

How to Help Your Missionary

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A Guide for Parents of Missionaries, Including Messages
of Inspiration and Encouragement

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CFI

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Dedication

To Ida Lee, the best missionary companion and eternal companion anyone could hope for.

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Introduction

To be the president of a mission in The Church of Jesus Christ of Latter-day Saints is a once-in-a-lifetime opportunity. I was serving as a scoutmaster at the time of our call, and someone told me that being a mission president was something like taking three hundred boy scouts on a two-year overnight hike.

Nothing could be further from the truth.

Missionaries are not boy scouts. They are young men and women on the brink of adulthood trying on the mantle of spiritual discipleship for the first time. Also, this scoutmaster had a wonderful companion to share the joys and happiness of missionary service. Third, few experiences in this life are equal to serving the Lord Jesus Christ full time in helping a few of God's children find peace and happiness in the restored gospel.

Our service with more than seven hundred young, dedicated missionaries during our three years in the Canada Calgary Mission was the highlight of our lives. I enjoyed being a scoutmaster; I loved being a mission president!

This book came from our constant admonition to our missionaries to "be the kind of missionary your parents think you are." This statement gave most of our missionaries pause for thought. It helped them focus on the work.

Sister Beckham was a great inspiration to the missionaries. When they said, "Do we have to do that?" Ida Lee would answer, "No, you *get* to do it!" She helped them learn how to cook, how to memorize their discussions, how to get along with their companions, how to conduct perfect family home evenings. And she was the perfect mother for the three of our five children who accompanied us to Canada. Such a companion is absolutely essential to the success of a mission.

We often talked about putting together some thoughts to help parents with their missionary sons and daughters. We saw firsthand the struggles of our missionaries and how important it was to have family support and help. We also saw the unfortunate consequences of mistakes made by parents despite of all their good intentions.

Ida Lee suggested the title for this book: *How to Help Your Missionary Be the Missionary You Think He Is*. Unfortunately, we put off the project too long. She passed away suddenly in 1994.

Pass this book along to girlfriends, siblings, boyfriends, and other family members. Its contents could be helpful to them as they write to your missionary.

As we talk about "he" and "him," please know that we are also talking about sister missionaries. It became too burdensome to always be saying he/she and him/her.

A Brief History of Missionaries in the Church

Missionary work has been at the heart of the Savior's Church since He was on the earth. Just before the end of His ministry, He said to his disciples, "Go ye therefore, and teach all nations" (Matthew 28:19). Mark recorded this as a command to "go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15–16). Jesus was even more direct after His resurrection when He told the apostles to be "witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Christianity went forth throughout the ancient world because those who heard the message carried the word to others. Without those Christian missionaries, many of whom gave their lives for their religious convictions, the message of Christ could have been silenced for hundreds of years.

The gospel has been restored in all its fulness in these days, and with it comes the same admonition to its members: "to stand as witnesses of God at all times, and in all things, and in all places that ye may be in, even unto death" (Mosiah 18:9). Christ also said, "Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost" (D&C 68:8). To missionaries, he added, "Serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. . . . For behold the field is white already to harvest" (D&C 4:2, 4).

The process of spreading the word of the Restoration began while Joseph Smith was translating the Book of Mormon in 1829. Then it expanded after the Church was organized in 1830. The Prophet's brother Samuel H. Smith took the newly published book and began circulating it in upstate New York in April 1830. Four men were called that fall to take the message to American Indians in what are now the states of New York, Ohio, and Missouri (James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints* (Salt Lake City: Deseret Book, 1976, 58). Samuel Smith traveled more than fifteen thousand miles in serving fourteen short-term missions in many states and in Canada (William E. Barrett, *The Restored Church* (Salt Lake City: Deseret Book, 1969, 76). Erastus Snow described his departure for a mission to Pennsylvania: "I left Kirtland on foot and alone, with a small suitcase containing a few Church works and a pair of socks, with five cents in my pocket, being all my worldly wealth" (in Milton V. Backman Jr., *Heavens Resound: A History of the Latter-day Saints in Ohio, 1830–1838* [Salt Lake City: Deseret Book, 1983], 119–20).

