encourage achievement," said Munsey, 48, a Space Shuttle engineer, who, like all Mormons, is a church volunteer.

This week, Munsey approved temporary assistance for a local member family whose breadwinner lost his job.

That family received food and checks for a house payment and utilities. The money was financed by ward members who fast two meals per month and donate the money they would have spent on food to the welfare system. "Give generously," reads their church doctrine.

"That man was seeking employment out West. I called the bishop out there, who helped him obtain work.

"His family will join him in November. Meanwhile, his wife is working here to help maintain the family," said Munsey, who joined the Mormons when he was in college.

"Our system requires that every person relies on himself first, then his family, and last, the church," Munsey explained. As bishop, he decided two other Central Brevard needs were valid this week. So Kechele delivered two-weeks supplies of food and supplies to a family whose private business had sunk into a summertime slump and to a man with a four-month back injury.

The foodstuffs she gave away are products of the methodical network, shipped from all over the country to regional storehouses such as the grocery store-sized building in Plant City, from which Brevard's wards are serviced.

Monthly visits to every Mormon home from Kechele and other men and women of the ward make known each family's needs.

She and the recipient's wife complete a grocery list during the week,the bishop signs it on Sunday, and Kechele sends a mail order for the ward's deliveries.

Three days later a volunteer in a refrigerated truck delivers the numbered orders from Plant City to the ward. For confidentiality, no names are used.

Kechele meets the truck, loads Central Brevard's orders in her van and heads for the homes of needy members. Sometimes a volunteer church member accompanies her.

Once her delivery is made, Kechele may teach a recipient how to prepare the food, or help her client with nutrition and budgeting.

Local ward members take turns volunteering services to the Plant City storehouse. The only paid person in the region is a bishop whose fulltime job is storehouse manager.

Just before school opened this season, Cocoa ward member Shirley Hobbs drove her Toyota and five young teenagers to Plant City, 108 miles from home, so they could volunteer a day's labor at the storehouse.

"We climbed ladders to get to the foods, then stocked shelves and freezers, eating lunch family-style from the welfare menu with other Central Florida volunteers.

They had Deseret canned beef and potatoes from Idaho, meatballs and rice from the Midwest, peanut butter from Texas, sliced tomatoes and celery from Tampa and fresh Florida fruit.

"It was the same menu we packed for our welfare people. It was delicious and nutritious for our bodies, the temples of God," she said, repeating two more aims of Mormons, the people who care for their own.

Saturday, 17 September 1983 the stake was visited by Wladimir Jan Kochanski for a piano concert. He is known as "The peoples pianist." He is

a member of the church and does concerts throughout the United States and Europe. It was most enjoyable.



The following is from a little paper published quarterly, "Partners with Kochanski." This article written by him is about his love for piano.

Old or New, 'I love a Piano'

Partners with Kochanski Spring 1983 By Wladimir Kochanski

Sometimes it seems to me that my entire life has been centered about the piano - a kind of love-affair with the instrument. I am always searching out old and unique instruments and I stand before them with awe and fascination as I consider the glorious history of which they are a part.

The piano was invented by an Italian at the dawn of the 18th century. But its action was crude and awkward. It was left to German ingenuity to nurse it through its infancy.

It was in Vienna that the piano came of age in the 1780's. By 1800 there were over two hundred piano makers active in Vienna and by 1833 over four hundred.

The popularity and achievements of the three generations in the years surrounding the turn of the 19th century has caused the term *The Viennese Classical School* to be commonly used. Gluck, Haydn, Mozart, Beethoven, Weber and Schubert composed in Vienna and their critical demands led to the rapid development of the piano as well as of other instruments.

Some have even suggested that the Viennese piano may well have been as nearly as possible the ideal medium for the realization of the incomparable literature for the instrument contributed by the Viennese masters.

In terms of history, the piano has had a relatively short life. But during its brief 200 year life span it has inspired some of the world's greatest music. Composers have inspired piano manufacturers to improve their instruments and, likewise, better instruments have inspired composers to write in ever more varied and unique styles for the instrument.

The future of the piano remains to be seen, but its glorious past will of necessity be a part of the future. Sunday, 2 March 1986 a multi-regional conference was held at the Lakeland Civic Center. These conferences are most uplifting but it is very tiring to travel that far. But - I might add, it is worth it!

The Stake Christmas party was held Friday, 5 December 1986. It was also a farewell party for John and Geraldine Kechele. They were leaving on a mission to Zimbabwe. They were presented with a beautiful counted cross-stitch piece made by Ruby Watson and custom framed by Carol Burkott.







The following is a write-up by Sister Kechele of all the places they went.

When we were called on our mission to Zimbabwe, we never imagined we would see three springs arrive in 18 months. Not only did we enjoy the lavender flowering jacaranda trees which lined the streets of Kwe Kwe and Harare, but we walked beneath the cherry blossoms along the Potomac in Washington DC and among the daffodils of Ireland. When we left the MTC, the government of Zimbabwe would not issue a visa, so we spend eight months with the Washington DC South Mission. Washington is an international cosmopolitan city with residents from all over the world. We met and taught people from Russia, Sierra Leone, France, Ghana, Saudi Arabia, Great Britain, and India. Though some of our contacts were there for only a short time, they carried the Book of Mormon or other

gospel seeds which we planted back to their native lands. Finally the church leaders tired of waiting for permission to enter Zimbabwe sent us with ten other missionaries as tourists.

We all felt we were on a secret mission because we had been instructed to behave as "tourists" and to not talk with each other. When we finally arrived in Harare, the capital of Zimbabwe, Joseph Hamstead, our mission president, was surprised to see us. We were assigned to Kwe Kwe which had a beautiful modern chapel. We were touched when children of the branch welcomed us there with freshly-picked armloads of sweet peas. In spite of being "tourists", we taught the gospel every day, sometimes to groups of as many as nine people. The natives of Zimbabwe had really been prepared with a knowledge of the Bible from missionaries of other churches. When we would teach them, the Spirit of the Holy Ghost would strongly testify of the restored authority of the Priesthood. As a result of the outpouring of the Spirit, Elder Kechele and the two other young Elders performed many baptisms. Some of the young men who were baptized have gone on to be missionaries. Not too long after we left, the branch had grown large enough to split. We were grateful to have made our small contribution to the growth there.

We had to renew our visas monthly, and after five months our group of "tourists" were asked to leave. We will never forget the branch singing "God Be with You Till We Meet Again" in Shona, the native language. As we drove away from Kwe Kwe, Marko, one of our converts, walked out along the highway to say goodbye and we stopped the car and bid a tearful goodbye. With heavy hearts, we boarded an airplane for Ireland.

We left the African summer and arrived in the cold, damp dead of winter of the Dublin South Mission. We were assigned to Limerick where we worked with inactive members, and we also worked as needed with four young Elders. We also traveled to distant parts of the mission to hold sacrament meetings for isolated groups of two or three members. Although Limerick was just a small branch, the members were very strong, and six missionaries were serving from that branch somewhere in the world. To join the Church in Ireland often meant being disowned by strongly Roman Catholic families. Although few Irish were interested in our gospel message, they were hospitable and fascinated that Americans would come there to serve as missionaries.

When we submitted our mission papers, our grandson asked me where I thought we were being sent. I replied, "We said we would go anywhere we were called to go." He asked, "What if you are asked to go to Africa?" "Oh, they wouldn't do that" was my flippant reply. Now, I wouldn't have missed any of it in spite of the uncertainty of our assignments and our long odyssey of destinations. The Lord surely blessed us every day of our mission.

Geraldine D. Kechele

Brother Kechele left us Saturday, 6 January 1993 to continue his work beyond the veil. He is greatly missed by all of us.

Sunday, 18 November 1990 Cocoa Ward was divided forming Rockledge Ward. More details of this in Chapter 7 - "Organizing Rockledge Ward From Cocoa Ward." The following picture the Stake Presidency at that time.

The Cocoa Florida Stake Presidency when Rockledge Ward formed from Cocoa Ward



Left-to-right: Frank Judd, Executive Secretary; Paul Genho, First Counselor; President Keith Berger; Paul Singleton, Second Counselor; James Hyer, Clerk

Cocoa Florida Stake Conference was held 9 and 10 January 1993.

	Sunday January ,			
2residing	Elder Stephen D. Nadauld	Intermediate Hynut	#134	T Believe in Clast"
Conducting	President Keath Berger	Speaker		Elder Alvie R. Evas, 8
Opening Hymn #114	'Come Unto Him"	Speaker		Elder Stephen D. Nata:
Invocation	By Invitation	Closing Hymn	#136	"I Know That My Redeemer Lives"
Releases and Sustainings	President Paul Singletea	Berediction		
Speaker	President Paul Genho	Page Carriering in		By Invitation
Speaker	Brother Sam Johnson	Special Prelude Music by Palm Bay 1st and 2s Years; Women		-
Speaker	Sister Jaret Brimhad		reang	women
Speaker	President Keith Brimhall	City of the co	D	
Speaker	President Keith Berge:			er Clack Witherg er Toyce Hyde

"WE ENCOURAGE
EVERY MEMBER OF THE
STAKE TO EXPERIENCE AND
MAINTAIN A PERSONAL
RELATIONSHIP WITH THEIR
EATHER IN HEAVEN."

-- Cocoa Florida Stake Presidency

Cocoa Florida Stake Conference was held 5 and 6 June, 1993.

STEPREN D. NADAULD

Eider Stephen D. Nadauld was called as a member of the Second Quorum of the Second Public I. 1981. In this position, he serves as a General Authority, acting under the circuition of the Quorum of the Twelve Apostles in assisting with the administration of The Church of Jesus Christ of Latter-Day Saints. He serves as first counselor in the North America Southeast Area. Presidency and as first counselor in the Young Men General Presidency. He also serves as Assistant Executive Director of the Historical Department.

Elder Nachrild was born May 51. 1942, in Idaho Falls, Idaho, a son of Sterling D, and Los Nadhald. He carried a bachelor's degree from Brigham Young University, a mater's from Henvard and a dectorate from the University of California at Berketey before beginning a career that would take him alternately from the business world to the world of academia. On the business dide, he worked as an investment banker on Wall Street and president of a regional dairy cooperative and are a consultant for business and government. In education to was a professor of finance, head of the MEA program at Brighem Young University and president of Weber State University.

His Church service has included a mission to Prance and sestignments as seculinaster, bishop, counseler in a stake presidency and Regional Representative. He has also been the hishop for the Church sitelevised worship service on the VISN network. He and his wife, the former Mangaret Dyung, are parents of service on.

ALVIE R. EVANS

Elder Alvie R. Fourta was bont on April 1, 1943. He currently series as a Regional Representative for The Crurch of Jesus Christ, of Latter-Day Saints. He and his wife, the former Buth Groves, are parents of three caughters and two sons and have two grandchildren.

COCOA FLORIDA STAKE CONFERENCE

June 6, 1993

Presiding Pres. Keath Bercer Welcome Pres. Keath Berger

Choir 'God So Loved the World'

Invocation By Invitation

Heleases and Sustainings Pres. Paul Gembo

Speaker Pres. Paul Singleton

Speaker Sister Buffy Estes

Speaker Bruther Bryan Christiansen

Speaker Brother John Holmquist

Speaker Sister Janet Brinhal)

Intermediate Hymn #240 "Let Us All Press On"

Speaker Pres. Keith Brishall
Speaker Sister Sendy Dean
Speaker Pres. Cleavy Waters
Speaker Pres. Keith Berger

Closing Hymn #108 "The Lord Is My Shepherd"

Remediction By Invitation

Charister - Brother David Ewing Organiet - Sieter Joan Goodein The Stake Presidency called an Emergency Preparedness Fireside Sunday, 27 June 1993 at 7:00 p.m. We were given a lot of instructions.

EMERGENCY PREPAREDNESS FIRESIDE

Cocoa Florida ŝtake June 27 • 7:00 pm.

"I net you carrestly, have you are fided for your facility a year's supply of fouch clearing, and, where you'll le feet? The condition to produce and since for domy he we recently to one temporal solutions to be temporal solutions to be temporal solutions to be temporal solutions of boarding the office of the very of fleets."

- Sara Late Sensor

EMERGENCY PREPAEDNESS FIRESIDE

Cassia Florica Stave v. June 27, 1993.

President R. Roth Berger Conducting Bridger Sten Naming **Fanst** Sister Joan Goodwin Chaid-r But or Mickey Goodsh

Prokide

#219-Bossuse i Have Been Given Much Invocation

Side Warla Doicck, Side Relia Society President

Refer Star Commo Civil Authorities Communications Sixteg Jam's O Humphorys. Intermed are Hymn 19125 - Mactor, The Tempest is Raging

Prosident Baul C. Clinks

Profile diPaul L. Single pa

Divine Principles

Teaching Family lame Evening (Extended Family) Proditent 3. Knith Berger

Closing Hymn #24" - Coun Your Berships Benedicine hatter Br. og Wight

Orlando/Tampa Multi-Regional Conference was held in Lakeland 29-30 January 1994. It was a wonderful and spiritual trip. This was the fourth Regional Conference we have had - all in Lakeland.

THE CHURCH OF OF LATTER-DAY SAINTS

ORLANDO / FAMPA MULTI-REGIONAI CONFERENCE GRNERAU SESSION LAKFLAND CIVIC CENTER THEATER SUNDAY, 20 JANHARY 1994; 12.26 A.M. THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Ceneral Section Lakeland Civic Center Sunday 30 January 1944 18:00 a.m. – 12:00 xoon

PRESIDING...... Elder L. Tom Perry, Council of the Twelve CONDUCTING & WELCOME. ... Elder Alexander B. Morrison. First Quorum of the Seventy OPENING HYMN NUMBER 3. 'Now Let Us Rejoice' INVOCATION....... Presiden: Gary F. Harrell Saint Petersburg Florida Stake CHOIR. 'Hail to the Brightness of Zion's Glad Morning' ADDRESS..... Elde: Alexander B Morrison Winter Haven Florida Stake Relief Society REMARKS......Stater Dartzel W. Nelson ADDRESS. Elder Russell M. Nelson Council of the Twelve Sister Barbara D. Ferry ADDRESS. Elder L. Torn Perry BENEDICTION. President Carl H. Reynolds. Jr. Orlando Florida South Stake Friday, 18 March 1994 the priesthood of "Redeeming the Dead" committee had a special evening dedicated to the opening of the Orlando Temple. It was a beautiful program based on

preparing ourselves for the temple and the importance of temple work.

After the program we had a buffet dinner in the cultural hall.



A SPECIAL EVENING DEDICATED TO THE OPENING OF THE ORLANDO TEMPLE

Presiding President Keith Berger Conducting Don Billingsley Organist Christine Billingsley Chorister Cathy Cassidy

Invocation President Bob Christensen
Opening Hymn # 288 "How Beautiful Thy Temples, Lord"

Speaker Bishop Phil Estes

Special Musical Number "The Temple Reminds Me" Cathy Cassidy and Christine Billingsley

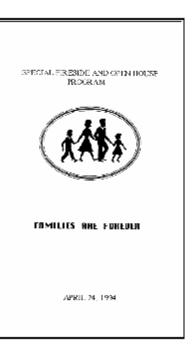
Speaker President Keith Berger

Closing Hymn # 300 "Families Can Be Together Forever"

Benediction Sister Donna Eddy

Dinner Served

A special fireside and open house was held Sunday, 24 April 1994 along with a satellite broadcast of Elder Russell M. Nelson, council of the twelve. The theme was "Families are Forever."



The Church of Jesus Christ of Luser day Saints joins with those of All religious lattice who wish to strongthen family bonds which we builted to be both eternal in Lattine and vital to America's facing

To Our Guests

llie hape you will benefit from the presentations. Please feel free to participate and ask questions

Physic coace, which Open House Presentation you would like to oftend, and at the close of Pirter Russell. M. Melson's address, others will be available to help you proceed usign only as possible to the designated room for your selected presentation.

Hipgrephical Sketch of Open House Presentation House

Helps for Families. Lead Grecker—A convert to the Church of Jesus Christ of Latter-day Sagnes. Relped Eugeleeds of traditional and single parent families while serving as Bishop of the Salethic Besch Warn.

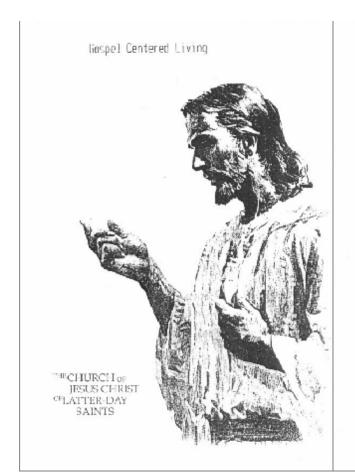
Fortily Values. Briggs Nietzen - Recently verved as Assistant to the Mission President. Is well-qualified to how this presentation-has laught hindreds of families and individuals.

Family History Research. Pat Viggins - Is one of the listing expension Ceneulogy in this area. She has given numerous taken and seminars, is well-known in the South Breward community. An introduction to Family History resources.

doormals. Holly Rogers. The need to share and record year life, feelings, and experiences as a resource and Lelpto-current and forms generations. Best methods on begin formulate, and the best, most substying ways to maintain them.

PROGRAM

5:45 - 5:50	Welcome to Our Non Member Guests
5:50 - 6:00	Hynn - Thecause I hav a Bean Given Much" Chori ser- Susan O Hara Organist - Pat Denoinghoff Opening Pwyer - rangels MacFathane
6:00 - 6:10	Entroduction and Open House Instructions
6:10 - 6:40	Elder Russell M. Neison, Council of the Twelve Satrikie Broadcast
640 - 645	Proceed to Open House Presentations
5:45 - 7:50 -	Room #1- Helps for Families - Leon Crocke Room #2- Family Values - Brigg Nielsen Room #3- Family History Research - Pat Wiggins Room #4 - Journals - Hully Rogers
7:30	Find of Prosentations



CODDA FLORIDA STAKE CONFERENCE

June 5, 1994

Pres. Keith Berger Presiding Welcome Pres. Keith Berger "I Believe in Christ" Titusville Word Choir

Invocation By Invitation

Releases and Bustainings Pres. Paul Singleton

Pres. Paul Genho

Sister Margene Hver "For All the Saints" Titusville Ward Chair

Sister Jamet Brichall Speaker Speaker Pres. Keith Brinshill

Intermediate Hynn #107 "Lord, Accept Our True Devotion"

Speaker Pres. Cleavy Waters

Brother Harry Moors Sister Allison Judd Brother James Vates

Speaker Pres. Keith Berger

Titusville Ward Choir "He That Hath Clear Hands"

Berediction By Invitation

Chorister - Brother David Ewing Organist - Sister Deborah Boyer

	Coco	a Florida Stake Presid	lency	
President	First Counselor	Second Counselor	Executive Secretary	Clerk
	Gardner Hale Russell Sustained 13 Nov 1977 Released 21 Feb 1981	Gerald White Sharp Sustained 13 Nov 1977 Released 21 Feb 1981 Changed to first counselor	Don Walter Lockhard Sustained 13 Nov 1977 Released 6 Aug 1978 Royal Leon Weeder Sustained 6 Aug 1978 Changed from Clerk Released 18 Sep 1982	Royal Leon Weeder Sustained 13 Nov 1977 Released 6 Aug 1978 Changed to Secretary John M. Kechele Sustained 6 Aug 1978 Released * 1980
Cleavy Eugene Waters Sustained 13 Nov	Gerald White Sharp Sustained 21 Feb 1981	William M. Cantrell Sustained 21 Feb 1981 Released 27 Aug 1983		Jaren E. Weatherston Sustained * 1980 Released 6 June 1982
1977 Released Jan * 1987	Changed from second counselor Released 8 Sep 1984	Robert David Lamoreaux Sustained 27 Aug 1983 Released 8 Sep 1984 Changed to first counselor	Anthony Lee Rivoli Sustained 18 Sep 1982 Released *	Eric Werner Sustained 6 Jun 1982 Released Jan * 1987
	Robert David Lamoreaux Sustained 8 Sep 1984 Changed from second counselor Released Jan * 1987	Leon B. Crocker Sustained 8 Sep 1984 Released Jan * 1987	Leroy Tolman Sustained *	
Keith Berger Sustained * Jan 1987	Charles Elliott Hall Sustained * Jan 1987 Released * Jun 1987	Paul Charles Genho Sustained * Jan 1987 Released * Jun 1987 Changed to first counselor	Leroy Tolman continued Released * Sep 1989	Chester Hegland Sustained * Jan 1987 Released * Mar 1990
Sustained Juli 1707	Paul Charles Genho Sustained * Jun 1987 Changed from second counselor	Paul Singleton Sustained * Jun 1987	Frank Judd Sustained * Sep 1989	James Hyer Sustained * Mar 1990 Released 19 Feb 1995 Kerry Gilger Sustained 19 Feb 1995

^{*} Could not establish the date

Chapter 7

Organizing Rockledge Ward From Cocoa

On Sunday, 18 November 1990 when we arrived at the chapel all the Stake Presidency, Keith Berger (President), Paul Genho (First Counselor), Paul Singleton (Second Counselor), Frank Judd (Secretary) and James Hyer (Clerk) were there. Also a lot from Titusville Ward from the Port St. John area were there. Many of us didn't know what was going on and were sitting there in amazement.

We had been hearing for several years that Cocoa Ward would divide but it had been so long I guess we just pushed the thought aside.

Titusville Ward was really getting crowded so in order to make the division Cocoa Ward took in Port St. John area from Titusville. Cocoa Ward included all north of 520 in Cocoa and Merritt Island. Rockledge Ward included Rockledge, south of 520 in Cocoa and Merritt island. Also included in Rockledge Ward was Cocoa Beach and Cape Canaveral.

Rockledge Ward bishopric called and sustained were, Todd Rapp (Bishop), John Kechele (First Counselor), Al Packard (Second Counselor), Terrance Repickey (Executive Secretary) and Keldon Everett (Clerk).

Cocoa Ward bishopric called and sustained were, John Deninghoff (Bishop), Gerald Kline (First Counselor), Steve Portz (Second Counselor), Michael Goodwin (Executive Secretary) and Robert Martin (Clerk).

Rockledge Ward Relief Society Presidency called and sustained were Avis Waters (President), Donna Eddy (First Counselor), Sally Sarkis (Second Counselor) and Wendy Whitney (Secretary).

Cocoa Ward Relief Society Presidency called and sustained were Karen Peach (President), Elizabeth Libbey (First Counselor), Marion Marchese (Second Counselor), Debbie Whaley (Secretary).

Rockledge Ward was to meet at 11:00 until 2:00 the remainder of 1990 and through 1991. Cocoa Ward was to meet at 9:00 until 12:00 then we would change every other year.

Quite a few of the programs had already been planned so Cocoa and Rockledge combined for all that were planned.

The Cocoa Stake Christmas party was held Friday, 7 December 1990. A wonderful time was had by all. Brother Henry Graham was our "Santa".



Ruth Brannen and Santa (Henry Graham)



The youth portrayed the nativity scene.

Saturday, 15 December 1990 was the combined Cocoa and Rockledge Wards Christmas party. It was nice to fellowship with our friends, we use to meet with, of Cocoa Ward. Again the young people portrayed the nativity scene.



Wise Men (left): Phillip Graham, Matt Mulberry, Andy Garrison. Mary: Christina Slok, Joseph: Matt Billingsley, Sheperds: Paul Waters, Micah McOwen.

Cocoa and Rockledge Wards combined Saturday, 4 May 1991 for a 50's dance program. It was really a fun time for all.

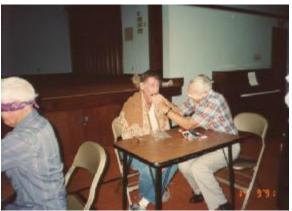


Marjorie and Duane Martin in the center

Bishop Todd Rapp worked in the space program and he was supposed to transfer. They would set a time and then extend it making it hard for him to know how he stood. So he finally asked to be released as bishop. He and his counselors were released 11 August 1991. Phillip Estes was sustained as Bishop, John Whitney as first counselor, Brian Waters as second counselor, Terrance Repickey remained executive secretary and Kenneth Riggs as clerk. A few months later Bishop Rapp was transferred. He taught one of the youth classes in Sunday School until he and his family left.

There was a High Priest dinner held Saturday, 14 September 1991 for Cocoa and Rockledge Wards. It was a splendid evening for all. The program was hilarious!

Four couples of the priesthood were paired off. One had to put make-up on the other blindfolded.



Al Packard and John Kechele



Al Packard and John Kechele



Wallace Brown and Richard Geschwind entertained between acts and did a wonderful job.

Friday, 20 September 1991 a square dance program was held for Cocoa and Rockledge Wards. A wonderful time was had by all.



President Waters, Bishop Estes, Kenneth Riggs, Mike Blalock and Joan Goodwin at the piano.

Saturday, 21 September 1991 was a PREPAREDNESS FAIR. The sheriff's department was on hand for child finger printing. Sharon Reeves was with the children teaching them safety about seatbelts and other things.

In October 1991 there was a change in our Relief Society Presidency. Avis Waters and her counselors Donna Eddy and Sally Sarkis were released. Donna Eddy was sustained as President, Marisa Hirsche as first counselor and Catherine Cassidy as second counselor. Wendy Whitney remained secretary.

Saturday, 12 October 1991 Sister Gertrude Kelley passed away suddenly in Cape Canaveral Hospital. She will always be missed by all who knew her and be remembered as the best nursery leader Cocoa and Rockledge ever had.

The children dearly loved her and some didn't even want to go in the nursery if Sister Kelley wasn't there.

The following is the memorial handed out at the funeral home, a copy of the funeral service and a memorial in our local monthly church news letter.

The Twenty-Third Psalm

The Lord is my shepherd, I shall not want.

He maketh me to lie down in green pastures:

He leadeth me beside the still waters.

He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil:

for thou art with me; Thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

IN LOVING MEMORY OF

GERTRUDE M. KELLEY

BORN August 14, 1931 Buckingham, Virginia

DIED October 12, 1991 Cocoa Beach, Florida

SERVICES Church of Jesus Christ of Latter-day Saints Tuesday, October 15, 1991 2:00 P.M.

> OFFICIANT Bishop Phillip Estes

INTERMENT Florida Memorial Gardens Rockledge, Florida

The funeral is the way our society provides for the death of one of its members. It is an occasion for showing our affection and respect for the deceased, for expressing our sympathy and concern and for participating in the experience of mutual sorrow.

Your presence at the funeral, in the company of other friends and neighbors, contributes

to a fellowship of support extended to the family and relatives. They appreciate your personal attendance however inadequate their words may seem. By being here you have communicated that you care. This gesture is of immeasurable value, and speaks significantly about the impact of the life we commemorate.

The Church of Jesus Christ of Latter-day Saints 1801 South Fiske Blvd. Rockledge, Florida

Funeral Service for:

GERTRUDE M. KELLEY August 14, 1931-October 12, 1991

CONDUCTING Bishop Phillip Estes
CHORISTER David Ewing
ORGANIST Patricia Denninghoff
HYMN #86

How Great Thou Art

INVOCATION Ervin Taylor
PRIMARY CHORUS I Am a Child of God
EULOGY Richard Geschwind
HYMN #292

Oh My Father

SPEAKER Eugene Waters HYMN #294

Love At Home

BENEDICTION Wallace Brown

PALL BEARERS:

Elder Adams Stephen Cassidy Henry Graham John Kechele James McOwen Duane Martin John Whitney Elder Zeller

INTERMENT AT FLORIDA MEMORIAL GARDENS

"I will send you a comforter, my peace I give unto you, not as the world giveth, give I unto you."

John 14: 25-29, 31

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." PSALM 23:6

IN MEMORY

A member of our flock recently returned home and Gertrude Kelley is already greatly missed. Her devotion to her calling to serve the little children in our ward was a marvel to behold. In most wards it is difficult to find someone willing to work in the nursery. With Sister Kelley just the opposite was true: she preferred to work nowhere but the nursery. She deeply loved the little ones and they instinctively loved and trusted her in return.

If there is a celestial nursery Sister Gertrude Kelley is sure to be found there.



Sister Kelley's nursery class - December 1988

Friday, 6 December 1991 the Cocoa Stake held a Christmas party at the Stake Center. It is always nice to see the brothers and sisters in the other wards. The young women decorated the walls in the culture hall with Christmas cut outs. They did an excellent job. This picture is just the middle part. There was too much to get it all.



The Work of Christmas

When the song of the Angel is Stilled.
When the Kings and Princes are Home.
When the Star in the Sky is gone.
When the Shepherds are Back from their Flocks.
The Work of Christmas Begins:

To Find The Lost.
To Heal the Broken.
To Feed the Hungry.
To Release the Prisoner.
To Rebuild the Nations.

To Bring Peace Among Brothers and Sisters.

To Make Music in the Heart...

Adapted from a Quaker Verse

The entertainment was members proving their talents. It was enjoyed by all. They had an artificial nativity scene set-up on the stage.



Friday, 13 December 1991 Rockledge Ward had a Christmas party at the Stake Center, Bishop Estes "played" Santa. The youth portrayed the nativity scene.



Bishop Estes was Santa



Kings (left): Chad Naea, Phillip Graham, and Paul Thatcher. Mary: Janet Waters, Joseph: Paul Waters and Baby: Ben Everett. Shepherds (right): Matt Mulberry and Matt Billingsley.

The Young Women had a valentine program Tuesday, 11 February 1992. They really did a great job decorating and performing. They invited the older members to watch them perform.

March of 1992 finally arrived marking the Sesquicentennial Birthday Celebration of the Relief Society: 1842-1992! More details in Chapter 11 - Relief Society Sesquicentennial Celebration.

Cocoa and Rockledge wards combined Saturday, 4 July 1992 for a breakfast on the church grounds. After which was a program in the cultural hall - Take Your Hat Off When The Flag Goes By. The community was invited. There was a lot of work put into this, but it was worth it. Everyone really enjoyed it. Sister Carol Mulberry directed this, so it is our hats off to her also. This is a copy of the program.

TAKE YOUR HAT OFF WHEN THE FLAG GOES BY!

A MUSICAL INTRODUCTION TO THE CONSTITUTION

by Janeen Brady

Saturday July 4, 1992 10:00 A.M.

The Church of Jesus Christ of Latter-day Saints
Cultural Hall
Community Welcome - Free Admission

PROGR	<u>XAM</u>		CAST
		Kelli Baker	Ricky Hamilton
Welcome	John Whitney	Derric Brown	Ryan Hamilton
Invocation	By Invitation	Karen Burkott	Tricia Hamilton
	•		Laura Hill
Play Background	John Whitney	Cathy Cassidy	
Play	Cast	Sarah Cassidy	Amber Kahn
Benediction	By Invitation	Steve Cassidy	Kim Kahn
ENI)		Joanie Kahn
	_	John Dalley	D
"D 1 11 (1' ' 1 '	1 1 1 1 4	John Denninghoff	Patricia Metzer
"Behold, this is a choice	,	Dhillin Datas	Carol Mulberry
nation shall possess it	shall be free from	Phillip Estes Alex Everett	James Mulberry
bondage, and from all other nations under		Carol Everett	Matthew Mulberry Raelyn Mulberry
heaven, if they will but serve the God of the		Elena Everett	Rebecca Mulberry
land, who is Jesus Christ, who hath been		Natalie Everett	Redeced Williberry
,	,	David Ewing	Susan O'Hara
manifested by the things which we have		Donna Ewing	
written."			Al Packard
		Jimmy Farley	Christine Phillips
Book of Mormon		Bethany Garrison	Ingrid Riter
Ether 2		Larry Garrison	J
Ether 2	12	Sarah Garrison	Sally Sarkis
		Tricia Garrison	Brian Shuler
		Mike Goodwin	Emily Smith
		Liz Graham	Matthew Smith
		Phillip Graham	Michael Smith
			Stacia Smith
		Debbie Hamilton	Wendy Smith
		Joshua Hamilton	John Whitney

PRODUCTION CREW

Director Carol Mulberry

Assistant Directors

Laura Hill

Debbie Hamilton
Music Director

Carol Everett

Pianist Linda Glussing

Assistant Pianists Pat Denninghoff

Michelle Blalock

Sally Sarkis
Wardrobe Patty Metzer

Sound John O'Hara

Lighting Henry Graham Props Carol Everett

Alex Everett Natalie Everett

> Elena Everett Karen Burkott

Tricia Garrison
Communications
Carol Everett

Carol Everett
Carol Mulberry

Elena Everett

Jennifer Mulberry

Laura Hill

Debbie Hamilton
Advertising Carol Everett

Carol Mulberry

James Mulberry

Lesa Denninghoff Mabel Brown

Drummers James Mulberry

Phillip Graham

CREDITS

Staging Cleavy Waters

Scotty's Hardware

Hats/Stirrers Richard's Paints
Bibs McDonald's

This play is being performed through written agreement from Janeen Brady – writer and producer (currently residing in Utah).

Sunday, 23 August 1992 Hurricane Andrew was headed into Florida. It was the worst natural disaster to strike the United States.

Monday, 24 August 1992 it hit at 1:28 A.M.

HURRICANE ANDREW: LDS volunteers join clean-up effort amid vast destruction MIAMI, FLA.

Thousands of members joined in massive cleanup efforts in south Florida and Louisiana amid the overwhelming \$30 billion in destruction left in the path of Hurricane Andrew. Church relief supplies were among the first to reach the areas devastated by fierce 160-mile-per-hour winds of Hurricane Andrew that struck the Bahamas, southern Florida and Louisiana Aug. 24-26. The worst devastation was a 30-mile-wide swath in the metropolitan area in southern Dade County in Florida. An area the size of Salt Lake City had been leveled, as though a giant lawnmower had razed it, said Glen Larson, public affairs director of the Miami Florida Stake.

Authorities estimated that 85,000 homes were destroyed, leaving a quarter of a million people homeless and 15 dead. The windstorm then roared to Louisiana where it continued its work of destruction, though damage there was not comparable.

Elder Alexander B. Morrison of the Seventy and president of the North American Southeast Area visited Florida Aug. 29-30. His second counselor, Elder L. Lionel Kendrick, also of the Seventy, visited Louisiana during the same weekend.

Miraculously, most people in both states rode out the storm without injury. No members, including missionaries, were killed or injured, reported Elder Morrison. An estimated 130 homes of members were damaged but repairable, and another 30 were destroyed. Twelve of these homes, however, were on a military base.

Within the first four or five days, all homes of Latter-day Saints were temporarily repaired, most by member volunteers, some as far north as Atlanta, Ga., said Brother Larson. Volunteers wore yellow t-shirts with "Mormon helping hands" printed on the front.

Two church meetinghouses, one in Homestead and one in Kendall, were damaged, but served as distribution centers for food and supplies for both members and non-members. An LDS doctor and his non-LDS associates assisted at the stake center.

"We had to make a department store out of the Homestead stake center and the Kendall meetinghouse," said Brother Larson. "Supplies were sorted so that one classroom holds canned goods, another sugar, another flour, another baby supplies, and so on. We tried to bring order out of chaos," he said.

"Members and non-members arrived. We took names, asked what they needed, then collected it for them.

"People were bringing supplies in as fast as the supplies were going out the door. I have never seen anything like it before."

Building supplies were also donated.

Pres. Michael H. Millward, first counselor in the Fort Myers stake presidency, was among the thousands of LDS volunteers.

"While we waited for our party to leave at 4 a.m. from Fort Myers, we were passed by hordes of cars and trucks, all loaded, heading south," he said. "It was quite touching."

He added that volunteers were instructed to walk into an area, "knock on doors and volunteer to help." Because all street signs were blown away, they didn't have any way of knowing where to go, or where they were. He said volunteers found a people stunned by the enormity of the disaster. "For miles and miles you could see nothing but total devastation. When we arrived to help, it seemed to give them new heart.

"We were putting plywood and tarpaper on roofs. We had 80 people who worked 280 hours and all we did was tarpaper eight homes and clean up 100 yards on one street. We will have a larger group this Saturday."

Elder Morrison held meetings under unusual circumstances with members during the two days he was in south Florida.

"We held sacrament meeting on Sunday morning in the parking lot of the Homestead meetinghouse, which was right in the eye of the storm and badly damaged. We had just begun to get settled in our chairs when spray planes went overhead spraying for mosquitoes. We went back in the chapel where it was completely black. We had only a few flashlights, but had the opening prayer in the church and then went back outside.

"We had our next sacrament meeting at the Kendall Chapel. There was one light in the building, a lamp on the podium by the speaker. There was a wonderful spirit in both those meetings. The saints are of great courage and strength. Everywhere we went, the people would say, 'we're fine,' and they would be standing in the middle of a totally ruined home.

"You can't break a people who have that kind of courage. We found that over and over again. They

are dear souls. One Hispanic brother in his 60s said he lost everything he worked for in life, but said, 'I still have the gospel and I'll be all right,'"

Elder Morrison noted that "We have been distributing food to members and non-members. We have good reason to believe many agencies look to us for leadership in helping the people, not just our own."

He explained that the members' volunteer service is very much appreciated. The Church has received favorable recognition for that. One sign in the front of a home said, 'Bless you for helping.'

He said that all members in need are receiving food from the bishops' storehouse and being cared for in the Lord's way. Now we can reach out and help other people. We were better prepared, but that's because we have the gospel, we have the brotherhood and sisterhood and that really makes a difference."

He described the devastation as "just mind-boggling. You can't describe it.

"I flew over and saw it and then saw it from the ground. There was mile after mile of destruction. They say this is the worst natural disaster to strike the United States."

Elder Morrison said he flew in a helicopter over a 1,200-unit trailer park that had only one trailer standing. The rest were a tangled mess of aluminum siding and other debris.

"Houses in fine neighborhoods were stripped to their rafters. They say the hurricane sounded like a freight train shrieking right next to their head. Once it entered a home, it exploded the contents out of the house."

Elder Kendrick traveled to Morgan City, New Iberia and Lafayette in Louisiana.

"I was extremely pleased that we had no more damage than we did," he said. "The most damage in the area came to people living in mobile homes. Occasionally there were trees that had been uprooted and fell on homes. Church buildings came through extremely well."

He said that despite winds that blew 160 miles per hour for five hours, with occasional gusts up to 200 miles per hour, "we were very blessed to not have anymore damage occur."

"The important thing is the very effective manner in which priesthood leaders handled the situation. They had plans of what to do and put their plan into action. They were taking care of the situation very well. That is heartwarming." Also heartwarming were the telephone calls stake presidents received from many places on the East Coast asking if they could be of assistance.

Elder Kendrick said missionaries have been involved in cleanup. "We instructed priesthood leaders to reach out to everyone in the community to help neighbors settle back in."

CHURCH NEWS September 5, 1992

The following is from Brother Paul Eddy's journal that he was writing as they were traveling and while they were there. He is the second counselor in the bishopric.

Saturday, Sunday, Monday September 5th – 7th 1992 Hurricane Andrew, South Dade County, Florida (Homestead and Florida City)

My efforts were only part of the very large attempt by the Church of Jesus Christ of Latter-day Saints (LDS) people to aid the victims of Hurricane Andrew.

The Church had sent a convoy of supplies (water, food, etc) into the area late the same day (Sunday, 24 August 1992, 2:00 PM) of the hurricane and relayed back via short wave radio the information about the devastation. The church authorities immediately fully implemented our disaster relief plan and called for volunteers throughout the church to perform almost all reasonable services as required for the people of South Florida.

There have been from the day of the hurricane to date, thousands of these volunteers performing every conceivable task in order to support the required humanitarian effort to assist Andrew's victims.

Ryder donated all the trucks for use, members and the church donated the hardware. I've never seen such a large amount of love for others through service

My first weekend in Homestead, South Dade County was spent working in the migrant farm workers housing area. (Site 1, categorized as hardest hit and with the most damage).

When we (220 volunteers) arrived at site 1, there were no trailers left in place. It was hard to realize that this was once a mobile home site. Most if not all of the single family structures were still there, but the majority had structural damage, some beyond repair. The roofing structure, gables, rafters and ceiling joists, in the majority of cases had to be

repaired or replaced and large sections of the roofing material was missing including the roofing plywood.

There were two homes where the cinderblock walls gave way to the wind. The people were lucky in one sense that there was only a minimum of rain with the storm (2-4 inches) as a hurricane can bring 12-18 or more inches of rain and quite often a storm surge from the ocean.

In my opinion, the structure (first 3-4 gables) should be fastened together or braced with lumber between each gable on each end of the structure with 16 penny nails. Every structure that failed, failed at that point.

It was very obvious to me when we arrived, that the devastation was far worse than what I could have imagined and television does not really show the real impact. I will try to describe as we drove to the center of Homestead the damage as I see it since we've been told there were no street signs and the police and military will be directing and re-routing our convoy to the Stake Center.

The center of Hurricane Andrew hit the Homestead area and we are now 35 or 40 miles from Homestead. We see the roofs, windows, mainly the 2 story homes, trees and signs broken. At the 30 or 35 mile range and closer to center more damage to roofs, some even have structural damage with parts of the roof missing. At Tamiami Blvd. (U.S. 41) 30 or 25 miles we were starting to see major damage, the whole second story of homes missing, downed power lines, sides of business buildings and homes missing. The traffic is snarled, the intersections are manned by military people. The church has sent 5000 volunteers down here from Florida and Georgia and each group brings "Ryder" truck loads of food and building material furnished by the church. The tractor trailers and all the Ryder trucks are loaded with lumber, plywood, tar paper, nails etc. in order to rebuild the ceiling, joist rafters (structural rebuilding) and re-roof. My assignment is to help in this effort.

At Kendall Dr (SR-95) 20 or 25 miles, telephone poles look like broken toothpicks, no leaves on any trees, overturned cars and trucks, mobile parks gone, major structural damage, almost all of two story homes gone, older homes did much better. Every roof has major damage, tile from roofs driven through other buildings, like force of a shell from big guns. Not one mobile park left! Orange groves – every tree up-rooted, shopping centers look like the pictures of bombing from World War II. You have to see it to believe it. These people have lost all material things.

There are no longer street signs. There was no defense for the people within 25 miles of Homestead.

The LDS chapel is located on Avocado Street and the street the South Dade High School is located. South Dade High School is where we camped and is or was an area of big beautiful homes. The high school is not damaged as bad as all other property although lots of broken windows, but screened wire mesh stopped most glass breakage. The church lost 80% of roofing tile but looks otherwise good, the light standards landscaping is gone and the civil authorities are using the LDS Stake Center for first aid, communication and emergency services. The 82 airborne is using the church as a command post, what better place! The people in charge, tell us that looters are throughout the area. They come over to the nice areas to look for anything they can carry. The military officers tell us the gangs are carrying machine guns and challenging the military, pointing guns and saying "bang, bang, your dead", although, they, the 82 airborne has not shot anybody yet. They also stated that the people have put up many signs saying they will shoot looters. They are terrified of looters and gangs.

They assigned us to the farm workers camp, 18 miles south west from the chapel. The three of us, Bishop Estes, Frank Metzger and myself went to site 1, the balance of the Rockledge and Cocoa Wards went to site 4.

We departed to the South West (farm country) and along the way you kind of get emotionalized both with deep feelings for the people and animals.

We arrived after the escort team got lost (no road signs). Now remember some of the things I wrote before, about telephone poles, well now it's farm tractors, motor homes, anything you see destroyed out in the middle of fields – things that have flown for miles from their origin. Along the way there are or were acres of avocadoes, mostly big trees, older but I can't remember seeing one leaf and lots of roots are now showing. A few younger trees are in the ground but broken, bent – will they live?

We arrive, I fight back tears. There are about 128 permanent (intended to last indefinitely or for a relatively long time) single family homes and there where about 70 mobile homes were, not one mobile home is left, not even one! Refrigerators, washers, dryers, furnaces and furnishings were everywhere – no structures left.

