




**Chapels of the
Raymond Second Ward**

First Chapel
 The structure behind the right wing of the second chapel is one of the oldest standing buildings in Raymond. Constructed in 1865, during the period of the town's founding, as a schoolhouse, it was used by the local school district until 1911, when a larger school was built. In 1912 the Raymond Second Ward of The Church of Jesus Christ of Latter-day Saints rented the schoolhouse for use as a meetinghouse, and in 1914 they purchased it from the school district. The members of the Second Ward met in this building through 1926, upon completion of a new meetinghouse. The Second Ward sold the building to a group of Japanese settlers who converted it to a Buddhist temple.
 This structure stands as a monument to pioneer values of education and religion and also to the amicable diversity of the community.

Owned by The Church of Jesus Christ of Latter-day Saints, 8112

Second Chapel
 This distinctive three-winged chapel with central steeple was used from 1930 to 1987 by the Raymond Second Ward and later also by the Raymond Third and Sixth Wards, three local congregations of The Church of Jesus Christ of Latter-day Saints. Designed by local architect and Second Ward member F. B. Sullivan, the building was modified after a unique chapel built in Provo, Utah, by architect Howard W. Bunker and Sylvia C. Tracy, who also designed the Canadian Temple.
 Committed to replace the schoolhouse that the Second Ward had converted into a chapel and used from 1912 to 1930, ground was broken for this building on December 15, 1928. The first meeting was held here in 1930, and the structure was dedicated by Rudger Clemens, Apostle, on November 5, 1931, after all debts for the construction were paid. Latter-day Saint congregations continued to use the building until October 1987, when it was sold to the town of Raymond.

Historic Places

CHURCH HISTORY GUIDES

COLLECTING,
PRESERVING,
AND SHARING
CHURCH HISTORY

Historic Places

CHURCH HISTORY GUIDES

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Church History Guides: Historic Places Overview

Purpose

Historic places can help connect people with their Church heritage, bringing them closer to Christ. Historically significant places should be identified, documented, preserved, and shared as resources allow. Determine the significance of a site by asking the following questions: (1) Was the place important to the development of the Church? (2) Did the people associated with the place serve significant roles in the development of the Church? (3) Is the structure architecturally and artistically interesting or unique? (4) Do local members consider the site historically significant?

Key Principles

- All significant places should be documented, if possible.
- All plans to preserve and share historic places must be approved by area leadership.
- The Historic Sites Executive Committee, chaired by the Church Historian and Recorder, provides guidelines for officially recognizing, marking, and restoring Church-owned historic places.

Process

Five phases to preserving and sharing historic places are outlined in this guides.



1. **Identify** significant historic places.



2. **Document** historic places; this is the most important phase in the process.



3. **Evaluate and plan** appropriate ways to preserve and share historic places.

There are four ways to preserve and share a historic place:

- A. Request that the historic place be added to a Church historic registry.
- B. Share information about the historic place through the Internet, a Church publication, a commemorative event, or local news media.
- C. Request approval to place a marker.
- D. Propose the development of a historic site, similar to the Kirtland site or the Smith Family Farm in the United States. This option will rarely be used and must be proposed through area leadership to the Historic Sites Executive Committee.



4. **Implement** approved projects (options 3B–3D).



5. **Maintain** historic places by regularly monitoring undeveloped places and by following the maintenance plans for any projects approved in steps 3C or 3D.