In 1835, all members of the Quorum of the Twelve were called on missions to the Eastern states, the only time all twelve members of the Quorum undertook missions at the same time.

Additional missionaries were called to other states and to Canada, and in 1837 Heber C. Kimball was called "to go to England and proclaim [the] gospel, and open the door of salvation to that nation." Elder Kimball's reaction was probably very close to what today's missionaries may feel when they open the envelope containing their call:

"O, Lord, I am a man of stammering tongue, and altogether unfit for such a work; how can I go to preach in that land, which is so famed throughout Christendom for learning, knowledge and piety; the nursery of religion; and to a people whose intelligence is proverbial" (Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2d ed. rev., 7 vols. [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1932–51], 2:490).

Like many missionaries today, Brother Kimball put aside his uncertainties, exercised faith, and accepted the call.

"However, all these considerations did not deter me from the path of duty; the moment I understood the will of my Heavenly Father, I felt a determination to go at all hazards, believing that He would support me by His almighty power, and endow me with every qualification that I needed; and although my family was dear to me, and I should have to leave them almost destitute, I felt that the cause of truth, the gospel of Christ, outweighed every other consideration" (Orson F. Whitney, *Life of Heber C. Kimball* (Salt Lake City: Bookcraft, 1973), 104).

Less than eight months later, hundreds of converts had joined the Church in England because of Elder Kimball and other missionaries, and many branches had begun to be organized.

By 1839, seven of the twelve apostles were in the British Isles. Two others joined them the next year—this at a time

when the Church had been driven out of Missouri and was laboring to build a city in the swamplands of Nauvoo. By 1841, there were 5,864 members in England (out of 16,865 worldwide in 1840), and many others had left to join the Saints in Illinois. During the Nauvoo period, missionaries were called right up to the Prophet's death in 1844 and continued to be called under the leadership of Brigham Young.

The Prophet Joseph Smith was killed on June 27, 1844. Most of the following month was filled with uncertainty as apostles and others returned to Nauvoo. Early in August, Brigham Young and the Twelve were sustained to lead the Church. Within a week, Wilford Woodruff and others were on their way to England and other countries to preach the message of the gospel.

The calling of missionaries continued through the Nauvoo period and the movement of the Saints to the Salt Lake Valley. After settlement in the Great Basin, families were sent to organize towns and settlements throughout the West. Missionaries were called as early as 1849 to go to Scandinavia, France, Italy, Germany, and the South Pacific. By the end of 1850—after a decade of unprecedented hardship, including persecution, the martyrdom of the Prophet, and the exodus of the Saints from Nauvoo—the number of Church members had grown to 51,839. Missionaries were in India as early as 1850, in Constantinople by 1884, and in other Middle Eastern countries early in the twentieth century.

At a special conference in 1852, when 106 missionaries were called to go to South America, China, India, Spain, Australia, Hawaii, and the South Pacific, George A. Smith said, “The missions we will call for during this conference, are, generally, not to be very long ones; probably from three to seven years will be as long as any man will be absent from his family” (as cited in Robert L. Backman, “Faith in Every Footstep,” *Ensign*, January 1997, 7–8).

SISTER MISSIONARIES

Those earlier missionaries were usually married men with families, but women were also involved in the work. Hyrum Smith, Lucy Mack Smith, and Lucy's niece, Almira, went to Michigan in 1831. The wives of Wilford Woodruff, Parley P. Pratt, Erastus Snow, Willard Richards, John Page, David W. Patten, and others traveled with their husbands to be wives first and missionaries second. The calling of women during the 1830s and 1840s was not recommended and was not very common. In 1850, Heber C. Kimball said men should “leave families at home, and then their minds will be more free to serve the Lord” (in *Journal of The Church of Jesus Christ of Latter-day Saints*, 28 August 1852, 1).

By 1865 women began being set apart for missionary work—mostly with their husbands and mostly to do genealogical work. The first women to be called independent of their husbands took place in 1873, but the numbers were few during the years that followed. In the October 1890 issue of *Young Women's Journal*, women were reminded that their missions were in the home.

