

MELCHIZEDEK PRIESTHOOD HANDBOOK

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MELCHIZEDEK PRIESTHOOD HANDBOOK

Prepared by
THE GENERAL PRIESTHOOD COMMITTEE
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The Council of the Twelve
of the
Church of Jesus Christ of Latter-day Saints
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TO STAKE PRESIDENCIES, HIGH COUNCILORS, MISSION PRESIDENCIES, STAKE AND MISSION MELCHIZEDEK PRIESTHOOD COMMITTEES, QUORUM OFFICERS, AND ALL OTHERS CONCERNED IN THE DIRECTION AND SUPERVISION OF THE MELCHIZEDEK PRIESTHOOD.

Dear Brethren:

This Handbook is issued for the help and guidance of priesthood supervisors and officers in the performance of their duties in carrying forward the approved procedure of the Church.

Though it covers many items, yet it does not purport to comprehend all matters pertaining to priesthood organization and activities.

It is confidently hoped that the directions and counsel given will be carefully observed.

THE FIRST PRESIDENCY

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J. Reuben Clark, Jr.
David O. McKay

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FOREWORD

I


For some time it has been felt that there is a definite need for a handbook for the guidance of stake presidencies, high councilors, stake Melchizedek Priesthood committees, mission presidencies, quorum presidencies, group leaders, and all who have the responsibility of supervision and leadership in connection with the Melchizedek Priesthood—a guide containing definite and detailed instructions relative to the quorum organization, quorum responsibility and quorum procedure in the Church.

Splendid helps along these lines have been published through the years and it is the intention of this handbook to present under one cover these helps and suggestions for the guidance of new officers in a form readily accessible for reference by both old and new Melchizedek Priesthood quorum leaders.

It is hoped that this little booklet, which is merely a section of the official **Handbook of Instructions** provided for the use of stake presidencies, bishoprics, and others, will serve as an up-to-date guide for the devoted officers of Melchizedek Priesthood activities, upon whose efficiency and inspiration the progress of the Church rests to such a great extent.

In the preparation of these pages it has been kept ever in mind that the Lord counseled priesthood bearers . . .

“Wherefore, now, let every man learn his duty and to act in the office in which he is appointed, in all diligence.” (*Doc. & Cov.* 107:99).

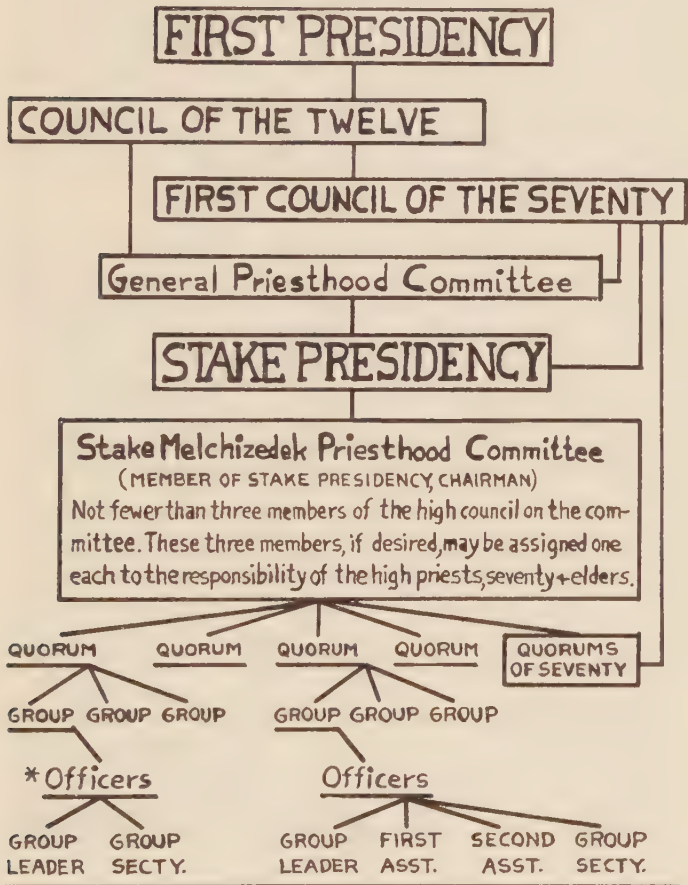


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GENERAL PRIESTHOOD SUPERVISION

II-A

Priesthood Supervision Chart



*It will be noted that an alternative arrangement for officering a very large group, providing for one or two assistants, is permissible.

II-B

General Priesthood Committee

Organization and Membership The general priesthood committee is a standing committee of the Council of the Twelve. The members comprising this committee are appointed by the Council of the Twelve. Membership is changed or increased as the need arises. Ordinarily the committee consists of several members of the Council of the Twelve, the Assistants to the Council of the Twelve and the entire First Council of the Seventy.

Priesthood Supervision Exercised By direction of the First Presidency, the Council of the Twelve has general supervision of the quorums of the priesthood throughout the Church. The direct work of supervision, of correlating activities, compiling reports, providing lesson materials, and caring for details has been assigned to the general priesthood committee. Matters of procedure and policy are cleared by this committee through the First Presidency and the Council of the Twelve.

Semi-monthly meetings are conducted with special meetings as required. Once each month the Presiding Bishopric meets with this committee to receive counsel on all matters affecting the Aaronic Priesthood work which it directly supervises. Temporary task or subcommittees are appointed as needed to make preliminary studies, investigations and recommendations.

All Melchizedek Priesthood matters of the Church except those pertaining to quorums of seventy should be directed to this committee. Those requiring the attention of the First Presidency, or the Council of the Twelve are promptly referred to the proper authority.

STAKE PRIESTHOOD SUPERVISION

III-A

Stake Priesthood Supervision Chart



III-B Stake Presidency

Duties and Jurisdiction The stake presidency controls the affairs of the stake and both priesthood and auxiliary organizations are under its presidency. In connection with seventy's quorums this control is exercised in collaboration with the First Council of the Seventy. While each of the priesthood quorums has its own officers, yet these are subject to the general control of the stake presidency.

One member of the stake presidency is chairman of the stake Melchizedek Priesthood committee, another member is chairman of the stake Aaronic Priesthood committee and the third member is chairman of the stake committee for adult members of the Aaronic Priesthood. The bishops of wards are also accountable to the stake presidency. Thus the stake presidency governs the stake in a general way and indirectly all priesthood quorums and organizations of the stake.

Responsibility Toward Priesthood Quorums It is the duty of the stake presidency to supervise Melchizedek Priesthood quorums. No stake president should permit a quorum to mark time month after month without giving serious thought and attention to the duties required of quorums. If officers will not serve conscientiously, then others should be selected who have the ability and inclination. Stake presidencies, with the help of the high councilors, are charged with the responsibility of following up this labor to see that every man who is given proper authority performs his duty.

III-C Stake High Council

Priesthood Supervision Not fewer than three high councilors are assigned to the stake Melchizedek Priesthood committee. The executive

chairman of the stake Aaronic Priesthood committee and the executive chairman of the stake committee for adult members of the Aaronic Priesthood are likewise high councilors. In these capacities they are directly responsible to the stake presidency and attend to such duties as may be delegated to them.

III-D

Stake Melchizedek Priesthood Committee

Organization The stake Melchizedek Priesthood committee represents the stake presidency in the direction and supervision of all quorums of the Melchizedek Priesthood within the stake. This committee is appointed to be an aid to the stake presidency. The stake Melchizedek Priesthood committee **does not preside, but supervises** under the direction of the stake presidency. The following suggestions are made:

1. That the stake presidency in every stake organize a stake Melchizedek Priesthood committee;
2. That the **active** chairman of this committee be a member of the stake presidency;
3. That the committee be composed of a member of the stake presidency as chairman and as many members of the high council as are necessary, but in no case fewer than three.

Committee Secretary In addition to the chairman and committee members, each stake Melchizedek Priesthood committee should have a secretary, who should preferably be the stake clerk or someone assigned as an assistant to the stake clerk. It is the responsibility of this secretary, under the direction of the committee chairman, to see that the quorum secretaries receive their reports from the group secretaries and that these are compiled by the quorum secretary; that the quorum reports are submitted to the stake Melchizedek Priesthood committee chairman in ample time for checking and compiling on the stake report form before sending same to

the general priesthood committee. The secretary will audit all reports, summarize them on the forms provided, figure all percentages and compute the totals. The secretary keeps a minute of all committee meetings and performs any other duty assigned by the committee chairman. Under the direction of the chairman, the secretary shall be responsible for making a complete audit of quorum funds, properties and records as required by the "Re-organization Audit and Transfer Report," whenever a new quorum president is selected. (For details please refer to "Re-organization Audit and Transfer Report" under Section VII, Records and Record Keeping.)

Functions and Jurisdiction The stake Melchizedek Priesthood committee has equal responsibility in the supervision of the elders, seventies and high priests, under the direction of the stake presidency. Its chief functions should be:

1. To train quorum officers in their duties so they may become effective in their leadership—
 - a. By conducting, under the supervision of the stake presidency, the departments of the monthly stake priesthood leadership meeting with the officers and leaders of quorums (and, if so desired, with quorum group officers and committee members.)
 - b. By stimulating and assisting them to make their work more effective.
 - c. By keeping in touch with the work and activities of all Melchizedek Priesthood quorums in the stake.
 - d. By visiting the meetings of all quorums and groups at least quarterly.
 - e. By encouraging regular council meetings of the quorum presidency.
 - f. By seeing that instructions of the Council of the Twelve, the First Council of the Seventy and the general priesthood committee relative to quorum activities are carried out.

2. To report promptly to the stake presidency any vacancy occurring in a quorum presidency.
3. To receive and audit quorum reports.
4. To make a monthly summary of the quorum reports on forms provided, sending same to the general priesthood committee.
5. To conduct an audit and utilize the "Re-organization Audit and Transfer Report" form whenever a new quorum president is selected in a quorum.
6. To secure from all quorums, quarterly or as directed, the names and **current addresses** of all quorum members in military service or veterans attending school, forwarding same to the general priesthood committee with the quarterly stake summary priesthood report. Forms for this purpose are provided by the L. D. S. servicemen's committee. *

The stake committee may not wisely be larger than is necessary to attain all these ends. The committee should hold frequent meetings—preferably weekly—in order that it may get and keep in hand all things necessary to bring all quorums to a high degree of effective activity.

The general and stake authorities must rely upon these stake committees to maintain life and activity in the Melchizedek Priesthood quorums. These committees are, therefore, of great importance, providing opportunities for service that challenge the wisest and ablest brethren in the stakes.

Weekly Council Meeting

A weekly council meeting should be conducted to discuss current problems and needs of the various quorums and to determine means of stimulating activity and effectively introducing and following through on all projects and assignments to the various quorums.

Monthly Planning Meeting

At the monthly planning meeting each member of the committee is assigned definite activities, either with respect to the administrative duties of the quorums and committee work in general or with respect to departmental work in the leadership meeting. Here is determined in advance what is to be done in leadership meeting and how the work is to be followed up. A careful plan should be made to insure that all projects are properly presented in the monthly leadership meeting. In addition, provisions should be made whereby a follow-up is instituted to make certain that priesthood quorums and groups successfully adopt and complete all such assignments.

Definite projects should be assigned to each of the three standing committees of each priesthood quorum in the stake. This planning meeting will eliminate the possibility of conflicting instructions being given at the stake priesthood leadership meeting.

If the weekly council meetings and monthly planning meeting are carefully planned and conscientiously conducted, the monthly stake priesthood leadership meeting will be eminently successful and profitable.

WARD PRIESTHOOD SUPERVISION

IV

Ward Bishopric

Relationship to Melchizedek Priesthood Activities

Since Melchizedek Priesthood quorums are not ward quorums, the bishopric of the ward **has no jurisdiction over their quorum functions.** As individual members of the ward, the bishopric has authority over all holders of the Melchizedek Priesthood and when members of these quorums accept responsibility in the wards, such as ward teaching, working with the Aaronic Priesthood or auxiliaries, they do so as ward members holding the Holy Priesthood.

Bishops should be invited to certify as to the worthiness and faithfulness of brethren, as disclosed

from their records or according to their personal knowledge, but their part is one of certification only, not one of determination. Theirs is a statement as to worthiness rather than the right to determine the course of action.

The bishop is the president of the priests' quorum and has jurisdiction over all matters of the Aaronic Priesthood and general ward affairs, temporally and spiritually. He has no direct jurisdiction over matters pertaining to the Melchizedek or "Higher" Priesthood.

Furnishing Tithing Status Bishops shall furnish, as requested, information to quorum presidents for their annual reports regarding the tithing status of quorum members, indicating whether they are full, part or non-tithepayers. **The amounts should not be disclosed.**

Quorum Meeting Attendance Members of the bishopric are to attend the monthly high priests' quorum meeting inasmuch as they are members of that quorum. This meeting should be held at a time that will permit bishoprics to attend without neglecting their Aaronic Priesthood duties; otherwise they will be excused from attending. Likewise, they are not to leave their assignments with the Aaronic Priesthood in order to attend the weekly high priests' group meetings. They are given due credit for "other Church work during the priesthood meeting hour."