The permanent homes, every last one has major roof damage. There are signs posted on a few of them stating unfit for human habitation, do not enter. You can see through the homes because walls are missing, holes you can drive a truck through and then the rain damage.

Saturday was a long day and Sunday, after our early open-air church service (fast and testimony meeting) at the high school football field, we repaired a total of 27 roofs and structures. We were assigned in groups of 200-300 and then broken down by assignment — structure rebuilding and perpoofing. The missionaries were used to clean up interiors, etc. I personally helped lay tar-paper, nailed etc. on nine roofs in those two days.

Oh, yes let me go back to the Saturday night sleep at the high school. I was able to wait in line, showered in the dark, eat a quick dinner and dropped into my or on top of my sleeping bag (very hot). It must have been at least 85 degrees at 10:00 PM. It poured, down-poured that night but I slept good although wet. It helped to cool down. I did after a while get up and put my air mattress and sleeping bag under a trailer. During the balance of the night I found every beam and brace under that trailer either with my head, elbow, knee or hand.

We got up at 5:30 AM so we would not be late for our services, both church and the days service at the farm workers homes. The church service was great, I was happy to be there and participate. The spirit was strong and I bore my testimony. We then went to work back out to the real world. The Bishop and I worked on four more roofs in between the down pour of rain, when the wind came up fast and hard we got down and waited for each little storm to pass (usually 10-15 minutes) and we departed for home at about 5:00 PM. What a great service project!

I returned again the next weekend with Brother Darrell Mabbutt who also works with me at Rockwell and is LDS. We together were assigned to the work gang at site 1 and when finished there late Saturday we drove to site 4 about 34 miles north toward Miami.

After church service Sunday morning we reported to site 4 and worked until about 6:00 PM and then departed for home.

I feel good when I am able to help people in need, especially those who are not as fortunate as myself. I am blessed with a beautiful family; a wife that loves me and a world of friends.

Sunday, 25 October 1992 the primary gave a presentation in Sacrament on Reverence. As usual they did a fantastic job. Also the primary leaders are due a lot of credit. The following is the program.

Rockledge Ward Sacrament Service October 25, 1992

Presiding Bishop Philip Estes
Conducting Bishop Estes
Chorister Brother David Ewing
Organist Sister Chris Billingsley

Welcome and Announcements

Opening Hymn #150

"O Thou Kind and Gracious Father"

Invocation John Whitney

Ward Business

Sacrament Hymn #173

"While of These Emblems We Partake"

Children's Sacrament Presentation Primary

Sunbeams
Star A & B
CTR A & B
Valiant A & B
Merrie Miss A & B
Blazer A & B

Benediction Brian Waters

Sunday, 25 October 1992 at 7:00 PM was a missionary open house. Presentations and displays were by the Relief Society, Priesthood, Scouts, Young Men, Young Women and Primary. The new missionary video, "On The Way Home", was shown. There were three different video presentations throughout the evening. Friends and neighbors were invited. I think it was at this date that a video that someone had made of Homestead – Hurricane Andrew was shown. It was terrible and you can't imagine how it would have been to be in the middle of it. The whole city was about wiped out!

Friday, 4 December 1992 was the Stake Christmas Party. As usual it was so nice seeing members of all the other wards. All had a wonderful time.

Friday, 11 December 1992 was "A Night In Bethlehem". We were to dress as they did in Bethlehem. Our "Ticket" was canned food for the needy. Everyone really enjoyed the evening. Sister Carol Mulberry put it together and she did a fantastic job. There was also a nativity scene afterwards but the pictures turned out dark because of low lighting. The following is the announcement.

DECREE

By order of his Royal Majesty, the Emperor, it is decreed that all the world is to be counted and taxed.

Therefore, let each person and family come for "A Night in Bethlehem" to be taxed according to law.

Donkeys must be tied on the north side of the building and you will enter through the west gate of the city.

Everyone must dress in "**Biblical**" attire to enter the city.

Bring a blanket for your family to rest on from their long journey, you may find that the inn is full. It would also be wise to eat beforehand as many travelers may enter the city and find food scarce.

Each family will be assessed a tax to be paid in the form of canned goods to be collected at the city gate.

Bring cups, plates and utensils in order to sample the local foods.

All taxing will take place on the date, time and place shown in the lower corner. Those found disobeying this law to appear, will be sentenced to a holiday season without the true spirit of Christmas.

So let it be written. So let be done.

Caesar Augustus

Place: Rockledge Chapel

Date: Friday, December 11th Time: 6:30 PM



Donna Ewing, Donald Cheng and Sharon Lagana

Right: Bishop and Vicky Estes



Derric Brown

Right: Gene Waters





Saturday, 19 December 1992 there was a Christmas program, Handel's MESSIAH at the chapel. It was presented by Rockledge and Cocoa Ward Choirs accompanied by the Melbourne Community Orchestra. It was really very uplifting. Program went as follows.

MESSIAH	Behold the Tanb of God	, Cherr
	Surely He Sath Borne Ou	r Griefs Chore
Overture Orchestra	Mallelujahl	Choru
Comfort Ye My People Tenor Recit. Every Valley Stall be Exalted Tenor Air	7 Know That My Redocens	Liveth . Saprano Ai Rebekka Billings!o
And the Clury of The Lord Chorus	Behald, T Tell You a Mystery Bass Recit The Myumpet Shall Sound . Bass & Trumpet Ai	
Thus Saith the Lord Bass Recit. But Who May Abide? Sass Air	Mi LDG Linmings Sugit Songe	ke Goodwin/David Fwir
Mike Goodwin	Worthy is the Lamb/Amen	Ctorv
Behold, A Virgin Shall Conceive . Alto Recit. O Thou That Tellest Alto Air & Chorus Lesa Denninghoff	<u>o</u> rchestr <u>a menbers</u>	
For Unito Us a Child is Born Chorus CHRISIMAS MESSAGE	<u>Vicl</u> ins Narbara Myer Nomio DeCaro	<u>Choc</u> Dee Pait 201cm Noscer
Pastoral Symphony . 1 Ordnestra	Anger Ghosh Grade Dodwoitz	FluLe
There Were Shepherds Abiding in the Field. And Lo! The Angel of the Lord Came Upon Them.	Morgan Jackson	Rachel Walters
And the Angel Said Unto Thom.	Vi <u>olo</u>	Clar <u>inez</u>
And Suddenly There Was With The Angel.	Lillian Saker	Acmie Besson
Soprano Recit. Catherine Cassidy	Tod Speaker	Kon Dulner
Clary to God Chorus	<u>celle</u> Marcha Woolweaver	<u>Sąganon</u> Tom G]cw Donna Ki⊐be
Rejoice Creatly, D Daughter Sepreno Air		
Cheryl Burton	38.53	<u>T</u> runp <u>et</u> John Grant
Then Shall The types Alto Recur. He Shall Feed His Flook Alto Air Domma Ewing	Rubert Bawer	John DeAngelis
Come Mato Him		

Friday, 2 April 1993 Rockledge Ward had a talent show at 7:30 PM. We do have talent in our ward! There was singing, playing instruments, ballet and the small children reciting. There were also displays of arts, poetry, drawings, paintings, quilting, sewing, crafts, canning, cooking, etc.

Friday, 9 April 1993 there were professional clogging entertaining us on stage in the Cultural Hall. After the performance they came down in front of the stage teaching anyone that wanted to learn.



Marisa Hirsche and Bishop Estes

Easter Sunday, 11 April 1993 there was a special program held in the chapel during Sunday School hour instead of going to classes. It was a

very spiritual and uplifting program. It went as follows:

SUNDAY SCHOOL EASTER PROGRAM

11 April 1993

Opening Hymn #198

"That Easter Morn"

Invocation **Brother Brian Waters** Speaker Sister Tina Gantz Musical Number Sister Cathy Cassidy Speaker **Brother Don Billingsley** Speaker **Brother David Ewing** Musical Number Sister Bekka Billingsley Speaker Sister LeAnn Page Speaker Sister Susan O'Hara Closing Hymn #136

"I Know That My Redeemer Lives"

Benediction Sister Bridget Waters

Cocoa and Rockledge wards combined for a Missionary Open House at the Stake Center Saturday, 24 April 1993 from 2:00 until 5:30 PM. Non-members were also invited.

Mother's Day, 9 May 1993 at Sunday School opening exercises all stayed in the chapel. All the mothers stood and a rose was presented to each by the Young Men's group. In years past the flowers had been passed out by the young women.

Father's Day, 20 June 1993 at Sunday School opening exercises all stayed in the chapel. All the fathers stood and the Relief Society passed out little black wooden hammers with a black wooden clothes pin attached and Dad's "Fix it List" painted on it.

Sunday, 12 September 1993 the primary gave a Sacrament Presentation. The theme of the year in primary was on Temples. It is really amazing how much those little ones learn in primary giving them a wonderful spiritual back ground. A great deal of credit is due to the primary leaders.

Rockledge Ward Sacrament Service September 12, 1993

Presiding Conducting Chorister Organist Bishop Philip Estes Brother Paul Eddy Brother David Ewing Sister Chris Billingsley

Welcome and Announcements

Opening Hymn #134

"I Believe in Christ"

Invocation Brother Eddy

Ward Business

Sacrament Hymn #193

"I Stand All Amazed"

Children's Sacrament Presentation Primary

Sunbeams
Star A & B
CTR A & B
Valiant A & B
Merrie Miss A & B
Blazer A & B

Benediction Brother Whitney

Friday, 17 December 1993 there was another enjoyable evening in BETHLEHEM like last year.



Heidi and Bill McNatt and Alyssa



John Whitney

DECREE

By order of his Royal Majesty, the Emperor, it is decreed that all the world is to be counted and taxed.

Therefore, let each person and family come for "A Night in Bethlehem" to be taxed according to law.

Donkeys must be tied on the west side of the building and enter through the proper gate.

Everyone must dress in "**Biblical**" attire to enter the city.

Bring a blanket for your family to rest on from their long journey, you may find that the inn is full.

Each family will be assessed taxes – in the form of canned food items for the needy.

A light supper will be available in the open market.

All taxing will take place on the date, time and place shown in the lower corner. Those found disobeying this law to appear, will be sentenced to a holiday season without the true spirit of Christmas.

So let it be written. So let be done.

Bring a friend!

Caesar Augustus

Date: December 17, 1993 A.D.

Time: 6:30 P.M.

Place: The Church of Jesus Christ of Latter-day Saints

1801 S. Fiske, Rockledge

Sunday, 19 December 1993 Cocoa and Rockledge Wards had a combined Sacrament meeting with a special Christmas program. Cocoa Ward had already had Sunday School, Relief Society and Priesthood. Sacrament went as follows:

Cocoa and Rockledge Wards

Combined Sacrament Meeting 19 December 1993

Presiding Bishop Phillip Estes
Conducting Brother Stan Domino
Chorister Brother David Ewing
Organist Sister Joan Goodwin

Opening Hymn #201

"Joy to the World"

Invocation Sister Liz Libby

Sacrament Hymn #195

"How Great the Wisdom and the Love"

Administration of the Sacrament

Speaker Bishop John Denninghoff (Cocoa Ward)

Presentation of the Christmas Cantata

"Night of Miracles"

Speaker Bishop Phillip Estes (Rockledge Ward)

Closing Hymn Performed by combined choirs

Handel's "Hallelujah" Chorus

Benediction Brother Mike Blalock



A Christmas Cautata by John W. Peterson Directed by Pat Denninghoff Pianists - Joan Goodwin & Michelle Blalock Nacrator - Michael Dailey

Glerious Night Of Minacles!
Demonstrate Vol. Total Quantity (1997) and the State March 1977
Prepare Ye The Way Of The Lord Sole-Michael Goodway
Chair
Behold, A Virgir, Shall Conceive
And We Belseld His Gory
Mark the beished this closes, and a second the second this closes, which is a second to the second
No Rhorn Only A Manger Of Hay Clasir Women
Skep Holy Child Salo Cheryl Burton
Clean
And There Were Is The Same Country Choir
TYPIC TIPLE TYPIC ELTITE (SEEDE COMETY)
Fear New For, Behald Sala-Band bying.
Caon
And Suddenly There Was With The Angel Selectful Metry
Glory To God
Charles of The Color of the Col
We Have Cente To Worship Than,
We Are The Wisemen Wise Ve
Trovaled A Fig Choir Mon
Co. and Samuel Petersonia
- Go acid Search Diligently
When They Sow The Star
Glocious Night Of Miraclesl

Hallelnjah Chorus

G.F. HANGEL'S "THE MESSIALL"

Directed by David Ewing

Directed by David Fowing Pianist Michelle Blalock

December 19, 1993

Sopranos. Rebeldka Billingsley Yvette Burch Cheryl Burteau Cathy Cassidy Donna Deleambre Evelyn Domino Carol Elverett Presha Lambson Elizabeth Libbey Lisa Libbey. Helen Maldbutt Marion Marchese Judi Metts Susan O Hara Myrna Robbins Margie Rogers Sally Warner

Tenors
Chris Billingsley
Steve Cassidy
John Dalley
John Denninghoif
David Ewing
Michael Goodwin
Harry Moors
Nen Riggs

<u>Altos</u> Mimi Billingsley Susan Bragonje Emily Burch Lesa Denninghoff Adene Dugrey Donna Ewing Elizəbeth Graham Gwen Havnes Patricia Metzgen Carel Mulberry Cocis O'Beirn Tracy Portz Holly Rogers Sally Sarkis Lyne(te Slok Regie Stringham Diagne Zinck

Bass
Don Billingsley
Mike Bialock
Chris Curry
Phil Lambson
Frank Metzger
Mark Moors
Michael O'Beirn
Al Packard
Scott Rogers
Paul Thatcher
Glen Torrey

After Sacrament Rockledge Ward Sunday School remained in the Chapel for a special Christmas Program instead of having classes. Program went as follows:

Rockledge Ward Sunday School Christmas Program 19 December 1993

Welcome Brother James Kelley

Opening Hymn #203

"Angels We Have Heard on High"

Invocation Brother Bill McNatt

Hymn #207

"It Came Upon the Midnight Clear"

Speaker Brother Don Billingsley

Luke 1:5-25; 1:57-80 Portrayed Zacharias

Hymn #202

"Oh, Come, All Ye Faithful"

Speaker Sister Cathy Cassidy

Luke 1:26-58 Portrayed Mary

Duet Bekka & Mimi Billingsley

"What Child is This?"

Speaker Brother Scott Rogers

Mattew 1:18-25, 2:13-15; 2:19-23; Luke 2:1-20 Portrayed Joseph

Hymn #206

"Away in a Manger"

Speaker Brother Al Packard

Matthew 2:1-12; 16-18 Portrayed Herod

Hymn #205

"Once in Royal David's City"

Speaker Brother Scott Rogers

Closing Hymn #204

"Silent Night"

Benediction Sister Heidi McNatt

Sunday, 9 January 1994 Sacrament service was a farewell to Emily Graham as she had been called on a mission and was to report 26 January. She was to serve in the Ogden Utah Mission. She was the first missionary to be called from Rockledge Ward. The talks were by her sister and brother-in-law, Donna and David Ewing. Then her mother, Elizabeth Graham spoke to us.



Emily Graham

At 6:00 PM open house was held in her honor at the chapel. Emily bore her testimony and anyone was invited to follow.

Everyone also was thinking up the little naughty things about her to tell. Refreshments were also served.

General Conference fell on Easter Sunday in 1994 so there was not an Easter program for Sunday School. But it was a wonderful conference as always.

Mothers Day, 8 May 1994 the congregation stayed in the chapel after sacrament and the mothers were ask to stand. The young men and young women passed out roses or carnations to the mothers.

In July south Georgia was flooded. The flooding followed Tropical Storm Alberto, which began July

2. Some of our priesthood (including young men) went up to help in anyway they could.

Saints Assist Flood Victims

The worst flooding in the history of south Georgia in the southeastern United States was eased somewhat by the outpouring of assistance from Latter-day Saints all over the world, including more than six thousand volunteers from neighboring states and stakes.

Even before floodwaters receded from their record levels, local Church leaders were coordinating relief efforts with those of other religious and community organizations. Elder M. Russell Ballard of the Quorum of the Twelve Apostles visited stricken Saints and delivered a message from the first Presidency on July 17. The message read: "We are deeply moved by the suffering of flood victims in Georgia. Church representatives are in frequent contact with local members and others involved in this crisis. We trust that the aid extended thus far is bringing comfort and relief to those in distress.

"Our Heavenly Father is mindful of His children. Through His help and the efforts of all concerned, this adversity will be surmounted and (will) become a source of strength. Our prayers continue in behalf of the people of Georgia, and we are grateful for the opportunity to extend assistance in this hour of need."

Elder Ballard was accompanied by Elder Alexander B. Morrison of the Seventy, president of the North America Southeast Area. The two General Authorities attended several meetings and also visited some members whose homes had been damaged or destroyed by the floodwaters.

The flooding followed Tropical Storm Alberto, which began July 2. Within days, Flint River had risen to more than forty-three feet, leaving 14,500 square acres (23 square miles) in southwest Georgia under water, some 8,500 homes flooded, and more than 22,000 people homeless. Members rallied to help in any way they could.

"Our stake took a contingent of volunteers to help after Hurricane Andrew hit Florida (in August 1993)," said Ritchie M. Marbury III, president of the Columbus Georgia Stake. "We never dreamed the experience we had there would be so useful here at home in organizing and implementing relief efforts."

Food, water, and emergency equipment were shipped from the Atlanta bishops' storehouse in three truckloads. Clothing from Deseret Industries was also distributed, as well as additional emergency equipment from the Utah bishops' central storehouse.

LDS Social Services provided counseling to affected members as requested.

But perhaps even more important than the tangible assistance was the moral support and hard work offered by members as they rallied to offer whatever help they could. Nancy Cartnell, a member of the Albany Ward, was one of the first people flooded out of her home. Instead of dwelling on what had happened, Sister Cartnell, an employee at Albany's city engineering department, spent hours manning telephone lines and mapping out stricken areas.

The Albany meetinghouse was an official Red Cross center, staffed full-time by volunteers from the ward and local full-time missionaries. They supplied food to Red Cross workers and volunteers.

Prior to the arrival of thousands of volunteers over the July 23-24 weekend, local ministers met with Latter-day Saint leaders to organize cleanup efforts. Needs were assessed and prioritized, and names of the volunteers, mostly priesthood brethren, were entered into a computer so assignments could be made.

In just two days, more than fifteen hundred houses were cleaned. In some instances, the houses were stripped from floor to ceiling, down to building studs. Damaged furniture was hauled away, and hundreds of repairs were made. Heat and humidity made the efforts difficult, and volunteers were instructed to be aware of snakes or alligators that might have crawled into buildings.

A week earlier, a group of five hundred Latterday Saint volunteers had spent a weekend, cleaning up while floodwater still covered much of the area.

"There is basically no one here who doesn't know of the LDS Church and what the Church is all about," said Kurt Anderson, bishop of the Albany Ward. "It has been wonderful to see how well the different churches in the community have worked together to see that people from all religions have been taken care of." The Ensign/October 1994

Sunday, 17 July 1994 Rockledge Ward had a WARD INSERVICE meeting at 5:00 PM in the Relief Society room. It was the first one of this kind (leadership training).

Donna Ewing conducted and Bishop Estes presided. The theme was "Our Leadership Challenge is to Influence, Perfect and Save Souls". It was really a magnificent lesson.

Booklets were made up and passed out with guide lines to accomplish this. Refreshments were served afterwards.

Sunday, 11 September 1994 the primary gave a presentation in sacrament. They had been studying about the gospel brings peace.

Rockledge Ward Sacrament Service September 11, 1994

Presiding Bishop Phillip Estes
Conducting Brother Paul Eddy
Chorister Brother David Ewing
Organist Sister Chris Billingsley

Prelude Rockledge Ward Primary

Opening Hymn #307

"In Our Lovely Deseret"

Invocation Brother Donald Cheng

Ward Business

Sacrament Hymn #180

"Father in Heaven, We Do Believe"

Sacrament Administered by Aaronic Priesthood

"The Gospel Of Jesus Christ Can Bring Me Peace" Presented by The Rockledge Ward Primary

Chorister: Cathy Cassidy
Pianist: Michelle Blalock
Friends: Sharon Bragonje, Kelli Baker
Children's Choir: "L'Feel My Savior's Love"

Children's Choir:

Speakers:

John Billingsley, Zachary McLeod
Natalie Schulthess, Will Jerome

Speakers: Grant Casey, Bron Aguilar
Alex Everett, Russell Christensen

Speakers: Malinda Smith, Abe Hoogendoorn, Natalie Schulthess Children's Choir: "I Lived in Heaven"

Travis Hirsche

Choral Reading:

Speaker:

Kyle Steighner, Andrew Steighner, Blake Jerome Becca Mulberry, Justin Kellaway, Malea Kellaway

Paul Fullmer, Derek Estes, Natalie Everett Melody Hoogendoorn, Russell Christensen Speakers: Marie Hoogendoorn, Michael Bragonje, Jessie Jerome

Children's Choir:

Speaker:

Tricia Garrison
Speaker:

John Hoogendoorn
Children's Choir:

"Follow the Prophet"

Speakers: Paul Fullmer, Larry Garrison

Melody Hoogendoorn, Mario Blalock

Children's Choir: "Keep the Commandments"

Speaker: Duane Hoogendoorn, Mike Smith, Gerrard Naea
Jr. Children's Choir: "Heavenly Father Now I Pray
Children's Choir: "The Lord Will Watch Over Me"
Speakers: Tyler Christensen, Emily Smith
Sarah Cassidy, Trevor Burton

Speakers: Michael Bragonje, Sarah Garrison
Sr. Children's Choir "The Books in the Old Testament"
Speakers: Valerie Schulthess, Brett Melnyk
Speaker: Derek Estes

Speaker: Natalie Everett Children & Congregation 3 Nephi 22:13

"All thy children shall be taught of the Lord, and great shall be the peace of thy children."

Closing Song: Children's Choir & Congregation

"I'm Trying to be Like Jesus"

Benediction: Brother Paul Eddy

A special thanks for Gary Casey for helping us with the posters throughout the program.

Our "Thanks" to all who helped with our program: Cathy Cassidy, Steve Cassidy, Michelle Blalock, Marisa Hirsche, Bridget Waters, Paola Mancuso, Cheryl Burton, Barbara Wilson, Sonia Mancuso, David Burton, Patti Metzger, Susan O'Hara, Donald Cheng, Marlene Cheng, Lon Hirsche, Devin Smith, Nina Aguilar, Donna Ewing, Elizabeth Graham, Connie Christensen...and our Bishopric Advisor, Brother Paul Eddy.

Sunday, 16 October 1994 Sacrament Service was a farewell to Matthew Mulberry who had been called to the mission field. He was to serve in Sao Paulo Brazil Mission. Bishop Estes presided and conducted. The opening song was "The Spirit of God." Invocation was by Maria Blalock. Sacrament Hymn was "I Stand All Amazed." First speaker was Ouida Meadows, Matt's grandmother from Pensacola, Florida. Second speaker was Elisha Meadows, Matt's grandfather (they are James Mulberry's parents).

A special hymn was sung by the priesthood "Called to Serve." It was led by David Ewing.

The third and fourth speakers were Matt's parents, James and Carol Mulberry.

The fifth speaker was Bishop Estes.

The closing song was "God be With You Till We Meet Again". The closing prayer was by Cathy Riggs.

In the evening open house was held in Matt's honor at the chapel.



Matt Mulberry - he got a few ties!



Matt with his parents, Carol and James Mulberry



Matt with his grandparents, Elisha and Ouida Meadows

Friday, 16 December 1994 was the Rockledge Ward Christmas celebration. The theme was "Christmas Around the World." The dress code was from a country of your choice or church dress. There was food from different countries served.

We were to bring a non-perishable food item or personal item to put under the tree for the missionaries.

There was also a special program of the Harbor City Harmonizers (Barbershop Extraordinary). There were about 50 of them and they were fantastic! They performed before dinner because most of them had to leave. Incidently they practice their barbershop style singing on Monday nights at the Melbourne LDS Chapel!

The youth presented the nativity scene after dinner and they were quite impressive.



Rebecca Mulberry and Steve Mancuso

Christmas came on Sunday in 1994. Cocoa and Rockledge Wards combined for sacrament services.

Cocoa & Rockledge Wards Christmas Service December 25, 1994 Presiding Bishop Michael Goodwin Conducting Brother Stan Domino Organist Joan Goodwin Welcome and Announcements "Oh. Come, All Ye Faithful" Invocation Bro. Robert Christensen Sacrament Hymn#196 "Jesus, Once of Humble Birth" Administration of Sacrament Christmas Message Bishop Goodwin Combined Cocoa/Rockledge Ward Choirs sing "Chimes of the Holy Night" Closing Hymn...... "The First Noel" Benediction..... Sis. Karen Peach

Chimes of the Holy Night
Christmas Choir Cantata

Text by Music By Herman Von Berge Fred B. Holton

Conducted by Pat Denninghoff Accompanied by Joan Goodwin

Christmas Bells are Ringing Choir

How Beautiful upon the Mountains

Bishop Michael Goodwin; Choir
But Thou, Bethlehem

Carol Everett; Choir

Earth's Weary Waiting Done
In the Watches of the Night
Sally Warner, Lynette Slok, Choir
Susan O'Hara

Good Tidings Women's Choir

Let us Go Even unto Bethlehem Mike Blalock & Chris Curry; Men's Choir

Jesus, Our Lord Bekka Billingsley, Women's Choir Break Forth into Joy Choir

The Star in the Eastern Sky

Cheryl Burton, Choir

The Lord is Born Today Choir

SOPRANOS ALTOS BARITONES Bekka Billingsley Chris Billingsley Mike Blalock Cheryl Burton Mimi Billingsley Wallace Brown Donna Delcambre Susan Bragonje **Donald Cheng** John Denninghoff **Evelyn Domino** Arleen Duprey Carol Duprey Darlisa Griffith Mike Goodwin Carol Everett Gwen Haynes Phil Lambson Heather Harrell Pat Metzger Frank Metzger Al Packard Marisa Hirsche Carol Mulberry John Whitney Elizabeth Libbey **Tracy Portz** Susan O'Hara Lynette Slok Myrna Robbins Margie Rogers **Marion Torrey**

Rockledge Ward Bishoprics						
Bishop	First Counselor	Second Counselor	Secretary	Clerk		
Todd Rapp Sustained 18 Nov 1990 Released 11 Aug 1991	John Kechele Sustained 18 Nov 1990 Released 11 Aug 1992	Albert Packard Sustained 18 Nov 1990 Released 11 Aug 1992	Terrance Repicky Sustained 18 Nov 1990	Keldon Everett Sustained 18 Nov 1990 Released 11 Aug 1991		
Phillip Estes Sustained 11 Aug 1991	John Whitney Sustained 11 Aug 1991	Brian Waters Sustained 11 Aug 1991 Released 18 Jan 1993	Terrance Repicky Remained Released * Nov 1991	Kenneth Riggs Sustained * Sep 1991 Released * May 1992		
			Sustained * Nov 1991	David Ewing Sustained * May 1992 Released 27 Feb 1994		
				Fernando Aguilar Sustained 27 Feb 1994 Released 25 Sep 1994		
		Steven Cassidy Sustained 6 Aug 1995	Darrell Mabbutt Sustained 14 Mar 1993	Edward Biggs Sustained 25 Sep 1994		

^{*} Could not establish the complete dates

Rockledge Ward-First Bishopric Nov 1990



Left to right: Keldon Everett, Clerk; John Kechele, First Counselor; Bishop Todd Rapp; Albert Packard, Second Counselor; Terrance Repicky, Executive Secretary

Rockledge Ward-Second Bishopric, Aug 1991



Left to right: Terrance Repicky, Executive Secretary; Brian Waters, Second Counselor; Bishop Phillip Estes; John Whitney, First Counselor; Kenneth Riggs, Clerk

Rockledge Ward-Second Bishopric July 1994



Seated: Bishop Phillip Estes, Standing, left to right: Darrell Mabbutt, Executive Secretary; John Whitney, First Counselor; Paul Eddy, Second Counselor

Chapter 8 Rockledge Relief Society

Cocoa Ward divided 18 November 1990 forming Rockledge Ward. The new presidency of the Rockledge Ward were, Avis Marilyn Waters, President; Donna Eddy, first counselor; Sally Sarkis, second counselor; and Wendy Whitney, secretary.

In August 1991 the First Presidency announced the celebration of the Relief Society Sesquicentennial in 1992 as an event of great importance in the church. So the wards had almost a year for preparation.

Rockledge and Cocoa Wards had homemaking night together on Tuesday, 10 September 1991. The theme was Halloween Magic. There was a lecture on "Your Relationships and Life." The craft class was making wooden ghost candle holders. The sewing class was making stuffed pumpkins. You could only attend one class. Dinner was served afterwards.

In October of 1991 there was a change in the presidency. Donna Eddy was sustained president

with Marisa Hirsche as first counselor and Catherine Cassidy as second counselor. Wendy Whitney remained secretary.

Thursday, 19 March 1992 was the Rockledge Relief Society Sesquicentennial Celebration. More detail of this in Chapter 11.

Saturday, 9 May 1992 was a visiting teaching convention.

VI	VISITING TEACHING CONVENTION					
GREETING		DONNA EDDY				
OPENING PRAYER		MAUREEN WILLIAMS				
9:00-9:30		BRUNCH SERVED				
9:30-10:00		VISITING TEACHING SKIT				
10:00-11:00	ELIZABETH DONNA DEBBIE HA RELIEF SOCI	EWING AMILTON WORKSHOP				
THE VISITING TEACHING PROGRAM THE PURPOSES OF VISITING TEACHING DONNA EDDY						
THE DUTIES OF VISITING TEACHERS MAUREEN WILLIAMS						
SPECIAL NEEDS BEING A FRIEND BLUE TAYLOR						
11:00-12:00		PROGRAM				
	I'D BE A WO! CULTURA					
PERFECTION WHEN WE'RE MA PICKLES FOR BRE TODAY I WILL RO SUPER MOM SORT OF ORDINA RENAISSANCE WO GOING IT ALONE MY CHILD PRESSURE LIGHT OF MY LIF EMPTY NEST I'D BE A WOMAN	AKFAST OCK MY BABY RY DAY OMAN	LAURA HILL CHUCK & TINA GANTZ LON & MARISA HIRSCHE FERN FULLMER DEBRA RAPP CATHY CASSIDY MAUREEN WILLIAMS CHRIS PHILLIPS MARIA BLALOCK DONNA EDDY AVIS & BRIDGET WATERS HELEN MABBUTT ALL OF THE ABOVE				
CLOSING PRAYER		GERI KECHELE				

In the visiting teaching skit Donna Ewing and Debbie Hamilton were visiting Elizabeth Graham.

The skit "I'd be a Woman Again" was acted out silently by the actors to music and song.

Friday, 9 October 1992 was the Fall Social. We were to board Paradise Airlines (Young Women's Room). The plane was hi-jacked (John Whitney and Chuck Gantz) and we were escorted to the Cultural Hall to a wonderful dinner.

After dinner we were entertained by the Dussich Dance School.

Thursday, 10 December 1992 the homemaking Christmas party was held at Christina Billingsley's home.

Wednesday, 16 December 1992 was a board appreciation social at Donna Eddy's home. Her mother was visiting at that time.

Friday, 15 January 1993 was the Pursuit of Excellence Program. All the adults of the ward were invited and the sisters were handed out Pursuit of Excellence certificates. A wonderful dinner was then served.

The drawings around the cultural hall were drawn by Helen Mabbutt. They were all of the pioneer days.



Helen Mabbutt, Cathy Cassidy, Donna Eddy





After dinner we went into the chapel for the program "The Ten Virgins."

The theme of the evening was around filling our lamps with oil.



Which Virgin?

A parable the Savior told to His disciples long ago Of wise and also foolish ways, of signs and saints in latter-days. The things He saw, we too can see, when next He comes to you and me.

Ten virgins bearing lamps alight awaited the bridegroom through the night. Invited, honored guests they came, some wise-some foolish, not the same. Those who have eyes will surely see, they're much the same as you and me.

The first bears palms for homage true, an olive branch, a lily, too. Her voice speaks peace; she's humble, meek; she often turns the other cheek. So pure in heart, oh, could it be-that this first virgin could be me?

The second, gowned in burial white, seems searching for a heavenly sight.

The sacrament-her gift of love; the wheat and water decreed above.

Her repentant heart we all can see; perhaps this virgin could be me.

The third in Priesthood blue and gold concerns herself with young and old; Ordinances for the living and the dead, two doves she brings the Prince who weds-The Holy Ghost and sealings' key, this lovely virgin must be me.

Tall and fair with scrolls and lyre, the fourth seeks truth and knowledge power.

She sets her goals on talents bright, keeping eternity in sight.

She'll reach her goals and grow to be the kind of virgin I would be.

But wait, more wise than many others, the fifth gives charity to her brothers. Quietly, gently, her fruits are shared with all who need her loving care. Even the foolishes' needs she sees; oh, that this virgin might be me.

The sixth in proud and rich array lacks for naught along life's way.

The treasures of the earth she brings; 'tis more to earth than heav'n she clings.

In her I see a part of me; is this the virgin I will be?

The seventh is surely pleasure's child, in dress and pose, not meek or mild. It's time for eat and drink and fun; there's ample time ere the bridegroom comes. Her foolishness she cannot see; do others see that part of me?

The eighth has much to overcome- addictions and excess have quite undone That temple holy her soul once was, now all eroded for sins' own cause.

If I'm not careful as can be, this foolish virgin will be me.

The virgin nine who loves the dark, in secret seeks to leave her mark. Drawing others from the light, she sees all things with Satan's sight. Her foolishness is sad to see; don't let her be a part of me.

Should I become a virgin ten, with power over the acts of men, A troubled conscience I might know, as through the busy world I go; All ego and dishonesty is what the world expects of me.

Am I foolish or more wise? Am I living in disguise?

Do I gather oil ever bright, to keep my gospel flame alight?

When the bridegroom comes, I pray He'll see one wise virgin will be me.

THE TEN VIRGINS

WELCOME AND REMARKS JOHN WHITNEY

SONG: MAY MY LIFE REFLECT THY WILL DONNA EWING

PIANIST

CHRIS BILLINGSLEY

THE TEN VIRGINS INTRODUCTION (GAYLA PRINCE)

DONNA EDDY

SONG: FILL MY LAMP

CHERYL BURTON

THE TEN VIRGINS PRESENTATION

READERS

HELEN MABBUTT CAROL EVERETT

WENDY WHITNEY SHIRLEY ROBERTS

LAURA HILL HEATHER REPICKY

JOHN DALLEY

POEM DONNA EDDY

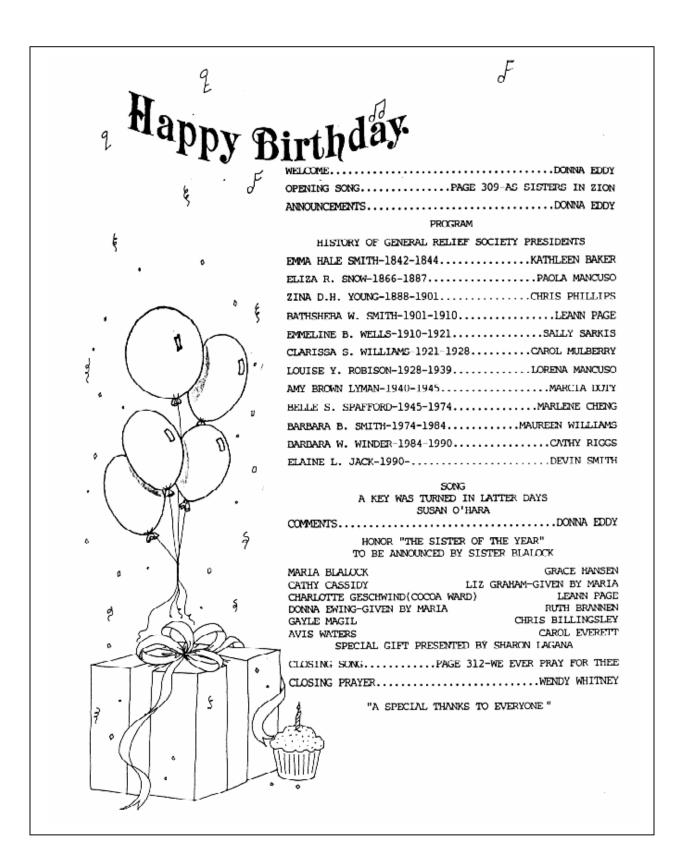
SONG: MIDNIGHT HOUR CATHY CASSIDY

BRIAN WATERS CLOSING PRAYER

> A SPECIAL THANK YOU TO EVERYONE FOR HELPING TO MAKE THIS EVENING POSSIBLE

The Relief Society birthday party was held Thursday, 11 March 1993. A delicious dinner was served and a wonderful program was presented.

Sisters had been picked to represent all the General Relief Society Presidents. Each told a brief history of the one they were representing.



Also during the Relief Society Birthday Party on Thursday 11 March, 1993 Dorothy Derington was "hi-lighted" as being the oldest sister in the ward. What a surprise to her!







There were sisters from Cocoa Ward that had been close with her when the wards were together that attended also - (Charlotte Geschwind, Gayle Magill, Grace Hansen and Myrna Robbins). Maria Blalock, Cathy Cassidy, Avis Waters, LeAnn Page, Carol Everett and Ruth Brannen along with the sisters of the Cocoa Ward were to tell a brief history of our memories of her and each present her with a red rose.

Avis Waters had written a poem about Dorothy to go along with her memories.

THE "D'S" OF DOROTHY

DOROTHY DERINGTON DOES HER DUTY DILIGENTLY.

DOROTHY IS DEVOTED, DEDICATED AND DEAR.

DARE TO DO AS DOROTHY DOES DOING YOUR DUTY DAILY

DON'T DECAY SITTING ON YOUR DERRIERE.

DON'T DAYDREAM DAILY DREARILY DREADING YOUR DUTY.

DISSOLVE THAT DREARINGSS DOING DEEDS AS DOROTHY.

DON YOUR DUDS AND DARE TO DREAM AND DO GOOD DEEDS.

DOROTHY DEMONSTRATES DOING YOUR DUTY DILIGENTLY.

BY AVIS WATERS

The group picture of the Relief Society taken Sunday 28 February was framed and presented to her by Sharon Lagana. Sister Derington got up and was so over whelmed that she could hardly speak!

Saturday, 10 April 1993 was the Cocoa Stake Women's Conference and luncheon. There were three sessions of workshops - four classes in each session. We could only pick one in each session. The three I was in were excellent and I know the others must have been also.

Luncheon was served after the last session in the cultural hall.

COCOA STAKE

WOMEN'S CONFERENCE

& LUNCHEON

"Wherefore, hear my voice and follow me." D&C 38:22

April 10, 1993

PROGRAM

Welcome Sister Blalock
Opening Hymn "Come Follow Me" #116
Invocation By Invitation
Speaker President Singleton
Speaker President Berger
Separation to Workshops Sister Blalock

RS = Relief Society Room

YW = Young Women's Room Rooms 5,6,7 SR = Scout Room Rooms 9, 10, 11

CM = Children's Meeting

Room

Benediction In last class

Luncheon in Cultural Hall

We thank all who have helped to make this Women's Conference and Luncheon successful

WORKSHOPS

Session 1 10:35 - 11:20

RS Mastering the art of effective communication

Presented by: Sister Christensen

YW Pursuing Excellence through goal setting

Presented by: Sister Hill

SR Parenting tricks for non-magicians

Presented by: Sister Johnson

CM Putting balance into your life

Presented by: Brother Johnson

Session 2 11:25 - 12:10

RS Understanding and dealing with depression

Presented by: Sister Whittemore

YW Evaluating your self worth

Presented by: Bishop Carr

SR Dealing with dependency/co-dependency

Presented by: Bishop Whittemore

CM Adding the spice of humor to life's routine

Presented by: Bishop and Sister Humpherys

Session 3 12:15 - 1:00

RS Living righteously in a morally decadent world

Presented by: Sister Leinbach

YW Putting Christ in the center of your life

Presented by: President Waters

SR The changes marriage takes as time marches on Presented by: Sister Berger

CM Teaching Children with music

Presented by: Sister Everett

The Visiting Teaching Convention was held with sheep as the theme was "Watching over the Thursday, 3 June 1993. Everything was decorated Flock."

WATCHING OVER THE FLOCK

OPENING SONG

COME FOLLOW ME PAGE 116

OPENING PRAYER

WENDY WHITNEY

REMARKS

DONNA EDDY

SPEAKERS

WATCHING OVER THE FLOCK

MAUREEN WILLIAMS

THE COMMUNICATING SHEPHERD

ELLIE TAYLOR

THE PRESERVING SHEPHERD

DEBBIE HAMILTON

SKIT

VISITING TEACHING BLESSES GIVER AND RECEIVER

A YOUNG MOTHER

HOLLY ROGERS

A SINGLE WOMAN

DINA EL-HAWARY

AN ELDERLY WIDOW

RUTH BRANNEN

A SHUT-IN

ELLIE WHEELER

AN INACTIVE SISTER

BRIDGET WATERS

VISITING TEACHER

CATHY RIGGS

VISITING TEACHER

SALLY SARKIS

EVERYONE SING

HAVE I DONE ANY GOOD

PAGE 223

IN THE SHEPHERDS FOOTSTEPS

DONNA EDDY

CLOSING PRAYER

SHIRLEY ROBERTS

GO NOW AND FEED MY SHEEP

VISITING TEACHING BLESSES GIVER AND RECEIVER (A Skit in Six Parts)

By Margerie R. Wynn - Yuma 4th Ward

CAST OF CHARACTERS IN ORDER OF APPEARANCE:

- 1. A YOUNG MOTHER, 2. A SINGLE WOMAN, 3. AN ELDERLY WIDOW,
- 4. A SHUT-IN, 5. AN INACTIVE SISTER, 6. VISITING TEACHERS

YOUNG MOTHER: I WAS SO DISCOURAGED, WHAT WITH TOMMY'S CROUPY COUGH AND THE BABY TEETHING AND IRRITABLE. THE HOUSE WAS A MESS AND THERE WAS THAT BIG BASKET OF LAUNDRY STILL NOT FOLDED AND PUT AWAY. I WAS EXHAUSTED FROM BEING UP SO MUCH ALL NIGHT AND TRYING TO KEEP THINGS GOING ALL DAY - WELL, I WAS JUST READY TO GIVE UP, THAT'S ALL!

WHEN THE DOORBELL RANG I THOUGHT, "OH NO! I FORGOT THE APPOINTMENT I'D MADE WITH SIS. SMITH AND SIS. BROWN TODAY. THEY'LL THINK I'M A TERRIBLE HOUSEKEEPER." BUT THEY WERE SO SWEET. SIS. BROWN COMPLIMENTED ME ON MY BEAUTIFUL HOUSEPLANTS AND PRETENDED NOT TO NOTICE THE DISORDERLY LIVING ROOM. SIS. SMITH SAID, "OH I JUST LOVE FOLDING LAUNDRY, IT'S SO SOFT AND SWEET-SMELLING, DO YOU MIND IF I DO YOURS? DID I MIND? IT WAS JUST A BLESSING TO GET IT DONE. IT WAS SO RELAXING TO SIT AND LISTEN TO THE MESSAGE OF LOVE AND CARING THAT THEY BROUGHT ME - BOTH THE VERBAL AND THE PHYSICAL MESSAGE. I KNOW THEY CARE.