Contents

Introduction 1

Doctrinal Foundation 3

Preserving and Sharing Historic Places. 5

Resources 15

 Instructions for Completing the Historic Place Documentation Worksheet . . 16

Historic Place Documentation Worksheet: Example 1 18

Historic Place Documentation Worksheet: Example 2 20

 Instructions for Completing the Marker Application Form 23

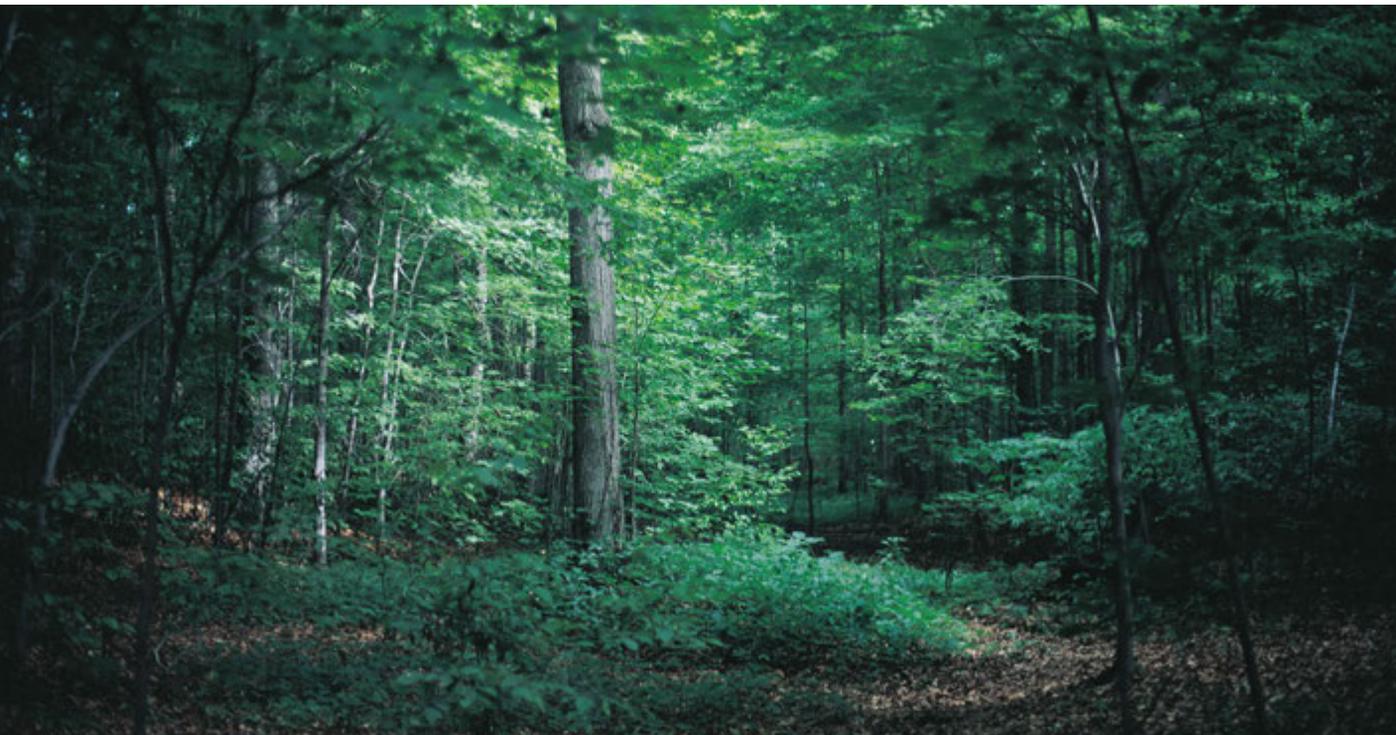
Marker Application Form: Example 1. 24

Marker Application Form: Example 2. 26



Brett Macdonald, area Church history adviser, stands with his son at a historic place in Samoa.

Introduction



Sacred Grove, Palmyra, New York.

This guide is for the instruction and guidance of area Church history advisers and others who are responsible for or interested in identifying, documenting, preserving, and sharing historic places. Church historic places are locations or buildings associated with important events or people that testify of the Restoration, the spread of the gospel in this dispensation, and the blessings that God has poured out upon His people. They also provide an important geographic or structural context for the Restoration, and like photographs, journals, letters, and other types of records, they help us better appreciate our history. For more than 100 years, the Church has documented, preserved, and shared historic places as part of the record the Lord has commanded us to keep (see D&C 21:1; 69:3; 85:1–2).

With regard to Church historic places, the role of the area Church history adviser, or those called to assist him or her, is to:

1. Identify and document historic places.
2. Work with Church leaders to consider how best to preserve and share historic places.
3. Offer guidance to private individuals or groups who desire to mark a Church historic place.

All initiatives for officially recognizing, marking, and restoring Church-owned historic places are governed by policies established by the Historic Sites Executive Committee. This committee is chaired by the Church Historian and Recorder. This committee consists of leaders from the Church History Department, the Missionary Department, the Meetinghouse Facilities Department, the Temple Department, and the Special Projects Department, as well as the director for temporal affairs for historic sites.

This guide provides options for preserving and sharing historic places. Some of these options include requesting that Church-owned historic places be placed on a Church historic registry or increasing awareness of a site by publishing an article about it or by placing markers at historic locations when appropriate.

Any option must be endorsed by the Area Presidency or the member of the Presidency of the Seventy supervising the area before it can be implemented. Some options, detailed later in the guide, also require approval from the Historic Sites Executive Committee. Once approved, projects are managed and paid for through area resources.



One option for preserving and sharing a historic site is to place a marker at the location, such as this one along the Mormon Trail in Emigration Canyon near Salt Lake City, Utah.

The five-phase process shown below ensures that historic places are documented, preserved, and shared in accordance with applicable guidelines and in a way that benefits all who visit.

Follow this five-phase process to ensure that historic places are properly documented, preserved, and shared.



Doctrinal Foundation

WHEN THE LORD SPOKE to Moses out of the burning bush, He commanded, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus 3:5). Similarly, when the Lord led the children of Israel into the promised land, Joshua paused and placed 12 stone markers to remind future generations of God's blessings upon His children (see Joshua 4:19–24). These ancient stories affirm that places where significant events occurred are sacred and should be remembered and honored by God's people.



The story of Moses and the burning bush illustrates the importance of sacred places.

Additional insights can be gained through studying the following scriptures and counsel.

Joshua 4:19–24

“And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.
“And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.
“And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?
“Then ye shall let your children know, saying, Israel came over this Jordan on dry land.
“For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over:
“That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.”

Doctrine and Covenants 69:3, 8

“Continue in writing and making a history of all the important things . . . which shall be for the good of the church, and for the rising generations.”

Doctrine and Covenants 101:22

“Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together, and stand in holy places.”

Elder Dennis B. Neuenschwander

“Deep and reverent feelings are aroused by . . . sacred places across the earth relating to the history and establishment of this Church. These sacred places inspire our faith and give us encouragement to be true to that faith and to move forward, despite the challenges that may cross our path” (“Holy Place, Sacred Space,” *Ensign* or *Liahona*, May 2003, 71–72).

Left: Site of the dedication of Belarus for the preaching of the gospel. Elder Russell M. Nelson offered the dedicatory prayer at this spot on May 11, 1993.

Preserving and Sharing Historic Places

Phase 1: Identify



Identifying historic places requires that you first obtain a basic knowledge of both local and general Church history. Identifying historic places will be an ongoing process as your knowledge and understanding expands. You should identify and document as many historic places as possible and submit all your research to your contact at the Church History Department. When identifying historic places, consider:

- The spiritual and historic significance of the place, including:
 - The event that happened there. (Was it important to the development of the Church in your area?)
 - The people connected to the place. (Did these people serve significant roles in the development of the Church in your area?)
- The physical or visual significance of a structure. (Is the structure architecturally and artistically interesting or unique?)
- Whether local members consider the site historically significant.

Some examples of significant historic places in your area could include places where countries were dedicated for the preaching of the gospel, places where important Church meetings were held, early mission homes, structures built by the Church, and places where baptisms were first performed.

Left: One way to share a historic place is to videorecord an expert giving information about important individuals and stories associated with the place and to then post the video to a country website.

Phase 2: Document



The next—and most important—phase is to document the places you identify. Use one Historic Place Documentation Worksheet to record basic facts for each historic place. Attaching photographs to the worksheet helps provide important visual information. The Historic Place Documentation Worksheet is found at lds.org/callings/church-history-adviser, and examples are included in the “Resources” section of this guide. You should keep copies of the documentation worksheets in the area and send a copy of each one to your contact at the Church History Department.