STAKE MELCHIZEDEK PRIESTHOOD QUORUMS

V-A

Magnitude of Quorum Responsibility

"We expect to see the day, when every council of the priesthood in the Church of Jesus Christ of Latter-day Saints will understand its duty, will assume its own responsibility, will magnify its calling, and fill its place in the Church to the uttermost according to the intelligence and ability possessed by it. When

that day shall come, there will not be so much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the priesthood. The Lord designed and comprehended it from the beginning, and He has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the priesthood. It has truly been said that the Church is perfectly organized. The only trouble is that these organizations are not fully alive to the obligations that rest upon them. When they become thoroughly awakened to the requirements made of them, they will fulfill their duties more faithfully and the work of the Lord will be all the stronger and more powerful and influential in the world.”—Joseph F. Smith, *Gospel Doctrine*, p. 159, Seventh Edition.

V-B

Quorum Purposes and Objectives

Quorum Purposes

The quorums of the priesthood provide organizations through which the purposes of the Lord with respect to the priesthood may be more completely accomplished. Objectively, the quorum has two chief purposes: (1) To help every individual member of the quorum, and his family, to attain a condition of thorough well-being in body, mind and spirit. Every need of a man holding the priesthood should be the concern of the quorum to which he belongs. (2) To help the Church itself in the accomplishment of the divine duties imposed upon it by training and developing quorum members to understand and perform the work in which the Church is engaged.

This means that in all quorum activities a quorum of priesthood must keep in mind the threefold duty resting upon the Church, namely:

1. To keep the members of the Church in the way of their full duty.
2. To teach the gospel to those who have not yet heard it or accepted it.

3. To provide for the dead, through the ordinances of the temple, the means by which the dead, if obedient, may participate in the blessings that are enjoyed by those who have merited citizenship in the kingdom of God.

A priesthood quorum, to magnify its opportunities and to justify its existence, must develop its members for greater fitness to aid in these three great divisions of Church activity.

The Four Objectives

The four primary objectives of quorums should be:

1. To become better acquainted, through careful study, with the doctrines of the gospel and their applications to life.
2. To render regularly some service to the Church.
3. To care for the personal welfare of every quorum member, temporally, intellectually and spiritually.
4. To engage in varied activities, such as socials, outings, athletics, etc., through which quorum members may be provided means to meet adequately their social needs individually and as a family, and to extend a feeling of fellowship, faith and love that shall meet all the needs of membership.

Cooperation of Individuals

If the quorum thus assumes responsibility for the welfare of its members, it follows that each member must dedicate himself to the task imposed upon

the quorum. A man who accepts the priesthood accepts the obligations of the priesthood and is expected to be loyal and faithful to the Church, the quorum, the priesthood which he holds, to his family, and to every principle of divine truth.

V-C

High Priests Quorum

Organization and Membership Each stake of Zion has an organization called the high priests' quorum to which all high priests of the Church living within the stake confines belong, including the stake presidency and high councilors. Bishops and their counselors, stake patriarchs and all others who have been ordained to the office of high priest also belong.

A president, two counselors and a secretary are the officers belonging to the organization. Sometimes for convenience in large stakes there are local or ward divisions (groups), patterned somewhat after the main organization, but these are in no sense independent bodies, for all are under one head.

All presiding officers who are members of this quorum should have a lively union with it, not a dead connection. They should be united with the quorum in such a way that they give it all the force that they can impart for good. They should give it their individual influence, their hearty support, their confidence, and the benefit of their advice and counsel. They should not pull apart, not be disinterested in these matters.

V-D

Quorums of Seventy

Organization and Leadership A full quorum of seventy consists of seventy members, of which seven are chosen as presidents. Whenever there are enough members holding the office of seventy residing in a stake or in a ward, they may be organized into a quorum. Quorums are numbered consecutively throughout the Church according to the order of their respective organization.

Dividing Quorums Whenever it is deemed advisable to divide an existing quorum into two or more quorums, the stake Melchizedek

Priesthood committee consults with the local quorum council, presents its findings to the stake presidency, which makes its recommendations to the First Council of the Seventy. The First Council in turn makes its recommendation to the Council of the Twelve through the general priesthood committee. Upon approval, a member of the Council of the Twelve, an assistant to the Twelve or member of the First Council of the Seventy is assigned to effect the organization.

Jurisdiction and Supervision Each quorum of seventy is under the jurisdiction of the presidency of that quorum and the First Council of the Seventy. With the organization of stake Melchizedek Priesthood committees, presidencies of stakes have the same general supervision over quorums of the seventy within their stakes that they now exercise over other quorums of the Melchizedek Priesthood. The presidents of stakes are called upon to collaborate with the First Council of the Seventy in keeping the quorums of seventy well organized within their stakes.

In many of the wards of the Church there are quorums of seventy confined entirely to the ward, and while the bishops have no administrative jurisdiction over the quorums of seventy within their wards, they have the right to direct individual seventies as members of their wards in their welfare work and other general ward activities, such as ward teaching, etc. The seventies are members of his ward. He has the record of their membership and is able to place the record of any member before the stake presidency. He is careful in helping to preserve the highest integrity of the quorum members that they may become active missionaries at home and abroad. There may be only one or two quorums in a stake, but the same principles hold true. All seventies as individuals within a stake have residence within some ward.

Presidency Changes or Appointments All changes, releases or appointments in presidencies of quorums of seventy should be submitted to the First Council of the Seventy unless presented personally to a member of the First Council, of the Council of the Twelve or an assistant to the Twelve who may be visiting at a stake quarterly conference. Such visitors are authorized to effect the necessary changes without first clearing through the First Council.

Responsibilities The responsibilities of the seven presidents of a quorum of seventy are the same as those of the presidents of high priests' and elders' quorums, with possibly the following exceptions:

1. The senior president presides over the quorum council, although all seven presidents are co-equal in authority and responsibility.
2. Any one of the seven presidents may be general chairman of any of the standing committees; in each case, however, the general chairman of each standing committee should be a member of the council of seven presidents. Appointments are to be determined by the quorum presidency.

V-E

Elders Quorums

Organization and Membership The elders are organized into stake quorums. The number of quorums that may be organized in a stake is limited only by the number of elders within the stake. Wherever there is an area, a branch, a ward or wards in the stake, in which there are ninety-six elders or a majority thereof, a quorum may be organized. This is done by the stake presidency, which has general jurisdiction over all such quorums.

The revelations provide for ninety-six elders in a quorum. When the elders in a quorum district are

in excess of this number, then early study should be given toward the effecting of a quorum division.

From among the ninety-six elders constituting a quorum are chosen a president and two counselors. The quorum presidency is responsible for the appointment of the secretary, group leaders, the class instructor, and quorum committees. The sustaining vote of the quorum, however, should be secured prior to the installation of any quorum officer. The stake presidency should set the elders' quorum presidency apart. It may, however, assign a member of the high council to do this.

Numbering Quorums Elders' quorums should be numbered consecutively. If a quorum is disorganized, the numbering of the other elders' quorums in the stake should be revised to take up the vacated number. When a stake is divided the quorums of each stake are renumbered, beginning with number one.

V-F

Responsibilities of Quorum Presidencies

The management of quorum affairs and the responsibility of seeing that the quorum purposes are accomplished, rest with the presidents or president and counselors of the quorum. Committees are not intended to be used in the place of the presidency, but should be aids to the presidency in carrying out these purposes.

All communities are appointed by and responsible to the quorum through the presidency. The quorum presidency should supervise and direct the work of the quorum and the committees and make a personal call upon every member of the quorum at least once a year. **A weekly meeting of the quorum presidency should be held.**

The president and his counselors (in the case of the seventies, the presidents) will act as a unit in the discharge of their duties and not independently of each other. A member of the presidency, as chairman of a

committee, should not act independently with his committee, but only in harmony with the decision of the entire presidency. Certain phases of the work can best be handled as a unit by the entire presidency. Among these are the planning of visits to quorum members, temple work, ward teaching, and Church welfare activities.

V-G

Suggested Division of Responsibility

Quorum Presidency The division of responsibility in a quorum presidency should be assigned as follows:

- A. Personal welfare—quorum president.
- B. Quorum activity and Church service—a counselor.
- C. Fact-finding and statistical—a counselor.

In the case of a quorum of seventy, each of the above assignments should be made to one of the presidents.

Quorum Secretary It is the duty of the secretary to make minutes of all meetings and to keep a proper record of all members and important matters pertaining to the quorum. He should also compile each month a record of activities, etc., and place the report in the hands of the quorum president to be forwarded by the 7th of the month following, properly attested by the president, to the stake Melchizedek Priesthood committee, to be made a part of the stake report.

The quorum secretary has no responsibility in connection with the annual confidential report and should not be required to assist with it.

V-H

Objectives and Duties of the Quorum Presidency

- Quorum President (Personal Welfare)**
- A. **Objective:** To help every bearer of the Melchizedek Priesthood attain to a degree of economic independence and material well-being that

will assure adequate food, clothing, fuel, housing, and other needed physical comforts and educational advantages for himself and his family.

B. Duties:

1. To become acquainted with the character and attitude of quorum members so far as these relate to the advancement of quorum ideals.
2. To have constant personal contact with every quorum member, commending the activities, giving strength to the sick, bereaved and discouraged, awakening renewed desire among the indifferent and slothful, etc.
3. To foster and encourage stake and foreign missionary service.
4. To improve the economic status of quorum members.
5. To know how the families of those on missions are getting along.
6. To keep in touch with those away from home and their wives and children:
7. Church Welfare:
 - a. To direct and urge participation in welfare projects.
 - b. To meet regularly each week with the ward welfare committee as the official representative of the priesthood quorum, in cases where the quorum membership is confined to one ward. In the case of a **priesthood group**, the group leader may serve on the ward welfare committee.
8. The president, in order to carry out his assigned responsibilities, should obtain from the fact-finding and statistical counselor items "a" to "e" below, and from the respective bishops item "f".
 - a. A complete list of quorum or group members, their addresses and telephone numbers.
 - b. A record of the number who keep the Word of Wisdom.
 - c. A record of the unemployed, their abilities, training, etc.

- d. A list of the names of those who are incapacitated to render service and who need help.
- e. A list of the names of those who are unable to attend meetings for lack of transportation.
- f. The president of the quorum should have at hand a record of the full, part and non-tithe-payers in the quorum. The president himself should obtain this information from the bishop of the ward and treat it in the strictest confidence, laboring in love and patience with those who are careless in this important matter. **The amount should not be asked for.**

**Counselor
(Quorum
Activity and
Church
Service)**

A. Objective: To bring to every member of the quorum spiritual and mental well-being; to establish true brotherhood through quorum activity and service, including adequate class instruction, ward teaching, temple work, active missionary service, socials, outings, etc.

B. Duties:

1. To sponsor social activity through
 - (a) dances, (b) dramas, (c) musicals, (d) summer outings, (e) annual reunions, (f) athletics, (g) excursions, and (h) miscellaneous activities to meet the normal social needs of the quorum members.
2. To study the fitness and adaptation of each member to some particular Church activity, keep record of same, and make such information available to the quorum presidency, and through it to the stake presidency and ward bishops.
3. To become personally acquainted with members as to their inclinations, qualifications and desires.
4. To see that the class has an able and worthy instructor who is sound in doctrine and fundamental teachings of the Church, and that the instructor and class have access to text books and lesson helps.

5. To promote attendance at:
 - a. Quorum and group meetings.
 - b. Sacrament meetings.
 - c. Stake priesthood meetings.
 - d. Quarterly conference.
6. To be responsible for any ward teaching that may be assigned to the quorum or group by the bishop.
7. To use every possible means to stimulate interest and activity, to increase the service of the individual to the Church and to promote his growth and happiness, as well as that of his family.
8. List the names of those who can render service in the quorum and the Church.

Counselor **A. Objective:** To constantly provide, in usable form, up-to-the-minute, complete information concerning the members of the quorum that will enable the presidency to perform its responsibilities in the most effective manner.

(Fact-Finding and Statistical)

B. Duties:

1. To supervise and direct the work of the quorum secretary.
2. To have available at all times a complete roster of quorum and group members.
3. To compile and maintain a record of what each member is doing in a Church capacity.
4. To report to the quorum presidency the names of those who are inactive.
5. To have available current information concerning vocational ability, employment, needs, etc., (such as required by bishops on the Welfare Green Card Record File) of each member.
6. To note, at least monthly, average attendance of each member at:
 - a. Monthly quorum meeting.
 - b. Sacrament meeting.
 - c. Quarterly conference.

- d. Weekly priesthood meeting.
 - e. Gospel doctrine class.
 - f. Auxiliary organizations.
7. To report:
- a. Those inactive because of age, infirmity, sickness.
 - b. Those inactive because of absence from ward.
 - c. Those inactive on account of occupation.
 - d. Those willing to labor but unassigned.
 - e. Number who refuse to render service.
 - f. Those engaged in military service or missionary work.
8. To report quarterly to the stake Melchizedek Priesthood committee the names and **current addresses** of all quorum members in military service or away from home attending school, same to be reported on special cards provided by the L. D. S. servicemen's committee.
9. To provide such other information as may be required. (See items "a" to "e" inclusive, Quorum President, B-8.)

