SAME-SEX MARRIAGE BANS

Ruling may call for high court's review

6th U.S. Circuit Court of Appeals says that states have the right to set rules for marriage.

By DAN SWEEN
The Associated Press

Cincinnati • The march toward gay marriage across the U.S. hit a roadblock Thursday when a federal appeals court upheld laws against the practice in four states, creating a split in the legal system that increases the chance the Supreme Court will step in to decide the case once and for all.

The case decided was from Ohio, Michigan, Kentucky and Tennessee.

Breaking ranks with other federal courts around the country, the 6th U.S. Circuit Court of Appeals ruled 2-1 that states have the right to set rules for marriage and that changing a definition that dates to “the earliest days of human history” is better done through the political process and by voters.

“Surely the people should make the ultimate decision in deciding when the time is ripe to move from one picture of marriage to another,” said Circuit Judge

Judge rejects feds' claims for prairie dog protection

Ruling • The full impact of the decision remains unclear as the state says it intends to protect the rodent.

By REBECCA WALSH and BRETT PRETTYMAN
The Salt Lake Tribune

A federal judge has rejected the U.S. government’s justification for protecting the Utah prairie dog.

In a ruling issued Tuesday, U.S. District Judge Dee Benson struck down regulations on the capture and killing, or “take,” of this threatened rodent on federal land. Because wildlife managers could not prove the animals “has a substantial effect on interstate commerce.”

The Pacific Legal Foundation sued 18 months ago on behalf of People for the Ethical Treatment of Property Owners (PETA), a Cedar City group including local government leaders who want to control the small mammal on private and public property, including in the town cemetery, at parks and on airport runways.

REIGIION • A LIFELONG QUEST FOR HARMONY

BYU grads found love in Paris, a new faith decades later

One became a minister, the other a composer, and together they are building interfaith connections within the Mormon heartland.

By PEGGY FLETCHER STACK
The Salt Lake Tribune

Patty Willis and Mary Lou Prince fell madly, deeply for each other in the City of Love — back when Mormons still viewed their mutual attraction as a sinful choice.

The year was 1909 and the two Brigham Young University graduates met at a Paris LDS congregation. They spent many candlelit nights, walking along the Seine or aqua-colored in an apartment, cuddling and talking nonstop about music and art, French cuisine and poetry, language and literature.

And faith.

Both were multipurpose members of The Church of Jesus Christ of Latter-day Saints and neither wanted to live a secret life within a belief system that, at the time, saw their feelings as illegitimate, immoral, even perverted.

So the lovers reluctantly split up, only to be reunited after one found marriage (Willis) and shifting views on religion (for both). They lived abroad for decades, teaching, writing, socializing and tending various faith traditions.

Almost two years ago, the couple — now officially married — returned to the Bates State, where Willis was hired as pastor at the South Valley Unitarian Universalist Society (SVUC) church and

GOP picks Hughes as new speaker

Utah politics • Dunnigan, who led Swavalignment, is chosen as House majority leader.

By ROBERT GEHKE
The Salt Lake Tribune

Rep. Greg Hughes was elected Thursday as the new speaker of the Utah House, promising to bring energy and transparency to the position and to be inclusive of all of the viewpoints in the body.

“Being a House member and being able to engage in this is the honor of my life, and I’m just grateful to be here,” Hughes said. “I don’t think it’s completely sunk in.”

Hughes, a Provo native who lives in Draper, was first elected to the House in 2010. He manages apartments and construction projects.

One-time amateur house and fight promoter, his reputation at the Capitol is one of a laid-back wiz-cracker to friends and allies, and a pugnacious street fighter willing to mix it up with opponents.

Hughes, who is currently the House majority whip, beat House Majority Leader Brad Dee, and former House Speaker Mark Brewer in the vote among his colleagues to replace House Speaker Becky Lockhart, who is retiring.

The Republican caucus held the vote Thursday in a closed-door meeting. The vote tally

Friday's performance

What is a free concert by Mary Lou Prince and Patty Willis about the beauty of the Earth

When • Friday, 7:30 p.m.

