

The Memoirs of

Louise Andrus Knapp

Faith on Trial

*Letters and official documents from
Louise's excommunication*

NOVEMBER 20, 1975

Mark E Petersen
Council of Twelve

Dear Elder Petersen,

I am very grateful to you for your interest and openness concerning Sister Jean Poulsen and her present situation. I am also grateful to you for your kindness regarding Sister Adell Gardner who was recently in your office. It gladdens my heart that she has been cleared by you and can enjoy the blessings of church membership without restrictions or conditions. Because of this I have the courage to write to you. I am appealing to you so that I may be cleared and that the review of sister Poulsen's case may aid her and her family also.

Just over four years ago I began to earnestly seek the Lord and His righteousness in order that I might enjoy the companionship of the Holy Ghost in my life. I feel that I was led to Sister Poulsen. On Thursday, Mar. 2, 1972 Sister Poulsen consented to discuss the scriptures with me. She taught me the meaning of the atonement. This brought unspeakable joy to my heart. and the following evening after a prayer in which I poured out my soul to my Redeemer I had the most beautiful and meaningful experience of my life wherein the Holy Ghost bore witness to me of the reality of a Divine Redeemer and of the benefits of His Atonement to me personally. This awakened in me an insatiable hunger and thirst to press forward that I might obtain the truth, knowledge, and spiritual endowment which would enable me to in the truth know God, the Eternal Father and Jesus Christ so that I could obtain Eternal Life with Them. I sought Sister Poulsen's company almost daily because I was fed there as I was no where else. My experience with her has always been uplifting, edifying, and joyous, Often going to the temple together.

Moroni 7:14-19 tells us how to judge good from evil. In verse 16 it says, "... for everything which inviteth to do good and to persuade to believe in Christ, is sent forth by the power and gift of Christ;" Using this standard for judgement my association with sister Poulsen has been more valuable than all other church related experiences combined.

I know that the Church of Jesus Christ of Latter-day Saints is the only true church on the earth. I support and sustain the church leaders. I know that the fulness of the gospel and the keys, ordinances, and the priesthood authority to use such are within the church. My association with Sister Poulsen has strengthened the knowledge of these convictions immeasurably. I will be eternally grateful for her association.

I feel that I am being treated as though I am guilty until I prove myself innocent and that the opportunity to prove myself innocent is closed.

My understanding is that there are three points of doctrine in question. My belief in praying to the Father in the name of the Son is explained in Mosiah 5:7, D&C 29:1-2 and the 5th lecture on Faith, Pages 152-155 of the book, Relationships: Self, Family, God, by Paul H. Dunn and Richard M. Eyre. My belief on the nature of the Godhead as stated in the first article of faith, D&C 130:22, and 5th lecture on faith. My joy was full this past week when I discovered a magnificent address delivered by Elder Bruce R. McConkie at the BYU devotional Jan. 4, 1972 entitled, "The Lord God of Joseph Smith," wherein he quotes from the 5th lecture on faith and makes this statement concerning it, "In my judgment, it is the most comprehensive, intelligent, inspired utterance that now exists in the English language - that exists in one place defining, interpreting, expounding, announcing, and testifying what kind of being God is. It was written by the power of the Holy Ghost, by the spirit of inspiration. It is, in effect, eternal scripture; it is true. I will only read part of it, and even then, because of the deep content that is involved in the words, we cannot measure or fathom their full intent. We need to study and ponder and analyze the expressions that are made."

I agree fully with his entire address and it states my convictions better than even I could express them myself. I would be glad to supply you with copies of both of the above mentioned writings at your request.

As to the question of who I am sealed to I believe that if my husband and I are both exalted we will be sealed together. If he is exalted and I am not, I will not be with him. If I am exalted and he is not, then I will be given to another.

A restriction which was placed upon me was not to see Sister Poulsen unless accompanied by my husband. When she returns to this country I desire to continue my friendship with her. ^{without restrictions.} And I would like to do this without feeling that my church membership is in question for so doing. I have complied with the restrictions placed upon me but I feel them to be unfair uncalled for and oppressive. I feel that short of your approval however, these restrictions shall not be removed. Therefore I appeal to you for clearance. I know of no doctrine that I believe to be contrary to the church.

Thank you for your time and consideration.

Respectively, Your sister in the gospel,

Louise A. Knapp
Louise A. Knapp

cc Pres. Richard A. Call

Bishop James R. Kimmel

December 14, 1975
Joan Foulson
551 S. 880 W.
Orem, Utah

Dear Pres. Petersen

This is in answer to your request to write down my beliefs in a letter to you.

(1) The Seal to the Prophet Joseph Smith:

By your (Pres. Petersen's) definition I have no trouble denying that any such concept ever existed.

(2) The Godhead:

You place me in an untenable position. I believe in the First Article of Faith. I also believe in D&C 130:22 as stated. I also believe in the Fifth Lecture on Faith as stated. In my mind there is no contradiction between them. If there is an apparent contradiction it exists in your mind; not mine. If there were a contradiction in my mind, I would naturally choose the scriptures over the Fifth Lecture, but I honestly believe that I can be a true, faithful, loyal member of God's church and believe in both--especially in the light of this speech given by Elder Bruce R. McConkie before the student body of B.Y.U. on January 4, 1972.

"These statements that I now read were in part written by the Prophet and in whole approved by him and taught by him in the School of the Prophets. They are taken from the "Lectures on Faith". He says:

"We believe God is the only supreme governor and independent being in whom all fulness and perfection dwell; who is omnipotent, omnipresent, and omniscient; without beginning of days or end of life; and that in him every good gift and every good principle dwell; and that he is the Father of lights; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings centre for life and salvation. (Lectures on Faith, p.9.)

"Now I take a second one. This second, in effect, is a creed announcing who Deity is. In my judgement, it is the most comprehensive, intelligent, inspired utterance that now exists in the English language--that exists in one place defining, interpreting, expounding, announcing, and testifying what kind of being God is. It was written by the power of the Holy Ghost, by the spirit of inspiration. It is, in effect, eternal scripture; it is true. I will only read part of it, and even then, because of the deep content that is involved in the words, we cannot measure or fathom their full intent. We need to study and ponder and analyze the expressions that are made.

"The Prophet says:

"There are two personages who constitute the great, matchless, governing, and supreme power over all things, by whom all things were created and made, that are created and made, whether visible or invisible, whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space."

The Lord God of Joseph Smith by Bruce R. McConkie, Jan. 4, 1972

(3) Prayer to Christ:

When I pray I say "Our Father which art in Heaven"--but when I talk (commune) with God, it is Jesus Christ I am communing with. I find myself in complete accord with Elder Paul H Dunn on this--

"Christ gave the answer to the second part of the earlier question who to pray to.

"Pray to the Father in my name, so we address our prayers to the Father and we close our prayers in Christ's name. Yet the prayer is to both--the oneness of the father and the son allow it to be so--pray to the father but visualize two listeners--two in person but one in purpose and objective and judgement and one in the answering of your prayers."

Relationships, Self, Family, God by Paul H. Dunn & Richard M. Eyre, p. 154,55

"Talk to the Lord as directly and as specifically as you would a friend."

Relationships, Self, Family, God by Paul H. Dunn & Richard M. Eyre, p. 165

But since scripture takes precedence over opinions, please allow me the liberty of conscience to believe literally in D&C 29: 1-2; II Nephi 25:29; D&C 93:1; D&C 109:1; (see also III Nephi 11:14) D&C 109:34, 42 & 56; D&C 133:38-46; etc., etc.

I embrace the present opportunity of publicly stating again my most sincere regret if I have ever said anything that would tend to lead anybody away from the truth. My whole purpose has always been to reinforce this Church and the kingdom of God on the earth.

These are my honest and heart-felt views. If they are not acceptable to you, please inform us as to what is our next move by way of appeal.

Yours very truly,

L. Jean Poulsen

Jean Pratt Poulsen
551 S. 880 W.
Orem, Utah 84057
July 12, 1976

Pres. Spencer W. Kimball
LDS Church Office Building
Salt Lake City, Utah 84110

Dear Pres. Kimball:

I have fasted for many days hoping that you will with open mind hear my plea. I respect your authority and the keys of the kingdom which you hold with all my heart, I have always attested to that fact and always will.

I have delayed writing this letter because I tried to resolve my problem on a local level, but every avenue has been closed to me or blocked by my former stake president, Richard A. Call. He has threatened with excommunication or otherwise intimidated my friends in his stake who could testify for me. Every other person that could testify out of his stake he has had accused and investigated until they are all so intimidated, that there is no hope for redress anywhere but to you.

I would not even now bother you with this matter, and would let it rest in the hands of the Lord who I know judges with equity and truth, and searches the reins and the hearts of the people, but I feel a great concern for the more spiritual and seeking women of this Church whose hungry plea for something more in search of a deeper faith is met on every hand with fear and suspicion, as though it were a threat to the presiding authority's priesthood.

It is my observation that women are naturally more spiritual and seeking than men--they have a spiritual hunger which (most) men do not have--and that is only natural because their sacrifice is greater. There is no use on the part of the men to try to surpass this natural need in women by control, or compulsion, or dominion, or villification because they will find a "catacomb" in which to meet together, if need be, in order to satisfy their spiritual needs.

All the women that I studied with, as far as I knew, were true and faithful in keeping the commandments, and I myself know of no commandment that I have ever broken. All my life, I have been eager and diligent in whatever the priesthood has asked of me. I have borne my faithful husband ten children, seven of whom are sons, and together we in our family have striven in every way to do, and be, all that an exemplary LDS family should be. Our efforts have borne

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fruit and of these seven sons, all but one has either filled an honorable mission or intends to do so. Our seventh child (a son) is presently Assistant to the President of the Italy Padova Mission. Our married children are magnifying the Lord as they, by Christmas, will bring us twenty grandchildren, all in seven years time.

I have tried with every ounce of energy in my soul to keep my temple covenants, especially the one about defending and upholding the Church and kingdom of God on the earth, and several of my friends are still in the Church today because of my undying efforts to convince them that this Church is true. I believe my 50 years of fruits in this Church will bear me out in this. It is a shock beyond belief to have all this suddenly swept away by a suspicious and accusing stake president.

I have had a fervent belief that if any of us lack wisdom (even me) or have an honest contradiction in our minds, we can ask of God and he will give to us liberally and upbraid not, and I still believe it, as I have put it to the test many times. It is because I have put this to the test that I am sure and satisfied in my own convictions. I claim these convictions as my own. I have never taught them in any public place nor do I intend to, but I claim the privilege of my own beliefs and the protection of the priesthood, and the constitution, in having them and stating them to my friends as long as they are not insurrectional.

It is because I never stated them in any public place, but felt perfectly free in the Lord's Church founded as it is on free agency, to state them to my friends, that I was accused of "holding secret meetings, and performing secret ordinances, etc., etc." This could not be any farther from the truth as the testimony of my friends who were there would bear out.

I have always believed, and have taught my children to believe, that when we raised our arm to sustain our priesthood brethren, we were making a covenant with God to "do" what they told us to do. If we did that, they would, in turn, sustain us in what I consider to be my most inalienable right and privilege, and that is to seek, to study, to question, to believe and to assemble with my friends to state my beliefs; and to be free from persecution for having done just that.

I never had to be told to keep the commandments; to study the scriptures, to pray--I did it always with gladness and joy in the "word".

It is precisely because I and my friends have done this that we are very strong in our own individual faith, and our own individual convictions. We each respect the others for their own faith and convictions and the integrity of their own hearts. This individual strength in the Lord has been misconstrued by some (who I believe are insecure in their priesthood) as a lack of "respect for authority".

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We love to meet together often to discuss our gladness and faith, our hope and knowledge in the gospel, but our very strength and security has been reacted to by some as a threat to priesthood authority, an insurgent cult, and they have treated it with suspicion, fear and force, accusation, threats and villification, as though we were enemies to be destroyed because of our faith and integrity of thought and mind. They are especially fearful of this kind of strength and independence in a woman and have used the power of their office against us.

I believe this is why Pres. Call did not allow me ^{the} privilege of an interview with him (although both I and my husband asked for it) until one week before he excommunicated me, and then it was only because my husband insisted on it. This meeting was nothing but a shouting match where the devil who is the "accuser" reigned. By this time my reputation was ruined by the wild, irresponsible and flagrant allegations he had already made about me to many people, including most of the Bishops. I had my very first interview with my Bishop, Craig G. Mayfield, last week--ten months after my excommunication. I was never asked by anyone before the night of my excommunication to cease meeting with my friends, or to cease discussing my faith. If Pres. Call tells you otherwise, he is lying. My husband will bear me out in all of the above.

As I told Pres. Call in our first and only interview the week before my excommunication, I do not believe anyone in this Church who is not in their stewardship can ever receive a revelation for anybody else, and I have never attempted to receive a revelation for anybody else as again the testimony of my associates will bear out.

I recognize the need for excommunications, but don't you think they should be for breaking the commandments and not for getting together to study and discuss our scriptures and our own faith? Are we not free anymore to meet, to study, to pray, to inquire of the Lord about his gospel? Must we live in terror of our own priesthood authority accusing us because we have made the mistake of stating our own faith to our friends?

I wish with all my heart to be a member of this Church, but I must have the assurance that I formerly had, that my priesthood brethren will respect my integrity of thought and speech as a faithful, conscientious, God-fearing free agent that is accountable to God and not to them for my beliefs. What I have said are my beliefs. Pres. Call will tell you that I "have no respect for priesthood authority", but I have tried with all the strength of my soul (which I do admit is very strong because I have made a very great sacrifice for what faith I have) to show that I do respect them, if they in turn will respect me as a free agent--one of the "little ones for whom Christ also died".

I had an open and friendly (and to me) completely satisfying visit with Elder Petersen and I really respected him for his non-accusing spirit, but it came back to me later, along with many other allegations, that I was "even defiant to an apostle."

There is an abundance of correspondence in Elder Petersen's office with regard to this matter along with one short tape which I made, and a short tape which one of the women who studied with me made. I hope you or Elder Petersen (or both) can find the time to hear these tapes.

As I said on the tape, I hope that the inquisitional tactics that were used against "heresy" in the Catholic Church do not find their way into God's Church. I hope that we as the common, lay people (especially women) still have some individual rights. I wonder if there is still in God's Church a "Balance of authority and individual rights". I hope that:

"Priesthood is a brotherhood, and in its operation, the highest capacities of man (and I hope women)--his capacity to be spiritual, must be respected and enlarged. Leaders invite, persuade, encourage, and recommend in a spirit of gentleness and meekness. Members respond freely as the spirit guides. Only this kind of response has moral value. An act is moral only if it expresses the character and disposition of the person, that is if it arises out of faith, knowledge, love and religious intent. Fear and force have no place in the kingdom because they do not produce moral actions and are contrary to God's gift of free agency."

(General Handbook of Instructions, 1963.)

I believe I am making this plea on behalf of the abused and accused women of this Church and on behalf of the sacred principle of free agency, which I believe I was valiant for in the pre-existence.

I embrace the present opportunity to again as I did in my trial (and if it is not in the transcript it is because it has been tempered with) to state publicly my most sincere regret if I have ever said anything that would tend to lead anybody away from the truth. My whole purpose has always been to reinforce this Church and kingdom of God on the earth.

