

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

BALBOA WARD BISHOPRIC

SAN FRANCISCO STAKE

SAN FRANCISCO, CALIFORNIA

October 1, 1967

Mr. Richard Pakham
1 San Gabriel Way
San Francisco, Calif., 94112

Dear Brother Pakham:

After my visit with you on September 25, I have been thinking of what was said. Without knowing in particular any of the circumstances that surrounded your divorce, and reasons for doubting the validity of the Church, I feel constrained to draw to your mind certain things that one ought to do or consider before making application to have ~~your~~ ^{his} name removed from the records of the Church.

In as much as you have been ordained to the Melchizedek Priesthood and hold the Office of an Elder, your knowledge of the Church rules and doctrines should be, and as you indicated to me in our conversation, somewhat fluent. However, I feel that I should draw your attention to certain scriptures that are just as binding I feel on you or upon myself, or anyone else who holds the Melchizedek Priesthood, and may I testify of the truthfulness to you with all the sincerety of my being. I quote from the 84th Section of the Doctrine and Covenants:

33. For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

34. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

35. And also all they who receive this priesthood receive me, saith the Lord;

36. For he that receiveth my servants receiveth me;

37. And he that receiveth me receiveth my Father;

38. And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

39. And this is according to the oath and covenant which belongeth to the priesthood.

40. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

41. But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

Now since you indicated to me that you believe that man has his agency and is free to make a choice of what he wants to do and that it is given to him by our Heavenly Father, then this indicates basically that you do believe that there is a Heavenly Father. If this is the case, it only seems right that one should be able to go to a Father and pour out his soul to Him and ask for Divine guidance in any major step that one makes in this life. I am not asking you to do this for my ownself, but for your own benefit and guidance.

I will still come to your home on October 11 with Brother Gary Coreless who is the First Counselor in the Sixth Quorum of Elders, in order to receive your statement.

I feel somewhat that a man can lose sight of a goal in almost anything he does, and in many cases the only reason we stay on a straight and narrow path is because of the love and encouragement that those around us give to us. In order somewhat to reaffirm your goal again, let me quote from the 76th Section of the Doctrine and Covenants:

50. And again we bear record--for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just--
51. They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given--
52. That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;
53. And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.
54. They are they who are the church of the Firstborn.
55. They are they into whose hands the Father has given all things--
56. They are they who are priests and kings, who have received of his fulness, and of his glory;
57. And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.
58. Wherefore, as it is written, they are gods, even the sons of God--
59. Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's.
60. And they shall overcome all things.
61. Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet.
62. These shall dwell in the presence of God and his Christ forever and ever.

63. These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people.
64. These are they who shall have part in the first resurrection.
65. These are they who shall come forth in the resurrection of the just.
66. These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.
67. These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.
68. These are they whose names are written in heaven, where God and Christ are the judge of all.
69. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.
70. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

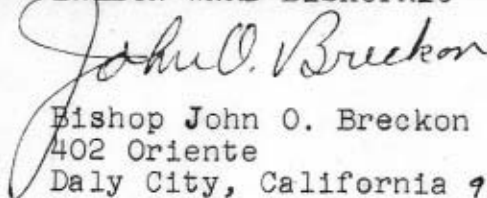
With this in mind, I am sure that you will be able to give some thought and consideration in deepest sincerity towards your future actions.

Now let me say that if it might have been the case where you were treated unjustly by anyone in the Church, I feel that it could never be a great enough injustice to cause you to leave the Church. Would you give the above thought some consideration before we call.

May I extend my appreciation to you and your wife for your gracious hospitality when I visited your home last Monday evening.

Yours very sincerely,

BALBOA WARD BISHOPRIC


Bishop John O. Breckon
402 Oriente
Daly City, California 94014

San Francisco, California
October 11, 1967

TO WHOM IT MAY CONCERN:

I, the undersigned, wish to make known to any and all persons concerned the following facts about my life and beliefs:

1. I was born in 1933 to parents of the Mormon (Latter-Day-Saint) belief and was brought up in that religion. I was active in that church, advancing to the office of Elder, until 1958. I was married in the temple in 1952.
2. Between 1957 and 1959 I found it more and more difficult to reconcile the religious teachings of the church with what I learned from other sources to be true, and the teachings of the church appeared to me more and more to be false. I embarked on a sincere campaign of study and inquiry to learn the truth, and all the evidence I could gather - even from the most fervent defenders of the church - only served to confirm me in the belief that the church was false. Nothing I have learned or experienced in the past 10 years has changed this conviction; on the contrary, I am more sure now than ever.
3. In 1960 my wife divorced me for the sake of her religion, obtaining a temple divorce in 1966.
4. During the past ten years I have continued my willingness to listen to anyone who wished to attempt to show me my error(s). I have a devotion to the truth wherever it may be found and, I believe, I have shown already a willingness to sacrifice anything for its sake.
5. Specifically, I believe:
 - a. Belief in God, especially as taught by Christians, is a pious superstition. I personally doubt that there is anything like "God", or, if there is, certainly the Mormon church does not know anything about him.
 - b. Hope for Heaven or fear of Hell is a poor basis for a moral, meaningful life.
 - c. The Mormon church is a man-made organization, with man-made doctrines; it is not what it claims to be.
 - d. Anyone who believes in Mormon doctrines is betraying his own potential and integrity as a human being.

THEREFORE, I do not wish my name to be connected in any way with the Mormon church or to appear on its records as a member. I resign and renounce my membership in it, including any and all rights I have as a member. I assume full and sole responsibility for this act, confident that I am acting with due consideration and respect for the truth, and also in the firm belief that, if there is a God, he is just.

1 San Gabriel Avenue
San Francisco, California 94112
September 1, 1969

Bishop John O. Brecken
402 Oriente
Daly City, California 94014

Dear Bishop Brecken:

I hereby request you to take the necessary steps to accomplish the removal of my name from the membership records of the church, as soon as possible.

My reasons for this were outlined in a statement which I signed and gave to you in October, 1967, at which time I made a similar request. I assure you that my motives are sincere and that I have given the matter a good deal of thought in the last ten years.

Yours truly,

H. Richard Packham

cc: President Derrick

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

SAN FRANCISCO STAKE

DALY CITY, CALIFORNIA 94015

November 17, 1972

Mr. Howard Richard Packham
363 - 14th Avenue
San Francisco, California 94118

Dear Brother Packham:

This letter will inform you that you were EXCOMMUNICATED from The Church of Jesus Christ of Latter-day Saints by a court of the San Francisco Stake Presidency and High Council, held in the High Council room at the Stake Center, 1399 Brunswick Street, Daly City, California - at 7:30 p.m. November 14, 1972.

The decision was made in response to your several requests to have your membership removed from the Church.

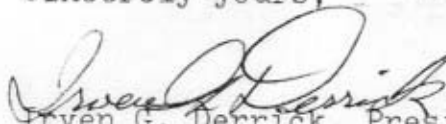
We did so reluctantly because of the magnitude of this decision. It was a dark day in your life, and a decision which may affect you through out all eternity.

Excommunication means complete severance from The Church. It means that you are denied all the privileges of The Church. You are not entitled to speak, offer public prayer, partake of the sacrament or otherwise participate in any of the meetings of the Church.

You are welcome to attend Sacrament and Auxiliary meetings, and public conference sessions.

We extend to you our continued desire to help and assist you spiritually in any way you will permit.

Sincerely yours,


Irven G. Derrick, President
SAN FRANCISCO STAKE