Where • LDS Assembly Hall on Temple Square in Salt Lake City

Who • Performing will be an interfaith choir from the South Valley Unitarian Universalist Church, the First Unitarian Church and a Kayeville Mormon ward

Today at Assembly Hall on Temple Square
Strident teachings, missionary zeal, community spirit turn Africans into Jehovah’s Witnesses, Seventh-day Adventists and Latter-day Saints.

Salt Lake Tribune special report

Ghana

Project support

Tribune reporter Peggy Fletcher Stack and her husband, photographer Michael Stack, traveled to Ghana as fellows for the Washington, D.C.-based International Center for Journalists, whose program to promote global religious tolerance in religion coverage is supported by the Henry Luce Foundation.

Asakro, Ghana • Evidence of Christianity’s hold on this West African nation is everywhere—from Jesus Furniture Works and Rock of Ages Hair Salons to With God All Things Are Possible Fashion Designers andologias such as “trust and obey” or “God’s never fails” painted outside windows.

It’s on this towering cross over Christ the King Catholic Church and in the sounds of religious embroidery blaring into the streets nearly every morning and evening. Believers pour into storefront sanctuaries to worship with New Haven’s Prosperity Ministry; Power of Earth Worldwide and even the Ghana Police Church.

Thrown into this eclectic mix are three American-born versions of the ancient faith—Mormonism, Jehovah’s Witnesses and Seventh-day Adventism—each claiming to strip away centuries of tradition to practice a pure, more

US mission ary Thomas Furnace, above, tries to get an address from a local woman in Asakro. Jehovah’s Witnesses and Seventh-day Adventists—each claiming to strip away centuries of tradition to practice a pure, more

Pakistan launches airstrikes

World • Pakistan launched airstrikes against Afghanists on Friday following Taliban raids against Pakistani military posts near the border. It was the latest in a number of skirmishes near the two countries’ porous boundary.

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Ghana

Bible-based brand of Christianity.
All these beliefs emerged in the fifth century at a time of religious conflict and fervent millennial anticipation in the eastern U.S. — often reaching a coming apocalyptic and the return of Jesus Christ. All three exist outside the boundary of Christianity, though Adventists, with their own story and Pentecost-like organization, come close to it. They have different ways and means to explain Christ’s decline and resurrection, and developed tools for surviving into and beyond this future — and in formation from where they began — and have narrow missionary efforts, attracting followers to salvation by faith and Christian worship, beliefs and practices. They baptize by immersion and use alcoholic beverages.
Of course, means to own reman to the “one and only true church.”

Meanwhile other Christians and observers can see these three denominations quietly growing in number, visibility and influence across Africa — and particularly in Ghana.
These days, you can see newly dressed Witnesses going from house to house, sliding their bills on the red dirt roads of Accra. Then there’s another pair of young Mormon missionaries — one in white shirts and white pants, the other in street clothes in front of giant posters proclaiming “Jesus is coming. Are you prepared?”
And how about this well-armed Adventists, consistently filling their pews on Saturday, while others claim a visit to their church?

The country not only abides the newcomers, in recent years, it has welcomed them.
“Every Christian has tactic for winning souls for their church,” says Kingling Darko, an elder from the Ghana-based Church of the Living God, who now lives in USA.
Witnesses are a common example, have time to go out and recruit people. The church is “like it.”
He doesn’t share the Adventists’ view of the Sabbath or dressing, but recognizes the church that church emphasis on earning the world, as well as the social contributions to the nation.

“Sometimes we have lots of act¬
avists,” Darko says “and then we laugh and despair, and those everybody, he says, “think there is good in other faiths.

Diocences

Faith-dependent domes¬
tics or African though
ecomically depressed, is rel¬
atively more numerous and widespread.
They are more aggressively looking for new areas, says Matt Haskins, a researcher in Colorado Springs who tracks worldwide growth in Adventist churches. “They send members to a new area where there isn’t a Witness presence and give them the mission’s name,” he says.