From time to time, new historic places may be identified or new information may be discovered about a previously documented place. When this occurs, simply complete or update a documentation worksheet and send it to your contact at the Church History Department.



The 100-year-anniversary marker at Pesega, Samoa.

Phase 3: Evaluate and Plan



As you document historic places, consider appropriate ways to preserve them and share them with the public. Discuss the options and procedures outlined below with the Area Presidency or the member of the Presidency of the Seventy supervising your area. Determine what, if any, action is needed for each place by considering the following questions:

- Will the place be useful in furthering the purposes of the Church?
- Will it be accessible enough for many people to visit?
- Will the place appeal to a broad audience?

Calling attention to a historic place is a good way to share Church history with the public. However, not all historic places are appropriate to share publicly. Timing, sacredness of the site or story, political sensitivity, and ownership are criteria for assessing the appropriateness of sharing places and stories. If the timing is not right for any of the options listed below, skip ahead to phase 5.

As you consider the options described here, keep in mind that any required funding must come through the area. Involve the director for temporal affairs and other relevant Church officers early in the planning process. Sources of funding could include the area budget, local unit budgets, and private donations. However, private donations can complicate a project if a donor tries to influence or manage the project. The area controller and director for temporal affairs must approve any private donations before they can be accepted. Evaluate and plan projects according to area priorities and not simply based on the availability of funds.



This *Liahona* article provides information about the dedication of Russia.



The Academia Juarez building, which is included on the Church Historic Landmarks list.

Consider the following options for preserving and sharing historic places (you may choose one, a combination, or none of the following options).

Phase 3, Option A. **Request Placement on a Church Historic Registry**

The Church History Department maintains registries of significant Church-owned buildings and cemeteries. When a place or building is added to one of these registries, it attains a degree of stature and gains some protection. A building or cemetery may be added to the Church registry if it is Church owned and meets one of the two following requirements:

- Has major historical or cultural significance to the Church.
- Demonstrates major architectural or artistic value while retaining its original design, plan, materials, and workmanship.



The Historic Sites Executive Committee determines which places are included on Church registries. If a place is approved, the committee provides guidelines to the director for temporal affairs and staff to help maintain it.

To recommend adding a historic place to a Church registry, do the following:

Submit Documentation Worksheet



Seek Approval from Area Leadership



Assist the Church History Department

1. Submit the Historic Place Documentation Worksheet and a brief narrative explaining why the place should be considered to your contact at the Church History Department. He or she will work with a historic sites specialist from the Church History Department and provide feedback.
2. If the Church History Department endorses the application, seek approval from the Area Presidency or the member of the Presidency of the Seventy supervising your area and from the director for temporal affairs. If they endorse the application, send their documented approval to your contact at the Church History Department.
3. As needed, assist the Church History Department in preparing an official application for the Historic Sites Executive Committee to consider.

Any proposal to place property owned by the Church on a non-Church registry must be approved by the Historic Sites Executive Committee (see *Handbook 1: Stake Presidents and Bishops* [2010], 8.4.9).

Phase 3, Option B. **Share Information about a Historic Place**

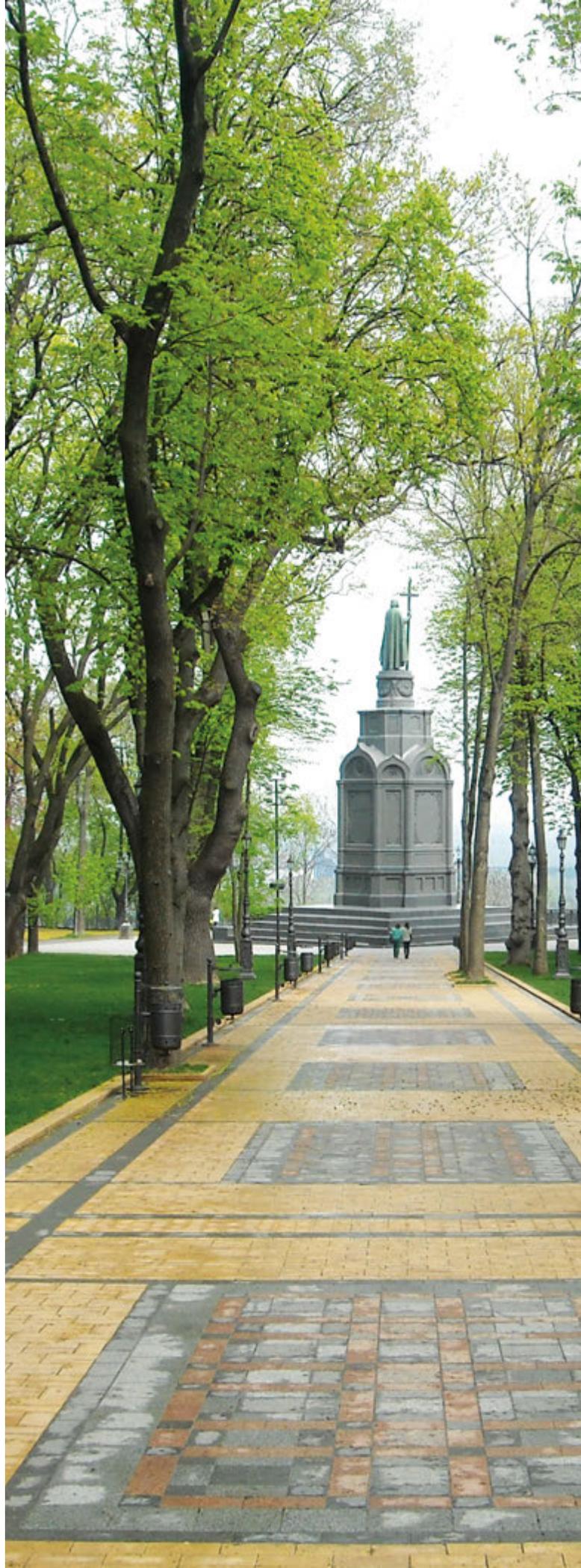
There are many ways to share information about a historic place. For example:

- Post photographs, videos, stories, and maps on the Internet.
- Publish stories in the *Ensign* or in the local pages of the *Liahona*.
- Plan a commemorative event, devotional, or tour.
- Submit stories to the local news media.