SINGLE WOMAN: I DON'T KNOW HOW THEY KNEW IT, BUT I REALLY NEEDED SIS. BROWN AND SIS. SMITH THE OTHER DAY. IT WAS NOT A REGULAR APPOINTMENT TIME FOR THEM SO I WAS SURPRISED WHEN I SAW THEM COMING UP THE PATH TO MY DOOR. SURPRISED AND MAYBE A LITTLE ANNOYED AT FIRST. I'D JUST GOTTEN HOME AFTER A VERY BAD DAY AT THE OFFICE; MY BOSS WAS BLAMING ME FOR A MISTAKE I DIDN'T MAKE; MY TEN YEAR OLD CAR WAS THREATENING TO GIVE OUT ENTIRELY AND MY FINANCIAL SITUATION AS WELL AS MY EMOTIONS WERE BOTH IN A STATE OF DEPRESSION. I GUESS I WASN'T VERY GRACIOUS AS I OPENED THE DOOR TO THEM. SIS. BROWN APOLOGIZED FOR COMING WITHOUT AN APPOINTMENT BUT THEN SAID, "SIS. SMITH AND I HAD INTENDED TO CALL YOU AND MAKE AN APPOINTMENT FOR LATER THIS WEEK, BUT WE EACH HAD A VERY STRONG FEELING THAT WE OUGHT TO COME NOW. YOU KNOW, WHEN THE SPIRIT PROMPTS WE OUGHT TO LISTEN AND ACT UPON IT, SO HERE WE ARE. WHAT CAN WE DO FOR YOU?

WELL, I GUESS THAT OPENED THE FLOODGATES BECAUSE I FOUND MYSELF TELLING THEM HOW WORRIED I WAS AND HOW UNFAIR I FELT MY BOSS WAS BEING. AND...AND WHAT WAS I GOING TO DO IF MY CAR BROKE DOWN? I KNEW THERE WASN'T MUCH THEY COULD DO ABOUT MY PROBLEMS BUT IT WAS GOOD JUST TO GET IT ALL OUT. AFTER LISTENING QUIETLY AND SYMPATHETICALLY, SIS. SMITH SUGGESTED WE PRAY TOGETHER FOR ANSWERS TO MY PROBLEMS. THIS WE DID, AND WHILE THE PROBLEMS ARE STILL THERE, MY ABILITY TO COPE WITH THEM IS MUCH IMPROVED. I DO APPRECIATE MY VISITING TEACHERS.

ELDERLY WIDOW: SINCE GEORGE LEFT THIS EARTH I HAVE BEEN SO LONELY. OH, AT FIRST FRIENDS AND RELATIONS VISITED AND PHONED AND BROUGHT LITTLE GIFTS TO EASE MY LOSS. BUT GRADUALLY, RELATIVES RETURNED TO THEIR HOMES, AND CALLS AND VISITS FROM FRIENDS GREW FEWER AND FARTHER APART. I DON'T REALLY BLAME THEM, YOU KNOW. THEY HAVE THEIR OWN LIVES TO LIVE. BUT I DO GET LONELY.

OF COURSE I CAN ALWAYS COUNT ON MY VISITING TEACHERS. THEY DON'T COME JUST ONCE A MONTH, BUT ONE OR THE OTHER WILL DROP IN FOR A VISIT OR TO BRING ME A HOMEMADE TREAT, OR PHONE FOR A LITTLE CHAT OR TO INVITE ME TO A MEETING OR A SOCIAL EVENT. I DON'T GO OUT AS MUCH AS I DID WHEN I WAS YOUNGER, BUT IT'S NICE TO BE REMEMBERED AND INVITED.

ONE OF MY SISTERS HAS A YOUNG FAMILY AND THEY HAVE ADOPTED ME AS THEIR "GRANDMOTHER". THEY COME AND WORK IN MY YARD SOMETIMES - THE WHOLE FAMILY - AND IT DOES MY HEART GOOD TO SEE YOUNG PEOPLE AROUND AGAIN. MY SISTERS REALLY KNOW THE MEANING OF COMPASSIONATE SERVICE.

SHUT-IN: WHEN MY ARTHRITIS GOT SO BAD I COULDN'T GET AROUND ANY MORE, I REALLY THOUGHT MY LIFE WAS OVER - THAT I WAS A USELESS NOBODY! I'D BEEN SO INDEPENDENT AND BUSY ALL MY LIFE AND SUDDENLY, THERE I WAS, HAVING TO RELY ON OTHERS FOR ALL MY NEEDS. OF COURSE I GET AROUND THE HOUSE ALRIGHT WITH MY WALKER, BUT I CAN'T DO MUCH IN THE WAY OF HOUSEWORK AND GETTING OUT TO SHOP IS IMPOSSIBLE NOW. BUT I HAVE THESE REALLY CARING VISITING TEACHERS WHO PHONE ME ALMOST DAILY TO SEE THAT I'M ALRIGHT AND IF I NEED GROCERIES OR HOUSEHOLD ITEMS. WHEN THEY COME TO VISIT THEY NEARLY ALWAYS DO SOME LITTLE CHORE THAT I CAN'T MANAGE ANYMORE. I HAVE SOMEONE WHO COMES IN TO CLEAN FOR ME, BUT SHE DOESN'T ALWAYS NOTICE THE LITTLE

THINGS THAT NEED DOING. SIS. BROWN AND SIS. SMITH DO NOTICE AND THEY DON'T MIND DOING THEM.

LATELY, MY SISTERS HAVE HELPED ME SEE THAT I'M NOT USELESS AS I THOUGHT. THEY GAVE ME A LIST OF FIVE OTHER SISTERS WHO CAN'T GET AROUND VERY WELL, AND NOW I CALL THEM FREQUENTLY. MY VISITING TEACHERS THINK I DON'T KNOW IT WAS TO GET ME OUT OF MY PATTERN OF SELF-PITY. THEY SAID THE OTHER SISTERS REALLY NEEDED ME. WELL, I GUESS THEY DO AT THAT! EVEN SHUT-INS CAN GIVE SERVICE TO OTHERS.

INACTIVE MEMBER: AT FIRST I THOUGHT I DIDN'T WANT VISITING TEACHERS. MY HUSBAND IS NOT A MEMBER AND IT'S REALLY JUST EASIER TO STAY AWAY FROM CHURCH ENTIRELY THAN TO GO THROUGH THE ARGUMENTS AND ANGRY FEELINGS ALL THE TIME. SO, I ALMOST TOLD THE RELIEF SOCIETY PRESIDENT NOT TO SEND ANYONE. BUT I REALLY DO FEEL BADLY THAT I DON'T ATTEND CHURCH. SO I DECIDED "WHY NOT? IF THEY COME DURING THE DAY BURT WON'T MIND SO MUCH. HE JUST DOESN'T WANT ANYONE COMING WHEN HE'S THERE.

WELL, SIS. BROWN AND SIS. SMITH ARE REALLY GREAT. THEY DON'T TRY TO "PUSH" THE GOSPEL AT ME. THEY SEEM TO UNDERSTAND HOW HARD MY SITUATION IS AND THEY JUST....WELL, THEY JUST LOVE ME! I DON'T KNOW IF BURT WILL EVER CHANGE, BUT SOMEHOW I CAN BEAR IT ALL BETTER BECAUSE I KNOW SOMEBODY CARES.

SIS. BROWN: YOU KNOW, I DON'T THINK I EVER REALIZED UNTIL JUST LATELY THE REAL MEANING OF VISITING TEACHING. THE POWER THAT IS THERE TO DO GOOD IN THE LIVES OF OTHERS. IT MUST NOT BE TAKEN LIGHTLY.

SIS. SMITH: I KNOW! I'VE BEEN THINKING ABOUT OUR SISTERS. HOW EACH ONE HAS DIFFERENT CIRCUMSTANCES AND DIFFERENT NEEDS. IF WE LISTEN TO THE PROMPTINGS OF THE HOLY GHOST AND OBEY THOSE PROMPTINGS WE CAN MEET THEIR NEEDS AND BLESS THEIR LIVES.

SIS. BROWN: SOMETIMES IT IS HARD TO DO THOUGH. WE SPEND A LOT OF TIME AND EFFORT ON OUR ROUTE. BUT ALL IN ALL, IT'S WORTH IT. LIKE THE TIME WE MADE THAT UNSCHEDULED CALL ON OUR SINGLE SISTER. SHE DIDN'T KNOW HOW MUCH SHE NEEDED US THAT DAY, BUT HEAVENLY FATHER KNEW. I'M SO GLAD WE OBEYED THAT PROMPTING.

SISTER SMITH (LAUGHING): AND OUR YOUNG MOTHER - OH HOW WELL I REMEMBER THE DAYS WHEN MY CHILDREN WERE LITTLE AND EVERYTHING SEEMED TO BE TOO MUCH AT TIMES. IT WAS LITTLE ENOUGH WE DID THAT DAY, BUT I KNOW IT HELPED HER. AND HOW ABOUT OUR OLDER SISTERS - IT'S HARD TO LOSE YOUR HUSBAND OR BE HOUSEBOUND BY AGE AND ILLNESS. I'M GLAD WE ARE ABLE TO HELP THEM.

SIS. BROWN: YES, WE DO HELP ALL OF THEM. I JUST WISH WE COULD DO MORE FOR SIS. ALLEN. IT'S A SAD SITUATION WHEN A HUSBAND OPPOSES HIS WIFE'S CHURCH ACTIVITY. ABOUT ALL WE CAN DO IS PRAY FOR THEM AND LOVE THEM. PERHAPS SOMEDAY HE'LL CHANGE.

SIS. SMITH: YOU'RE RIGHT. LOVE AND CARING IS WHAT RELIEF SOCIETY VISITING TEACHING IS ALL ABOUT. WHAT A BLESSING WE CAN GIVE WHEN WE DO OUR PART.

SIS. BROWN: YES, AND WHAT A BLESSING WE RECEIVE.

The fall social was held Friday, 3 September 1993. Everything was decorated around circles. We were ask to wear polka dot. There were different games all around the cultural hall. Included was the Bishopric bubble gum (round) blowing contest. Brother Eddy won! Then Bishop Estes popped it on his face and glasses! Also was the donut contest eating it daggling from a string without using your hands. Donald Cheng won!



Donna and Paul Eddy



John Whitney, First Counselor; Bishop Estes; Paul Eddy, Second Counselor





Helen and Darrell Mabbutt



Wednesday, 15 December 1993 was the homemaking Christmas activity. We went to Disney Village to see the live Nativity Play. It was really beautiful and well performed. It was outside and it was cold - but it was worth standing the cold.

Thursday, 10 February 1994 was homemaking. There were three or four lecture classes set up in different rooms. They were short so we got to change to be able to be in each one.

Thursday, 24 March 1994 was the Relief Society Birthday Party.

Wednesday, 18 May 1994 was the Visiting Teaching Convention. It was held in Christina Billingsley's home.

VISITING TEACHING CONVENTION

OPENING SONG AS SISTERS IN ZION

OPENING PRAYER WENDY WHITNEY

HOME MANAGEMENT LESSON STORING NON-FOOD ITEMS

RUTH BRANNEN

PROGRAM

WEAVING THREADS OF GOLD IN YOUR SISTER'S LIFE

DIFFERENT THREADS

STITCHING TOGETHER MAUREEN WILLIAMS

HIDDEN STITCHES

NEW NEEDLES BEA BAUDER

SONG (ALL SISTERS) HEARTS STITCHED TOGETHER

BUTTONS, BOWS & OTHER NOTIONS CHRIS BILLINGSLEY

THE SMALL STITCHES DEBBIE MCLOED

WEAVING THREADS OF GOLD (ETERNAL PATTERNS) DONNA EDDY

CLOSING SONG CHARITY NEVER FAILETH CATHY CASSIDY

CLOSING PRAYER HELEN MABBUTT

WHAT SEEDS ARE YOU

PLANTING IN YOUR GARDEN OF LIFE???

IT'S IMPORTANT THAT WE KEEP THE SUN SHINING IN OUR LIFE

AND ON OUR GARDEN

LETTUCE DECIDE TO DECIDE

TURNIP FAITHFULLY TO THIS "SPECIAL EDUCATION NIGHT"

DATE: APRIL 19th (TUESDAY)

TIME: 6:15 p.m. - BEET THE CLOCK & PEAS BE ON TIME ...

PLACE: CULTURAL HALL (EAT) R.S. ROOM (INSTRUCTIONS)

DRESS: CASUAL

BRING: YOUR SUNNY DISPOSITION

GREAT CLASSES

LIGHT DINNER SERVED

NURSERY PROVIDED

IF YOU <u>CARROT</u> ALL YOU WILL NOT MISS THIS GREAT NIGHT <u>SQUASH</u> OUT ANY REASONS FOR NOT ATTENDING <u>BEAN</u> A HAPPY PERSON IS VERY IMPORTANT <u>SOW</u>... <u>LETTUCE</u> ALL ATTEND AND <u>REAP THE HARVEST</u>

Bloom where you're planted

CLASSES

GET YOUR SPIRITUAL LIFE ON SOLID GROUND SUSAN BRAGONJE RELIEF SOCIETY ROOM

YOUR LOVE LIFTS ME HIGHER CASSIE HOOGENDOORN ROOM 5

> IN TRAINING FOR LIFE ISA NAEA ROOM 7

THE PARABLE OF THE BICYCLE AND OTHER GOOD NEWS CATHY CASSIDY ROOM 10

YOU<u>CAN</u> TAKE IT WITH YOU...DON'T LEAVE <u>FOR</u> HOME WITHOUT IT LAURA HILL
ROOM 11

Father's Day, 19 June 1994 after Sacrament the primary children came up front and sang.

The Relief Society Presidency passed out little loaves of banana bread to the fathers with a note attached

It's Your Day, "Dad" Go Ahead and -"Loaf"

There was a change in the presidency 26 June 1994. Donna Eddy, Helen Mabbutt, Wendy Whitney and Sally Sarkis were released. Maureen Williams was sustained president with Sally Sarkis as first counselor, Cassey Hoogendoorn as second counselor and Christina O'Beirn as secretary.

Tuesday, 12 July 1994 was homemaking - "Christmas in July". Bridget Waters taught a class on low fat Christmas cooking. Loye Schulthess taught a class for making a small Christmas tree ornament.

August homemaking one of the classes was taught by Bridget Waters. We were making temple garment bags that fold up. They are really nice.

In October the Orlando Temple was dedicated and opened, so at the next homemaking one of the classes was framing our temple handkerchief, ticket and picture of the temple. This was taught by Maureen Williams. The Young Women had a project of selling the temple handkerchiefs which were handmade by Donna Ewing.



Donna Eddy, First Counselor; Avis Waters, President; Sally Sarkis, Second Counselor; Wendy Whitney, Secretary



Shirley Roberts, First Counselor; Wendy Whitney, Second Counselor; Donna Eddy, President; Christina Phillips, Secretary



Christina O'Beirn, Secretary; Sally Sarkis, First Counselor; Maureen Williams, President; Cassey Hoogendoorn, Second Counselor



Sally Sarkis, First Counselor; Christina O'Beirn, Secretary; Maureen Williams, President; Darlissa Griffith, Second Counselor

Rockledge Ward Relief Society Presidencies							
President	First Counselor	Second Counselor	Secretary				
Avis Marilyn Waters Sustained 18 November 1990 Released * October 1991	Donna Eddy Sustained * 1990 Released * October 1991	Sally Sarkis Sustained 18 November 1990 Released * October 1991	Wendy Whitney Sustained 18 November 1990				
	Marisa Hirsche Sustained * October 1991 Released * November 1992	Catherine Cassidy Sustained * October 1991 Released 7 March 1993	Wendy Whitney Remained Released 7 March 1993				
Donna Eddy Sustained * October 1991 Released 26 June 1994	Shirley Roberts Sustained * November 1992 Released 12 September 1993	Wendy Whitney Sustained 7 March 1993	Christina Phillips Sustained 7 March 1993 Christina (Phillips) O'Beirn Released 12 September 1993				
	Helen Mabbutt Sustained 12 September 1993 Released 26 June 1994	Released 26 June 1994	Sally Sarkis Sustained 12 Sepember 1993 Released 26 June 1994				
Maureen Williams Sustained 26 June 1994 Released 28 May 1995	Sally Sarkis Sustained 26 June 1994 Released 28 May 1995	Cassey Hoogendoorne Sustained 26 June 1994 Released 23 October 1994 Darlissa Griffith Sustained 20 November 1994 Released 28 May 1995	Christina O'Beirn Sustained 26 June 1994 Released 28 May 1995				
Devorah Biggs Called 28 May 1995	Donna Ewing Sustained 28 June 1995	Heidi McNatt Sustained 11 June 1995 Released 26 November 1995 Carolee Simandira Sustained 26 November 1995	Vicky Moore Sustained 11 June 1995				

Chapter 9

Temples Serving Florida Saints Through the Years

In 1932 the church only had four districts, Jacksonville First, Miami Second, Tampa Third, and Orlando Fourth. I guess you could say this area, Central Brevard, came from Orlando as Orlando District became a Stake 23 February 1958 making the second Stake in Florida.

Arizona Temple at Mesa, Arizona was dedicated 23 October 1927 by President Heber J. Grant. This was the closest temple to this area making it the one Florida was under. It was very difficult for people to go that far.

As the church grew we were blessed to have the Washington Temple at Kensington, Maryland. It was dedicated 19 November 1974 by President

Spencer W. Kimball. Cocoa Florida Stake used to have bus tours to go up which was a wonderful fellowship and a spiritual trip.

As the church continued to grow and a temple was built in Atlanta, Georgia. It was dedicated 1 June 1983 by President Gordon B. Hinckley.

At long last we are blessed and privileged to have a temple in Orlando!

When President Kimball was here in December 1976, and was principle speaker at a service held in the Orlando Stake Center, he said if the saints were diligent in building the kingdom in this area we would surely have a temple built here.

When I was in St. Augustine and went to Ripley's "Believe it or Not" this Surveyor's Chain was what caught my eye. The caption under the chain is as follows:

Surveyor's Chain

In the early 17th Century an English mathematician named Edmund Gunter invented the Gunter chain, a surveying tool that has become the standard unit of measurement in most English speaking countries. In this system, the chain is precisely 22 yards long and is divided into 100 links. Ten square chains equal exactly one acre. The U.S. and Canadian public land systems are both based on the Gunter chain measurement.

This particular chain was used to survey land for the Mormon Temple in Utah. Believe it or not!!



Surveyor's Chain in Ripley's "Believe it or Not" in St. Augustine

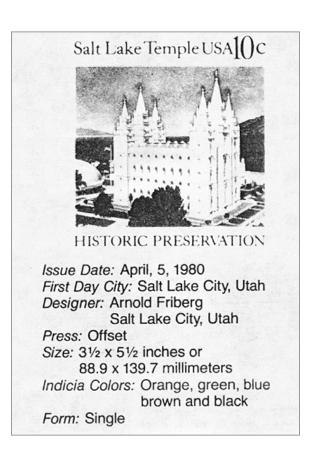
Saturday, 5 April 1980 a commemorative postal card featuring the Salt Lake Temple came out. This is the notice put out by the Postal Service:

10-Cent Salt Lake Temple Postal Card

(Historic Preservation Series)

A 10-cent 1980 commemorative postal card in the Historic Preservation Series featuring the Salt Lake Temple will be issued April 5 in Salt lake City, Utah.

The multi-colored postal card is the fourth issue in the series which features historically significant American buildings. The series began in 1977 with the issuance of the Galveston, Texas, Court House card. It continued in 1978 with the issuance of the Cincinnati, Ohio, Music Hall card and in 1979 with a card featuring the Iolani Palace in Honolulu, Hawaii.



The Salt Lake Temple was designed by architect Truman Angell, who based his work on instructions from Brigham Young. The cornerstone was laid in 1853 and the capstone was laid in 1892. The Temple was completed in 1893.

The following are articles about the beginning of the Atlanta and Orlando Temples.

LDS Scene

Ensign May 1981

President Kimball broke ground March 6 for the new Atlanta Temple, due to be completed in the spring of 1982. Among those present for the ceremonies were Georgia Governor George Busbee, a number of state legislative leaders, county officials, and several United States senators including Jake Garn (R-Utah), and Paula Hawkins (R-Florida), both members of the Church.



A three-week open house will allow the public to tour temple rooms prior to the building's dedication.

Atlanta Temple Open House, Dedication Set

The First Presidency has announced that June 1 will be the dedication date for the Atlanta (Georgia) Temple. Now nearing completion in Sandy Springs, a suburban section of Atlanta, it will be the twenty-first temple to be dedicated by the Church.

An open house and tours for

the public will be held for three weeks prior to the dedication, beginning Tuesday, May 3. and concluding Saturday, May 21. except Sundays. Following the open house and tours, the temple will be prepared for formal dedicatory services on Wednesday, June 1, at 1:00 P.M. A cornerstone-laying ceremony will precede the dedicatory services at 10:00 A.M. the same day

Proceedings of the dedication will be repeated in ten subsequent sessions on June 1, 2, 3, and 4. This will allow as many as possible in the temple district to attend. The district includes Georgia, Florida, South Carolina, Alabama,

Tennessee, Mississippi, Kentucky, and parts of North Carolina and Louisiana. Some 145,000 members reside within district boundaries.

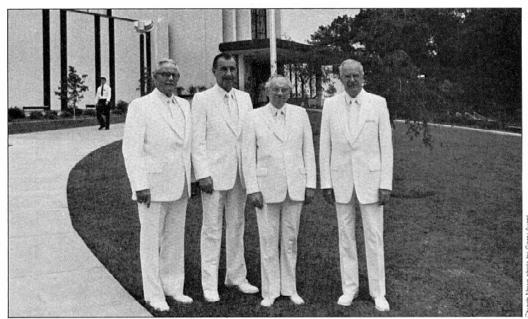
All sessions, conducted under the direction of the First Presidency, will be carried by closedcircuit television to overflow seating in a nearby meetinghouse. The First Presidency, Quorum of the Twelve, First Quorum of the Seventy, and Presiding Bishopric will be represented at each session.

Tickets are required for all dedicatory sessions and will be reserved for Church members within the district. They will be available through ward bishops.

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The ENSIGN; May, 1983

NEWS OF THE CHURCH



President Gordon B. Hinckley, third from left, stands before the new Atlanta Temple with the temple presidency.

Atlanta Temple Dedicated

By Donald S. Conkey

Outside, a light rain fell gently on the newly completed building and grounds. But inside, tears of joy and gratitude flowed freely as President Gordon B. Hinckley, Second Counselor in the First Presidency, dedicated the Atlanta Temple as a gift of consecration and love

"We dedicate it to thee," he prayed, "and in so doing dedicate anew our lives to thee and thy purposes." President Ezra Taft Benson of the Quorum of the Twelve led the I Iosannah Shout. Then, as the choirs sent the final amen of the "Hosannah Anthem"

heavenward, the clouds parted and sunlight streamed through the brilliant faceted windows of the celestial room. To the Saints gathered there, it seemed a beautiful symbol of divine acceptance of their gift.

This newest temple, dedicated Wednesday, 1 June 1983, is the twenty-first now operating. It will serve an area containing some 150,000 Saints who live in eleven southeastern states and on the islands of the Caribbean.

In the cornerstone service earlier that day, President Benson reminded the Saints that temples are "the universities of the Lord," recalling that he has found answers to difficult problems there "in clear and unmistakable terms."

With ten additional dedicatory sessions, almost fourteen thousand members of the Atlanta Temple district were able to hear the dedicatory prayer and messages. General Authorities present at the services were Elder James E. Faust of the Council of the Twelve; Elder G. Homer Durham of the Presidency of the First Quorum of the Seventy; Elders Paul H. Dunn and Vaughn J. Featherstone of the First Quorum of the Seventy; and Bishop J. Richard Clark of the Presiding Bishopric. President Spencer W. Kimball and President Marion G. Romney were not able to attend.

In addition to the congregations at the dedicatory sessions, more than sixty thousand visitors toured the temple in a three-week open house period. "The impact of the Atlanta Temple will be felt for years to come in the South," predicted President Brent Edman of the Georgia Atlanta Mission.

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"The efforts of the open house have gone a long way in overcoming misunderstandings about our beliefs."

"The temple is beautifully simple and simply beautiful," said Elder Thomas S. Monson of the Quorum of the Twelve. And the need for a temple to be a place of beauty and peace was mentioned in the dedicatory prayer: "May all who enter these holy precincts feel of thy Spirit and be bathed in its marvelous, sanctifying influence. . . . May their minds be lifted above the mundane affairs of the world to a higher and more heavenly plane. . . . May it be . . . a place of holiness to all who enter

its portals."

Throughout the dedication, a beautiful spirit of peace, both inside the temple and on the temple grounds, made this holy place lovelier still. As each session of the dedication ended, the Saints lingered to feel the Spirit a little longer—to share it with family and friends—before returning to the world beyond the temple gates.

Indeed, as Elder Neal A. Maxwell of the Quorum of the Twelve noted, the Saints of the Atlanta Temple district have many reasons to rejoice. The temple is "a needed sanctuary away from the world," a place where "the window of the

soul is opened widely to the light of the heavens."

For those who assembled from throughout the South, the dedicatory service was also an invitation to dedicate themselves to the work of the temple. President Hinckley prayed that it be so: "May they come in ever-increasing numbers," he petitioned, "to partake of those blessings which are offered only in these holy houses. May they come with clean hands and pure hearts and in a spirit of love and dedication."

Donald S. Conkey is public communications director for the Atlanta Georgia Region.

The ENSIGN, August 1983, p73

The First Presidency has announced plans to build two new temples, one in the Orlando, Florida, area.

The announcement of the Florida temple came in a letter to General Authorities and to priesthood leaders in the area. No site has yet been selected, nor has a proposed starting date been announced.

Noting the long distances that many Florida members have to travel to the temple in Atlanta, Georgia, the First Presidency wrote, "We have selected Orlando because it is a central location with good highways from all parts of the state."

The ENSIGN, May 1990

Mormons will build Orlando temple

Associated Press Thursday, Feb. 7, 1991

ORLANDO - The Mormon Church will build a 76,000-foot, three-story temple in a residential neighborhood southwest of Orlando despite spirited protests by many residents.

"Our area doesn't need another tourist attraction," homeowner Jacky Sandborn said shortly before the Orange County Commission voted 6-1 to permit construction of the sacred building.

More than 300 people packed the commission chambers and a hallway for a public hearing on the issue Tuesday. Two-thirds of the crowd were Mormons, members of the Church of Jesus Christ of Latter-day Saints.

Critics argued that the Windermere community near Lake Down is no place for the temple because it would draw tourists, jam already crowded roads and damage property values.

But church leaders said the temple would not be like an ordinary church. It will not be open on Sunday, and it will not draw more than 600 people a day, they said.

Evan Porter, leader of 5,000 Orlando-area Mormons, said only the most worthy of church members would be allowed to visit the temple.

"If we wanted to make it an attraction, we would not have chosen Windermere," Porter said.

There are 44 temples world-wide for more than 7.5 million Mormons. Florida members of the church now have to travel to Georgia for weddings, baptisms and individual prayers, officials said. Temples do not conduct worship services.

The temple, with a 160-foot spire, would cost up to \$20 million to build and could be completed by 1993.



Temple to bring 'Brighter day' to Florida

A"brighter day" dawned for the Church in Florida June 20 as ground was broken for the Orlando Florida Temple.

On a knoll overlooking a chain of lakes - at what is described as one of Florida's most beautiful locations - about 100 church leaders and their families gathered for the temple site dedication and groundbreak-ing.

Elder James E. Faust of the Council of the Twelve presided, spoke and offered the dedicatory prayer at the morning meeting. Also delivering remarks were Elder Alexander B. Morrison, North America Southeast Area president, and his counselors, Elders Ben B. Banks and Stephen D. Nadauld, all of the Seventy. Elder Alvie R. Evans, regional representative, and Pres. Evan D. Porter Jr. of the Orlando Florida Stake also spoke.

At the end of the meeting, Elder Faust turned over the first shovel of sod, and members of the area presidency and other leaders followed. Afterwards, Elder Faust invited youth from the group to join in the ceremonial start of construction.

The temple site is located on Apopka-Vineland Road, on the edge of the Orlando suburb of Windermere, about five miles southeast of Orlando. Access is from Interstate 4. Construction bids are expected to be let in July, the contract awarded in August, and construction to begin sometime in September.

In his remarks, Elder Faust underscored the importance of continuing to follow the age-old commandment to build temples. "This people," he said, "are commanded to establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God.' (D&C 88:119.)

"So we break ground today for the building of a house of God," said Elder Faust. "We are a unique people."

He said that many temples

were built across the world anciently. In Jerusalem, the temple of Herod was built so carefully that each stone had a signature marked on it.

"This is the temple to which the Savior went. Now, when the Savior comes to Florida, surely He will come to this house that would be at this spot. So we rejoice in the wonderful and great privilege and blessing it is to participate in these exercises."

Elder Faust encouraged members of the temple district to sacrifice to make funds and service available for the temple.

Underscoring the blessing of having a temple constructed in this area, Elder Faust observed that many thousands of people, such as those in West Africa, are members of the Church, but few have received their temple blessings.

He said that he recently accompanied a new mission president and his wife from West Africa to the Salt Lake Temple. At that time, Elder Faust remarked to the mission president that the "glorious, magnificent edifice, the queen of all temples, was built when our people were as poor as the people are in Ghana and Nigeria. We should not take so long to build a temple in West Africa as it took in Salt Lake City, though."

Elder Faust further said:"I hope that every man, woman and child in this district will make a sacrifice for the building of this house. I think we have moved through a higher level of commitment of the people in the payment of their tithes. We are

now able to build our buildings, and cool them, and heat them and light them, and build our temples (without extra assessments)."

Elder Faust encouraged the members to participate in the temple building effort "not through assessments, but from the center of our soul, which is our hearts."

Elder Morrison noted that "this is a historic day in the odyssey of the Church in the South. I am confident that corridors of celestial halls ring with anthems of praise this morning, and that among those in the heavenly chorus are stalwart pioneers of the Church in this corner of the vineyard.

"They are humble men and women who put their hand in the hand of the Almighty, to walk each day to the edge of their faith, and found the path opening up before them." Among those pioneer members he mentioned were James Boone, the first stake patriarch in Florida; George Canova, who was martyred for the Church in 1898: Brother Canova's grandson Alvin Chace, the first stake president in Florida; and Elder Charles E. Callis of the Council of the Twelve, who labored much of his life for the Church in the South.

"In the main, all we are called upon to sacrifice is time and material things, not our lives. Count upon it; you will be called upon to sacrifice in this corner of the Lord's vineyard."

Elder Banks noted that the first temple of this dispensation was built at Kirtland, Ohio.

"I thought how significant that temple was in

the lives of each of us," he said.
"After the dedicatory prayer was offered by the Prophet Joseph Smith in the Kirtland Temple, the Savior Himself appeared...- and stood upon the breastplate of the temple...."

Other heavenly messengers also visited this temple to restore important keys of the gospel.

"A holy sanctuary such as that is going to be erected here. I couldn't help but think of the significance of the words of the song, "The morning breaks, the shadows flee; Lo, Zion's standard is unfurled! The dawning of a brighter day Majestic rises on the World.' (Hymns, No. 1.)

"And certainly what a beautiful morning we gather here, and certainly what a dawning of a brighter day in this part of the Lord's vineyard where the saints can come and receive their endowments that will allow them one day to return to our Father in Heaven's presence.

Elder Nadauld compared the ancient Tabernacle, which was a tent held up by ropes and stakes, with the temples of today.

He noted the symbolism of the stakes and ropes pointing toward the center of the tabernacle. Today, "faithful saints in the sanctuaries of their homes will point to and strengthen this temple. And the temple and the covenants that are made here will be a source of blessings to the stakes and to the homes, the sanctuaries of our people.

"It is a grand and glorious day, one we shall ever remember. I bear you my witness that this will be the House of our Savior, Jesus Christ, that many will come here and take upon them the covenants that will lead to their salvation."

Elder Evans commented that "all who are here know and will recognize the great influence this structure will bring to this community.

"If I were in the government here locally, I would be thankful for the events of this day. No other structure that will ever be built in this community will bring greater blessings to the inhabitants and to the great state of Florida (and the surrounding areas) than this structure.

"May the community know that our only intention ever will be to bless the people of this community through this great and magnificent structure."

Pres. Porter, who handled most of the negotiations and legal procedures for the temple, recounted the 10 years of effort required to find, purchase and gain approval to build a temple.

"On several occasions I found it was impossible to move forward without the Lord's intervention," he recounted. "I came to realize that He does not want this to move forward without His intervention. This is His will.

"The blessing of having this temple has come for many reasons," he said. "But we cannot ignore the wonderful sacrifice and faith and dedication of so many for so many years that has led to this wonderful gift."

Church News week ending 27 June 1992



Architect's rendering of the Orlando Florida Temple

Ground Broken for Orlando Florida Temple

On the morning of June 20, nearly one hundred Church leaders and families gathered near what has been called Florida's most beautiful location for the ground breaking and temple site dedication of the Orlando Florida Temple.

Elder James E. Faust of the Quorum of the Twelve presided, spoke, and offered the dedicatory prayer at the meeting. Others speaking included Elder Alexander B. Morrison, president of the North America Southeast Area; his counselors, Elder Ben B. Banks and Elder Stephen D. Nadauld; Alvie R. Evans, regional representative; and Evan D. Porter, Jr., president of the Orlando Florida Stake.

The temple site, which overlooks a chain of lakes, is located on the edge of the Orlando suburb of Windermere. Construction of the temple is scheduled to begin in September.

In his address, Elder Faust reminded listeners that the temple is the house of the Lord.

"We rejoice in the wonderful and great privilege and blessing it is to participate in these exercises," he said, encouraging members of the temple district to make sacrifices for the building and operation of the future temple.

"I hope that every man, woman, and child in this district will make a sacrifice for the building of this house.

... Not through assessments, but from the center of our soul, which is our hearts."

In his remarks, Elder Morrison said the ground breaking for this temple is the fruition of the efforts of many Florida Saints.

"This is a historic day in the odyssey of the Church in the South. I am confident that corridors of celestial halls ring with anthems of praise this morning, and that among those in the heavenly chorus are stalwart pioneers of the Church in this corner of the vineyard. "They are humble men and women who put their hands in the hand of the Almighty, to walk each day to the edge of their faith, and found the path opening up before them."

Elder Banks emphasized the importance of the temple by explaining the significance of the Kirtland Temple, the first temple in this dispensation.

He recalled that after the dedicatory prayer was offered, the Savior appeared in the temple. Other heavenly messengers also came to the Kirtland Temple to restore important keys of the gospel.

"A holy sanctuary such as that is going to be erected here," he added. "And certainly it will be a dawning of a brighter day in this part of the Lord's vineyard, where the Saints can come and receive their endowments that will allow them one day to return to our Father in Heaven's presence."

Elder Nadauld spoke of the strengthening influence of the temple. "Faithful Saints in the sanctuaries of their homes will point to . . . this temple," he remarked. "And the temple and the covenants that are made here will be a source of blessings to the stakes and to the homes."

Elder Evans, in his address, said, "No other structure that will ever be built in this community will bring greater blessings to the inhabitants and to the great state of Florida than this structure."

In his remarks, President Porter recounted the tenyear effort to find and purchase the temple site and to gain approval to build the temple. "We cannot ignore the wonderful sacrifice and faith and dedication of so many for so many years that has led to this wonderful gift," he said. □

THE ENSIGN/SEPTEMBER 1992

Mormons break ground on first Florida temple

After a year of heated neighborhood controversy and a lawsuit by two homeowner groups, the Church of Jesus Christ of Latter-day Saints has broken ground on the first Mormon temple in Florida, a \$17 million, three-story, 69,000-square-foot structure at Windy Ridge and Apopka-Vineland roads in southwest Orange County. The Orlando office of Birmingham, Ala.-Brice Building based estimates the facility will be completed in mid-1994.

"A beautiful, beautiful project," is how Andrew L. McCorkle, president of Brice's Florida division, describes the facility, which will have

parking for 230 cars. A separate 3,500 square foot auxiliary building will house maintenance equipment and clothing distribution lots. The Scott Cos., Architects / Interiors designed the temple.

Mormon church officials have assured Orange County commissioners that temples are used for marriages, baptisms and individual prayers only and not for regular worship services. Homeowners in Gotha and the Courtleigh Park communities challenged the county's zoning for the temple earlier this year. They feared the temple, one of 44 in the United States, would become a tourist attraction and degrade the neighborhoods.

The out-of-court settlement stipulated that a visitors center could not be built within five miles of the planned temple; the total size be decreased to 70,000 square feet from 76,000 square feet; the 180-foot spire be shortened to 170 feet; and the seating be reduced to 400 from 450.

About 50,000 Florida Mormons now travel to Atlanta for weddings, baptisms and special prayer service.

Orlando Business Journal Week of 4-10 Dec 1992

Mormons to build temple in Orlando next year

A \$15.5 million Mormon temple, only the second in the Southeast, will add hundreds of visitors annually to the tourist-filled area around Orlando when finished next year, a coordinator said.

The temple will be built atop a hill next to a lake, just a few miles from Universal Studios and not far from Walt Disney World. It is scheduled to open late in 1994 with a two-to-three week open house to the public.

Only Mormons in good standing with the Church of Jesus Christ of Latter-day Saints may go inside temples after they are consecrated.

The other Mormon temple in the southeastern United States is in Atlanta.

Rulon Munns, an Orlando attorney and lifelong Mormon in charge of planning the open house, expects Mormons to visit the temple from all over the world, especially from Florida, home to 88,000 Mormons.

There are 8.5 million Mormons worldwide, up from 4.4 million in 1979.

Mormons took 10,000 signatures to the Orange County Commission and met privately with many of the neighbors who turned out at zoning meetings to protest the building of the 69,000-square-foot temple.

In the end, commissioners voted 6-1 to change the property's zoning from agricultural to a church classification.

Worship services are not held in Mormon temples. They are reserved for sacred rites and ceremonies - weddings, church instruction and what Mormons call sacred ordinances for the living and dead.

Officials in Salt Lake City, the church's headquarters, made the decision after an Orlando-based committee studied several sites.

Many visitors to the temple will be Mormon couples going there to marry. Mormon temple weddings, unlike many weddings, are not huge events but are attended by only about 20 people, Munns said.

Compiled by Geoffrey M. Giordano - This came from Florida Today Newspaper Tuesday, 21 September 1993

Open house, dedication announced for temple

Open house for the new Orlando Florida Temple will be Sept. 10-30, the First presidency has announced.

The temple, nearing completion in the Orlando suburb of Windemere, will be the 46th operating temple of the Church.

The open house, to which the public is invited, will be held 9 a.m. to 9 p.m. daily, except on Mondays, when it will be 9 a.m. to 6 p.m. No tours will be conducted on Sundays.

Eleven separate dedicatory services are planned following the open house. The dedication dates are Oct. 9-11. Church members in Florida and south Georgia are being invited to the dedication.

Church News - Week Ending 28 May 1994

A traditional cornerstone ceremony will precede the first dedicatory services on Oct. 9.

The temple will serve Church members in 22 Florida stakes and one in south Georgia. It will also serve Church members in the Caribbean until the recently announced temple to be built in Santo Domingo, Dominican Republic, is constructed.

Plans for the Orlando Florida Temple were announced by the First Presidency in February 1990. A groundbreaking ceremony was held June 20, 1992, at the 13-acre site, which is on a knoll overlooking a chain of lakes.

The facade of the temple is white cast stone. A traditional statue of the Angel Moroni stands atop its tower.

Mormon temple to open

The Orlando Sentinel, Saturday, June 4, 1994

The Orlando church will hold public tours and dedication ceremonies in September and October. The Orlando temple of the Church of Jesus Christ of Latter-day Saints will be open to the public for three weeks in September. Open House dates for the temple, on Apopka-Vineland Road near Windermere, will be Sept. 10-30. Tour times will be from 9 A.M. to 9 P.M. daily except Mondays, when tours will be from 9 A.M. to 6 P.M., and Sundays, when the temple will be closed.

The 70,000 square-foot temple will be used for weddings, baptisms and special prayer services. Mormons attend weekly services at

meeting houses. The temple will serve members of its 22 stakes in Florida and one stake in southern Georgia. Florida members previously have traveled to an Atlanta temple. Mormon church leaders from Florida and southern Georgia will attend formal dedication services from Oct. 9 to 11.

After the dedication ceremonies, the temple can only be used by members in good standing and will not be open to the public. Members of the church in the Caribbean also will use the temple until one is built in Santo Domingo, Dominican Republic.

Adelle Banks of the Sentinel Staff

Plans in place for temple open house

Thousands expected to view edifice in heart of Florida

ORLANDO, FLA.

Plans are in place for public tours of the soon-to-be-completed Orlando Florida Temple.

Church members and non-members are being invited to tour the sacred structure during an open house Sept. 10-30. Tours will be

conducted from 9 a.m. to 5 p.m. on Mondays, and from 9 a.m. to 9 p.m. Tuesdays through Saturdays. The temple will be closed on Sundays.

The temple, to be the Church's 46th operating temple, will be dedicated Oct. 9-11.

"A committee of almost 500 participants has been busy taking care of the open house and getting ready for the dedication," said Alvie R. Evans Sr., vice chairman of the temple committee and a regional representative serving the Orlando and Tampa Florida regions.

"The visitors (during the open house) will be conducted through two video pavilions - tent structures - wherein they will view the video presentation that have been prepared by the Church Public Affairs Department, that have been seen at previous temple open houses," Elder Evans said.

A covered walkway will be provided to shield visitors from the late-summer Florida heat as they wait to enter the temple, Elder Evans noted.

Advance publicity has purposely been lowkey in keeping with a spirit of reverence the committee hopes will pervade the occasion, he said. Nevertheless, he added, thousands of visitors are expected to attend the open house, as the site is close to tourist attractions in Florida such as Disney world, which attracts 70,000 visitors a day.

"We're conducting a couple of VIP open houses for the neighbors and for the clergy of the area on Sept. 8 and 9." he said. "Many of the surrounding public really have no idea of what has been going on for the last two years as that beautiful building was being constructed."

An open house was recently held for the contractors who worked on the temple, and it was well-attended, Elder Evans said. "Many never really knew the purpose of the peculiar design of the temple and the use of different areas of the temple. Hopefully now they have some concept of what the very diligent labor and good craftsmanship they have performed for us is all about."

Visitors are strongly encouraged to come in car pools, as parking is expected to be scarce. When overflow parking is necessary, visitors will

be shuttled from an alternate parking area about a mile away from the temple.

The temple district comprises 22 stakes, taking in all of the state of Florida, as well as the Savannah Georgia Stake.

"The temple site is on a rolling hill in central Florida that overlooks a beautiful chain of lakes and is prominent in the community," Elder Evans said. "It can be seen from a great distance, and I know in the future it will be a landmark, as people will speak of the beautiful, glowing building out on the hill."

Noting that Florida is characterized by flat terrain, Elder Evans quipped, "It was quite nice to see there was a hill the Lord had left out there for us."

"We have found that the attitude of the local public officials has dramatically changed as the structure becomes more complete," he said. "They were hard, at first, against the proposition of a temple being built there. After much struggle the building permit was issued and construction began. As it went up, and particularly after the lights went on, it just softened the hearts of the whole community."

One illustration of the goodwill that has come about concerns parking for the open house.

"We had exhausted all our efforts to expand our parking facilities," Elder Evans related. "We had originally been turned down by a wonderful group of people who are meeting in a Methodist church just a mile away. They came back at the last minute and just volunteered a thousand parking places on their property at no cost to the Church. That's the type of experience we've had."

Tickets for the open house may be obtained by writing to Jacquelin Munns, ticket coordinator, at 718 Mustang Court, Winter Springs, Fla. 32708. Information about tickets, maps, housing or other matters may be obtained by calling her at 1-800-425-LDS1 (1-800-425-5371), or locally at (407) 366-8310. - R. Scott Lloyd

CHURCH NEWS - week ending August 27, 1994

Mormons call temple appropriately opulent

The Orlando Sentinel, Friday, September 9, 1994 By Adelle M. Banks of the Sentinel Staff

In the opulent rooms of Orlando's new Mormon temple, mirrors on facing walls give the faithful an illusion of endless reflections, a picture of their eternity.