Adventists, on the other hand, follow a “centers of strength” strategy. Their missionaries visit cities on whose first mem¬
ber, who also accepted the religion’s spread to rural re¬

Adventists read out via large

All denominations do agree in what Carl Rasche describes
as “It will go in and build schools and churches and develop¬
ment projects that the people desperately need,” says Rasche, a religious studies expert at the University of Denver who has written about Christianity in Africa. “Well-built construct¬

isms have an advantage of prestige.”
Plus, these faithful faith lay into long-standing community rela¬tionships, Familial ties and traditions.
“Africans are not as individ¬
ualistic as we are,” he says. “They are tribal in terms of family and traditions.”

Adventists read out via large

Brownie Troop, who enters into a covenant with you. Angelus may sup¬

Mr. God, 20, found his faith through a family and by at¬

tending church services. He was

“A person who wants to enter as a Witness, a Adventist, Wap’s face; or as a Baptist, a Baptist’s face,” says Rasche.

“Mr. God, 20, found his faith through a family and by at¬
tending church services. He was

Adventist is a witness to

Baptist’s face,” says Rasche.

Mr. God, 20, found his faith through a family and by at¬
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Witnessing to neighbors

A William Bryan embracing his faith and biblical teaching to Gha-
nas far as the eye can see.

For a few decades, king-
dom halls sprang up in towns
and villages throughout the
world. Each one has the same
rectangular shape, with a large
speaker or preacher pulpit at
the front, chairs and benches
on each side of a center aisle,
and classrooms and a library
behind each hall. Each hall is
built primarily by those who
attend it.

By 1932, the group’s mat-
tals — written in the United
States, printed in England
and shipped to Africa — began
to be translated into Ghana’s
tribal languages. Today, the Bible
and all the U.S.-produced copies
of The Watchtower and Awake! are
available in six tribal lan-
guages in addition to English.

“This is essential for Wit-
nesses’ weekly worship, which
includes two hours of Bible
study sessions and preaching.

At the Windows Road King-
dom Hall in Accra, Ghana, 120
men and women — along with a
few well-behaved children —
file into the early Sunday ser-
dvice (see the photo above). They
begin by singing a hymn be-
ginning, "Congregation says, ‘The
Watchtower or Awake! a place
that crushed when it first hit us.

“Everyone needs a companion,”
Charity says. “Our congregation
sings a song that describes this.

We love Jehovah with heart,
mind and soul. But since we
are useful, we need self-control.”

Dare Charity, the speaker,
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A peaceful, if unlawful, Recapture Canyon ride

Protest » Scores of ATV riders enter off-limits trail to claim temporary victory in jurisdictional dispute with the BLM over canyon access.

by BRIAN MUFFLY
Salt Lake Tribune

Blanding » Fed up with federal control over lands their families have used for generations, Blanding residents, along with out-of-town supporters on Saturday drove all-terrain vehicles into Recapture Canyon, an area rich in prehistoric sites that the Bureau of Land Management closed to motorized use seven years ago.

Sun Juan County Commissioner Phil Lyman, acting, he said, as a private citizen, organised the ride. It commenced with a rally in Blanding’s Centennial Park protesting what he and more than 200 supporters call federal ‘overreach’ into local jurisdiction. Prompting the protest was BLM’s failure to process Sun Juan County’s applications for ATV access.

Waiting ‘Don’t Tread On Me’ flags, alone, and under the watchful eyes of a mounted sheriffs deputy from Kane County, ATV riders make their way into Recapture Canyon on Saturday to protest lack of motorized access. Though peaceful in nature, some protesters — including the rider shown left — had firearms at the ready.

Growing violence in Nigeria

WORLD » Turnsole grow in Nigeria on Saturday in wake of government reaction over the kidnaping of scores of girls from a government school. A second bridge burning was reported after revelations of new kidnapings.