About two hundred women were called as missionaries between the organization of the Church in 1830 and 1898—two years after Utah achieved statehood. Most of these women served in nearby Western states, as well as Hawaii, England, and New York. Women were “certified” as missionaries in 1898, which marked the first time that sister missionaries' calls were considered equal to those of elders. In the early years of the twentieth century, however, Church leaders talked of sister missionaries being called “on occasion,” “under some circumstances,” “occasionally,” and “as conditions require,” but regular calls have been continued since that time.

DIFFICULTIES OF EARLY MISSIONARIES

Early missionaries went forth without purse or scrip. This often meant depending upon others for food, lodging, and clothing. Untold hardships, discomfort, pain, loneliness, ridicule, and great danger were a few of the many obstacles missionaries faced in the nineteenth and early twentieth centuries.

One of the most successful missionaries in the history of the Church was Wilford Woodruff. One of his early journals reflects some of the difficulties faced by those early missionaries:

We dared not go to houses and get food, so we picked and ate raw corn, and slept on the ground. . . . We had walked all day with nothing to eat, and were very hungry and tired. Neither the minister nor his wife would give us anything to eat, not let us stay overnight, because we were “Mormons,” and the only chance we had was to go twelve miles farther down the river to an Osage Indian Trading Post kept by a Frenchman named Jereu. And this wicked priest, who would not give us a piece of bread, lied to us about the road, and sent us across the swamp, and we wallowed knee deep in mud and water till ten o'clock at night trying to follow this crooked river. We then left the swamp, and put out into the prairie, to lie in the grass for the night. . . . We arose in the morning, after a good night's rest. I was somewhat lame, from wading

in the swamp the night before. . . . We crossed the river and started on our day's journey of sixty miles without a morsel of food of any kind . . . so we had great difficulty to keep the road. Soon a large drove of wolves gathered around and followed us. They came very close, and at times it seemed as though they would eat us up. . . . We lay on the bare floor, and slept through a long, rainy night, which was pretty hard after walking sixty miles without anything to eat. That was the hardest day's work of my life. . . . We got up in the morning and walked in the rain twelve miles. . . . Word was sent through all the settlements that two "Mormon" preachers were in the place. A mob was soon raised, and warning sent to us to leave immediately or we would be tarred and feathered, ridden on a rail, and hanged . . . my companion wanted to leave, I told him no . . . we walked forty miles a day through mud and water knee deep, a distance of 175 miles. ("Wilford Woodruff's First Mission—by Himself," in Preston Nibley, *Missionary Experiences* [Salt Lake City: Deseret News, 1942], 37–41)

Many journals of missionaries reflect the sacrifices and challenges of taking the message of the restored gospel to people in many lands. The one above from Wilford Woodruff is reflective of others that have suffered abuse and threats along with hunger and cold and danger.

From its earliest days, the Church has sent missionaries two by two, following the admonition of Christ: "And ye shall go forth in the power of my spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the sound of a trumpet, declaring my word like unto angels of God" (D&C 42:6).

The Savior had earlier given similar instructions to his disciples in Mark 6:7 and in Luke 10:1.

AGES OF MISSIONARIES

Most of those called in the early years of the Church were mature men with families. This continued through the nineteenth century and has at times been implemented when shortages of young men created a need. During the Korean War in the early 1950s, for example, many married men with families were called to serve full-time missions. For most of the nineteenth and early twentieth centuries, there was not a specific age for those to be called. For example, Joseph F. Smith was called to go to Hawaii when he was fifteen. At some point in the early 1900s the minimum age for young men was standardized at twenty-one, later modified to nineteen-and-a-half by World War II, and then changed to nineteen in the 1950s. For young women, the age was twenty-three during most of the first half of the century and then changed to twenty-one when young men's ages were changed to nineteen. For a few years in the 1990s, couples could not be called after age seventy, but today the health of the couple is the determining factor for missionary service.

SENIOR MISSIONARY COUPLES

Senior missionary couples play a vital role in the world as they perform a variety of essential services. In addition to those who serve as missionaries in proselytizing activities, many are called to serve in public affairs, humanitarian services, visitors centers, family history, office work, reactivation assignments, leadership assignments in small branches, teaching in seminaries and institutes, and in many other ways to serve full time in fulfilling the needs of the Church.

Senior missionary couples have served missions almost from the beginning of the Church, but it was not until the middle of the twentieth century that they began serving in a major way. Even then, these couples were called to be missionaries in every sense of the word. They maintained a daily missionary routine and schedule, memorized the discussions, and were expected to proselyte full time. Gradually, senior couples and senior sisters began filling specific functions in the mission field that young men and women could not do. These assignments grew to include hundreds of necessary tasks that can be performed only by those with a lifetime of experience and training. Today senior couples are as much a part of the Church's total mission as are the younger missionaries, even though the vast majority of missionaries are young men and women who follow Paul's admonition to Timothy to "let no man despise thy youth" (1 Timothy 4:12).

METHODS OF TEACHING

Over the years the methods of presenting the restored gospel has evolved to a missionary book known today as *Preach My Gospel*. This guide to missionary service includes five lessons that are to be taught to investigators:

1. The message of the restoration of the gospel of Jesus Christ.
2. The plan of salvation.

3. The gospel of Jesus Christ.
4. The commandments.
5. Laws and ordinances.

Each lesson contains several principles and doctrines, including baptismal interview questions, commitments, and doctrines to be taught. Although missionaries should totally learn the concepts in each lesson, they should not teach by a memorized recitation but should feel free to use their own words as directed by the Spirit.

The missionaries teach the first four lessons to investigators before they are baptized, with help, if needed, from ward missionaries and other members. After baptism, the first four lessons are taught again to new members, plus the fifth lesson. Local leaders determine how long the full-time missionaries are involved with the new members after baptism.

Preach My Gospel also includes many helpful hints for missionaries and is an invaluable addition to any home's library. Today it is the primary source for all missionary service and is accompanied by a Missionary Daily Planner to help missionaries plan their day and week. Its central theme, as outlined by the First Presidency, is "intended to help you be a better-prepared, more spiritually mature missionary and a more persuasive teacher. We urge you to use it daily in your personal and companion preparation, and in your district meetings and zone conferences. Study the referenced scriptures and learn the doctrines and principles."

Missionaries should become familiar enough with the teaching lessons to the point that they can teach by the Spirit because they have a full knowledge of the lessons and their accompanying scriptures. Missionaries are free to teach the concepts and the lessons in any order, as the Spirit directs.

By contrast, early missionaries relied heavily on the Bible, with heavy emphasis on the Book of Mormon and the restoration of heavenly authority. Most proselytizing was done door to door or in small groups. In 1844, Hyrum Smith said to the departing missionaries:

"Preach the first principles of the gospel—preach them over and over again . . . you will then be able to make them plainly understood by those you teach, so that you meet scarcely any honest man who will not obey them, and none who can oppose. Adduce sufficient reason to prove all things, and you can convert every honest man in the world" (Joseph Smith, *History of the Church*, 6:322–23).

In the first half of the twentieth century, the most popular method was tracting—leaving a religious tract at every home and hoping for a follow-up discussion if the family had any questions. If questions came up, there was no organized way for the missionary to present the scope of the Church to the investigator. Each missionary was left to his own methods, knowledge, and experience. In the early 1900s, a six-month missionary preparation course at Brigham Young Academy included as its core James E. Talmage's *Articles of Faith*, along with subjects on the Book of Mormon, Church history, and biblical history. Many General Authorities wrote books and pamphlets about a variety of subjects for the missionaries to use in their tracting.

Many mission presidents prepared materials for their own missionaries. The most lasting was a series of twenty-four weekly topics assembled by Elder LeGrand Richards in the 1930s, at the time serving as president of the Southern States Mission. It was titled *The Message of Mormonism*. Elder Richards later enlarged his material and published it in book form as *A Marvelous Work and a Wonder*. Many other tracts and booklets were published up to the end of World War II, but a missing ingredient in all of them was a challenge to the investigator to be baptized.