**Quorum
Secretary**

A. **Objective:** To support and assist the presidency.

B. **Duties:**

- 1. To keep full and accurate minutes of all quorum, council and special meetings.
- 2. To keep an accurate record of members and their activities and to call to the attention of the presidency, matters requiring attention.
- 3. To compile monthly the quorum activities, submit this report to the quorum president for examination and signature and forward same to the stake Melchizedek Priesthood committee.
- 4. To assist in keeping the record of quorum finances.
- 5. To perform any other duties assigned by the quorum presidency.

V-I

Standing Committees

Organization and Leadership Experience has demonstrated that committees can be valuable aids to a presidency in carrying out its responsibilities. The need for wider distribution of responsibility among quorum members is recognized and committees provide opportunity for such distribution.

Three standing committees should be appointed as follows:

1. **Personal welfare.**
2. **Quorum activity and Church service.**
3. **Fact-finding and statistical.**

These committees shall have as objectives and duties those listed under the objectives and duties of the respective members of the quorum presidency. **Each committee shall be under the active leadership and direction of the presidency**, the president of the quorum to be chairman of the personal welfare committee, and the counselors serving as chairmen of the quorum activity and Church service and the fact-finding and statistical committees respectively. (In the case of the seventy's quorum, a president shall serve as chairman of each of the committees.) The committees should **meet at least monthly**.

Sufficient quorum members should be appointed to these committees to enable them to operate efficiently. Where quorums are comprised of more than one group, each group should have one or more representatives on each committee. Group leaders should always be members of the personal welfare committee. These are quorum, not group committees.

It is again emphasized that the responsibility for the direction and supervision of the quorum rests with the presidency and that committees are not intended to take the place of the presidency nor to serve in its stead, but rather are to be used as aids to the presidency in more effectively carrying out the program.

V-J Committee Projects

Personal Welfare

1. **Missionary activities.** Local and foreign missionary service to be encouraged.
2. **Visits.**
 - a. To the homes of the sick.
 - b. To liquor-tobacco users, giving carefully considered advice, etc.
 - c. To families of members who are away from home, determining needs and rendering assistance when necessary.
3. **Employment assistance.** To be extended to those unemployed or in need of better employment.
4. **Housing assistance.** Assist in the gardening, painting or other repairs or do chores for the families of men who may be either incapacitated or away in the service or on missions.
5. **Church welfare.** Cooperate fully in stake, ward and quorum projects.
6. **Rehabilitation.** Assist returned servicemen to find work and to fit back into the community life.
7. **Correspondence.** Make certain that one good quorum letter goes to each man away from home, whether in military service, at school or in other employment such as missionary work. If the man is still a member of the quorum, he is still the quorum's responsibility and should be communicated with at least monthly.

Quorum Activity and Church Service

1. **Socials.** Each quorum should have a good social at least every two months. These should be varied to maintain interest.
2. **Publicity.** Provide news items, pictures and suggestions to the general priesthood committee for publication in the Church News and the Improvement Era.

3. **Transportation.** Arrange for cars to take infirm to meetings; also arrange transportation for stake conferences and special events.
4. **Information.** Keep active and inactive members and those away from home informed of quorum projects, news and activities by means of a monthly letter or bulletin or both.
5. **Visits.** Plan visits to homes of inactive members to encourage Church and quorum activity, and attendance at meetings.
6. **Temple work.** Plan for regular excursions. Encourage personal genealogical activity. Assist with research problems.
7. **Ward teaching.** Correlate activities of members so assigned.
8. **Notices.** Notify all active and inactive members personally of all socials and quorum activities. Conduct publicity for quorum socials. Act as member of reception committee at such events.
9. **Church ordinances.** Make sure all quorum members understand how to perform Church ordinances, especially those in connection with administering to the sick and ordaining to the priesthood. Arrange with bishops to allow the quorum members to assist the bishopric in blessing babies, confirming new members of the Church, administering to the sick, etc. Rotate such assignments among all quorum members.
10. **Instruction.** Secure an able and worthy class instructor who is doctrinally sound. Assist instructor and class members in having available proper text books and lesson helps.

Fact-Finding and Statistical 1. **Welfare information.** Obtain information as may be requested by the bishops in keeping the welfare green card record file up-to-date.

2. **Statistical surveys.** Prepare statistics on missionary service, ward teaching and special items from monthly reports.

3. **Greetings.** Furnish birth dates, anniversary dates, etc., of quorum members and arrange for special greetings to be sent.
4. **Educational and cultural advice.** Keep quorum members advised of all educational opportunities, lectures, public concerts, and other forms of educational and cultural development.
5. **Servicemen information.** Undertake a check-up to insure that all fact-finding and statistical counselors are submitting to the stake Melchizedek Priesthood committee quarterly, in accordance with current instructions, the names and **current addresses** of all quorum members in the services or away from school.
6. **Miscellaneous.** Other projects as designated from time to time by the general priesthood and stake Melchizedek Priesthood committees.

Task Committees If, in addition, the need is felt for special task committees, the quorum presidency may name such, to be released when the appointed tasks are fulfilled. This would cover special and miscellaneous activities as may be authorized by the quorum and not included specifically in the general phases of the quorum activities covered by the three divisions listed.

Committee Assignments on Group Basis Where quorums are comprised of a number of groups, it will likely be feasible to appoint in each group a subcommittee on a special project extending to all members of the quorum. These shall be under the general supervision of the quorum committee chairman under whose jurisdiction the particular activity belongs. This effectively stimulates quorum unity and permits committee activities on a quorum rather than on a group basis. Such assignments should be varied and rotated from group to group to maintain interest and effectiveness.

V-K

Group Organization and Duties

Officers Where a quorum has members in two or more wards, a group leader and a secretary in each ward should be appointed, under the direction of the quorum presidency, to conduct the affairs of the group and to make proper reports to the quorum, seeing that every member receives proper credit for activities performed.

The duties of high priests' and elders' quorum presidencies, having two or more groups, will generally preclude members of the presidency individually presiding as group leaders over the several groups and still efficiently performing their duties in connection with caring for quorum business and making regular quorum visits. In the case of seventy's quorums, however, presidents who are members of particular groups will automatically be the group leaders. Others will be appointed only in the event that none of the quorum presidents are members of the group.

In large groups, where the quorum presidency deems it advisable, one or two assistants may be selected to assist the group leader. Group leaders, their assistants (if any) and the group secretary do not need to be set apart.

Presiding Officer The group leader, when present, will always be the presiding officer unless a member of the quorum presidency is in attendance. His assistants (if he has such) may take turns conducting the meetings. In groups where there is a group leader and a secretary, the group leader will be responsible for appointing a member of the group to preside and take charge in his absence.

General Instructions Each group of the Melchizedek Priesthood should be attached to, and become a part of, a Melchizedek Priesthood quorum in the stake in which the group is located. Group officers should always be referred to as group

leaders and assistants and not as chairmen or presidents.

The three standing committees are quorum committees and it is not intended that there be standing committees in groups. Each group, however, should have one or more representatives on each committee, where feasible. Where group leaders have two assistants each will be a member of one of the committees, the group leader always being appointed to the personal welfare committee. In groups having only a group leader and a secretary (which is recommended and preferable in most cases) two other members of the group will be appointed as members of the two remaining committees.

Activity on a quorum basis is desirable and the accumulation and use of funds should be on a quorum rather than a group basis. In the best interests of their group, group leaders should consult often with their quorum presidency. If group leaders have assistants they may find it desirable to hold weekly consultation meetings with them.

OFFICERS', QUORUM AND LEADERSHIP MEETINGS

VI-A

Quorum Presidency Meeting

Frequency and Importance Council meetings should be held just as often as circumstances warrant, but **at least weekly**. Quorums achieving the most are those in which an alert presidency confers frequently, watching over and planning carefully the work of its quorum. Usually the fact that a quorum presidency feels there is nothing pertaining to the quorum that requires its attention, is a sure sign that it should meet more frequently. A quorum presidency has plenty to do without being aware of it, and the quorum suffers as a result of this lack of vision and foresight. The General Authorities have long urged that the presidencies of quorums meet weekly in council meeting.

Recommended Procedure The procedure here recommended is provided to guide presidencies in the conduct of their work and to assist them in covering all necessary items.

1. Invocation.
2. Reading of minutes of previous meeting of presidency.
3. Unfinished business from previous meeting, if any.
4. Committee reports.
5. Check committee responsibilities and activities, making assignments and recommendations to be presented at quorum meetings.
6. Prepare items of business for next quorum meeting.
7. Other items as they may arise.
8. Benediction.

This meeting should be attended by the quorum presidency and the secretary, when invited. In quorums comprised of several groups, the quorum presidency may decide to meet with its several group leaders semi-monthly, but they should not fail to hold a meeting at least monthly. It may be desirable to have the group leader's assistants (where such exist) and secretaries also present. This meeting may be held in conjunction with one of the regular weekly presidency council meetings. Group leaders, likewise, may find it advisable to conduct frequent meetings after a similar pattern with their assistants and secretaries.

Meeting With Committees Each member of the quorum presidency (in the case of the seventy, three of the presidents) presides over and is chairman of one of the three standing quorum committees. They should meet at least once each month with their entire committee. This might be done in conjunction with one of the weekly quorum presidency meetings.

VI-B

Weekly Quorum or Group Meeting

Quorum Meeting Purposes

Some of the purposes of the quorum meeting are:

1. To make clear the place of the quorum in the activities of the Church.
2. To improve individual standards of living.
3. To receive reports of services rendered and to make assignments.
4. To foster true fellowship in the brotherhood of the Church.
5. To become better acquainted with each other, to see that there is no enmity, jealousy, hard feelings, or other evils existing, and that all the members faithfully perform their duty.
6. To aid one another to become successful in temporal affairs.
7. To attend to all current business pertaining to the activities of the quorum.
8. To assist the group to become efficient in promoting the work of the Lord on the earth.

Elements of Success in Quorum Meetings

In order that the quorum meetings be successful, all the members must be converted to the principles of the Gospel and the responsibilities which the priesthood places upon them. There should be:

1. A convenient time of at least one hour for the meeting.
2. A suitable place of meeting.
3. Promptness in opening the meeting and order in conducting it.
4. Proper devotional exercises.
5. An order of business followed with dispatch.
6. A reverent and prayerful spirit on the part of all the members.

**Suggested
Order of
Business**

In most instances opening exercises are held by all of the priesthood in a ward or branch under the direction of the bishop or branch president. In the

opening exercises, after singing and prayer, the presiding authority may make such announcements and give such instructions as he deems wise, and then there is separation to departments.

Groups and quorums participating in the general assembly of ward priesthood meeting need not open their group or quorum meetings with another prayer after separation. In the event they dismiss from their own classrooms, a benediction should be pronounced before dismissal. The proper order of business may be as follows:

1. Greetings by the quorum president, counselors or group leader.
2. Reports and assignments on:
 - a. Standing committee work.
 - b. Ward teaching.
 - c. Writing letters to members away from home; reading replies.
 - d. Visiting sick or absentees due to other causes.
 - e. Assisting with ordinances in fast meeting.
 - f. Missionary work.
 - g. Welfare projects of ward or stake.
 - h. Quorum projects (or group projects assigned by quorums.)
 - i. Socials.
 - j. Stake leadership meeting assignments.
3. Special items.
4. Lesson work.
5. Benediction.

**Quorum
Meeting
Time**

A definite time for quorum or group meetings should be arranged in order to permit the maximum attendance.

Brethren who attend priesthood meeting the hour preceding Sunday School should remain for the Sunday School work, as originally planned

when gospel lessons for the adults, including members of the priesthood quorums, were assigned to the Sunday School. In case there are those in attendance in the priesthood quorums who of necessity have to leave on adjournment of the priesthood, it would be helpful to the Sunday School if they would remain in their classrooms until the children and young women have entered the chapel and the Junior Sunday School quarters rather than to be marching away from the meeting house while the children and women are coming in.

Consideration might well be given to holding the priesthood meeting at a time that will permit a fifteen-minute intermission between the close of the priesthood meeting and the beginning of Sunday School. This will make possible the attendance of any quorum members at the Sunday School prayer meeting without disrupting the priesthood quorum or group meeting.

VI-C

Monthly Quorum Meeting

The quorum meeting is indispensable to the success of the quorum. Where a quorum of the priesthood is confined to the borders of a single ward, quorum meetings should be held each week. However, under such circumstances **the second meeting in each month is to be designated as the monthly quorum business meeting** and the roll books should so indicate. It is not necessary to call an additional meeting each month where the quorum meets each week.

Except in cases requiring immediate attention, **it is suggested that matters of quorum business be held and considered in the monthly meeting held during the second week.**

Where the members of a quorum of the priesthood live in more than one ward, a monthly quorum meeting should be held and the suggested time is during the second week of each month. In widely scattered stakes it may not be feasible to hold monthly quorum meetings of quorums comprised of several

VI-C Supplement

Monthly Quorum Business Meeting

- Objectives and Procedures**
1. To be primarily a business meeting devoted to the physical, social and spiritual welfare of the quorum members and their families and the rendering of effective Church service.
 2. To be a check-up and planning meeting in which assignments are made, reports are received and problems are analyzed with statistical and other data available as a basis for effective action.
 3. To foster true fellowship in the brotherhood of the Church.
 4. To meet as an entire quorum monthly, except quorums in widely scattered stakes which have membership in more than one ward, in which cases such meetings may be held quarterly in connection with stake conferences. (Where quorums meet weekly the second meeting of the month is to be designated as the monthly quorum business meeting.)
 5. To be a time devoted to business matters during which no lesson materials are to be discussed. Likewise, in regular weekly quorum and group meetings when lessons are to be discussed, the time should be devoted to lesson work except for occasional emergency or essential items of business which might suffer through delay.