Immigrants’ trust aided criminal case

Crime » Strike force works to build bridges, but deportation fears still foster daily crime.

by LEE DAVIDSON and MANNIS LANG
Salt Lake Tribune

The ultimatum was as harsh as it was ineffective. Testify or face deportation. It was no way to persuade a scared undocumented immigrant to testify against how Victor Manuel Rax sexually abused him and other boys, manipulated them into selling drugs at Utah high schools and threatened to kill their families to keep them quiet.

‘DEPORT me to hell!’ the boy, fearing for his family, allegedly told investigators. He was not alone. For years, Rax and criminals like him evaded capture because their victims were too afraid of law enforcement as they wore of their tormentation. It’s a widespread problem.

\n
"You feel broken ...
... you feel alone’

Childlessness can try the faith of Mormon, Catholic and other Bible-believing women.

by PEGGY FLETCHER STACK
Salt Lake Tribune

To any guilt-prone woman, the annual idealisation of motherhood that sweeps across the country at this time of year can be agonising.

The image in the mirror seems less qualified, less nurturing, less altruistic, less patient, less self-assured or wise or adventurous than the one these mums see portrayed in greeting cards, TV ads, and on YouTube.

But Mother’s Day may be most painful to Bible-believing women — whether Mormon, Catholic, Protestant or Jewish — who have no children.

After all, God’s first commandment to the first couple in that holy book was to ‘multiply and replenish the Earth.’ Parents or childless, as
Motherhood, the LDS Church declared on its website, is “the high- est, holiest service assumed by humankind. It’s the definition of selfless service. It’s both a daunting responsibility and a glorious opportunity. The divine role of motherhood is a gift from God, and love to see his plan for happiness for all his children.”

Biblical tales of “harrow” women abused, but they all end up with babies (sometimes becoming mothers in their old age, but still...). And church magazines about infertility typically end with “mir- acle babies.”

Nearly 12 percent of women in the United States ages 15 to 44—6.7 million—have “im- paired fecundity” (impaired ability to get pregnant or carry a baby to term, according to the Center for Disease Con- trol and Prevention.

Some of them may even- ually become mothers by marriage, medicine or adoption, but until then, many feel ashamed, frustrated and ex- cluded. For others, childless- ness becomes lifelong.

Is infertility, then, a failure of faith? A religious test? A thinking of sacred responsibil- ities? Or are churches working to hold up motherhood as the apex of a woman’s life?

Regardless of doctrinal pur- pose of medicine, practice, many reli- gious women facing childless- ness go through a set of stages similar to any sort of grief—indifference, anger, bargaining, depression and, fi- nally, acceptance.

While churches can make it

Civil laws from around the state.

Even for believers, it can make more sense to stay se- questered at home—or on a carfree vacation—than in a church pew on Mother’s Day.

Breaking the mold

Orem resident Liberty (Libby) Sproat, raised by a single, mom, was determined that her would be the model Mor- mon life. When Sproat married at 19, she planned to have a passel of children like her folks did—she now has 42 nieces and nephews.

Sproat and her husband, Ethan, never went on a date, she says, and initial- ly were unconcerned about not conceiving. Maybe God thought they were just too young.

Thus, infertility can lead to joys of faith, equal par- ticipation in the religious profession for someone who cannot have children, she says. “I got to be an influence on many people—plus it’s enough sleep at night.”

Being childless permanent- ly, she says, “does not mean you are not righteous or don’t have enough faith.”

Connecting with others

S. Jordan resident Stes- sana Hogan, a Mormon con- vert from Brazil who grew up trying to have kids after years of failed attempts, was one of the first to find Sproat’s web- site. Now she is a follow blog- ger there.

People need to realize that those other [childless] women are fulfilling their vows, help- ing other people, nurturing kids and friends, Hogan says. “Faith is important to us. We don’t have to be barren with- out children, you have a rea- son to live. The Lord has a

Danivan and Vanessa Hester pose for a portrait with their kids, Adali, A. Meka, and Kory, 11 months, at their home in Maples. Vanessa The couple dealt with infertility for a few years, but Vanessa Hester says she never let negativity affect her faith.

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