Be sure to follow all area processes for correlating and publishing material. Understand that featuring non-Church-owned properties in news stories or photos and videos could impact the owner. As a courtesy, discuss the potential impact with the owner before a plan is carried out.

Increasing awareness could also abnormally drive up the cost of acquiring or developing the land. Therefore, it is important to consult with the director for temporal affairs before increasing visibility of a site.

Contact your local public affairs office for guidance if you are approached by media representatives about a Church historic place.



Right: Site of the dedication of Ukraine for the preaching of the gospel.



Proposals from Others

Sometimes individuals not acting in an official Church capacity may desire to place a marker, share a historic site, or even purchase and restore a site.

If the location is Church owned, or these individuals want to use the Church logotype, they must be willing to work under the direction of the Church. The procedures outlined in options 3A–3D will then be followed.

If the location is not Church owned and the Church logotype will not be used, the Area Presidency or the member of the Presidency of the Seventy supervising your area may still desire to collaborate with the individuals. In this case, care should be given to follow the principles outlined in this guide to the extent possible. If area Church leaders do not wish to collaborate with individuals who are acting independently, these individuals should be encouraged to follow professional standards and applicable laws, including securing permissions from property owners. It must be made clear to these individuals that they are acting independent of the Church and that they cannot use the Church logotype.

Marker placed by the Daughters of Utah Pioneers, an organization interested in the history of the Church but not affiliated with the Church.

Proposals to Alter Historic Places

Places already on a Church historic register should not have major modifications—that is, changes that alter any character-defining features—without the approval of the Church History Department. Sometimes a proposal will be made to significantly alter a place of historical significance that has not been added to a register. In these cases, you should complete or update a Historic Place Documentation Worksheet and submit it (see phase 2 on page 6 for more information) along with an explanation of the proposed changes to your contact at the Church History Department as soon as possible. He or she will then consult with you about the situation.



Phase 3, Option C. Request to Place a Marker

Placing a marker at or near a historic place is an effective way to share a site with the public. However, because of the visibility of marked sites, this option is carefully regulated. All requests initiated by a Church representative should adhere to the following procedure:

- 

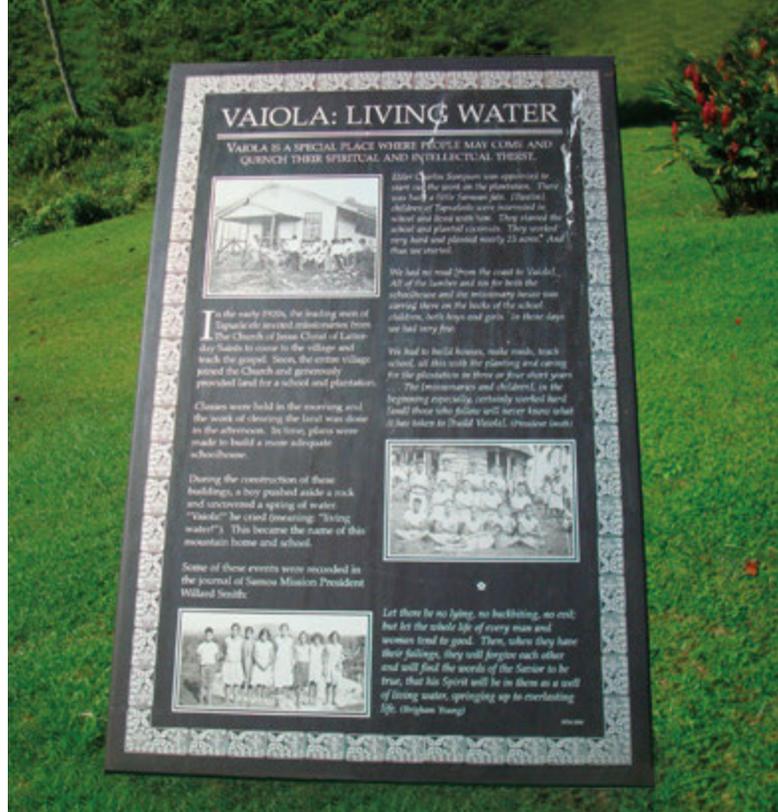
1. Seek approval for the idea from the Area Presidency or the member of the Presidency of the Seventy supervising your area and from the director for temporal affairs. If the idea is endorsed, proceed to step 2.
- 

2. Fill out the Marker Application form found online at [lds.org/callings/church-history-adviser](https://www.lds.org/callings/church-history-adviser) (see instructions and examples in the “Resources” section of this guide).
- 

3. Submit the application form to your contact at the Church History Department along with a minute entry showing area endorsement.

Placing a marker on non-Church-owned property requires following the same process but includes the added requirement of securing legal permission from the property owner. Consult with the area legal counsel for assistance.

Staff members from the Church History Department will prepare the application for consideration by the Historic Sites Executive Committee and for any additional approvals that are required at Church headquarters. You will be notified when a decision has been made.



Marker at Vaiola, Samoa.

Phase 3, Option D. Consider Developing a Historic Site

Historic sites such as Palmyra, Kirtland, and Nauvoo in the United States include several renovated and restored structures, as well as visitors’ centers and guided tours. Historic places considered for this level of development are rare and must possess Churchwide significance because they require many resources to complete and maintain. Historic sites can be proposed by area leadership. However, if approved, they will be developed under the direction of the Historic Sites Executive Committee and, when opened, operated by the Missionary Department.

