

## Confidential handouts

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Cory W Bangerter

Fri 5/30/2014 10:20 AM

To:  Utah Ogden Mission;  Utah Provo Mission President;  
 Utah Salt Lake City Central Mission President; [REDACTED]  
 Utah Salt Lake City Mission President;  Utah Salt Lake City South Mission President;  
 Utah Salt Lake City West Mission President;  Utah SLC Temple Square Mission President;  
 Utah St. George Mission President;  Craig Terry [REDACTED]  
 Dale H. Munk; [REDACTED]  Dane O. Leavitt;  Gary Doxey;  J. Kevin Ence; [REDACTED]  
 Jorge Eduardo Torres Becerra;  Kevin J. Worthen;  Michael R. Jensen;  
 R. Scott Runia; [REDACTED]  Ralph Dewsnp;  Steven Kent Randall;  
 Terry Wade; [REDACTED]  Bryan R Larsen;  Craig Fisher; [REDACTED]  
 Gary Porter;  Gene R. Chidester;  Lynn Summerhays; [REDACTED]  
 Michael Hal Bourne;  Peter Evans; [REDACTED]  Samuel W. Clark Jr.; [REDACTED]  
 Stephen Allen;  Steve Laing;  Von Gary Keetch;

Cc:  L. Whitney Clayton;  Don R. Clarke;  Mervyn B. Arnold;  David B. Wirthlin;  Renn Patch;

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Brethren,

Elder Clarke asked that I forward on to you the following two items with a strong request that they not be copied, etc. on penalty of extension of your calling or early release, whichever would hurt you the most!!!

It was a great meeting this morning and the minutes will be forthcoming shortly.

Best wishes to all!

Cory Bangerter  
Executive Secretary

## Memo

### Introduction

We conducted our transitional Cedar City/Parowan and Panguitch/Beaver/Kanab coordinating councils last Sunday. Part of our agenda was discussing the work of salvation among our Hispanic brothers and sisters. Following our March Area Council conference call, stake presidents from these councils were asked to submit, in advance of the May coordinating council, written responses to the request to “prayerfully consider as a presidency (and high council, if so impressed) how your stake could assist with the work of salvation for our Hispanic brothers and sisters.” Many responded. There follows some of the insights from those submissions and related coordinating council discussions.

#### President [REDACTED], Panguitch Utah Stake

President [REDACTED] told of [REDACTED], [REDACTED] Ward. Bro. [REDACTED], now in his [REDACTED], came to Circleville [REDACTED], speaking little English, and a Catholic. Bro. [REDACTED] has worked since that day with President [REDACTED]’s agriculture operation. In time, Bro. [REDACTED] joined the Church. Today, he is an exemplary husband and father, a leader in President [REDACTED]’s [REDACTED], and a devoted Church leader. [I have met this family, and they are exemplary -- beautiful. They would provide a perfect model if a video on this topic were ever created.]

President [REDACTED]’s comments concerning how this happens (“They,” “them,” and “their” refers to our Hispanic brothers and sisters):

- View and treat them as equals.
- Employers – don’t treat them like slaves. Thank them for all they do. Talk to them. Seek and consider their counsel. Give them opportunities to lead, to advance. Speak in civil tones. Help them feel your love. Pay them fairly. (Do not “oppress the hireling in his wages.” Malachi 3:5.) As we do these things, they work miracles.
- They are a most loving people when filled with light. Help fill them with light.

#### President [REDACTED], Minersville Utah Stake

President [REDACTED] a wonderful Hispanic sister, who remains Catholic, but is increasingly straddling the cultures, seeking a foothold in our culture, but without giving up her family and culture. President [REDACTED] notes that:

- They care less about being rich, and more about being together.
- We need to recognize that there are many different “Latin” cultures. We need to be sensitive about understanding and acknowledging the diversity of Latin cultures. Each are justly proud of their country of origin’s heritage.
- Alcohol is a key part of many of these cultures. This holds them back, and makes transition to our culture difficult.

- The issues tied to documentation and illegal immigration status limits their willingness to venture much beyond their protective and comfortable culture.

#### Church Logistics

- President Dan Jones (former Area Seventy, now of the St. George Temple presidency) noted that the once-weekly Spanish Temple session may not be enough, or ideally timed. He asked stake presidents to counsel with their Hispanic members, and give suggestions to the Temple Presidency.
- In Cedar City, discussion was had concerning whether an additional Sacrament meeting, perhaps at 7:00 p.m., might be needed in the Cedar City Spanish Branch (Coal Creek Branch, Cedar City Canyon View Stake) to accommodate work schedules. President [REDACTED] will explore this further.
- The two Beaver County stakes (Presidents [REDACTED] and [REDACTED]) are working together to recast the Church's ability to well-serve Spanish-speaking families. A branch was recently disbanded and the work subsumed into a supporting conventional ward.

#### Stake President Actions and Plans

- In the Cedar City Coordinating Council, each stake has a high councilor assigned to assist the Spanish Branch. President [REDACTED] has noted that this support has been deeply helpful.
- President [REDACTED] (Cedar City Canyon View Stake) will seek to broaden and deepen English-speaking Saint's involvement in Daily Dose. You don't need to know Spanish to help. This stake supports well the Cedar City Spanish Branch.
- The Cedar City Married Student Stake (President [REDACTED]) has identified five strong couples, without children, with both husband and wife Spanish-speaking RMs. In coordination with his Bishops and President [REDACTED], one or more of these couples will be assigned in semester stints to assist as ward missionaries in the Spanish Branch.
- The two YSA Stakes (Presidents [REDACTED] and [REDACTED]) are assigning a few individuals to similarly assist.
- The Parowan Stake (President [REDACTED]), noting the distance to the Cedar City Spanish Branch, has encouraged the practice that whenever a new Hispanic family moves in, the ward council makes sure they are introduced to many members, and particularly to the Hispanic members in their neighborhoods. The ward councils coordinate invitations to these new families into homes for dinners and activities.

#### [REDACTED]'s Comments

#### Preface

[REDACTED], high councilor, Cedar City Utah North Stake (President [REDACTED]), is that stake's liaison to the Cedar City Spanish Branch. Bro. [REDACTED] is a Spanish-speaking RM, who helps guide a massive (but unpretentious, see [www.\[REDACTED\].com](http://www.[REDACTED].com)) family agricultural operation in the Escalante

Valley (near Enterprise). In that capacity, Bro. [REDACTED] serves with literally hundreds of Hispanic men. I provide Bro. [REDACTED]'s comments (edited).

### How we Can Help

Based on the challenges listed below, things that could help Spanish brethren towards full conversion include:

- More extensive support before and after baptism, including new member discussions.
- Literacy classes.
- Encourage all to be friends and help those that don't speak English. As we do, they will have a desire to come to Church, because they are welcomed and loved. The help we provide should be motivated by love, and crafted to their needs.

### The Challenges

- 1) The Spanish people often live with several single men in one house, often a spiritually unsupportive environment.
- 2) The culture is very tight, with everyone seeing what others are doing.
- 3) Education and literacy levels are an issue.
- 4) Post conversion activation is difficult.
- 5) Work Schedules.
- 6) How they feel in a building with a bunch a gueros that are in suits, and they are only in their best pair of jeans.

### Experiences (numbers refer to the numbered challenges, above)

[REDACTED] joined the church and was very excited for about a month. He fit into categories 1,3,4. Then he fell inactive because he could not read and be nourished by the good word of God. Someone who cannot read or write needs more than a weekly visit by the members. There are a significant number of Latin people with a good heart and good desires who cannot read or write and they are embarrassed.

[REDACTED] joined the church, and he was excited for a couple weeks after baptism, but then fell inactive. He fit into 2,4,5. [REDACTED] was going to church with his aunt and uncle that he lived with. His testimony was there but weak. His uncle moved out, and he had no more support group and others gave him some teasing, so he fell inactive.

One time, I was visiting a ward that had a Spanish branch held in the same building. I saw a man who had a nice pair of jeans and a button up shirt with a blue Book of Mormon that the missionaries had obviously given him. He was huddled up to the wall and was noticeably uncomfortable and timid. I

started to talk to him and try to help him feel at ease. After this incident I thought how I felt as a new missionary in a land where few people spoke any English: timid, scared, wondering if there was danger of violence or drugs. Those who immigrate often do so at huge financial and physical hardship and they wonder what white guy is going to call immigration on them.

### Observations

The people of the anti-Nephi Lehis also did not want to go up to the land of Zarahemla because they feared their brethren. The Latin people have good reason to fear Americans. The fear of deportation is constant and stressful for them. We must give them the same assurance that we are “brethren” and not divided by any manner of “ites”. Through our sincere love and support we can give them the assurance that they are safe in Christ’s church, just as Ammon assured them they would be safe in the land of Zarahemla.

The people of anti-Nephi Lehi were industrious and taught their children in righteousness. The Latins who convert to the church and teach their children are some of the best people ever – because they are no strangers to work. Those who do not convert to the church have a very difficult time with their children, because they are always gone and do not have the spiritual desire and vision to teach their family. [End of Bro. [REDACTED]’s Comments.]

## M E M O

The Spanish population concerns are just like it says in Preach My Gospel, “often concerns are more social than doctrinal.” Most of the major impediments to convert baptism in the Spanish units are social and cultural versus doctrinal.

1. Spanish Units are treated as orphans by the English speaking Stakes.

- a. The Spanish units are largely ignored by the English speaking stakes. While the host English stakes pay more attention to the Spanish unit, most Spanish units cover multiple English speaking stakes, and the nonhost stakes especially ignore them. We find our Spanish unit missionaries work almost exclusively in the host Stake because the non-host Stakes don't invite them to attend their Stake Missionary Coordination meetings, even when we ask. In my visits with the non-host Stake Presidents they know little or nothing about the Spanish units. Furthermore, because our missionaries are on bicycles they can't begin to cover the multiple stakes in their Spanish unit and Spanish members either don't have the cars, or work, and therefore can't offer rides to the missionaries.

How are they ignored you ask? Here are a few examples

- i. Training meetings are held in English with no Spanish translation so Spanish speaking members tend not to even attend.
- ii. Most Spanish speaking leaders work long hours and are unable to attend training meetings at the usual meeting times.
- iii. In most cases there is not a Spanish speaking High Councilor assigned to the Spanish unit. iv. Most English Stakes tend to communicate via email, and over 50% of our Spanish leaders do not have email, or if they do they don't understand the English emails sent them.

2. Meeting times:

I know that previous requests to hold the Spanish 3 hour block later in the day on Sunday to accommodate their work schedules have been denied. But the Spanish Ward Mission Leaders specifically felt that the 9 am to noon block was extremely difficult for the Spanish speaking population both culturally and logistically given many work late Saturday night. They felt if Spanish units could meet at the 11:00 am, or better yet 1:00 p.m. 3 hour block that attendance and participation would increase among the Spanish speaking population.

As a mission we find is especially difficult to get Spanish speaking investigators to the earlier sacrament meeting. This of course is a Stake decision, but the problem goes back to item # 1.

### 3. Machismo

There is an unspoken, but very definite, cultural problem to the work of Salvation among Spanish male church leaders, i.e. Machismo. When many native Spanish speakers are called as leaders they tend to think they are better than their peers. Among the Anglo's we call this "unrighteous dominion." This is prevalent among Spanish Bishops, Ward Mission Leaders and other positions of importance. It is as if this church calling gives them the recognition they don't receive in their employment. An extension of this male machismo is that a few families tend to run a ward and it is hard for outsiders, especially recent converts to penetrate this inner circle in many Spanish units. This often leads to internal conflicts within the Spanish units. Let me offer a few examples from our mission.

- a. Bishops who won't give callings to recent converts until they "prove themselves" in the ward, and therefore we have many recent converts who haven't received a calling for a year, and understandably most go inactive. Meanwhile most of our Spanish units don't have, and the wards won't call, ward missionaries. When we suggest ward missionary as an excellent calling for a recent convert, nothing happens.
- b. A stake president who is holding on-going counseling with his recently called native Spanish speaking Bishop to help him understand that just because he is the Bishop does not mean that he is better than his parishioners.
- c. Another Stake president who confided that he will ask his native Spanish bishop to do something in a PPI and the Bishop will agree, but it never gets done. The Stake President wondered if the Bishop just didn't understand English before realizing that the Bishop just wants to do it his way.

### 4. Administrative Challenges:

Most of the native Spanish leaders have never had experience administering large organizations like a ward. And because they are not receiving training in Spanish as outlined in I.a.1 above there are administrative challenges that impede the "hastening the work." Specifically:

- a. Administering Ward Budgets: Spanish units love "fiestas." Parties are a great tool to invite non-members and rescue less-actives. But some native Spanish leaders are not used to having, administering or spending the kinds of funds involved in a ward budget and so they curtail spending. They tend to make activities pot luck which places a real financial burden on some members when funds are available. The Ward Mission Leaders told us of more than one ward with sufficient funds in their budget who refuse to finance activities, or fund simple refreshments for the Family

Home Evenings a WML is holding for recent converts, or even pay for manuals. This control of the budget is also linked to the “machismo” mentality referred to earlier.

- b. Ward Council Meetings: Again, due to lack of training and/or “machismo” most Spanish speaking ward councils don’t function as outlined in Handbook #2 section 4.6.2. where the focus should be on missionary, convert retention and activation. Usually the full-time missionaries are given 5 minutes and then it’s the old “lets go around the room and discuss activities” approach.

5. Special Spanish Speaking Firesides:

Last fall’s “Hastening the Work” fireside conducted in Spanish, for just the Spanish speaking population was the best outreach I have seen to the Spanish community in my two years. The Spanish members loved it, supported it and we saw a real increase in their missionary involvement after it. They loved the special attention they received. Semi-annual special Spanish Speaking firesides, with Spanish speaking General Authorities on a valley-wide basis would be very, very helpful to the hastening the work. Planning could be rotated among the various Coordinating Councils within the area.