The first organized, systematic mission plan that included a baptismal challenge was the Anderson Plan. Developed by a young missionary, Richard L. Anderson, in the Northwestern States Mission in 1947, *A Plan for Effective Missionary Work* included in its fourteen discussions the Book of Mormon and the restoration of the original Church as its central theme. It emphasized a logical analysis of relevant scriptures and involved the investigator in a point-by-point discussion of each topic. It was such an immediate success that the Church in 1952 developed its own plan, *A Systematic Program for Teaching the Gospel*, built around seven discussions and encouraging missionaries to rely on the Spirit as they taught the gospel. Subsequent revisions were made in 1961, 1973, 1985, 1994, and 2001, and all of them stressed the following to the missionaries:

Your goal is to help investigators become converted by the Spirit and be baptized into the kingdom of God. To do this, you must help them feel and recognize the influence of the Spirit (see D&C 50:14–22). As they feel the Spirit, you will be able to help them make and keep the commitments that lead to conversion and baptism. These discussions are based on a simple pattern for helping investigators make and keep the basic commitments (see *Ensign*, September 1973, 90–91).

Today's missionary lessons were introduced in 2004 in *Preach My Gospel*. It counsels missionaries to "prepare investigators to feel the Spirit, for conversion to the gospel comes through the Spirit." *Preach My Gospel* states that the

purpose of the missionary is to “invite others to come unto Christ by helping them receive the restored gospel through faith in Jesus Christ and His Atonement, repentance, baptism, receiving the gift of the Holy Ghost, and enduring to the end.”

LENGTH OF SERVICE

The length of missionary service has varied since the early days of the Church when missionaries were called for indefinite periods of time. The standard twenty-four-month mission term for young men and the eighteen-month term for women evolved during the early part of the twentieth century, but those who were to learn a foreign language served an extra six months. In 1969, the extra six months were eliminated and all young men and women were called to serve twenty-four and eighteen months, respectively.

In 1982, terms for elders were reduced to eighteen months because of economic conditions, but the twenty-four-month term was reinstated at the end of 1984. Couples have had the opportunity to serve for six, twelve, or eighteen months. The length of calls for mission presidents was standardized to three years in the 1960s. Before that time the term of service could be from one year to a dozen or more. Some mission presidents had served as long as twenty years. In June 1961, the first official training seminar was held for mission presidents. It was at that time that President David O. McKay outlined his concept of “every member a missionary” and urged members to become more involved by bringing at least one new member into the Church each year.

MISSIONARY PREPARATION

As the number of missionaries grew, so did the number of missions worldwide. Very little missionary preparation was initially available for missionaries, and it was left to the mission presidents to do whatever training was necessary. Brigham Young University had a missionary preparation class for those planning to go on missions, but no formal training was given to missionaries until they arrived in the mission field.

This changed in 1925 when the mission home in Salt Lake City was dedicated by President Heber J. Grant. About a hundred missionaries were trained at a time. The training lasted from three to six days. Church procedures, proper manners, missionary methods, and a review of Church doctrines were given to missionaries from the United States and Canada. Only a few missionaries were being called from other countries, and they were sent to their missions without going to the mission home. For fifty years the mission home experience was the beginning of a missionary’s calling.

The Missionary Training Institute was organized on the BYU campus in 1961 to teach Spanish. Missionaries would still go to the mission home in Salt Lake City, but those assigned to certain Spanish-speaking missions were sent to Provo for two additional months while waiting for visas. By 1963, the name was changed to the Language Training Mission, and from 1968 to 1975, other Church schools in Idaho and Hawaii also had Language Training Missions, which by this time offered training in most languages. Finally, in 1978, the Mission Home in Salt Lake City was closed and all missionaries were sent to the new Missionary Training Center in Provo for four weeks of missionary training and an additional eight weeks for language training. By the end of the century, fifteen MTCs in Europe, South America, Asia, and the Pacific taught and trained missionaries.

Church members too were being prepared to help the missionary effort. The proposal by President McKay, “every member a missionary,” was expanded and enlarged by succeeding Church leaders. The October 1977 issue of the *Ensign* was devoted exclusively to helping members learn how to assist missionaries. In 1982, each member participated in a six-lesson Sunday School class that encouraged members to become more involved and taught specific ways of doing so. President Spencer W. Kimball’s goal was to have members do the finding and missionaries do the teaching. The September 2005 *Ensign* introduced the *Preach My Gospel* handbook and continued to stress the importance of members in missionary efforts.

FINANCIAL ARRANGEMENTS

As mentioned previously, most of the early missionaries of the Church—beginning with the Prophet’s brother Samuel in 1829—went without purse or scrip. This meant that they had little or no money and were totally dependent upon others to help them with food, lodging, and the necessities of life. This continued well into the twentieth century, although many families and priesthood quorums were contributing to a missionary’s expenses during those years.

Young men were and are encouraged to help with their missionary expenses by working and earning money to save for their missions. Thousands of young men and women have borne the entire expenses of their missions, and families have contributed large sums of money to help their sons and daughters serve missions. Local wards and stakes often receive contributions from members to assist with specific missionaries from their neighborhoods. In addition, many Saints throughout the world contribute regularly to the Church missionary fund to assist missionaries from developing countries.

Until 1994, the expenses of serving missions in the world varied from mission to mission. Some missions were two or three times (or more) as expensive as others. How much a family would pay depended on the mission to which their son or daughter was called. Today all families and individuals pay the same amount into a central missionary fund, and these funds are then distributed through mission presidents to individual missionaries. Because of this system, young missionaries and their families know in advance the cost of a mission and can better prepare for it. Missionary couples are not part of this system and must be responsible for their total expenses. The Church pays the travel costs of missionary couples if they stay in their assigned missions for at least twelve months.

THE WORK CONTINUES

Elder M. Russell Ballard of the Quorum of the Twelve discussed the need for the “greatest generation of missionaries” in his October 2002 general conference address. “What we need now,” he said, “is the greatest generation of missionaries in the history of the Church. We need worthy, qualified, spiritually energized missionaries who, like Helaman’s two thousand stripling warriors, are ‘exceedingly valiant for courage and also for strength and activity’ and who are ‘true at all times in whatsoever thing they [are] entrusted’ (Alma 53:20).” He continued, “Please understand this: the bar that is the standard for missionary service is being raised (“The Greatest Generation of Missionaries,” *Ensign*, November 2002, 47, 48).”

President Gordon B. Hinckley said in 2003, “The time has come when we must raise the standards of those who are called . . . as ambassadors of the Lord Jesus Christ to the world” (in M. Russell Ballard, “One More,” *Ensign*, April 2005, 69).

Since that time, every effort has been made to call missionaries who are obedient and faithful, hardworking and dedicated, morally clean and honest, and who have sincere testimonies of the gospel of Jesus Christ because they have been better prepared.

The number of missionaries serving in the world varies from 50,000 to 60,000. They have been “called of God, by prophecy, and by the laying on of hands by those who are in authority” (Articles of Faith 1:5). In Old Testament times, the prophet Daniel looked forward to the time when God’s kingdom would roll forth and fill the whole earth (see Daniel 2:26–45). The Lord Jesus Christ, in a latter-day revelation, referred to Daniel’s prophecy. We must so work “that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in which the Son of Man shall come down from heaven, clothed in the brightness of glory” (D&C 65:5). The work of today’s missionary is the same as it was in the days of the Savior, in the days of Joseph Smith, and in the succeeding generations since the gospel was restored to the earth.

Elder Ballard’s comment, “What we need now is the greatest generation of missionaries in the history of the Church,” is becoming a reality. Today’s missionaries are fulfilling that role.

About the Author

Dr. Raymond E. Beckham is a retired faculty member and administrator of Brigham Young University. He has been a member of the Church Melchizedek Priesthood Committee, the Church Adult Curriculum Committee, the Church Home Teaching Committee, and the Church Olympic Coordinating Committee. He has served as a bishop, stake president, mission president, temple sealer, a member of a temple presidency, and a regional representative of the Twelve.

He served eight years as a full-time volunteer in the Public Affairs Department of the Church. In community service, he was president of the Utah National Parks Council of the Boy Scouts of America, chairman of a Red Cross chapter, president of the Provo Downtown Alliance, and a member of United Way and many other community organizations. He has been awarded the BYU Presidential Medal, the Rotary Club's Service-above-Self Award, the Red Cross Clara Barton Award, the BYU Alumni Association Distinguished Service Award, Provo's Outstanding Citizen Award, and scouting's Silver Beaver. He is the father of five children, nineteen grandchildren, and five great-grandchildren. After his wife, IdaLee Jackson, passed away, he married Janette Callister Hales, former general president of Young Women. She and her late husband, Robert H. Hales, have five children and fourteen grandchildren.