Phase 4: Implement



Projects are approved in a variety of ways depending on the options chosen for preserving and sharing the site in phase 3. Once a project is approved and funded, it should be carefully monitored throughout its implementation. Consider how the following suggestions may facilitate the project:

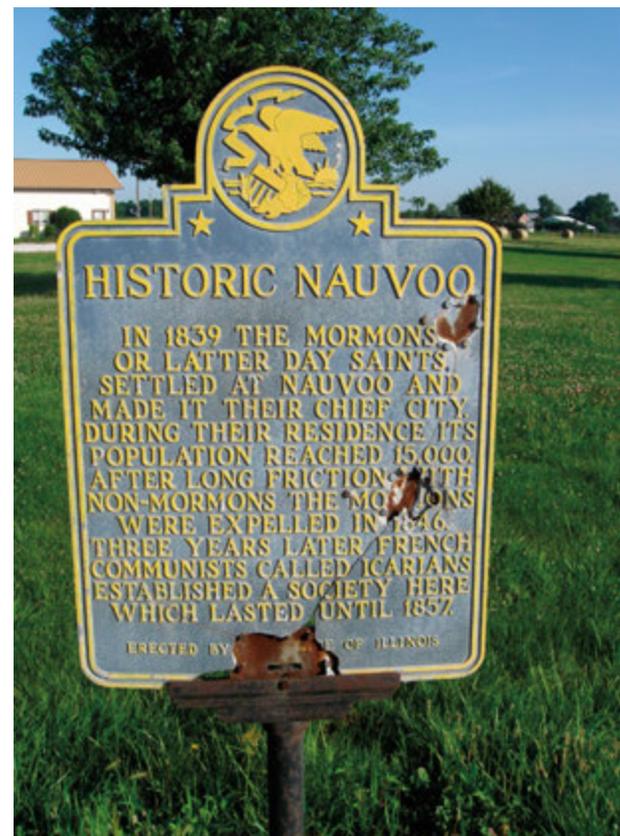
1. Assign a team and a responsible person to lead the project.
2. Hold regular meetings to review the schedule and budget.
3. Coordinate closely with the director for temporal affairs.
4. Communicate regularly with your contact at the Church History Department to report on progress.
5. Photograph the historic place before, during, and after the project is completed, and share the photographs in the regular communication mentioned above.
6. Develop a long-term maintenance plan, following guidelines given at lds.org/callings/church-history-adviser. For Church-owned historic places, work closely with the director for temporal affairs to develop and implement a long-term management plan. Send a copy of the plan to your contact at the Church History Department.

Phase 5: Maintain



Carefully maintained historic places reinforce gospel messages, invite the Spirit, and present a positive image of the Church to the public. Follow the maintenance plan developed in phase 4. Inspect the historic place annually, and adjust the maintenance plan as needed.

For places where no action was taken in phases 3 and 4, arrange to have someone visit the place annually to monitor its condition.



Poorly maintained historic places may reflect negatively on the Church.



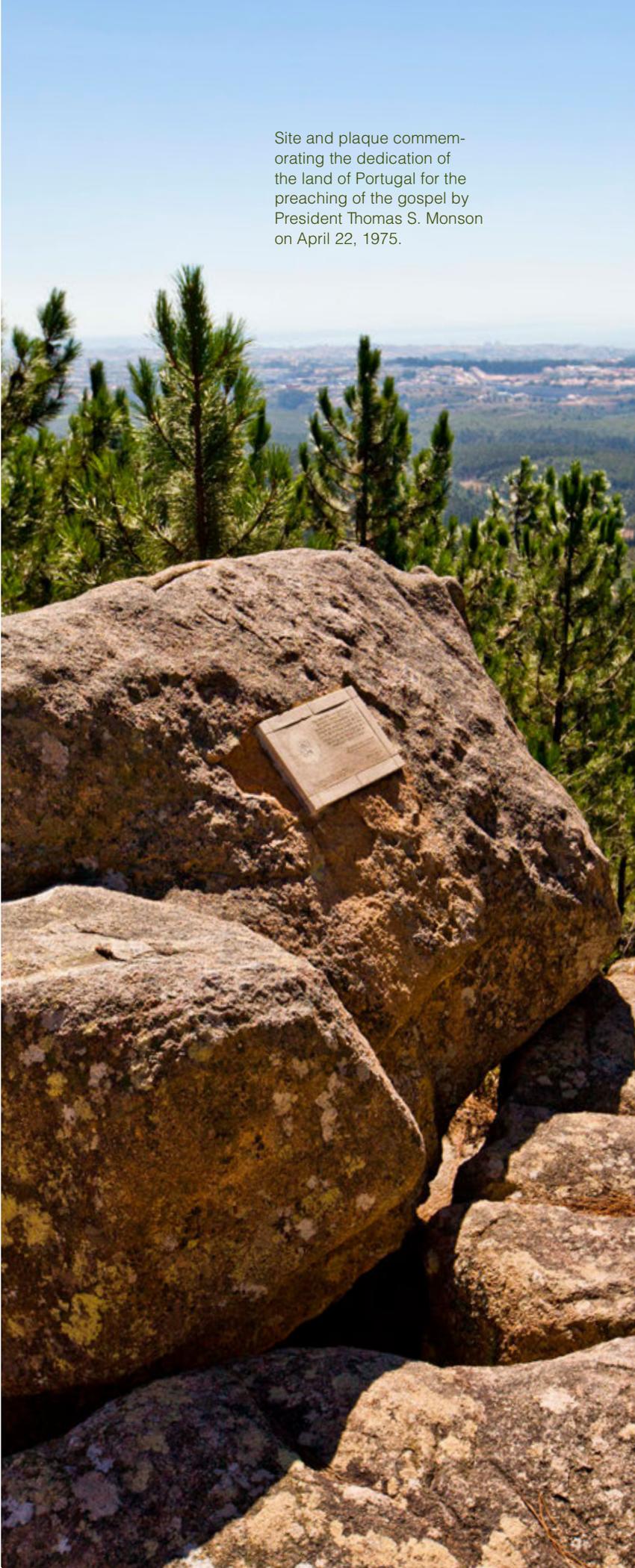
LDS Society Hill Cemetery in South Carolina, USA.