The illusion is a symbol of the many rites Mormons from across the state will perform in the southwest Orange County temple beginning next month.

On Thursday, the church offered rare tours to the press and neighbors living near the temple, one of 46 in the world. Starting Saturday, through Sept. 30, the public gets to inspect this sacred place that will be off-limits for non-Mormons after the building is dedicated.

The tall white building with its prominent spire stands atop a hill on Apopka-Vineland Road, overlooking Windermere. Unlike other large religious buildings, it does not have one large assembly area. Rather, there are numerous rooms - some with crystal chandeliers - each built for specific church rites.

Elder M. Russell Ballard of the church's Council of the Twelve Apostles, made no apology for the temple's elegance.

"Yes, it is and it should be," he said. "This is the house of the Lord."

The \$15.5 million temple was paid for through donations of members, who give 10 percent of their income.

It includes dressing rooms where Mormons will change every time they enter the temple. Women wear white dresses; men, white shirts and trousers.

"When we come to the temple, we dress in white and everyone is the same," said Ballard. "There's an equalizer in the house of the Lord. That is a very special thing."

Rooms of the temple will be used for various rites, including baptisms where Mormons take the place of ancestors who have died, and marriages, in which brides and grooms believe they are bound together for eternity.

A round baptismal font stands atop fiberglass sculptures of a dozen oxen, representing the tribes of Israel. The Celestial Room, a highlight for Mormons, looks like an elaborate living room with an ornate chandelier hanging from a stained glass dome.

"This room depicts the best we know how to do is what heaven should be like," Ballard said.

The temple's opening reflects the church's growth. There are close to 9 million Mormons worldwide, including about 93,000 in Florida.

When the tours end, about 22,000 Mormons are expected to attend 12 dedication services Oct. 9-11.

Free tickets are required to tour the temple, which will open from 9 a.m. to 5 p.m. Mondays and from 9 a.m. to 9 p.m. Tuesdays through Saturdays. It will be closed Sundays.

Mormon chapels easier to find in Central Florida

By Adelle M. Banks of the Sentinel Staff



Burnice and Farrell Munns look through photo albums of Farrell Munns' activities with the stake of Mormons in Orlando.

Five decades ago, Farrell Munns couldn't just flip through the Yellow Pages to find the closest Mormon chapel in Central Florida.

After the young Army lieutenant learned his newest station was Cape Canaveral, he had to write a Mormon official in Atlanta to find the nearest church, which was in Orlando. Then it took him 10 hours to reach a tiny chapel on Lake Dot, where he worshipped with 30 others.

The Church of Jesus Christ of Latter-day Saints in Central Florida has changed dramatically.

Missionaries arriving in Kissimmee almost 100 years ago were attacked because of their beliefs. Now, in Central Florida, the church has 35 congregations, about 20,000 members and the sprawling Deseret Ranch, which covers 316,000 acres in three Central Florida counties.

And Munns, now 75-year-old patriarch of the church, is about to witness the opening of an imposing temple overlooking Windermere, only the second of its kind in the Southeast.

The number of Mormons has grown so much statewide - from 10,000 in 1953 to 93,000 in 1993 - that the new temple for special Mormon rites will be dedicated next month just outside Orlando.

The temple, off Apopka-Vineland Road in southwest Orange County, will open its doors to the public for three weeks beginning Saturday. Afterward, it will welcome only Mormons, who will attend special dedication ceremonies in October.

Just as others have been attracted to Florida's sunshine and jobs, Mormons, too, have flocked south. But the church's longstanding emphasis on missionary work also has contributed to the increase in Florida's Mormons. Stakes, geographical groups of congregations that are similar to dioceses, have been formed as their numbers have increased.

"There was a time when the stake in Orlando covered an enormous geographical area, but there weren't very many people who were members," said Joseph McKinnon, president of the Orlando stake.

Since the Orlando stake formed in 1958 with 1,700 members, it has been divided several times, with stakes now based in south Orlando, Lake Mary, Cocoa and Winter Haven - each with seven to 10 congregations called wards.

"Mormonism has been growing all over the place because it's very active in seeking converts," said Dennis Owen, assistant professor of religion at the University of Florida in Gainesville.

The first missionaries came to Central Florida in 1898 and disembarked from a train at Kissimmee because they were intrigued by the town's name. But the town didn't greet them with open arms. They were physically and verbally attacked for their version of the gospel, an interpretation some Christians still believe has the trappings of a cult, said Mark Skousen, historian for the new temple.

As the prevalence and prominence of Mormons grew - from the church's huge Deseret

Ranch in Orange, Osceola and Brevard counties to the Mormon Tabernacle Choir - Mormons have moved into America's mainstream.

They hope any continuing anti-Mormon feelings will be reduced further by educational efforts that have been planned through tours of the temple near Windermere.

The temple will be used for special services, such as marriages and baptisms. Mormons from across the state and southern Georgia will visit the temple, but they will continue to attend Sunday services at their chapels.

Ronald R. Burke, president of the Florida Tampa Mission, thinks the temple will only enhance Mormons' missionary efforts, which have evolved from passing out tracts door-to-door to offering videos detailing the church's beliefs. Young missionaries are easy to spot in their white shirts and conservative ties. And some still get around on bicycles, now outfitted with flags and with riders wearing helmets.

"Knowledge of the church and what it stands for is a great benefit to us," Burke said. "It'll allow them (non-Mormons) to understand us and what we believe a little better, and as a result the doors will open much easier."

When Vera Smith of Winter Park attended meetings in a carpenter's lodge before the Lake Dot chapel was built, she never dreamed she'd be a short ride from the temple. She and her husband, Julian, drove to Mesa, Ariz., to be married 45 years ago.

"We drove all the way out with my mother as a chaperon to get married," Smith said.

In the past 20 years, as the church has grown, Mormons have traveled shorter distances to temples, as ones were built in Washington, D.C., and, more recently in Atlanta.

Mormons can point to one other reason why their numbers have grown, thus creating enough members to warrant a temple: Mormons love large families.

Farrell Munns and his wife, Burnice - whom he met at the small white chapel on Lake Dot, now the site of an Orlando Arena parking lot - followed the biblical commandment to be fruitful and multiply, having four children who produced 28 grandchildren.

At their family reunion in June, there were 236 people.

Said Munns, "My definition of a planned family is taking them as the Holy Father sends them."

Mormons' beliefs are basic yet widely divergent

By Adelle M. Banks of the Sentinel Staff

Mormons spend their Sundays in Church, abide by the Bible and view Jesus as the cornerstone of their faith.

But beyond such basics, the practices and beliefs of the Church of Jesus Christ of Latter-day Saints widely diverge from others who call themselves Christians.

The bishop who leads services, for example, is not paid by his church. Bread and water, not wine, are considered a sacrament. Women can speak at services, but they cannot be priests.

There are significant departures in Mormon theology, too, Mormons believe that Jesus' authority on Earth was lost for a time but restored through the work of Joseph Smith. They believe Smith, the son of a New England farmer, received divine revelations in the early 1800s and was given golden tablets that he translated into the *Book of Mormon*, now read by Mormons along with the Bible. Among Smith's revelations was a strict code of behavior that shuns alcohol, coffee, tea, tobacco and drugs.

Church members don't believe in the three-inone concept of the Trinity. They believe in God the Father, Jesus his son and the Holy Ghost, but consider them to be three distinct beings. They believe God is a living, eternal being with a glorified body of flesh and bone, not a spirit. They also consider Howard W. Hunter, president of the church headquartered in Salt Lake City, to be a living prophet.

Mormons use their temple for special services, distinct from those held at the chapels each Sunday. One temple ritual is an endowment, where they promise to abide by the principles of the gospel. Temple marriage ceremonies, called sealings, are believed to bind a couple together for eternity.

During temple baptisms, known as "redeeming the dead," Mormons get baptized as representatives of ancestors who have already died. They believe this baptizing by proxy gives their ancestors an opportunity to accept the Gospel after death. Mormons are known for their genealogical research, which helps them learn of ancestors for whom they can perform such rites.

When the open house for a new temple just outside Orlando ends Sept. 30, the building will be open only to active Mormons.

"That's in some ways the heart and soul of the sort of cosmic work of the church," said Dennis Owen, assistant professor of religion at the University of Florida in Gainesville.

"So it's not surprising that access to it would be limited once a temple is consecrated."

Mormons open up temple for tours

Florida Today, Saturday, Sept. 17, 1994 Rita Elkins - Focus on Faith

As a child, I visited the Mormon Temple outside Washington, D.C., and remember the simple beauty of rooms designed to look like heaven itself. I also was impressed with the fact that such a tour was a rare opportunity: the temple was open to "Gentiles" - non-Mormons - only for the few weeks between its completion and its formal dedication.

Such a rare opportunity again exists, at the new Orlando Florida Temple of the Church of Jesus Christ of Latter-day Saints (Mormons). Public tours are available from 9 a.m. to 9 p.m.

Tuesday through Saturdays and from 9 a.m. to 6 p.m. Mondays . . . but only through Sept. 30.

Serving approximately 95,000 LDS members in Florida and Southern Georgia and another 77,000 in the Caribbean, the temple is located at 9000 Windy Ridge Rd., Windermere. You can get complimentary tickets - required due to parking limitations - from an LDS friend or acquaintance, or call 407-425-5371.

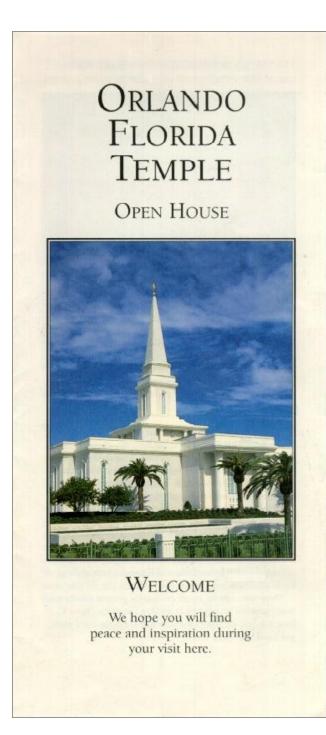
Your 1-hour tour will include a video, a walk-through exhibit (handicap facilities are available), and a guided tour of the temple's interior . . . which is unforgettable.

The time finally arrived that we had long waited for, the completion of the Orlando Temple!

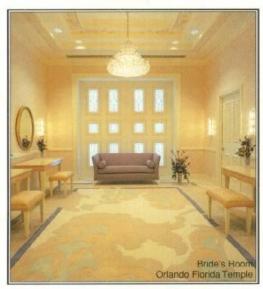
The stake provided buses which provided more parking spaces for the open house and the dedication.

It was well organized and went real well. It was indescribably beautiful! It was wonderful to be able to see the First Presidency in person as they were coming in!

The following is the hand out we were given for open house.



THE TEMPLE IS THE MOST SACRED PLACE ON EARTH FOR MEMBERS OF OUR CHURCH.



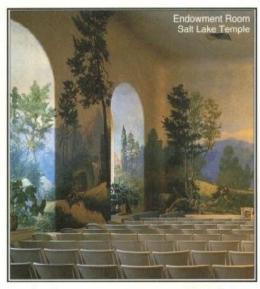
The temple is a source of spiritual strength for members of The Church of Jesus Christ of Latter-day Saints. It is a place apart, the house of the Lord.

For members of The Church of Jesus Christ of Latter-day
Saints, the temple is the house of the Lord—the most sacred
place on earth. The temple is a holy place set apart from the outside world, whereas our chapels are filled with weekday activities
and Sunday worship services. In the temple, sacred ordinances of
the gospel of Jesus Christ are performed. Therefore, Latter-day
Saints view the temple as a spiritual center where each person can
feel a special closeness to God.

Because the temple is a unique place, only the finest materials and craftsmanship are used in its construction. After the temple is dedicated. Church members wear white clothing while inside to symbolize purity, cleanliness, and the setting aside of things of the world.

Those who enter the temple can find the peaceful serenity the Savior promised his followers in the New Testament: "Peace 1 leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 1+:27).

WHAT WE LEARN IN THE TEMPLE GIVES MEANING AND DIRECTION TO OUR LIVES.



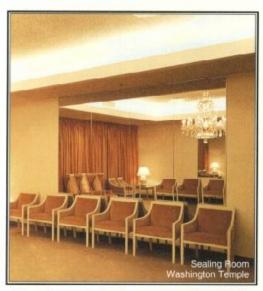
In the endowment room, an overview is given of the Lord's plan for his children. Latter-day Saints learn of their premortal and mortal lives and of the blessings they can receive in the next life.

At one time or another, most of us have wondered about the purpose of life. Who are we? Where did we come from? Why are we here on earth? Where are we going after this life is over?

In the temple, we receive answers to these profound questions. We learn that life on earth is part of an eternal journey that began long before we were born, when we lived with God as his spirit children. We came to earth to be tested, to show whether we would obey God's commandments. To that end, those who come to the temple make sacred promises of honesty, chastity, and service to God and to others. These commitments become anchors of stability in daily living and pathways to God's eternal blessings.

All of God's children will have the opportunity to hear and accept the gospel of Jesus Christ in this life or the next. Thus, the grace of Jesus Christ is extended to everyone, and eternal life in our heavenly home will be given to all who accept that grace through faithful obedience.

FAMILY TIES ARE MADE ETERNAL IN THE TEMPLE.



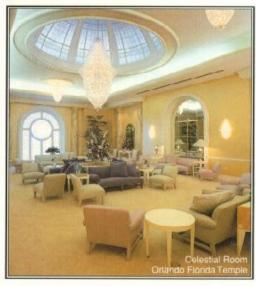
In a sealing room, a bride and groom are married not only for this life but also for eternity.

In the temple, families can be united in the most sacred of all human relationships—as husband and wife and as children and parents—in a way that time cannot limit and death cannot end.

Through priesthood authority from God, marriages are performed that can endure throughout this life and for all eternity. Children are "sealed" to parents, creating eternal families. To share these blessings with our ancestors, we perform temple ordinances in their behalf

Understanding the eternal nature of families makes it easier to bear the trials of life—including the death of loved ones. As Jesus said, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven" (Matthew 16:19). With the promise of eternal life and lasting relationships with loved ones, temples are an earthly manifestation that God is indeed love.

TEMPLE WORSHIP FOCUSES OUR LIVES ON JESUS CHRIST.



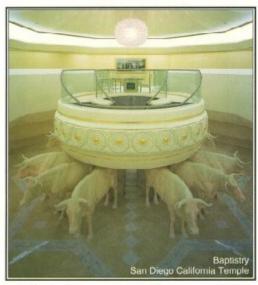
The celestial room symbolizes life as eternal families with our Heavenly Father and his Son, Jesus Christ.

The temple is a place of worship dedicated to the Lord.

Everything done in the temple—ordinances, instruction, promises, and prayer—is done in the name of Jesus Christ because the Savior and his atoning sacrifice make possible every hope and blessing of the temple.

In the baptistry, for example, baptisms are performed in the name of Jesus Christ for those who are dead so they can receive the full blessings of Christ's atonement. Paintings and murals throughout the temple reflect the life and teachings of the Savior. And the celestial room represents our eternal home in God's kingdom, reminding us of the rewards of faithful devotion. The Lord's invitation is available to all: "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

FAMILY HISTORY AND TEMPLE WORK

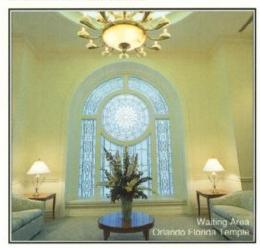


The baptismal font rests on the backs of twelve exen, symbolically representing the twelve tribes of Israel. Following the Savior's example of selfless service, we can perform baptisms and other ordinances for our ancestors who have died.

The temple is the only place where sacred ordinances like baptism and eternal marriage can be performed in behalf of those who have died. These ordinances are an important part of God's eternal plan for his children. The Apostle Paul referred to this important redemptive work for the dead when he asked, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Corinthians 15:29).

This is why members of The Church of Jesus Christ of Latterday Saints are so interested in genealogical research. The Church employs many modern research methods to make genealogical information available. Using that information, members are able to seek and identify their ancestors and then see that temple ordinances are performed in their behalf. Of course, it is up to the individuals in the next life to choose whether to accept the ordinances of the gospel. But if they do, the work is done, and eternal family ties have been created.

ORLANDO FLORIDA TEMPLE



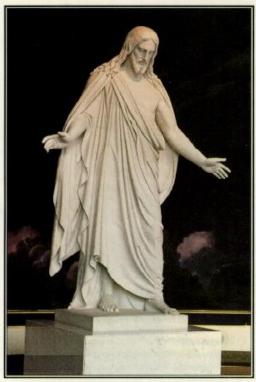
On January 29, 1990, the First Presidency of the Church announced plans to construct a temple near Orlando. It was to be the first temple in Florida. A thirteen acre site was pur chased, and in June 1992 ground was broken.

Latter-day Saints first arrived in Florida as early as 1843, and in 1845, Phineas II. Young, a brother of Brigham Young, visited Florida and distributed copies of the Book of Mormon to several Indian chiefs. Regular missionary efforts began in 1895 near Lake City, and that same year the Church established a mission in Jacksonville. Missionary efforts in central Florida began three years later. Despite early persecution, missionary work continued, and by 1937 there were over 4,000 members of the Church in Florida. Today that number has grown to over 100,000.

Overlooking Lake Down in southwest Orange County, the Orlando Temple is the Church's forty-sixth operating temple. It stands 165 feet tall, and a golden statue of the angel Moroni, a Book of Mormon prophet, rests atop its spire. The temple exterior is a gleaming white precast stone with crushed Wyoming marble aggregate. In addition to four fountains, the temple features windows whose faceted glass creates a rainbow of colors. The 70,000 square foot edifice is surrounded by a beautifully land scaped area that includes oaks, date palms, and flowering plants.

The Orlando Temple will serve Latter-day Saints in Florida and southern Georgia. Public tours begin in September 1994, and in October the temple will be dedicated in special services.

JESUS THE CHRIST



Everything in the temple testifies of Jesus Christ's divinity and sacrifice and teaches us to follow his example of love and service.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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Orlando temple opens for tours; thousands attend open house

Windermere, FLA.

Civic, religious and news media representatives are among tens of thousands of people who have viewed the newly constructed Orlando Florida Temple as a month-long series of open-house tours have commenced.

"The open house has been attended very well by the local community," said Alvie R. Evans Sr., vice chairman of the temple committee and a regional representative serving the Orlando and Tampa Florida regions. "Everywhere we went (in Florida) people were excited about it."

Elder Evans said the new edifice has been accepted so well in the community that the local news media have unofficially christened the site on which the temple stands as "Temple Hill."

Elder M. Russell Ballard of the Council of the Twelve was among Church leaders who hosted two days of "VIP" events on Sept. 8-9.

Those events began with a news conference that attracted representatives from three local television stations, several area newspapers and a magazine.

"Elder Ballard personally conducted them on a tour of the temple, and afterward he did media interviews in front of the temple," said Genean McKinnon, spokeswoman for the temple.

Afterward, government and educational leaders toured the temple. In the evening, neighboring residents within a two-mile radius responded to invitations to come tour the sacred building.

"Over 1,500 people came through that evening with their families to see the temple," Sister McKinnon reported.

The next day, local clergy gathered for a tour. Pres. Joel H. McKinnon of the Orlando Florida Stake has been active for several years in the local chapter of the National Council of Christians and Jews. Sister McKinnon said the interdenominational group worked with the temple committee in inviting the clergy to the special tour, and the response was overwhelming.

She said the chapter was helpful in offering support when the Church sought zoning approval for construction of the temple. The group used the temple tour as a pivotal event for its quarterly meeting, which was held afterward.

"Elder Ballard was wonderful with them, she said.
"They asked some very pointed questions, and he responded very well. All of the comments our stake presidents heard at the quarterly meeting were very positive."

Through the day, other government and business leaders toured the temple and attended a dinner that evening. Among those attending were U.S. Rep. John Micah; Orange County Chairman Linda Chapin; Orange County School Board Chairman Lydia Gardner; Mike Schweitzer, immediate past president of the Florida Association of Broadcasters; Dick Batchelor, chairman of the Florida Environmental Regulatory Commission; and John Haile, editor of the Orlando Sentinel.

Church members who attended the dinner included three stake presidents, the temple president, the Florida Tampa Mission president, the manager of the Deseret Ranch, and the temple open house committee. Sports figures Greg Kite, a Church member who plays for the Orlando Magic, and his teammate Jeff Turner attended, as did Danny Ainge of the Phoenix Suns, who was in town for a golf tournament.

"Elder Ballard spoke for just a few minutes," Sister McKinnon said. "He told them what an exciting and unique event it was for the Church to open a temple in Florida, and that the Church appreciated the opportunity to share it with the community in which it was built. Then we went into the temple chapel. He gave a brief overview of the gospel and said he was going to take them from room to room in the temple and tell what function each room served and how those functions relate to our beliefs. He encouraged them to ask questions along the way."

She said that the feeling among the group was so warm that many lingered in the foyer of the reception area after the tour was completed.

On the first day of the public open house, Sept. 10, more than 10,000 visitors came. Sister McKinnon said that TV reporters have commented on how well the event has been organized.

Open house visitors view an introductory video, walk through an exhibit and then tour the temple interior. Volunteer tour guides answer questions and render assistance.

"We have four telephone lines for people to call and obtain tickets, and they have been ringing non-stop," she said. In fact, Adele Banks, religion writer for the *Orlando Sentinel* called Sister McKinnon to double check the accuracy of the telephone numbers the *Sentinel* had published. The writer had heard from several readers who had been unable to get through on the ticket reservation lines, (407) 425-LDS1 or 1-800-425-LDS1.

The hours of operation for the telephone lines have been extended to 7 p.m. instead of 5 p.m. as a result of heavy demand.

The temple contains approximately 70,000 square feet on a 13-acre site near the intersection of Windermere-Conroy Road and Apopka-Vineland Road, across Lake Down from Isleworth. The temple spire rises to approximately 165 feet, with a statue of the Angel Moroni atop the spire.

The open house extends through Sept. 30, 9 a.m. to 6 p.m. on Mondays and 9 a.m. to 9 p.m. Tuesdays through Saturdays.

The temple will be dedicated Oct. 9-11 in 11 separate services to be attended by Church members in Florida and in the Savannah Georgia Stake. The temple district includes some 95,000 Church members in that area and another 77,000 in the Caribbean.

A traditional cornerstone ceremony will precede the first dedicatory service on Oct. 9.

It will be the Church's 46th operating temple. R. Scott Lloyd

CHURCH NEWS - week ending September 17, 1994

Tour reveals 'tremendous gift of faith'

Matthew R. Gomez

Bishop Norbert M. Dorsey, CP, was among several religious leaders invited to view the newly-constructed Orlando Florida Temple in Windermere. The temple is the 46th such structure in the world, and will serve nearly 95,000 members of the Church of Jesus Christ of Latter-day Saints in Florida and southern Georgia, and another 77,000 in the Caribbean.

"It is very impressive," said Bishop Dorsey during his homily at a Sept. 12 Mass for Bishop Moore High School supporters. "The structure is magnificent, and the people were very hospitable and welcoming. "It is obvious the temple was built for the Lord."

The bishop acknowledged the similarities between the Catholic and Mormon faiths, noting the strength of family values and dedication to mission among young people that is encouraged in both faiths.

"They all tithe at least 10 percent, whether the families are poor or well-to-do," said the bishop. "There is a very strict code of living among Mormons, and the believers seem to really strive to prove their faith."

Latter-day Saint temples, according to Mormon church literature, "are houses of instruction . . . places of covenants and promises. At their altars (believers) kneel before God and are given promise of everlasting blessings."

Bishop Dorsey said he was struck by the beauty of the building and the intensity of faith displayed by the members of the Mormon faith. He related that open display of faith to the spirituality of Catholics.

"Perhaps we are less public and less eager to share our faith and more accepting of weakness," said Bishop Dorsey. "Maybe we take things for granted too much, especially the divine gift of our faith."

As an example, the bishop read the words of Jesus that Catholics celebrate at Eucharist - "Do this in memory of me" - and wondered aloud if parishioners truly comprehend the message at each Mass.

"Do you realize how wonderful, how exciting that is?" asked the bishop. "What a tremendous gift!"

"Jesus just wanted to be with us to share our lives," he continued, "to come as our food, our strength, our medicine, our love. We have the assurance that he will come again, and that relationship cannot be taken for granted."

The bishop recounted the memory of his uncle in Naples, a parishioner of St. Ann Parish in the Diocese of Venice. He said more than 700 people attend daily Mass at the parish in the winter, mostly retirees. The appreciation of the Eucharist is a joy to behold, said the bishop, because the gifts are so wonderful.

"We must remind ourselves that, though we are not worthy to receive the Lord, we are so glad he is coming," said Bishop Dorsey. "We must ask God in our prayers: 'Be with me, live with me, help me to be your message to others."

The bishop's visit to the Mormon temple came one month prior to the official dedication of the sacred site. Regular worship and Sunday school services are not held in these buildings, according to the Mormons. They are used only on weekdays, never on Sunday. After dedication, the temple will only be open to members in good standing of The Church of Latterday Saints.

The Orlando Florida Temple will be dedicated Oct. 9-11.

Florida Catholic - Sept. 23, 1994

90,000 tour temple; give glowing reports



Visitors line up to bour Chlando Florida Temple during open house. Some 10.000 volumeers put in about 60,000 hours for the event, which ran from Sept. 10-30.

Windermere, FLA.

More than 90,000 people toured the new Orlando Florida Temple during a public open house Sept. 10-30, preceded by two days of tours for specially invited guests.

Visitors viewed an introductory video, walked through an exhibit, then saw the interior of the temple. An estimated 10,000 Church members volunteered their time as tour guides or in other capacities, according to Brent Holladay, dedication specialist with the temple committee. That represented about 80,000 volunteer hours, consisting of a six-hour shift and two-hour training period for each volunteer.

"They say we will have more than 800 missionary referrals from this event, a number with which organizers are very pleased," said Genean McKinnon, spokeswoman for the temple.

Sister McKinnon said coverage of the temple in the Orlando broadcast and print news media has been excellent.

"Daily and weekly newspapers have covered it and there was a wonderful story in Orlando magazine," she said. "A news report was done by a television station here and picked up on the video wire by three or four additional stations around the state."

An article in the Tampa Tribune, featuring an interview with Elder M. Russell Ballard of the Council of Twelve, was carried by a wire service and featured in at least 15 newspapers around the state "from Key West to Fort Walton Beach, literally from 'tip to toe' in Florida," Sister McKinnon added.

Typical of favorable comments was a phrase

used by Peggy Landers, religion writer for the *Miami Herald*, who called the temple "the connecting point between heaven and earth."

Sister McKinnon said the lead-in to a local television news report on the temple mentioned there is a new architectural landmark in town. The report said the temple would be "forever identified with Orlando."

For Church members the three weeks of public tours have been a high point.

"Fast and testimony meeting was held this past Sunday (Sept. 25) because of general conference next week, and everyone I spoke with in congregations across the state said their meetings went overtime," Sister McKinnon said. "People wanted to share so many wonderful things that had happened in conjunction with the open house."

One such incident, she said, was related by Jim Tew, Church public affairs director for the North America Southeast Area. He took his father-in-law, who has been blind for five years, through the temple. Having been a carpenter, the father-in-law felt the woodwork and moldings and said the workmanship was exquisite simply to touch.

Church members are not the only ones in the community to appreciate the new edifice. An article written by Matthew R. Gomez in the Sept. 23 issue of the *Florida Catholic*, a publication for area Catholics, quoted Bishop Norbert M. Dorsey, a Catholic leader who was among several clergy to tour the temple.

The article reads: "It is very impressive,' said Bishop Dorsey during his homily at a Sept. 12 Mass for Bishop Moore High School supporters. 'The structure is magnificent, and the people were very hospitable and welcoming. It is obvious the temple was built for the Lord.'"

The article further quoted Bishop Dorsey as saying he was "struck by the beauty of the building and the intensity of faith displayed by members of the Mormon faith."

The temple will be dedicated Oct. 9-11 in 11 sessions attended by Church members in Florida and southern Georgia. A traditional cornerstone ceremony will precede the first dedicatory service Oct. 9. - R. Scott Lloyd

Church News week ending 1 October 1994



An artist's rendering of the Orlando Temple, which is to be dedicated in October. Completion of the temple is a long-anticipated blessing to local Saints.

Century of Sacrifice Reaps Rewards for Florida Saints

By Karen Lox Jorgensen

Latter-day Saints have
worked for almost a century to build the Church
and to share the gospel in
Florida. Now, in fulfillment
of a promise given to members in this area by President
Spencer W. Kimball, a temple of the Lord will be dedicated in October in this
tropical state.

Missionaries first arrived in Florida in 1843, but there is no record of their activities. Two years later, Phineas H. Young, brother of President Brigham Young, spent two months in north Florida, where he gave out several copies of the Book of Mormon to Indian chiefs. But it wasn't until 1895, fifty years later, that the first large organized missionary effort began. At that time, Florida was part of the Southern States Mission.

Missionary work moved slowly in the new area. Missionaries spent winter months in Florida and then moved to the northern part of the mission—Tennessee and the Carolinas—during the summer. As people were baptized, missionaries helped establish Sunday School organizations before they moved on to new areas. The first Sunday School in the state appears to have been organized in Coe Mills in northern Florida in 1894.

There was a strong anti-LDS sentiment in the area at the time. However, in the midst of these trials, some good people welcomed the elders. Polly Douberley was one of these. She readily accepted the gospel and helped missionaries teach it to her deaf-mute husband. On 24 April 1897, the Douberleys became the first converts in Florida's Columbia County.

During the 1896 holiday season, two other families were baptized. One of those families moved shortly afterwards to nearby Jacksonville, but the George P. Canova family remained in the area, sheltering the elders and assisting in bringing more families into the gospel.

A year later, on January 1, two members of the Ouorum of the Twelve visited Florida for the first time. Francis M. Lyman and Mathias Cowley organized the area's first branch and called Brother Canova as the first branch president. Six months after being called as branch president, President Canova

was returning from a conference when he was shot and killed. Although five men were arrested, they were later released. No one was ever convicted of the crime.

But members were committed to living the gospel, and the Church continued to grow. In 1947, President George Canova's grandson, Alvin Canova Chace, was called to be the president of the Florida Stake, the first stake organized in the southeastern United States. It was recognized at the time as the first stake in the east composed mostly of Church members native to an area.

Gradually the gospel moved south to Miami, once a frontier town of only two thousand residents. J. C. Neubeck moved from Palatka, Florida, and became the first known Latter-day Saint in the community. In November 1920, historians described the organization of the first Sunday School in the town.

"Fighteen people gathered under a cluster of seagrape trees on Miami Beach to organize a Sunday School with Brother Neubeck as president" (Ensign, June 1975, p. 40).

A decade later, members were meeting in a newly dedicated meetinghouse. Tremendous growth began as the Spanish-speaking members heard the gospel and were baptized. The first stake in Miami was organized in 1960; today there are four stakes in the Miami region.

Other Florida stakes have experienced similar growth as the Church moved through the twentieth century. In 1958, the Orlando Stake was created. A year later it was divided, and the Tampa stake was formed. During the next three decades, the Orlando Stake was split another three times. The Tampa area now has five stakes.



First LDS chapel in Jacksonville

Church members in Florida have always felt a strong desire for temple blessings. An early member, Thomas Copeland of Jacksonville, sold everything he had so that he could take his wife and sixteen children to Salt Lake City to be sealed together. That kind of dedication to temple work continued through the decades. Former Orlando stake president Freeman Baggett recalls

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the day when President Spencer W. Kimball visited Florida Saints and promised them: "Do your temple work and the temple will come to Florida." (From author's interview with Freeman Baggett.)

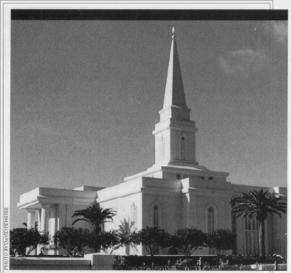
Members took President Kimball at his word and became well known as they regularly attended the Washington, D.C., and Atlanta temples. Former stake president R. Lloyd Warren recalls that "once we took 160 people to the Washington D.C. Temple and set a record for the number of endowments done in three days."

On 17 February 1990 their faithfulness was rewarded with the announcement of a temple to be built in Orlando. The temple would serve more than 100,000 members in twenty-two stakes in Florida, as well as in the Savannah Georgia Stake.

The Orlando Florida
Temple now stands as a
monument to all the Saints in
Florida who have labored so
long in the field. Elder Neil L.
Andersen of the Seventy, for
mer president of the Tampa
stake, says that this dedication will continue to grow.

"When we look back, years and years from now, on the history of the Church in Florida, we will see a spiritual power that began with the creation of the Orlando Florida Temple. We will see an even more righteous commitment to covenants and a heightened missionary spirit that accelerated with our having a temple in our midst. The temple will do more for the Saints in Florida than we can imagine, and the Church will prosper as never before."

Karen Lox Jorgensen is a member of the stake public affairs committee in the Orlando Florida Stake.



More than ninety thousand visitors attended the Orlando Florida Temple during a recent three-week open house.

Thousands Attend Orlando Temple Open House

By Karen Lox Jorgensen

More than ninety-three thousand people toured the Orlando Florida Temple during a three-week open house that was "exceptionally well received," according to Rulon Munns, Orlando Florida Temple open house and dedication committee coordinator.

Throughout the September 10–30 open house, the more than ten thousand Church members who volunteered their time for sixhour shifts kept hearing the same words from visitors— "magnificent" and "inspiring." Several visitors of other faiths noted that while they were in the temple, they completely forgot about their problems and felt a peace that lingered even after they had left the sacred edifice.

The open house began with two days of tours for community leaders, media representatives, and other invited guests. Volunteer workers were touched by the awe and marked

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Visitors quietly await their turn to tour the 70,000-square-foot white stone temple.

reverence visitors displayed. During the press conference, people listened quietly to Elder M. Russell Ballard of the Quorum of the Twelve Apostles, who gave the opening address. Then they watched an introductory film, walked through an exhibit, and toured the 70,000square-foot temple, which is built of gleaming white stone. The quiet reverence felt during that first press conference continued throughout the three weeks of the open house.

Many people responded to the spiritual feelings they felt as they toured the new temple. Genean McKinnon, temple open house committee spokesperson, noted that more than eight hundred missionary referrals were expected from the event.

Robert Attipoe is one of many whose life was changed as a result of the open house. Born in western Africa and educated in Great Britain, Robert is currently an intern at an Orlando hospital. Some weeks ago, he was searching for a lost telegram and spoke at length to Rayola McBride, a Western Union customer-service operator working out of Reno, Nevada. Over a period of several days, she helped him locate the telegram. In gratitude, Dr. Attipoe told her to call him if she ever came to Florida

A few weeks later Rayola and her husband, Cal, both members of the Church, decided to visit Florida. They also decided to lake Dr. Attipoe up on his offer. Once they arrived in Orlando, they called him and invited him to spend the day in Disney World with them. However, during breakfast, the McBrides were prompted to take the intern to the open house instead.

Upon entering the pavilion, Robert was moved to tears at the sight of the statue of Christ. As he exited the temple, he told the missionaries he wanted to be baptized. On September 24, Robert was baptized by Brother McBride, who flew to Florida from Nevada with Orlando, they called him and invited him to spend Sister McBride to be a part of this special day. Robert feels he has a great work to do among his African ancestors and is looking forward to visiting the temple again as a member.

Brent Holliday, assistant to Brother Munns, reported that members contributed more than one hundred thousand working hours during the open house. Many members volunteered for extra hours or remained to work a second shift because it was such a wonderful atmosphere to work in.

"From the very beginning, our main objective was quality," Brother Munns observed. "Creating a positive, informative, and peaceful tour was the focal point of the open house. I think we were very successful in achieving that goal."

James Tew, Church public affairs director for the North America Southeast Area, and Sister McKinnon both commented on the favorable press coverage of the open house. Local radio and television stations covered the event. A story featuring an interview with Elder Ballard was carried in fifteen papers around the state, "from Key West to Fort Walton Beach, literally from tip to toe' in Florida," Sister McKinnon said. The local ABC affiliate televised the weather report live from the temple grounds, and a Tampa Tribune article was picked up by the wire service and distributed nationwide.

Karen Lox Jorgensen is a member of the stake public affairs committee in the Orlando Florida Stake

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Orlando Florida Temple Dedication

Temple is dedicated in Sunshine State; 20670 attend sessions

By Gerry Avant - Church News Assistant Editor Windermere, FLA.

This may be the Sunshine State but the radiance around central Florida Oct. 9-11 went far beyond any atmospheric conditions as the Orlando Florida Temple was dedicated at Windermere, about five miles southwest of Orlando.



Thomas S. Monson, Mrt. Asso watching are Sister Hunter, left, and assist randomy, injui.

Adding to the brilliance of an already spiritual event was the presence of President Howard W. Hunter, the first prophet to attend a temple dedication since President Ezra Taft Benson presided over the dedication of the Las Vegas Temple in 1989.

President Hunter pronounced the prayer to dedicate the Orlando temple Sunday morning, Oct. 9, in the first in a series of 12 sessions over three days. He also delivered four addresses during the dedicatory sessions. Before returning to Salt Lake City Monday afternoon, Oct. 10, he had presided over seven of the sessions as well as a ceremony in which historic artifacts were sealed in the temple's symbolic final "cornerstone."

The Orlando temple is the 46th temple of the Church in operation.

All three members of the First Presidency participated in the three-day dedicatory event. Taking turns conducting the sessions, delivering addresses and reading the dedicatory prayer offered in the first session by President Hunter were his counselors, President Gordon B. Hinckley and President Thomas S. Monson.

The members of the First Presidency delivered a combined total of 25 addresses during the dedicatory sessions.

"What a beautiful occasion this is for us to step out of the busy, noisy world into the peace and quiet of the temple, where our thoughts can turn to things of the Spirit and we truly feel ourselves in the presence of God our Eternal Father," President Hunter declared in the first of his addresses.

Also participating in the dedication sessions were President Boyd K. Packer, acting president of the Council of the Twelve; Elders James E. Faust, Joseph B. Wirthlin and Richard G. Scott of the Council of the Twelve; Elder W. Eugene Hansen of the Presidency of the Seventy and executive director of the Temple Department; and Elders Alexander B. Morrison and Stephen D. Nadauld of the Seventy. Elder Morrison is the former president of the North American Southeast Area, and Elder Nadauld is the current area president. Elder W. Don Ladd of the Seventy, who is a native of Florida attended the temple dedication with his mother, who lives in the temple district, and addressed the session.

The Orlando temple district covers 23 stakes in Florida, seven stakes in the Caribbean and one stake in Georgia. A total of 20,670 members attended the dedicatory sessions. (Reference was made that the Orlando temple will be used by members in the Caribbean for "only a season" since a temple has been announced to be built in the Dominican Republic.)



Members filled the sacred edifice's many rooms for each session, exhibiting a reverence befitting one of the most significant and glorious occasions in the Church. The members' radiant smiles practically gleamed in the pre-dawn hours as they lined up for the first dedicatory sessions each morning. As the last group exited the temple in twilight each evening, tears glistened on many smiling faces. Again and again, there was evidence of the blending of gratitude and humility, exuberance and joy that scarcely could be contained.

President Hunter proclaimed the Orlando temple is the Lord's holy house. "It was built in His name. It was built according to His commandment. It was built for His glory and for His purposes."

He spoke of the open house held in the weeks prior to the dedication, and noted that guests came to view the temple from far and near, members of the Church as well as those who are not members. "People of many nationalities and religions and from all walks of life have come to visit the house of the Lord," he said. "We have received a report that 93,261 visitors came through during the open house. Many who came were deeply touched by what they saw and especially by what they felt. One of the local clergy who visited the temple made this statement: 'It is very impressive. The structure is magnificent, and the people were very hospitable and welcoming. It is obvious the temple was built for the Lord.' He then went on to say that he was struck not only by the beauty of the building but also by the intensity of faith displayed by our Church members."

President Hunter spoke of ordinances performed in temples, and related a personal experience pertaining to the sealing ordinance:

"As many of you know, my father did not join the Church until he was well into his adult years. On my 46th birthday, my wife and I participated in an excursion of the Pasadena California Stake to the Arizona Temple in Mesa. Members of our stake assembled in the chapel for a brief service before the endowment session.

I was called upon to speak by the temple president. While I was speaking to the congregation, my mother and father came in to the chapel dressed in white. I had no idea they were going to be in the temple, nor did I know that my father had been preparing for his temple blessings. I knew that my mother had been anxious about it for some time. I was so overcome with emotion that I was unable to continue speaking. President Pierce, the temple president, came to my side and explained the reason for the interruption. This was a birthday I have never forgotten because on that day they were endowed and I had the privilege of witnessing their sealing, following which I was sealed to them. Six weeks later in the Los Angeles Temple, my sister, Dorothy, was sealed to our parents. This has been a great strength to me."



President Howard W. Hunter places mortar around temple cornerstone. President Gordon B. Hinckley and President Thomas S. Monson await their turns.

President Hunter further said: "We long to see the day when every priesthood bearer will love his wife and family enough to kneel together in the sacred temple and be sealed as an eternal family. After we receive this ordinance for ourselves, we should labor unceasingly to provide these same blessings for our ancestors who died without the privilege of receiving them.

"We encourage all of the adults present today to come to the temple as regularly as you can. We further encourage you who have received the temple ordinances to live true and faithful to the covenants you have made."



his Hunter, wife of President Howard W. Frunter, wells with youth from Salnoville Florida Stake. The young septembers part of a chort that sang outside the temperaturing comercione event.

In another dedicatory session, President Hunter spoke specifically to the young people in attendance. He encouraged them to perform the important vicarious work of baptism for the dead, and to come to the temple for their endowments and to be married when they are older. He also encouraged them to always remain worthy and qualified to return to the temple.



Promiters Boyd K. Packer and his wife. Donne, greet a young boy standing arrong many waiting to attend a secretar Product. Packer was at an appropriate formed Authorities offencing the designation.

"The gospel plan that the Lord revealed is not complete without a temple, for it is herein that the ordinances necessary for His plan of life and salvation are administered. The Prophet Joseph Smith spoke on this subject many times, emphasizing that the temple is essential to the full program of the kingdom. While the Nauvoo Temple was under construction he said, "The Church is not fully organized in its proper order and cannot be until the temple is complete." (*History of the Church 4:603.*)

President Hinckley, in several of his addresses, spoke of the Church pioneers in Florida, men and women of faith who kept the torch of gospel truth burning brightly despite persecution and much hardship.

"This temple cost many dollars," President Hinckley observed. "It's expensive to build temples because of quality of workmanship that goes into them, but behind all of that is a greater price which has been paid for the establishment of the work in this area."

President Hinckley spoke of several who had significant roles in building up the Church in the South, including Elias Kimball, the first mission president in the South; John Morgan, who wrote the tract *The Plan of Salvation*; Elder Charles A. Callis and Elder LeGrand Richards, both of whom served as presidents of the Southern States Mission before being called to the Council of the Twelve: and Ben

E. Rich.

In another session, President Hinckley noted that he has participated in the dedication or rededication of all but five of the Church's 46 temples in operation. He has spoken more than 100 times in services such as those held to dedicate the Orlando temple.

He recounted some of the events leading up to the selection of a site for the Orlando temple, and of the years of its construction. "The Lord wanted His house here, and His spirit will abide here and all this area will feel its influence," President Hinckley said. He acknowledged it is quite a distance from some parts of Florida and Savannah, GA., but it is closer than Salt Lake City where many of the members' forebears had to go for their temple blessings.