I beg your forgiveness if I have sounded aggressive or defiant; but if I had been treated at anytime with the gentleness and meekness, long suffering and love unfeigned that the 121st Section suggests, I would never have felt the necessity to be this defensive or defiant. I know that we must emulate the gentleness and meekness of Christ since he stands at the head of this Church.

Pres. Kimball, I beg of you to hear this, my final and formal appeal for reinstatement.

Sincerely yours in Christ,

Jean Pratt Paulsen

PS:

Since I have been linked by accusation with these other women (and the bonds of friendship have become stronger only because of like persecutions rather than by like beliefs) I am in effect taking up their cause by sending you a letter written by one of them. Please tell me how it is possible to get excommunicated with a testimony like that?

- cc: Elder Petersen
- Pres. Call
- Bishop Mayfield
- Bishop Hatch
- Pres. Shumway

Conversation

S=Seeking Sister

A=Thoes in Authority Over Her.

S. "I'm hungry for the Meat of the gospel."

A. "Don't be hungry."

S. "But I am hungry. I can't help it."

A. "Go to church. You will get fed there."

S. "I go to church every Sunday and attend every Relief Society meeting. I am still hungry for more. In fact I hunger and thirst."

A. "Have your husband feed you."

S. "My husband is a good man and I love him but he is not hungry and does not feed me. I want to study with my friends who feel as I do. I get fed there."

A. "Why aren't you content to study alone?"

S. "For the same reason the saints want to gather and the early Christians met in catacombs inspite of great danger to their lives. I long to meet and study with my friends."

A. "Oh, we can't let you do that."

S. "Why?"

A. "If you study without a man there you might get deceived so we won't let you do that."

S. "The church believes that in the highest degree men will have many wives. This means that many more women will make it than men. I don't believe that a man has any more favor with God to not get deceived than a women. A women has as much right to the Holy Ghost as any man. The difference is that I am seeking and longing to study and the men are not. I long to meet with and seek with and study with my friends."

A. "We will not allow that. If you do, we will punish you by releasing you from your church jobs, takeing your temple recomend, denying you the right to partake of the sacrament, or even holding a court on you for your membership."

S. "Why? I just want to seek the Lord and study with my friends."

A. "Because when you study with your friends you come up with ideas, theories, and doctrines that we haven't heard of before so they must be of the devil."

S. "But they are all right here in the scriptures and totaly consistant with the things you are shown in the temple."

A. "It's your miss-interpretation of them and is of the devil. You are deceived."

S. "If I am deceived, then what?"

A. "Then the devil will make you criticize the bretheren. You will loose your testimony. You will leave the church and lead others away."

S. "I am not doing thoes things now. ^{I have not done them in the past} Why do you treat me as though I am already guilty of sin just because you think I might be in the future? The true chruch needs to allow me the freedom to seek the truth and not punish me for committing sin until I sin. I love the Lord and his church and I want to study with my friends who feel the same as I do."

A. ^{We admit your behavior is impeckable. But} "For your own good and because we love you we will not allow you to study with your friends. You must place yourself totaly under the programs

of the church. Put these questions out of your mind. Be content to not seek or ask or study anything that is deep. Your leaders will keep you safe. They will tell you what to believe, how much to believe, and will not allow you to get off the deep end. They will keep you safe from the mysteries. You will remain safe in the safety of the church and you will get safely back to heaven and not one of you will be lost.

S. "I had the same plan presented to me in the pre-existence. I rejected it there. Surely no leader in the Lord's true church would want to impose Satan's plan on me here."

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You asked me what I would do if I were in your place. This is an attempt to answer that.

I would realize that our sojourn on earth is a continuation of the war in heaven where we are choosing whether to be on the side of Christ and freeagency or on the side of Satan and force (for whatever good reason even to force people to be good and do right so that not one would be lost). I would realize that even though God wanted everyone to return to him he wanted something even more and that was that every one be totally free to choose so that those who did make it would have had the freedom to experience the opposites all along the way so that they could stand in the truth rather than have it imposed on them externally ~~rather than~~ ^{has not} having it written on their hearts and inward parts by God himself. I would know that this was so important to God that he was willing to give His only Begotten Son that everyone might be free. I would know that Christ was willing to give his life and pay for my sins that freeagency might be guaranteed.

I would know that on one end of the scale is fallen man who is an enemy to God. On the other end of the scale is redeemed man who is one with God. In man's fallen state he ~~he~~ perceives God according to his own limitations. Or he creates God in his own image and then goes about worshipping that image with all his might. In many cases he tries to impose that image of God on others thinking he is doing God a service. As man progresses in his endowment or moves along the scale from fallen man to redeemed man he is growing in the knowledge of God until sometime he will see God as He is for he will be like him. *Moroni 7:48*

If I were in the fallen or carnal state I would hear God say to Eve, "Thy desire shall be to thy husband and he shall rule over thee." and I would misinterpret it and think that God said instead, "Adam I command thee that thou shalt rule over Eve and that thou shalt make her decisions and that thou shalt impose them on her and that thou shalt ~~definitely~~ ^{display} thy superior manhood by subjecting her to thy rule." and then I would congratulate myself for being so Godly and thus I would be following Satan's plan exactly in that I would be forcing someone and then taking the honor unto myself.

If I were in the fallen or carnal state I would read the "Peacemaker" and think it gave me licence to treat my wife as though she were property with no feelings and no rights and that I could use or abuse or buy or sell or ignore, trample her under my feet because she was my property and I could do with her as I pleased.

If I were in my fall or carnal state I would experience the enmity between man and woman that occurred in the fall such as I recognize there is an enmity between man and beast. My divine nature would be trying to peek out, and I ^{to} love and care for her and feel drawn to her but my fallen nature would rear up in its enmity toward her and I would feel at war with her especially when for my ego's sake to help me maintain my manhood I wanted control over her ^{even when} and she resisted.

In my fallen state I would feel unappreciated by her and used by her and in need of straightening her out so that she would conform to me as I conform to my image of God so that we three might all be one and thus be able to conform our children to ourselves so that not one would be lost.

If I were in my fallen state I would ^{think} being a JUST man was that most Godly thing I could think of and would consider myself far more Godly than any man I knew because I was so steadfast and unmoveable in executing justice.

If I were in a more redeemed condition I would hear God say that Adams' curse is to make the living and that God put him under covenant to obey the father. I would hear that the curse on Eve was that her Desire would be to her husband. God did not say He would force Eve to be ruled over by her husband if her desire changed because that would be taking the other side fought for in the war in heaven. So the min. Eve no longer desires to be ruled over by her husband, the curse is lifted. Because of her nature her desire will return again and again as she progresses and realizes that she is also growing in the tokens of the priesthood. I would realize that the only way Adam and Eve can be truly one is by Christ mediating the covenant in each one so as they become one with God they can become one with each other.

I would realize that my redemption was not complete until I had overcome the world by faith and overcome the last enemy death. As I progressed along the way I would appreciate the freedoms provided by the constitution and would deny those freedoms to no one. I would allow my wife and children all the rights privileges enjoyments opportunities, experiences, and freedoms that I myself claimed. I would feel a responsibility to teach them correct principles and I would consider that in some matters children would need restriction because of lack of maturity and judgement but I would know that I could never force their conscience.

I would realize that My covenant is between me and God and I would resist any one interfering with my freedom in making my own choices and being accountable to God Only. I would realize that my wife made her covenant with God and must have total freedom in her choices and that her accountability is to God and that I better not meddle in affairs of her conscience for that was Satan's plan and he was cast out because of it.

In my journey toward redemption I would read the "peacemaker" and look upon my wife as belonging to be as bone of my bone and flesh of my flesh and as property I would be required to give an accounting of my stewardship over. I would cherish, value, cherish, cultivate, and care for her and I would be ever so careful of her feelings because I would know that as soon as I violated them I would be fornicating her spirit. I would know that I could exercise no influence except by love unfeigned. Therefore I would pray unto the Father with all the energy of my heart that I might be filled with this love which he bestoweth upon all who are true followers of his son Jesus Christ for all else except this love will fail. Moroni 7:46-47.

As I progressed I would know that justice is an attribute of God and I would be glad I possessed it. I would recognize that it is because of the attribute justice in God that Satan has claim on me and I am lost and fallen forever. I would see that it is only because of the counterbalance of mercy in God that I have any hope. My hope is in Christ and his mercy. I would never judge in justice without equal mercy for fear the same judgement would be meted out to me and I would be lost and Satan would have claim on me.

I would try to provide a climate of acceptance, patients, encouragement communication, understanding and support toward my wife so that she might feel totally free to experience and exercise her agency and I would trust that God is able to do his own work with her and that since her desire is toward God that that is exactly the direction he will pull her even though she may not go exactly at the same rate or in the same manner as I. I would allow God and my wife to work that out. I would realize that my accounting to God will be for how I fulfilled my covenant and not how my wife fulfilled hers.

I would realize that we are in the lone and dreary world and that Satan is the God of it. I would realize that in order to get out of babalon I must first get babalon out of my heart. I would realize that to the degree I am unredeemed is the degree I have babolyn still in me. I would realize that each person who leaves babalyn must first have it out of their heart and that it is a process. I would realize that in order to flee from babolyn I must have a Zion to flee to. Here again it must first happen in ones heart. If I wanted my family to avoid the influence of babalyn I'd want my home to be a Zion place which was so full of love and joy and the spirit of God that my family would flow to it. I would realize that it would have to be a process since all of my family members including myself have a fallen nature. I would not dare to assume that I was pure in heart enough to be God's will for my family until I had been sanctified into God's time space demention and was totaly one with God or had become one in the Godhead with him. In that condition ~~I would not feel that I could~~. Until I was in that condition I would realize that there might be something that God knew about my wife and family that I didn't know and so I would let God deal with their agency. Once I was in that condition I would totaly know the will of God for them and even then I would not impose it on them or use threats or coercion for that would make me a son of perdition because after all I would be using Satan's plan.

I would hope that in this fallen world I had a home as near to a Zion condition as anyone I knew of and I would be patient in trying to teach and love and persuade my children and wife in heavenly principles and encourage them to follow their conscience in their choices. I would want them and myself to be kind and understanding and loveing as we all walk through this life of opposites. I would try to have love as the key principle in the home and if anyone left it would be because he or she choose not to respond to love. This world is not heaven. It is a lone and dreary world. We need to care for each other and help each other and feel the burdens of each other. I would want for my wife to be lifted above her curse and I'd want her to want me to be lifted above mine.

I would consider Christ to be the Bridegroom and myself and ~~although~~ all those of his church (those who desired him) to be his bride. I would see that as soon as my wife accepted of the first token of the priesthood that the curse began to be lifted from her and that Christ becomes her husband and He is to rule over her and her desire is to be to Him. I would consider myself as a husbandman to her for Christ's sake and I would in no way dare to interfere with their relationship certily not to try to impose Christ's will on her. I'd let Christ take care of her conscience and worship. I would consider her to be Christ's wife until He gave her back to me in a sealing by the Holy Spirit of promise after I had obtained the secerter over my kindgom. I would see that the way in which I administered my stewardship in pertaining to being a husbandman to her would be up unmost consideration in the eternal sealing because the Holy Spirit Of Promise could not seal us against our will.

I would want to have my house in order. I would want to have my family abide by correct principles. I would believe that certain behavior is not acceptable and if a member persisted in behavior which infringed upon the rights of others or was spiritually dammaging to the other family members I might have to request them to repent or ^{leave} change. I would also realize that all of us are fallen and that each of us including myself are in a state of probation and perfection can not be expected immediately and continually until it is attained by the grace of Christ. Moroni 10:32-33 and I would be

careful that in trying to rid my home of babalyn I was not in the greater grip of Satan by using his plan that was rejected in the war in heaven.

I would know that God is a God of love and I would try to receive that attribute from him first and foremost.

Sunday August 19, 1976

Dear Bishop Kimmel

It is difficult for me to express myself in person so I am writing you a letter of appreciation. A little over 1 1/2 years ago I saw my friend the victim of an unbelievable situation. I wondered what the future would hold. As I pondered and prayed I received a testimony of the following things (among others): 1. Bishop Kimmel is called of the Lord. 2. He is doing his job to the best of his ability. 3. He and the way he is performing his duties are accepted of the Lord. Of course that knowledge is comforting to have. Because of my experience I feel that you use your priesthood and office as the Lord would have you do as described in D.C. 121:41-46 rather than the way that "almost all men" do as described in verses 37-39. I feel that you remember that your covenant with the Lord is to obey Him rather than to force others to obey you.

I am very grateful that you have the spirit of kindness and patients. That you want to believe the best of others. I am grateful that you desire to use your office to protect your people from accusation rather than to accuse them. I am grateful that you are loving and trusting and humble. I believe that you see the good in other people because of your own righteousness and purity of heart thus you allow other people the same virtues.

I support you as my Bishop because in my heart I really want to. Not because of ^{tradition} ~~tradition~~ or duty or fear but because you have truly won my respect and gratitude. My allegiance flows unto you without "Compulsory means" as described in verse 46.

I am thankful that you treat me as an individual of worth and integrity. I am thankful that my husband has the same virtues that you have. I feel very blessed and thank the Lord for the many blessings that I have.

Sincerely

Louise
Knapp

Sunday August 19, 1976

Dear Bishop Kimmel

It is difficult for me to express myself in person so I am writing you a letter of appreciation. A little over 1½ years ago I saw my friend the victim of an unbelievable situation. I wondered what the future would hold. As I pondered and prayed I received a testimony of the following things (among others): 1. Bishop Kimmel is called of the Lord. 2. He is doing his job to the best of his ability. 3. He and the way he is performing his duties are accepted of the Lord. Of course that knowledge is comforting to have. Because of my experience I feel that you use your priesthood and office as the Lord would have you do as described in D.C. 121:41-46 rather than the way that "almost all men" do as described in verses 37-39. I feel that you remember that your covenant with the Lord is to obey Him rather than to force others to obey you.

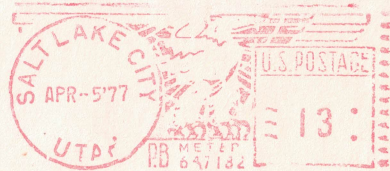
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Sincerely

Louise
Knapp



Mrs. Louise A. Knapp

Route 2, Box 478

Provo, Utah 84601

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY
SAINTS

50 East North Temple Street
Salt Lake City, Utah 84150

PHD #830

March 25, 1977

Dear Elder Dunn

Recently a man with a stake position in our stake called me and said, "Paul Dunn asked me to buy about 10-15 acres for him in the Provo Riverbottoms. Well I don't think he wants it for himself but he wants it for some friends of his."

We do have some property that we might sell. If you did actually authorize this man to represent you, please write to me direct and verify it and also identify the man.

Thank you

Louise A. Knapp
Rt. 2 Box 478
Provo, Utah
84601

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The Presidency of the First Quorum of the Seventy
50 East North Temple Street, Salt Lake City, Utah 84150

March 30, 1977

Mrs. Louise A. Knapp
Route 2, Box 878
Provo, Utah 84601

Dear Sister Knapp:

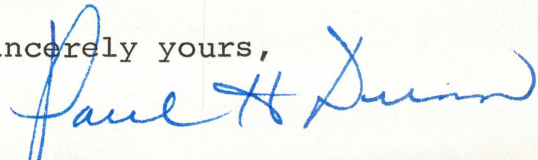
Thank you very much for your letter of inquiry dated March 25, 1977 concerning someone who has used my name as a reference to buy 10-15 acres of Provo riverbottom land.

This is the first indication I have had of such a request and I would like to know who is using my name for such activity. I have never made such an overture. I appreciate your checking it out, however, and perhaps saving us both some embarrassment.

I appreciate your willingness to consider the sale of such land but it was not my inquiry. If I should ever do so it would not be through another party.

Thank you for your thoughtfulness in writing.

Sincerely yours,



Paul H. Dunn

PHD/sm

march 31. 1977

March 31, 1977
Dear Elder Dunn

Thank you for your letter of March 30, 1977 in prompt reply to my earlier letter to you concerning the man who used your name in reference to buying some property in the Provo riverbottoms.

You said, "This is the first indication I have had of such a request and I would like to know who is using my name for such activity." I want to do what is right and would be glad to tell you the name of the man who called us except I'm afraid of the jeopardy to my church membership if I question a priesthood holder with such a high stake position in the church. However if you still want to know his name and feel it wouldn't be held against me, let me know and I'll tell you for I want to do what is right by you. My greatest desire is to find what is right and do it.

Sincerely

Louise A. Knapp

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The Presidency of the First Quorum of the Seventy
50 East North Temple Street, Salt Lake City, Utah 84150

April 5, 1977

Mrs. Louise A. Knapp
Route 2, Box 478
Provo, Utah 84601

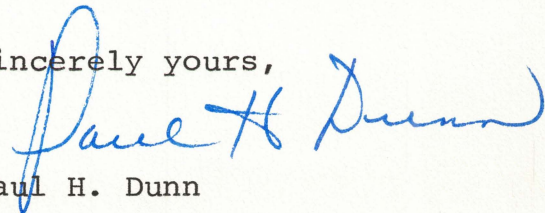
Dear Sister Knapp:

Thank you for your response of March 31, 1977 regarding the priesthood leader who has put both of us in a rather interesting position.

I would not want to have you reveal the name if you did not feel comfortable about it but should you desire to do so, I would hold it in strictest confidence and would use it in a manner that would not involve you directly. I think it is unfortunate that people use Church positions to get personal gain and in other ways. I apologize for that.

Thanks again for your thoughtfulness in calling this to my attention.

Sincerely yours,



Paul H. Dunn

PHD/sm

3
April 7, 1977

Dear Elder Dunn

Thank you very much for your kind letter of April 5, 1977. I guess I wouldn't feel comfortable if I weren't true to my convictions and I'm convinced that you have the right to know that the man who used your name when he inquired about purchasing land is Bill J. Anderson. You have my full permission to use my name and any information I have given you, in any way confidential or otherwise, that you feel will be helpful to you as you handle this problem.

This unfortunate situation does not shake my testimony as it is founded upon the rock. Since none of us are yet perfect, I am rejoicing in the Atonement of Christ which gives us the way. Happy Easter.

Sincerely

Louise A. Knapp

P. S. If I can be of any future assistance to you, please let me know.

Note in Aug. 1977 Pres. Richard A. Call told me he called Elder Dunn & learned that Elder Dunn had asked Pres. Anderson to try & find some ground for the Osmunds but didn't connect that with my letter.

Louise Knapp
July 25, 1977

Dear President Call:

I tried to call you and you were out of town; so I'm writing instead. Maybe this is a better method of expressing myself anyway. It will eliminate the problem of my compromising my feelings under pressure or my standing firm, thus appearing to not respect authority.

In thinking about my recent interview with you, I feel that when I indicated a hesitation or qualification as to sustaining the local brethren in their call and you encouraged me to explain, I made a mistake by not doing so. I don't want to hold a temple recommend under false pretenses so I'll try to explain my position. First let me explain my statement, "I am feeling alot of love for the brethren right now." That is not because of any admiration of or respect for the brethren. It is not because of anything the brethren did to earn or merit the love. It was simply a gift from the Lord to me. A gift that he has given me more and more often as I grow in my faith in and relationship with him. It has nothing to do with your righteousness or my righteousness, but rather is because of the righteousness of my Redeemer (2Nephi 2:3 and Moroni 7:48). It is the way I hope to feel toward all mankind regardless of their degree of righteousness or unrighteousness.

I think it only right to tell you that with the knowledge of my Bishop, I did not raise my hand to sustain the Stake Presidency at our ward conference last fall. I didn't raise my hand to oppose because I was afraid. I don't feel that the problems facing me then are resolved, but instead I rationalized by deciding on my own definition of what your "call" is. It is probably different than your definition of your "call". I can sustain you in your call to run the temporal affairs of th stake such as presiding at meetings, spending the budget money, etc. I haven't read your handbook, but I suppose I could sustain you in your call to do all of the things outlined for you in your handbook. As to spiritual affairs, I can sustain you in trying to bring your stake members to a personal relationship with Christ and then allowing them to freely grow in that relationship without intervention from priesthood leaders. I want to grow in knowledge, spiritual gifts, etc. and all that is involved in the fullness of the gospel.

I don't know whether or not Elder Mark E. Petersen told you that I sent him a tape a couple of years ago telling him of my feeling about the sad case of injustice done to Sister Jean Poulsen. I told him that the implication that Jean had a seperate group going which was operating seperate and independant of the church and even performing ordinances was absolutely false. I told him that linking Jean to any involvment in the promotion of the present practice of polygomy was absurd and that I had read a book written by Jean before all the trouble in which she pointed out that the keys and authority are in the church and the present practicing pologyomists are in error. Itold him that I'd like to take care of my feelings on a local level, but I had heard from two sources

that I had lied to my bishop (which I knew was not true and he later agreed with me) and that I had corroborated my story with other women who were in sympathy with rather than against Jean. (I also know that is a lie). I have a copy of the tape to Elder Petersen ^{I don't it} because I can not sustain you in that kind of unrighteous misuse of authority. I also have heard you say that we must not search the mysteries. I cannot believe that is from the Lord because he says the opposite in D&C 76:5-10 and in many other scriptures with the same message. The live lecture in the temple also states the same message. I don't need to know which came first, the chicken or the egg, but I do have to know the mystery of Godliness so that I can have eternal life for this is eternal life to know the only wise and true God, and Jesus Christ who he sent. *would like to hear it*

I feel sorry that you told the High Council that you had called Jean in many times and labored with her when in reality she received a letter calling her to a trial for her membership without ever having heard from you as to the reason. She and her husband had both called you and asked for her to have the privilege of answering the accusations before a trial was ever set instead of three days before the trial happened.

I still have the same faith and beliefs that I had two years ago when you had me released from my church position. I recognize you have the authority to call and release people in church positions. Maybe since you felt I shouldn't hold a church position then you would hesitate to see me go to the temple now.

I see that when some people are attacked or accused they feel hurt and cry. Other people feel hurt and try to defend themselves or fend off the attack. It's a difference in basic personality not righteousness. It doesn't show their respect (or lack of it) for authority; it just shows how they react to attack.

I don't feel good about President Hintze threatening to sue Richard Murdock. I wanted to go to President Hintze to air the ought I had against him but was asked not to for fear it would anger him and stir up worse trouble. With the kind of power you have, I wish you would have advised President Hintze to go to Brother Murdock and talk things over and make an agreement and have it legally recorded thus valuing the feelings of a fellow brother and his family more than a few feet of property.

I have in my possession a copy of a series of correspondence between Elder Paul H. Dunn and myself over President Anderson using Elder Dunn's name without permission in order to get financial gain. You may read this correspondence if you wish.

The God I worship would not require me to sustain people even though they have a church call in the kind of unrighteousness that I have mentioned above and I don't sustain that unrighteousness. I'm not perfect and don't require those holding church positions to be perfect. However, when I see what I feel is misuse of that position against the very people they are to be serving, in my heart I then have ought against them and believe it only right that I express it to you. If I have ought against my neighbor, the Lord requires that I go to him. My purpose for writing this letter is to be honest and not malicious.

I have not discussed this letter with my husband, but take the responsibility for my own actions. My husband treats me as a grown adult capable of

making my own decisions, whether or not he agrees with the decisions or whether or not the decision causes him sorrow or concern, he still allows me the right to be free to make my own choices for my personal life. I'm grateful for that. I think he magnifies his priesthood in this area more than alot of men in the church.

I must be free to make my own choices that I might experience good and evil that I might have the chance of becoming like the Gods-knowing good and evil. I cannot leave my decision making up to the one with rank above me. I fought against that plan in the pre-existence and I'm sure I should not accept it here. I realize that makes me vulnerable to error. I pray the Lord will show me my errors that I might repent. These are my honest feelings. Now, if you feel that I should not have a temple recommend, let me know and I'll return it to you.

Sincerely,

Louise A. Knapp

The Ten Blessings of the Priesthood

Elder Bruce R. McConkie
Of the Council of the Twelve

The blessings begin with our own membership—
and can take us to sanctification



We are the servants of the Lord, his agents, his representatives. We have been endowed with power from on high. We hold either the Aaronic Priesthood, which is a preparatory, schooling order, or we hold the Melchizedek Priesthood, which is the highest and greatest power that the Lord gives to men on earth.

There are in this greater priesthood five offices or callings—elder, seventy, high priest, patriarch, and apostle—yet the priesthood is the same; and the priesthood is greater than any of its offices. We are a kingdom of brethren, a congregation of equals, all of whom are entitled to receive all of the blessings of the priesthood. There are no blessings reserved for apostles that are not freely available to all the elders of the kingdom; blessings come because of obedience and personal righteousness,

not because of administrative positions.

I shall speak of these blessings—the ten priesthood blessings—which are available to all of us who hold the holy Melchizedek Priesthood.

1 Blessing one: We are members of the only true and living Church upon the face of the whole earth, and we have received the fulness of the everlasting gospel.

“This greater priesthood administereth the gospel.” It “continueth in the church of God in all generations, and is without beginning of days or end of years.” (D&C 84:19, 17.)

The gospel is the plan of salvation; it is the way and the means, provided by the Father, whereby his spirit children have power to advance and progress and become like him. The priesthood is the power and authority of God, delegated to man on earth, to act in all things for the salvation of men.

Where the Melchizedek Priesthood is, there is the Church and kingdom of God on earth; there is the gospel of salvation; and where there is no Melchizedek Priesthood, there is no true Church, and no power that will save men in the kingdom of God.

2 Blessing two: We have received the gift of the Holy Ghost, and we are entitled to receive the gifts of the Spirit—those wondrous spiritual endowments which set us apart from the world and raise us above carnal things.

The gift of the Holy Ghost is the right to the constant companionship of that member of the Godhead based on faithfulness. It is the right to receive revelation, to see visions, to be in tune with the Infinite.

John, who held the Priesthood of Aaron, baptized with water for the remission of sins. Jesus, who was an high priest forever after the order of Melchizedek, baptized with the Holy Ghost and with fire.

The Holy Ghost is a revelator; he bears witness of the Father and the Son, those Holy Beings whom to know is eternal life. Thus it is that “this greater priesthood . . . holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.” (D&C 84:19.)

The spiritual gifts are the signs which follow those that believe; they are the miracles and healings performed in the name of the Lord Jesus; they include marvelous outpourings of truth and light and revelation from God in heaven to man on earth.

Our revelations say that the Melchizedek Priesthood holds “the keys of all the spiritual blessings of the church,” and that all those who hold this holy order “have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.” (D&C 107:18-19.)

3 Blessing three: We can be sanctified by the Spirit, have dross and evil burned out of us as though by fire, become clean and spotless, and be fit to dwell with gods and angels.

The Holy Ghost is the Sanctifier. Those who magnify their callings in the priesthood “are sanctified by the Spirit unto the renewing of their bodies.” (D&C 84:33.) They are born again; they become new creatures of the Holy Ghost; they are alive in Christ.

Of such faithful persons among the ancients, Alma says: “They were called after this holy order”—that is, they held the Melchizedek Priesthood—“and [they] were sanctified, and their garments were washed white through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceeding great many, who were made pure and entered into the rest of the Lord their God.” (Al. 13:11-12.)

4 Blessing four: We can stand in the place and stead of the Lord Jesus Christ in administering salvation to the children of men.

He preached the gospel; so can we.

He spoke by the power of the Holy Ghost; so can we. He served as a missionary; so can we. He went about doing good; so can we. He performed the ordinances of salvation; so can we. He kept the commandments; so can we. He wrought miracles; such also is our privilege if we are true and faithful in all things.

We are his agents; we represent him; we are expected to do and say what he would do and say if he personally were ministering among men at this time.

5 Blessing five: *We have power to become the sons of God, to be adopted into the family of the Lord Jesus Christ, to have him as our Father, to be one with him as he is one with his Father.*

"Thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity," the Lord said to Adam. "Behold, thou art one in me, a son of God; and thus may all become my sons." (Moses 6:67-68.)

As the sons of God, we also have power to advance and progress until we become "joint-heirs with Christ," until we have "conformed to the image" of God's Son, as Paul expressed it. (Rom. 8:17, 29.)

6 Blessing six: *We can enter into the patriarchal order, the order of eternal marriage, the order which enables the family unit to continue everlastingly in celestial glory.*

To gain the highest heaven and to enjoy the fulness of that light and glory which comprise eternal life, we must "enter into" that "order of the priesthood" which bears the name "the new and everlasting covenant of marriage." (D&C 131:2; see also 131:1-4.)

7 Blessing seven: *We have power to govern all things, both temporal and spiritual, both the kingdoms of the world, and the elements and storms and powers of the earth.*

With reference to this, our scriptures say: "For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course;

"To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world." (Gen. 14:30-31, Inspired Ver-

sion.)

Indeed, the Melchizedek Priesthood is the very power that Christ himself will use to govern the nations in that day when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11:15.)

8 Blessing eight: *We have power, through the priesthood, to gain eternal life, the greatest of all the gifts of God.*

Eternal life is the name of the kind of life God lives. It consists, first, of the continuation of the family unit in eternity, and second, of an inheritance of the fulness of the glory of the Father.

All those who receive the Melchizedek Priesthood enter into a covenant with the Lord. Each such person solemnly promises:

I covenant to receive the priesthood;

I covenant to magnify my calling in the priesthood; and

I covenant to keep the commandments, to "live by every word that proceedeth forth from the mouth of God." (D&C 84:44.)

The Lord on his part covenants to give such faithful persons "all that my Father hath," which is eternal life in the kingdom of God. (D&C 84:38; see also 84:33-44.)

Then the Lord—to show the binding nature of his promise—swears with an oath that the promised reward shall be obtained.

This oath, as it pertained to the Son of God himself, is spoken of in these words: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Ps. 110:4.)

And with reference to all others who also receive the Melchizedek Priesthood, the scripture saith: "And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." (Heb. 7:3, I.V.) That is to say, they will be kings and priests forever; their priesthood will continue to all eternity; they will have eternal life.

"They are they who are the church of the Firstborn.

"They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fulness, and of his glory;

"And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

"Wherefore, as it is written, they

are gods, even the sons of God—

"Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's." (D&C 76:54-59.)

9 Blessing nine: *We have power to make our calling and election sure, so that while we yet dwell in mortality, having overcome the world and been true and faithful in all things, we shall be sealed up unto eternal life and have the unconditional promise of eternal life in the presence of Him whose we are.*

Our revelations say: "The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood." (D&C 131:5.)

During the latter years of his ministry, in particular, the Prophet Joseph Smith pleaded fervently with the Saints to press forward in righteousness until they made their calling and election sure, until they heard the heavenly voice proclaim: "Son, thou shalt be exalted." (*Teachings of the Prophet Joseph Smith*, p. 150.)

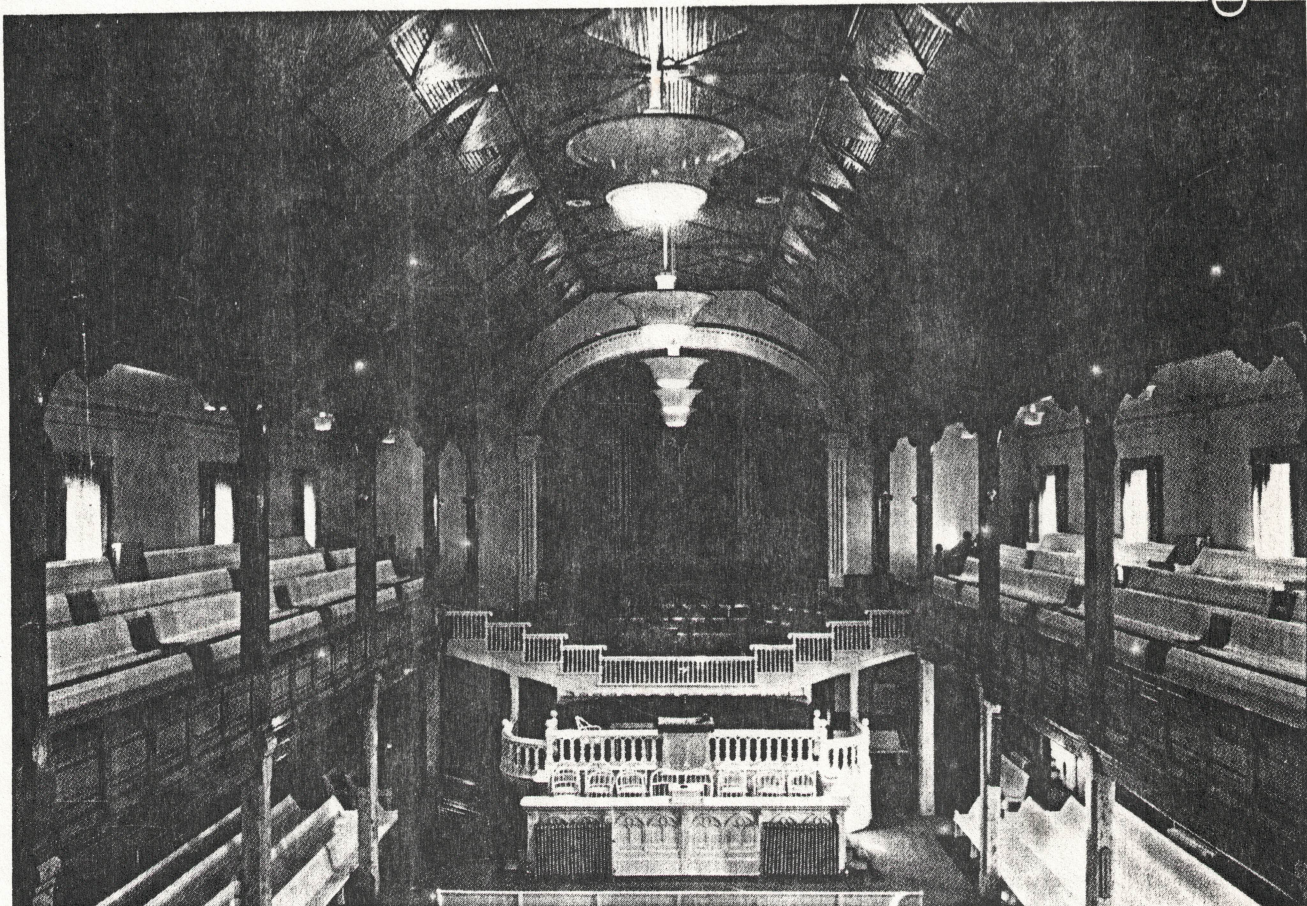
He himself became the pattern for all such attainment in this dispensation, when the voice from heaven said to him: "I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father." (D&C 132:49.)

10 Blessing ten: *We have the power—and it is our privilege—so to live, that becoming pure in heart, we shall see the face of God while we yet dwell as mortals in a world of sin and sorrow.*

This is the crowning blessing of mortality. It is offered by that God who is no respecter of persons to all the faithful in his kingdom.

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

"And again, verily I say unto you that it is your privilege, and a promise I give unto you that have been ordained unto this ministry"—he is speaking now to those who hold the Melchizedek Priesthood—"that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I am—not with the



Interior, Paris Idaho Tabernacle. *One of the finest church interiors ever built by the Latter-day Saints, with white accents brightening the cathedral-like vault.*

carnal neither natural mind, but with the spiritual.

"For no man has seen God at any time in the flesh, except quickened by the Spirit of God.

"Neither can any natural man abide the presence of God, neither after the carnal mind.

"Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected." (D&C 67:10-13.)

These, then, are *the ten blessings of the priesthood, the Holy Priesthood, after the order of the Son of God*, the priesthood which the saints in ancient days called after Melchizedek to avoid the too frequent repetition of the name of Deity.

In this connection, these words from holy writ are appropriate:

"Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.

"And thus, having been approved of God, he was ordained an high priest

after the order of the covenant which God made with Enoch,

"It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God;

"And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name. . . .

"And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace.

"And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world;

"And hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire.

"And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace.

"And he lifted up his voice, and he blessed Abram. . . .

"And it came to pass, that God blessed Abram, and gave unto him riches, and honor, and lands for an everlasting possession; according to the covenant which he had made, and according to the blessing wherewith Melchizedek had blessed him." (Gen. 14:26-29, 33-37, 40, 1.V.)

Now, my brethren, this is the priesthood which we hold. It will bless us as it blessed Melchizedek and Abraham. The priesthood of Almighty God is here. The doctrines which we teach are true, and by obedience to them we can enjoy the words of eternal life here and now and be inheritors of immortal glory hereafter.

I know, and you know, that as the heavens are above the earth, so are these truths of which we speak above all the ways of the world and all the honors which men can confer.

God grant that we may keep the commandments and be inheritors of all that a gracious Lord promises his people. In the name of Jesus Christ, amen.

november 28, 1977

Dear Folks *My parents*

It sure was nice to go down there and see you folks and have such a nice Thanksgiving holliday. We got home fine and so did the boys. I called the Dr. office to see the results of Jess's x-ray and the girl who answered gave me this information: "No evidance of skull abnormality. No evidance of sub-crainal pressure. No evidance of fracture." I don't know any more about it than that but it sure sounds good.

I called the druggest at Reams and told him that you got the medicine via Lava not Springs and he apologized and said that if you don't want the medicine you can return it and he will reiaburse you.

Onie brought Edith back to Springville Sunday night. She had a real nice time and seemed happy.

Pa, I've felt kind of sorrowful since our talk. I realize that you are genuinly concerned about me. I appreciate that and I feel sorry that you are worried about me. I want to try and set your mind at ease ~~be~~ about me. When I went on my mission I could not say that I knew that ^{the} church is true. I knew that as a missionary I would need to bear testimony to that effect and so I prayed that when I had to look an investigator in the eye and say, "I know the church is true." I could do so honestly and without telling a lie. As I was on the train with my first companion going toward my first assignment The feeling came to me that I could bear testimony that the church is true and not be telling a lie. I have not had a reverse of that experience and now I have a much vasterknowledge of why this church is the only ture church on the earth and why it is the only one that ^{prepares} a person for exultation. I suspect my testimony is as strong as yours. What do you want me to do to support the bretheren more than I am? I go to chruch, pay my tithing, don't smoke, drink, use coffe or tea and don't dring coke or let my kids. I have a job in the chruch and hold a temple reccomend. I listen to general conference. As near as I know I'm doing everything the ^{pro}phet said unless its not fixing up my place enough. I even have my kids plant a garden in the flower bed to obey the prophet. We pay almost \$500.00 a year in budget and buldin ~~x~~ fund and now the stake pres. as h as asked for \$100.00 per family before the end of the year for building fund for the stake. I'm willing to contribute the money even though if you were to see the enourmous buildings they are building which cost around a million \$ you'd wonder if they needed to be that elabraite. But I figure that is the business for those who are in charge and ^{have} ~~libr~~ the responsibility and I support them in it.

I did my four generation sheets and handed them in. We have food storage I don't play cards. I haven't broken my temple covenants etc. I don't want to sound braggy. I also hope that this does not sound tough or mean or anything like that. I want my children to be good members of the church and go on missions and marry in the temple. What do you want me to do more or different in order to put your mind at ease? I still think if a man like Johnny Mitchell can't support a bishop when he thinks the bishop is wrong he would be a liar to pretend he could. I think it would be better for Johnny Mitchell to be a non-member of the church than to be a member and be a liar. Our Sacrament meeting speaker last night pointed out that the good men of the earth go to the kingdom like the moon but liars go to the kingdom like the stars. I think a man should be absolutely honorable. I feel bad that you interpret this to show that I am unwilling to support my bishop. I feel like the bishop has a job to do and it is necessary that the ward member support him in doing that even though sometimes they would do it differently. There are some decisions that only the bishop can make and it is not a question of a ward member having any place or right to judge whether or not it is right. I do support my bishop in his calling. I can't think of any time that I have ever refused to do anything that my bishop has asked me to do. I think if a person seriously questioned the moral righteousness of a leader he should look into it or resolve it or something rather than to be a hypocrite. The saviour didn't have much good to say about hypocrites. I must be honest with myself and my maker. Please don't interpret this to mean that I think I know more than my bishop or that I do not support him or that I am off the track.

Now I hope you won't worry about me being out of harmony with the church. I'm sure that your constant prayer is that I won't get deceived and off the track. I can surely use that kind of prayer in my behalf since by choosing the Lord's plan in the war in heaven we are all in a position where we could be wrong. The way to be safe is to give your free agency to someone else to tell you what to do and let him force you back to heaven like the devil wanted. In his plan I would not have had the chance to get deceived for I would not have had the free agency to choose.

Now let me tell you of my prayer for you. I don't actually pray to my father in Heaven for you in this manner because I don't know how much I could ask Him to change you and still be righteousness and not interfere with your free agency but in my heart I wish that you had the same experience and joy and knowledge ^{as I have} (or if you already have that we could spend more time talking about it and rejoicing in the Lord together like I can with my friends.).

Let me share my experience with you in an attempt to help you understand my feelings and in ~~an~~ an attempt on my part to be valiant in the Testimony of Jesus. (DC 76 says Celestial people must be valiant). *in the Testimony of Jesus. I'm glad I've got one.*

In about 1970-71 I realized that if I were to be able to raise my children in righteousness I myself would have to have the help of the Holy Ghost. I decided to put my life in order so that I could have Him be with me. I confessed my sins to the bishop. I read all the assigns or tried to get one read before the next one came. I read the reading assignment that accompanied the family home evening course. I tried to think of every thing that the brethren were ~~saying~~ telling me to do and make sure that I was doing everything. I really tried for several months. One night I recognized that I had still weakness in my nature or personality that I had tried to repent of and overcome and had not been able to. About two days later I talked to Jean Poulsen. She showed me the scriptures about the Atonement of Christ and that it's not our own strength which makes us able to become perfect because if we get one sin checked off we have another sin in its place but the Spirit burns the dross out of you and that "our hope is in Christ." That struck me with great force and I knew instantly that it was true and I had such hope and such joy. I came home and tried to share this joy with you folks and Bernie, Mom and Pa were staying with us that winter and Ken's sheep were here. This happened Thursday March 2, 1972. None of you were unkind but none of you were able to respond in a way that I could communicate my joy to you. Finally the next evening I telephoned Jean (she was still very little more than a stranger to me then) and told her of the joy I was feeling but didn't know if that was the baptism of the Holy Ghost (or the being born again) that she had showed me about in the scriptures. She told me there were two parts to faith. The faith to believe and the faith to claim the gift. I went into the back room and prayed with all my soul to my Savior and Redeemer. I was filled with the Spirit so much that I felt like I was burning inside. It stayed with me strong like that for 3 days. On the 2nd day I went to Salt Lake and got Uncle Wid and Aunt Marie and brought them down to Provo and then took all of you to Park City to a funeral. I remember that I was so full of that burning joy that at one place on the way up Provo canyon I had to take a deep breath (gasp) in order to breath. There are no words to express the joy and the love I felt for the Savior. I know that I was led to Jean. I have thanked the Lord thousands of times for leading me to her because she knew the scriptures to show me that turned the key for me. I experienced the mighty change of heart. My desire for learning and knowledge was insatiable. I wanted to

talk to her all the time. she could answer so many questions and I experienced such joy and a witness of the spirit of the truthfulness of the things I was learning. One day I said to her (because of getting up next to wellers) "What should I do if you tell me something different than the general authorities are telling me?" She said, "Follow the authorities. They will never lead you astray." Well her excommunication was a nightmare and if you are worried about me not being in the church you probably don't need to worry. The crisis came 2 years ago when Jean went through hers. The Stake Pres. told me that his instructions were that when he was finished with Jean he was to investigate me. I started to cry and said, "When you investigate me please do it quickly and don't drag it on for three months like you did with sister poulsen. For the first time he softened then, and said, will I think you are more repentant than she. I said, "I don't want you to mistake my tears for repentance. It's just that personalities are different and I am more scared than she is." Anyway I guess I nearly got it too and there isn't anything that I know of that I could repent of in that situation unless it would be of reading the 2nd grade reader while I was in the first grade. If you don't understand that ask Erma about Clive and his 2nd grade teacher.

When I prayed that special night March 3, 1972 I consecrated my whole life and being to the Lord because of my recognition that without him and his atonement I was nothing and had no chance of regaining heaven. when Jean went through her terribly horrifying experience with the court thing you don't need to think that I didn't suffer because I was so very closely involved with her. I questioned very deeply and prayed and analyzed and struggled and suffered. I don't know what you would want me to do different. I can not deny what I know and have experienced. Of course there is always the chance of being deceived but the Lord tells us to seek and we will find and He gives us a standard to judge truth by. Moroni says that it is as plain to judge good and evil as ~~the day from the dark~~ the day from the dark night. Moroni 7:15-19 If it is good it leads you to Christ. My association with Jean has done more to lead me to Christ than all other church related experiences of mine put together. Also one can judge truth by wheather or not it follows the tokens one is given in the temple and by the way even though the devil can deceive he cannot give you tokens! I do have a great deal more understand of the temple ceremony than I did before and I know that we must "come to" those tokens in this life in order to have exultation. By "come to" I mean understand and be endowed with ^{me} degree of spirituality so that we are talking with the Lord through the veil. It doesn't mean after we die because we will already be through the veil then.

I know that mernie has also felt concern for me and about me. he has been just great bless his heart. he treats me as a grown person who is old enough to take the responsibility for my own actions. I really love and appreciate him for it.

I can't begin to express to you my joy in the gospel and the plan of salavation and my gratitude to the Lord for increasing my knowledge and understanding. People who say you ^{should} not seek to understand the mystyies are stateing just the oppositate of what the Lord says in the scriptures. Dand C 76:5-10 Look up the scriptures that are listed under Mysteries in the back of the DC.

Well it makes me feel bad that there might be a difference between us. I hope that there isn't really because I can see that Zion is one heart and one mind. I can see why Jesus prayed that the desciples might be one in him as he is one in the Father. When I prayed about it before I learned that instead of worrying about the difference between me and Pa I should worry about the difference between me and the Lord because when I am the same as the Lord and Pa is the same as th Lord the Pa and I will be the same.

Thank you so much for the good background and preparation you have given me with your teachings and example. I appreciate that and thank the Lord for you. I hope you find peace concerning me and that you won't worry. I sustain Pres Kimbal and the authorities in theri call as the constituted authority to lead the kinkdom of God on the earth. Let me know what you think and how you feel.

Wilmer called and got your number. I guess he probably has called you by now.

The kids wrote to Ronald. would you please get the address from Erma and forward them to him?

Thank Erma for the lovely time we had down there. We will be looking forward to seeing you on the 17th.

Love Louise

P.S. You may read the letters to Ron.

Yesterday it was about 70 degrees in the house and Shaun took off all his cloths except his shorts. I said, "I can't see why Shaun isn't cold. I'm cold with my cloths on." Shaun said, "Take them off."

Feb. 27, 1978

Pres. Call

I know that the devil can lead guide & direct thoes who choase to honor & follow him. I also know that the devil cannot give you tokens.

It is my testimony that when you understand the deeper meaning of the temple endowment & its tokens & listen to and understand what Jean is saying you will see that the two are the same and she is not ~~deceived~~ ^{deceived}. It is my hope that your need for truth & righteousness will bring you to this end. There is such joy in truth.

Sincerely

Louise Knapp

Dear Family Melchizedek Priesthood Holders

Although it's difficult to do this, I'm writing this to tell you that last Sunday (June 4, 1978) I sat across the desk from my Stake President, Penrod Glazier, as he, with all the power he could muster, told me that I am in deep water and if I don't discontinue studying with Jean Poulsen, I will find myself where she is (meaning excommunicated). I haven't studied with her this week. I am hereby saying that if I can be fed the truth from the proper channel - priesthood brethren - I will turn from her to you. I'm not looking for weird far out, off base stuff. I want to study, discuss, and rejoice in the truths that are outlined by Bruce R. McConkie in his talk to the priesthood session Sat. Oct. 1, 1977 entitled THE TEN BLESSINGS OF THE PRIESTHOOD. You Melchizedek Priesthood brethren, please - I'm asking you to please share these blessings with me. I do share blessing #1 with you. Please discuss your knowledge and insights and joys in blessings #2, 3, 4, and 5. For blessing #6 I have the ordinance. What about that ordinance being sealed by the Holy Spirit of Promise as stated in D. & C. 132? I'd love for you to feed me with the truth and knowledge of blessings 7, 8, 9, & 10.

I know that these blessings are available and necessary while we are yet in the flesh if we are to obtain the fullness of the Father or Exaltation. It's my testimony that we must awaken and start experiencing and enjoying these blessings now a step at a time line on line. If you will but do your true priesthood duty by me I will flow to you without compulsory means as is promised you in D&C 121:46. If the priesthood will not gather me in and comfort me and feed me and answer my questions and needs and share with me the joys available in the gospel then I will go to someone who will. I don't want to be proud or self righteous or apostate. I only want to seek and find the blessings my Savior and the Prophet Joseph Smith died for. I desire that fulfillment more than life itself. I have already been given the following council: 1. Follow the brethren. 2. Don't study with Jean. 3. Raise a garden. I will comply with that counsel if you brethren will comply with Elder McConkies talk and share with me. I feel that this matter is serious and we'd better consider it carefully and prayerfully and deeply.

If I sin in this, I feel that my sin is in seeking and finding. If it leads me into error I'll repent on the other side and then you may have my work done. I prefer the risk involved in seeking - over the risk of going no where, involved in slumbering.

Some of you will probably be horrified at what you will assume is the deception I'm in. If so, use the knowledge of God (blessing #2) that you possess and give me the truth that I am so hungry for. Before you judge and condemn me, read what the Lord says to you in the 34th chapter of Ezekiel.

(Over)

The gospel truths that I'm seeking for are a part of my deepest heart. If I am unable to share them with you then my conversations with you can only be surface and you don't know me. The true me is a deep soul longing to be one in Christ as he is one in the Father. That is not an evil desire and the true me is not evil.

Moroni 7:14-20 tells us that the way to judge good and evil is that good brings us to Christ. Using this standard to judge by, my association with Jean Poulsen has been the best thing in my life. Can you brethren do as well or better? Isn't that what our whole existence is all about? Remember the Savior told Peter: "If you love me, feed my sheep." Please don't eat me. Feed me.

Note: The above letter was given by Louise Andrus Knapp to her family members at the Andrus family reunion in the summer of 1978.

It caused a little stir. The family was concerned. Pa (Ivan Andrus Sr. living in Lava Hot Springs, Idaho) tried to respond but was not able to really say much. He was really worried for me, Louise. A day or two later Pa told me that he had prayed about me and his answer was "You don't need to worry about Louise. She is alright." That gave him some comfort temporarily but later he did not remember the incident and did continue to worry. No one of my family members were able to give me what I was asking. I'm not sure if any tried or not. As of Jan. 1994 my family is very friendly and accepting of me. We do not communicate on the level asked for in the letter. In reality they do not know me.

(over)

Sterling Utah, Dec 23, 1980

Dear Louise; - I sure would love to see you but as my vision is not that good will have to let a note do.

I have some stuff here that might help to assist in keeping your mind off your troubles part of the time

Beckie isnt all well yet the rest are in fair shape.

Hope you up there are bareable. Our weather is tops. no snow no wind and fairly warm.

These adds were in the Manti Messenger. The rest is just stuff.

I wish I knew you up there were all well and happy in good doing. But let that be as ^{may} is try to stand it till I see you again.

Love Pa.

P.S. As you read this you will discover as I did what a little can do in making the sound of things. Maybe I should say what a little I can do. Love again.

May neither drought nor rain nor blizzard
Disturb the joy juice in your gizzard,
And may you camp where the wind won't
hit you,

where the snakes don't bite and the
bears won't git you.

We were at Cedar Crest for supper
last night. You should have seen
the feed. Ma sure did like it
but she is up again this morning.

1.
ATTENTION!!

I am a rodeo contestant and racehorse trainer with a horse ranch and nice house. Need wife or live in girl partner. Requirements are: LDS or LDS standards, 20-36 years old; kids no problem. MUST be nice looking, clean, neat and good housekeeper; have good sense of humor and like horses. Prefer someone who can ride and may be able to exercise race horses (would be helpful but not necessary). Also someone who is not afraid to go to church with me. Smokers, drinkers, and honky tonk girls, don't apply. If interested call 835-8261 or write P.O. Box 141, Sterling, Utah 84665.

2. Horse Trainer

(In response to ad of Nov. 20th)

Horses aren't my longest suit,
but you would soon agree
That I am just as cute and neat
as any girl can be.

I clean my house from stem to stern;
I even trim the trees.
And every single joke I tell
is guaranteed to please.

I have no kids to bother you;
and I don't smoke or drink,
But, if I went to live with you,
what would your Bishop think?

I'd go to Church on Sunday morn
without a single peep.
I'd only like to know ahead —
Where would *you* plan to sleep?

Please tell me, Sir, Just what's your game?
To wed? To bed? To woo?
Your ad was so unusual . . .
What does that say for you?

I'm well within the age prescribed
and hope this won't sound coarse,
But, if I don't quite measure up,
at least you have your horse.

Manti Filly

3.
ATTENTION!!

Cowboy and horse trainer would like to **RETRACT AD FOR WIFE AND LIVE IN GIRL PARTNER ETC.** It turned out as a bad joke and wasn't meant to offend anyone. If anybody's feelings were hurt, I apologize and plead temporary insanity.

1157 E. 640 S.
Provo, Utah 84601
September 12, 1981

Pres. Harold L. Miller, Jr.
1200 S. Nevada Ave.
Provo, Utah 84601

Dear Pres. Miller,

Sunday, September 6, you interviewed me in regard to a letter you had received from Elder Mark E. Petersen, wherein he inquired as to my involvement with the Church of Christ (Patriarchal). You asked me to write you a letter stating my beliefs. This letter is in response to that request.

About 12 years ago I began to earnestly seek to have the Holy Ghost with me in my life. I was led to a woman who showed me the relevant scriptures and the meaning of the Atonement of Christ. I, for the first time, understood the Atonement as a personal thing in my life. I understood that our hope is in Christ. I was born of the spirit. Alma 5:14.

I knelt and prayed the most earnest prayer of my life and consecrated my life to my Savior recognizing my need for repentance and redemption. I was filled with his spirit and felt his love and the joy was unspeakable. This marvelous experience opened up a whole new world to me which before had been hidden. I rejoiced in the Lord and his truth so much. I began to study with this friend and gradually others joined with us. We grew in truth and knowledge and joy.

In September 1975 my friend who brought me to this understanding of Christ's Atonement was excommunicated from the LDS Church for teaching false doctrine. The three points of doctrine were: 1) the nature of prayer or praying to the Father in the name of the Son but recognizing that Christ becomes our Father when we are adopted unto him through the rebirth of the spirit. Mosiah 4:1-3 and Mosiah 5:7; 2) the nature of the Godhead as explained in the 5th Lecture on Faith which used to be included in the Doctrine and Covenants; 3) she claimed to be sealed to Joseph Smith. This fits in with the law of adoption which Joseph Smith taught and practiced. I believe all three of these points of doctrine to be true as interpreted by her. At that time it looked as if my membership was in question. If action had been taken I would have given up my membership rather than deny the things I know to be true. I want to grow in truth not diminish in it. It is life eternal to know God and Christ. I started on that path and I want to continue, with my knowledge growing brighter and brighter until the perfect day.

Pres. Harold L. Miller, Jr.
September 12, 1981
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My experience in the LDS Church is that if you are hungry, rather than feed you, they eat you. Ezekiel 34. If you seek, rather than allowing that you could find, they label you suspect. If you want to gather with your friends to study the scriptures, rather than rejoicing with you in that lovely experience, they accuse you of being disrespectful of priesthood authority and of breaking temple covenants. If you understand and can and want to discuss new truth, you are warned not to delve into the mysteries in spite of the fact that the scriptures are telling you to seek and understand the mysteries of God. D&C 107:18-19, 76:5-10, etc. And what would happen if a group of LDS members gathered together and experienced an outpouring of the gifts of the spirit? They would be accused of being in darkness and deception and of being under the influence of Satan.

So I feel that if a member of the LDS Church grows into greater faith and begins to learn through the veil as the temple ceremony shows that a person must, then he is considered suspect and apostate and is unacceptable. This happened to me and several of my friends.

I believe that Joseph Smith restored the fullness of the Gospel and that the Presidents of the Church since his time have not improved upon it. And indeed as the people have wished less and less truth, have gotten just what they wanted. I believe that at best the LDS is limiting itself to the preparatory gospel, D&C 84:26-27, and excommunicates those who begin to grow into the fullness of the gospel, D&C 84:19-25. I believe the Lord gives his children what they want. He gave Enoch and his people the laws for a translated city. They obeyed and were translated as a city. He gave the children of Israel the same higher laws and they didn't want them so they got the Law of Moses. Joseph Smith restored the fullness and the people didn't want it so the Lord gave them less. If, however, a person wants the blessing, he must be obedient to law upon which it is predicated. If you want exultation you must live the fullness of the gospel as restored by Joseph Smith. I believe that most people didn't and don't want the higher law and more truth. But I do believe that a just and merciful God will provide a place for those who do.

My friends who were unacceptable in the LDS Church found the Church of Christ (Patriarchal) where the doctrines which were labeled false in the LDS Church were taught as true in their church. The founder of it claims to have taken to the Holy City and authorized to function under Joseph Smith's keys, D&C 90:3, 112:15, 132:7, to lead the people who so choose to do so in the higher laws which include the law of consecration, the united order, and the law of plural celestial marriage. This is to prepare a people to be living the holy order

Pres. Harold L. Miller, Jr.
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of God, to be a holy city to unite with the holy city from heaven when Christ comes in his glory. Moses 7:61-64. I believe what he claims is true. If it isn't it ought to be in order for the scriptures to be fulfilled. And so those who want more of God than the LDS Church wants them to have can have a place provided to grow in truth.

I believe that there are people who have been cast out from under the keys of the LDS Church who are God loving, God seeking people who have keys who are following God's laws and ordinances and God's truth and are acceptable to and upheld by God in their faith and actions and are enjoying the gifts of the spirit. And indeed are the ones who will be prepared to meet him and live with him as joint heirs.

I have a hunger to grow in the knowledge of God and his redemption. My friends who joined the Church of Christ (Patriarchal), as well as some who didn't join, share that same hunger and desire. I receive the monthly publication from that church and rejoice in the truth that I read therein. I recognize it because of my own experience in the goodness and truth of God, as being the truth and it is powerful and authoritative and I believe it. So I see people like myself as not being able to be our true selves in the LDS Church and see the Lord as being a just and merciful God who provides for the needs of those who love and seek him as I am trying to do.

I do not want to discount the good that the LDS Church is doing even for my own family. I'm grateful for the good that I and they have derived from it. At this point in my life however it does not meet any spiritual need for me. It even lacks the ability to meet my social need as I can't be my true self without being suspect and apostate. Therefore I seek outside the LDS Church the association of my friends in the Church of Christ (Patriarchal) and elsewhere in order to have my needs met.

I indicated to you that if the decision is to hold court on me for trial of my membership that I would like you to tell me so I could save you the trouble by writing you a letter requesting my name be removed from the records. I said this because I want to be spared the agony of a "Witch Hunt." However, upon reflecting on our interview I have changed my mind. I don't feel that you will conduct a

Pres. Harold L. Miller, Jr.
September 12, 1981
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"witch hunt" against me even if you hold a court. I appreciate your kindness during the interview and admire your good balance between your bearing your testimony to me of how you see the truth and your refraining from preaching and lecturing to me.

May the Lord's will be done. Hoping to hear from you soon.

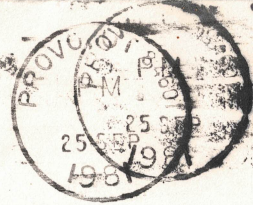
Sincerely,

A handwritten signature in cursive script that reads "Louise Knapp". The signature is written in dark ink and is positioned above the typed name.

Louise A. Knapp

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY
SAINTS

PRESIDENT HAROLD L. MILLER, JR.
1200 South Nevada Avenue
Provo, Utah 84601



735 S
700 W
Apt. 3

Meadows
Apt.
OFFICE
TENNIS

Bernard and Louise Knapp
1157 East 640 South
Provo, UT 84601

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY
SAINTS

PROVO UTAH STAKE

25 SEPTEMBER 1901

DEAR BROTHER AND SISTER KNAPP,

MAY I AGAIN SAY HOW MUCH I APPRECIATED THE HOSPITALITY SHOWN DURING MY VISIT TO YOUR HOME LAST SATURDAY AND ALSO THE OPPORTUNITY THAT WAS MINE TO MEET WITH YOU WEDNESDAY EVENING.

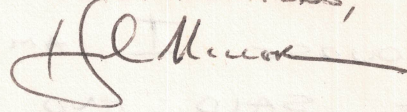
OF COURSE I AM VERY HOPEFUL THAT THINGS WHICH WERE SAID AND FELT DURING OUR MEETING MIGHT SOMEHOW HAVE IMPACT AND THAT IT WOULD BE SOONER RATHER THAN LATER. WHILE I WOULD NOT PRETEND TO BE TERRIBLY INSIGHTFUL OR WISE, I DO WANT YOU TO KNOW THAT I HAVE THOUGHT ABOUT YOU A GREAT DEAL AND MADE YOU THE OBJECT OF PRAYER. IT WAS IN AFTER-PRAYER MOMENTS THAT I FELT PROMPTED TO SAY MUCH OF WHAT I SPOKE WEDNESDAY EVENING.

IT OCCURS TO ME THAT THE REPETITIVE, ROUTINE ACTIVITIES OF OUR LIVES OFTEN RESULT IN RUTS WHICH MAY EVENTUALLY BECOME DEEP RUTS. THEY MAY BE SUFFICIENTLY WORN, IN FACT, AS TO PREVENT OUR VIEW OF ALTERNATE PATHS WHICH LIE VERY CLOSE BY AND COULD BE TRAVELED QUITE READILY IF WE COULD BUT LOOK UP AND OVER OUR RUTS. OFTEN IT REQUIRES OTHERS TO ENCOURAGE AND LIFT US. ONCE TRAVELING IN NEW WAYS WE ARE FREQUENTLY SURPRISED AT HOW EASILY THE TRANSFER WAS ACCOMPLISHED AND HOW MUCH MORE PRODUCTIVE AND PLEASANT THE NEW ROAD IS. SOMETIMES THOSE NEW ROADS ARE EVEN PAVED SO AS TO PREVENT

OUR BECOMING SO DEEPLY RUTTED AGAIN.

I AM CONVINCED THAT SMALL ACTS, SMALL CHANGES CAN BE MAGNIFIED INTO LARGE CONSEQUENCES. MORE THAN ANYTHING I WOULD HOPE FOR YOUR WILLINGNESS TO MUTUALLY EXPERIMENT WITH CHANGES WHICH WOULD, OVER TIME, BRING A BONDING OF HEARTS, AFFECTIONS, AND COMMITMENTS WHICH WOULD LINK THE TWO OF YOU SECURELY AND JOYFULLY TO A THIRD -- HIM WHOM WE CALL THE SAVIOR. MAY HIS LOVE AND HIS LIGHT WARM AND BRIGHTEN YOUR LIVES AND YOUR HOME ALWAYS MORE ABUNDANTLY.

WITH BEST REGARDS,



It should be the Spirit + our ~~conscious~~

should be it?

McConkie Tells Proper Way To Worship

By VAL HALE
Herald Staff Writer

Elder Bruce R. McConkie of the Mormon Church's Council of Twelve Apostles warned BYU students Tuesday that seeking a personal relationship with Jesus Christ can be "improper and perilous" if other members of the Godhead are excluded.

McConkie emphasized that members of the Godhead, consisting of God the Father, Jesus Christ and the Holy Ghost, cannot be singled out for "a special relationship."

"The very moment anyone singles out one member of the Godhead as the almost sole recipient of his devotion, to the exclusion of the others, that is the moment when spiritual instability begins to replace sense and reason," McConkie said.

The practice of spending long hours praying for a special relationship with Christ was also criticized by McConkie.

"Never, never at any time have they (the First Presidency or the Apostles) taught or en-

dorsed the inordinate and intemperate zeal that encourages endless, sometimes day-long prayers, in order to gain a personal relationship with the Savior," he said.

McConkie outlined Mormonism's doctrine of the Godhead with 17 principles and said other beliefs concerning the Godhead are "the chief and greatest heresy of Christendom."

Among the doctrine concepts McConkie emphasized were:

— People should worship the Father, not the son or the Holy Ghost.

— The plan of salvation is the gospel of the Father.

— God was manifesting himself to the world in Christ.

— Christ proclaims the gospel of the Father.

According to McConkie, relationships with each member of the Godhead are different. He said the relationship with the Father is one of parent and child, while the relationship with the Son is one of brother or sister in the pre-mortal life.



McConkie Advises BYU student.

Our relationship with the Father is supreme, paramount, and pre-eminent over all others," McConkie said. "He is the God we worship. It is his gospel that saves and exalts. He ordained and established the plan of salvation."

McConkie also criticized those

who purport that God does not possess all knowledge but is gaining truth and knowledge and will do so forever.

"These unless they repent, will live and die weak in the faith and will fall short on inheriting what might have been theirs in eternity," he said.

He is wrong

But they should

Depends on your own level of endowment

Pres. Harold L. Miller, Jr.
1200 S. Nevada Ave.
Provo, Ut. 84601

8-8, 30 p.m.

Provo, Ut 84601
Dear-Pres.

March 9 1982

Dear President Miller

In Sept. of '82 at your request I wrote you a letter stating my religious beliefs. Because of a talk given by Bruce R. McConkie at BYU on March 2, 1982 I feel I'd better write you an up-date so there will be no question as to my stand.

In light of the fact that Elder McConkie claims to be an apostle of the Lord Jesus Christ I found his talk to be astonishing. From the news paper report I felt his talk was almost anti-Christ. I quickly obtained a taped copy of his talk and listened to it several times. The whole talk is not nearly so bad as the newspaper report. In his talk Elder McConkie makes some powerful and true statements for Christ and then it seems to me that he contradicts himself and negates the positive things he just said. I would therefore like to state my belief on the subject which Elder McConkie spoke on, namely, "Our Relationship With The Lord".

As I stated in my previous letter, about 12 years ago I began to try to be worthy of having the Holy Ghost in my life. Even though I tried my hardest to be obedient to the things the brethren were telling us to do such as genealogy, years supply, family home evening, study, etc. I did not get the holy ghost in any increased degree in my life. Then I realized I just couldn't be that good. One night I said, "Heavenly Father, I am trying my hardest and I can't be worthy. There is no hope for me." Within the week my friend showed me the scriptures about our fallen nature and our need for Christ and His atonement and the role of the Holy Ghost to burn the dross out of us because we cannot be worthy on our own but need a Savior to save us. And the all important words, "Our Hope is in Christ." Moroni 7:41 gave me the Key to getting the Holy Ghost in my life. The key to the whole gospel is Christ and His atonement and our repentance that we might be born again. Mosiah 27:24-31. John 3:2-8 Alma 5: 12-14

The next night on March 3, 1972 I prayed with all my soul and committed my life to Christ. Later as I looked back on it I realized that although I addressed my prayer to the Father, it was Christ to whom I was speaking. I know that was the right thing to do. I thanked Christ for His suffering for my sins. I asked Him for a forgiveness of them. I committed my life to Him. I had realized that I was lost and fallen with no hope without Him and had the promise of eternal life because of Him and His atonement. I promised Him that I would sacrifice anything and everything for Him. (Little did I realize at that time that that would be the church which ~~calls itself after His name.~~ ^{comes to be His Only True Church.}) At that point I was filled with the Holy Ghost. That was the event in my life that wrought a mighty change in my heart. Alma 5:12. It brought me to a beginning of a personal relationship with Christ. I wouldn't trade that experience for all other things in my life for not until then had I actually set my foot on the ~~path~~ straight and narrow path 2 N. 31:13-21.

My greatest desire in this world is to increase in the height, depth, breadth, intensity and totality of my personal relationship with Christ until I become one in Him as he is one in His father. John 14:20. D&C 35:2. 88:50 Romans 8:8-10 etc.

I ~~do~~ take strong opposition to Elder McConkie's comments against day-long prayers as a means of pursuing a personal relationship to Christ. Enos did it. I believe God was pleased thereby. At least He gave Enos a remission of his sins because of it. I believe that God, both the Father and the Son, would be pleased if all of us were ~~the concentrated~~ ^{seeking Him that much} and dedicated. I do not believe that people who show that much zeal ^{dedication} are self-righteous but rather recognize their need and imperfections. When they find Christ and establish a relationship with Him they don't take the credit unto themselves but are like Lehi who told his son Jacob "Wherefore I know that thou art redeemed because of the righteousness of thy Redeemer;" 2 Nephi 2:3. People can only get this experience though a broken heart and a contrite spirit. If they seem self-righteous it is because of the joy in the Lord they feel and those who haven't experienced the same re-birth of the spirit can't understand it because they themselves do not have the spirit and so mis-judge the feelings of the person who has sought and obtained the relationship with Christ.

In my pursuit of a personal relationship with Christ I am not excluding the other members of the Godhead because in ~~fact~~ ^{fact} the only way to worship or know them is through Christ who is THE WAY. John said that Christ is the one who baptizes with fire and the Holy Ghost John 1:28 (All Bible ref. are from the inspired version.) The only way to have experience with the Holy Ghost is by coming to Christ who then in return gives us the Holy Ghost. We cannot go to the Father except through Christ as Christ is the intercessor and advocate with the Father and in our fallen state we have no claim on Christ's Father except Christ bring us back through His mediation and Atonement. Heb. 7:24 To try to circumvent Christ on the way to the Father is an eternal impossibility. Because of the true nature of the Godhead one must center himself in Christ. Christ is the Father and the Son. Alma 11:28-38 and Mosiah 15:1-4. One of the reasons that Abinadi was martyred was because he said "the God, the Father of all things," Mosiah 7:26-28. We must be adopted to Christ and become his sons and daughters. Mosiah 7:5 Eph. 1:5 Gal 4:6 ^{D+C 39:4} Christ is the one in whom dwells the fullness of the Godhead bodily. Col. 2:8-9 and in Him all the fullness dwells. Col. 1:19. If we want to work the works of God we are to believe on Him whom He sent. John 6:28-29. Thus in worshipping Christ we do not subtract from the Father but verily we add to Him and by worshipping Christ we behave in the only way we should in order for the Father to accomplish His work and His glory in our behalf. ^{in Christ} Our pursuit of a deeper and deeper personal relationship is the only way we can give power, honor and glory to the Father. 1 John 2:23 1 John 4:12-16 2 John 1:9 The Father, Son and Holy Ghost are one God and Christ is the key to the Godhead for us. 2 N 31:21 3 N 11:36 3 Nephi 28:10-11

In 1979 I was struggling to know God's will concerning the course of life I was pursuing in my relationship with Him. I was facing a lot of opposition from others because of my chosen course. This was the answer to my prayers. "If you are ashamed to claim Me now, I will be ashamed to claim you before the Father."

It is my fervent hope and prayer that I will be valiant in the testimony of Jesus. DC76:51,79,82

If my above stated views are contry^{at} to the view of the Brethern and the doctrine of the church then I'd like my name removed from the rolls of the church because I do not want to give support to an^{church} organization which will not give support to me in pursueing my relationship with Christ. Christ said "Come unto me". I want to do just that.

Mat: 11:28

Prior to this I felt no inclination to discourage my children from participating in the LDS church because I realize the need for religious training and of course Bernie has strong allegiance to the church and would ofcourse oppose my taking them elsewhere for training. I had felt that the training they have been getting in the church was fine a good preparation for them. I feel that it was good for me in years past. The April 1982 issue of The Friend is devoted to the message of Christ and His mission. I think that is great. I hope that direction continues. I fear that now that Elder McConkie has made such a strong statement the emphises with be removed from Christ and thus the true pictue of the gospel destorted. My greatest desire for my role in the lives of children is to help them increase their faith in the Lord Jesus Christ. I intend to continue to teach them of Christ and try to help them increase their knowledge of, faith in and love for their Savior. Hopefully that practice will not offend anyone or step on anyones toes for Christ said, "Suffer the little Children to come unto me and forbid them not for of shcu is the kindgom of heaveⁿ. God. Luke 18:16.

I want to be like Nephi who said "And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ and we write according to our prophecies, that our children may know^{to} what source they may look for a remission of their sins. 2 N 25:26.

I know that the mission of a true prophet is to cry repentance to the people to bring them to Christ in repentance. That is the message of all the scriptures. We must realize that the church (even the true church) is not God and is not supposed to be a susstute for God. ~~but/father/~~ The church is not a ticket to heaven but rather is to be an aid to teach the people of Christ and to bring^{to} Christ who through his meidation and atonement is the ticket to heaven.

Let it hereby be known that I take a stand for a personal realthionship with Christ for the purpose of becomeing one with Him and the inclusion^{including the} of the Father, Son and Holy Ghost which^{is} One God. I desire to praise His holy name in devotional worship now and forever more. 3 N 11:36 D+C 20:28, 35:2 ^{what God had}

personal & intimate

Your sister/In/Christ

Sincerely

Louise Knapp
Louise Knapp

1157 E. 640 So.
Provo, Utah 84601
March 11, 1982

Pres. Harold L. Miller, Jr.
1200 S. Nevada Ave.
Provo, Utah 84601

Dear President Miller,

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Pres. Harold L. Miller, Jr.
March 11, 1982
Page two

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Pres. Harold L. Miller, Jr.
March 11, 1982
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Pres. Harold L. Miller, Jr.
March 11, 1982
Page four

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Let it hereby be known that I take a stand for a personal relationship with Christ for the purpose of becoming one with Him and including the whole Godhead. For the Father, Son and Holy Ghost are one God. I desire to praise His holy name in devotional, personal and intimate worship now and forever more. 3 N 11:36 D&C 20:28, 35:2.

Sincerely,

Louise Knapp

Louise Knapp

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY
SAINTS

PRESIDENT HAROLD L. MILLER, JR.
1200 South Nevada Avenue
Provo, Utah 84601

*Invitation to
Church Court*

Louise Knapp
1157 East 640 South
Provo, UT 84601

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY
SAINTS

PROVO UTAH STAKE
March 11, 1982

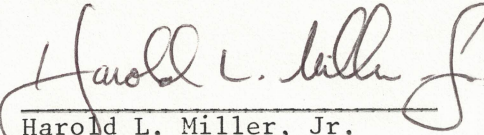
Louise Knapp
1157 East 640 South
Provo, UT 84601

Dear Sister Knapp:

Pursuant to our recent conversation, I hereby invite you to appear before, a high council court on Wednesday, 17 March 1982. The court will be convened at 8:30 P.M. in the high council room at the stake center, 1315 East 900 South. The specific charge to be considered is that of apostasy. You should feel free to bring with you any witnesses in your behalf.

In order to assure accuracy of the court records, the proceedings will be tape-recorded; The recording will be retained as part of the confidential records of the court. No other recording should be made nor should copies of the transcript of the court proceedings be released to other than the Office of the First Presidency. Should you have any objection to the use of a tape recorder, please notify me in writing prior to the court. The same is true should you have any objections to the personnel of the court. Also, should you be unable to attend, I would appreciate your notifying me in advance.

Sincerely,


Harold L. Miller, Jr.
Stake President

HLM:el
cc: Bishop E. Max Raisor

Dear Family

On Sat. the ²⁰~~15~~th of March We plan to move the things out of Edith's house. We've decided to have a garage sale and sell her things and give the money to Mom to help pay for Pa's medical expenses. We will probably hold the garage sale on March 27. Any member of the family who are interested in having some of Edith's things may come ahead of the garage sale and have first pick but should plan to pay a little for what they get. The fabric should probably sell for a couple of dollars a yard. Maybe \$1.00 a yard would be enough. Anyone who wants to, may come anytime they wish to see what they want to buy. If any of you want to come on the 20th with a truck or van to help haul the stuff from Springville to your own place if you buy it or to my place so I can sell it it would be appreciated.

Love

Louise

Dear Family

May Stake Pres. is going to hold a church court on me on March 17, 1982. The court will start at 8:00 pm. They have scheduled 90 min. for it. After it the Stake Pres. will talk to the kids in his office. After that the Bishop will come home with us to help the kids with any questions etc. I feel like the meeting at home has the potential of being a very spiritual experience and one of bringing us all closer to the Lord and to each other. All of you or any of you are welcome to come if you feel like it.

I am not ashamed of my beliefs which seem to be the problem with the church. I'd rather have people openly discuss their feelings and my feelings with me than to whisper as though I were guilty of adultery which I am not.

Don't feel obligated to come. Do feel welcome if that is the thing you'd like to do.

Please don't pray that I won't be excommunicated. Rather pray that the Lord's will be done and that we all draw closer to Him because of it.

Love

Louise

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY
SAINTS

PRESIDENT HAROLD L. MILLER, JR.
1200 South Nevada Avenue
Provo, Utah 84601



*Letter of
excommunication*

Louise Knapp
1157 East 640 South
Provo, UT 84601

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY
SAINTS

PROVO UTAH STAKE
March 27, 1982

Louise Knapp
1157 East 640 South
Provo, UT 84601

Dear Sister Knapp:

The decision of the high council court held in your behalf on Wednesday, 17 March 1982, was that you be excommunicated from the Church for reason of apostasy. The policy of the Church regarding an excommunicated individual is as follows:

A person who is excommunicated is no longer a member of the Church. As long as he is out of the Church, all privileges of membership are denied, including the wearing of temple garments and the payment of tithing and other contributions.

However, excommunicated individuals may, if they so desire, make such payments through a member of their immediate family who is in full standing in the Church, provided that all receipts are written in the name of the family member.

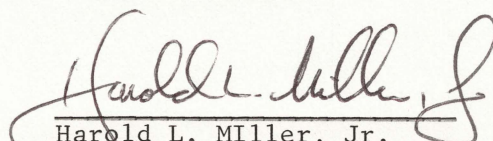
In general an excommunicated person is treated as any other nonmember. He is not entitled to speak or offer a public prayer, partake of the sacrament, sustain or vote against Church officers, participate in any way if in attendance at priesthood meetings, hold a temple recommend, hold any office in the Church, or attend any meeting of Church officers. Excommunicated persons may, however, attend meetings in the consolidated meeting schedule, and public conference sessions, if their conduct is orderly. But they may not take any active part in such meetings.

An excommunicated person should be encouraged to repent and live the gospel standards to prepare himself for baptism.

It is my sincere hope that future circumstances will permit your reentry into the Church. In the meantime, you have my earnest pledge

to be of assistance in any way which you or your family may request. I have great regard for you and for the qualities which you represent, particularly in your role as mother. I can only hope that the further experiences of life will reduce the distance between you and the Church, particularly as it is felt at the level of the heart.

Yours faithfully,


Harold L. Miller, Jr.
Stake President

HLM:el

cc: Bishop E. Max Raisor

May 10. 1982

Dear President Millar

I appreciate your pledge of help and support for me and my family. I feel you are sincere and so I feel free to take you up on your offer.

The trust ^{level} between Bernie ^{is} ^{me} low. Apparently he can't trust me and after two specific experiences I can't trust him. The first thing happened in Idaho when we received several thousand dollars from ~~our~~ ^{the} sale of our place in Provo. He secreted the money away. Even though ^{legally} it was half mine, in fact I had no access to it. I don't know where it is or if there is any or how to get any of it or how he has spent it. Maybe he has spent it for our mutual well being and in the same way I would have if I had been consulted. I don't know. I have no way of knowing. ~~Legally it was mine~~
~~but I have no knowledge of where it is~~

I can understand that when several of my friends joined another church Bernie was afraid that I might run away and steal his money. I don't however think that gives him the right to steal mine. So when we moved to Provo I suggested that we get a trust and my intention was that we mutually agree on how we would like our estate to be handled and where we would like it to go. He gave me the impression he was not interested. He just recently told me that he has a trust for his property. ~~It was almost~~
~~but~~ Both experiences were a hurtful blow to me.

I feel that he views the estate, property, earnings etc. to be his ~~very~~ own only and that any benefit I get is out of the generosity of his patients and long suffering.

I'm not complaining about ~~what/~~ how he has spent any money. For all I know he has spent it for our mutual benefit. Of course on the other hand maybe he hasn't I don't know. Legally and morally the money is also mine. The actual fact is I have been defrauded out of it. The laws therefore are not good enough insurance for me. My concern is for the future. I am afraid that in his heart he wants to defraud me of my rightful share of the property unless I renounce my religious beliefs. I am the victim of subtle and insidious religious persecution. My future financial security is in deep jeopardy. What is to stop him from divorcing me in 20 years from now after drawing all the assets into his trust or into wherever he put the money in Idaho and leaving me penniless and with no home when I am too old to have any earning power?

If I hadn't married I would have had the same potential to obtain an estate as Bernie has. My bearing him 9 children and caring for them through these years with very little time off ought to be of some worth. After 14 years of marriage his feeling was that I had come to the marriage with a car and if I left the marriage I could leave with a car.

If he feels in his heart that everything is his then he will feel justified in taking measures to ensure that he is in control such as putting assets into his trust or something and thus legally but immorally cutting me out. If it is his attitude that he can rightfully cut me out, he will instill that value into ~~his~~ our children and I'll have no place to turn and they will all say it is my own fault and I deserve it for being disobedient.

00 Our constitution gaurentees that we won't be discriminated against because of religious beliefs. I don't want to need to take things to court. ~~That/way~~ In court no matter who wins we both loose.

I can see why he would want to protect his money and future but I can't see why he wouldn't want to allow me the same privledge. Even in a partnership with a stranger when the partnership is desolved each partner takes his fair share. One partner doesn't get the whole thing just because he doesn't like the religious beliefs of the other partner.

So I feel I need a third party to help me determine if Bernie feels that 1/2 of the estate and everything is rightfully mine. I don't mean just that he agrees that the law says the husband and wife^{both} sign the deed. I want to know if in his heart he feels that I truly and rightfully do deserve and will get my rithtful half regradless of race, color, creed, or religious belief.

If he feels that it is his and I get to share in it only as I conform to his wishes and beliefs then I want to know the stand of the LDS church in the matter. How would a man need to deal with his partner in order to rightly say he is honest ~~with~~ in his busniness dealings so that he can hold a temple recommend.

I need to know where I stand so I can determin if I need to go my own separate direction and attempt to ^{make a} financial future for myself.
I recently bought a trust myself + need to know how to proceed.

I am not trying to make an enemy of Bernie. I'd much rather have him for a friend. I'd like you to help me determine which he is in regard to this matter. I don't think I can afford to ignore the problem and hope that all will turn out ⁱⁿ with a fair and equatable manner with out the proper effort now. A close and intimate relationship cannot coexist with mistrust so I feel it is in the best interest of both of us to get this out in the open and deal with it and see if it can be be reconciled in a mutually ~~sati~~ satisfactory manner.

I hope to hear from you soon.

Thank You ~incerely

Louise A. Knapp

Lava Hot Springs, Idaho
July 19, 1991

Dear Louise

I am sending you a clipping from the Church News. Maybe you have all ready read it. If so I hope this clipping will enforce the message.

Louise I think you are wasting your life. If your husband, your missionary sons or your ward Priesthood leaders can not answer your questions they must not be very important. The Lord tells us to do things but he does not tell us why. I think you are too intelligent and have a ~~pleasing~~ personality that is very pleasing. It seems a waste not to be serving in the Church.

2) If you worked in the church you could do so much good. Your home life would be more pleasant because your family interest and goals would all be the same. The family would not have to tell others "no mom is not a member of the church because she has been excommunicated."

Please do not let Jean be your counselor and guide. Some one told you at one time that she was a hook. I think she is and more so. I will bet she hasn't ^{had} many happy days since she left the church and divorced her husband and lived the way she has.

You had a wonderful experience at one time. please come back

3) and enjoy some of that
spirit and have the knowledge
that you are working for that
spirit and your exaltation
in the Celestial Kingdom.
All of your family members
are anxious to meet you there.

I hope you have all enjoyed
your trip back East. Things
are about the same here in
Lava. It has been hot and dry
but is cloudy today and it
looks like we may have some
rain. I still spend a lot of
time with Fla. She is getting
weaker and is more frail.
When she feels good she is
good company.

We all love you and are pray-
ing for you to make the

4 right decision.

much love - Mom

P.S. They celebrated Pioneer day here in Lava yesterday.

They had some things going on out to the City Park. I don't remember just what they were. I went with John + Margie to the dedication Ceremony of the new Museum in Lava. They moved it from a little house it was in to a building that was the bank building. They made quite a do about it.

#130E ***5-DIGIT 83246
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 JOHN C ANDRUS JR
 BOX 8716 US HWY 30 E
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Come back

The voice on the other end of the telephone relayed a simple message: "I'm going to baptize my wife and children in two weeks, and we'd like you to be there."

After years of absentee membership in the Church, the man was returning to full activity, and was bringing with him his entire family into the Church. Where once only a name appeared on the ward's membership rolls, now an entire family was attending meetings, participating in the gospel, and being fellowshipped by ward members.

Hundreds of times each year this scene is repeated in meetinghouses Churchwide. For a variety of reasons, individuals suddenly are touched by the Spirit and become determined to get themselves back into full gospel activity. They have received the sweet whisperings of the Spirit in their lives and wish to share that joy with others and to feast again with the saints. Their activity in the gospel helps others, and gives new meanings to the phrase "gospel in action."

Where once there were hard feelings or darkness, now the bright light of eternity shines in the hearts of the returning Latter-day Saint. Where once bitterness or hurt feelings crowded out the Light of Christ, now the Spirit of our Father in Heaven burns brightly, blotting out all but a willingness to regain the peace the gospel brings.

Shortly after becoming president of the Church, President Ezra Taft Benson and his counselors in the First Presidency issued an invitation to the less active to return to full fellowship in the gospel:

"We are aware of some who are less active, of others who have become critical and are prone to find fault, and of those who have been disfellowshipped or excommunicated because of serious transgressions.

"To all such we reach out in love. . . . We encourage members to forgive those who may have wronged them. To those who have ceased activity and to those who have become critical we say, 'Come back. Come back and feast at the table of the Lord, and taste again the sweet and satisfying fruits of fellowship with the saints.'

"We are confident that many have longed to return, but have felt awkward about doing so. We assure you that you will find open arms to receive you and willing hands to assist you."

A THOUGHT FROM THE SCRIPTURES

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth!
 — D&C 18:10-13

Those who have transgressed can find many scriptural references that will comfort them and impel them to move forward into total and continuing repentance. President Spencer W. Kimball related this example:

"I had just finished performing the holy ordinance in the temple wherein a delightful young couple had been sealed for eternity. . . . I slipped out of the room and started down the hall, and I was startled when someone grasped my left arm. As I turned around, I saw a woman . . . who had a pleading look in her eyes. "Do you remember me?"

She was intently looking to see if I would recognize her . . . I had to admit with some embarrassment: "I'm sorry."

To my surprise she whispered with deep feeling: "I am glad you do not remember me. I was afraid you would. If *you* can forget me and my transgression, I have the hope that my Father in heaven may forget." (*Miracle of Forgiveness* p. 342.)

To many returning members, that first step through the meetinghouse doors appears as frightening as anything they have done in their lives. What awaits them may well determine if they succeed or not in their attempt to return to activity.

To those who are well-grounded in gospel truths, it becomes inherent to ease the burden on the returning members, to hold out a hand of friendship and love, to guide them across the chasm of unbelief until their footing is firmly planted on solid soil again. The Savior has said as much:

"Come to me all ye that 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 in your souls. For my yoke is easy and my burden is light." (Matt. 11:28-30)

As we welcome back the less-active, it behooves us to remember our own halting first steps in the gospel.

We too walked slowly, with trepidation, until — with growth and maturity, time and sure-footedness — we were able to lengthen our stride. Now, on solid ground, we stand ready to assist others.

The invitation from the First Presidency remains as valid today as when it was first issued more than five years ago — "Come back. Come back and feast at the table of the Lord."

"There is a way [to return to faith] — for surely prophets do not teach in vain," Elder F. Burton Howard of the First Quorum of the Seventy said at October 1986 general conference.

"And just as surely, the Lord hears the prayers of teachers and leaders and parents who pray for the return of those who are lost.

".. All who are shepherds and all lost sheep should note this one last thing. The Lord really meant it when he said, 'He who has repented of his sins, the same is forgiven, and I, the Lord remember them no more (D&C 58:42).'"

This is also a clipping from the Church News. You could do so much good if you were doing temples.

Temples like 'no other places in world'

■ Following are excerpts from addresses delivered by General Authorities, general auxiliary presidencies and the Alberta Temple president during the rededication of the Alberta Temple June 22-24.

"There are no other places in the world where our thoughts are lifted to such spiritual heights as they are in the tranquility of the temple. . . . It is clear from the teachings of Joseph Smith that the place of the temple in the Church is very significant. Temples are necessary for the Lord to reveal to His children the ordinances of His house, the glories of His kingdom. The temple is the place where one takes his bearing on the universe." — President Howard W. Hunter

"What a privilege to be in the house of the Lord. I bear witness that the ordinances performed in this house are sacred ordinances. . . . May we find our way home through the rest of our lives

to that home where there will be no parting." — Elder Boyd K. Packer

"We should not be surprised . . . that as the Church membership increases, so does temple building. Think of it. Spiritual power is generated within temple walls and sent out to bless the world. As we attend temple dedications and regular sessions to serve those who have gone on before us, participate personally in sacred ordinances, ponder, pray and meditate, we, too help in generating spiritual power for ourselves and the world. Temple attendance will have an impact for good on all members." — Elder Marvin J. Ashton

"Take advantage of this temple as often as you can. When you get to other parts of the world, you see what people are willing to do to get to a temple of the Lord." — Elder M. Russell Ballard

"We are so pleased to see so many

youth in the temple today. Keep the memories of this day. . . . What covenants of priceless worth we receive in the temple. I pray that we may come to the temple frequently. I solemnly testify that the work of temples, for the living and the dead, is absolutely essential. . . ." — Elder Richard G. Scott

"The Lord's plan comprehends all people, in all periods of time, in all places. As we rededicate this temple, we make it available again . . . to undertake the ministry of carrying the plan of life and salvation to all those who have ever lived on the earth. There is no place . . . where God's plan for His children is more explicitly taught than in the temple. When we come here, we should come with a deep sense of thanksgiving, a sense of gratitude." — Elder Dean L. Larsen

"The temple is the most effective place on earth to prepare ourselves, to qualify ourselves, to have our burdens

lifted. We are strengthened and renewed in the temple. I testify there is a God in heaven and this is His house. He will bless us as we come here. — Elder H. Burke Peterson

"Eternal family units are formed in the temple, where the sacred sealing keys are exercised. In the holy temple we make sacred covenants and partake of sacred ordinances. They go together." — Elder Alexander B. Morrison

"All of the work in the temple is to help people find that great road to eternal life — and to take it." — Roy R. Spackman, temple president

"Here in the house of the Lord we experience the sanctifying process of casting off the world." — Sister Elaine L. Jack

"In the temple, my soul has found peace concerning questions for which my mind had no answers." — Sister Ardeeth G. Kapp

Aug. 5, 1991

Dear Mom,

Sorry to be so long in answering your letter. I have known I owed you one but have been reluctant to answer your last one. I guess I am kind of like you. I hate to say things that cause disagreement or show that I might have a different idea than you. When I first got your letter, I felt a lot of pain. I have had years and years of pain over the fact that I know that what I am doing is the course I must pursue and yet knowing it causes the family to be hurt. At one time a few years ago after I was excommunicated, I was talking to the stake president. He asked if he could wave a magic wand for me what would I ask for. I said that I would have him fix it so that what I do would not cause pain to my family. I have since come to realize that in my wish I was taking responsibility where I shouldn't. I am pressing forward in the truth. My family is responsible for finding its own truth and peace.

I believe it probably was kind of hard for you to write me that letter. Maybe I am wrong. At any rate as I thought about it I had to really smile with joy to think that you would have the courage to stand up for your conviction and the courage to write to me about it and tell me to get back into the church. I am proud of you for doing it. I am sorry that my situation causes you hurt. I do however feel that I now owe it to you to bear you my witness.

I know that I am right for where I want to go and for the reward I want to receive. I would be in deep grieving (and was at one time) for the rest of you who are not moving along with me but I came to realize that the rest of you don't want what I want. Each person says he wants exaltation but that means different things to different people. To some people it means to be together with their family and not have any weeds or misquotes or drought or sickness or pain, and live in harmony with the church leaders. Those who want that will get that. If that is what you want, you will have it. You will even be able to associate with me even though I am out of the church. D & C 130:2 says, "And the same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy." If you want to associate with me here or have sociality with me here, you can have the same sociality with me there only coupled with glory. It is false doctrine to say that if you are not all in the church you will not see each other. The scripture says in D&C 131. 1. In the celestial glory there are three heavens or degrees; 2. And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; 3. And if he does not, he cannot obtain it. 4. He may enter into the other but that is the end of his kingdom; he cannot have an increase.

So the fact is that if you miss the new and everlasting covenant of marriage you are deprived of having spirit children. It doesn't mean you won't have the sociality of the

people you knew here.

The thing that I want is explained in the 7th lecture on faith. (By the way the lectures on faith used to be included in the DOCTRINE AND COVENANTS. They were taken out. I think that is very sad.) It says that the saints are assimilated into the being of Christ through the spirit. I want that. I strive for that. I exercise my faith for that. I know that I am on the right path for that. I know that that can only be accomplished by my yielding to Christ who is the mediator of the covenant. He must write that covenant in me by writing his law in my heart and inward parts. Jer. 34:34 D & C 45:1-9. 76:51-70. It says here in Sec. 76:67 that the celestial are those who have come to an innumerable company of angels, to the general assembly and church of Enoch and of the Firstborn. Joseph organized 3 churches. One was the outer church or The Church of Jesus Christ of Latter-day Saints. That was for people to join and begin to learn the gospel and begin to understand the New and Everlasting Covenant. He also organized the church of Enoch and the church of the Firstborn. The latter two are mentioned in D. & C. 76:67. Most people don't want the latter two churches. They are entered into through endowment through Christ as He mediates the covenant in them. In section 10:67-68 it says, 67. Behold this is my doctrine - whosoever repenteth and cometh unto me, the same is my church. 68. Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church." When I was called to trial there was never any question asked of me about my repentance and coming unto the Lord or about His being my mediator. I was only asked about the brethren and their keys and my loyalty to the arm of flesh. The church or brethren didn't die for me. They didn't pay for my sins. They can't mediate the covenant in me. They can't endow me into the church of Enoch or the Firstborn. They cannot exalt me. They cannot assimilate me into the being of Christ. So you see the church has no further keys to help me now. I have been blessed by the church and its keys. The church has truth and keys. It does not have all that Joseph restored. The church pushed me to a place where I had to choose between the Lord and His covenant and them and their establishment. I felt like if I had made the different choice from what I did, it would have been death for me. The person I had become would have ceased to exist. I could not have faced my maker and would have wanted the rocks to fall on me and hide me from Him and myself forever.

I hope this can give you some understanding and comfort. I am sure you have felt I was deceived and that I was blindly following Jean and that I would end up in some awful, terrible, lonely hell. Rest assured none of those things you fear are correct. I believe that I will continue faithful and that I will get the total at-one-ment with Christ that I desire. I know for an absolute surety that I started on that path on March 4, 1972. The Lord is the redeemer. Even His true church is not the redeemer. His true church is to show its members who the true redeemer is. I will be thrilled when family members can tell me the date they know they started on the path of redemption through the atonement. It is the most joyous event accessible

to mankind. It is the reason for existence. It is the plan. It is the good news. It is the message of the scriptures. It is all valuable and I would not change my experience with it for two memberships in the church.

I should mention here that Jean also is not my redeemer. She, like the church, cannot do for what the Lord alone can do for me. I do acknowledge however that she has been a great teacher to me. She has a relentless quest for the knowledge of God. She is pursuing the same path of redemption that I desire. I do want sociality with her both here and here after because I believe that she will be one with Christ. In addition to the sociality of my family here, I crave the sociality of those who crave the sociality of God the Father and his Son Jesus Christ.

I know that this situation has been very hard for you. I doubt if you know how much pain I have suffered over it. It is not in my nature to hurt people. I am sorry that you and the family have been hurt. I appreciate the love and acceptance you have all extended to me. I and my family are looking forward to the family reunion. If you had disowned me, we would have had a different sociality here and it would have been sad. Thank you for your love and concern. I love you too and hope and pray for your happiness. I have not broken my temple covenants that I made with the Lord. I pray that I may always do His will. I hope that you can see that in the big picture the question is not how much we will be with each other but rather how much we will be with our Heavenly father and His family.

God bless us all.

Love

Louise

Louise

P. S.

We had a wonderful church history trip. The reason we went was because of an experience I had while in Chesterfield last summer. It was on Jess' birthday, June 12 1990. I was reading D&C 4. My prayer: "Lord, I give my life to you. What would you have me do day by day?"

Answer: "Build personal relationships with your children. Build faith in Me in them. Your desire to take them to the east on a church history trip is a righteous one. Be firm in it and work with all your might to accomplish it and I will be with you and open the way for you. Consider it a mission and a call from Me for the benefit of the faith and testimony of your children. No sacrifice is too great to make for Me in their behalf. Your children need to know and appreciate their heritage.

Make through preparation before hand and trust in Me. If you'll work hard and not be idle I'll open the way. Make it a family project and get the co-operation of your husband and children. This can be a great blessing to your family. Now go forward with faith and joy and determination and hard work. Amen.

We had a wonderful experience. Doug and Audrey truly were a blessing to our family. I think the Lord answered my prayer through them and Kim and Marcie letting us use their van.

9/25/06
To Louise

I stumble on my words with you especially because I ask who am I to tell you anything. I certainly do not think that I can tell you anything that will change your beliefs and choices. I do not seek to do such. But I do desire to tell you a little about how I feel and why you were missed at the temple.

I have been lost, in varying degrees, probably more than half of my life. I look up to you in so many ways. You are so Christ-like in your love and life that I hope I can be like you some day as I become more like the Savior. I see you as a leader among the faithful. Your faith is great. Your kindness keeps this family together. I am sure you have some weaknesses that I can aspire to confront.

I believe I am a member of the true church, the only true church of Jesus Christ in these latter days. I believe in the divinity of the Book of Mormon, and in Joseph Smith as a prophet of God. I am so thankful for the blessings of the church and for many other great blessings God has given to me in this life. I have been blessed just as you have been blessed in so many ways.

I am thankful to be a part of this wonderful family of yours. Lisa is a true love of my life, a partner and companion that lifts me up and makes me want to be a better person. I could not imagine ever being a part of such a faithful family filled with a testimony of truth and light. Can words really describe how I feel? One thing remains certain, the family misses their mother in many ways. Not to fail to mention, Bernie is a good man, quiet, pensive, and caring. I am sure he misses sharing life here to its fullest with you.

Coming unto Christ, I have been so blessed to be the grateful recipient of a modern-day miracle. Nothing short, all credit and praises to a loving God and Savior. My faith has grown and continues to do so according to my works. The Holy Ghost leads me to learn and correct my errors in thought and deed. Pride is leaving me as I seek to destroy it for the deadly sin it is upon me. Pride, like other sins, chain and bind us to the adversary.

Louise, with the admiration I have for you, you have been a source of some doubt in my life, a weakness in my faith. I certainly do not feel like you owe me any explanation and I do not want one. Certainly, I am not casting any blame; I take full responsibility for my choices. Yet, I wonder "How can a very intelligent person who is loving, kind, faithful, believing in Christ, having served a mission, living with a testimony of Joseph Smith, being righteous in her actions, and raising such a wonderful family CHOOSE to be a non-member of the true church unless there is a possibility it was not?" Something must be wrong. Well, maybe it is not her choice. Others must be keeping her back. What force could possibly be keeping this amazing person from these blessings in this life?

I do not understand your choice. I do not judge you. Absolutely, I want you to know that I do not look down on you in any way. I do not pity you. However, I love you. I miss you being a part of this faithful family in this life. How wonderful it would be to have you at the sealing for Lisa and I. How wonderful it would be to learn from you sharing in temple experiences. How marvelous it would be to embrace in the celestial room knowing that we have a hope in Christ as we help each other endure to the end together as a family as God, our Father in Heaven, intended.

I am a baby on the path of learning, growing, and developing in God's love. I know you have much to share in terms of love and leadership. I pray that one day soon, God's love will pour down upon you and embrace you as it has me. I hope the intricacies of semantics and understanding may be resolved in the next life, while you share the blessings of membership in the Lord's church in this one, if you so choose.

Love,
John
Briggs

Sept. 2~~7~~⁶, 06

Dear John, ^{Griss}

Thank you for your thoughtful letter of care and concern. I appreciate the kind things you said about me.

Thank you for the invitation to attend your temple wedding in June of 07. I remember when I was with you and Lisa in New Jersey just over 20 years ago when you got married. You told me then that you planned on going to the temple in a year and you at that time invited me to go to the temple with you the following year. I came home and called the Stake President who ex-communicated me and talked it over with him. It seemed apparent that I would not be able to go with you.

I appreciate your invitation, your testimony, your concern, and your courage to reach out to me and to share your feelings with me.

Of course you are not the first one who has questioned me about why I can't or won't get back in the church. My family, my brothers, my friends, bishops, and there was even a neighbor who stood on the side walk and condemned me and told me the repent.

I have tried many times to explain my position. No one has ever been able to really understand. I guess the closest would be Joseph, who after an uninterrupted 6 hours of questioning me on the drive from Cove Fort, WY to Salt Lake City airport, began to see my position. He doesn't agree with me but at least I think he could see where I was coming from. It seems that no one who has questioned me has ever been able to accept that my stance is valid.

I do believe that Gordon B. Hinkley has the right to be President of the church and that the church is true. I believe though that by it's very nature the church is an organization for this world and operates in the preparatory gospel as indicated in D&C 84 and 107. I believe it's purpose is to preach the gospel and bring people to Christ. At some point in a person's progression the Church should allow one to have one's personal relationship with Christ. Christ is the redeemer - not the church. The church has a role and I am grateful for the role it has played in my life and the role it is playing in your life.

I do have a testimony of the truthfulness of Joseph Smith restoring the gospel and bringing the Book of Mormon to us. I know them to be true more now than ever.

I of course would love to be in the temple with my family on their special occasions. I have missed many sessions when my kids went for their first time for the endowment and for weddings. I love family gatherings, special occasions, and spiritual events. I love the temple ceremony and the truth of what it symbolizes. I understand it more now than when I was still allowed to attend.

I was ex-communicated for apostasy defined as: "You don't believe that President Kimball (of course now it would be President Hinkley) is the only man on the earth with all of the keys and the sole person through whom the Lord speaks to the people" With that definition I plead guilty. I think there are people like Billy Graham who speak to the people for the Lord. I don't think they have the fullness that Joseph Smith restored. I also know for a fact that the Lord speaks to me for my own personal spiritual growth even with my being outside of the church.

So it was about belief. I can not repent of something I sincerely believe. I can repent of sin. Sin is something I am doing wrong. I cannot repent of something that I truly believe.

Any way I do believe that the President of the church has the right to preside over the church and that the Lord directs him in the affairs of the church. I believe however that in a person's progress into sanctification Moses 6:58-62, one must develop a relationship with the Redeemer as his God and the church should rejoice and encourage that and no longer take the role as though it were God. The church did not die for me. The church did not pay for my sins. The church did not suffer in the garden and on the cross for me. The church did not fill me with His spirit when I came to my event of a broken heart and a contrite spirit. The church is to teach me of these truths and not usurp them.

I have no resentment toward the church or its leaders. I have no hard feelings. I just can't honestly answer the interview questions. I feel that I am put in a position of compromising my integrity. I feel like the brethren are requiring my covenant to be with them instead of with the Lord.

Believe me, I have struggled with this problem. When I was going through it years ago sometimes I was in so much pain I thought my unborn child might have birth defects.

I pled with the Lord and said, "What is my sin that makes everyone so upset with me?" I reflected on my actions and I knew I had only been seeking and finding truth i.e. the knowledge of the atonement and of Christ's love for me and the truths of the restored gospel and of Joseph Smith and what he really brought back to the earth.

I said, "Lord I am just seeking you. What should I do?" My answer was, "If you are ashamed to claim me now, I will be ashamed to claim you before the father".

I would prefer to be in good with the Lord and the Father than anyone else.

I doubt that this will resolve any thing for you. I do believe however that in the next world it will all be resolved. I am taking the course I feel I must take in order to be true to my covenant with the Lord.

Well, thanks for reading all this. God bless you. I am thankful for the miracle in your life. I know it is a blessing for you and your family.

Love Louise