Book of Mormon Monument, Hill Cumorah, New York, USA.



Marker for the Gadfield Elm Chapel, England.



Site and plaque commemorating the dedication of the land of Portugal for the preaching of the gospel by President Thomas S. Monson on April 22, 1975.



Valeriy Stavichenko standing near the spot where he became the first person to be baptized in Ukraine.



Charles Sono Koree, area Church history adviser, standing in the area where the Church began in western Africa.



Some early Church members in North America paid tithing in kind. This is a tithing barn used in Raymond, Alberta, Canada, for storing donations.



The Gadfield Elm Chapel, the first chapel of the Church in England, before and after a restoration project.

Resources

Instructions for Completing the Historic Place Documentation Worksheet

Historic Place Documentation Worksheet: Example 1

Historic Place Documentation Worksheet: Example 2

Instructions for Completing the Marker Application Form

Marker Application Form: Example 1

Marker Application Form: Example 2

Instructions for Completing the Historic Place Documentation Worksheet

The Historic Place Documentation Worksheet is available at history.lds.org/churchhistoryadviser. Once completed, the form should be submitted electronically to your contact at the Church History Department. Instructions for completing and submitting the worksheet are available on the website. Complete this form in English.

This worksheet can be found at history.lds.org/churchhistoryadviser.

Church area, Country, Historic place name. Please indicate the Church area and country where the historic place is located. List the name the place is commonly known by, or choose a name that briefly and specifically describes the place.

Closest street address. If the historic place already has an address, use it. If not, use the nearest street address or some description of its location that will be easy to follow.

GPS coordinates. Using an Internet map tool or Global Positioning System (GPS) device, locate the historic place, and record the GPS coordinates. The tool or device you use should specify the coordinates for latitude (Y) and longitude (X) of the historic place. For example, using a GPS device to locate the Salt Lake Temple gives the coordinates of approximately 40° 46' 13.91" N latitude and 111° 53' 31.20" longitude.

Property owner, Name and contact information of owner. Check the appropriate box and, if the property is not Church owned, include the name and contact information of the owner. If the owner is the government, list the name and address of the governing body's headquarters.

Current use, Physical description. Where appropriate, ask the property owner what the historic place is currently being used for. Also describe its physical characteristics, including a description of the surrounding area and properties. Is it in a commercial, agricultural, or residential area? Describe its role in any current or future government plans. What is the use of adjoining land? Are there homes in the area, and what is their condition?

Have you taken photographs of the place to be included with this form? Including photographs with brief descriptions will greatly facilitate the decision-making processes in phases 2–5. Therefore, it is important to use a good digital camera that you are familiar with to take several quality photographs. Adjust the camera to the settings appropriate for the conditions, and use the highest resolution possible. Frequently check the photographs to ensure they are turning out well.

When possible, photograph both exterior and interior views of buildings. The exterior photos should clearly show the structure and the

immediately surrounding landscaping. Photos taken from a corner can often show both the front of the structure and one side. Take enough photographs to show all four sides of the structure and any outbuildings on the property. Remember to be respectful of property owners.

If the structure is a meetinghouse, take photographs of the chapel from the back looking toward the podium and from the stand looking toward the back of the chapel. Also photograph the cultural hall and any special features, including any decorative paintings, murals, or architectural details.

Additional Tips for Good Photographs

Take photographs at a time when the historic place is well lit and not in deep shadow so the details can be seen. When low light is unavoidable, use a tripod, or place the camera on a steady, level surface.

Keep the camera as straight as possible.

When photographing just the historic place and not its surroundings, try to avoid elements such as telephone poles or other structures.

For wide-angle photographs, stand far enough away so that you can see the whole historic place.



Melanie Gapiz, area Church history adviser, photographing the Buendia Meetinghouse in Manila, Philippines.

Why is this place important? Give a brief explanation of why local members feel this place is important.

Additional information. Include specific details that clarify the context of the historic place. These details could include construction and dedication dates, names of architects and designers, and names of Church units associated with the place.

Important individuals associated with the place. List General Authorities, stake presidents, bishops, auxiliary leaders, government and civic leaders, and early Church members who had a significant impact the site on as well as others associated with the place. Be sure to include full names and titles and the nature of their association.

Stories about this place. Include information about construction, member involvement, unique circumstances, and faith-building stories associated with the place. Attaching documents is acceptable.

Include a list of sources for this historical information. As you research the historic place, keep a list of the sources you accessed. Record titles of books and periodicals, together with authors, publication information, and page numbers. For oral histories, record the name of the person interviewed, the date of the interview, and where the interview took place. (See *Church History Guides: Oral Histories* for more information about recording and processing interviews.) For unpublished items, record the date of creation, the author, where the items came from, and why they were written. Include the Church History Library call number, if applicable.

Your name. Give the name of the person completing the worksheet.

Historic Place Documentation Worksheet

Example 1

Church area:

Pacific

Country:

Ro'onui

Historic place name:

Dedication place of Ro'onui

Closest street address:

1234 Servitude Vernaudon, Papara,
RO'ONUUI

GPS coordinates (web programs can help you locate these):

Latitude: -18.247010

Longitude: 178.138729

Property owner (check one):

<input type="checkbox"/>	Church owned
<input type="checkbox"/>	Privately owned
<input checked="" type="checkbox"/>	Government owned
<input type="checkbox"/>	Other

Name and contact information of owner

(if not Church owned):

The City of Papara

PK 14, 9 Papara, PO. Box 18 123

Ro'onui

Current use:

This is an empty piece of ground.

Physical description:

This is a beach located on the edge of town. It is in an area zoned for agriculture. The city has no plans to change the zoning designation. The soil is muddy from frequent rain.