"We dedicate this structure as the Lord's house, but He will be most happy if we use it. It isn't standing here as a monument or a decoration, beautiful as it is. It is constructed as a place where we may come and partake of the blessings to be found here. What a blessing to have it nearby."

President Monson spoke of his many visits to the South, and said when he is in the South one word flows through his mind, *courtesy*.

"Whenever the word *courtesy* flows through my mind, I think of those who seem to exemplify courtesy in all that they do.

"The temple is a place of courtesy. There will be those coming to the temple who will not know which way to go, and you wonderful workers, who shall work here in the temple and labor diligently, always be kind, always go out of your way to let every person know that he or she is welcome in the House of the Lord."

He said he was reminded of the scripture, "'How shall I find my way except some man should guide me?' (see Acts 8:31.) Let us be good guides as we, with courtesy, make everyone feel at home in the temple."

President Monson spoke of the counsel he and his wife, Frances, were given by Benjamin Bowring, who performed their marriage ceremony in the Salt Lake Temple. "He said to us, 'I would like to give you two young people a formula, which, if you follow, you will never have a misunderstanding that will last longer than one day.'

"He said, 'Every night kneel down by the side of your bed and one night, Brother Monson, you offer the prayer, aloud, on bended knee.' Then he turned to Frances and said, 'The next night you offer the prayer, aloud, on bended knee. You will never retire angry one with another, and no misunderstanding

that terminates at the end of one day will ever get out of line. You might find that there will be a momentary problem during a day; but, when you come home and you kneel in prayer, any animosity will leave, and pure love will fill the room and fill your hearts."

In another address, President Monson said he noted the presence of many children. "I urge every parent to have in the bedroom of each child a picture of this beautiful edifice, so that as they kneel by the side of their children, they can point to the temple and prepare their children for the day when they might enter, here to receive their endowment and to be married at a sacred altar."

President Monson further said: "As this temple is dedicated, I know the Lord would wish us to rededicate our lives. The Lord speaks frequently about house building. He said, 'A house divided against itself shall not stand.' Remember His counsel to build a house on a rock rather than on the sand. Then He gave that beautiful architectural plan for you and me to fashion the temple which our spirits occupy. You remember the words of the apostle: 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' (1 Cor. 3:16.) We are fashioning a temple of God. Through a revelation to the Prophet Joseph Smith, He counseled: 'Establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house or order, a house of God.' (D&C 88:119.)

"Such is my prayer today - that we would fashion our personal temples and dedicate our lives to the Lord as this building is dedicated to Him."

Time and again, the First presidency emphasized the importance of members always being worthy to hold a temple recommend. They repeatedly urged members who have not been to the temple to prepare themselves to receive those blessings, and encouraged members who have

recommends to attend the temple as often as possible.

Music had a significant role in the dedicatory events. A different choir performed for each of the 12 session, and a chorus of 200 youth sang outside the temple at the ceremony to place the cornerstone.





Without fail, the singing of "The Spirit of God Like a Fire is Burning," written for the dedication of the Kirkland Temple, and the "Hosannah Anthem," composed for the dedication of the Salt Lake Temple, enhanced the spiritual atmosphere of the occasion.

CHURCH NEWS Week ending October 15, 1994

Orlando Florida Temple Dedication

General Authorities speak of temples

- * Following are excerpts of addresses by members of the Twelve and the Seventy.
- * "I want to speak to you young people and teach you something....There are some things about the gospel that are a little difficult to understand. We are told in the scriptures that God is no respecter of persons. That is a true statement. The Lord is no respecter of persons. But there is a problem connected with that. We don't understand it.

"Some years ago, I was in Pakistan and saw about 30 young men working with boiling oil, pouring it into the sand and smoothing it out. They were building an asphalt road. I knew they had nothing of this world, and with no missionaries in their country, the gospel could not get to them. I was aware of them looking at me looking at them, with me riding in a nice car and them having nothing.

"Then I was in China and saw some women up to their waists digging a trench. As a bus approached, they stood up and looked. Dirt was blown into their faces. I thought, 'What of them? They certainly have nothing in this life. Without baptism, they will have nothing in the next.'

"What I am about to teach you is this: Nowhere in all the earth has there been an explanation of inequality in any Christian doctrine unless you know the truth. The revelation on baptism for the dead came like the anthem declares, 'The morning breaks, the shadows flee.' Sometimes you feel inadequate. Remember in your heart and keep in mind that we have the answer to the biggest questions. The next time you see a temple, know the Lord is no respecter of persons....He hasn't left anyone out because we build temples like this and search through records for our kindred dead; all may receive the blessings of heaven." - President Boyd K. Packer, acting president of the Council of the Twelve.

* "I rejoice with all of you in the blessed privilege to be within the protected walls of this sacred sanctuary. These temple dedicatory sessions are holy, worshipful exercises. The dedications of our temples are without a doubt some of the most spiritual experiences that we have in all of our lives....

"I wonder if we fully appreciate the uniqueness of our temples and the privilege of temple worship in our faith. Thousands of people have gone through this temple during days of the open house, and admired its special beauty.

"As we rejoice in the dedication of this marvelous new temple, we should remember that we have been commanded to stand in holy places. Beyond our temples, the most sacred and holy places in all the world ought to be our homes. Our homes should be committed and dedicated only to holy purposes. In our dwellings all of the securities, the strength, the love, and the sympathetic understanding which we all do desperately need should be found in fullness and richness. outside of this marvelous building bears the inscription 'Holiness to the Lord.' Holiness should become our homes also." - Elder James E. Faust of the Council of the Twelve

* "Whenever I enter the House of the Lord, I sense that I am on holy ground. This house is a place where the Lord, Jesus Christ, may dwell. Every effort in its design and construction, and now in its dedication, is intended to make this a place of His Holiness - Holiness to the Lord. Because this is His house, His Spirit pervades here. We feel our Saviour's love when we enter herein and we are strengthened, refreshed, renewed and comforted.

"What a joy it was to hear (the Prophet's) voice bear powerful testimony of the Savior....President Hunter beckoned all people everywhere (in general conference) to 'follow the Son of God in all ways and all walks of life.'

"'Let us make Him our exemplar and our guide,' he said. President Hunter also repeated his admonition that we 'be a temple attending people' and that we 'look to the temple of the Lord as the great symbol of (our) membership in Christ's Church.' President Hunter's calm, loving spirit certainly characterized the general conference we have just had - a conference filled with great love. Our Savior's love, as so powerfully exemplified in the life of our prophet, is a magnificent blueprint for life at its best, a glorious challenge and an unassailable fortress against evil." - **Elder Joseph B.**Wirthlin of the Council of the Twelve

* "This is the house of the Lord and His Spirit is here....Florida is well known on the eastern seaboard for its dedication to temple work. When we lived in Washington D.C., we knew we could always count on the Saints from a Florida to come to the temple. Then when a temple was built in Atlanta, the Saints from Florida could be counted on to go to that temple.

"If I have any counsel for you, it is this: When the temple is close it is easier to let small things interfere with coming back. Set a pattern where you make a promise to yourself and keep it that you will return to the sacred house of the Lord from time to time, where you can bless the lives of those who depend on you to receive the fullness that awaits them.

"This is a place Satan does not like. He will do everything he can to prevent this great work, but when there are righteous sons and daughters of our Father in Heaven, the Lord's will shall be done.

"Don't allow anything to come into your mind and heart that would make you unworthy to come to the temple." Elder Richard G. Scott of the Council of the Twelve

* "It would be a much better world if all differences could be settled under the influence of the spirit that one should take on as the result of regular visits to the Lord's house. The more often we attend the temple, if we go with the right spirit, the more Christ-like our lives will become.

"May you Saints who reside here ever indeed make this the 'supernal setting for (your) most sacred covenants.' We rejoice with you on the occasion of the dedication of this magnificent edifice.

"May you always be worthy to come here and may you come often. May you have pictures of this temple in your homes, that will ever serve as a reminder of the significance of the temple in your lives and also help your children to develop a love and respect for this temple while yet in their youth."

- Elder W. Eugene Hansen of the Presidency of the Seventy

* "Our hearts are filled with joy and gladness on this sacred occasion, a day longed for by so many for so long here in the South. I have the deep impression that beyond the veil the corridors of celestial halls ring with praise as those of early days, who pioneered the work of the restoration in this corner of the Lord's vineyard, lift their voices in unison with those who gather in this company today.

"They were humble folk, those early Saints in Florida - men and women who toiled each day for

their daily bread, who walked in faith, their hands in the hands of the Almighty, their only desire to 'do what is right, let the consequence follow.' We owe them much and must never forget that the success of today is built upon the shoulders of the humble giants of the past." **Elder Alexander B. Morrison of the Seventy**

* "We pray that all Church members participating in this temple dedication will rededicate their lives to the accomplishment of the work for which this building is erected....

"It is our prayer that the appreciation and enthusiasm that is felt in the realization of a longheld dream will be translated into a commitment to move this work forward as never before.

"There has never been a time when the plan of redemption has been more needed in the lives of God's children. Faith, repentance, baptism and the gift of the Holy Ghost are critical principles. But the plan cannot be completed without the sacred endowment and sealing ordinances that can be performed only in a temple such as this. These ordinances are necessary for redemption of both the living and the dead. They are part of the plan that the Savior is carrying out on behalf of the Father."

Elder Stephen D. Nadauld of the Seventy

* "My mother heard Pres. Charles A. Callis say, 'I see temple spires in the sky of Florida.' We see that today.

"Twenty years ago we were dedicating the Washington Temple. I was a stake president there. The temple there has been a blessing....just as this temple will be a blessing to all of us in this area. The temples are important for our heritage; they help us tie our families together.

"I was on a mission tour when I attended a meeting in which a young elder bore his testimony. At the conclusion, he said, 'I came on my mission to pay my debt to the Lord. I find that I'm in greater debt every day.'

"I feel that way myself. I think all of us should feel that way. It is only through the atonement of Jesus Christ that we have the blessings of the temple and the opportunity to be here today." - **Elder W.**

Don Ladd of the Seventy

Church News Week ending 15 Oct, 1994

Orlando Florida Temple Dedication

"We thank thee for this beautiful structure"

Following is the dedicatory prayer of the Orlando Florida Temple, Oct. 9-11, 1994.

O God, Our Eternal Father, thou Great Elohim, we bow our heads before thee in reverence and love. We are met to dedicate this thy holy house.

We thank thee for this beautiful structure, and for the purposes for which it has been built. We thank thee for the eternal priesthood restored through the Prophet Joseph Smith, which will be exercised herein. We thank thee, above all for the atonement of thy Beloved Son through whose sacrifice salvation and eternal life are made possible. We thank thee for the ordinances of this house which will be administered in behalf of the dead as well as the living. We thank thee for the great vicarious work which will be carried on within these premises.

Father in Heaven, we note the beauty of this thy temple, and thank thee for the consecrations of thy faithful people throughout the world which have made possible this sacred house of peace and divine love.

Now, acting in the authority of the Holy Priesthood which has come from thee, and in the name of our Redeemer, Jesus Christ, we dedicate this the Orlando Florida Temple of the Church of Jesus Christ of Latter-day Saints. We dedicate it as thy house and the house of thy Beloved Son, and pray that thou wilt accept it as the consecrated gift of thy people. We pray that it may be acceptable unto thee and unto Him, and that thy Holy Spirit may hallow it at all times.

We dedicate the structure from the footings to the statue of Moroni which crowns its steeple. We dedicate all of its facilities, including the dressing rooms, the fixtures and appointments for the washing and anointing ordinances, the endowment rooms, the beautiful celestial room, and the sealing rooms with their sacred altars where under the authority of the Holy Priesthood there will be bound in the heavens that which is bound upon the earth. We dedicate the grounds on which this temple stands with the vegetation growing thereon - the trees, the flowers, the shrubs, the lawns.

We pray that thy watch-care will be over this thy sacred house. Preserve it by thy strong arm from storm and tempest, and above all from the defiling hand of man. To all who look upon it, including those who reside in this area, may it ever present a picture of peace and beauty, a structure partaking of thy divine nature.

Bless all who shall enter its portals that they may come with clean hands and pure hearts, setting aside the cares of the world as they engage in the sacred service to be performed herein. Grant unto them a greater understanding of things divine and things eternal. Bless them with joy in the service which they give. May the generations of the families of thy sons and daughters be joined in unbroken linkage that thy divine purposes may be brought to pass concerning the immortality and eternal life of thy children.

We pray that all who covenant with thee in the sacred endowment service will stand ever true to their promises.

Bless the youth who will be baptized for the dead. May this sacred service instill in their minds a greater understanding of thy divine plan, and a stronger resolution to live worthy of every blessing which eventually may become available to them in this thy holy house.

May those who come to be sealed in marriage kneel at these sacred altars and resolve within their hearts to be ever true and faithful, that the sacred relationships here solemnized may continue with happiness throughout all eternity.

May the spirit of the prophet Elijah rest upon thy people that the hearts of the children may turn to their fathers that the earth shall not be wasted, and that thy divine will may be brought to pass for the blessing of thy sons and daughters of all generations.

Our beloved Father, we pray for all who have responsibility in thy kingdom, including the First Presidency, the Council of the Twelve, the Seventy, the Bishopric, and for all who serve in any capacity throughout the world. May all be faithful and true and work with a spirit of love and dedication. Prosper thy faithful Saints in their temporal affairs. Bless them in their homes and in their hearts with peace and gladness. May they walk in thy divine favor as they walk the paths which thou hast marked for them.

We ask it all, Beloved Father, as thy thankful sons and daughters, and on this day of dedication, we dedicate ourselves anew to thy service through service to our fellow men, both the living and the dead, in the name of our Redeemer, the Lord Jesus Christ. Amen.

Members enjoy blessings at dedication

By Gerry Avant Church News assistant editor Windermere, FLA.

Through trials, service, sacrifice and devotion, members of the Church in the southern United States enjoyed the blessings of the Orlando Florida Temple dedication. Saints young and old felt the Spirit in the new House of the Lord. They were able to be in the presence of the prophet, President Howard W. Hunter. Many non-English speaking members were able to hear the proceedings in their own language. Some found comfort in the temple in the face of personal hardships.

Elder Alvie Evans, a regional representative who served as vice chairman of the temple committee, made 82 trips by car from his home in Charleston, S.C., to prepare the temple for dedication. He paid tribute to the members of that committee and the hundreds of others who worked to prepare the temple for opening. Under efficient and courteous direction, some 4,000 volunteers took turns directing traffic and guiding members who came to the dedication to their seats in the temple.

Temple dedications may be attended by LDS youth age 8 and older. At this dedication, hundreds of children and teenagers came with the enthusiasm of youth, perhaps not knowing what to expect, but invariably they appeared to be spiritually moved by the proceedings. At one session, President Gordon B. Hinckley, first counselor in the First Presidency, noted that a 10-year-old girl whose mother recently died sobbed as she sat in the celestial room. Perhaps, President Hinckley said, her tender heart was comprehending the significance of the sealing ordinances of the temple. After one session, two brothers embraced each other, tears streaming down their faces. One young woman, about 15, was overheard saying as she left the temple, "Now I know that I know the gospel is true!"

Logan Rohm, 13, of the Panama City Florida Stake, was fortunate enough to be sitting in the foyer area of the temple when President Hunter and his second counselor, President Thomas S. Monson, passed by on their way to the celestial room. Both shook Logan's hand. "Today, Oct. 9, 1994, is my 13th birthday, and I shook the hand of the prophet and President Monson," Logan said. "It's the greatest birthday I've ever had!"

Not only did members of various ages attend the dedication, but also of many walks of life. An entire session was devoted to Spanish-speaking members, with addresses either delivered in Spanish or translated into that language, and hymns sung in Spanish. Translation also was provided for Haitian, Creole, Portuguese, Cambodian and American Sign Language for the hearing impaired. (The temple, when it opened for regular ordinance work Wednesday, Oct. 12, provided instructions in 40 languages.)

Some members came only after exerting great personal effort. Cathy Payne of the Coral Springs Ward, Ft. Lauderdale Florida Stake, received a pass to leave a hospital in Miami to attend a dedicatory session Oct. 11. Sister Payne, who recently received a liver transplant, had planned to attend with her husband, Scott, and their two young daughters on Oct. 9, but as her body began rejecting the transplant, she was in no condition to travel from Miami that day. She told her husband to take their daughters to the dedication without her. The girls, ages 11 and 13, sitting by their father's side and missing their mother, wore dresses she had designed and had started to make for the occasion but which had been left to someone else to finish.

On Oct. 11, Sister Payne, accompanied by her husband, took a shuttle flight from Miami to Orlando. She was brought into the celestial room in a wheelchair.

President Hinckley and President Monson, speaking in that session, spoke directly to her, offering words of comfort and hope, and expressing admiration for her determination to come to the temple.

Sister Payne told the Church News: "I have known since they mentioned that a temple would be in Orlando that I had to be here for its dedication. I don't know why, but I just know beyond reason that I, personally, needed to be here. Coming here has been my fondest wish. I'm incredibly happy to be here." She said if she had a message to fellow Saints it would be, "Follow your heart where the things of the Church are concerned, and use the example that Jesus Christ Himself would follow."

President Monson called attention to a girl, about 8, in the celestial room on the morning of Oct. 11. As the choir sang, "Sweet Is the Work, My God, My King," the little girl mouthed the words. "Her

voice, although inaudible, carried the conviction of her heart," President Monson said.

"A reality of dreams" was a phrase one Floridian used to describe the building and dedication of the Orlando temple. A temple in Florida is something that many could not comprehend even dreaming about just a generation ago. But while the Church has been small in membership in the South, the legacy of the gospel has deep roots in many families. Orlando temple Pres. Jack Joyner said his greatgrandfather joined the Church more than 100 years ago. Pres. Joyner is a native of South Carolina who has also lived in Georgia.

President Hinckley, commenting on Pres. Joyner's family's devotion to the gospel, said he didn't know of any other area where there has been deeper love and spirit of loyalty to the work of the Church and at same time more persecution and more anger vented against the members of the Church than in the Southern States. He spoke of eight members who are known to have been killed by mobs in the Southern States, and said he didn't know of another area where such has been the case. "Faithful Saints have carried the torch over so long a period," President Hinckley said.

Church News - Week ending October 15, 1994

Orlando Florida Temple dedication

LDS in early South left rich gospel legacy Windermere, FLA.

Numerous references were made by the General Authorities and members alike at the dedication of the Orlando Florida Temple pertaining to the rich, though difficult, legacy of the Church in the South.

Tributes were paid to many Latter-day Saint pioneers who gave nearly everything they had for the gospel cause. Dozens of members commented about having attended Church meetings in homes and rented halls in the days when the Church was just getting a foothold in the South. In areas where just 30 or 40 years ago there were only home Sunday Schools there are now wards and stakes.

President Gordon B. Hinckley, in one of his addresses, noted that Elder Charles A. Callis almost has the status of a "patron saint" in the South. Before he was called to the Council of the Twelve in 1933, Elder Callis presided over the Southern States Mission for 25 years. Elder Callis, in the later years, said he had just one wish, that of seeing the organization of a stake in the South. At age 81, he returned to his beloved Jacksonville and organized the first stake. He died two days later in Jacksonville.

President Hinckley said he knew Elder Callis very well. "I suppose no mission president ever served in this Church who was more greatly loved than Charles A. Callis who presided over the Southern States Mission from 1908-1933. He and his wife came here as missionaries in 1906. They came here and labored in Florida. A few months later, he was called as president of the Florida District. That began a career that was largely unique in annals of the Church. Brother Callis was here as

president for a full quarter of a century. His wife, Grace, and their children became an institution."

President Hinckley told a story related to him by the late Elder Delbert L. Stapley of the Council of the Twelve, who had served as a missionary under Elder Callis.

Elder Callis told Elder Stapley he would take him to his field of labor, President Hinckley related. They were met at the train station by a member with his horse and buggy, which had place for only one passenger and the missionary's trunk. Elder Callis climbed into the seat and told Elder Stapley to walk behind the buggy. About halfway into the 15-mile journey from the train station to Elder Stapley's assignment, Elder Callis asked the driver to stop. He told Elder Stapley, "Now it's my turn to walk and your turn to ride."

President Hinckley said Elder Stapley told him that as he looked back and saw his mission president walking in the dust of the buggy, he said to himself, "This is the best man I will ever know."

In one of his talks, President Thomas S. Monson spoke of another Latter-day Saint pioneer of the South, James R. Boone, who began a lifetime of Church service in 1932 as a local member called to serve a full-time mission.

"Twenty-three years ago, in September 1971, I attended stake conference in the Jacksonville Florida Stake, where I learned that the patriarch of the stake, James Boone, was ill," President Monson said. "All through the two sessions of the conference on Sunday, I felt the impression that I should visit James Boone. I had heard his name mentioned as one of the real pioneers in the Florida area.

"Following that impression and at the conclusion of conference, I was driven to the home of James Boone, I thought it significant that he lived on Sunbeam Lane. I was aware that there were 14 children in the family, yet as I arrived at his residence, I did not see a large two-or three-story structure. Rather, I saw a very small frame farm home situated about 30 yards from the front gate. Sister Boone opened the door, and I was escorted into the home.

"Brother Boone was lying in the bedroom resting and recuperating from an illness. As I went into this marvelous patriarch's room, I could not help but notice that this library was by his bedside, neatly stacked in upright wooden orange crates. Nearest him were his obviously well-used Standard Works of the Church. As I looked upon this wonderful man, a great leader in the Church in Jacksonville, I thought to myself, 'Our Heavenly Father has been good to him. He has not blessed him with material things, but He blessed him with posterity which has done honor to him all through the years.'

"Brother Boone passed away nearly seven years ago, in December 1987. His great desire was to have 100 grandchildren born to his sons and daughters while he lived in mortality. His 100th grandchild was born on the day that Brother Boone was laid to rest.

"As I look upon Brother Boone's life and the lives of many of you, the thought from the Lord echoes throughout my soul: 'Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.' (Matt. 6:19-21.)

James Boone labored initially in Georgia and South Carolina until he was ordained an elder in 1933. The next year, he hitchhiked to Salt lake City to receive his patriarchal blessing and temple endowment. He presided over the Mississippi conference of the Church from 1935-37. He was released from missionary service in 1937 when Elder LeGrand Richards, then mission president, suggested it was time for him to get married and

raise a family. He married Ruth Flake in the Salt Lake Temple in September 1937.

When the Florida Stake was organized in 1947, Brother Boone became its first stake patriarch. At his funeral in December 1987, it was surmised that he had given more than 1,500 patriarchal blessings.

David F. Boone, a son of James and Ruth Boone, attended the dedication, having traveled from his home in Utah for the sacred event. "This is a monumental day," said Brother David Boone after he attended a dedicatory session Oct. 9. "Yesterday I went to Oak Grove, one of the original sites of the Saints in this area. I thought, 'How could they have ever known how the Church would grow, that there would be a temple here. We stand on the shoulders of giants and have a vantage point they never had."

The nephew of James R. Boone, Robert G. Boone, who is patriarch of the Jacksonville Florida North Stake, said: "It's like a miracle that this temple is being dedicated here. We've traveled so far to the temple. We're so pleased the Lord has seen fit to have one here. The temple blesses lives of people so much."

Numerous members told the *Church News* of the days when they had to travel all the way to Salt Lake City at great expense and personal sacrifice to receive the blessings of the temple.

Bernie Boxx, a third generation Mormon in the Lake Mary Florida Stake, said: "In 1943, my mother and father took seven children to Salt Lake City to the temple to be sealed. It was during World War II when everybody had to have stamps to get gas and buy tires. My father had such great faith that he took his family to the temple, not knowing how we would get back home."

Brother Boxx was present for one of the most momentous events in Florida's Church history: "I had the privilege of sitting next to Elder Charles A. Callis and Elder Harold B. Lee when the first stake was organized in Florida, on Jan. 19, 1947."

The Florida Stake, established in Jacksonville, was the fourth stake east of the Mississippi, and the first in the South. There are three stakes in Jacksonville today. - Gerry Avant

Church News - Week ending October 15, 1994

NEWS OF THE CHURCH



The Church's forty-sixth operating temple, the Orlando Florida Temple, was dedicated October 9–11; more than twenty thousand Church members attended twelve dedication sessions and the cornerstone ceremony, which was held prior to the first session.

Orlando Florida Temple Dedicated

By Karen Lox Jorgensen

Bright pink dawn broke through the quiet darkness of Sunday, October 9, showering streams of sunlight on the new, gleaming white Orlando Florida Temple and revealing more than a thousand Saints eager to witness the cornerstone ceremony.

Church members stood on tiptoe to catch a glimpse of the cornerstone being carried to the site. President Howard W. Hunter, accompanied by President Gordon B. Hinckley, First Counselor in the First Presidency, and President Thomas S. Monson, Second Counselor in the First Presidency, followed close behind. This visit to Orlando was the first time in six years that all three members of the First Presidency had attended and officiated

together at a temple dedicatory service.

Other General

Authorities at the cornerstone ceremony and temple dedication included President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles; Elders James E. Faust, Joseph B. Wirthlin, and Richard G. Scott of the Quorum of the Twelve; and Elders W. Don Ladd, W. Eugene Hansen, Alexander B Morrison, and Stephen D. Nadauld of the Seventy. The temple presidency-Jack F. Joyner, president; W. Ted Brannon, first

counselor; and

Marvin Knowles,

second counselor—also participated.

President Monson conducted the cornerstone ceremony, in which the First Presidency and their wives set the first pieces of mortar in place around the stone. Other selected members were then invited to try their hands at the mortar trowel. During the event, President Monson reminded the youth to "always remember this day as a day you can tell your postcrity about."

Inside the stainless steel cornerstone box were various Church publications. Local members donated area artifacts. Two histories of the Church in Florida were tucked inside, as was a Spanish hymnbook signed by Spanish-speaking members of the temple district.

Following the cornerstone ceremony, the first of twelve dedicatory sessions was held. The sessions were spread over three days, and more than twenty thousand Saints attended. The services were translated into six different languages, including sign language for those with hearing disabilities.



The First Presidency: President Howard W. Hunter (center) with President Gordon B. Hinckley, First Counselor (left), and President Thomas S. Monson, Second Counselor (right).

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Speakers during the dedicatory sessions included the First Presidency, members of the Quorum of the Twelve and of the Seventy, the temple presidency, and local leaders. President Hunter offered the dedicatory prayer during the first session.

Members from Florida and southern Georgia traveled to the dedication ceremonies. Dozens of buses brought Saints from the far corners of the temple district; many spent eleven hours or more traveling to attend the session to which they were assigned.

President Joyner, temple president, remarked how excited the Saints were to be a part of the temple dedication. He marveled at the outstanding job local members have performed during recent months, offering their services day and night to complete work on the temple and to prepare for the open house and dedication. President Joyner called the building and dedication of the temple "an incredibly emotional and spiritual experience."

His remarks mirrored the sentiments of many members as they participated in dedicatory sessions and then left the temple during the three days of dedicationmen, women, and children holding hands, clutching white handkerchiefs-tearyeyed, smiling, yet at peace. President Joyner believes that the Orlando Florida Temple marks the beginning of a new era in the history of the Church in the area and an increase of blessings for members of the Church as temple work goes forth.

Karen Lox Jorgensen is a member of the stake public affairs committee in the Orlando Florida Stake.

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Chapter 10 President Kimball Visits Saints in Florida

This is from the minutes of Cocoa Ward. On Saturday 18, December 1976 our Prophet, Seer and Revelator, Spencer W. Kimball was the principle speaker at a rally at 2:00 PM in the Tangerine Bowl in Orlando, Florida. Over 10,000 were in attendance at this rally for supporters of the BYU football team who had been invited to play in the Tangerine Bowl against Oklahoma State University. Several youth from the Cocoa Ward had the honor of playing in the BYU marching band during the game in the Bowl that started at 8:00 PM. BYU was soundly defeated but the spirits of the Saints in the Florida area were not daunted after such a rare spiritual experience as to have a visit from the prophet!

The next day President Kimball was the principle speaker at a service held in the Orlando Florida Stake Center at 9:00 AM. The Stake Center Chapel was completely filled for this event. The Prophet told us that if we were diligent in our work of building the kingdom in this area we would surely have a temple built here. Fifteen years later in June 1992 ground was broken in Orlando for this temple!

Brother Robert B. Bruner had the privilege to go along and cover the Kimball's stay in Florida with pictures.

The Kimballs were accompanied by Elders Marion D. Hanks and Rex D. Pinegar of the First Quorum of the Seventy. They arrived at the airport Friday, 17 December 1976.



The Kimballs with Margaret and Harvey Dahl, Manager of the Deseret Ranch



President Freeman Baggett of Orlando Florida Stake with the Kimballs



The Rex D. Pinegars, the Kimballs, and the Marion D. Hanks



The Robert Bradys, Regional Representative with the Kimballs

In the evening they attended a banquet hosted by Central Florida business and professional leaders in the Country Club.

After dinner President Kimball spoke to the congregation.

They then attended a BYU alumni banquet and President Kimball spoke again.



Harvey Dahl and the Kimballs (seated on the couch)



The Kimballs at the banquet hosted by Central Florida business and professional leaders



President Spencer W. Kimball



President Spencer W. Kimball

Saturday, 18 December 1976 the Kimballs and party had a 2-1/2 hour tour of Disney World. They went on the Jungle Cruise and It's a Small World. They also saw the Hall of Presidents and America the Beautiful.











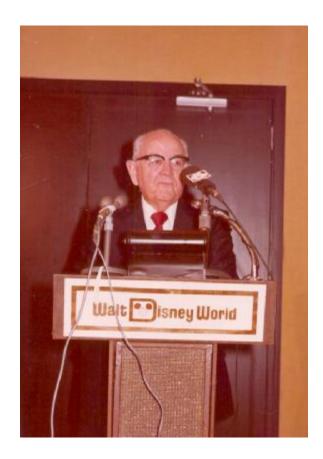








A press conference was held at one of the resort hotels at which President Kimball spoke. They were honored at a luncheon given by the resort.





Robert K. Matheison, Vice President in Charge of Operations for Disney World and President Spencer W. Kimball





President Kimball and Robert Bruner (Br. Bruner is responsible for getting all these pictures)

At 2:00 PM President Kimball was the principle speaker at a rally in the Tangerine Bowl in Orlando. Other speakers at the rally were Elder Marion D. Hanks, Quorum of the Seventy, Glen Tuckett, Athletic Director of BYU, LaVell Edwards, Football Coach, Gifford Nielsen and Steve Miller, players.



Harvey Dahl, President Kimball,



D. Arthur Haycock





President Kimball receives Key to the City from Orlando Mayor Carl T. Langford









Elder Marion D. Hanks



Dallin H. Oaks













After the rally there was a dinner in President Kimball's honor.

The game was at 8:00 PM. BYU was defeated but they were high in spirits after such a rare spiritual experience with our beloved Prophet!



Dinner after the Rally



The Game

Sunday, 19 December 1976 President Kimball spoke for an hour at a special conference at the Orlando Florida Stake. They then went back to the ranch.

Football, Prayer Mixed in T-Bowl Mormons Rally to Different Drum Beat

By Andrew Beierle Sentinel Star Staff Sun. 19 Dec 1976

In the bright, hot, 3 p.m. sunshine, 10,000 Mormons in the south end of the Tangerine Bowl were listening to their spiritual leader, Spencer W. Kimball when they heard the drone of a red and yellow biplane overhead.

The plane, threatening to drown out the softspoken President Kimball, trailed a banner proclaiming: "OSU PEP RALLY 4 P.M. AT ROSIE O'GRADY'S."

IT WAS doubtful any of the Mormons devout were interested in the message, but plane's fly-by the clearly dramatized the difference in pre-game celebrations bv competing sides in the Tangerine Bowl Classic.

The Mormons had gathered at the Tangerine Bowl at 2 p.m. to hear President Kimball, leader of the Church of Jesus Christ of Latter-day Saints, speak on value of the church's strongly family oriented belief.

Dressed with cowboy hats and leisure suits, shirts and ties, the Mormons jammed the south end of the stadium to listen as Orlando Mayor Carl T. Langford welcomed the Brigham Young University

football team and presented President Kimball with the key to the city.

"THIS KEY may not open any banks or safety deposit boxes, but it will open up the hearts of the people of Orlando to you and the people of your church," Langford told President Kimball.

The assembled congregation, as they were referred to in the blue-and-white pre-game program, joined the Brigham Young University band in choruses of "Praise God From Whom All Blessings Flow." "Battle Hymn of the Republic" and the Cougar fight song.

They listened to coaches and football players give religious testimony and heard President Kimball extolling the Florida weather - temperatures reached 72 under clear, bright skies - Walt Disney World and the church's belief in athletics in general and its football team in particular.

BUT AS they were filing out of the stadium, children in tow, the Oklahoma State University party was just warming up at Rosie O'Grady's Good Time Emporium on Church Street in downtown Orlando.

Instead of sunshine, the Oklahoma revelers basked in soft light filtered through leaded glass and cigarette smoke, glinting off mirrors, brass and glassy eyes.

Instead of a university band, the Oklahomans swung and swayed to the strident Rosie O'Grady Good Time Jazz Band belting out "Mack the Knife" and "Dixie."

THEY HAD a handclapping, hell-raising good time watching the red-and black-clan can-can girls perform on the east side bar, where a pinkspangled flapper would later Charleston her way into their hearts.

There was booze aplenty, served in plastic glasses, a waiter said, because "we always do that when the football fans are here."

By 5 p.m., it was getting difficult to maneuver the sawdust-sprinkled floor of the 1980s baroque nightclub, but another waiter cautioned: "Most of the buses carrying Oklahoma fans haven't even gotten here yet."

BUT FILLED with spirits or the spirit, the Mormons and the Oklahomans had one thing in common - they had a football game to go to that night.

Sway Revisits T-Bowl; Called Normal

The upper east deck of the Tangerine Bowl rocked when fans stood for the National Anthem at Saturday night's football classic between Oklahoma State and Brigham Young University, this time under the scrutiny of engineers who pronounced the motion "well within the normal range" for structures of its type.

A similar motion was first reported during the Nov. 27 University of Florida-University of Miami game.

Saturday, engineers who trained the cross hairs of a transit on a calibrated target high in the structure said the motion was measured at 1-16th of an inch.

Harry Bertossa, engineer in charge of the stadium expansion, said that amount of movement was normal and expected.

Fans in the upper deck responded to the motion with nervous laughter and exchanged glances but no one left the deck during the sway. The motion ended after fans were seated.

A Happy Home Renews Spirit

ORLANDO, FLA BY DELL VAN ORDEN Church News Editor

A happy home is a different kind of Fountain of Youth, said President Spencer W. Kimball, who was in Florida last week for a variety of activities connected with Brigham Young University's participation in the Tangerine Bowl here.

Speaking to some 8,000 members and non-members in the Bowl stadium the afternoon of the game on Dec. 18, President Kimball said the "happy home" Fountain of Youth can be found not only in Florida but also everywhere in the world.

"Nothing can renew the soul, and give youthfulness to the spirit like a home in which there is love and respect for each other, where there is faith in our Heavenly Father, and prayers to Him both individually and as a family," he said.

"The family," President Kimball went on, "is the most important institution in the world. A happy home is not only heaven on earth, but it is the strength of the nation. A people, a nation, cannot be great without happy, strong homes.

"In the home is where this great country must do some strengthening if it is to achieve its divine destiny," he declared.

President Kimball asked those present and "People everywhere" to start bringing more joy into the world through happy homes.

In referring to the commemoration of Christmas, President Kimball talked briefly about the Savior, and said:

"This same Jesus, through His prophets, has taught us that the family not only comes first here on earth, but that it is an eternal institution, continuing after our life on this planet, if we live worthily."

Other speakers at the special meeting, held under bright blue skies, were Elder Marion D. Hanks, Quorum of the Seventy; Glen Tuckett, athletic director at BYU; LaVell Edwards, football coach; and players Gifford Nielsen and Steve Miller. Elder Rex D. Pinegar of the First Quorum of the Seventy also attended the meeting.

Using the football as an analogy, Elder Hanks said that much of life's energies is spent wandering around the middle of

the field.

"It's a good thing to be courageous on the two-yard line and dig in when appropriate," he went on. However, he said that people need not have their backs to the wall on the two-yard line if their energies in the middle of the field were better directed.

"In the end, we live with our conscience which approves or does not approve the ground we've defended," he declared.

At the beginning of the meeting, President Kimball was given a key to the city by Orlando Mayor Carl T. Langford, who said:

"This key may or may not open any banks or safety deposit boxes, but it will open up the hearts of the people of Orlando to you and the people of your church."

When President Kimball walked up to the podium to speak, the huge congregation arose and gave him a standing ovation.

As President Kimball was speaking, a red and white biplane flew overhead, trailing a banner proclaiming Oklahoma State's pregame rally. "OSU Pep Rally 4 p.m. at Rosie O'Grady's," the banner stated.

Andrew Beierle, a staff writer for Orlando's Sentinel Star, noted the contrast of pre-game activities in a front page story, which carried a five-column picture of the Church's meeting on Dec. 19.

The headline read, "Mormons Rally To Different Drum Beat," with a line above the headline, stating "Football, Prayer Mixed in T-Bowl."

"Dressed in cowboy hats and leisure suits, shirts and ties, the Mormons jammed the south end of the stadium . . . They listened to coaches and football players give religious testimony and heard President Kimball extolling the Florida weather, Walt Disney World and the church's belief in athletics in general and its football team in particular," the reporter wrote.

He then described OSU's rally where he said, "Instead of sunshine, the Oklahoma revelers basked in soft light filtered through leaded glass and cigarette smoke, glinting off mirrors, brass and glassy eyes."

President Kimball, while in Florida had a potpourri of activities. He arrived in Orlando Dec. 17 and was feted at a banquet, hosted by central Florida business and professional leaders in the country club. After speaking to that group after dinner, for some 15 minutes, he attended a BYU alumni banquet and spoke again.

The next morning he was given a 2-1/2 hour tour of Disney World, held a press conference at one of the resort's luxury hotels, and was honored at a luncheon

given by the resort. Disney World provided a change of pace for the president.

He went on a jungle cruise ant toured "It's a Small World," riding in boats through both facilities. He then saw a presentation at the Hall of Presidents and at America the Beautiful.

Although he has been in Florida before, this was the first time he had visited the famed resort. In the afternoon he spoke at the special meeting, personally shook hands and greeted each of BYU's football players at their hotel, and attended a dinner in his honor.

That evening he went to the football game.

The next day, Dec 19, he spoke for an hour at a special conference at the Orlando Florida Stake, then went to the Church's cattle ranch, some 50 miles to the east

At the Sunday conference session, President Kimball praised the fine quality of activities at Disney World.

"I don't know how anyone could come from the Hall of Presidents without a great loyalty to the presidents of the United States, and a great love to our Heavenly Father who made this great nation possible," he said.

At the meeting, attended by some 1,200 persons, he spoke on many subjects, including marriage, family home evening, missionary work, growth of the Church, tithing, sacrifice and family solidarity.

He counseled the members to have some degree of order in their

lives as they arise each morning. "Get up early enough to plan your day," he advised, "and so you can have family prayer."

On family night, he said, "Home evening means in your home. The father doesn't say 'Mother, you take care of it.' The Father is in charge of home night every week."

He told the members that it would be possible to have a temple in the southeast part of the United States if they prepare for it. "There are going to be many temples in this land, and it depends entirely on you, if you work for it, if there is one here," he declared.

President Kimball spoke of Church growth, which now has resulted in the organization of nearly 800 stakes. The reason the Church has grown, he emphasized, "is that we have the truth. The gospel makes sons and daughters of God out of ordinary people."

After the meeting, many members sought to greet the prophet and shake his hand. Under sunny skies, President Kimball and his party walked to their car, shaking the hands of as many members as possible.

On more than one occasion, President Kimball leaned over to hug a small child.

It was a busy time for President Kimball, and a special time for the members of the Church in central Florida.

It is a time they'll long remember.

Church News Dec, 1976

News of the Church

President Kimball Visits Saints in Florida

By Robert Bruner

ORLANDO, Florida- In 1513 Juan Ponce de Leon, in a futile search for the fables fountain of youth, discovered a land that he called Florida, naming it after a day in the calendar.

More than 460 years later, a sprightly, smiling man of 81 came to Florida and declared that "a happy home" is a kind of fountain of youth that can be found anywhere.

The man was President Spencer W. Kimball, who came here to visit with the local Saints and to cheer on the Brigham Young University football team as it played in an invitation game against Oklahoma State University in the Tangerine Bowl.

Although the BYU team lost the nationally televised game 49-21, the spirit of the occasion and of President Kimball's visit remains a warm and glowing memory for the members of the Church.

President Kimball spoke at two dinners, at a BYU alumni and nonmember gathering in the massive Tangerine Bowl, at a press reception, and at a specially called conference in the Orlando Stake center. Each time, he stressed the need for strengthening the family and talked of the Church's efforts in that endeavor.

Speaking at the alumni gathering, President Kimball said, "My plea to you today and to people everywhere, is to start bringing more joy into the world through happy homes - homes where chastity before marriage is taught and practiced and where there is total fidelity between husband and wife. We need more

homes where the children are welcomed into the world, and loved and taught and disciplined in the ways of the Lord."

President Kimball referred to a recent Church-sponsored U.S. television program on the family (see NEWS this issue) which touched a responsive chord in the hearts of thousands.

At an earlier meeting, he noted that "more and more," people are turning toward the Church's standards, particularly in connection with family life.

Prior to addressing the Saints at the stadium meeting, President Kimball was welcomed to Orlando by Mayor Carl T. Langford and was presented with the golden key to the city.

Earlier in the day he had been welcomed to Disney World, where he toured many of the facilities and where one bystander identified him as the leader of the Mormons, "President Brigham Young."

The previous evening, speaking at an alumni dinner, President Kimball expressed concern at the "outrageous" sexual behavior in many of the country's leading schools where coeducational living receives the approval of educators. He contrasted such practices with those at Church schools, where standards of morality are expected and maintained.

The moral standards expected of the students at BYU and other Church schools also were a topic at the press reception. There President Kimball talked of the missionary program and of the Latter-day Saint youth who give of their time and of their means to spread the gospel. Again he reiterated his concern for the breakup of families, and said,

"When families fail wholesale, that nation will also fail, and society itself will stop."

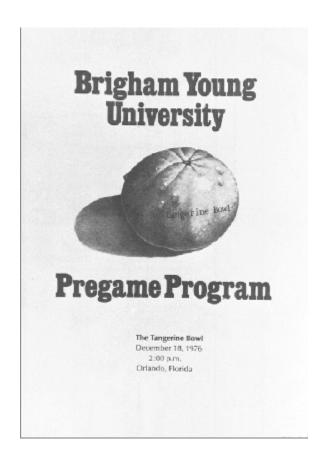
He then told of the days when he was a youth and involved in athletics at Gila Academy in There, he said, the Arizona. teams played on gravel courts while spectators stood to watch the games instead of being in comfortable seats eating popcorn and drinking soft drinks. The team, he said, provided their own equipment, whether it be coveralls or their own footwear. To play games away from their home ground, the team traveled by horse and buggy.

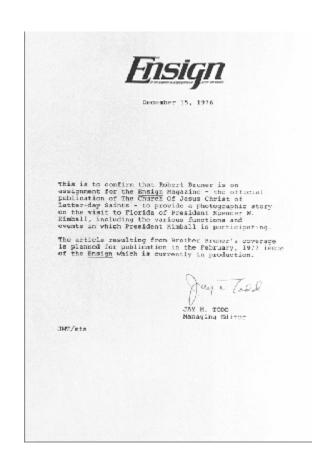
The day of the horse and buggy, which, President Kimball reminded his listeners, "was many years ago," was in sharp contrast to the Tangerine Bowl facilities where the BYU team had the opportunity of meeting with President Kimball before the big game.

Although he was first escorted to the press box to view the game, President Kimball later joined the enthusiastic BYU fans at the fifty-yard line and stayed there for the remainder of the evening.

Even though it had been a long and busy day, he was up early the next morning to meet with the Orlando Florida Stake Saints in the stake center. Priesthood and Sunday School meetings were canceled so that the Saints could attend and enjoy the spirit of this "young" man who many years ago found his fountain of youth in the strength of the gospel and in the family.

Accompanying President Kimball were Sister Kimball, and Elder Marion D. Hanks and Elder Rex D. Pinegar of the First Quorum of the Seventy. ENSIGN, February 1977 These are copies of the correspondence between Brother Robert Bruner and Salt Lake City about the pictures he took covering the Kimball's visit to Florida. He had taken pictures of these letters.





THE CHESCH OF TENENT CHESCH OF LEVELS ON SCHOOL PRINTS CHESCHOLDER ENGINEERS STATEMENT SAN LAND CITY, Under CHESCH

January 3, 1977

Mr. Robert B. Bruner 680 Cladiola Street Merritt Island, Florida 32952

hear Brother Bruner:

Thank you for the color photographic prints of pictures you took of President and Sister Richard during their wisit to Dianny World.

There are some ecceptionally fire pictures in this group. I particularly like the one of President and Sister Kirball in front of the castle at Disney World, and also the parture of Freedient Sibball with Robert M. Mathelmon, vice president in charge of operations at Diamey World.

I have peased the prints along to President Richall with your compliments. He plans, I think, on autographing the one with Mr. Extrement and mending it to him with his appreciation.

Will you please send a statement made out to the Public Communications Department for your costs in connection with these prints and the Others.

Congratulations and thanks again on the excullent pictures.

Sircerely.

Mendell J. Abaton Menaging Director

WIA/jew

ULE CHURCE OF JERON CHEINT OF LATTER-DAY SAINTS PURE COMMUNICATION 30 New Yorks There of Center SAIV LANS CIPS, USAN \$4108

January 3, 1977

Procident Spacer V. Kimball 50 East North Temple Street 25th Floor Ealt Lake City, Utah 84150

Dear President Kimbell:

Attached are some color picture prints of photographs takes of you and Sister Kinball during your visit to Disney World.

These pictures come to you with the compliments of lobert N. Dranar who, as you know, served as photographer for the Ensign segment on consection with your visit to bisney Nowid and other activities relating to the Tangerine Bowl.

I think the picture of you with Schert K. Mathelson, wide president is charge of operations for Disney World, is an exceptionally good picture of you.

Thank you again for all the wooderful support and help you continue to give us in Public Communications.

sincercly,

Wendell J. Ashten Managing Director

WJA/jow emolosures

boo: Sobert D. Brazer

JESUS CHRIST "LATTER-DAY SAINTS

PUBLIC CONSISTENCY DEPARTMENT TWENTY-BOTH Proor - 50 Bast North Temple Street Self Lake City, Unit 14155 Propos 160°C 555 4-980'S

January 10, 1977

Bubert B. Branner 680 Gladiola Street Merritt Island, Florida 32952

Dear Erother Brunner:

Enclosed are the negatives of pictures which you that in connection with Fresident Kimball's visit to Orlando and Disney World on December 17 and 18, 1976.

It is our understanding that you wanted the regatives retirned to you after we had had prints made from them.

Will you please send us your statement for photographic services to us?

It was good to meet you in Orlando. Warm good wishes.

Singerely,

Wendell J. Ashton Managing Director

WJA/eng

Eng.

Ensign

January Sty 1977

lear Bro. Braser:

Vendell's letter, attached, finally made its way through the inter-office sail system along with the regardiese and proof absets of year black and white coverage of President Klaball in Florida.

Processity, which is referring to the color work that yes did for him when he talks about mending a sintement for global reptile terrinos. Any mich atstement for the color work about it is sirectly to him.

In case the regardes height brooked your such of the woods poly.
I've enclosed a bearablet of the article to which the encoding
editor affired your byline. Each of space precluded any
would be not pictures. Hope you dalw what we dis.

tel pirtines. Hope you disso what we di

Assistant Editor

The Council of Jerica Chicaet of Lattice-due Seiser Person Consecutations Department of East North Poster Science Sour Land Pro-Other 14120

Pabruary 9, 1977

Mr. Robert B. Bruner 680 Gladiola Street Merritt Island, Plorida 32952

Dear Brother Bruner:

Thank you so much for the complimentary photographic prints, both in color and black and white, of pictures taken during the visit of President Kishall and his party to the Tangarina Bowl in Becember.

We are passing along the envelopes of prints to the brethren as you have suggested.

I am sure they will be most pleased to receive these prints.

I am transmitting your statement to Patrick J. Coppin, our department competabler, and you should be receiving a check for \$52.85 in the near future.

Thank you again for your kindness.

Singerely.

Wendell J. Ashton Managing Director

MJA/10W

The Causen of Jusus Christ of Letter oaf Saints

SALT LAKE GIVE UTAK BALIL

Robert B. Bruner

680 Gladiola Street

Idarida 32952

merritt Island

The pictures are gratefully received.

February 11, 1977

Mr. Bobert B. Brunar 880 Gladiola Street Merriti Island, Florada 12562

Dear Brother Bruner

This will acknowledge receipt of your letter of Potenser 2, 1977, and the picture of President Kintall which was eiten in the Teagerine Rend in Critatio, Florida. Thank you. It was very thoughtful of you to send it to me. I was gleat it was possible for you to accompany the President and get the pictures which you did.

Provident Recovery and I approximate your offer to cond us each a "mini-alter" of pictures taken during Proxident Kimbell's visit and the game there in December. Thank you wary much.

Yours sincerely.

Wilder James

The County of Justs County of Larrent for Salets to Lar South Thomas Market Sain Lock Copy, Orac 00000

COMPANIES CONTRACTOR

10 Percuscy 1977

Robert 1. Truzer 680 Gindiala Street Mercitt Island, Florida 32952

Jour Brother Trucer:

Thank you for your thoughtfulness and kindress in scoling we copies of photographs taken during our Tangerine New appearance hast December. I also appearance has allowed to the prime that was delivered to this office by Nandell J. Ashton.

Enclosed you will find the shotographs that you requested be sutographed and returned to you for your gallery.

May I extend by best wishes to you and your wife and level ones.

Frithfully yours,

Inverte Lonberg

Enclosures

THE CHERGE OF JUNES SCHOOL OF LETTER-DAY SALVES NO LIKE WORTH THEFT STREET SALVE GIVE, DAIL BRIDGE

STREET VERTAL PROPERTY

14 February 1977

Robert S. Brucer 680 Gladiola Street Merritt Island, Florida 32952

Dear Sab

Thanks so much for the photographs taken furing the visit we made to the Tangerine Book. They bring back some warm namories.

Best of wishes to you in all that you do.

Sincerely yours,

D. Arthur Mayonck Secretary to the President The Corner or diseas femier or Large-on Same to Lor North Instance

STATES CHILL PRINTED

February 15, 1977

Mr. Enbert Syuner 580 Cladiols Street Marrice toland, Florica 32952

Dear Brother Stuner:

Thank you for the album of black and white photographs taken while we were in Orlando for the Tangarine low! game.

Your choughtfulness is greatly appreciated-

With kindest wishes,

Paithfully yours,

Buerle Don boil



February 14, 1927

Mr. Robert S. Bruner 680 Stadiola Street Morrit: Island, Florida 28952

DEST REB:

Thank you for the kind shots taken at the Tangarine Rowl. They are delightful please of memorabilis of a wonderful weekend spent there.

It was good to meet you and I look forward to the

fith best wishes.

Jan July

JEHITE

DALLIN H. OAK 9 The Presidents Howe Original Yorky University Pages, Useh 040000

February 22, 1977

Mr. Bobert B. Syundr 688 Gladicle Street Merritt Island, Florida 22952

Dear Bobs

in my sexanbook.

The pictures are delightful, and I

am indebted to you for sending them. The

"lengthered stride" shot is a particularly huserous one, which will have an honored place

Rest wishes.

Callin A Cally

500: af

THE CHARGE OF JUNESS CHRIST OF LATTER DAY SAINTS OFFICE OF THE PURS PREDICTION SAIT LOSE COV. UTABLE AND

February 22, 1977

Robert and Wanda Bruner 580 Gladiola Street Marritt Island, Fla. 32952

Dear Brother and Sister Bruner:

Instruct as President Rosmay is in South America attending the area conferences, I have been asked to acknowledge receipt of your latter of February 15th and also the stair-album of prints, which acrived in today's mail.

President Rommey will be nost pleased to have the album. I am sure he would want me to express his thanks and appreciation for your kindness, and extend his best wishes for your health and happiness.

Sincerely,

Eveline P. Butterfield Secretary to President Marion G. Ronney THE CHURCH OF JENNY SHEET OF LATTER-DAY SAISTS

OFFICE OF THE SHEET PRESIDENCY

SAID LANG GRY, UTAH BIRTH

Pebnihry 24, 1977

Mr. Robert B. Braner 580 Gladiole Street Marritt Island, Florida 12952

Deer Brother Transc:

Thank you so much for sanding to my the mini Album of phones which you took during Fresident Numbell's what of the Tangarian Rowl in Cylander, Florida. It is very well done. The pictories are of excellent quality, and I want you to know how much we appreciate your shoughtfollows in preparing these albums for us.

In your note you say that you and your wite course to Sai: Lake on a require beats and that you would like to 1911 with me. I shall be pleased to have you call my arrive some time when you are here and we can certainly arrange an appointment.

Agmin, with appreciation and all good wishes, I am

Welder James

N. Eldon Tonner

Chapter 11 Relief Society Sesquicentennial Celebration

Plans Announced for Celebration of 150 Years of Relief Society

The First Presidency has announced plans for celebration of one hundred fifty years of Relief Society in 1992 with projects focusing on service. A letter sent to General Authorities and regional and local priesthood leaders on August 1 expressed strong support for the planned projects.

"The celebration of the Relief Society sesquicentennial during 1992 is an event of great importance in the Church. When the Relief Society was organized on 17 March 1842, Joseph Smith said, 'This Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads.' (History of the Church, 4:607.)

"Our sisters have indeed blessed countless people through the charitable and educational activities of Relief Society," the letter continued.

"We are grateful for our sisters who play a vital role in building the kingdom of God throughout the earth. We rejoice in the organization of the Relief Society, in its mission, and in the good that comes to the entire world because of the women who are its members."

In a letter accompanying the First Presidency message, the Relief Society general presidency invited all members to join in the anniversary celebration.

"When the Relief Society was founded," the letter recalled, "Emma Smith, the first Relief Society General President, said, 'We are going to do something extraordinary.' Because our sisters are extraordinary, so are the accomplishments of Relief Society throughout its history. Our celebration should lift and bless all members of the Church and give us cause to thank our Heavenly Father."

A bulletin titled Relief Society Sesquicentennial Celebration outlines activities and projects that may be part of local commemorations of the Relief Society anniversary. These include:

anniversary. These include:

—A "Celebrate through
Service" project that should
be "the heart of each local
celebration." The project
chosen should "bless people
living in the community,"
"involve all sisters in meaningful service," and help
them "to develop and exercise charity" and "to enjoy a
unified sisterhood."

—A presentation of "A Society of Sisters," a program that will feature not only Relief Society history but also life stories and testimonies of local sisters. It is to be presented on 17 March 1992, or as close as possible to that date.

-A ninety-minute international satellite broadcast to link sisters throughout the world, to be broadcast live from the Tabernacle in Salt Lake City on Saturday, 14 March 1992. It will go to stake centers throughout the United States, Canada, and Puerto Rico, and also to Mexico City, Mexico; Frankfurt, Germany; Johannesburg, South Africa; Seoul, Korea; and Sydney, Australia. This is the only activity throughout the yearlong celebration that will not be held at the ward or branch level.

—Preparation of a historical record. Each local unit will be encouraged to prepare a history of its Relief Society, including sesquicentennial activities. □ I attended the Cocoa Ward Relief Society Sesquicentennial Celebration and took pictures for them. Their celebration was Wednesday, 18 March 1992.

It was held in the cultural hall and refreshments served there also. They were to go down to the Relief Society Room to see the room's "birthday dressing" after the program. No one was told what to expect. Rockledge Relief Society President, Sister Donna Eddy, told me if I saw it at their celebration it wouldn't be a surprise to me on "our night". I promised her I wouldn't go in, which I kept my word and told the Cocoa Sisters not to tell me what it was, which they didn't.

Sisters Charlotte Geschwind and Marjorie Martin were in Cocoa Ward the longest and Sister Dorothy Amstadt had been secretary under nine presidents, thus honoring all three to be crowned.

They had a real nice program which was enjoyed by all.





Karen Peach, President; Charlotte Geschwind, Marjorie Martin and Dorothy Amstadt

The Ensign/October 1991, pp78,79



Regie and Terry Stringham as Prophet Joseph and Emma Smith



Charity Never Faileth COCOA WARD

RELIEF SOCIETY SESQUICENTENNIAL

CELEBRATION

March 18, 1992

Program

Welcome

Opening Hymn

Sister Karen Peach "As Sisters in Zion"

No. 309

Invocation

Sister Marion Marchese

Greetings

Bishop John P. Denninghoff Sister Karen Peach

Program Introduction Special Musical Number

Cocoa Ward Young Women

special inusical s

"A Society of Sisters"

Narration

By Sister Lesa Denninghoff

Special Appearance by Joseph & Emma Smith (Terry & Regie Stringham)

"A History of Cocoa Ward 1958-1992"

Sisters Marjorie Martin and Dorothy Amstadt

Closing Hymn

"A Key Was Turned in Latter

Days" No. 310

Benediction & Blessing on Refreshments

Sister Carol Fowler

Refreshments served in Cultural Hall

The following night, Thursday, 19 March 1992 was the Rockledge celebration.

We met in the Relief Society Room. It was beautiful! It had new white curtains with pink trim tie backs replacing the original drapes, beautiful new lace table cover with pink underliner, pink fabric covered trash can and a round table in the corner as you enter the door with white and pink table cover. It is used for handouts and displays. The drape that matched the window drapes in the back of the room that was for putting a quilt behind that was being worked on was taken down and framed pictures of all twelve General Relief Society Presidents were hung on that wall. There was also a large framed picture of the Relief Society emblem Charity Never Faileth 1842-1992 on another wall.

Welcoming remarks were made by Sister Donna Eddy, President. Then Brother John Whitney, First Counselor of the Bishopric spoke to us.

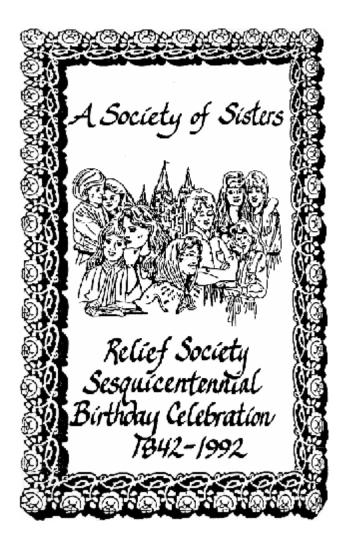
There are four former presidents of the Relief Society still in Rockledge Ward.

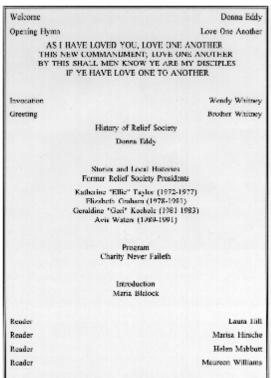
Sister Geraldine Kechele, one of the former presidents was sick and unable to attend. Sister Avis Waters was Cocoa Relief Society President and continued on as President for Rockledge when the ward was divided in November 1990. Sister Marjorie Martin (1984-1986) and Sister Mabel Brown (1987-1989) are two past presidents still in Cocoa Ward.

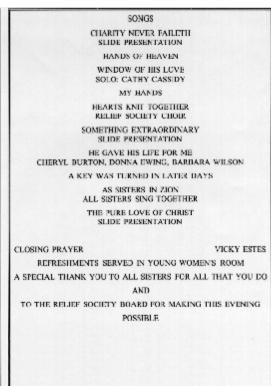
The first slide presentation was of sisters taken at church. Sister Donna Eddy was taking them and tried to get everyone.

The second slide presentation (something extraordinary) Sister Donna Eddy had gone to the sisters' homes to take pictures of them in every day life.

The Pure Love of Christ slide presentation was of the life of Christ.









Greeting by Brother John Whitney



History of Relief Society Sister Donna Eddy, President

Former Relief Society Presidents still in Rockledge Ward



Sister Ellie Taylor President from 1972-1977



Sister Elizabeth Graham President from 1978-1981



(no photo) Sister Geri Kechele President from 1981-1983



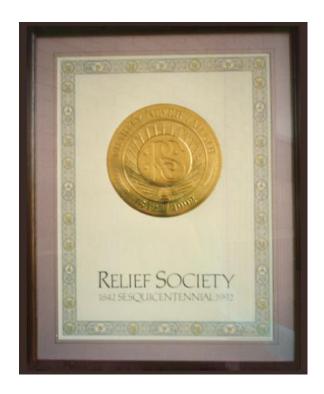
Sister Avis Waters President from 1989-1991





The Graham Sisters, Cheryl Burton, Donna Ewing, Barbara Wilson

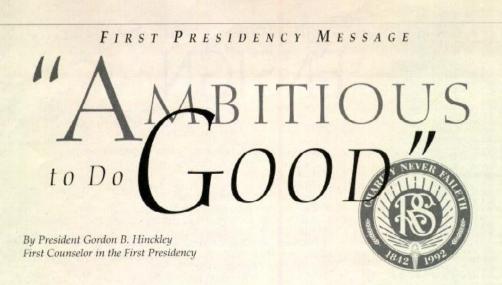




After the program we went to the Young Women's room for refreshments. The tables were decorated of the four seasons and we were to sit according to when our birthday was. There were

also posters of pictures of past activities of the ward displayed.

The following are articles from the Ensign about the Relief Society Sesquicentennial.



n 1984 Ronald Reagan, then president of the United States, made a courtesy visit to the headquarters of the Church. The First Presidency, the Council of the Twelve, the Presiding Bishop, and the heads of the women's auxiliary organizations were in attendance for this visit.

In introducing the president of the Relief Society, I stated that "this woman presides over an organization of a million and a half women.

"A million and a half?" President Reagan asked, with an air of incredulity.

"And even more," I responded. I indicated that President Barbara W. Winder's jurisdiction was worldwide, with thousands of organizations across the United States and Canada and in many other nations. I stated that it was a voluntary organization, dedicated to works of charity and the education and training of women in many areas of the world.

When President George Bush visited with a comparable group of Church officers on 18 September 1991, I introduced him to Sister Elaine L. Jack, incumbent president of the Relief Society. I stated that she presides over an organization of more than three million women in well over a hundred nations. He, too, seemed impressed, as well he might be, to meet a woman who serves as executive officer of a great multinational organization of women

The growth of the Relief Society from twenty members, when it was organized on 17 March 1842 in the frontier city of Nauvoo, to more than three million 150 years later, with members in communities large and small across the world, is a saga both extraordinary and remarkable. While all who qualify as members do not participate, the very large number who are active is most impressive.

This increase in numbers is a manifestation of the

constant and uninterrupted growth of the Church. It is an affirmation of the inspired and divine calling of the Prophet Joseph Smith. It is an answer to the desire of women everywhere to join together for mutual good and for the blessing of others.

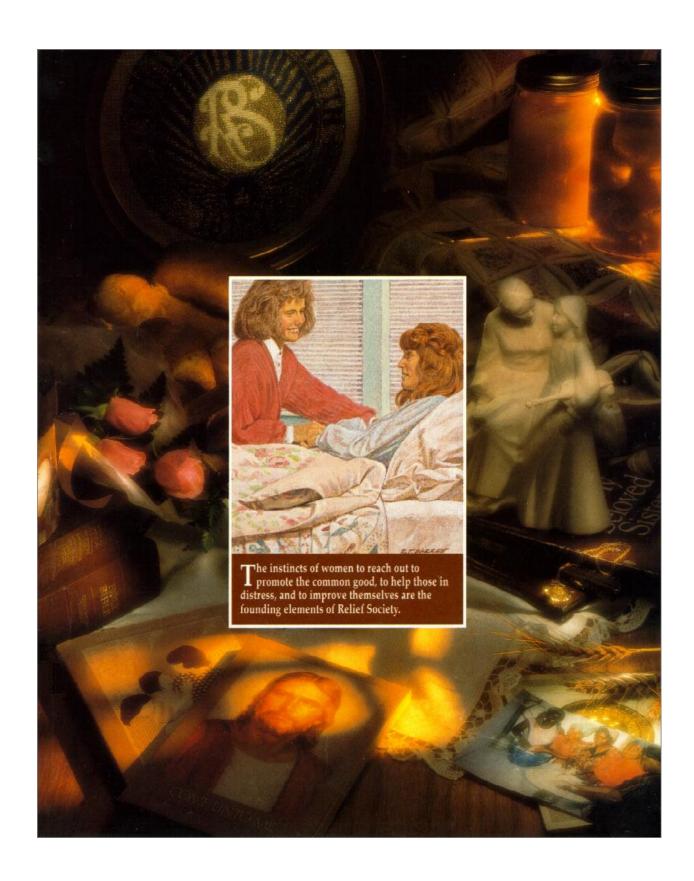
The elements from which the Relief Society grew predate its organization. Those elements include the natural instincts of women to reach out to assist in promoting the common good, to help those in distress, and to improve their own minds and talents.

During the construction of the Kirtland Temple the women were called upon to grind their china into small particles to be mixed with the plaster used on the walls of the temple, which would catch the light of the sun and the moon and reflect that light to beautify the appearance of the building.

In those times, when there was very little of money but an abundance of faith, the workmen gave of their strength and resources to the construction of the Lord's house. The women supplied them with food, the best they could prepare. Edward W. Tullidge reported that while the women were sewing the temple veils, Joseph Smith, observing them, said, "Well, sisters, you are always on hand. The sisters are always first and foremost in all good works. Mary was first at the resurrection; and the sisters now are the first to work on the inside of the temple." (Edward W. Tullidge, The Women of Mormondom, Salt Lake City: Photo Lithographic Reprint, 1957, p. 76.)

Again in Nauvoo, when the temple was under construction, a few women joined together to make shirts for the workmen. It was out of these circumstances that twenty of them gathered on Thursday, 17 March 1842, in the upper room of the Prophet's

On that occasion Joseph Smith organized them and said that this "society of sisters might provoke





another, and instructed one another. Following the exodus from Nauvoo, the formal Relief Society organization disintegrated while the Saints were crossing the plains. But the impetus and the spirit of the work continued. The sick were nursed, children were born, and mothers and babies were cared for during the long and difficult trek. The dead were dressed and buried by kind and gentle hands along the entire length of that trail from the Mississippi River to Winter Quarters and to the valley of the Great Salt Lake. In 1866 Brigham Young called Eliza R. Snow to serve as president of the Relief Society and gave her a mandate to see that an organization was established in every ward and branch of the Church. This has since been the policy. Wherever the Church has gone, the organization of a Relief Society in each branch has been basic. No one could possibly calculate the projects that have been undertaken and completed by local Relief Societies. No one could possibly estimate the good that has come into the lives of the women belonging

to these organizations and those whom they have

benefited through their good works.
Many and varied have been the
undertakings of the society. In
1876 Brigham Young
instructed the women
to gather wheat and
store it against a day

of possible need. Through the years hunger was alleviated because of this program. It reached its culmination in 1918 when the Relief Society wheat was sold to the United States government and used to alleviate starvation that had resulted from the scourge of the First World War. The money gained was reinvested.

Silk was needed in the pioneer years of the Church. Women of the Relief Society were asked to plant mulberry trees and grow silkworms. It was a messy and unattractive task for many, but they did it. My wife speaks of her great-grandmother, a widow, who planted mulberry trees and engaged in the culture of worms, not because she enjoyed it, but





of God set forth in the immortal scripture. For them there is little light of ages past, and only diminished knowledge of the vast and intriguing world of which they are a part. The darkness that surrounds them, the bleak shadow of illiteracy, condemns them to poverty, hunger, and ignorance. Theirs is only half a world, a world in which they are literally blinded from much of that which goes on about them. Now there is to be provided a means to open the doors of communication and let in the light of understanding. Women old and young, in various nations, will be taught by

cation and let in the light of understanding. Women old and young, in various nations, will be taught by their sisters to read and write. Imagine, if you can, the potential of this inspired program. Who dare dream of its consequences?

God bless the Relief Society of The Church of Jesus Christ of Latter-day Saints. May the spirit of love which has motivated its members for a century and a half continue to grow and be felt over the world. May their works of charity touch for good the lives of uncounted numbers wherever they find expression. And may light and understanding, learning and knowledge, and eternal truth grace the lives of generations of women yet to come, throughout the nations of the earth, because of this singular and divinely established institution.

because "she always did what she was asked to do, when it needed to be done."

But such projects and numberless works of charity were not the only concerns of the society. There was another important dimension, and that was education. Numerous have been the courses of study designed to extend the knowledge and cultivate the talents of women. Among these was the "Out of the Best Books" reading program. It was an implementation of the commandment of the Lord that we should seek learning "out of the best books." (D&C 88:118.) Knowledge, light, understanding, culture, and appreciation for some of the great literature of all time came into the lives of hundreds of thousands of women who, without this program, would have tasted little if anything of its kind.

Now a great new project is to be undertaken. It is a practical and much-needed part of this 150th anniversary celebration. But its consequences will go on and on and be felt in the lives of generations yet to come. It is a program to teach those who suffer from functional illiteracy. It is designed to bring light into the lives of those who can neither read nor write.

This lack of literacy skills is far more common than many believe. In some areas of the world 75 percent are unable to read or write. Illiteracy's effects are tragic. Those who are its victims are denied the opportunity to become acquainted with history and the great minds of the past. They cannot read the daily newspaper. They cannot understand the word

IDEAS FOR HOME TEACHERS

Some Points of Emphasis

You may wish to make these points in your home teaching discussion:

 From its modest beginning, Relief Society has grown to be the largest and most effective organization of its kind in the world.

In the first Relief Society meeting, President Emma Smith said that "each member should be ambitious to do good."

3. Who can gauge the effects upon millions of sisters of the knowledge gained in Relief Society? Or measure the joy that has come into sister's lives through mingling together? Or fathom the uncountable acts of charity that they have performed?

4. Said Lucy Mack Smith to the sisters: "We must cherish one another, watch over one another, comfort one another and gain instruction that we may all sit down in heaven together."

Discussion Helps

- Relate your feelings about the blessings of Relief Society.
- Are there some scriptures or quotations in this article that the family might read aloud and discuss?
- 3. Would this discussion be better after a pre-visit chat with the head of the house? Is there a message from the bishop or quorum leader?

6

Emma Hale Smith

General President of the Relief Society

1842-1844



Articulate, intelligent, and gracious, Emma Hale Smith, wife of the Prophet Joseph, was a natural choice to lead the newly organized Female Relief Society of Nauvoo. Though the society had its roots in the 1830s, during the building of the Kirtland Temple, not until March 17, 1842, was it officially organized under the Priesthood by the Prophet. "We are going to do something extraordinary," Emma said at that meeting. "We expect extraordinary occasions and pressing calls." Almost 150 years later, that expectation has been fulfilled countless times by Relief Society organizations throughout the world.

Born July 10, 1804, Emma was the seventh of nine children in the family of Isaac and Elizabeth Hale. She was teaching school in Pennsylvania when she met Joseph Smith, Jr., and she eloped with him at the age of twenty-two, marrying him against her father's wishes. Thus began a new life, filled with tribulation and persecution, but also with the blessings of heaven, culminating in the Lord's 1830 revelation designating Emma an "elect lady" in his kingdom.

The heartaches of Emma's life included losing to early death six of her eleven children (including one of her adopted twins); having to flee mob persecutions in New York, Ohio and Missouri and seeing her husband frequently dragged off to prison and eventually murdered. Yet she remained a support and strength to Joseph throughout his life and was renowned for her nursing skills and her compassionate and hospitable nature. Shortly before her husband's death, she expressed as one of the desires of her heart "wisdom from my Heavenly Father bestowed daily, so that whatever I might do or say, I could not look back at the close of the day with regret, nor neglect the performance of any act that would bring a blessing." This charitable sentiment exemplifies the spirit of the Relief Society Emma H. Smith helped to found. She presided over the Relief Society from 1842 to 1844 and died April 30, 1879, in Nauvoo.

Eliza R. Snow

General President of the Relief Society

1866-1887



In 1866, President Brigham Young announced the reorganization of the Relief Society, telling the bishops, "We have many talented women among us, and we wish their help in the matter." One of these "talented women" was Eliza Roxey Snow, whom President Young had called to direct the monumental task of organizing a Relief Society in every ward in the Church.

Eliza was well fitted to the call. Known and loved throughout Zion as "poetess and prophetess," she had helped keep the spirit of the Relief Society alive for over twenty years, meeting with and blessing the sisters of the Church in Winter Quarters and later in the Salt Lake Valley. Her poetry and songs, including "How Great the Wisdom and the Love," "Behold the Great Redeemer Die," and "O My Father," had inspired and uplifted the struggling Saints. As a charter and secretary of the original Relief Society, she had a strong foundation of experience and testimony of which to build the new organization.

Eliza R. Snow was born January 21, 1804, the second child of Oliver and Rosetta Pettibone Snow. The family eventually consisted of three girls and four boys, one of whom, Lorenzo, would later become the fifth president of the Church of Jesus Christ of Latter-day Saints. Eliza was baptized in and immediately turned her talents, 1835 particularly her literary skills, to the service of the Lord. Employed as a private teacher in the home of the Prophet Joseph Smith, she developed a great love and respect for him. In 1842, she was sealed to Joseph for time and all eternity. Two years later, overcome with grief at his martyrdom, Eliza desired to die herself, until one night Joseph appeared to her and told her she had not yet completed her mission. The Lord desired her to live and to help build His kingdom.

With this vision as motivation, Eliza dedicated the remainder of her life to the Lord's work. She served as general president of the Relief Society for twenty-one years, from 1866 until her death on December 5, 1887. She also helped organize the Primary Association, the Young Ladies Retrenchment Association (now the Young Women organization), and the Woman's Exponent. Her distinctive and intelligent leadership has left its mark, fulfilling one wish that she penned in a poem she wrote for her own funeral, "I would not be forgotten quite."

Zina D. H. Young

General President of the Relief Society

1888-1901



A close friend and companion of Eliza R. Snow, Zina Diantha Huntington Young was appointed to help Eliza organize the Relief Society throughout the Church in 1866. As described by Margaret Zimmerman Brown, she was a "gentle, kind, honeyhearted woman, beloved for her graciousness and the warmth of her soul, for her generous and tender service to the sick, needy, unfortunate, and discouraged." When she became Eliza's first counselor in the official organization of the general Relief Society in 1880, some spoke of the two women as "the head and heart of women's work in Utah."

Born January 31, 1821, to William and Zina Baker Huntington, young Zina Diantha had a religious upbringing. Her father's quest to find the Lord's true church led the family to investigate the restored gospel, and Zina recorded that she received a spiritual witness of the Book of Mormon's truth just upon picking up that sacred volume. She was baptized at the age of fourteen.

Soon after her baptism, Zina was blessed with the gift of tongues, which surprised her so much that she unwittingly "checked its utterance" and thus lost the gift. Feeling that she had offended the Holy Spirit, she prayed for forgiveness and promised the Lord she would never withhold the gift again if it were restored to her. Her faithful adherence to this vow blessed many of the Saints, as in her travels with Eliza R. Snow she was frequently called upon to interpret Eliza's speaking in tongues.

Zina pursued many occupations, taking a course in obstetrics, overseeing the silk industry in the territory, working to promote women's suffrage, and, of course, traveling thousands of miles in the work of the Relief Society. She became its third president in 1888 and journeyed as far as New York, Canada, and Hawaii to instruct the sisters. Known affectionately as "Aunt Zina," she motivated people through love and kindness.

"I know this is the Church and Kingdom of God," Zina testified, "and I rejoice in putting my testimony before the daughters of Zion, that their faith may be strengthened, and that the good work may roll on." Her role as general president of the Relief Society-an integral one in that "good work"-lasted thirteen years, until her death on August 28, 1901.

Bathsheba W. Smith

General President of the Relief Society

1901-1910



"When I was in my sixteenth year," wrote Bathsheba W. Smith, "some Latter-day Saint Elders visited our neighborhood. I heard them preach and believed what they taught." Thus was set the course of her life, for one of the elders, George A. Smith, would later become her husband, and the Church would become the guiding light of her days.

Bathsheba was born May 3, 1822, the eighth of nine children of Mark and Susannah Ogden Bigler. As a young girl, she traded names with a girlfriend as a symbol of their friendship, and throughout her life Bathsheba used the friend's surname, Wilson, in place of her own maiden name. Her family left their comfortable home in West Virginia to join the Saints in Far West, Missouri, and this, too, set a pattern for her life, as she followed the Saints from place to place fleeing persecution. One year she and her husband moved five times-a severe trial for a meticulous housekeeper like Bathsheba, but she managed to make a home in tiny log dwellings as well as in the two-story home George A. built for her in Nauvoo.

Bathsheba had other trials as well. Her husband was often called away on Church assignments-indeed, he left on a mission just two months after the birth of their first child. The Smiths' strong testimony of the gospel led them to embrace the doctrine of plural marriage, and George married five women in two year's time (and some years later took a sixth wife). Though Bathsheba loved these plural wives as sisters, there were conflicts. Then, in 1860, Indians killed Bathsheba's only son, George Jr., who was serving a mission in Southern Utah. All that his companion could find to bring home for burial were three bones and a lock of hair. Finally, she lost her beloved companion in 1875.

After her husband's death, Bathsheba filled her remaining years with grandmothering and Relief Society work. In August 1901, she became general Relief Society president, stressing home industry and introducing mothers' classes to encourage self-sufficiency among the sisters. During her administration, plans were moving forward for the construction of a Relief Society building. One of Bathsheba's great loves was temple work, and she faithfully attended the temple all her life. She died September 20, 1910, leaving behind the example of strong testimony, homemaking skills, and devotion to her family that made her a great leader.

Emmeline B. Wells

General President of the Relief Society

1910-1921



Strong-willed, intelligent Emmeline Blanche Woodward Wells stood at the crossroads of the Relief Society. She had personally known each of its first four general presidents, thus providing a continuity with the past. But her own term of service was in a new era-the twentieth century. At age eighty-two, she was the oldest woman to be called as general president, but her vigor and determination belied her years and helped her serve effectively for over a decade.

Emmeline was born February 29, 1828, to David and Diadama Hare Woodward. She started attending school with her older brothers and sisters when she was only three and developed an early love for writing. Teaching seemed a more practical occupation, however, so she pursued that course in her education. She was baptized at age fourteen, in an icy brook, to the jeers of hecklers.

Her iron will saw Emmeline through this rocky beginning and many other trials and responsibilities throughout her life. One of the causes she espoused most vigorously was women's rights, and she stood at the forefront of the women's suffrage movement in the territory. She also campaigned against antipolygamy legislation and later became involved in Utah's bid for statehood.

In 1877, Emmeline became editor of the *Woman's Exponent*, developing the format and content of the magazine and making it a powerful voice for women. She was active in Relief Society work as well during that time. President Brigham Young asked her in 1876 to direct a wheat-storage program, and this project became a tremendous long-term success.

Emmeline joined the Relief Society general board as corresponding secretary in 1888. Her responsibilities over the next years were varied and demanding. "Really I do as much work as seven other women I firmly believe," she once wrote. She oversaw a department that provided burial clothing and another that supplied food and clothing to the poor; directed the Relief Society's jubilee celebration; and chaired the Church-wide fund-raising efforts for a new Relief Society building. After twenty-two years of such service, she became general president of the Relief Society on October 3, 1910.

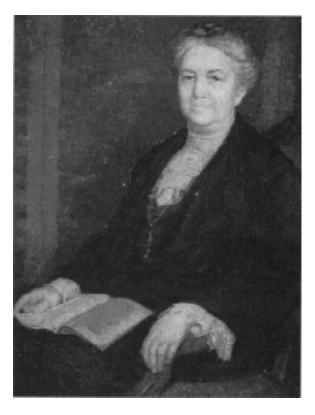
It was during Emmeline's administration that the Relief Society adopted the motto "Charity Never Faileth," and as a demonstration of that commitment a social services department was organized in 1919. Emmeline's educational values were also reflected in an expanded curriculum.

Emmeline served until three weeks before her death on April 25, 1921, and her philosophy is summed up well in her own words: "I believe in women. I desire to do all in my power...to do those things that would advance women in moral and spiritual, as well as educational work and tend to the rolling on of the work of God upon the earth." Her life's work stands as a monument to that belief.

Clarissa S. Williams

General President of the Relief Society

1921-1928



A third-generation Latter-day Saint and the first native Utahan to fill the office of Relief Society general president, Clarissa Smith Williams enjoyed certain advantages unknown to her predecessors. Her home life was a relatively comfortable and stable one, and she grew up with such examples as Bathsheba W. Smith, her mother's "sister wife," and Brigham Young, whose two daughters Maimie and Josephine were her best childhood friends.

Clarissa West Smith was born April 21, 1859, to George A. Smith and Susan Elizabeth West. Her Relief Society involvement began early, when she became a junior "block teacher" (now visiting teacher) at the age of sixteen. Clarissa and her mother and sisters lived in the home of Relief Society general president Bathsheba W. Smith (George's A.'s first wife), so the influence of the Relief Society was a constant in their lives. Education was also stressed, and Clarissa graduated with a teaching certificate from the University of Deseret and then established her own private school.

Clarissa married William Newjent Williams July 17, 1877, and the next day saw him off on a two-year mission to Wales, his native land. After this delay, they established a strong and loving family with eleven children, eight of whom lived to adulthood. They exemplified the values of family closeness, education, and generosity. Her husband supported her Church work and encouraged her to accept callings even when she had many little children at home.

Clarissa joined the Relief Society general board in 1901 as treasurer, and she became general president in 1921. One of her major contributions was in the area of social services. The program of welfare training she introduced covered child welfare, poverty, disease, crime, employment and economic conditions, and leisure-time activities. She also represented the Relief Society at two congresses of the National Council of Women and became one of nine delegates to the International Council of Women in 1914. When the wheat from the Relief Society's grain-storage program was sold by government mandate, Clarissa proposed using some of the proceeds to set up memorial funds for supporting worthwhile projects. Those funds subsequently assisted nurses, university students, writers, and temple workers.

Due to failing health, Clarissa asked to be released as Relief Society general president in October 1928. She died March 8, 1930, devoted throughout her life to the Lord's work and to the women she served.

Louise Y. Robison

General President of the Relief Society 1928-1939



In 1920, when President Heber J. Grant asked for a sustaining vote for Louise Robison as second counselor in the general Relief Society presidency, Louise raised her hand. "I had never heard of her but I voted for her," she later said. "When I realized it was myself, I was so upset." Shy and self-effacing all her life, she didn't think she had the experience or qualifications necessary for such a position.

Born in 1866 to Thomas and Elizabeth Yates, Sarah Louisa Yates (called Louise) grew up in a pioneer home that was poor in material goods but rich in love and refinement. At her mother's side, she learned of Relief Society work firsthand as they gleaned wheat for the grain-storage program, collected "Sunday eggs" (the proceeds from which went into the Perpetual Emigration Fund), and helped care for the sick. Her father, who served over twenty years as Bishop of the Scipio Ward, provided a fine example of honesty and tender love.

Louise married Lyman Robison on October 11, 1883, having met him when he attended stake conference in Scipio shortly after returning from his mission. Though they were often financially hard-pressed, their creativity and loving attitude prevented their children from feeling deprived. Louise, particularly, delighted in making special occasions out of holidays and birthdays and had many clever ideas to enhance these celebrations.

Her children remember Louise as a kind nurse in times of illness and a cheerful person in general. She loved learning, and though her own schooling had been interrupted by marriage, she continued to study along with her children and enrolled in university extension courses after her family was grown. She was frequently involved in community service projects, and she volunteered with the Red Cross and with Traveler's Aid.

It was difficult for Louise to accept the calling in the Relief Society general presidency, especially when it involved public speaking. But with experience she overcame much of her shyness, and her natural love for people and compassion for the less fortunate made her an excellent choice for Relief Society general president in 1928, just prior to the Depression.

Under Louise's leadership, the Mormon Handicraft Shop was established in 1937, providing an outlet for women to market their homemade articles and reap economic benefits. She also established the Singing Mothers Chorus, insisting on a simple uniform of dark skirts and white blouses so that all could afford to participate.

Louise served eleven years as Relief Society general president, until December 1939. She died March 30, 1946, having lived her life by her motto, "Welcome the task that takes you beyond yourself."

Amy Brown Lyman

General President of the Relief Society

1940-1945



As eighth general president of the Relief Society, Amy Brown Lyman brought a wealth of educational, political, and social service experience to her calling. Her life's work seemed to emphasize her belief in the Relief Society Motto, "Charity Never Faileth."

Amy was born February 7, 1872, to John and Marger Zimmerman Brown. Her mother, a semi-invalid yet a woman of action, taught her early of the difference one person can make in a community. Her parent's high expectations led Amy to seek for excellence, particularly in her education.

While attending Brigham Young Academy in Provo, Utah, Amy met Richard R. Lyman, a brilliant son from a prominent Mormon family. They would be married-but not until several years later, when Richard had graduated from the University of Michigan. Meanwhile, Amy continued her studies under Dr. Karl G. Maeser, in whose home she boarded for three years and whom she lauded as a powerful influence in her life.

As Richard pursued postgraduate studies after their marriage, Amy's interest in social issues was awakened, and she did volunteer charity work and took university classes herself. In October 1909, she was called to serve on the Relief Society general board, and her experience stood her in good stead in her assignments there. She was commissioned to modernize the Relief Society offices. She also helped establish a department for temple and burial clothing. Assisted in founding a home for the temporary lodging of women seeking employment in Salt Lake City, and worked on the new *Relief Society Magazine*.

But Amy's consuming interest continued to be welfare work, and she pursued special training in that field and was later named as the first director of the social welfare department established by the Church. She balanced this work with service in the Utah legislature and on many local, national, and international boards. In 1940, she became general president of the Relief Society and turned her welfare efforts to help relieve the suffering caused by World War II. Many Relief Society programs were simplified under her administration as it became increasingly important to conserve resources and to adjust priorities.

Personal tragedy led Amy to ask for a release from her calling, which she received in the spring of 1945, but she continued to be active in gospel and social-service concerns until her death on December 5, 1959. In all, she had served as an officer of the general Relief Society for thirty-two years, and her humanitarian efforts relieved much suffering and brought hope to people throughout the world.

Belle S. Spafford

General President of the Relief Society

1945-1974



For many women of the Church, Belle Spafford was *the* relief Society president. They had known no other. Her service of nearly thirty years expanded her influence throughout the Church and in secular organizations-most notably the National Council of Women-as well.

On October 8, 1895, Marion Isabelle Sims Smith (called Belle) was born, the seventh and last child of Hester Sims and John Gibson Smith. Two months before her birth, her father had died, but her mother was determined that the family would be raised with his influence. "You have a father," she would say, "He's not with us, but he is taking care of us, I'm sure." Though money was often short in the home, Hester's priorities were reflected as the children took music lessons, served missions, and earned college degrees.

In 1921, Belle married Willis Earl Spafford and began teaching courses at Brigham Young

University in remedial work for retarded children. With the encouragement of her husband, she pursued her studies in social work and strove to continue learning, formally and informally, throughout her life.

When Belle was called as a counselor in her ward Relief Society in the 1920s, her response was, "That organization is for my mother, not for me." She did accept the calling, but she asked several times to be released. Each time, her wise bishop indicated that he did not feel impressed to release her yet. Finally, she conceded, "I'll stay and I'll quit complaining and I'll do my best."

In 1935, Belle was called to the Relief Society general board and placed, to her chagrin, on the homemaking committee. "I used to go to the quiltings in my own ward and the sisters wouldn't let me quilt," she said. But she was given the opportunity through that assignment to catch the vision of the program. Later she became editor of the *Relief Society Magazine*, a position she held for eight years.

Called in 1945 as the ninth general president of the Relief Society, Belle began a term of service that would see sweeping changes in the world and in the Church. She served on a variety of boards, including a term as president of the National Council of Women. During her administration as Relief Society general president, the dream of a Relief Society building was finally realized, social service work was expanded, and the priesthood correlation program changed the financial status of the Relief Society. "Adjustment is painful in changing an old pattern into a new one," Belle said, "but we must make the new pattern fit."

Belle proved herself willing and able to make the adjustments necessary in a rapidly changing society. After her release in 1974, she continued to serve in advisory capacities for many organizations. She died February 2, 1982, recognized as "one of the greatest women of this dispensation."

Barbara B. Smith

General President of the Relief Society

1974-1984



The year 1974 was a particularly challenging one for a new general president of the Relief Society. To begin with, she would be replacing Belle Spafford, who had served as president nearly thirty years and was practically an institution in herself. Also, controversy raged over women's rights, particularly over the national Equal Rights Amendment, and the Church's opposition to the amendment was widely publicized and criticized. But Barbara Bradshaw Smith was the woman for the time, and she was to prove herself over the next decade to be an effective spokeswoman and a dedicated leader.

Born January 26, 1922, to Dorothy Mills and Dan Delos Bradshaw, Barbara learned optimism and independence during her Depression-years childhood. She was a friendly and obedient child and served as a student-body officer in both junior

high and high school. She met he future husband, Douglas Hill Smith, when he was judging a debate she participated in, and they were married two years later, in 1941. They shared the care of their seven children, dividing the night into two four-hour segments to guarantee each of them at least four hours of uninterrupted sleep each night.

Barbara gained a testimony of Relief Society as a young woman when she prayed for guidance to teach a social relations lesson. "I will never forget the powerful feeling of warmth and light that came to me," she wrote. "The sun's rays were as naught compared to that warm sensation that filled my whole being." From then on, her commitment to Relief Society was assured.

The early years of Barbara's administration as general president were filled with media attention over the ERA but also with a more joyous concern: the Nauvoo Monument to Women, which was dedicated in the summer of 1978. Thirteen statues in a garden setting make up this beautiful memorial to the many roles in a woman's life. Barbara was also involved in many influential committees, including the International Women's Year, the White House Conference on Families, the National and International Councils of Women, and the American Mothers Committee.

As members of the Relief Society general presidency were invited to attend area conferences with the Brethren, Barbara soon became the most widely traveled president, and her experiences in foreign countries helped her shape the direction of the Relief Society to encompass worldwide concerns. The establishment of the consolidated meeting schedule also had far-reaching effects on the Relief Society.

After her release in April, 1984, Barbara wrote several books and spent time with her family. Then in 1987, her husband was called to serve on the First Quorum of the Seventy, and the next year he was assigned as area president in Asia. So Barbara B. Smith's talents will not lie idle; they are simply turned to a different arena in the great work of the Lord.

Barbara W. Winder

General President of the Relief Society

1984-1990



"It is a new time," said Barbara W. Winder, "it is a change of direction, it is a time to heal, a time to bond women to women and women to men." These words exemplify the mood of her administration, which dealt with the rapidly changing needs of women in the Church.

The eldest child of Marguerite Hand and Willard Verl Woodhead, Barbara was born May 9, 1931. Her parents were not active in the Church in her growing-up years, but her friends were, and teachers encouraged her and helped her remain active. One especially difficult time was when her parents could not accompany Barbara to the temple for her marriage to Richard William Winder. But she had learned to be tolerant to their feelings, and to her joy their interest in the Church was later renewed and they were able to attend the temple and be sealed to their family.

Barbara was serving with her husband as he presided over the California San Diego Mission when she received a telephone call from President Gordon B. Hinckley asking if she were worthy to be called as the eleventh general president of the Relief Society. "If you ever wonder what it's going to be like at Judgment Day, that must be it," she says. The next day the Winders flew to Salt Lake City, where she accepted the assignment.

Barbara's administration was a time of streamlining. simplifying programs enhancing cooperation among the three auxiliaries presided over by women, enabling the Church to operate more efficiently on a worldwide scale. In the words of second counselor Joanne B. Doxey, "We are all women working for the same purpose of saving souls, sharing the same concerns for families. We want to become principle-oriented instead of program-oriented." In this spirit, a new format was devised for the Relief Society manual, making it a more personalized study guide. Then stake boards were eliminated, and ward boards were given more flexibility to meet individual needs. That eliminated the expense of stake quarterly board meetings and helped motivate teachers to become more dependent on the Spirit. The visiting teaching program was also made more flexible, with the ultimate goal being to "place more emphasis on ministering."

In the spring of 1990, Barbara was released as general president, again to accompany her husband on his latest Church assignment. Her compassionate nature and cooperative vision helped launch many far-reaching changes in Relief Society.

Elaine L. Jack

General President of the Relief Society

1990-



"You can be anything you want to be when you grow up, if you are willing to work." Lovina Low passed this philosophy on to her children, and it became a guiding force in the life of her third child, Elaine L. Jack. And as twelfth president of the Relief Society, Elaine has her work cut out for her.

Born March 23, 1928, to Sterling O. and Lovina Anderson Low, Elaine was raised with a strong work ethic. Her mother had a heart condition, so many of the responsibilities of house and garden fell to Elaine and her brothers and sisters. "At the time, I didn't always enjoy the work but now I recognize that those extra responsibilities as a child were an advantage," she says.

After graduating as valedictorian of her high school in Cardson, Alberta, Canada, Elaine came to Salt Lake City to attend the University of Utah. There she met Joseph Jack, whom she married in 1948. The next years were spent in pursuing Joe's medical schooling and career, including a stint with the Public Health Service in Mt. Edgecombe, Alaska. For two years, all Church activities in this community took place in the Jack's home.

Elaine loves family activities (hiking, golfing, playing together), entertaining and cooking for friends, and music. She genuinely cares about people and has a lifelong habit of sacrificing to serve them.

Elaine joined the general board of the Relief Society in 1972 and served until 1987, when she was called as second counselor in the Young Women general presidency. She was released from that

calling to become the twelfth general president of the Relief Society in the spring of 1990.

"This is an exciting time to be representing Relief Society women worldwide." Elaine says, "There are great blessings and opportunities available-personal blessings that come because of an unshakable faith and opportunities that come through giving Christian service."

Elaine sums up her hopes for her administration: "I'd like the 1990s to be a decade when women extend themselves exemplify righteousness, and teach in compassion and love. I want each woman to find her own individual happiness as a result of her belief in the gospel."

Note: The preceding pictures are from *The Ensign*, March 1992, pages 7 through 9 and 16. They are like the 8 X 10 pictures on the back wall of the Relief Society room in the Cocoa Stake Center. The writings with the pictures are what is on the back of the pictures.

'SOMETHING EXTRAORDINARY

By Sheri L. Dew

The Relief Society has provided 150 years of service and sisterhood.

elief Society. The name evokes as many images as there are women, eras, and countries. But regardless of time or place, Relief Society has meant sisters lifting one another spiritually, loving and taking care of one another, and absorbing insight and inspiration from other women headed in the same direction.

At the first meeting of the Relief Society, President Emma Smith stated, with no small amount of vision: "We are going to do something extraordinary." What has transpired through the past 150 years has been nothing short of extraordinary. And women have responded magnificently to a multitude of pressing calls.

In Czechoslovakia, during years the Church was not recognized there, a young Relief Society leader typed the entire Doctrine and Covenants so that sisters could have "scriptures," since it was unlawful for religious books to be brought into the country.

A young Relief Society president in a Salt Lake City singles ward had repeated promptings one evening to visit a ward member. When she went to the girl's apartment, she found her nearly incoherent from potentially fatal internal bleeding. She and a friend rushed the girl to the hospital, where emergency surgery was performed and the girl's life was

In a ward in Saipan where women speak thirteen different languages, the Relief Society president has dealt with language barriers by assigning different parts of the lesson to be taught in their own languages by different women-so everyone understands at least part of the message. Chieko N. Okazaki, now first counselor in the

Left: Emma Hale Smith, 17 March 1842. Right: Joseph and Emma Smith, 1842, as Joseph donates a five-dollar gold piece to the Female Relief Society of Nauvoo.

Relief Society general presidency, was reared as the daughter of a Buddhist plantation laborer in Hawaii. She tells of her first encounter with Relief Society as a young girl:

"I knew there was one meeting with all of the ladies-wonderful, loving Hawaiian women who took care of me at church. That meeting was Relief Society. They ministered to me like angels." She has since mused, "I wonder if I would be here today, serving in this presidency, if those wonderful Hawaiian sisters had not opened their arms to a shy Japanese girl and welcomed me

Relief Society spans the globe and represents women who come in every age, shape, and color; whose cultures, languages, and life experiences are as different as their values and beliefs are the same.

Throughout the world, other women's organizations have come and gone. But if anything, the relevance of Relief Society in the lives of women and its importance to the Church are greater today than ever. Why has Relief Society—now the largest and oldest women's organization in the world—flourished during 150 years in a world of change, upheaval, and transition?

Belle S. Spafford, the ninth Relief Society general president, endorsed Relief Society as an ideal vehicle to promote constancy amid change: "In the midst of all this change . . . Relief Society has been just as constant in its purpose as truth is constant. The purposes that were important for a handful of women in Nauvoo are still important to women worldwide. That is the miracle of Relief Society."2

"THE BEGINNING OF BETTER DAYS"

Relief Society began, appropriately enough, as a charitable act. When Sarah M. Kimball decided to provide clothing for men building the Nauvoo Temple, others offered to help. As the women sewed they discussed the idea of forming a "Ladies' Society." Soon Eliza R. Snow had drafted a constitution and bylaws for the new organization and presented them to the Prophet Joseph Smith for his approval.

He told Sister Snow that while the bylaws were the best he'd ever seen, "this is not what you want. Tell the sisters their offering is accepted of the Lord, and He has something better for them than a written constitution." He then invited the sisters to join him on 17 March 1842 in the room over his store, where he would "organize the sisters under the

priesthood."3

Twenty sisters met with the Prophet that day. Joseph Smith began by outlining the purpose of an auxiliary for sister Saints: "That the Society of sisters might provoke the brethren to good works in looking to the wants of the poor—scarching after objects of charity, and in administering to their wants to assist; by correcting the morals and strengthening the virtues of the community." Such was the beginning of the Female Relief Society of Nauvoo.

Lucy Mack Smith sensed the scope of this new auxiliary to the priesthood: "We must cherish one another, watch over one another, comfort one another and gain instruction, that we may all sit down in

heaven together."5

During subsequent meetings, the Prophet elaborated on the role the society should fill and on its potential impact: "It is natural for females to have feelings of charity and benevolence. . . . If you live up to these principles, how great and glorious will be your reward in the celestial kingdom! If you live up to your privileges, the angels cannot be restrained from being your associates."

TURNING THE KEY

On 28 April 1842, Joseph Smith said, "I now turn the key to you in the name of God, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time—this is the beginning of better days to this Society."⁷

President George Albert Smith later explained the significance of this action: "When the Prophet Joseph Smith turned the key for the emancipation of womankind, it was turned for all the world, and from generation to generation the number of women who can enjoy the blessings of religious liberty and civil liberty has been increasing."

SOCIETY TO SAVE SOULS

Women of Nauvoo flocked to Relief Society in such numbers that two months later there were more than six hundred members and no building large

enough to accommodate them.

Clearly, the Prophet intended the society to offer spiritual as well as temporal relief. "The Society is not only to relieve the poor, but to save souls," he taught. The spiritual nature of the meetings drew many women. After one meeting, the secretary recorded that "nearly all present arose and spoke, and the spirit of the Lord like a purifying stream,

refreshed every heart."10

There was, however, no shortage of opportunity to render temporal relief in 1842 Nauvoo. There were meals to prepare, sick members to care for, homeless converts to assist, grieving mothers to comfort, and persecution to contend with. Lucy Mack Smith related of Emma Smith: "How often I have parted every bed in the house for the accommodation of the brethren, and then laid a single blanket on the floor for my husband and myself, while Joseph and Emma slept upon the same floor, with nothing but their cloaks for both bed and bedding." During bouts of the swamp fever that plagued Nauvoo, Joseph and Emma opened their home to the sick. When there was no more room inside, they slept outside.

Relief Society also provided a setting where women could bolster one another's spirits. Many sisters had sacrificed homes and even loved ones for their newfound faith. Bathsheba Smith, just eighteen years old, lived in an unfurnished log home where only a blanket-door kept out the winter cold. Two months after she gave birth to a child, her husband,

George A., left on a mission.



From left to right: The restored Sarah Granger Kimball home in Nauxoo; the Relief Society wheat project, begun in 1876, which helped feed the needy for 100 years; the last graduating class of the Relief Society nursing program, 1924; the Relief Society Cottonwood Maternity Hospital in Utah, 1924, which was purchased with funds from the wheat project.

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Emmeline B. Wells lost her first son when he was five weeks old, and shortly thereafter her husband deserted her. Heartbroken, she later recorded, "How dreadful when I remember my agony at that time, my utter loneliness."12 Later she married Daniel H. Wells. Similar scenarios were common. The sisters' association with each other kept many women

By 1844 Relief Society membership exceeded 1,300. But after the martyrdom, and with increasing persecution, Brigham Young decided to "defer" operations

of the society, and it ceased to function.

While there would be a 22-year hiatus from organized Relief Society activity, the foundation for an auxiliary of sisters had been laid and a model developed-one that welcomed all women regardless of age, nationality, or status; one built upon charity and spirituality; and one that demonstrated the strength and spiritual power generated when righteous women join together.

A precedent of providing relief-temporal, emotional, and spiritual-had also been set. Indeed, the

key had been turned in their behalf.

In Winter Quarters Eliza R.

MAINTAINING THE FLAME

Snow and others gath-

ered in tents during

the evenings to

much sickness

and death, sis-

recorded inci-

dents of spiritual outpourings.13

Emmeline B.

"during all this time the sisters never lost sight of [the Relief

Society] as it has been

established, nor the

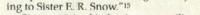
promises made to

them of its future

Wells said that

ters' diaries

share testimonies. Amidst



greatness, by the Prophet Joseph Smith."14 It was not until 1866 that Brigham Young in-

structed bishops to organize a Relief Society in each

ward and called Eliza R. Snow (1866-87) to oversee

the effort. Not long after the reorganization efforts

had another assignment for her: "I want you to instruct the sisters." In Nauvoo, Joseph Smith had done much of the teaching. Now President Snow

began, President Young told President Snow that he

rose to the challenge. Said one woman after hearing

her speak, "I felt like shouting hallelujah while listen-

Sisters rejoiced in having an auxiliary to buoy each other up against the rigors of pioneer life.

MOVING INTO THE TWENTIETH CENTURY

During the presidency of Zina D. H. Young 1888-1901), Latter-day Saint women endured intensifying national scrutiny and ridicule because of the Latter-day Saints' practice of plural marriage. When in 1887, with the passage of a U.S. Congressional act against plural marriage, Utah women lost the right to vote (a right they had had since 1870), Latter-day Saint women joined the national women's movement to support suffrage legislation. Local Relief Societies held suffrage meetings around the territory. Zina Young's gentle nature endeared her to others,

and she proved a genteel spokeswoman during a volatile era, with the result that the Relief Society began to exert its influence beyond

the Utah Territory

During her presidency, the Relief Society became a charter member of the National Council of Women. In March 1888 Emily S. Richards reported

on the activities of 22,000 members of 400 local Relief Society organizations to the First International Council of Women: "They own many of the halls in which they meet, and such property is valued at \$95,000. They have laid up wheat in granaries to the

in case of scarcity. They assist in caring for the distressed, help to wait upon the sick and

amount of 32,000 bushels, for seed or relief





THE ENSIGN/MARCH 1992

prepare the deceased for burial. . . . The Deseret Hospital, with a lady M.D. as Principal, and skilled nurses and attendants, is under their direction. They have fostered the silk industry, producing the raw material and manufacturing it into various articles. They encourage industry as well as intellectual culture. . . [Relief Society's] benefits are felt in every place where it extends, all its tendencies being to make women useful, progressive, independent and happy."16

The early twentieth century saw the complexion of Relief Society beginning to change. For the first time, few Latter-day Saint women had personal ties with Nauvoo. The stark demands of pioneer life were gradually diminishing, the Manifesto had ended the practice of polygamy, and the Church was spreading beyond the Intermountain West.

General Relief Society president Bathsheba W. Smith (1901–10) felt that Relief Society needed to innovate and, while staying true to the divine principles it was founded upon, respond to the interests of women of all ages. As a result, the Relief Society published its first Mother Education lessons, focusing on child-rearing ideas.

President Smith felt strongly that women needed to be spiritually self-sufficient and that Relief Society was the place for that to occur: "It is plainly necessary that women as well as men, cease not while life lasts to study diligently for the knowledge which is of greatest worth." 17

The emphasis on education continued under general Relief Society president Emmeline B. Wells (1910–21). She felt passionately that Latter-day Saint women should be "the best informed of any women on the face of the earth," and the Relief Society inaugurated the Relief Society Magazine in 1914.

Charitable activities continued to be a major thrust of the Relief Society, which owned livestock, real estate, and dress shops, the proceeds of which helped the needy. Wheat, which had been stored since 1876, was sent to survivors of the 1906 San Francisco earthquake and to World War I victims (the Relief Society sold 200,000 bushels to the U.S. government). During this period the Relief Society adopted the motto "Charity Never Faileth." By 1913, the *Relief Society Guide* was released, providing lesson outlines for four meetings per month.

FROM WORLD WAR I THROUGH WORLD WAR II

The three women—Clarissa S. Williams (1921–28), Louise Y. Robison (1928–39), and Amy Brown Lyman (1940–45)—called to lead the Relief Society from 1921 to 1945 had extensive experience with social, humanitarian, and welfare work. This dark period saw the world rebound from one world war, engage in a second, and limp through a major depression. Providing humanitarian aid and lifting sisters to new levels of social awareness were the themes of the day.

With the onset of the Depression in 1929, the Relief Society went where it was needed and did what it could, helping with community relief efforts, and, later, with the Church's welfare plan. In 1937 the Relief Society established the Women's Commission Store (later Mormon Handicraft) so women could market their home-crafted items.

Belle Spafford remembered Relief Society service during those days: "We would can fruits and vegetables working day after day after day. Almost before the bottles were cool, some of our finest people were standing in line to take the food. That's the kind of situation we were up against." ¹⁸

During World War II, sisters sewed and donated thousands of pieces of clothing and quilts to the Central Bishops' Storehouse, making it possible to help many European Saints after the war. Women sewed hospital gowns in work meetings, taught Red Cross classes, and assembled first-aid kits. After the war, Relief Society sisters donated, sorted, sized, mended, and packed more than 500,000 articles of clothing for distribution among European Saints.



Left: An outdoor cunning project in St. George, Utah (about 1940).

Right: Sisters examine handmade items at their ward Relief Society bazaar (about 1960).



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The Relief Society demonstrated that religion and service were one and the same.

RELIEF SOCIETY, A WORLDWIDE INFLUENCE

When the war ended, new challenges emerged. The new general president, Belle S. Spafford (1945–74), wrote: "It is my conviction that the time had come for Relief Society influence to be felt worldwide among womankind." 19

During President Spafford's nearly three-decade presidency, the Relief Society recorded many milestones. Her legendary leadership saw Relief Society grow to one million members in sixty-five countries. The Relief Society Building was completed after sisters donated more than \$500,000 toward its construction. In 1970 auxiliaries were freed of the responsibility of raising money to support their activities and were supported by money from local budgets instead. And then, in May 1971, a change altered the face of Relief Society forever: all Latter-day Saint women, age eighteen and older, were to be enrolled as members of Relief Society. Every LDS woman was drawn into the circle of sisters.

Barbara B. Smith (1974-84) was called to the

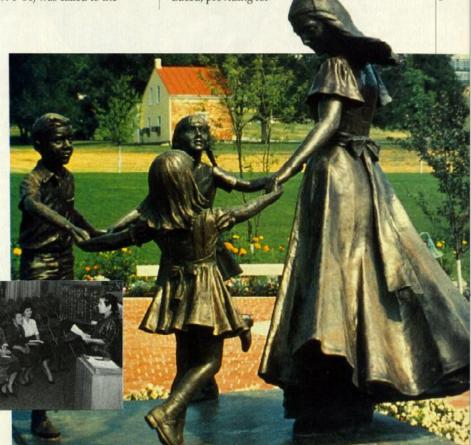
presidency of Relief Society during volatile times, with the Equal Rights Amendment (ERA) arousing controversy in the United States. Under the direction of the Brethren, Relief Society walked a fine line, supporting women's rights but opposing an amendment that did not allow for natural differences between the sexes.

Perhaps more than during any previous era, the Relief Society found itself in the position of representing Church attitudes towards women. When the ERA was defeated, the controversy swirling around the issue died down.

The Nauvoo Monument to Women—thirteen statues symbolic of Latter-day Saint womanhood—was completed during Barbara Smith's administration. The monuments were dedicated in 1978 by President Spencer W. Kimball after women Churchwide had donated to its construction. For many, this ambitious project was a tangible symbol of the value of women.

Changes due to the Church's rapid worldwide growth occurred during Barbara Smith's presidency, as directed by the Brethren: the consolidated meeting schedule was intro-

duced, providing for



The joy of nurturing children is captured in this contemporary sculpture, Joyful Moment.

Sisters such as these in Japan learn practical and spiritual skills in Relief Society.

Sunday Relief Society meetings rather than the daytime weekday meetings; the first general women's meeting was held in 1978, at which President Kimball implored sisters to become scholars of the scriptures20; and the Relief Society doubled in size (to 1,600,000 members in eighty-nine countries and sixteen territories).

A NEW TIME

President Gordon B. Hinckley instructed Barbara W. Winder (1984-90), when he issued her call as Relief

dency would be for "a different time." President Winder explained: "It is a time to heal, a time to bond women to women and women to men. We can have unity in diversity and diversity in unity. We don't have to be like one another to enjoy sisterhood."21

Society general president, that her presi-

It was also a time to meet needs of Saints throughout the world, especially in developing and emerging nations. A new curriculum with two Spiritual Living lessons per month was introduced, stake Relief Society boards were eliminated, and wards were given greater flexibility in administering programs. Flexibility and simplification were key guidelines.

Perhaps the most significant development during Barbara Winder's presidency was a move toward unity among the three auxiliaries. With the approval of the First Presidency, the Young Women and Primary moved their offices into the Relief Society Building, and for the first time the three auxiliary presidents traveled internationally together. This model of unity was a pattern to be followed Churchwide to make the auxiliaries more effective in helping bring women and children to Christ.

With the call of Elaine L. Jack, Chieko N. Okazaki, and Aileen H. Clyde to the general presidency in 1990 has come a refocusing of the mission of Relief Society—a focus to fit the times. President Jack says: "The women in this church must be singular in purpose. We must seek first the kingdom of God. Today's frantic schedules and desires to have it all have produced some whose attention to the path has become cluttered by too many demands and too many signals."

The Lord has told us, through a living prophet, how vital the work of women is in the spectacular winding-up drama that will take place between now and the time He will come again. President Spencer W. Kimball prophesied: "Much of the major growth that is coming to the Church in the last days will happen to the degree that the women of the Church reflect righteousness and articulateness in their lives, and to the degree that they are seen as distinct and different-in happy ways-from the women of the world."23

We need each other," says President Elaine Jack. "We must connect in ways that comfort and sustain rather than compete. As sisters in Zion, we still have pressing calls. We have calls to teach the gospel, to live by example, to share our understanding with our neighbors and associates, to bring souls unto

Christ by the way we live and the way we love one another."24

> Relief Society is truly "something extraordinary."

Sheri L. Dew, a member of the Willow Canyon Third Ward, serves as stake Relief Society president of the Sandy Utah East Stake.

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7. Nauvoo Minutes, 28 Apr. 1842.

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20. Church News, 23 Sept. 1978, p. 3.
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22. From unpublished notes in the possession of Elaine L. Jack.

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In 1992, Relief Society has a

worldwide membership.

RELIEF SOCIETY SESQUICENTENNIAL SATELLITE BROADCAST 14 March 1992

"CHARITY NEVER FAILETH"

President Elaine L. Jack Relief Society General President

"We are united in devotion to our Father in Heaven and in our desire to touch the lives of others. We serve as partners with our brethren in building the kingdom of God."



This is a glorious time to celebrate with you, my dear sisters of Relief Society. How we love and appreciate each one of you and welcome you all! Willkommen in der Frauenhilfsvereinigung. Bienvenu. Ni men hao. Bienvenidas.

This is truly a remarkable gathering of sisters. Never before have so many women in the world sat down together to pray, sing, and speak to each other the feelings of our hearts—to share in the ways the Lord has blessed us as women and as members of His Church.

"Lift up your hearts and rejoice" (see D&C 25:13), the Lord tells us, and we do rejoice. Relief Society is 150 years old. But today, we feel new and vibrant. We are full of expectations for our sisters everywhere, from the Philippines to Japan,

England to New Zealand, and Paris to St. Petersburg. Our individual lives, our circumstances, and our challenges are as diverse as the countries and cultures we come from. Yet our commitment is the same. Today, we can all rejoice in being women in The Church of Jesus Christ of Latterday Saints. We are united in devotion to our Father in Heaven and in our desire to touch the lives of others. We serve as partners with our brethren in building the kingdom of God. We are women who have become a mighty force for good in a world that needs our understanding and our spirituality.

One hundred and fifty years ago, sisters in Nauvoo, Illinois, the city called Beautiful, felt a need to be organized. They desired, as we do now, to be a force for good. For them, it was to help build the Nauvoo Temple and to extend a hand filled with help—needles to make shirts, spoons to stir food, pens to write poetry, cloths to soothe a feverish child. Our roots are in that small community that thrives even today as a historic restoration. And there is much we share with our sisters of early Nauvoo.

On the banks of the Mississippi River was a place where the Saints drained the swamp land, built a substantial city, and wanted to stay. Here, amid well-tended homes and fertile acres, was a pattern for Zion, a place where the people could be of one heart. Like the Nephite people so many years earlier, they wanted to "come into the fold of God, and to

be called his people, . . . willing to bear one another's burdens, that they may be light " (Mosiah 18:8)

they may be light." (Mosiah 18:8.)

It was in this spirit that Relief Society was born when a handful of women gathered in Joseph Smith's red brick store to unite their strength. First president, Emma Smith, told the women, "We are going to do something extraordinary—when a boat is struck on the rapids, with a multitude... on board, we shall consider that a loud call for relief—we expect extraordinary occasions and pressing calls." (Minutes of the Female Relief Society of Nauvoo, 17 Mar. 1842; italics added.)

They got them—involving themselves in everything from delivering breech babies to helping the destitute converts who steamed into Nauvoo. They were resolute, often sharing their hearts and hands in lonely moments when nothing else would lift the pain. They gathered goods and funds and distributed to those in need. Many worked in the fields and built their own homes. They cared for the sick, prayed for divine inspiration, and received and exercised power from on high.

Those Saints responded to the needs of their day. I am certain that their strength came from their ability to step forward with a resounding "Here am I, send me." (Abr. 3:27.) Then they were off on the Lord's errand.

One of the youngest women in attendance at the first meeting of sisters was Bathsheba Smith, who served many years later as the fourth general president of the Relief Society. She had been well trained in those Nauvoo years and was known later for concluding her home visits—both social and compassionate—with the words, "Peace be unto thee, peace to this house." (Woman's Exponent, Sept. 1910, p. 18.)

There are many Bathsheba
Smiths in this world, many pioneering women who speak peace and give life to the Relief Society motto, "Charity Never Faileth." In times past, more than one generation gleaned wheat in aprons and stored it in their own granaries, putting it to good use when the need came. And it did. Other sisters promoted health and nursing, establishing a hospital. Today, old and new blend

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as dedicated women bring sisterly support and love, keeping their appointed visits on horseback and on foot, by bus and by automobile. Over the decades and across continents, women have learned to value their faith and religion above comfort and personal priorities.

Our sisters are steadfast, always abounding in good works. (See 1 Cor. 15:58.) They understand that the commandment is to develop an attitude as well as to undertake an action. "Be steadfast" (D&C 31:9)—immovable in righteousness, humble, caring, clever, kind, generous, thoughtful, dignified, gentle, diligent, direct. Women have such depth and such ability!

And such faith. Despite trials, worldly confusion, and caustic voices, we can trust in the Lord and go forward with happy hearts, knowing that with every challenge or problem, there's the strength to go on. Why? Because we know His promises are real, that He does know us by name and has a plan for each of us. He will help us learn what it is and give us joy in doing it.

The experiences of women in Nauvoo and in every Relief Society throughout the Church prove that women individually can be a great force. Alma described the value of our contribution, stating, "By small and simple things are great things brought to pass." (Alma 37:6.) Women's lives are full of small and simple things—discussions about how the day was, visits to schools, laughter at a homemade joke, work in its many forms, playing with children, trips to the doctor, tending the garden, cooking meals, teaching a lesson in church, helping a neighbor, serving a community group, sharing a lesson learned with a sister. Small and simple things that define relationships and build testimonies. Small and simple things that grow strong men and women.

When we first organized as a sisterhood in Nauvoo, the Prophet Joseph Smith declared, "This is the beginning of better days." (History of the Church, 6:607.) There has been an abundance of better days because of the contributions of women just like you. In homes large and small, rural and urban, Latter-day Saint women make a difference. In every type of



Combined women's choirs from the Mormon Tabernacle Choir and Mormon Youth Chorus singing at the Relief Society Sesquicentennial Satellite Broadcast, with Rebecca S. Wilberg conducting.

family, women comfort hearts and renew dedication. We share wisdom and knowledge. We encourage and teach our family members.

teach our family members.

As sisters in Zion, we have added to the strength of each other. We see our sisterhood expressed in Sunday meetings and in homemaking meetings. Which of us has not fell a hand reach across to take ours just at the right moment? A sister has written a note or called to check on us just when our world was falling apart. As sisters we know, we understand, we feel for each other.

Lucy Mack Smith, mother of the Prophet Joseph Smith, told the sisters of Relief Society in 1842, "We must cherish one another, watch over one another, comfort one another and gain instruction, that we may all sit down in heaven together." (Minutes of the Female Relief Society of Nauvoo, 24 Mar. 1842.) Notice she talks of each of us eventually uniting in our Father's house. But for now, we are here and we have work to do.

A year ago, in preparation for this great event, we asked members all around the world to send us pictures of women living the gospel in their daily lives. The response was dramatic! Folders came from all over the world. Some pictures were individually wrapped in tissues; some were priceless historical photographs; some sisters sent whole pages of scrapbooks. Some photographs were professionally done and some taken just with the family camera. Many included notes written in the native languages. No matter the country, the

responses were similar to this message from Japan: "Thank you for the opportunity to be a part of this whole sisterhood. We love all of you." Or this note from Africa: "You have lit a candle of joy in our minds."

We are part of a grand whole. We need each other to make our sisterhood complete. When we reach out to clasp the hands of our sisters, we reach to every continent, for we are of every nation. We are bonded as we try to understand what the Lord has to say to us, what He will make of us. We speak in different tongues, yet we are a family who can still be of one heart. We work, play, give birth, nurture, dream dreams; we cry, pray, laugh, sometimes clap for joy, and find that mortality teaches us our need for our Savior, Jesus Christ.

The Lord has told us, "Be glad, for I am in your midst." (D&C 29:5.) He is with all of us, and His spirit draws us closer as we link arms together in our gospel sisterhood.

As sisters in Zion, we still have pressing calls. We have calls to teach the gospel, to lift our families, to bless our neighbors, to aid our friends, to live by example, to share our understanding with others, and to bring souls unto Christ by the way we live and the way we love one another.

Yes, as sisters in Zion, we are going to do something extraordinary.

Part of this address was filmed in Nauvoo, Illinois, und presented as part of the Relief Society Sesquicentennial Satellite Broadcast.

THE MISSION OF RELIEF SOCIETY

Aileen H. Clyde Second Counselor in the Relief Society General Presidency

"From the beginning—150 years ago—Relief Society has offered women ways to strengthen their own lives and ways to help them strengthen the lives of others."



nd now here we are-well into the last decade of the twentiteth century in March 1992. We marvel together at our diversity of place, of language, of culture, and even of personal description. We celebrate the power demonstrated by this great international society that binds us together with unity of purpose and sisterhood. The mission of Relief Society is founded in the gospel of Jesus Christ, and women throughout the world are respond-ing increasingly to his teachings. Their faith elevates their lives, and as their testimonies grow, they lift and teach those around them. This society's aim is to include them all and to bless their lives

Christ taught clearly that regardless of our living conditions, or our marital status, or our gender, we may know his love. When he met the woman at the well, as he crossed Samaria on his way to Galilee, she couldn't believe he spoke to her. She was a Samaritan—he was a Jew. Her awareness of their differences, no doubt the legacy of long tradition, complicated her understanding him. He engaged her in a thoughtful conversation, and she began to sense that this visit had meaning far beyond the importance of drinking from a well. The exchange itself freed her from the inhibitions she expressed when he first spoke to her. When he offered the living "water springing up into everlasting life," a new awareness came upon her, and she began to hear what he was teaching "in spirit and in truth." (John 4:14, 23.)

Her hearing became her knowing, and her testimony brought other Samaritans to him. They later said to the woman, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." (John 4:42.) Relief Society women throughout this world have first in their purposes to know him themselves and to build their personal testimony of Christ's love, which he so freely offers to all.

Some of us need the blessing of more fully realizing our importance as individuals to our Savior. We have record of his high expectations for us. When a woman who had sinned was brought by scribes and Pharisees

to be stoned, Jesus said, "He that is without sin among you, let him first cast a stone at her." (John 8:7.) One by one, probably because of his presence, their own consciences lifted their condemnation of her, and they walked away. Christ then spoke those words of power that could cleanse the world, "Neither do I condemn thee: go, and sin no more." (John 8:11.) His invitation was clear; the initiative was hers. Freedom from past acts was within her reach through her vision of his merciful love. Regardless of what had brought her to that point, a life of dignity and service, of righteousness and happiness was possible.

From the beginning—150 years ago—Relief Society has offered women ways to strengthen their own lives and ways to help them strengthen the lives of others. The others might be our own family, our neighbor, or the stranger who has come to our awareness. The ways sometimes come by assignment and often come from personal initiative. The needs are everywhere, and the key to our ability to meet them is Christ's admonition that we love one another as he has loved us. (See John 13-34).

The aim of this society to build testimonies, bless individuals, exercise charity, strengthen all families, and find joy in our sisterhood turns on the fulcrum of Christ's love. May these principles of serving and growing help us see ourselves in new ways as women. May we see clearly the way before us to be righteous disciples of our atoning Savior.

In the name of Jesus Christ,



Enjoy a Unified Sisterhood



Doris Sertel, from Germany

Through much experience, I know that the Lord lives, that he loves me, and that he is always close to me, and thus I am able to gratefully testify

that Jesus Christ is the basis of my life. Since I have accepted him, I know that we will find true happiness and peace if we trust in his teachings and always strive to follow him. I know that he invites all people to feel this testimony in their hearts.

But in order to understand his ways, we have to prepare ourselves. We read in Moroni that only the meek and the truly humble are pleasing before God. (See Moro. 7:44.) This message is particularly important for us today, because love is beginning to wax cold. We all feel it; the struggle for a testimony, for our marriages and families, and for truth, justice, and chastity is becoming more intense.

Some of us are involved in that struggle and experience disappointment, loss of courage and strength, desperation, and loneliness. Many lose direction, many stand still, many go back, many are just standing there. How important it is to take right then and there the hand that is stretched out and help to find the path again through meekness, humility, and charity—to take by the hand and to look out for each other and to tell them, "You are important; you too are a child of God." We are on the same path. Let us follow it together. The Lord expects of us to give and to take and to serve each other, not because it is our duty but because we do it out of love-so that his love for all of us, in and outside of the Church, will become alive, and we can feel it and be strong in the unity of a great sisterhood.

May the Lord bless us to achieve this. In the name of Jesus Christ, amen.

SPIT AND MUD AND KIGATSUKU

Chieko N. Okazaki First Counselor in the Relief Society General Presidency

We can do great good when we act as an organized group; as members of small, informal groups; and as individuals who care enough to serve.



y dear sisters, aloha! What a joy it is to stand with you on this threshold between the past and the future! We celebrate 150 years of service, sisterhood, and a shared struggle toward sainthood. In 150 years, when the sisters look back in their own season of celebration, I hope they will say, "The year 1992 was a year when the angels could not be restrained from being the associates of those women."

Well, dear sisters, that's us! You know, it was Joseph Smith who made that prophecy about the angels. (See History of the Church, 4:605.) I am calling on all of us to make this prophecy come true by increasing our personal spirituality, by uniting in a mighty sisterhood, and by serving others with Christlike love.

As we discuss service today, I'd like to teach you an important Japanese word. It's kigatsuku.

Kigatsuku means "an inner spirit to act without being told what to do." First, we can do great good when we act as an organized group. One hundred and fifty years of Relief Society speaks for itself. One stake in Denver, Colorado, is making quilts-dozens of thick, warm, comforting quilts-which they will donate to the homeless and those in need. Second, we can do great good when we act in small, informal groups. The Relief Society general board volunteered to clean a littered highway, pulled on their gloves, and discovered that it doesn't take a long time to make a big difference. And third, we can do great good on our own—just as individuals who care enough to serve. Think of Sister Julia Mavimbela in South Africa, teaching children who had never had a real home to tend the earth by planting gardens. It is the desire in individual hearts that powers not only small, individual acts of service, but also the great acts that become mass movements and even revolutions. You have that power, too.

Are you sitting on a mat or on a polished bench? Are you wearing a sari or a three-piece suit? Are you hearing me in English or in Tagalog? It doesn't matter. Hear the words of my heart. Feel the power that can come from your own desire to do good!

When I was just a little girl, my

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The general presidencies of the Relief Society, Young Women, and Primary in the Tabernacle at the sesquicentennial meeting and broadcast.

mother began teaching me to be kigatsuku. When she swept the floor, she would say, "Chieko, what would a kigatsuku girl do now?" Then I'd run and get the dustpan. I recognized my mother's teaching when I read that wonderful scripture:

"Verily, I say, [you] should be anxiously engaged in a good cause, and do many things of [your] own free will, and bring to pass much righteousness;

"For the power is in [you], wherein [you] are [an agent] unto [yourself]." (D&C 58:27-28.)

You are powerful! Where does that power come from to "do many things of [our] own free will"? It comes from the Savior himself. Feel that desire to serve in your own heart. Sense within yourself that strength to choose!

Remember Jesus healing the blind beggar. He spat on the ground, rubbed the mud on the man's eyes, and said, "Go, wash [your face] in

the pool of Siloam." (See John 9:1-7.) My sisters, this story has a lesson

about service in it for us. First, remember that Jesus and the man didn't have an appointment. They encountered each other almost by accident. So look for little opportunities in your daily life.

Second, Jesus saw the need of an individual. Sometimes I think we see programs instead of individuals.

Third, Jesus performed the service immediately with just the resources he had—spit and mud and a desire to help. He didn't transport the man to an exotic medical facility, organize a cornea transplant team, or didn't make it into a media event. Sometimes we think we can't serve because we're not rich enough, not educated enough, not old enough, or not young enough. Remember, if we have the desire to serve, then our bare hands, a little spit, and a little dirt are enough to make a miracle.

And fourth, Jesus didn't just

dump that service on the man and walk away. He gave that man a way to exercise faith and strengthen the faith he had by asking him to partici-pate in his own healing. It was a simple thing—washing in the pool of Siloam. But what if the man had refused? Jesus took that risk and let the man participate in his own miracle.

Our desire to serve is divine. Charity is our motto. As women, we beseech with the prophets of old:

'And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of . . . his people Israel at all times." (1 Kgs. 8:59.)

"That [we] may be filled with

this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that [we] may become the [daughters] of God; that when he shall appear we shall be like him." (Moro. 7:48.) In the name of Jesus Christ, amen.

LOOK UP AND PRESS ON

President Elaine L. Jack Relief Society General President

"To be a woman of covenant is a sacred and holy calling. Our covenants should ennoble us, serving as inspiration and incentive."



hen my four sons were all at home, my husband, Joe, and I spent many summer days hiking with them. Our favorite places to hike were in the high mountains. We all loved the challenge of a tough climb up and then that exhilarating moment of standing at what seemed to be the top of the world. We would carefully scan the horizon, relishing the sight of other peaks and valleys.

One of the best adventures of my life was the day we climbed three adjacent mountain passes. Beginning carly in the morning, we began our ascent, moving ever higher. The hike proved long and demanding, yet each view held its own majesty and perspective. My satisfaction at what I saw far exceeded any weariness I felt. I have never forgotten the awe and accomplishment I experienced when I stood at the top of a mountain and looked out on this wide and wonderful world.

Today, my beloved Relief Society sisters, we join hands around the world while we stand on another type of peak. From this pinnacle of 150 years of Relief Society, we survey the rich fruits of charity sown from seeds of faith in 135 countries and territories. How satisfying it is to see testimonies built, individuals blessed, charity developed and exercised, families strengthened, and sisterhood enjoyed by over three million Relief Society members.

Your vantage point may actually be a mountaintop. It may be the knoll of a grassy plain or a mound of sand in the desert. It could be a favorite stretch of beach or the icy crest of a snow-packed hill. It may be the top step of your own front porch. Whatever your perspective, today I ask you to stand arm in arm with me and look up! Let us climb together to new spiritual heights. We will echo Isaiah's words, "Let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Isa. 2:3.)

Today I ask you to undertake

Today I ask you to undertake with me a spiritual journey worthy of our best efforts. I ask you to press forward with me in the quest for unparalleled levels of personal spirituality. Let us seek keener vision and stronger hearts. Let us make "Charity Never Faileth" a motto of such personal significance that the whole world will be blessed by us, the daughters of God who are the

sisters of Relief Society.
With this broadcast, we join as we never have before. Never in the history of the Church have the women of Zion been linked so closely together. This is symbolic, reminding

us that we come together in the greatest of all causes, the gospel of Jesus Christ. As a young girl growing up in the foothills of the Canadian Rockies, I often imagined climbing the distant peaks I could see. Today as we are literally linked together across the continents of the world, we ascend mountains far greater than those I saw.

Sisters, we are the covenant people, blessed to live on the earth when we can prepare in earnest for the sec ond coming of our Savior. I pray that we will daily rejoice in being alive now when we can covenant through baptism and in the house of the Lord. I feel as Nephi expressed, "My soul delighteth in the covenants of the Lord . . . ; yea, my soul delighteth in his grace, and in his justice, and power, and mercy in the great and eternal plan of deliverance from death." (2 Ne. 11:5.) To be a woman of covenant is a sacred and holy calling. Our covenants should ennoble us, serving as inspiration and incentive. A deepened understanding of our covenants lifts our vision to the loftier vistas awaiting us. As we are "true followers of . . . Jesus Christ," we can become the daughters of God, "that when he shall appear we shall be like him, for we shall see him as he is." (Moro. 7:48.)

In this quest for the best in us, we are like Sariah, who, with Lehi and their family, left Jerusalem at the Lord's command. We stand with our "family, and provisions" (1 Ne. 2:4), and we travel through the wilderness. We give "thanks unto the Lord our God." (1 Ne. 2:7.) Sometimes we grieve because of the hardened hearts of those we love. Some moments we are "filled with joy, and . . . exceedingly glad." (1 Ne. 5:1.) At other times we "exhort

... with all the feeling of a tender parent" (1 Ne. 8:37), whether we are physical mothers or not. We toil. We encounter conflicts. We strive for faith. We "[suffer] all things." (1 Ne. 17:20.) Yet, like Sariah, we keep moving towards exaltation, the ultimate promised land.

You recall that during the journey of Lehi and Sariah's family, Nephi broke his bow. He was directed to "go forth up into the top of the mountain" (1 Ne. 16:30) to obtain

food for his family. I wonder when

he reached the top if he paused, as I often have at such a height, to look around and see how far he and his family had come and the direction in which they still needed to go.

Beloved sisters, from my vantage point I see your goodness and potential. I know your lives have their difficulties. I also see how far you've climbed already and what dazzling heights you've attained. I feel the love of the Savior for you and your love for Him. Our Lord Himself promised, "I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up." (D&C 84:88.) With such a promise, we can keep going. With this assurance, we will rise to spiri-

tual heights previously unimagined. A ward Relief Society president recently shared with me the reaction of a community worker to her request to inform the sisters of local service needs. The president calmly explained that each Relief Society unit around the Church would be undertaking a project. The worker said, "You mean 18,000 groups of Relief Society women are going to do something in their local communities? Then you'll change the

world.

We will change the world. For the better. For this journey to great heights is not any ordinary journey, any more than was Sariah's. Ours is a quest to change ourselves, to become even truer disciples of our Lord and Savior. We will lift our eyes to the mountains and move ceaselessly towards exaltation.

And how shall we scale this mountain? One faithful step at a time. I have a good friend with whom I have often counseled over the years about some of my gravest concerns. Particularly when I begin a new task and feel unsure, she invariably says enthusiastically, "How exciting! Elaine, you can do this." I have been grateful for her confidence. Sisters, I say today, we can do this. We will build the kingdom of God-one person and one home at a time. Married, single, older, younger, mothering, or childless, we are going to prove that Eliza R. Snow, an early and inspired Relief Society leader, was right: "There is no sister so isolated, and



Sisters in Blackburn, England, celebrate the Relief Society sesquicentennial following the satellite broadcast.

her sphere so narrow but what she can do a great deal towards establishing the Kingdom of God upon the earth." (Woman's Exponent, 15 Sept. 1873, p. 62.) We will build the kingdom of God by lighting our homes with faith, whether we live alone or with a house full of family.

For many of us, the most rugged mountains we tackle are within the walls of our homes. Since we strive to become eternal family units, we should prize our families. Dear sisters, stay close to your husband, your children, your parents, your brothers and sisters, and those who feel like family because your lives have joined. Consider them your fellow

A woman of mighty faith joined the Church and, because of pressing economic circumstances, left her family and homeland. Her journey took her far, but her faith took her farther. When she was well into her retirement years, she was called to be the ward Relief Society president. That calling brought forth a lifetime of knowledge and skill. She was a woman of such loving faith that the sisters of her Relief Society were drawn together as she put her arms around them physically and spiritually. A young mother asked her how she developed such radiant faith. This sister replied, "Turn your back on the problems and look for the light.

Sisters, as we climb the

mountains, especially those in our own backyards, let us look to the Lord, who is the light. Show that light to your family and those who feel like family, for the brush at our feet will snag us, and obstacles will surely bruise us. But warm and steady, the light beckons us on. Follow it, knowing the challenges are real, but so is the Lord. Light a torch of faith at home and keep it burning brilliantly, even when the night is long and the journey difficult

We shall scale our spiritual peaks with courage. Courage is a powerful tool. With it we can dig into the bedrock and stand steady, even when the footing is treacherous. I see so much of courage in you. You walk miles to church. You rebuild a home ruined by floods. You go to school, sometimes with your desk on your head. You stretch limited money so you can feed your family. You face death, survive drought, and forgive after a divorce. You repent when that's what is needed. You let go of old habits and espouse the gospel instead. You pay tithing when your children need shoes. You live through winter without warm clothes. You raise children alone. You accept a Church calling when you have no idea how to do it. You work to feel good about yourself, even as you feel so imperfect. You reach out to someone who may not extend a hand to you. You patch

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up a long-standing family argument. You put your family first, even when other options entice you. Cultivate courage, for it will help you live confidently and well.

The prophet Moses told the children of Israel, who were ready to enter a new territory of many unknowns, "Be strong and of a good courage, fear not, nor be afraid . . . : for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." (Deut. 31:6.) Sisters, the Lord will not fail or forsake us.

We will climb our spiritual mountains rejoicing. Our hearts will resonate to Isaiah's words, "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." (Isa. 55:12.) Each insight, each spiritual view should fill us with a spirit of thanksgiving that spills over into the lives of those around us. We sisters in Zion have the best reasons to

thank the Lord.

Thank the Lord for your testimony. Thank Him for being alive now. When your challenges come, thank the Lord for your knowledge that He lives, and feel peace know-ing He loves you. As you work hard, say, "The Lord doth give me exceedingly great joy in the fruit of my labors." (Alma 36:25.) When you struggle, say, "I can do all things through Christ which strengtheneth me." (Philip. 4:13.) With each new lesson learned and each answer to personal prayer, say, "I rejoice ex-ceedingly that [my] Lord Jesus Christ hath been mindful of [me]." (Moro. 8:2.)

Today, arm in arm and hand in hand, we stand together on sand or rock or the steps of home. We look together in the direction of our heavenly home. May you, a member of Relief Society—and my sister seek and find the loftiest, personal spiritual heights. May the peaks of spiritual awareness fill your soul with joy and inspire you to look up and to press on. And may this ascent we share witness in every home and in every nation "That he lives!"

(D&C 76:22.)

In the name of Jesus Christ,

THE SPIRIT OF RELIEF SOCIETY

President Thomas S. Monson Second Counselor in the First Presidency

"Service is a product of love. So long as we love, we serve."



oday our souls have reached toward heaven. We have been blessed with beautiful music and inspired messages. The Spirit of the Lord is here.

I bring to you noble sisters of the Relief Society the greetings of President Ezra Taft Benson, who by special wire is viewing these proceedings at his apartment; President Gordon B. Hinckley, who is on assignment abroad; and all the General Authorities of the Church. We commend you. We pray for you. We are proud of you.

President Elaine Jack, Chieko Okazaki, Aileen Clyde—thank heaven for your dear mothers, your teachers, your youth leaders who recognized in you your potential.
To paraphrase a thought:

You never know what a girl is worth, You'll just have to wait and see;

But every woman in a noble place, A girl once used to be.

Years ago I saw a photograph of a Sunday School class in the Sixth Ward of the Pioneer Stake in Salt Lake City. The photograph was taken in 1905. A sweet girl, her hair in pigtails, was shown on the front row. Her name was Belle Smith. Later, as Belle Smith Spafford, general president of the Relief Society, she wrote: "Never have women had greater influence than in today's world. Never have the doors of opportunity opened wider for them This is an inviting, exciting, challeng-ing and demanding period of time for women. It is a time rich in rewards if we keep our balance, learn the true values of life, and wisely determine priorities.

The Apostle Paul gave us this caution: "The letter [of the law] killeth, but the spirit giveth life." (2 Cor. 3:6.) The spirit of Relief Society is being made manifest today, in our time. We see stirrings of strength, we hear the rustling of a resurrection, we observe the dawning of a new

In the Church News, Sister Irene Maximova, Relief Society president in the St. Petersburg (Russia) Ward, reported some changes she sees in the lives of women after they join the Church: "They have more com-passion for other people. I see increased consideration and respect. They are more occupied with scriptures and spiritual matters. . . . As Church members in Russia, we must always remember the Lord's commandments to love God and to love

our neighbors. . . . For 70 years our society lost those good qualities." ²
In that same issue of the Church

News was the dramatic announcement that three new missions would soon be opened in what was the Soviet Union. This has now been accomplished. Branches of the Church will be organized, the waters of baptism will welcome those who are prepared, Relief Society membership will soar, and souls will be saved.

In this, your sesquicentennial year, I compliment you on your carefully chosen theme to eliminate illiteracy. Those of us who can read and write do not appreciate the deprivation of those who cannot read, who cannot write. They are shrouded by a dark cloud which stifles their progress, dulls their intellect, and dims their hopes. Sisters of the Relief Society, you can lift this cloud of despair and welcome heaven's divine light as it shines upon your sisters.

Several months ago I was in Monroe, Louisiana, attending a regional conference. It was a beautiful occasion. At the airport on my way home, I was approached by a lovely black member of the Church who said, smiling broadly, "President Monson, before I joined the Church and became a member of Relief Society, I could not read nor write. None of my family could. You see, we were all poor sharecroppers. President, my white Relief Society sisters-they taught me to read. They taught me to write. Now I help teach my white sisters how to read and how to write." I reflected on the supreme joy she must have felt when she opened her Bible and read for the first time the words of the Lord:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

That day in Monroe, Louisiana, I received a confirmation by the Spirit of your exalted objective.

In planning the women's curriculum, these guidelines have been followed with resolute care:

A. Every woman has been endowed by God with distinctive



Prior to the sesquicentennial satellite broadcast, sisters in Seoul, Korea, stand in front of displays honoring the role of Relief Society.

characteristics, gifts, and talents in order that she may fulfill a specific mission in the eternal plan.

B. The priesthood is for the benefit of all members of the Church. While women do not hold the priesthood, men have no greater claim than women upon the blessings that issue from it.

C. The home is the basic organization to teach an individual to walk uprightly before the Lord.

D. Compassionate service and a sensitivity to the needs of others are the principal purposes for which a woman's program was organized.

In keeping with this statement, may I today issue to you sisters of the Relief Society four challenges for our times:

First: Share your talents. Second: Sustain your husband. Third: Strengthen your home. Fourth: Serve your God.

Share your talents. Each of you, single or married, regardless of age, has the opportunity to learn and grow. Expand your knowledge, both intellectual and spiritual, to the full stature of your divine potential. There is no limit to your influence for good. Share your talents, for that which we willingly share, we keep. But that which we

selfishly keep, we lose.

Sustain your husband. Both husband and wife should appreciate that "woman was taken out of man; not out of his feet to be trampled underfoot, but out of his side to be equal to him, under his arm to be protected, and near his heart to be loved." Be patient, be tender, be loving, be considerate, be understanding. Be your best self as you sustain your husband, remembering that children often outgrow their need for affection, but husbands never do.

Many members of Relief Society do not have husbands. Death, divorce, and indeed lack of opportunity to marry have, in many instances, made it necessary for a woman to stand alone. In reality, she need not stand alone, for a loving Heavenly Father will be by her side to give direction to her life and provide peace and assurance in those quiet moments when loneliness is found and when compassion is needed

Strengthen your home. Home, that marvelous place, was meant to be a haven called heaven where the Spirit of the Lord might dwell.

Too frequently, women underestimate their influence for good. Well could you follow the formula given

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by the Lord: "Establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (D&C 88:119.)

In such a house will be found happy, smiling children who have been taught, by precept and example, the truth. In a Latter-day Saint home, children are not simply tolerated, but welcomed; not commanded, but encouraged; not driven, but guided; not neglected, but loved.

Serve your God. You cannot serve your neighbor without demonstrating your love for God. Service is a product of love. So long as we love, we serve. As James Russell Lowell stated so beautifully in his classic poem, The Vision of Sir Launfal, "Not what we give, but what we share. For the gift without the giver is bare."3" All the beautiful sentiments in the world weigh less than a single lovely action."4

Go gladden the lonely, the dreary; Go comfort the weeping, the weary; Co scatter kind deeds on your way. Oh, make the world brighter today.5

The heart of compassionate service, one of the hallmark creeds of Relief Society, is the gift of oneself.

Emerson explained, "Rings and . . jewels are not gifts, but apologies for gifts. The only [true] gift is a portion of thyself."6

Sisters, will you accept these four challenges to (1) share your talents; (2) sustain your husband; (3) strengthen your home; and (4) serve your God. As you do, the blessings of

heaven will aftend.

Perhaps I could illustrate. A number of years ago I received a rather unique and frightening assignment. Folkman D. Brown, then our Director of Mormon Relationships for the Boy Scouts of America, came to my office, having learned that I was about to depart for a lengthy assignment visiting the missions of New Zealand. He told me of his sister, Belva Jones, who had been stricken with terminal cancer and who knew not how to "break the sad news" to her only son-a missionary in far-off New Zealand. Her wish, even her plea, was that he remain in the mission field and serve faithfully. She worried about his reaction, for the missionary, Elder Ryan Jones, had lost his father just a year earlier to the same dread disease.

I accepted the responsibility to inform Elder Jones of his mother's illness and to convey to him her wish that he remain in New Zealand until his service there was completed. After a missionary meeting held adjacent to the majestically beautiful New Zealand Temple, I met privately with Elder Jones and, as gently as I could, explained the situation of his mother. Naturally, there were tears-not all his-but then the handclasp of assurance and the pledge: "Tell my mother I shall serve, I shall pray, and I shall see her again.

I returned to Salt Lake City just in time to attend a conference of the Lost River Stake in Idaho. As I sat on the stand with the stake president, Burns Beal, my attention was drawn to the east side of the chapel, where the morning sunlight seemed to bathe an occupant of a front bench. President Beal introduced the woman as Belva Jones and said, "She has a missionary son in New Zealand. She is very ill and has requested a blessing.

Prior to that moment, I had not known where Belva Jones lived. My assignment that weekend could have been to any of many stakes. Yet the Lord, in His own way, had answered the prayer of faith of a devoted Relief Society member. Following the meeting, we had a most delightful visit together. I reported, word for word, the reaction and resolve of her son Ryan. A blessing was provided. A prayer was offered. A witness was received that Belva Jones would live to see Ryan

This privilege she enjoyed. Just one month prior to her passing, Ryan returned, having successfully

completed his mission.

I never think of the Lost River Stake but what I see again in my memory that modest sister made beautiful by her faith. Our Father had used the radiance of His sunlight to make known His purpose. I shall not forget Belva Jones. Here was one who shared her talents freely. Here was one who sustained her husband-and then her son-in their priesthood callings. Here was one who strengthened her home, even in the absence of a husband and father. Here was one who continued to serve her God and all others. Here was one who exemplified the spirit of Relief Society

Dear sisters of Relief Society, move with vision, fueled by faith, into your next 150 years. To all of you I repeat that old, but ever welcome wish: Happy 150th birthday!

May "the Lord bless [you], and keep [you]: The Lord make his face shine upon [you], and be gracious unto [you]: The Lord lift up his countenance upon [you], and give [you] peace." (Num. 6:24-26.)

In the name of the Prince of Peace, Jesus Christ the Lord, amen.

1. A Woman's Reach (Salt Lake City: Desert Book Co., 1974), p. 21.

2. Church News, 15 Feb. 1992, p. 7. 3. The Complete Poetical Works of Jame Russell Lowell (Boston: Houghton, Mifflin Co.,

1925), p. 110. 4. Rousseau and the Sentimentalists, quoted

in John Bartlett, Familiar Quotations, 14th ed. (Boston: Little, Brown and Co., 1968), p. 695. 5. Deseret Sunday School Songs (Salt Lake

City: Deseret Sunday School Union, 1909), no. 197.

6. "Gifts," in The Complete Writings of Ralph Waldo Emerson (New York: Wm. H. Wise and Co., 1929), p. 286.

Chapter 12 Deseret Ranches of Florida

In 1950, the Church of Jesus Christ of Latterday Saints purchased the land acquired in Florida by President Henry D. Moyle and the Deseret land and Livestock Company. After the acquisition of adjoining properties, this became one of the largest cattle ranches in the United States, and the location is now in an area of intense real estate development and growth in Florida.

Although the exact motivation behind the purchase of the Florida ranch by the Church is not entirely clear, at the very least, it has proved to be an excellent vehicle for investment, and for strategic reserve for years to come.

The agricultural value of the ranch has also increased as its reputation as a productive and profitable cattle and citrus operation has been established.

Land purchased for Deseret Ranches of Florida, Inc.

Month	Year	Transaction	Acres
Jan	1950	Peavy-Wilson Lumber Company	52,141
Feb	1950	Consolidated Naval Stores	36,388
Feb	1950	Carroll Ranch	43,000
	1950	Brown	4,320
	1952	Sungrove	51,620
	1952	Duda's	5,000
Sept	1957	Keene Property and 400 cattle and buildings	34,530
Oct	1957	Adams Property with cattle, buildings and equipment	53,660
	1959	Consolidated Naval Stores	21,800
	1979	Magnolia Ranch	16,000

The first name of the ranch was Orlando Livestock Company.

Second name, Deseret Farms.

Now the name is Deseret Ranches of Florida, Inc.

The Peavy-Wilson land was purchased for \$6.70 per acre.

Heber Meeks was the first general manager, and later had to be released for health reasons.

Henry C. Jorgensen was made general manager but took sick and died on the ranch.

In the spring of 1952, twelve families were asked by Henry D. Moyle to come to the ranch and help get it started mainly in the cattle business.

The families were Golden Hyde, Opal Hammond, Wilford Hutchinson, Gayle Hyde, David Hawkins, Morris Justesen, Dean Bake, Alfred Bake, Albert McGinnis, Ernie Daniels, Eural Bake, and Arnold Paskett families.

According to the personal account of Morris Justesen, they were instructed "to sell everything we owned and burn our bridges behind us."

CATTLE

When we arrived on the ranch we bought thousands of Florida "Cracker" cattle, we called them, from a man named Whiskey John Partin. We turned them loose in the woods, the unimproved pasture, and it took 25 acres per cow to feed them.

We put Brahman bulls with the cows and then bred their offspring to Angus and Hereford bulls.

We have built 3000 miles of barbed wire fences on the ranch, and it is now divided in twelve cattle units, with a foreman and two men to handle each unit.

We have 225 miles of roads on the ranch to maintain.

Most of the men from the West went back to their homes in a couple of years. I worked here thirty-three years and retired in 1985.

The calves are sold fresh off their mothers at eight or nine months of age. They are trucked by the buyers to Texas, Oklahoma, and various other feed lots in the United States.

CITRUS

We have citrus groves on the ranch, along with saw mills, and also sell mulch, and have a sod operation where we sell sod the year around.

There are over forty hunting clubs on the ranch that also brings in some revenue.

In the early 50's, the Church asked Leo Ellsworth from Queens Creek, Arizona to come and be manager of the ranch. He is the man responsible for clearing most of the land on the ranch and planting grass. He supervised the clearing and planting of grass for the cattle on approximately 150 thousand acres of land. Bermuda grass, white Dutch clover, Pensacola Bahia, and St. Augustine grass were planted.

At one time, Ellsworth had around fifty machines operating, clearing land, pulling up stumps, etc.

Leo Ellsworth was on the ranch fourteen years, and then moved to Georgia, and managed the Georgia feed lot which he himself purchased from the Church.

Many of the General Authorities have visited the ranch in the past forty years.

I remember one time President Henry D. Moyle said to me, "Morris, I love this ranch so much I don't care if I die here." He got his wish, and passed away here on the ranch.

The ranch is teaming with game, white tailed deer, wild turkeys, wild pigs, quail, and lots of good fishing.

The ranch is noted for its size, and amazes many, especially the people who come from foreign countries to tour the ranch.

We raise our own cow ponies here on the ranch, and the cowboys on various units break them to ride.

There is a famous quarter horse stallion at Deseret. He was acquired from Robert Redford, the famous actor, and we have some beautiful colts from the stallion and his mares.

Many people from Holland, Germany, Poland, Russia, Japan, France, Scotland, Australia, Canada, Nova Scotia, England, and many from the United States make favorable comments when they tour the ranch.

PIONEER RODEO

In 1954 we started our Pioneer Day Rodeo. Some of the Scouts asked me what to do on the 24th of July which is a holiday celebrated by members of the church commemorating the arrival of Brigham Young and the first Mormon settlers to the Salt Lake Valley. I suggested a rodeo.

The rodeo kept growing each year, and now we have around 5000 people attend. We try to have events for the youth, one being the wild pig chase. We turn different size pigs loose in the arena, and the young girls and boys have a wild time catching them.

The rodeo is always the closest Saturday to the 24th of July. Many mothers and fathers participate with their children in various events, plus many bull riders and bronco riders come from all over the state to compete for prizes. We have tried to keep the atmosphere one that can be enjoyed by families with children of all ages.

SOME INTERESTING FACTS ABOUT THE RANCH

We use head dogs to drive the cattle out of the cypress trees and brush. They run ahead of the cattle and snip their ears or nose when they stray from the herd

All the cattle on the ranch have Brahman blood in them. A Brahman can take the heat because they sweat out of their pores like a human. Some of the breeds are Brangus, Braford, Simbrah, and Charbray.

Our calves now average between 450 to 500 lbs when we sell them off their mothers.

We keep approximately 4500 head each year of the best heifers for replacement stock.

Many people ask if there are snakes on the ranch. There are diamond back rattlers, cottonmouth moccasins, and coral snakes of the poisonous kind, and of the non-poisonous there are chicken snakes, water snakes of various kinds, and black snakes.

Wild pigs roam the ranch and the cowboys capture them. People come and purchase them for various uses.

There are many birds on the ranch. Bald eagles, sand hill cranes, water turkey, Egrets which are commonly known as cow birds, Mexican eagles, blue heron, and many other kinds.

Red fox, armadillo, and raccoons roam the ranch. I have personally seen only two Florida panthers in forty years, also only two black bear.

We have weathered two hurricanes since 1952 but they didn't do great harm except for flooding some pastures making it necessary for us to move some cattle.

Many of the general authorities and five of the presidents of the Church visited the ranch during my tenure which gave me an opportunity to meet them, and show them around the ranch as well as to participate in meetings with them.

We have over thirty thousand mature cows, and 1200 bulls on the ranch at the present time.

Quoting from the book "History of Deseret Ranches of Florida" "1950-1989" by D. Delos Ellsworth:

A history of the ranch would not be complete without mentioning the efforts of Bishop Victor L. Brown, Bishop Robert E. Hales, Alan Blodgett and John Creer. These men were the major force behind moving the Church's agricultural portfolio (of which Deseret Ranches of Florida is a major part) into modern, profit-motivated corporate agriculture. They are largely responsible for the business approach to current ranch operations that has increased operating profits many fold and now places the ranch in a posture to take full advantage of rapidly escalating real estate prices in one of the fastest growing geographic areas in the nation.

The following was prepared by Deseret Ranches as a hand-out at a Mission President Conference in 1991:

DESERET RANCHES OF FLORIDA

Deseret Ranches of Florida is owned and operated as a commercial agricultural investment by the Church of Jesus Christ of Latter-day Saints (the Mormons). As a commercial venture, the ranch pays both property and income taxes.

The ranch's management strategy is to both preserve and improve the land resource while maximizing returns on the agricultural enterprise. In an attempt to be wise and responsible land managers, Deseret conscientiously tries to enhance the future production capacity of the land. A multiple use philosophy allows for income from several enterprises simultaneously on the same parcel of land. For example, cattle, timber and wildlife might each generate income annually from the same acre.

The ranch is located in East Central Florida in Osceola, Orange and Brevard Counties. Neighboring cities to the ranch are Cocoa, Melbourne, St. Cloud and Kissimmee.

The ranch consists of approximately 300,000 acres. Of these, approximately half are

improved pastures. There are also 1,200 acres of citrus groves. The balance is in a native or seminative state, (native range, woods, marshes).

Approximately 75 individuals work full-time on the ranch. The majority of these people live in ranch housing. Ranch employees are hired and evaluated on the basis of their qualifications, diligence, training and honesty. Membership in the Church of Jesus Christ of Latter-day Saints is not a requirement for employment. In addition, the ranch uses other part-time and custom workers as needed.

The cow/calf operation is one of the ranch's major enterprises. The ranch's herd size is approximately 30,000 head of mature cows, 4,000 replacement heifers and 1,200 bulls. To produce uniform calves yet maintain a high level of hybrid vigor (heterosis) in the cattle, the ranch follows a three breed rotation crossbreeding system. The breeds used are Red Brangus, Braford and Simbrah. Purebred herds of each breed are managed to produce bulls needed in the commercial herds.

The ranch is divided into eleven individual cattle units, each with a foreman, two cowboys, a set of corrals, pickup and other equipment. The average unit has around 3,200 mother cows. Two of these units handle the heifer development program and one unit runs the purebred cattle. The other eight units run the commercial cows. Individual cow herds are generally about 300 head. The units average a ratio of about 1,000 cows per cowboy.

The cows are pregnancy tested in the fall. Supplement in the form of protein cubes and molasses is supplied through the winter. A specially formulated mineral is provided year round. Calving takes place during late December, January, February and early March. Marking and branding is done in April and May. Buyers, usually from the midwest and high plains areas, contract to buy the calves six to eight months before weaning. The calves are shipped by truck immediately upon weaning during September. The average weaning weight is over 500 pounds.

A small registered quarter horse herd is maintained to produce the horses needed for the cattle program.

The major emphasis in the pasture program is to maintain pasture quality and extend the grazing season earlier in the spring and later in the fall. This is done through an integrated program of rotational grazing, soil sampling, fertilizing and liming, weed control, controlled burning, drainage, renovation and development. New non-native grasses such as Hermarthria and legumes such as

Carpon desmodium are used in pasture development. An incidental income from the pastures is the sale of Bahia sod

The wildlife program consists of approximately 45 hunting clubs and over 500 hunters which lease the hunting rights on the ranch. Excellent hunting is available for white-tailed deer, turkey, hog, dove, quail and bass fishing. A wildlife biologist administers the wildlife management program which focuses on the white-tailed deer herd. The program has produced higher mean body weights, larger antler development and older aged bucks. These results have been accomplished by improving the male-female balance. Where seven does to every buck used to be the norm this ratio is now four does to one buck. The highest point turkey on record (National Turkey Federation) was killed by a hunter on Deseret Ranches.

The three citrus groves on the ranch produce both oranges and grapefruit. Competent employees following intensive citrus management practices including resetting, pest management, irrigation, drainage and fertilization. Contract workers harvest the fruit which is sold for juice and for fresh use. Frost damage continues to be a major concern for Florida citrus production.

The timber resource on the ranch consists of pine, cypress, hardwood, ornamental palm and wax myrtle. A forester oversees these ventures assuring a system of sustained yields through regeneration.

Fossilized sea shell deposits on the ranch are excavated by contractors who use it in the construction industry for road base and asphalt batching. The deposits range from 20 to 50 feet deep. Contracts with the shell excavators require site restoration, thus leaving a pleasant lake after completion of mining activities.

In addition, the ranch maintains a warehouse, truck and tractor shop and housing maintenance department to provide support for the enterprises.

COMMON QUESTIONS:

WHY IS THE CHURCH IN THE FARMING AND RANCHING BUSINESS? The church has always advocated a philosophy of provident living and providing for the future and has thus encouraged its members to provide for a time of need. Consistent with this philosophy, the church has over the years taken a small percentage of it's contribution and tried to wisely invest them. Agricultural, because it produces food and because agricultural land has generally proven to be a safe long term investment, obviously fits well into this kind of

investment strategy. It should be noted that little if any competition with privately owned farms and ranches is caused by the church's ownership of agricultural operation. This is due to the fact that we produce only a small percent of the total production of any product and thus have limited if any impact on the market. Also, generally speaking if the church was not using the land for agricultural production others would probably be doing so. Hence total production of agricultural products is probably not influenced by the church's ownership of ranches or farms.

It is also worth noting that the financial impact of the ranches and farms on the overall church program is limited. The tithe and other contribution of the members continues to provide the majority of the funds needed to support the overall mission of the church.

WE OCCASIONALLY READ IN THE NEWSPAPER OF THE RANCH **BEING** INVOLVED IN A LEGAL DISPUTE. WOULD YOU COMMENT ON THIS? Adherence to the law, ethical and fair treatment of people, and honesty are important components of managing a church owned The ranches management is also very concerned that our actions not negatively impact the image of the church. At the same time the church as a land owner has to occasionally resort to legal actions as a property owner. The decision to become involved in such legal action is thoroughly reviewed by both the Ranches Management and our supervisors at Salt Lake before such actions are commenced. Whenever possible such actions are avoided. However, when it is felt it is necessary to protect the churches rights as a property owner we try to do so vigorously with the best possible legal assistance available.

HOW DOES THE RANCH PLAN TO RESPOND TO GROWTH PRESSURE IN CENTRAL FLORIDA? As a good steward and responsible land manager, the ranch anticipates growth in Central Florida might create a need to respond to development pressures. Management will evaluate these pressures on a case-by-case basis and respond accordingly. It is anticipated that the major portion of the ranch will remain in agricultural use. The objectives of responsible land management are to do those things which will not only protect production capacity but also enhance land values.

<u>DO EMPLOYEES HAVE TO BE MEMBERS</u> <u>OF THE LDS CHURCH?</u> The ranch employs qualified individuals without religious consideration. CAN THE GENERAL PUBLIC HUNT ON THE RANCH? With the hunting rights leased to hunting clubs, hunting is limited to club members. Additionally, unmonitored hunting would threaten the ranch's carefully managed wildlife program. Consequently, the ranch controls unauthorized hunting in cooperation with law enforcement officers.

WHAT KIND OF CATTLE ARE PRODUCED ON THE RANCH? The ranch is working towards production of a beef animal that satisfies the consumers' demand for leaner beef. This, together with a calf that performs well on western pastures and the feedlot, and is productive of Florida pastures makes Deseret's calves a much sought after commodity.

Mormon Leader Here To Inspect Holdings

By Summer Rand Sentinel Staff 6 August 1963



The patriarch of more than two million Mormons flew into Orlando by jet yesterday for a quick survey of the church's 310,000-acre holdings in Osceola, Brevard and Orange County.

"I just came down to look at the farm," 89-year-old David O. McKay said simply as he descended from an Eastern Air Lines jet at McCoy.

"You can tell this is a flying visit...I've got to get right back to Salt Lake City," the white haired but still tall and upright leader said.

McKay, WHO was accompanied by his son, Lawrence, a prominent Utah attorney, is president of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints.

He was met at the airport by Leo Ellsworth, managing director of Deseret Farms of Florida, Inc., Farrell A. Munns, president of the Orlando Stake of the church, his family and William H. Dial, president of the First national Bank of Orlando, who handled many of the legal details when the Mormons acquired their large Florida holdings back in 1956-57 when he was a practicing attorney.

"This is my third trip down," the senior McKay said, "I was here when there was nothing at all, and then I came back in 1957 to dedicate the church at Deer Park.

THE RANCH IS a good deal larger now in cattle (from 80,000 head) and fences," he said.

"And I want to tell you that its success and growth is due to this man Leo Ellsworth. In fact, that was my principle reason for coming, to commend him for the fine job he's done.

"We'll spend tomorrow (today) on the ranch and then I've got to go right back."

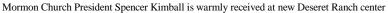
The Mormon leader said he is very much interested in Florida's plans to build a space school in this area.

"It would be an excellent thing, and we'll do what we can to promote it. After all, that's my profession -teaching," he added with a twinkle in his blue eyes behind their bifocals.

McKAY SAID A report on Deseret Farms' offer for the space school has already been completed for submission to the Board of Control by the August

16 deadline. He will look into it while he's here

Ellsworth said the Mormon offer will be "over 2,000 acres."





Mormon leader dedicates Deseret center

By WYATT EMMERICH Today writer

The president of the Church of Jesus Christ of Latter-day Saints, who is considered to be a prophet by the church's members, dedicated a new visitors' center at the church's 300,000-acre Deseret Ranch Tuesday 10 March 1981 and encouraged people with questions about the ranch to visit.

Spencer W. Kimball, whose 86th birthday is this month, spoke in hoarse and hushed tones, the result of two cancer operations, to an audience of about 300 people. The audience, mainly church members, listened with rapt attention to the man whom they profess has direct communication with God.

The visitors' center was initiated by Harvey Dahl, the general manager of Deseret, to allay suspicions of neighboring Floridians about the purpose and profit of what some claim is the largest ranch in the state and second in size only to Texas' King Ranch in the nation.

Dahl, who in 10 years has helped turn the ranch from a swamp into a highly profitable citrus and cattle operation, said in an earlier interview that "in the past few years, people have gotten the idea that we control this land and have something going on that we don't want others to know about. We want to dispel this notion."

Dahl plans to leave his post as Deseret's general manager this month and return to his family ranch in Nevada.

Young children and adults alike followed Kimball around as he toured the new center. The older members shook his hand and smiled politely while children touched his back and then squealed with excitement.

The church organization claims 5 million members worldwide. According to the literature, the church is Christian and began in 1830 when a New England farmer experienced a holy vision which led him to discover the existence of buried scriptures recounting a migration

of early Israelites to America in 600 B.C.

Church members consider these discovered documents as part of the Holy Scriptures along with the Old and New Testaments.

Kimball, illuminated by flashbulbs dozens of and electronic strobes, told the audience that thousands in the Caribbean, where he had just visited, are now accepting his church's religion, which he called the true religion.

The audience sang three verses of "My Country 'Tis of Thee" and several hymns, including "We Thank Thee O God For a Prophet," which refers to Kimball's divine position in the Church, roughly similar to the Pope's position in the Catholic hierarchy.

The center will be open on Saturday and Sunday and on weekdays by appointment. On the center's walls hang large framed color photographs of the ranch's operations with short explanatory paragraphs on the side.

Brother Morris Justesen and his family were among the families sent to the ranch from the west in 1952. He worked there until he retired after 33 years of dedicated service in 1985.

He really loves the ranch and he has a strong testimony of the gospel. He was and still is very dedicated to both.

He has been called for the ranch tour guide. He really makes a wonderful tour guide and has a great knowledge of all areas of the ranch.

Saturday, 20 March 1993 brother James Kelley, brother Bob McGill and his wife Gayle and myself went on the tour.

We met brother Justesen at the ranch offices and went with him in the van. He was telling about the ranch and answering our questions the whole time.

He stopped all along the way telling us of each area. A lot of what he told us is in the writings prior to our visit that he sent me upon my request, so I will not repeat them. He told us there were 350 artesian wells and 3,000 miles of fence.

We stopped at the visitors' center that President Spencer W. Kimball dedicated Tuesday, 10 March 1981. The beautiful little building is very small but encloses a wealth of history inside. There are video movies of the history of the ranch in action. All walls are covered with large interesting pictures of the ranch and of the scripture pictures we are so familiar with. They are always beautiful to look at and you never tire of seeing them.

Brother Justesen then played hymns on the harmonica for us before we continued on.

On one of the banks we saw a mother alligator with twelve babies.

We toured the citrus groves and sampled the oranges and grapefruit. It was a most enjoyable morning. The following are some of the pictures I took.











June 2, 1992

Dear Sister Brannen:

I have enclosed an outline of the history of the ranch including items I felt were of interest.

Some of the information was taken from the unpublished ranch history by D. Delos Ellsworth, and the balance is from my own personal knowledge.

I hope this is what you wanted.

Morris Justesen

J. Morris Justesen, Patriarch Orlando Stake, Florida

1700 W. New Notle Road St. Cloud, Florida 34772 (407) 892-2792

Chapter 13 Orlando & Cocoa Stakes Welfare Project

These are write ups from three brothers, Richard Geschwind, John Kechele and Marcel LeDuc. John Kechele is in the Rockledge Ward and the other two are in Cocoa Ward. At the time it was all Cocoa Ward. The first one is by Richard Geschwind who was in on the beginning of the project. At the beginning of the project this area was in Orlando Stake.

Richard Geschwind

The consideration to have a welfare project in the Orlando Stake led to discussions as to what type of project would be the most beneficial to the local Saints and the General Welfare Program. I am not aware as to who or when it was decided to have a Honey Production Project. However, the discussion was made in conjunction with the Church Ranch located at Holopaw, between Melbourne and Kissimmee, Florida. A five acre area on State Road 520 east of Bithlo and west of Cocoa was given/purchased by the stake. The property had a building suitable for the processing of honey.

Honey bees were purchased and an individual familiar with bees was hired, Mr. Floyd Watson. Remodeling of the building was begun. It consisted of adding an office area in the front of the building and dividing the rear of the building into storage and fuming areas, prior to beginning work. The Stake Presidency authorized a barn dance for the stake. Members with the Ellsworth Ward provided the music. A real good time was had by all. It also gave the people a chance to see the new welfare facility.



Prior to the commencement of production it was deemed necessary to have a method to heat the honey so it would be thin enough to filter the honey. A Lockheed employee designed a heat exchanger. But before it could be used a dairy farmer from Kissimmee donated a damaged milk cooler (the outer stainless steel cover was punctured). By passing steam through the coils, the 2,000 gallon tank became a honey heating unit.

With the purchase of two extractors and a canning machine we were in business-or so we thought!

The first work party, the Orlando Ward, was scheduled to begin operations at 7:00 A.M. on a Saturday morning.

I believe it was Bishop Jensen, Brother Lambson and myself completing the heating operation on Friday night. It was close to 10:30 P.M. when we decided to run completely through one evolution. We started the filter motor and expected to see honey flow from the spigot. There was not a flow. So we disassembled the filter and the unit back to the tank. Everything was fine so we tried again-no flow! From the filter to the canning machine there was a stainless steel block connected by two 3/8" lines. The block was not manufactured properly. The two 3/8" holes in the block were not drilled through, so we had a solid block.

Calling the church ranch at Ellsworth we arranged to have the block drilled through. We arrived back at the Honey House and reconnected the block and we had flow. The first 5lb can of orange blossom honey came off the line just after midnight. The next morning the work party arrived and we had a very successful day.

From that time on the facility was in constant development. Each phase had its problems. Like the construction of the truck well to load and unload supers. A normally simple job turned out to be a near disaster, mostly because of the high water table and flooding of the area. A sump pump was finally installed and after much effort was made to work.

As time passed we acquired a third extractor. Floyd, who was employed to take care of the bees, but also was the force behind the work parties, was given some help when Brother and Sister Hill were employed to maintain the facility and direct the work parties.

John Kechele

By the time I was called as Elders Quorum President in 1976 I had a testimony of the blessings that come from the united efforts of the congregation as they give of their time and hard work to support the welfare program of the church. I knew this surely was the order of things as Jesus Christ would have them.

I remember the closeness we felt as brothers and sisters as we worked together at the honey house-a closeness that I feel to this day. Many times we would meet at the chapel on a week day evening. By the time we got home we would be tired after 3 or 4 hours of work.

The honey house was unheated and very cold in the winter. At times when we were called on to extract honey or to can it, it required a maximum effort and many members would show up. Whole families would be involved and we would work until we were ready to drop.

Bee stings were almost expected and we learned that a bee would not sting if he walked around on our arm or forehead if we would just not get excited and try to brush him off.

Our work was very diverse. We sawed wood for frames, strung wire on frames and mounted the bees wax foundation. We cleaned supers and we painted. We painted the building and cleaned the 50 gallon drums. Most of the work got us dirty or sticky or both, but we always felt greatly rewarded.

John Kechele

Marcel LeDuc

My family and I joined the church in 1977. Soon after I joined Brother John Kechele gave me a list of names of people to contact for the honey house work project. Brother Kechele was then the Elders Quorum President.

We were assigned to go to the Honey House at least once a month. We shared the project with the Orlando Ward and later the Honey House was a two stake project when the Cocoa Stake was formed.

The bee keepers name was Floyd Watson and was a former ranch employee. He lived in a trailer behind the honey house. A Mr. Hill lived in the house on the property and maintained the grounds. Also he was available for the work parties.

During the "flow" the bloom of the orange trees and some palmetto honey, we took the supers (a wooden box, no bottom and no top) and pulled out the 10 frames, one at a time. We cut the cap off the frames either with a wire scratcher or an electric hot knife. When the cap was cut off the frame, the honey would begin to drain out. The frames were placed in a stainless steel trough and then placed in a 60 frame extractor. The frames spun inside the extractor and forced the honey out of the comb.

The honey was pumped from the extractor to 55 gallon barrels. It eventually was poured into a 2000 gallon tank where it was heated and then pumped over head to a smaller tank and it was then canned into 5lb cans.

When there was no honey to extract we spent our time working on the equipment. We mostly scraped meal worms off frames and supers. The reason for this was because of the foul brood. The foul brood disease would kill entire hives of bees. When the bees were dead, ants and bugs would attack the equipment. It had to be cleaned before it could be used again.

In September 1979 we got a new bee keeper. He was a young man by the name of Alma Hill. He had a wife and young family. There were plans to add two bedrooms to the house on the premises and furnish Alma with a full time helper. The committee was never able to complete this part of the plan.

During Alma's 3 years or so as our bee keeper we got a new gas furnace. Brother Tom Denyer and I cut the old one out with a torch (it had been walled in) and installed a portion of the new one. Alma finished the vent piping and the propane supply.

Alma had the committee buy an automatic decapper and a third extractor to go with the original two. He then had a wax melter built. It salvaged a lot more beeswax that could be sold or traded for foundation.

Alma spent 8 to 12 hours a day driving around to his various bee locations trying to keep the foul brood down (treating with terramycin). Also he was looking for new bloom and moving hives to the new bloom.

If it rained in the summer during the orange flow there were possibilities of wild flower, elderberry, willow and Florida holly.

There was a good harvest of Florida Holly one fall and it was mostly sold as baker's honey. The melaleuca bloom produced a honey but nearly ruined the frames because it was so thick.

The flood water was receding from the 1979 hurricane when Alma arrived. He and Floyd discovered that a group of 150 hives had been

destroyed by ants. This was due to the flooding from the hurricane. Alma recolonized these hives and they were ready for the spring orange flow.

Eventually there were nearly 900 active hives. Super and frame equipment was rather scarce. He started with 200 live hives and 150 dead ones and enough equipment for between 400 and 500 hives. When he left he gave a descriptive inventory complete with a sketch map to his committee.

Alma's first project was to pipe steam to a horse trough in the saw room. All equipment with known foul brood and all equipment with meal worms etc. was exposed to live steam, sterilized and cleaned of insect pests with very little effort.

Under Alma's supervision we now had time to paint and re-nail old supers, build new supers and new frames. Also to clean and paint the building.

Alma had plans to raise and sell queens and sell packages to Michigan and Wisconsin. Lack of time and the foul brood problem did not allow these projects to take place. The potential income, without these problems, could have put the project in profitable condition.

Floyd had used his own truck to inspect the bees. He used the big truck only when he had to.

Alma had no other truck available until his last year. He bought a 1972 Chevrolet pick-up from Brother Martin. We replaced the engine and installed a large 4 speed transmission in this pick-up. The committee had propane installed on it. The large (2-1/2 ton with lift gate) truck was badly worn out but Alma continued to use it. Its replacement cost was in the \$25,000 neighborhood. He began to drive his own pick-up as much as possible. The propane bill dropped from around \$1000 per month to \$250 per month.

My sons, Tom and Tim, and myself enjoyed working at the honey house. They both feel that they learned how to work there.

We extracted honey, built and painted supers, canned and boxed honey and loaded honey on to semi-trailers.

I worked with Alma in the field once on the ranch and got to see wild turkey, wild hogs and deer that day.

The work at the honey house was sometimes hard, hot and you sometimes got stung by the bees, but you always went home relaxed and spiritually uplifted. A strong fellowship was felt among the people who regularly worked at the honey house. I for one miss it!

Alma left the project and went back west. Brother Bill Jensen was named as bee keeper. Eventually the project was dissolved.

marcel W. La Suce