Suggested Order of Business

1. Greetings by member of quorum presidency conducting. (One or more members of the presidency should greet each member at the door and assigned ushers, where needed, should show them to their seats.)
2. Announcements.
3. Opening Song.
4. Invocation.
5. Special musical number.
6. Reading and approval of minutes of previous meeting.
7. Roll Call (silent, if preferred, to conserve time).

8. Financial report and consideration of proposed expenditures.
9. Acceptance of new members ordained or transferred during past month and sustaining of newly appointed officers.
10. Report by secretary on correspondence, quarterly reports and Welfare Green Card file.
11. Reading letters from absent members.
12. Unfinished business from last meeting.
13. Report of standing committees.
14. Report of special task committees.
15. Reports on visits to ward groups, members and families.
16. Assignments:
 - a. Standing and task committee work.
 - b. Assignments to groups (if any; otherwise to selected members of the quorum).
 - (1) Projects (welfare and quorum).
 - (2) Writing letters to absent members.
 - (3) Visiting sick and absentees due to other causes.
 - (4) Visits to quorum members and home teaching.
 - (5) Missionary work.
 - (6) Miscellaneous.
 - c. Stake leadership and other meetings.
 - d. Church ordinance work.
17. Instructions from quorum presidency or others assigned.
 - a. Review of material appearing during the past month on the Melchizedek Priesthood pages of the *Improvement Era* and *Church News*.
18. Remarks by visiting members of stake Melchizedek Priesthood committee or other special visitors.
19. Closing musical number (congregational or special).
20. Benediction.
21. Social hour (light refreshments optional), inspection of quorum charts, exhibits, etc.

NOTE: For an outline of the elements of success in quorum meetings, see *Melchizedek Priesthood Handbook*, page 34.

groups oftener than quarterly in connection with stake conferences. In such stakes, however, the weekly quorum and group meetings should always be held.

It is recommended that the monthly quorum meeting of high priests be held at a time other than during the period at which members of bishoprics are engaged in Aaronic Priesthood work so they may attend.

The suggested order of business for this meeting may be along the lines indicated in the foregoing section on "Weekly Quorum or Group Meeting."

VI-D

Monthly Stake Melchizedek Priesthood Meeting

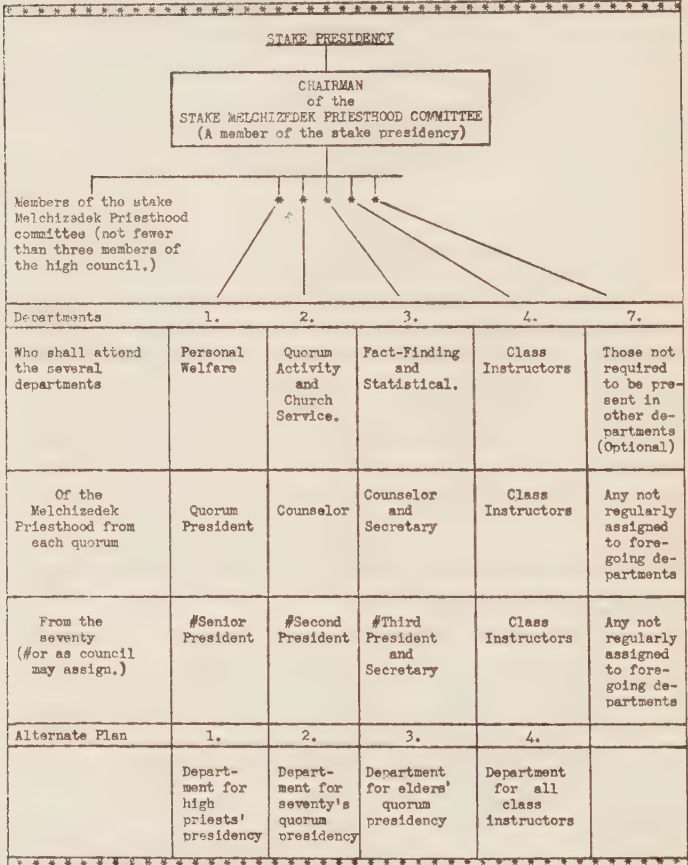
A two-hour combined monthly stake Melchizedek Priesthood meeting and priesthood leadership meeting should be held in each stake. This affords the stake presidency an opportunity to meet with the priesthood quorums and transact such business as is necessary in the best interests of the priesthood program and activity of the stake. (This does not replace the regular monthly quorum meeting. Again the need and desirability is stressed of conducting a separate monthly quorum meeting for all quorum members, except in widely scattered areas where a quarterly meeting may suffice.)

It is recommended that the first half of this two-hour meeting, or such time as is needed in the wisdom of the stake presidency, be devoted to a general Melchizedek Priesthood meeting, presided over and conducted by the stake presidency. All members of the Melchizedek Priesthood and adult members of the Aaronic Priesthood are expected to be present at this meeting. In addition to appropriate opening exercises, roll call, recommendations for advancement in the priesthood, reports, general business, etc., instructions and inspirational messages from the stake presidency should be given. This meeting is to be followed by the monthly stake priesthood leadership meeting.

VI-E

Monthly Stake Priesthood Leadership Meeting Chart

(As affecting the Melchizedek Priesthood)



NOTE: Inasmuch as the stake priesthood leadership meeting is for the primary purpose of training those brethren in leadership who are directly responsible to the stake presidency and stake Melchizedek

Priesthood committee, if this alternate plan is adopted, it will be left to the discretion of the stake presidency to determine whom they may wish to invite in addition to the quorum presidencies and class instructors. Secretaries and group leaders will attend when invited. Where departments are conducted on a quorum basis, all three phases of the work will be discussed in each department, and the entire seventies quorum presidency will attend.

VI-F

Monthly Stake Priesthood Leadership Meeting

Participation The second portion of the two-hour combined monthly stake Melchizedek Priesthood meeting and priesthood leadership meeting will be devoted to leadership problems. All members of the stake Melchizedek Priesthood committee, all quorum presidencies, secretaries and class instructors (pertaining to the Melchizedek Priesthood portion of this leadership meeting) are expected to attend, in addition to group leaders and committee members, if invited. It is left to the judgment of the stake presidency to determine whether or not the latter are to be invited. It should be understood, however, that the regular monthly stake priesthood meeting will be held in all cases during the first hour. Separation may be into the seven departments listed below, with such adaptation as may be deemed advisable by the stake presidency:

Departmental Divisions A. **Departments 1, 2, and 3:** Three departments will be held (if meeting on a departmental basis), one for each of the proposed divisions of responsibility and the proposed three standing quorum committees, each department to be conducted by one or more members of the stake Melchizedek Priesthood committee. Members of the quorum presidencies and secretaries (group leaders and committee members, if invited) are to attend the department covering their assignment. Secretaries should meet with the fact-finding and statistical department.

Alternate Plan: If meeting on a quorum basis, there will be a high priests', a seventy's and an elders' department. Here, likewise, one or more members of the stake Melchizedek Priesthood committee should conduct each department and take up those phases pertaining to each division of responsibility which may be pertinent and helpful to the quorums concerned. Under this arrangement, the entire presidency of the quorums of seventy will attend, which is highly desirable.

- B. **Department 4:** A department for the class instructors, to be conducted under the leadership or at least under the direction of a member of the stake Melchizedek Priesthood committee. In this department teacher-training helps and assistance could well be given, lesson material enlarged and developed, etc. However, it should be borne in mind that class instruction and related problems are the direct responsibility of the member of the quorum presidency assigned the quorum activity and Church service responsibilities.
- C. **Department 5:** A department for the stake Aaronic Priesthood committee, to be attended by the stake Aaronic Priesthood committee and, from each ward, two members of the bishopric, general secretaries and, when invited, the advisers.
- D. **Department 6:** A department for the stake committee for adult members of the Aaronic Priesthood, to be attended by that stake committee and, from the wards, one member of each bishopric.
- E. **Department 7:** A department for all brethren not invited to attend one of the foregoing departments. (This department is entirely optional.)

It is recommended that this combined monthly meeting be exclusively a stake priesthood and priesthood leadership meeting, and that the stake presidency meet with the presidencies and superintendencies of auxiliary organizations at another time for their leadership meeting. The purpose of this meeting is to train priesthood leadership.

The general priesthood committee will prepare from time to time suggestive materials and helps for use in monthly leadership meetings.

RECORDS AND RECORD KEEPING

VII-A

Roll, Report and Minute Books

Record Keeping Responsibility Quorum or group secretaries should be chosen for their fitness and ability to keep records. They should be systematic and have a proper appreciation of the importance of careful and painstaking record keeping. A priesthood quorum or group secretary carries a great responsibility in being entrusted with quorum or group records. Frequent changing of secretaries greatly hampers quorum and group efficiency. Secretaries should be selected and retained for long periods of time.

Books and Forms Available With the new Roll, Record and Report Books the B-1 is for quorums with a total membership of over 200 names; B-2 is for quorums with a total membership of 200 names or less; B-3 is for groups with up to 80 names, (a second book may be used where membership exceeds 80); B-4 is a report and minute book for the Stake Melchizedek Priesthood Committee.

Roll and Report Book for Quorums of the Melchizedek Priesthood With Membership Over 200 (B-1): This roll and report book is for the quorum and

includes a quorum roll, pages for keeping a record of quorum finances, pages for keeping a record of the minutes of the regular weekly and monthly meetings, quarterly quorum report and confidential annual quorum report.

The quorum monthly report is to be filled out in duplicate immediately upon receipt of monthly reports from group units, if any. The original is to be mailed to the chairman of the stake Melchizedek Priesthood committee, on or before the seventh of the following month.

Roll and Report Book for Quorums of the Melchizedek Priesthood With Membership of 200 or Less (B-2): This roll and report book is exactly the same as the above-mentioned B-1 except for the number of pages included for membership.

Roll and Report Book for Groups of the Melchizedek Priesthood (B-3): This roll and report book is for the group (not quorum) and includes a group roll, pages for keeping a record of group finances, pages for minutes of the regular weekly and monthly meetings and monthly group report forms.

This roll provides for checking each member's attendance at the weekly group priesthood meeting, the monthly quorum meeting, record of those living away from home, record of visits by an official representative of the quorum, record of assignments in Church and away from home; also removals.

The monthly group report is to be filled out in duplicate by the group leader and the original mailed to the quorum president immediately following the last group meeting of the quarter. The duplicate copy is to remain in the record book for future reference.

Report and minute Book for the Stake Melchizedek Priesthood Committee (B-4): This record book comprises the stake Melchizedek Priesthood monthly and

annual report forms and provides a section for recording minutes of meetings of the stake Melchizedek Priesthood committee.

The report form combines the monthly report of the activities of the stake Melchizedek Priesthood committee, and the monthly report from high priests', sevens' and elders' quorums within the stake. The stake committee is wholly responsible for procuring monthly reports from all quorums of the Melchizedek Priesthood within the stake. When reports are not submitted regularly each month, this matter should be given immediate attention and systematic follow-up until the difficulty is overcome.

It is the responsibility of the stake committee to carefully audit all quorum reports each month, checking percentages and additions, as well as the accuracy of the information given.

The committee secretary then copies all quorum reports into the stake report found in book B-4 and computes the totals and percentages.

Quorum reports are to be mailed to the chairman of the stake Melchizedek Priesthood committee on or before the seventh of the month following the close of the month.

When completed, the stake Melchizedek Priesthood report is to be signed by the chairman of the stake committee, who is a member of the stake presidency, and by the secretary, and mailed to the general priesthood committee, 47 East South Temple, Salt Lake City, Utah, on or before the 15th of the month following. Even a brief delay will generally make it impossible to include such a report on the monthly Church summary report.

The individual quorum reports may then be destroyed since the duplicate copy of this stake report includes each quorum report.

When the report books are full, they should be mailed to the Church Historian's Office, 47 East South Temple Street, Salt Lake City, Utah, where they will be used for a permanent record.

Roll Pad: In some groups and quorums the calling of an audible roll would not be practical. Too much valuable time would thus be consumed. The use of the roll pad is recommended in such instances. When the pad is returned to the secretary he should immediately copy into the roll all the information thus submitted.

VII-B

Re-Organization Audit and Transfer Report

Purpose The purpose of the Re-Organization Audit and Transfer Report is to provide an orderly efficient means of effecting a transfer of quorum funds and/or properties from outgoing to incoming presidents of Melchizedek Priesthood quorums. Laxity in past years has often made it difficult, if not impossible, for incoming presidents to determine the funds, properties and record books being entrusted to their stewardship. A systematic audit, properly supervised, relieves outgoing presidents of all responsibility and insures incoming presidents having a knowledge of the financial and other responsibilities they are assuming for their quorum.

When to Use An official Re-Organization Audit and Transfer Report will be used whenever a quorum president is released and replaced by a successor. In the case of seventy's quorums, how-

ever, this report will be made only when either the senior president is released or the entire council is changed. This will assure accurate accounting of stewardship and prompt officering of quorums with new officers as needed.

- How to Use**
1. Under the direction of the stake presidency, the stake Melchizedek Priesthood committee secretary shall be responsible for making a complete audit of quorum funds, properties and records as indicated on the Re-Organization Audit and Transfer Report, whenever a quorum president is released and another appointed to take his place.
 2. The committee secretary shall be responsible for completing this report and obtaining the signatures of the incoming and outgoing officers.
 3. He shall then certify as to the correctness of the report, submitting same for the signature of the stake Melchizedek Priesthood committee chairman.
 4. This report, signed and attested, shall be made in triplicate and distributed as follows: Original copy, stake Melchizedek Priesthood committee chairman; duplicate copy, incoming officer, triplicate copy, outgoing officer.
 5. The committee secretary shall see to it that quorum secretaries enter a transcript of the completed report in the quorum minutes. A sample report follows:

RE-ORGANIZATION AUDIT AND TRANSFER REPORT FOR MELCHIZEDEK PRIESTHOOD QUORUMS

Stake Melchizedek Priesthood Committee

.....Stake

Dear Brethren:

This is to certify that an audit and transfer of quorum funds, properties and records (as indicated below) has been effected in the.....quorum of.....(high priests, seventy or elders) in the.....(ward or stake). This reflects a true condition of the quorum records and properties. The balances of funds as reported were on hand when the transfer was made.

.....
Secretary, Stake Melchizedek
Priesthood Committee.

This report has been carefully examined and is approved.

.....
Chairman, Stake Melchizedek
Priesthood Committee.

CASH BALANCES ON HAND:

1. General Fund \$.....
2. Other Funds:
 - a. \$.....
 - b. \$.....
 - c. \$.....

TOTAL FUNDS ON HAND: \$.....

PROPERTIES: (Check one statement below)

- Copy of current inventory of properties, other than cash funds, attached hereto.
- There are no quorum properties other than cash funds.

OUTSTANDING LIABILITIES:

- 1. \$.....
- 2. \$.....
- 3. \$.....

BOOKS AND RECORDS TRANSFERRED:

Posted up to date:..... Yes () No ()

- B-1, Roll, Record and Report Book for Quorums (400 names)
- B-2, Roll, Record and Report Book for Quorums (200 names)
- B-3, Roll, Record and Report Book for Groups

Others as listed:,,,,

I hereby certify that this report is correct. All funds received to date of this transfer have been receipted for.

.....
Outgoing Officer

This report is acceptable to me. I acknowledge receipt of the balances of the various funds, properties and records as stated above.

.....
Incoming Officer

VII-C

Miscellaneous Reports and Procedures

Placing Orders All Melchizedek Priesthood supplies listed in the foregoing sections may be obtained upon request through the chairman of the stake Melchizedek Priesthood committee, who will order them from the general priesthood committee of the Church, 47 East South Temple Street, Salt Lake City, Utah. There is no charge for these supplies.

Grouping Rolls In a small ward where there are only one or two seventies and perhaps three high priests, it is permissible to keep the names in the Roll, Record and Report Book B-2, grouping high priests, seventies and elders together. However, it is necessary for the group secretary to account for each member of each group to the respective quorum secretaries quarterly.

Work Sheets For the convenience of secretaries of quorums composed of several groups, there has been provided a work sheet known as *Form No. B-4-G* on which to compile the reports from the various groups into a single quorum report for submission to the stake Melchizedek Priesthood committee. These forms may be had upon request, without charge.

Individual Records of Quorum Members Use of the "Individual Record of Quorum Member" cards has been discontinued. However, their use is left optional with quorum presidencies and if the quorum wishes to continue the use of these cards, there is no objection, *but* the quorum will have to provide its own cards. It is felt quite definitely, however, that the use of the welfare green

card and the present roll book are sufficient, together with the confidential annual report. Every quorum should keep an individual card record of each quorum member and may use to advantage the welfare green card.

Annual Report

An annual report is required of each quorum of the Melchizedek Priesthood.

The responsibility for obtaining the report from each quorum rests with the stake Melchizedek Priesthood committee, whose duty it is to obtain and audit reports, enter them on the stake summary and mail the stake summary to the general priesthood committee as soon as possible after December 31st, and before January 15th.

It is evident upon examination that the annual report emphasizes the importance of each member living the standards of the Church. Brethren who bear the Holy Priesthood and who hold positions of leadership are expected to conduct their lives in keeping with the word of the Lord.

Part One of the report specifies that each quorum president and counselors, in the order of their seniority, shall sign his name and make a personal statement as to whether his life is in harmony with the questions asked. The quorum secretary is not required to make such a statement. An original only of part one is to be made and no copy thereof retained by the quorum.

Upon close examination of part two of the report it will also be evident that only upon the basis of a personal interview with each quorum member, who is living at home, can the report be made to reflect the true status of quorum members with regard to the standards of the Church as set forth therein.

Members of the presidency of each quorum of high priests, seventy and elders are to interview

personally each quorum member who is living at home to determine his answer to the items, excepting percentage items and tithing questions, so this report may be completed and mailed to the chairman of the stake Melchizedek Priesthood committee not later than January 1st.

It is requested that quorum presidents and counselors go individually when interviewing quorum members, not as a presidency. Confidential matters may be more freely discussed when only one quorum officer and a member are present. Care should be exercised to avoid any embarrassment to the member. The interview should not be conducted while he is in the presence of the members of his family. There is no need to ask questions the answers to which are already known to you.

Neither quorum secretaries nor group leaders are to be asked to assist quorum presidencies in conducting these interviews.

When making this survey, avoid recording any information, except in this report, which will identify any member with the answers made. This is a confidential report and the statements of members should be held in the strictest confidence.

The practice of sending questionnaires in any form to obtain this information is not approved.

When each member has been interviewed, the quorum presidency should take a list of quorum members to each respective bishop at the end of the year and ascertain each member's tithing record as to whether he is a full tithepayer, part tithepayer, non-tithepayer or is exempt from the payment of tithes.

It is requested that the stake summary of the confidential annual reports of quorums of the high priests, seventy and elders for the stake be mailed as soon after December 31st, as possible and before January 15th.

Disposition of Old Roll and Record Books Inasmuch as quarterly reports call for information contained in the previous year's reports, it is felt wise for quorums and groups to retain their old records for one year. At the end of this time all old historical records of any kind should be forwarded to the Church Historian's Office, 47 East South Temple Street, Salt Lake City, Utah. This includes all old historical records, minute books, etc., of the Priesthood quorums and groups.

QUORUM FUNDS

VIII

Administration and Use

Necessity for Funds Every quorum should build up a quorum fund through income yielding quorum projects, contributions, assessments or other cooperative means. Such a fund should always be at the disposal of the quorum as a means of meeting quorum expenditures.

Uses of Funds It is in order to draw upon quorum funds to pay administrative expense and to assist needy quorum brethren and their families. However, help to needy brethren (discovered by the personal welfare committee or otherwise) should not be given except after consultation with the bishop as to the needs of the brother in question and determining what other aid is being given to him through the agencies of the Church regularly established for such purposes. (Except for strictly confidential matters, the weekly ward welfare committee meeting is the proper place to clear such matters.

- Regulations Governing Funds**
1. Quorum presidencies are the authorized receivers and custodians of all quorum funds.
 2. All proposed expenditures, before

being made, should be presented to the quorum for approval.

3. Withdrawals, properly authorized, should be made by checks signed by the president and secretary of the quorum, or by the finance committee if one has been appointed.
4. All funds collected for special purposes and also quorum allotments for the welfare program may be disbursed as above, but only for the specific purpose for which they were collected.
5. Before quorum help is given missionaries or members in need, consultation should be had concerning each case with the bishop or ward welfare committee, to determine the worthiness of the case and to avoid duplication of effort.
6. Extraordinary or large disbursements should be made only after consultation with the stake presidency.
7. Before making any loan or investment or any appropriation of funds, careful consideration of the quorum presidency and authorization of the quorum members should be received.

**Expenditure
and Handling
of Quorum
Funds**

Neither the president of the quorum nor his counselors, nor quorum members are authorized to use money belonging to the quorum fund. Every expenditure from quorum funds should be upon the vote of the quorum—not necessarily as to details, but in general. The quorum should be made aware of every proposed project and expenditure and be party to it by voting for it. Then the actual draft upon the quorum fund should be made upon an order signed by the quorum president and preferably also by his two counselors.

The quorum presidency should always be in touch with the stake presidency as to the advisability of making the expenditure approved by the quorum. No expenditure should be made which is not approved in general by the stake presidency.

Quorums should not speculate and thereby endanger their resources. They are to keep their monies intact, safe and whole, and expend them under proper authority for the worthy purposes of priesthood activity and for the purposes for which they are raised.

All monies paid by a quorum for Church welfare purposes or for the support of the poor within the quorum, should be receipted for by the bishop. The receipt is an evidence that the quorum has done the work and placed the quorum activity upon the books of the Church.

Deposits

1. All quorum funds should be deposited in properly safeguarded banks. Quorums with substantial funds may profitably have their own bank accounts.
2. Quorums whose fund balances are small may avoid the usual banking charges by depositing their monies with the stake presidency as a trust fund account, from which they may withdraw as needed.
3. The First Presidency has created a non-profit organization known as the "Co-operative Security Corporation," in order to legalize business transactions in the Church welfare program. If desired, quorum funds may be deposited with this corporation and withdrawn at the pleasure of the quorum.

Seventies Funds

In every quorum there should be a quorum fund. This fund is to be used primarily for missionary purposes, assisting the members of the quorum and their families who may be in need while such members are laboring in the missionary field. From this fund may be paid legitimate quorum expenses and such other items as may be approved by the quorum presidency with the consent of the quorum membership.

The former general fund, remitted for the use of the First Council of the Seventy, has been discontinued.

The seven presidents and their secretary, jointly

and severally responsible, are the authorized receivers and custodians of this fund and each one should feel it to be a sacred trust and regard it as his bounden duty to the best of his ability to properly safeguard this fund and see that it is used exclusively for the purposes for which such monies were contributed.

The quorum fund and any special funds should be deposited in some safe banking institution (as outlined under "Deposits") in the name of the quorum and withdrawn only on checks authorized by the council of the quorum as such authorization shall appear on the minutes of their meeting. The checks should bear the official signature of the quorum by at least one of its presidents and the secretary, as they shall be designated by the council.

Group Funds All funds accumulated by groups, should be administered by the quorum. Such funds should be remitted to the quorum presidency, which will be responsible for safeguarding them. Ward cash welfare assessments are individual and not group assessments.

Quite often groups derive funds through the operation of income producing projects. These should likewise be turned over to the quorum. Contributions should always be made according to ability and assistance be received according to need.

Dividing Quorum Funds Frequently quorums are divided either because of excessive membership or through the division of an existing stake. When such a division is occasioned, all quorum funds should be divided on a percentage basis of existing quorum membership (excluding brethren being ordained to strengthen the new quorums thus created) comprising the newly formed quorums. Where properties are involved, which cannot be divided or cooperatively shared, a satisfactory agreement should be terminated whereby one of the quorums receives such properties in exchange for an equitable remuneration.

MELCHIZEDEK PRIESTHOOD ORDINATIONS

IX-A

Recommendation Forms

- Recommendation for Advancement** 1. This form, properly known as "Recommendation for Advancement from the Aaronic Priesthood to the Melchizedek Priesthood," is supplied to the bishops by the Presiding Bishopric.
2. Bishops of wards are to use this form in recommending brethren holding the Aaronic Priesthood to be ordained elders.
3. Following completion of this form, the bishop submits it to the stake presidency.
4. Upon receipt of this recommendation submitted by the bishop, the stake presidency processes with the candidate the form "Recommendation for Ordination to the Melchizedek Priesthood."
5. The data called for on this recommendation form follows:

RECOMMENDATION FOR ADVANCEMENT FROM THE AARONIC PRIESTHOOD TO THE MELCHIZEDEK PRIESTHOOD

....., 19.....

To the Presidency of.....Stake of Zion.
Brethren:

We recommend for your consideration.....

.....,
whose birth date is.....,

whose address is.....,

and who is now a.....,

as being worthy to be ordained to the office of

..... in the
Melchizedek Priesthood.

We believe that he has sufficient knowledge of Church doctrines and has been faithful in the discharge of his duties in the Aaronic Priesthood.

Indicate by check mark if the following are satisfactory:

Attendance at Sacrament meetings.....
Ward Teaching
Tithing (If exempt, so state)
Word of Wisdom
Morality
Other activities not listed above

.....
Remarks

.....
Bishopric ofWard

ByBishop

Recommendation for Ordination in the Melchizedek Priesthood

1. This form is supplied the stake clerk by the general priesthood committee and is available through the stake office. All stubs attached thereto, completely and properly filled in, will be kept in the stake office by the stake clerk.
2. This form replaces the old A-1 form used for recommending brethren to be ordained seventy. It does not, however, replace the revised B-1 form to be used for recommending brethren to be set apart as presidents of quorums of seventy.
3. This form is used by stake presidencies in:
 - a. Recommending the ordination of elders to the office of seventy and seventy to the office of high priest.
 - b. In recommending priests to be ordained into the Melchizedek Priesthood after they have received from the bishop the proper recommendation form described in the preceding section.
4. The data called for on this recommendation form follows: (The statement on the back is to be filled out and signed by the candidate.)

RECOMMENDATION FOR ORDINATION IN THE PRIESTHOOD

To the Presidency ofState Date.....

(Name)....., now a.....Priesthood is proposed for ordination to the office of Elder
Seventy and we certify herewith that we believe him worthy to receive this office in the Melchizedek Priesthood.
High Priest

Interviewed byMember of Stake Presidency Signed.....Bishop

Date approved by High Council..... Signed.....Quorum President

Date approved by Stake Priesthood Meeting.....
Approved, The Stake Presidency

Ordned byName Office Held By.....Name

Date of Ordination.....

(In the case of recommendation for ordination to the office of Seventy, this form, completely filled out, should be forwarded for further action to the First Council of the Seventy, 47 East South Temple St, Salt Lake City, Utah)

STATEMENT TO BE FILLED IN BY THE PERSON TO BE ORDAINED

- 1—Are you morally clean and fit to be ordained a.....Priesthood In the Church?
Answer Yes or No.....
(If this question is answered in the negative, the form should go no further than the bishop.)
 - 2—Will and do you sustain the General Authorities of the Church, and will you strive to live in accordance with the accepted rules and doctrines of the Church? Answer Yes or No.....
 - 3—Do you have any affiliation, in sympathy or otherwise, with any of the apostate groups or individuals who are running counter to the accepted rules and doctrines of the Church? Answer Yes or No.....
 - 4—Are you a full tithe payer? Answer Yes or No.....
 - 5—Are you a part tithe payer? Answer Yes or No.....
 - 6—Are you exempt from paying tithes? Answer Yes or No.....
 - 7—Do you keep the Word of Wisdom? Answer Yes or No.....
 - 8—Will you earnestly strive to do your duty in the Church, to pay a full tithing, observe the Word of Wisdom, attend your Sacrament, Priesthood and other meetings, and to be active in Priesthood affairs?
Answer Yes or No.....
- Date Signed

5. All ordinations to offices in the Melchizedek Priesthood should be in compliance with the foregoing procedure.
6. Initiative for ordination of seventy and high priests within the Melchizedek Priesthood is to be taken by the stake presidency, not by the bishops, and the interview by the stake presidency is to be the first step.

7. The initiative for recommending priests to become elders rests with the bishops, whose recommendations go to the stake presidency.
8. In the case of recommendations for ordination to the office of seventy, the above form, properly completed front and back, should be forwarded to the First Council of the Seventy for approval unless approved by a member of the Council of the Twelve, an assistant to the Twelve or a member of the First Council of the Seventy visiting stake conference, in which event the ordination may be performed without delay.

When to Take Formal Action Stake presidents, bishops and all others concerned are reminded that recommendations for Melchizedek Priesthood ordinations are confidential until fully approved and that no formal action is to be taken and no public mention is to be made concerning any of them until after the stake president has had his interview with the candidate; until after the forms are properly completed and the required signatures affixed; and until after approval by the high council. In recommending brethren to be ordained seventy, however, the names will be presented to the stake priesthood for a sustaining vote before sending the recommendations to the First Council of the Seventy. Visiting members of the Council of the Twelve, the assistants to the Twelve and members of the First Council of the Seventy may approve brethren for ordination as seventy without submitting the form to the First Council of the Seventy for approval. The wisdom of this procedure has been demonstrated repeatedly and is restated here as a primary rule of action for ordinations to offices in the Melchizedek Priesthood.

IX-B

Ordination Procedures

Priest to Elder

1. The bishopric will submit to the stake presidency, following personal interview as to worthiness but before making any mention of the anticipated ordination to the candidate, regular form "Recommendation for Advancement from the Aaronic Priesthood to the Melchizedek Priesthood" properly completed and signed.
2. The candidate for ordination will be notified by the bishop, upon request of the stake presidency, to meet with and be interviewed by the stake president or one of his counselors, who will question him carefully and require him to fill in the questions on the back of the form, "Recommendation for Ordination in the Melchizedek Priesthood," and sign the same.
3. The endorsement of the bishop of the ward in which the candidate is a member of record is then to be obtained. The bishop will also sign as the president of the priests' quorum to which the candidate still belongs.
4. The approval of the high council will next be obtained.
5. After all of the foregoing, the name is to be presented before the priesthood of the stake for approval, the candidate being present.
6. Following approval of the priesthood of the stake, the candidate will be ordained under the direction of the stake presidency, the two forms above mentioned going to the stake clerk for filing and extracting the necessary information for the stake records.
7. When a person has been ordained an elder, he should receive a "Certificate of Ordination" signed by the president and secretary of the quorum. The "Certification of Ordination" attached to the Certificate should be completed, detached and sent

to the ward clerk of the ward in which the newly ordained is resident in order to provide the proper information for the ward records. These certificates should be carefully preserved as an evidence of ordination.

8. Upon presentation of a "Certificate of Ordination," a person may be admitted to membership in his quorum, by vote of the members, provided he has been accepted as a member of the ward in which he resides. If he does not have a "Certificate of Ordination" and the membership record card upon which he is received in the ward names his priesthood, this record should be accepted as evidence that he holds the office specified, unless there is proof to the contrary.

**Elder to
Seventy**

1. After consideration and approval of the stake presidency, the stake president shall invite the candidate in for a personal interview with him or one of his counselors, having the candidate answer and sign the questions listed on the form, "Recommendation for Ordination in the Melchizedek Priesthood."
2. The stake president will then obtain the signature of the bishop and the approval of the president of the quorum to which the candidate now belongs.
3. Approval of the high council should next be secured, following which the recommendation should be presented before the priesthood of the stake for their approval.
4. Recommendation is then submitted for the consideration and approval of the First Council of the Seventy.
5. When approved, steps will be taken by the First Council of the Seventy to have the new member ordained.
6. Brethren recommended for ordination to the office of seventy should show ability to proclaim the gospel, possess the missionary spirit, and manifest

a willingness to respond to a missionary call. They will be interviewed by a member of the First Council of the Seventy, the Council of the Twelve or an assistant to the Council of the Twelve, in addition to the interview of the stake presidency as required in the standard recommendation form for ordination. This interview proving satisfactory, the ordination will be performed by a member of the First Council of the Seventy, Council of the Twelve or one of the assistants to the Council of the Twelve.

7. After interview and ordination, as set forth above, the First Council of the Seventy will issue a "Certificate of Ordination" and mail same direct to the person ordained. At the same time a letter is sent to the stake clerk to notify him of the action taken, additional copies also being sent for distribution by the stake clerk to the bishop and quorum president concerned. From these letters ward and stake records may be brought up to date.
8. Upon presentation of a "Certificate of Ordination," a person may be admitted to membership in his quorum, by vote of the members, provided he has been accepted as a member of the ward in which he resides. If he does not have a "Certificate of Ordination" and the membership record card upon which he is received in the ward names his priesthood, this record should be accepted as evidence that he holds the office specified, unless there is proof to the contrary.

Seventy to High Priest

1. The stake president will, after consultation with the presidents of the seventy's quorum affected, make recommendations to the First Council of the Seventy stating the reasons therefore.
2. After approval is obtained from the First Council of the Seventy, the stake president or his counselor assigned shall interview the candidate, having him answer the questions on the reverse side

of the form "Recommendation for Ordination in the Melchizedek Priesthood" and sign.

3. The stake president shall then obtain the signature of the bishop and the president of the quorum to which the candidate belongs.
4. Approval of the high council should then be secured, following which the applicant's name should be presented for the approval of the priesthood of the stake.
5. Upon receiving stake priesthood approval, the candidate will be ordained under the direction of the stake presidency and the presidency of the high priests' quorum, the form "Recommendation for Ordination in the Melchizedek Priesthood" being filed with the stake clerk so he may extract the necessary information for the stake records.
6. When a person has been ordained a high priest, he should receive a "Certificate of Ordination" signed by the president and secretary of the quorum. The "Certification of Ordination," attached to the Certificate, should be completed, detached and sent to the ward clerk of the ward in which the newly ordained candidate is resident in order to provide the proper information for the ward records. These certificates should be carefully preserved as an evidence of ordination.
7. Upon presentation of a "Certificate of Ordination," a person may be admitted to membership in his quorum by vote of the members, provided he has been accepted as a member of the ward in which he resides. If he does not have a "Certificate of Ordination" and the membership record card upon which he is received in the ward names his priesthood, this record should be accepted as evidence that he holds the office specified, unless there is proof to the contrary.

**Elder to
High Priest**

1. The candidate will be notified to meet with and be interviewed by the stake president or one of his

- counselors, who will question him carefully and require him to fill in the questions on the back of the form "Recommendation for Ordination in the Melchizedek Priesthood" and sign the form.
2. The endorsement of the bishop of the ward in which the candidate is a member is then to be obtained, together with the signature of the president of the quorum to which he now belongs.
 3. Approval of the high council should then be secured, following which the applicant's name should be presented for the approval of the priesthood of the stake.
 4. Having secured the approval of the priesthood of the stake, the candidate will be ordained under the direction of the stake presidency and the presidency of the high priests' quorum, the form "Recommendation for Ordination in the Melchizedek Priesthood" going to the stake clerk for filing and extraction of such information as is necessary for the stake records.
 5. When a person has been ordained a high priest, he should receive a "Certificate of Ordination" signed by the president and secretary of the quorum. The "Certification of Ordination," attached to the Certificate, should be completed, detached and sent to the ward clerk of the ward in which the newly ordained candidate is resident in order to provide the proper information for the ward records. These certificates should be carefully preserved as an evidence of ordination.
 6. Upon presentation of a "Certificate of Ordination," a person may be admitted to membership in his quorum by vote of the members, provided he has been accepted as a member of the ward in which he resides. If he does not have a "Certificate of Ordination" and the membership record card upon which he is received in the ward names his priesthood, this record should be accepted as evidence that he holds the office specified, unless there is proof to the contrary.

IX-C

Miscellaneous Recommendations

Offices in the Priesthood There are two priesthoods and one is properly "advanced" from the Aaronic Priesthood to the Melchizedek Priesthood. One is not, however, "advanced" from one office in the Melchizedek Priesthood to another. The various offices have different duties, etc., but no additional priesthood is bestowed when an elder is ordained a seventy or high priest.

Ordinations to the Priesthood Ordinations to and in the Melchizedek Priesthood are under the direction of the stake presidency, except as to the ordination of seventy, which is under the supervision of the First Council of the Seventy in consultation with the stake presidency.

Worthiness a Prerequisite for Ordination For a long time the General Authorities of the Church have felt that not enough care has been exercised in ordaining men to offices in the priesthood. There are in the Church thousands of men holding the Melchizedek Priesthood who are inactive. Many of these men, when they were ordained, did not understand the full meaning of priesthood nor the obligation they accepted to magnify their callings. The Lord has made very clear in several revelations, notably sections 20:38-66; 84:32-42; and the entire revelation known as Section 107 of the Doctrine and Covenants, the importance of faithfulness and cleanliness of life on the part of those who are ordained to the priesthood.

This laxity in ordaining has resulted in many brethren, who have received the priesthood and were not really worthy, returning to their evil habits and indifferent ways, if these were ever forsaken. Because of this condition, presiding officers of stakes are asked to use care and discretion in approving candidates for ordination and to be sure that they are living

in full accord with the principles of the gospel and the doctrines of the Church. Moreover, presiding officers should faithfully impress upon all candidates for ordination the seriousness and responsibility which ordination to the priesthood entails and the grave consequences of disobedience or the violation of the covenants which are received when offices in the priesthood are conferred. (See Doc. & Cov. 84-32-42.)

Ordaining Missionaries Seventy Generally speaking, any brother who is considered worthy to fill a mission is also worthy to be ordained a seventy.

It is desirable, however, that young men have experience as elders. They should manifest an abiding testimony of the restored gospel and faithfulness to their calling by living up to the high standards of the Church before being recommended for ordination as seventy. Recommendations to the First Council of the Seventy in all cases are left to the discretion of the stake presidents and are to be made out on the proper recommendation forms.

Ordaining Persons with Physical Defects Physical defects should not ordinarily bar a person from receiving the priesthood, provided he is mentally alert, capable of being instructed, and able to understand the duties and responsibilities that pertain to the priesthood.

An individual unable to walk around would, naturally, be unable to perform priesthood assignments; but it is possible that he could be brought to the meetinghouse to attend quorum meetings and receive the instructions and lessons that are given. Those suffering with physical handicaps or infirmities should receive every possible encouragement and be given such opportunities for training and development as their conditions permit.

Ordaining Persons Mentally Deficient Persons who are mentally deficient should not be ordained to the priesthood. The same rule applies here as in the case of baptisms of mentally deficient persons.

Withdrawal of the Hand of Fellowship Should a quorum of the Melchizedek Priesthood withdraw the hand of fellowship from a member, a report of the action of the quorum should be sent to the bishop of the ward in which the member resides so the bishop may take further action in the case.

MELCHIZEDEK PRIESTHOOD OFFICERS

X

Selection and Setting Apart

Presidencies of High Priests' Quorums Presidents of high priests' quorums are to be chosen by the stake presidency with the approval of the high council. Such appointments are subject, however, to the acceptance by the quorum membership, the sustaining vote of the stake priesthood and the approval of the visiting member of the Council of the Twelve or assistant to the Council of the Twelve, by whom they are to be set apart. It is not necessary to submit their names to the First Presidency for approval. Presidents of high priests' quorums may, in consultation with the stake presidency, choose their counselors who, when properly approved, may be set apart by the stake presidency.

High Councilors High councilors and alternate members of high councils are to be chosen by the stake presidency with the approval of the high council, subject, however, to the sustaining vote of the stake conference and the approval of the visiting member of the Council of the Twelve or assistant to the Council of the Twelve, by whom they are to be set apart. It is not necessary to submit their names to the First Presidency for approval.

The first high council of a stake is organized by the First Presidency or by one or more members of the Council of the Twelve acting under its direction. Subsequent vacancies are filled as above outlined.

Presidents of Seventy, Changes In When vacancies in a quorum presidency occur or changes are deemed necessary or desirable, the quorum council will seek an interview with the president of the stake who will have recommendations made to the First Council of the Seventy. This done, the matter awaits the approval of the First Council. Stake presidents will interview proposed new presidents before recommending them to the First Council of the Seventy. Then, following a satisfactory interview with a member of the Council of the Twelve, an assistant to the Twelve or a member of the First Council of the Seventy, presentation of the proposed changes will be made to the quorum involved. Upon acceptance, the setting apart will be attended to by a member of the First Council of the Seventy, the Council of the Twelve or an assistant to the Council of the Twelve. Forms for the purpose of submitting recommendations to fill vacancies are supplied by the First Council of the Seventy to presidents of quorums and presidents of stakes.

Presidencies of Elders' Quorums Presidents of elders' quorums are to be chosen by the stake presidency, with the approval of the high council. Following the sustaining vote of the quorum members and the priesthood of the stake, they will be set apart by the stake presidency at a regular quorum meeting.

Counselors are to be nominated by the quorum president. When approved by the stake presidency, the high council and the quorum members, they will be set apart by the stake presidency.

Quorum Secretaries Quorum secretaries will be selected by the quorum presidency. Following the sustaining vote of the quorum, secretaries will be set apart under the direction of the stake presidency. Presidents of quorums of seventy may set apart their own quorum secretaries under the direction of the stake presidency.

Group Leaders Group leaders, their assistants (if any) and group secretaries do not need to be set apart. These are appointed by the quorum presidency and are responsible to it.

STAKE MISSIONS

XI-A

Organization and Objectives

Organization A stake mission should be organized in each stake of Zion. These shall be under the general supervision of the First Council of the Seventy, who will supervise them through the presidencies of stakes. The immediate charge of the mission shall be given to a mission president. The mission may be divided into districts over which district presidents, preferably seventies, should be appointed. Stake presidents shall be responsible for calling missionaries, as herein prescribed, and the mission presidents shall be authorized to grant releases.

Objectives Stake missions are organized with the specific purpose of carrying the message of the restored gospel to all non-members resident within the stakes. It is the stake missionary's prerogative to visit any home within his assigned field of labor in which there are non-members of the Church. If in the course of his missionary pursuits he should come upon a family having membership in the Church, but who are neglectful of their duties, this should be reported to the bishop. If it is the desire of the bishop of the ward having jurisdiction (and circumstances with the missionary permit), the missionary may take up labor with a view to reactivating such a family. The missionary should keep in mind, however, that his specific assignment is to the non-members residing within the area of his mission and every reasonable effort should first be directed to that end.

XI-B Officers and Participants

Calling and Setting Apart

- Stake Mission President** 1. The president of the stake, after consultation with the officers of the local quorums of seventy and the approval of the stake high council, submits his recommendation to the First Council of the Seventy on the form provided.
2. After approval by the First Council of the Seventy and acceptance of the call, the mission president is set apart by a member of the Council of the Twelve, an assistant to the Twelve or member of the First Council of the Seventy unless the president of the stake has been directed to do so.
 3. A president of seventy is to be given the responsibility of presiding over the stake mission wherever this is feasible. This arrangement gives the mission a splendid contact with the principal potential missionary body of the Church.
 4. Only brethren whose lives are consistent with Church standards, who have a testimony of the gospel and a knowledge of its principles—men who tend to inspire others—should be considered for this position.
 5. In case the most desirable man for this position be an elder, he should be ordained a seventy before appointment.
 6. There have been no limits prescribed for the term of service of a mission president.

Duties and Responsibilities

1. To have immediate charge and supervision of the stake mission.
2. To pursue the missionary program in full accord with instructions from the First Council of the Seventy.
3. To counsel frequently with the stake president on matters affecting the missionary program.

4. To teach, encourage and direct those laboring under his presidency.
5. To submit monthly reports to the First Council of the Seventy and the stake president.
6. To issue missionary releases after consultation with the stake president.
7. To authorize baptisms of candidates converted in the stake missions.

Calling and Setting Apart

- Stake Missionaries** 1. Calls for missionary service are made by the presidents of stakes, after consultation with bishops, upon forms prepared by the First Council of the Seventy.
2. Each prospective missionary should be interviewed by the stake presidency.
 3. Upon the acceptance of the call, missionaries should be set apart by the president of the stake.
 4. At the time of setting apart, each missionary should be given a "Missionary Certificate" signed by the president of the stake.
 5. The missionary then presents his credentials to the mission president and is put to work under mission jurisdiction.
 6. The term of service shall be about two years.
 7. It is expected that the seventy's quorums of the Church shall provide the bulk of the missionary force; however, elders, high priests and sisters, as circumstances permit, may be called to this service.
 8. Only those who are capable and worthy, who can represent the Church in dignity and whose life entitles them to the companionship of the Spirit of the Lord should be called.

Duties and Responsibilities

1. To be released from all local activity.
2. To labor with a companion under the direction of the stake mission president and those appointed as district presidents.

3. To devote their full Church-service time to their missionary appointment. A **minimum** of two part-days per week is required.
4. To comply with mission rules and labor diligently until honorably released.
5. To submit accurate weekly reports to the mission president.

Stake Mission Appointment. The stake mission secretary is appointed by the mission president, usually from among the regularly appointed missionaries.

Duties and Responsibilities

1. To assist the mission president in keeping the mission records, preparing the mission reports and other related activities.
2. To serve as a missionary in the homes of the people with a regularly assigned companion.
3. To encourage missionaries and district presidents to report their labors accurately and in season.
4. To assist the mission president in the distribution of supplies and literature as dictated by the need of the mission.

District Presidents Appointment. District presidents are appointed by the mission president from among the regularly appointed missionaries. It is usually good procedure for a president of a quorum of seventy to be entrusted with this responsibility.

Responsibilities. To function under the direction of the mission president in all matters of interest to the missionary work within the district.

XI-C

Regulations, Releases and Baptisms

Missionary Work and Local Activity Upon the acceptance of a missionary call and being set apart to labor, missionaries are released from all local activity in order that their full Church-service time may be devoted to their missionary appointment. When approved by the stake president, brethren whose positions require that they remain occupied part-time with stake activities, may be called to serve as missionaries. These should also arrange to devote two part-days per week as a minimum missionary service. Whenever possible, stake missionaries should attend their ward sacrament and priesthood quorum meetings.

If a member of the presidency of a seventy's quorum is called into missionary service, he should not be released from the quorum presidency, but should be relieved of the detail and responsibility of that presidency during his missionary term of about two years.

The stake mission should be just as completely separate and apart from all other stake work as are the missions abroad. Where this separation has been strictly maintained the missions have prospered. Where this rule has not been rigidly followed, the missionary work has suffered proportionately.

This is not a labor for two part-days per week service, but full-time missionary service with time off allotted to making a living and attending to family duties. Two part-days is not the maximum or the "mean" but the least acceptable service under the call.

Field of Labor Stake missionaries are appointed by the president of the stake to labor under the direction of the stake mission president, who receives his instructions from the First Council of the Seventy. Missionaries may or may not be assigned to labor within their own ward area, but

may be assigned anywhere in the mission as determined by the stake mission president. Mission districts may be determined at the discretion of the mission president.

Local Priesthood Quorums and the Stake Missionary Program The quorum is in a splendid position to render very effective assistance to the missionary program. It is the duty of the quorum to properly qualify its members for missionary service. The quorum, however, has no jurisdiction whatsoever over the work of the mission nor in the direction of the missionaries.

Release of Missionaries The mission president issues the release after consultation with the president of the stake. There is a regular missionary release form provided by the First Council of the Seventy for this purpose.

There must be maintained a close cooperation between the stake president, who issues the calls to serve, and the mission president, who issues the release from service. Painstaking efforts should be undertaken to insure that releases from service are not given in large groups and that ample replacements are secured early to enable the mission to maintain a proper balance through a consistently large and trained missionary force.

Stake missionaries moving to other stakes should be formally released, but if their term of service has not expired, their new stake president should be informed that they are available for missionary service, if desired. There is no provision for formally transferring stake missionaries from one stake to another.

Occasionally it becomes necessary to release a missionary who has not had the proper regard for his call and, as a result, has not rendered satisfactory service. Such is not issued a release on the regular form used for faithful missionaries, but is notified by the mission president that since conditions have been

such that he could not render the service required, it is no longer expected of him and his name is consequently being taken from the active missionary roll.

Mission Baptisms All baptisms in the mission resulting from missionary endeavor are made upon direct authorization from the stake mission president. The mission president, however, in the best interests of all concerned, is asked to confer with the bishops of wards having jurisdiction in the area so there may be no delay on the part of the ward in receiving and looking after the interests of the new convert.

In the matter of baptisms of children under fifteen years of age, both of whose parents are members of the Church, the mission president is asked to obtain specific authorization from the bishop.

Certificates of baptism and confirmation for each convert baptized under mission jurisdiction are issued by the mission president and certified by him to the bishop, from which certification the bishop is to make proper entries in ward records.

XI-D

Mission Literature, Accounts and Forms

Mission Literature and Accounts All literature needed in the missions may be obtained on order of the mission president through the First Council of the Seventy. Most literature is supplied free of cost to the missionaries. For such items as carry a charge, the First Council extends a thirty-day courtesy to each mission president in the handling of his accounts. These should be settled within that time.

Since the mission president is responsible for the mission account, all requests for literature should come to him. It is suggested that each mission president or his secretary keep an accurate record of all literature disposition as a matter of good business.

Stake Mission 1. Recommendation for Stake Mission Forms

- President:** To be used by the president of the stake in submitting his recommendations to the First Council of the Seventy for the appointment of the stake mission president.
2. **Missionary Call:** Issued to the missionary called into the service, the original going to the prospective missionary, the duplicate being retained in the stake files. This form, supplied by the First Council of the Seventy, should be in possession of the stake president.
 3. **Missionary certificate:** Issued and signed by the stake president at the time of setting apart, to each brother or sister accepting a missionary appointment.
 4. **Missionary Release:** Issued to each missionary at the termination of an honorable mission. This release should be signed by the mission president.
 5. **Weekly Missionary Report:** Used by each missionary to report his or her labors weekly to the stake mission president.
 6. **Monthly Report of Stake Mission President:** Completed each month by the stake mission president. The original is sent by the tenth of each month to the First Council of the Seventy, 47 East South Temple, Salt Lake City, Utah. A copy is sent to the president of the stake and a copy retained in the stake mission files.
 7. **Certificate of Membership:** Issued by the stake mission president and when properly executed is transmitted by the mission president to the bishop of the ward, certifying to the bishop that a baptism and confirmation have just taken place under mission jurisdiction.
 8. **Certificate of Baptism and Confirmation:** Issued by the stake mission president. Becomes the convert's formal evidence of membership in the Church. Signed by the mission president.
 9. **Record of Baptism and Confirmation Card:** Sent

to the First Council of the Seventy by the stake mission president. It is filled in by him and is a record of each baptism and confirmation made in the mission and certifies that such baptism has been reported to the bishop of the ward in which the new member resides. This card accompanies the mission president's report.

10. **Report of Baptism and Confirmation Book:** Record kept by the mission president. Becomes a record for the mission of all baptisms and confirmations performed under mission jurisdiction.

All forms required for use in the mission are supplied upon request by the First Council of the Seventy.

PLACE OF PRIESTHOOD QUORUMS IN CHURCH WELFARE

XII

Responsibilities and Activities

Division of Responsibility All welfare activities of Melchizedek Priesthood quorums (as quorums) are under the direct supervision of the stake presidency and the stake welfare committee. The Melchizedek Priesthood is represented on the stake welfare committee by the stake president or the chairman of the stake Melchizedek Priesthood committee.

Each ward Melchizedek Priesthood unit is represented by the quorum president or group leader of each quorum or group in the ward inasmuch as these are responsible for the personal welfare activities of their respective quorums or groups.

Rehabilitation The priesthood quorums in their extending of relief do not have the obligation prescribed to the bishop. But the relationships of the priesthood, the spirit of lofty, unselfish brotherhood which it carries with it, do require that they individually and as quorums exert their utmost means and powers to rehabilitate, spiritually and temporally,

their erring and their unfortunate brethren. In his temporal administration, the bishop looks at every needy person as a temporary problem, a caring for them until they can help themselves; the priesthood must look at its needy brethren as a continuing problem until not alone their temporal needs are met, but their spiritual ones also. As a concrete example: a bishop extends help while the artisan or craftsman is out of work and in want; a priesthood quorum sets him up in work and tries to see that he goes along until fully self-supporting and active in his priesthood duties. The rehabilitation of quorum members and their families is the primary Church welfare responsibility of quorums functioning as quorums.

Rehabilitation Activities Specific priesthood quorum rehabilitation activities have included the following:

1. Placing quorum members and members of their families in permanent jobs. In some instances through trade school training, apprenticeships, and in other ways, quorums have assisted their quorum members to qualify themselves for better jobs.
2. Assisting quorum members and their families to get established in businesses of their own, such as:
 - a. Farming, fruit growing, chicken raising, and kindred pursuits. Frequently it has been possible, where the right kind of teamwork has been manifested in priesthood quorums, to assist a fellow quorum member to locate on land and become self-supporting. This has been done in various ways, such as the giving of counsel by successful farmers, by the loan of machinery and equipment, seed and farm animals, and by donating labor in planting and harvesting.

Quorum personal welfare committees should know which individuals in each quorum are in financial distress. Where the distress is due to inability to meet obligations that are delinquent,

such as a mortgage, a thorough study of each individual problem should be made by the priesthood quorum officers, with the aid of the ward welfare committee. The purpose of the study is to ascertain why and where an individual is failing and to determine what measures may be devised or assistance rendered to save a mortgage foreclosure on the farm. If the priesthood quorum and the ward welfare committee are unable to supply the necessary assistance, the matter should be referred to the stake welfare committee and the stake agricultural committee for recommendations.

- b. Barbering, tailoring, hair dressing, and other service trades.
 - c. Printing, sawmill operating, etc. The field is limitless.
3. Assisting quorum members and their families to obtain homes by:
- a. Making them loans or guaranteeing loans for them—in some cases contributing funds.
 - b. Doing the actual construction work in building them homes.
 - c. In some cases quorums have permitted quorum members and their families to live in homes which the quorum has acquired through purchase or otherwise, the ownership of which remains in the quorum.

**Production
for Bishops'
Storehouse
Program**

Priesthood quorums and their members may and should assist in the production of materials for the use of the bishops in carrying out their bishops' storehouse program. In meeting this responsibility the bishop has the right to call on any member of the ward, whether he is a high priest, seventy, elder, priest, teacher, or deacon; none is exempt. He may ask them to help him produce. They are not beyond the bishop's jurisdiction at all

when it comes to the care of the poor. Priesthood quorums, so far as the welfare work is concerned, are to help the bishop in this matter of production. They should respond to that call for help just as they should respond to a call to do ward teaching or to go and administer to the sick. They are to help the bishop carry his load, and it is a very great load, indeed.

Quorum Projects In addition to assisting in the bishops' storehouse program, priesthood quorums may establish projects for the purpose of raising funds with which to carry on their rehabilitation work and to carry on quorum administrative and ecclesiastical work such as maintaining missionaries in the field. Such projects will help to build up priesthood quorums. But these are aside from the bishops' storehouse program through which the bishop performs his welfare function for which the Welfare Program was inaugurated.

In all cases priesthood quorum welfare activities are to be correlated with the bishops' storehouse program. The point of contact is the weekly ward welfare committee meeting.

Quorum Funds To carry on the foregoing activities will, of course, require quorum funds, which are to be obtained and administered in compliance with the instructions given in Section VIII, "Quorum Funds."

XIII

NO LIQUOR-TOBACCO COMMITTEE

Purposes and Objectives By direction of the First Presidency, the Council of the Twelve is given the responsibility of organizing a campaign for the non-use of liquor and tobacco. The Council of the Twelve appointed the No-Liquor-Tobacco committee, placing the major responsibility of inaugurating the program in the stakes upon the priesthood quorums of the Church.

Two specific objectives have been outlined:

1. Keeping quorum and other Church members free from the vice of using alcoholic beverages and tobacco.
2. Assisting those subject to these habits to overcome them.

A detailed program for achieving these objectives has been outlined and is being energetically followed.

Stake Committee Organization It is recommended that the chairman of the No-Liquor-Tobacco committee be a member of the stake Melchizedek Priesthood committee and that one other member of the committee be closely identified with the stake Aaronic Priesthood work. Since the purposes and objectives of this committee are a part of the responsibilities of every Melchizedek Priesthood quorum president in his capacity as chairman of the quorum personal welfare committee, it is recommended that they be members of the No-Liquor-Tobacco committee, together with such representatives of the auxiliary organizations as may be deemed advisable. Only in this way can the responsibility be placed directly upon those whose obligation it is to care for this work.

Duties of the Stake Committee The stake committee is charged to foster in every feasible way total abstinence from the use of alcoholic beverages and tobacco by:

1. Encouraging priesthood quorum officers, both Melchizedek and Aaronic, to carry on a continuous personal campaign of abstinence with their quorum members who indulge.
2. Teaching and motivating non-users, especially the youth, to practice total abstinence.
3. Keeping in touch with officers of the auxiliary organizations and encouraging them to carry forward the no liquor-tobacco projects recommended by their general boards.

4. Initiating and supporting movements for law-observance and enforcement and clean moral environments.
5. Keeping themselves informed as to why liquor and tobacco are not good for man.
6. Serving as watchmen upon the towers, warning our people against the seductive means employed by designing persons, to promote drinking, smoking, gambling, and other immoral indulgences.
7. Keeping alert to suggestions and helps pertaining to the moral uplift of the people.

XIV WARD TEACHING

The duties of ward teachers are set forth clearly by the Lord:

“The teacher’s duty is to watch over the church always and be with and strengthen them; And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking; And see that the church meet together often, and also see that all the members do their duty;” (D. & C. 20:53-55); and they “shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel. And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the spirit.” (D. & C. 42:12-13.)

Ward teaching is a priesthood activity. All members of the priesthood have the responsibility to support the ward teaching program. The success or failure of ward teaching depends upon the intelligent, competent, devoted activity of the teachers. Therefore, every endeavor must be made to secure the best men for this service. Otherwise, it cannot prosper.

High councilors and brethren holding offices in the priesthood quorums and in stake and ward auxiliary organizations may properly be asked to spend an evening a month or more as ward teachers. If every family in the ward is visited monthly, it insures greater priesthood quorum activity, inasmuch as every quorum member is thus visited regularly, encouraged in his duty and kept informed of current developments, whether he be active or inactive.

A separate handbook covering details of the ward teaching program is available from the office of the Presiding Bishopric, under whose supervision this program is directed.

MELCHIZEDEK PRIESTHOOD QUORUMS IN THE MISSIONS XV

Responsibility of Supervision General supervision of the details of priesthood organization and activities in the missions has been placed under the direction of the general priesthood committee, as announced in the June 20, 1947 letter from the First Presidency to mission presidents.

All quorums of the Melchizedek Priesthood in the missions should be considered mission quorums. These shall be under the direct supervision of their quorum presidency (as is the case in stakes), who in turn shall be directly responsible to the mission president and his counselors.

In order to more effectively supervise the Melchizedek Priesthood work, it is suggested that there be created in each mission, where elder's quorums are organized, a mission Melchizedek Priesthood committee, with the mission president as chairman and the mission secretary as secretary of the committee. The mission president may appoint other members to the committee from his counselors, district presidents and/or quorum presidents, as he may deem advisable.

Their activities will be analogous to those assigned to stake Melchizedek Priesthood committees.

Branch and district presidents shall have no direct supervision or jurisdiction over these mission quorums, except as the members of the quorums may be members of the respective branches and districts.

Priesthood Ordinations Ordinations to the priesthood are under the direct supervision of the mission president. He may, if he deems it advisable, authorize branch presidencies to attend to ordinations to and in the Aaronic Priesthood, but branch presidencies should not ordain unless the authority to do so has been delegated to them. Ordinations of elders should be performed by the mission president.

Mission presidents do not have the right to ordain to an office in the Melchizedek Priesthood other than that of elder without the consent of the First Presidency or the approval of a member of the Council of the Twelve.

Organizing Elders Quorums As conditions may warrant, possible quorum organization may be studied and perhaps effected in the missions of the Church. It should be kept in mind that there will be no particular advantage in quorum organization where conditions do not warrant or permit of quorum function. In other words, before an elders' quorum can be organized, there should be a sufficient number of elders within a close proximity to comprise a quorum, or at least a majority (49 members) of a quorum, with the prospects favorable to continued growth and quorum function. In no case, however, is a quorum organization to be undertaken without specific authorization in each instance from the First Presidency of the Church.

Authority for Organization All recommendations by mission presidents requesting authorization to effect a quorum organization should be

submitted to the First Presidency. Such recommendations are referred to the general priesthood committee for study and suggestions before final action is taken by the First Presidency and the Council of the Twelve. Each recommendation should list the number of priesthood members available for organization and should be accompanied by a simple map showing the priesthood distribution and distances between various groups.

Organization Procedure After a quorum organization has been approved by the First Presidency, the same procedure as followed in stakes (See Section V) should be adopted. The mission presidency will then select the quorum president, who in turn selects his counselors and secretary, subject to the approval, of course, of the mission presidency and the quorum members. The presidency thus formed will be set apart by the mission presidency.

Groups, as units of quorums, may be organized as needed, with a group leader and secretary, and all quorums should organize the recommended three standing committees and carry out the program as recommended for quorums in the stakes, insofar as local conditions may warrant. Responsibilities of the quorum presidency and the suggested division of responsibility will be analogous with those of stake quorum presidencies.

Meetings Group meetings should be held weekly following the recommended course of study. A monthly quorum meeting should be conducted under the direction of the quorum presidency.

The matter of holding priesthood leadership meetings for quorum officers shall be left to the discretion of the mission president, with the understanding, however, that effective supervision of Melchizedek Priesthood work can only be accomplished through frequent and regular contacts with quorum officers.

Reports Mission quorums will use the same record and report books being used in the stakes of Zion. All reports of quorums organized prior to December 31, 1947, shall begin as of January 1, 1948, and as new quorums are organized, their reports shall start as of the beginning of the first quarter following the organization. Monthly reports will be expected from each mission where Melchizedek Priesthood quorums are organized.

Group secretaries should promptly submit at the end of each month their group reports to the quorum secretary for auditing and compilation with the other group reports. The quorum secretary in turn shall submit the quorum report to the secretary of the mission Melchizedek Priesthood committee (the mission secretary) after having it audited and signed by the quorum president.

Missions should send their monthly reports—a compilation of all mission quorum reports—directly to the Office of the First Presidency by the 15th of the following month.

Supplies All records books, report forms and printed instructions shall be provided by the general priesthood committee. These may be ordered by mission presidents through the Office of the First Presidency in the same manner that other supplies are requisitioned. Copies of the **Melchizedek Priesthood Handbook** will be sent to all mission presidents. Instructions contained therein will be supplemented by current information appearing on the Melchizedek Priesthood pages of the Improvement Era and the Church News.

INSTRUCTIONS IN ORDINANCE WORK XVI

**Ordinances
and
Ceremonies** Those who hold the priesthood in the Church of Jesus Christ of Latter-day Saints are divinely commissioned with the authority to perform holy ordi-

nances that are essential to the happiness and eternal welfare of our Father's children.

There are few set forms in the Church. The Holy Spirit directs the priesthood.

Rather than following set forms, the brethren should live so that they may have the inspiration of the Spirit of God when called upon to officiate in the ordinances. Then their prayers will be simple, direct, appropriate and effective in the sight of God.

The only forms, either for prayers or ordinances outside the temple, in which the wording is specifically prescribed are those pertaining to baptism and the administration of the sacrament. These may be found in the 20th section of the Doctrine and Covenants and in chapters four and five of the Book of Moroni in the Book of Mormon.

No set forms have been revealed in our day pertaining to the **Blessing of Children, Confirmation and Bestowal of the Holy Ghost, Conferring the Priesthood, Consecration of Oil, Administering to the Sick, and Dedication of Graves.** The two essential elements in all of the foregoing are that each ordinance shall be performed by the authority of the priesthood and in the name of Jesus Christ. In confirmation it is essential that the Holy Ghost be bestowed.

The Church earnestly requests that the issuance of small booklets setting forth instructions about ordinances and giving forms of suggested prayers shall be completely discontinued. Priesthood leaders will, therefore, not sponsor nor encourage their preparation or circulation. **Brethren in the various quorums should be instructed in ordinance work by their quorum presidencies under the direction of stake presidencies.**

Brethren officiating in ordinances should not repeat memorized prayers, except in the two cases referred to above, but exercise the privilege of blessing people and performing other ordinances under the inspiration of the Lord. It follows that faith, humility and purity of life should rule the lives of all bearing the priesthood that "the vessels of the Lord" might be pure and receptive to the inspiration and direction of the Almighty.

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