The area to the south is composed of open terrain that is not used for agriculture. A neighborhood of about 50 homes lies to the west. Two homes lie to the north side. There are no fences surrounding the property. A dirt road runs adjacent to the entire south side.

Have you taken photographs of the place to be included with this form?

<input type="checkbox"/>	No
<input checked="" type="checkbox"/>	Yes

Take as many photographs as needed to adequately document the place. Include the photographs with this report.



View looking south

Why is this place important?

This beach is the location where Elder Matthew Cowley stopped on his way to New Zealand during a trip in 1933. At that time, he dedicated the island nation of Ro'onui for the preaching of the gospel.

Additional information (for example, construction date, dedication information, architect, designer, name of Church unit):

Dedicated by Elder Matthew Cowley in 1933.

Important individuals associated with the place (name and title):

Matthew Cowley, member of the Quorum of the Twelve Apostles, dedicated the nation at this site. Simon Fautaua, president of the South Seas Mission, and Pirae Titiro, first member of the Church in Ro'onui, were also there for the dedication and later returned with new missionaries and members to discuss the promises Elder Cowley made in the dedicatory prayer.

Stories about this place (construction, member involvement, unique circumstances):

At the time of Elder Cowley's visit, there were only five members of the Church in Ro'onui. Today, there are 50,000. Elder Cowley's prayer promised that there would be many more Saints if those involved in the work had faith. He blessed the first member of the Church in Ro'onui, Brother Titiro, that his posterity would form an important part of the Church's future in Ro'onui. To date, 75 of his descendants have served full-time missions and 145 have married in the temple.

Include a list of sources for this historical information. (This can include books, periodicals, oral histories, or other sources; use additional sheets as needed.)

Matthew Cowley Speaks: Discourses of Elder Matthew Cowley of the Quorum of the Twelve of The Church of Jesus Christ of Latter-day Saints, 1954, M230 C8754m

Matthew Cowley letter, Salt Lake City, Utah, to Laura Cowley, October 30, 1933, MS3931

South Seas Mission Manuscript History 1933, LR 2120 2

Journal of Pirae Titiro, 1928–1940, in possession of daughter, Tufaina Campbell

Your name: Teiva Hoanui

Historic Place Documentation Worksheet

Example 2

Church area:

Pacific

Country:

Anapa

Historic place name:

Anapa meetinghouse

Closest street address:

33 Maire, Mareva, ANAPA

GPS coordinates: (web programs can help you locate these):

Latitude: -14.473149

Longitude: -145.038811

Property owner (check one):

<input checked="" type="checkbox"/>	Church owned
<input type="checkbox"/>	Privately owned
<input type="checkbox"/>	Government owned
<input type="checkbox"/>	Other

Name and contact information of owner

(if not Church owned):

Current use:

This building is being used by the Church for regular Sunday meetings.

Physical description:

Building is 800 square meters, with fourteen rows of benches and six small adjoining rooms. Features elaborate carvings and indigenous architecture. The west side of the building lot is bordered by a paved road called Maire Street. The neighborhood is mixed residential and commercial. To the west are two homes. To the north is a warehouse. To the south are four homes, and to the east are more homes. The homes and surrounding buildings are in fair condition.

The city has no current plans to change the zoning.

Have you taken photographs of the place to be included with this form?

<input type="checkbox"/>	No
<input checked="" type="checkbox"/>	Yes

Take as many photographs as needed to adequately document the place. Include the photographs with this report.



Front and east side



Back and west side



Close-up of steeple



Inside the chapel looking toward the front door



Beautiful stained-glass windows



Inside the chapel looking at the podium

Why is this place important?

This was the first permanent meetinghouse built by the Saints in the island nation of Anapa. It is an important rallying place for members of the Church here and is a physical symbol of the Church's progress and heritage.

Additional information (for example, construction date, dedication information, architect, designer, name of Church unit):

The architect was Matahi Mana, an influential architect who studied in Rome, Italy, for three years prior to returning to Anapa in 1911 to work on various private and government projects. His lifelong friendship with Hiro Fareani, an influential early Latter-day Saint in Anapa, led to his recommendation as the architect of the Anapa meetinghouse. President Joseph F. Smith authorized the work to go forward, and the Anapa meetinghouse was completed in 1917.

Important individuals associated with the place (name and title):

Hiro Fareani, an influential early Church member in Anapa; Matahi Mana, architect; President Joseph F. Smith, President of The Church of Jesus Christ of Latter-day Saints.

Stories about this place (construction, member involvement, unique circumstances):

Anapa was one of the first islands in the Micronesian chain to see missionaries in 1875, but the Church grew slowly until Hiro Fareani came along. A staunch Baptist, Fareani was the son of the local reverend and was initially very hostile toward the Church. His conversion to the Church shocked the entire community and led his father to renounce him. A friend of well-to-do government officials, including the promising architect Matahi Mana, Fareani worked hard to change public opinion of the Church on Anapa. Ten years after his conversion and while he was serving as the branch president, he had a dream in which he saw the Anapa meetinghouse on a coveted piece of ground at the heart of Mareva, Anapa's capital city. After this dream, Fareani's hard work with the local community made the Anapa meetinghouse a reality. Its completion was a major milestone in the Church's progress, and soon after, the work began to accelerate. A district was organized six years later, and Hiro Fareani was made its president.

Include a list of sources for this historical information. (This can include books, periodicals, oral histories, or other sources; use additional sheets as needed.)

Journal 1895–1932, Hiro Fareani, MS1521

Pacific Mission Historical Report, 1916 and 1917, LR 1245 2

Interview with Tasi Fareani, son of Hiro, October 20, 2005

Your name: Tai Pike

Instructions for Completing the Marker Application Form

A blank Marker Application Form is available at lds.org/callings/church-history-adviser. Once completed, the form should be submitted electronically to your contact at the Church History Department. Instructions for completing and submitting the form are available on the website.

Place name, Significance. Use the information you recorded on the Historic Place Documentation Worksheet to fill in these sections.

What we want to do. As specifically as possible, explain your plans for a marker.

How we will work with the property owner. If the property is owned by the Church, there is no need to fill out this section. If it is not owned by the Church, indicate who the property owner is and explain how you will communicate and negotiate with the property owner.

How we will pay for the development and maintenance costs. Explain how the area will pay for the development and maintenance of the site. Include cost estimates.

How we will perform research and write the text of the marker. Indicate names of individuals who will perform research and how they will do it. What sources will they consult? Along with the sources listed in the Historic Place Documentation Worksheet, list any new sources the researchers plan to use.

How we will maintain the marker. Include information about what roles the local facilities maintenance workers and director for temporal affairs will play. Designate someone to regularly visit the marker to assess its condition as well as the condition of the surrounding area. This person should make regular reports to the Area Presidency or the member of the Presidency of the Seventy supervising your area.

Endorsement. Provide a reference of when the Area Presidency or the member of the Presidency of the Seventy gave official endorsement. Typically, this is done by including a minute entry number.

The image shows a template for a 'Marker Application Form'. At the top, it says 'Marker Application Form'. Below that, there are three fields: 'Church Area: Pacific', 'Country: Rōtōnui', and 'Name: Teiva Hoanui'. The main body of the form consists of several horizontal bars, each with a label on the left side: 'Place name', 'Significance', 'What we want to do', 'How we will work with the property owner (required only if not owned by the Church)', 'How we will pay for the development and maintenance costs', 'How we will perform research and write the text of the marker', 'How we will maintain the marker', and 'Endorsement'.

This form can be found at lds.org/callings/church-history-adviser.

Marker Application Form

EXAMPLE 1

Church Area: Pacific

Country: Ro'onui

Name: Teiva Hoanui

Place name

Dedication place of Ro'onui

Significance

This beach is the location where Elder Matthew Cowley stopped on his way to New Zealand during a trip in 1933. At that time, he dedicated the island nation of Ro'onui for the preaching of the gospel.

What we want to do

We want to place a marker on the property. The marker will be a freestanding sign measuring 45 centimeters by 45 centimeters and will contain the story of Elder Matthew Cowley's dedication of Ro'onui. The sign will be made of aluminum, and the text will be painted by a local sign maker. The entire sign will be coated in a durable clear polyethylene coating to protect it from the weather. The post that holds the sign will be wooden and will be driven into the ground.

How we will work with the property owner (required only if not owned by the Church)

We will submit a request to the city council to post the sign in a predesignated corner of the field, near the address stated on the worksheet, which is adjacent to a publicly accessible road. The city council will hear the request and make a decision. This process usually takes between three and six months.

How we will pay for the development and maintenance costs

We will collect funds from local Church units on a voluntary basis. The sign, including painting and coating, will cost \$245.

How we will perform research and write the text of the marker

Mahuru Fauatea, a Church member and local historian, will conduct interviews with the few surviving original members of the Church in Ro'onui. From this and other research, she will write the text for the sign.

How we will maintain the marker

Teiva Hoanui, country Church history adviser, in cooperation with the FM group and DTA, will supervise the construction of the sign as well as its placement at the site. He will create a list of duties associated with the care of the site (see below), and the list will be passed down to his successors.

Dedication Place of Ro'onui for the Preaching of the Gospel

Duties of the Country Church History Adviser

- Monthly:
 - Visit the marker to make sure it is in good condition.
 - Remove any vegetation that may be covering or may soon cover the marker.
 - Take note of any circumstances that may inhibit the preservation of the marker, including water levels, soil erosion, or new construction.

- Yearly:
 - Contact the city council to learn about the property's current and future status. If it becomes apparent that the marker will need to be relocated, develop a plan for doing so with the Area Presidency and DTA.
 - Provide information about the location and significance of the marker to local Church members. Encourage visitation.
 - Provide a report on the marker's status and use to the Area Presidency.

- When you are released:
 - Pass this and other lists of duties to the new country Church history adviser. Be sure your successor is well trained to maintain this marker.

Endorsement

Area Presidency minute number: 20110728-002

Comments:

Marker Application Form

Example 2

Church Area: Pacific

Country: Anapa

Name: Tai Pike

Place name

Anapa meetinghouse

Significance

This was the first permanent meetinghouse built by the Saints on Anapa. It is an important meeting place for members of the Church here and is a physical symbol of the Church's progress and heritage.

What we want to do

We would like to place a bronze plaque on the building's exterior, to the left of the main entry. The plaque will contain the story of Hiro Fareani and how he helped build the Church in Anapa. It will describe his dream about the Anapa meetinghouse and the events that followed the building's construction. We would like to place the Church's logo at the bottom of the plaque.

How we will work with the property owner (required only if not owned by the Church)

How we will pay for the development and maintenance costs

We will collect funds from local Church units on a voluntary basis, as well as from descendants of Matahi Mana who want to contribute to the memorializing of one of their ancestor's greatest architectural achievements. The plaque, including installation, will cost \$2,900.

How we will perform research and write the text of the marker

Hereata Atutahi, a Church member and local historian who has already published a history of the Church in Anapa, will write the text using existing sources.

How we will maintain the marker

Tai Pike, country Church history adviser, in cooperation with the FM group and DTA, will supervise the placement of the plaque. She will create a list of duties associated with the care of the plaque (see below). The list will be passed down to the successors of Sister Pike.

Anapa Meetinghouse

Duties of the Country Church History Adviser

- Monthly:
 - Call a local unit designee to check on the status of the plaque and the building itself. The designee will:
 - Remove any vegetation that may be covering or soon may cover the marker.
 - Take note of any circumstances that may inhibit the preservation of the plaque.
- Yearly:
 - Provide information about the location and significance of the marker to local Church members. Encourage visitation.
 - Provide a report on the marker's status and use to the Area Presidency.
- When you are released:
 - Pass this and other lists of duties to the new country Church history adviser. Be sure your successor is well trained to maintain this marker.

Endorsement

Area Presidency minute number: 2011828-001

Comments:



THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS