

FAMILY HISTORY
SUNDAY SCHOOL COURSE

BYU – IDAHO

2002-2003 Edition

FAMILY HISTORY SUNDAY SCHOOL CLASS

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* The first visit can be made at any time during the schedule of lessons and should be scheduled under the direction of the Stake Family History Consultant. Any extra visit must be scheduled

with the Family History Center Director, not all classes will be able to schedule a second visit.

Ecclesiastical Organization

This organizational chart indicates the ecclesiastical framework for this Family History Program on the BYU Idaho University Campus.

1) Campus-wide for all Six Stakes:

- a. Agent Stake President for campus family history activities.
- b. Director, BYU Idaho University Family History Center

2) Stake:

- a. Stake President
 - b. Stake High Councilor over Family History
 - c. Stake Family History Consultant (can be a priesthood holder or sister)
 - d. Melchizedek Priesthood Quorum Leaders (i.e. Elder's Quorum President)
- Note: On the campus, there is no Extraction Program.

3) Ward:

- a. Bishop
- b. Ward Family History Consultant/Teacher
- c. Ward Family History Sunday School Assistant teachers/ Committee

Implementation of the Program

Step 1) At the beginning of the fall semester, on the first and second Sundays of regular meetings, the bishopric should administer the **Ward Family History Survey**.. It is recommended that these surveys be distributed during the Sunday School block of time and then collected immediately afterward. (Note: This survey is found on page 10 of this manual.)

Step 2) Acting under inspiration and from the results of the survey, the Bishopric should choose an individual to serve as the Ward Family History Consultant and/or Instructor. This calling should be issued as soon as possible. The person called to this position should receive the other surveys filled out by the ward members and be asked to summarize the information. He or she should report this information back to the bishop.

Step 3) A training meeting will be held at the beginning of the fall semester under the direction of the agent stake president in charge of family history on the campus. Those to attend include all Stake and Ward Family History Consultants, Family History Sunday School teachers, High Councilors over Family History, a member of each bishopric, and a member of each Stake Presidency. The agenda will include:

- * creating a directory of family history consultants and teachers.
- * introduction of the family history curriculum
- * distribution of manuals, videos and family history center visit schedule
- * questions and answer period

Step 4) By the following week, the family history class should be created using the information from the member survey. It is recommended that the class include individuals of similar background when it comes to family history experience. (See **Class Grouping** in the next section.) The Bishopric may extend a call to each class member personally or they can be contacted and invited through a visit from the family history consultant/teacher. The class must be limited to no more than **20 students** due to computer space in the Family History Center. (Note: If there are students who do not have the chance to attend the class, they can visit the Family History Center on their own or enroll in Rel. 261, an introductory course offered by the college.) After the class members have been called and invited to attend the course, the class should begin the following Sunday.

Step 5) The Stake Family History Consultant should visit the wards in the stake and attend the ward family history course as often as possible. He or she will offer support and suggestions to the ward family history consultant/teacher.

Overview of the Course

How blessed you are to be called as the teacher of the Family History Sunday School Course. During the weeks and months while you teach this course to members of your ward, you will be involved in one of the most important works of your Father in Heaven, **the WORK OF REDEEMING THE DEAD**. You will undoubtedly experience many spiritual moments in your preparation and in your teaching. The members of the class will also share in these spiritual experiences as you prepare yourself to teach the truths about this work and help them learn the procedures associated with it.

1) **TEN-WEEK COURSE.** This course is a **ten-week** course and is designed to be taught once each semester during the regular academic school year. Since each semester has various holidays and stake and general conferences which affect Sunday school, you will have to sometimes shorten the course to 8-9 lessons or expand it to 11-12 lessons. If you need to shorten the course, you might consider consolidating the Lessons 2 and 3, entitled, "The Doctrine of Temple and Family History Work, Part I and Part II." or Lesson 5 and 6: "Temple Worship" and "The Blessings of the Sealing Ordinances" into one lesson. If you need to expand the number of lessons, you can make Lesson 7, "A Variety of Opportunities for Service in Family History Work" into two or three lessons rather than one.

2) **FLEXIBLE CURRICULUM.** The length of your actual class time in Sunday School can vary between 30 and 50 minutes on some Sundays. This curriculum is flexible and has been designed to accommodate such situations. You should **always** plan on reaching the lesson objectives no matter how short your class period is. Certain lesson activities in each lesson are marked with a double asterisk (**). This indicates that they are the **recommended methods** offered for that lesson and you should use them as a first choice in your instruction..

3) **INTRODUCTION ONLY.** This course is designed to give the participants **an introduction only** to the broad work of Family History. If any ward members desire additional training or study in these areas, he or she can enroll in the credit courses taught in the Department of Religious Education: Religion 261, Introduction to Family History or Religion 264, Family History Research.. They might also be able to pursue personal research and involvement in family history activities by visiting the Family History Library and working individually with one of the staff members there.

3) **COURSE CONTENT AND GOALS.** The course will introduce the participants to four important dimensions of family history work:

* The **doctrines of the Plan of Salvation and temple work.**

* The **importance of gathering personal and family records and the procedures for entering them into the Personal Ancestral File (PAF) computer program.**

* The value of the Family Search programs: Ancestral File (AF), International Genealogical Index (IGI), and Temple Ready Program in family history work.

* The Importance of other family history activities: i.e. personal journal writing, a life history, a book of remembrance, and family history service experiences.

4) **GROUPING OF PARTICIPANTS.** It is recommended that each class of participants be as similar as possible in their church background. Individuals who have a pioneer heritage and long-time ancestors in the church will need a different experience in this course than recent members who are first, second, or third generation converts and whose families have probably had a limited opportunity to do family history activities.. If possible, try to focus the course in the Fall Semester towards the students who have pioneer ancestors and therefore have much of their family history work already researched by parents and other relatives. The Winter Semester can then be focused on more recent members who have little or none of their records collected and submitted to the church's Ancestral File. Obviously, a mixture of these two kinds of participants in the same course might happen and you as the teacher will need to be careful to keep both the needs of all class members in mind as you move through the course.

Some guidelines and recommendations are provided for a pioneer heritage class or a recent member class in the next section of this curriculum.

5) **CLASS VISITS TO THE FAMILY HISTORY CENTER.** Your class visits to the campus Family History center will be coordinated through your stake family history consultant or high councilman. Since there will be over sixty wards using this united curriculum, a master schedule is necessary to give each class the chance to make at least one visit to the Center during each semester (extra class sessions must be scheduled individually). Participants can certainly attend the Center on their own at other times, but class groups need to follow the schedule arranged on the stake level. When your stake family history consultant or high councilor over family history work tells you when your ward is scheduled to attend the library, please adjust the lessons to facilitate this schedule. These visits can be worked into the curriculum in any order. There is flexibility worked into the curriculum for you to do this.

6. **TALKS BY CHURCH AUTHORITIES.** Latter day Prophets have provided us with many wonderful talks on the themes of temples and family history work. Some of these talks have been included in the Appendix A at the end of this curriculum. Two of the talks are for your benefit as the instructor of the course and three are for both you and the students to read as part of the lessons. **It is imperative that both you and the students read these talks as they are recommended in the curriculum and use them in the manner indicated.** The strength of a person's commitment to family history work is directly related to their understanding of the doctrines surrounding this great work. You will be able to bear a strong testimony and teach in a clear manner to the degree you are familiar with what the Brethren have

said about this great work.

7. **INSPIRATIONAL STORIES AND QUOTES:** In Appendices B and C are several inspirational stories and quotes regarding temple work and family history activities. It is recommended that you read through these stories and quotes and make them familiar to you. If you so desire, you may choose to share some of the stories and quotes to begin each class period and thereby create a spiritual atmosphere of faith and encouragement.

8. **PERSONAL TEACHING STYLE.** It is recognized that **you** have a personal teaching style which will enhance your instruction in this course. For this reason, several possible ideas and approaches have been presented in each lesson to choose in teaching the lessons. Feel free to prayerfully review each lesson, choose the ideas and teaching methods which match your teaching style, and then finalize your presentation through inspiration. **Please remain true to the lesson objectives, with the freedom to prayerfully choose your best teaching methods to reach these lesson objectives.** Your Ward Teacher Development Director is also a valuable resource when looking for additional ideas and guidelines of effective teaching.

Guidelines for Teaching a Pioneer Heritage Group or a Recent Member Group

Pioneer Heritage Class: Since the students in this group most likely have immediate or extended family members who have organized much of their family records and already submitted many ancestral names for temple proxy work, it is recommended that you do the following:

- * Teach the lessons in the order they are presented in the manual and be ready to visit the Family History Center any time during the first four lessons.

- * Emphasize that the students should focus their efforts on learning how to enter data using the PAF program and how to find information on the Ancestral File. They will only need to download five or six generations from the Ancestral File.

- * An important goal for these students is to obtain from their Ward Clerk their own **Member ID number** and their **Confirmation Date** so they can register as a member on the Church's familysearch.org internet site to have Ordinance information available to them. They should also see that their own personal family information is kept up to date.

- * These students can become an excellent resource to recent church members who have little information on the Ancestral File. Encourage them to volunteer.

Recent Church Members Class: Since these students or their immediate family members are recent converts to the Church, they will most likely have little experience with Family History activities. It is recommended that you do the following with this group:

- * Try to schedule your visit to the Family History Center as soon as possible after Lesson One. Emphasize the importance of **contacting family members** as soon as possible to obtain important family information, and then to use the PAF program to organize the data and to prepare that information with Temple Ready to take names to the Temple.

- * Encourage each student to obtain their **Member ID number** and **Confirmation Date** from the Ward Clerk so that they can register on familysearch.org to obtain ordinance information.

- * As you teach Lessons Two and Three on the Doctrine of the Temple and Family History Work, be mindful of their understanding of these doctrines. It is important that they have a firm doctrinal foundation as they continue in this work.

* It is likely that students in this group will have ancestors who need temple ordinances. Review with them the guidelines which the Church has recommended regarding submitting names for proxy ordinances. These guidelines are included in the Member's Guide To Temple and Family History Work, pp. 13-14.

Course Materials

Before each semester begins, several items need to be for use in this course. Check with a member of the Bishopric to see if these materials are already available from the previous semester or if new items need to be picked up from the BYU Idaho Family History Center. The order number from the Distribution Center is included for each item if it has to be ordered.

* **A Member's Guide To Temple and Family History Work:** Available at the Family History Center in the McKay Library, 2nd floor. (#34697000 Distribution order number)

* **Copies of the form "How Do I Start My Family History?" for each class member:** Also available at the Family History Center in the McKay Library, 2nd floor.

* **Ward Family History Video:** This video contains two presentations:

- "The Doctrines of the Temples and of the Redeeming Work Done Therein." by Elder Ted. E. Brewerton.

- "In His Holy House."

This video is also available at the Family History Center.

* **Family History Broadcast Video** entitled "Training for Family History Leaders" is good information for the instructor; however, the last talk of this video, given by Elder Henry B. Eyring is exceptional and could be used for the class.

This video is also available at the Family History Center.

* **One - Formatted Disk for each class member.** These disks will be supplied at the Family History Center when your class visits the Center.

Ward Family History Survey

Name: _____ Campus Address _____ Phone _____

1. The three-fold mission of the church is to **bring members unto Christ**. Did you know that one way to do this is **family history work**? Joseph Smith said, "The greatest responsibility in this world that God has laid upon us is to seek after our dead."

Yes Or No

2. Do you have a Pedigree Chart which shows you and your ancestors for four generations.?

Yes Or No

3. Do you know what your great grandmother's name was and where she was born?

Yes Or No

4. Do you know the difference between "Genealogy" and "Family History"?

Yes Or No

5. How long has your family been members of the Church?

_____ Three generations or less (me, my parents or my grandparents joined the church as converts.)

_____ Four generations or more (my great grandparents or earlier ancestors joined the church.)

6. What experience have you had in Family History?

7. Would you like the opportunity to learn more about Family History by participating in a semester-long Sunday School course?

Yes Or No

Lesson 1

"Course Introduction and Overview"

Before Teaching This Lesson:

- * Make a copy of the handout: "The Family History Anthem" for each student. It is found at the end of this lesson.

- * Obtain copies of the "Member's Guide" for each student. This booklet is available at the Family History Center in the McKay Library.

- * Obtain a copy of the handout "How Do I Start My Family History?" for each student. Copies of this document can be obtained at the Family History Center in the McKay Library.

Lesson Objective: In this lesson, the student will:

- * Receive an **overview of the course** and learn of the **activities** they will be participating in as members of the course.

- * Gain an understanding of the **doctrinal concept**: "I can go to the temple for my own ordinances and I can do proxy ordinances for deceased members of my immediate family."

- * Learn about the **Church resources and individuals** that are available to assist him or her in accomplishing Family History Goals.

- * Be introduced to the **beginning steps** of identifying his or her own family ancestors and recording them on a pedigree and family history group sheet.

- * Get his/her **Member ID number** and **Confirmation Date** from the Ward Clerk.

Lesson Development: Use the following learning activities to reach the above objectives:

** **Chalkboard:** On the chalkboard, **write** the following phrases:

"10 Weeks" "Introduction" "Four Goals" "Family History Center"

Give a short explanation about how each of these phrases explains an aspect of the course. Refer to the "**Overview of the Course**" section of this curriculum to review the explanation of these phrases.

* **Family History Anthem:** Ask the class to consider how the Lord feels about Family History and what He expects of His saints. Explain that just like in a missionary preparation course, where the class members would probably be asked to memorize D. &

C. Section 4, there is a similar section of scripture from the Doctrine and Covenants which illustrates the feelings of the Lord about this work and what is expected of us. Distribute the handout, "The Family History Anthem." **Ask the class to stand and read this anthem out loud with you.** You might ask them to give their ideas regarding some of the phrases contained within this beautiful section of scripture.

* **Quotes:** Share the following quotes with the class to help them understand the importance of this work:

- In Bruce R. McConkie's book, *The Millennial Messiah*, Pg.269 Elder McConkie says, "Of this infinitely great and glorious work the Prophet said: 'The greatest responsibility in this world that God has laid upon us is to seek after our dead' (Teachings, p. 356.) It is a work that exceeds in magnitude even the preaching of the gospel in all nations, for it will go forward and be one of the dominant undertakings of the Millennium itself."

- Joseph Smith's responsibility was to 'lay the foundation' for the great work of redeeming the dead. Important details for the expansion of this work were revealed later. At April conference, 1894, President Wilford Woodruff announced this revelation: "We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it...This is the will of the Lord to his people." That revelation in April led to the organization of the Genealogical Society of Utah the following November 13, 1894. Its objectives were "to establish and maintain a Genealogical Library..., to teach members how to compile acceptable family records and to trace their pedigrees; and to foster temple ordinances." Events of that historic year established Family History research and temple service as one work in the church. In the century since then, much has been accomplished. More and more people are becoming excited about discovering their roots, and the Church is doing its best to help them. The Church adopted the term Family History to encourage this activity among all its members, especially those who might be intimidated by the word genealogy. (Conference Reports, Elder Russell M. Nelson, October, 1994)

- "Remember always as we work in this glorious genealogical effort, that the veil may become very thin between this world and the spirit world. I know this is true. It is well also that we keep in mind that it is all one great program on both sides of the veil and sometimes I feel it is not too important whether we serve here or

over there as long as we serve with all our heart, might, mind, and strength (see D&C 4:2)." ('Eternal Memories,' Tenth Annual Priesthood Genealogical Research Seminar, BYU, Provo, Utah, 31 July 1975.) (Author Unknown)

**** Member's Guide:**

-Distribute a copy of the "Members Guide" to each class member. Have a class member read the **Introduction** on page iv.

- Review the content of the "Member's Guide" on page 2. Depending upon the gospel maturity of your class members, you can **either** have class members **read these paragraphs** out loud or cover this content through the following **discussion questions**:

- "Without looking at the ideas on page 2, how can we overcome death and obtain eternal life?"
- "What is an ordinance?" "What is a covenant?" "Why do we use ordinances to reinforce covenants?"
- "What are the ordinances essential to exaltation?"
- "What is the way which the Father has prepared for departed spirits to be taught the Gospel of Jesus Christ and receive the ordinances of exaltation?"
- "What are some of things **we** can do in this part of the Father's Plan?"

* **Short Oral Quiz:** To emphasize the resources and individuals available to help us do our part of the work of Redeeming the Dead, give the class this **short oral quiz**:

- * What is a Family History Center?
- * Where is the nearest one available for us to use?
- * Who is our ward's Family History Consultant?
- * Who is the Stake Family History Consultant?
- * What do each of these initials stand for: "PAF" "AF" "IGI" (Note: Don't worry about explaining these programs at this time. They will be taught in greater detail in another lesson. Just emphasize that they are computer programs and sources of information which the church has prepared at great effort to assist us in keeping track of our ancestral dead and identifying more information about them.)

**** Pedigree Chart and Family Group Sheet:** Hand out the form "How Do I Start My Family History?" to each class member. Encourage the members to fill it out as far as they are able. Ask them to bring them back to class next Sunday.

THE FAMILY HISTORY ANTHEM

*"Brethren [and sisters], shall we not go on
in so great a cause?
Go forward and not backward.
Courage, brethren [and sisters];
and on,
on to victory!"*

*Let your hearts rejoice, and be exceedingly glad.
Let the earth break forth into singing.
Let the dead speak forth anthems of eternal praise
to the King Immanuel,
who hath ordained, before the world was,
that which would enable us to redeem them [our dead]
out of their prison; for the prisoners shall go free.*

*Let the mountains shout for joy,
and all ye valleys cry aloud;
and all ye seas and dry land tell the
wonders of your Eternal King!*

*...Behold, the great day of the Lord is at hand;...
and he shall purify the sons [and daughters] of Levi,
that they may offer unto the Lord an offering in righteousness.*

*Let us, therefore, as a church and a people,
and as Latter-day Saints,
offer unto the Lord an offering in righteousness;
and let us present in his holy temple,
when it is finished,
a book
containing the records of our dead,
which shall be worthy of all acceptation."
D. & C. 128:22-24*

Lesson 2

The Doctrine of Temple Work and the Family History Work Which Supports It Part I

Before Teaching This Lesson:

Note: Both of these next two lessons are of great significance and are best covered over two successive class periods. You should review all of the teaching ideas and determine the manner in which you plan on covering the ideas involved.

* Obtain the **video**: "The Doctrines of the Temples and of the Redeeming Work done Therein." It should be included with these curriculum materials. Contact your Stake Family History Consultant if you do not have this video.

* Make copies of the **handout** which accompanies this video for each class member. The master is at the end of this lesson.

* As the instructor, **read and study** the talk by Richard G. Scott, "Redemption: The Harvest of Love." This talk was printed in the Ensign, November issue, 1990. It is included in the Appendix A in the back of this manual.

Lesson Objectives: In this lesson, the student will:

* Review the doctrines which support temples and family history work.

Lesson Development: (Use any of the following teaching ideas to achieve the above objectives.)

***Review of class member's use of the form "How Do I Start My Family History?"** As you begin the class, have the students report on their experience in filling out the form. Emphasis the following ideas:

- A pedigree chart indicates the "ancestors" of an individual, those who are directly related to them in their family line as parents, grandparents, etc.
- A Family Group Sheet indicates the "whole family", including the parents and siblings in a family. Brothers, sisters, cousins, uncles, and aunts are relatives, not ancestors!
- Point out that this class will help them learn more about their ancestors and relatives!

* **Review of Visit To Family History Center:** To review the things which the class members learned in their trip to the Family History Center, ask them to report their personal progress with the following steps:

- How many of you found your own name in the Ancestral File? A parent? A

grandparent?

- How many of you found an ancestor on the I.G.I. and could determine that his temple work had been done?
- How many of you saved to a disk your data from the Ancestral File?

* **Family History Anthem"** Invite the class to stand and recite the Family History Anthem which was introduced in the previous lesson. Take a minute to memorize the first lines of these verses.

* **Inspirational Story:** Share an inspirational story from Appendix B.

* **Inspirational Quote:** Read and discuss an inspirational quote from Appendix C.

* **Video and Study Guide:**

- Show the video. It is approximately 20 minutes long.
- Distribute the study guide that accompanies the video: "The Doctrines of the Temple and The Redeeming Work Done Therein". Ask the class members to remember and fill in the words and phrases which were in the quotes given in Elder Brewerton's narrative. Point out that most of the quotes and scriptures are provided in the study guide.

After completing the study guide that is answered from the video, turn to the last page where the discussion questions are found. As a discussion, have the students review the order of doctrinal ideas he presented. Discuss the other questions if there is time. (Note: An Answer Key for this study guide is provided at the end of this lesson.)

(Study guide)
**The DOCTRINE of the TEMPLES
and of the
REDEEMING WORK
done Therein**

Narrated by Ted E. Brewerton, Northwest American Area President, under the direction of the First Presidency.

Directions: After watching the video presentation, fill in the blanks as a class discussion with the appropriate words. Note the underlined and **bold** sections of the scriptures or quotes which are emphasized in the video. The discussion questions at the end of the study guide can be answered in a group discussion or through personal thought. The main purpose of this written supplement to the video is to assist you in understanding the Doctrine of the Temple and the Redeeming Work done therein.

Elder Mark E. Peterson: "I believe people do not go to the temple because they do not know the _____ of the temple."

* What is the work of the Father?

The Work of Mortals? _____

... We all labor together to bring to pass the immortality and eternal life of man. It all centers in the _____.

Elder Bruce R. McConkie: Eternal Life consists of two things:

- 1) Continuation of the _____ in eternity.
- 2) Inheriting the power, dignity, honor, glory, might, and omnipotence of the Lord himself.

Scripture Connections and Quotes Which Outline the Doctrine of the TEMPLE:

John 5:25,28 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.... Marvel not at this: for the hour is coming, in the which all that are in the _____ shall hear his voice.

John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Where did Jesus go during the time his body was in the grave?

1 Peter 3:18,19 For Christ...being put to death in the flesh, but quickened by the Spirit; By the which also he went and preached unto the spirits _____;

Why did he go to Spirit Prison?

1 Peter 4:6 For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.

Joseph Smith: "_____ instigated in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles."

D. & C. 84: 19,20 And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of Godliness is manifest.

What are the **Four Saving Ordinances of the Gospel**?

1)_____ 2)_____ 3)_____ 4)_____
(What is the fifth saving ordinance for men? 5)_____

We come unto Christ through priesthood ordinances.

What is our goal? _____

Malachi 4:5,6 Behold, I will send you _____ the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

D. & C. 110:13 After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us,...

* Elijah received and restored the _____ to make all gospel ordinances valid. When ordinances are performed, it is binding on earth and sealed in heaven simply because Elijah came.

1 Corinthians 15:29 Else what shall they do which are _____, if the dead rise not at all? Why are they then baptized for the dead?

D. & C. 128: 18, 15, 12

v 18 ...It is sufficient to know in this case, that the earth will be smitten with a curse unless there is a welding _____ of some kind or other, between the fathers and the children...and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also...

v 15 And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers--that they without us cannot be made _____--neither can we without our _____ be made perfect.

v 12 ...the ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead...to be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves...

D. & C. 138: 11, 15, 50, 16, 27, 53, 54 (Vision of the Redemption of the Dead, received by Joseph F. Smith)

v 11 ...I saw the hosts of the [worthy] dead, both small and great.

v 15 I beheld that they were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand.

v 50 For the dead had looked upon the long absence of their spirits from their bodies as a _____.

v 16 They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death.

v 27 But his ministry among those who were dead was limited to the brief time intervening between the crucifixion and his resurrection;

v 53-54 ..._____ who were reserved to come forth in the fullness of times to take part in laying the foundations of the great latter-day work, including the building of the temples and the performance of ordinances therein for the redemption of the dead....

*The Gospel has always been the same; the ordinances to fulfill the requirements, _____. And the officers to officiate, _____; and the signs and fruits resulting from the promises, _____;...

* To enter into the order of the Son of God is equivalent today to entering into the Fullness of the Priesthood, which is only received in the _____. (President Benson)

D. & C. 107:53 Three years previous to the death of Adam, he called Seth, Enos,...with the residue of his posterity who were righteous, into the valley of Adam-Ondi-Ahman, and **there bestowed upon _____ his last blessing.**

*Adam blessed his posterity because he wanted to bring them to the presence of God.

* How did Adam bring his descendants into the presence of God? Adam and his descendants entered into the priesthood order of God. Today we would say they went to the _____ and received their _____. This order of Priesthood has been on the earth since the beginning.

Scriptures and Quotes which explain the IMPORTANCE OF THE WORK DONE IN THE TEMPLES:

* What is the one gear that is missing in the diagram which connects Revelation with Personal Family History, Temple, and Redeeming the Dead? _____

* There is one simple fact: **Temple activity is more meaningful and increases more rapidly when temple activity is tied to _____.**

Elder Boyd K. Packer: "No work is more of a protection to this church than temple work and the genealogical research which supports it. No work is more spiritually refining. No work we do gives us more power. No work requires a higher standard of righteousness. Our labors in the _____ cover us with a _____ and a protection, both individually and as a people."

Joseph Smith: "The main objective [of the Lord _____ his people in past ages] **was to build unto the Lord a house** whereby he could **reveal** unto his people **the ordinances** of His house and the glories of His kingdom, and teach the people the way of salvation, for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. **It is for this same purpose that God gathers together his people in the last days**, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointing, etc."

Brigham Young: "This is not the only temple we shall build. There will be _____ of them built and dedicated to the Lord. This temple will be known as the first temple built in the mountains by the Latter-day Saints.

And when the Millennium is over, and all the sons and daughters of Adam and Eve, down to the last of their posterity, who come within the reach of the clemency of the Gospel, have been redeemed in hundreds of temples through the administration of their children as proxies for them, I want _____ to still stand as a proud monument of the faith, perseverance, and industry of the Saints of God in the mountains of the 19th century."

President Spencer W. Kimball: "**I believe the day is coming, not too far ahead of us, when all the temples on this earth will be going _____.** There will be shifts and people will be coming in the morning hours and in the night hours, and in the day hours, and we may reach the time when we will have no _____, that is not temple vacations, (individuals may have vacations) but there will be a core of workers night and day almost to exhaustion, because of the importance of the work and the great number of people who lie asleep in the eternity and who are craving, needing the blessings we can bring them." Washington D. C. Temple Dedication, 1974.

President Howard W. Hunter: "I invite all members of the church to live with even more attention to the life and example of the Lord Jesus Christ, especially the love and hope and compassion he displayed. More kindness, more courtesy, more humility, and patience and forgiveness.

I also invite the members of the church to establish the _____ of the Lord as the great symbol of their membership and the _____ setting for their most sacred covenants. It would be the deepest desire of my heart to have every member of the church temple worthy." (June 6, 1994)

D. & C. 128:22 Brethren, shall we not go ahead in so great a cause...to redeem them out of their prison; for the prisoners shall go free...let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy....

Elder Brewerton: This cause is divine. There is no more refining work on the face of the earth. No work is as important

as this work. As we learn the _____, we are automatically self-motivated to comply to do the Lord's will in a willing manner."

Discussion Questions

- * Elder Brewerton followed a very logical order in outlining the doctrines that explain why the Latter-day Saints build temples. Those ideas have been listed below.
 - * Eternal Life means to be able to continue your family through eternity and to inherit God's power.
 - * Jesus Christ visited the dead in the Spirit World so they could have a chance to hear the Gospel.
 - * We must receive certain ordinances to be saved and exalted in the Celestial Kingdom.
 - * Elijah's return with the sealing power makes the gospel ordinances binding in both heaven and earth.
 - *The Gospel of Jesus Christ and the need for Temples is the same, from the beginning until our day.
 - *We are brought back into the presence of the Lord by receiving temple ordinances and keeping the covenants associated with these ordinances.
 - * Saving ordinances for the dead are performed in temples.
- * Which quote or scripture in this presentation seemed especially meaningful to you?
- * Elder Brewerton said, "There is one simple fact..." What was that fact, and what is the significance of this comment?
- * Both Elder Packer and Elder Brewerton said that temple work and the family history work which supports it are the most refining work there is. What do they mean by "refining"?
- * How is this work a "refining" experience?
- * How does this work give us "power?"
- * What role does the Spirit play in helping Saints involved in Family History and Temple Work achieve a "higher standard of righteousness?"
- * What will be the motivation that brings temple patrons to the temple morning and night?
- * Elder Brewerton said there is no more important work than that which is done in family history and temple activities. If he were sitting in front of you and knew about your present activities and time demands, what might he suggest for **you**, regarding **your** involvement in this great work, that would you could feel good about also?

(Answer Key)
***The DOCTRINE of the TEMPLES
and of the
REDEEMING WORK
done Therein***

Narrated by Ted E. Brewerton, Northwest American Area President, under the direction of the First Presidency.

Directions: After watching the video presentation, fill in the blanks as a class discussion with the appropriate words. Note the underlined and **bold** sections of the scriptures or quotes which are emphasized in the video. The discussion questions at the end of the study guide can be answered in a group discussion or through personal thought. The main purpose of this written supplement to the video is to assist you in understanding the Doctrine of the Temple and the Redeeming Work done therein.

Elder Mark E. Peterson: "I believe people do not go to the temple because they do not know the ___**doctrines**___ of the temple."

* What is the work of the Father? ___**Creation**___
The Work of the Christ the Lord? ___**Atonement**___
The Work of Mortals? ___**Temple**_____

... we all labor together to bring to pass the immortality and eternal life of man. It all centers in the ___**Holy Temple/ House of the Lord**_____.

Elder Bruce R. McConkie: Eternal Life consists of two things:

- 1) Continuation of the ___**family**___ ___**unit**___ in eternity.
- 2) Inheriting the power, dignity, honor, glory, might, and omnipotence of the Lord himself.

Scripture Connections and Quotes Which Outline the Doctrine of the TEMPLE:

John 5:25,28 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.... Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.

John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Where did Jesus go during the time his body was in the grave?

1 Peter 3:18,19 For Christ...being put to death in the flesh, but quickened by the Spirit; by the which also he went and preached unto the spirits in prison :

Why did he go to Spirit Prison?

1 Peter 4:6 For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.

Joseph Smith: "Ordinances__ instigated in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles."

D. & C. 84: 19,20 And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of Godliness is manifest.

What are the **Four Saving Ordinances of the Gospel**?

1) Baptism 2) Confirmation 3) Endowment 4) Sealing
(What is the fifth saving ordinance for men? 5) priesthood

We come unto Christ through priesthood ordinances.

What is our goal? Celestial Glory/Exaltation

Malachi 4:5,6 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

D. & C. 110:13 After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us,

* Elijah received and restored the sealing power to make all gospel ordinances valid. When ordinances are performed, it is binding on earth and sealed in heaven simply because Elijah came.

1 Corinthians 15:29 Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

D. & C. 128: 18, 15, 12

V 18 ...It is sufficient to know in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other, between the fathers and the children...and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also...

V 15 And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers--that they without us cannot be made perfect--neither can we without our dead be made perfect.

V 12 ...the ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead...to be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves...

D. & C. 138: 11, 15, 50, 16, 27, 53, 54 (Vision of the Redemption of the Dead, received by Joseph F. Smith)

V 11 ...I saw the hosts of the [worthy] dead, both small and great.

V 15 I beheld that they were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand.

V 50 For the dead had looked upon the long absence of their spirits from their bodies as a bondage.

v 16 They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death.

v 27 But his ministry among those who were dead was limited to the brief time intervening between the crucifixion and his resurrection;

v 53-54 ...choice spirits who were reserved to come forth in the fullness of times to take part in laying the foundations of the great latter-day work, including the building of the temples and the performance of ordinances therein for the redemption of the dead....

*The Gospel has always been the same; the ordinances to fulfill the requirements, **the same**. And the officers to officiate, **the same**; and the signs and fruits resulting from the promises, **the same**;

* To enter into the order of the Son of God is equivalent today to entering into the Fulness of the Priesthood, which is only received in the House of the Lord. (President Benson)

D. & C. 107:53 Three years previous to the death of Adam, he called Seth, Enos,...with the residue of his posterity who were righteous, into the valley of Adam-Ondi-Ahman, and **there bestowed upon this his last blessing.**

* Adam blessed his posterity because he wanted to bring them to the presence of God.

* How did Adam bring his descendants into the presence of God? Adam and his descendants entered into the priesthood order of God. Today we would say they went to the **__House of the Lord__** and received their **__blessings__**. This order of Priesthood has been on the earth since the beginning.

Scriptures and Quotes which explain the IMPORTANCE OF THE WORK DONE IN THE TEMPLES:

* What is the one gear that is missing in the diagram which connects Revelation with Personal Family History, Temple, and Redeeming the Dead? **__Priesthood Leadership__**

* There is one simple fact: **Temple activity is more meaningful and increases more rapidly when temple activity is tied to personal family history activities.**

Elder Boyd K. Packer: "No work is more of a protection to this church than temple work and the genealogical research which supports it. No work is more spiritually refining. No work we do gives us more power. No work requires a higher standard of righteousness. Our labors in the **__temple__** cover us with a **__shield__** and a protection, both individually and as a people."

Joseph Smith: "The main objective [of the Lord **__gathering__** his people in past ages] **was to build unto the Lord a house** whereby he could **reveal** unto his people **the ordinances** of His house and the glories of His kingdom, and teach the people the way of salvation, for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. **It is for this same purpose that God gathers together his people in the last days**, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointing, etc."

Brigham Young: "This is not the only temple we shall build. There will be **__hundreds__** of them built and dedicated to the Lord. This temple will be known as the first temple built in the mountains by the Latter-day Saints.

And when the Millennium is over, and all the sons and daughters of Adam and Eve, down to the last of their posterity, who come within the reach of the clemency of the Gospel, have been redeemed in hundreds of temples through the administration of their children as proxies for them, I want **__that__ temple** to still stand as a proud monument of the faith, perseverance, and industry of the Saints of God in the mountains of the 19th century."

President Spencer W. Kimball: "**I believe the day is coming, not too far ahead of us, when all the temples on this earth will be going night and day**.. There will be shifts and people will be coming in the morning hours and in the night hours, and in the day hours, and we may reach the time when we will have no **__vacations__**, that is not temple vacations, (individuals may have vacations) but there will be a core of workers night and day almost to exhaustion, because of the importance of the work and the great number of people who lie asleep in the eternity and who are craving, needing the blessings we can bring them." Washington D. C. Temple Dedication, 1974.

President Howard W. Hunter: "I invite all members of the church to live with even more attention to the life and example of the Lord Jesus Christ, especially the love and hope and compassion he displayed. More kindness, more courtesy, more humility, and patience and forgiveness.

I also invite the members of the church to establish the **__temple__** of the Lord as the great symbol of their membership and the **__supernal__** setting for their most sacred covenants. It would be the deepest desire of my heart to have every member of the church temple worthy." (June 6, 1994)

D. & C. 128:22 Brethren, shall we not go ahead in so great a cause...to redeem them out of their prison; for the prisoners shall go free...let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy....

Elder Brewerton: This cause is divine. There is no more refining work on the face of the earth. No work is as important as this work. As we learn the **__doctrine__**, we are automatically self-motivated to comply to do the Lord's will in a

willing manner."

Lesson 3

The Doctrine of Temple Work and the Family History Work Which Supports It Part II

Before Teaching This Lesson:

* Make copies for each class member of the talk, "Temples and the Work Therein," by David B. Haight. This talk was printed in the Ensign, November, 1990. It is included in the Appendix A.

Lesson Objectives: In this lesson, each student will understand:

- * The doctrinal and historical background to D. & C. Section Two.

- * The requirements and blessings associated with the Celestial Kingdom and the top glory within the Celestial Kingdom.

Lesson Development: (Use any of these methods for achieving the objectives.)

- * **Scripture Discussion (D. & C. 2):** (To be used in the second lesson.)
 - Share the following historical background about Section Two from the Doctrine and Covenants Student Manual (p. 6)

Historical Background: After writing an account of his glorious vision in the spring of 1820, the Prophet Joseph Smith recorded the circumstances of the heavenly manifestation wherein the angel Moroni visited him and gave him instruction (see JS-H 1:37-39). In the course of his communication, Moroni quoted scriptures to the youthful prophet, including Malachi 4:5-6; however, he quoted them differently from the way they are found in the King James Version of the Bible. Doctrine and Covenants 2:1-3 is the record of that rendering and was placed in the Doctrine and Covenants in 1876 by Elder Orson Pratt at the direction of President Brigham Young. Elder John A. Widstoe one time had this to say about this section: "The beginning and the end of the gospel is written in section two of the Doctrine and Covenants. It is the keystone of the wonderful gospel arch; and if that center stone should weaken and fall out, the whole gospel structure would topple down in unorganized doctrinal blocks." (ElRay L. Christiansen, in Conference Report, Apr. 1960, p. 48.)

The Message of Malachi is so important that it has been repeated in each of the standard works: Bible – Malachi 4:5-6; Book of Mormon – 3 Nephi 25:5-6; Doctrine and Covenants – 2, 27:9, 128:17; Pearl of Great Price – Joseph Smith – History 1:37-39.

Moroni's rendering of Malachi's message helps Latter-day Saints to understand the prophecy. For example, President Joseph Fielding Smith noted an interesting aspect of Elijah's return to the earth on 3 April 1836.

"Edersheim in his work, *The Temple*, says: 'To this day, in every Jewish home, at a certain part of the Paschal service [i.e., when they drink the "third cup"] – the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations. It is a remarkable coincidence that, in instituting his own Supper, the Lord Jesus connected the symbol, not of judgment, but of his dying love, with his "third cup."'

"It was, I am informed, on the third day of April, 1836, that the Jews, in their homes at the Paschal feast, opened their doors for Elijah to enter. On that very day Elijah did enter – not in the home of the Jews to partake of the Passover with them – but he appeared in the house of the Lord, erected to his name and received by the Lord in Kirtland, and there bestowed his keys to bring to pass the very things for which these Jews, assembled in their homes, were seeking." (Doctrines of Salvation, 2:100-101)

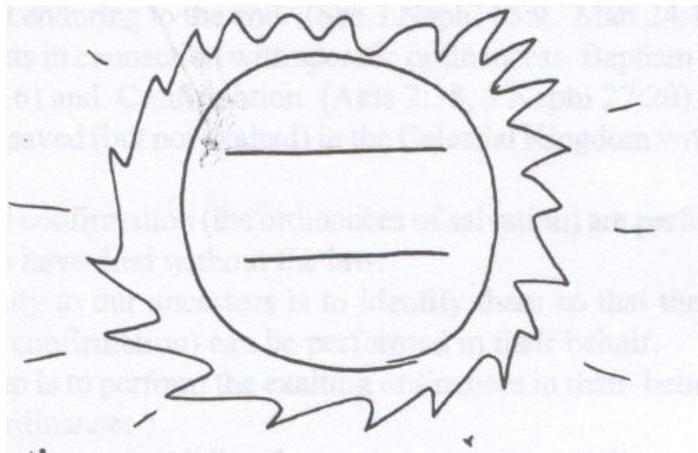
- Ask a student to read D. & C., Sec. 2 to the class.

- Share the following ideas of Joseph Fielding Smith, as quoted in "The Promises Made to the Fathers," Improvement Era, July, 1922, p 829.

"The promises made to the fathers were made to those who died without a knowledge of the gospel and without the opportunity of receiving the sealing ordinances of the Priesthood in matters pertaining to their exaltation. According to these promises, the children of the latter days are to perform all such ordinances in behalf of the dead."

- Ask the students if any of them have references in their patriarchal blessings to being participants in this great work. Invite any who would like to volunteer to share their feelings about this work..

**** Chalkboard Discussion:** Draw the following diagram on the chalkboard and develop the following doctrinal ideas through a class discussion and leading questions:



- **Discussion Questions:**

"What do you think this symbol represents?" (Hint: What degree of glory do we associate with the sun?)

"How would we label this whole diagram?" (**Celestial Kingdom**)

"How would we label the top portion of this diagram?" (**Top glory in the Celestial Kingdom**)

"What are the entrance requirements for the Celestial Kingdom?" (**Baptism, Confirmation, and Endure to the end.**)

"What are the entrance requirements for the top glory in the Celestial Kingdom?" (**Receive the sealing ordinances and live in a celestial marriage relationship.**)

"How are the blessings different which we receive within the Celestial Kingdom and the top glory of the Celestial Kingdom?" (**In the lower glories of the**

Celestial Kingdom, we can be in the presence of the Father but we are ministering angels. In the top glory, we are like He is and can have spiritual offspring.)

"What work was done by Christ during his mortal ministry and atonement so that **all** of Father's children can enjoy the blessings of the Celestial Kingdom? **(He overcame death through the resurrection, paid the demands of sin to justice on conditions of our repentance, and opened the spirit world for missionary work.)**

"What temple ordinances do we perform for our kindred dead so that they may enjoy **all** of the blessings of the Celestial Kingdom? **(All the necessary ordinances for salvation and exaltation: Baptism, Confirmation, Priesthood ordination for the men, Sealing of couples, and Sealing of children to their parents.)**

-Scriptures and doctrines to emphasize:

* D. & C. 131:1-3

* Eternal life, or life with our Father in Heaven, consists of: a) Continuation of the family, and b) Achieving Godhood.

* All of God's children have the right to qualify for eternal life if they wish, even those who were not privileged to hear the gospel while in life.

* D. & C. 138:57 and 1 Peter 4:6 explain how the dead can hear the gospel.

* Salvation or **being saved in the Celestial Kingdom** is received through the atoning sacrifice of the Savior and our obedience. Our obedience consists of keeping our covenants and enduring to the end. (See 3 Nephi 15:9, Matt 24:13)

We must make those covenants in connection with specific ordinances: Baptism (3 Nephi 11:33-34, Mark 16:15-16) and Confirmation (Acts 2:38, 3 Nephi 27:20).

*You may be saved (but not exalted) in the Celestial Kingdom without the ordinances of the temple.

* Baptism and confirmation (the ordinances of salvation) are performed in the temple for those who have died without the law.

* Our first duty to our ancestors is to identify them so that the saving ordinances (baptism and confirmation) can be performed in their behalf.

* Our next step is to perform the exalting ordinances in their behalf (the endowment and sealing ordinances.)

* At that point our responsibility for our ancestors essentially ceases. It is now up to them to exercise faith, repent and do whatever else is required as they learn of the Gospel of Jesus Christ in the spirit world.

* **Discussion of Talk:** Distribute the talk by Elder Haight, "Temples and the Work

Therein." Ask the class members to listen closely as it is read out loud by members of the class. Invite them to mark significant ideas in the talk. They should note the **seven commitments** which members of the church should make in strengthening their faith and progression to exaltation in the celestial kingdom.

Lesson 4

"Steps Towards Success In Family History Work"

Before Teaching This Lesson:

* Prepare the following phrases as word strips for use in the lesson. If time does not allow you to make these preparations before the lesson, these phrases can be written on the chalkboard in a random order **before** the class begins.

Gather Information by:

1) Reviewing all Personal Family Records

2) Contacting Family Members

3) Checking "Family Search"

-Ancestral File

-IGI

Other files

Computerize Your Information using PAF

Who Needs Temple Ordinances?

-Immediate Family?

-Ancestral Dead?

Prepare a Temple Ready Disk

Perform Temple Work as Proxy

Submit New and Corrected Information to AF

Keep Personal Records:

-Journal

-Life History

-Book of Remembrance

* Looking ahead to the lesson 7: "A Variety of Opportunities For Service in Family History Work," the teacher should note that three class groups need to be created. This is a good lesson to do this in and to give one of the presentation guides supplied in Lesson 7

to each group.

Lesson Objectives: In this lesson, the students will:

- * Review the doctrinal concepts of temple work and family history work.
- * Identify the steps which lead to success in family history work.

Lesson Development: (Use any of the following teaching ideas to reach the above objectives)

* **Family History Anthem:** Have the class stand and recite the Family History Anthem. Work on memorizing additional parts of this anthem.

* **Inspirational Story:** Share an inspirational story from Appendix B.

* **Inspirational Quote:** Share an inspirational quote from Appendix C.

** **Doctrinal Review:** To review the doctrinal ideas discussed in the previous lessons, tell the class to pretend that they are going to be **interviewed by a national news commentator**, in much the same way as President Hinckley was interviewed by Mike Wallace on Sixty Minutes. The questions they will be asked will be centered on the doctrines of temple work and family history work. They can confer as a group before answering, but one person must give the answer. As the instructor, you should take the role of the interviewer and probe for additional insights if their answers are shallow or incomplete. To prepare yourself for this lesson, you should thoroughly study the ideas presented in the video by Elder Brewerton and in the conference talk by Elder Scott. The following questions might be used:

- What does your church offer to those who have died that no other church offers?
- Why do the dead need this?
- What role did Jesus Christ play in this work?
- What role should you as members of the Church play in this work?
- What are some of the significant milestones in the development of this work?
- What is the Church doing today to assist members in their responsibilities?
- What are your personal feelings about this work?

(Note: This part of the lesson is designed as a review only of the doctrines taught in Lesson 3 and 4. If there is a need for greater clarification of these doctrines, feel free to take the time necessary to achieve a solid understanding of these doctrines.)

** **Word Strip (or Chalkboard) Discussion:** Distribute the word strips you prepared before class or refer to the phrases written on the chalkboard. Tell the class that these words and phrases give suggestions regarding the steps which lead to success in

family history work. Tell the class that there is a **pattern or order** for **SUCCESS** in family history work. As a class working together, they should try to arrange the word strips in a logical and orderly manner to represent this pattern. Tell them that there are one or two of the word strips which can stand independent of the other steps and can fit anywhere in their pattern. A possible pattern is given below.

Add personal suggestions and experiences as you explain these steps to the class. They should understand the "big picture" of family history work after this part of the lesson is finished. (Note: If time is short, you can shorten this activity by providing the answers without the discussion.)

Gather Information by:

- 1) Reviewing all Personal Family Records**
- 2) Contacting Family Members**
- 3) Checking "Family Search"**
 - Ancestral File**
 - IGI**
 - Other files**
 - Internet**

Computerize Your Information using PAF

Who Needs Temple Ordinances?

- Immediate Family?**
- Ancestral Dead?**

Prepare a Temple Ready Disk

Perform Temple Work as Proxy

Submit New and Corrected Information to AF

Keep Personal Records:

- Journal**
- Life History**
- Book of Remembrance**

*** Personal Testimony:** Share your feelings about an aspect of family history which you as the teacher are presently involved with. Help the class members understand that feelings of happiness and progress towards significant goals comes by being involved in some part of this work on a regular manner.

LESSON 5

"Temple Worship and Worthiness"

Before Teaching This Lesson:

- * Make copies of the video study guide for each member of the class. It is available at the end of this lesson.

- * Obtain the video, "In His Holy House" to show during the lesson. A copy of this video is included in the video provided with this manual. You can also reserve it from the McKay Library (ext. 2356) #3452. It is 17 minutes in length.

- * Make copies of President Hinckley's talk, "Keeping the Temple Holy" for each member of the class.

- * In preparation for the Lesson 6, contact the Bishop about teaching the lesson on "The Blessings of Sealing Relationships". Give him the curriculum materials so that he can review this lesson during the week. Offer him any assistance he desires.

Lesson Objectives: In this lesson, each student should:

- * Understand the purposes of temples upon the earth.

- * Understand how some of the features, symbols and rooms of the temple teach gospel truths.

- * Know what a temple endowment is and what some of the other ordinances are which are performed in the temple.

- * Be familiar with the conditions of worthiness for entrance into the temple.

Lesson Development: (Use any of the following teaching ideas to reach the above objectives.)

- * **Family History Anthem:** Recite the Family History Anthem as a class. Encourage the class members to continue to memorize all of this anthem.

- * **Inspirational Story:** Share an inspirational story from Appendix B.

- * **Inspirational Quote:** Share an inspirational story from Appendix C.

**** Video and Study Guide:** Handout the study guide "In His Holy House" and show the video. Make the following introduction before showing the video:

- The video we are about to view discusses and explains the purposes for which our Lord has commanded his people to construct temples all over the earth in these latter days. As you watch the video, try to understand how the ordinances of the temple fit into God's divine plan for his children. Note how both salvation and eternal life are addressed and how we, the living members of the Kingdom of God on earth can help to open the way for both salvation and exaltation for our loved ones who, by giving us life, have made it possible for us to enjoy the gospel blessings in these latter days.

- Show the video. It is approximately 20 minutes long.

- Review the answers of the students to the study guide.

*** Discussion of General Authority Talk:** (Note: if time is short, this talk can be distributed to the class members and they can be asked to read it in their apartments or homes during the week.)

- Distribute the talk by President Hinckley, "Keeping the Temple Holy." Ask the students to silently read the first section of his talk where he discusses a credit card and a temple recommend.

- Display a personal credit card. Ask the class members to review the similarities and differences between a credit card and a temple recommend as discussed by President Hinckley.

- As a class, brainstorm the questions asked in a temple recommend interview. The students can refer to President Hinckley's talk for additional ideas. Tell the class that the Bishop will be coming to the class the following Sunday to teach the next lesson and he can answer any specific questions of the class members.

*** Personal Testimony:** Bear your personal testimony of temple and the value of being temple worthy.

(STUDY GUIDE)
IN HIS HOLY HOUSE

1. What are three principal purposes for the construction and use of temples here on earth?
 - a. _____
 - b. _____
 - c. _____
2. In temples we learn that God has a _____ for our happiness and for us to return to him after we leave this mortal life.
3. What important principle did the Lord explain to Nicodemus?

4. How will those who did not have the gospel explained to them on earth learn of its saving principles? _____
5. Can they, in the Spirit World, be baptized unto salvation? Yes No
6. How can they then be saved? _____
7. There are baptismal fonts in each temple which are dedicated entirely to proxy baptisms and which are designed to resemble those found in _____.
8. How many of God's children will eventually have the opportunity to receive baptism?

9. Following salvation through baptism, higher ordinances leading toward exaltation are also available for both the living and the dead. One is the _____.
10. The endowment consists of
 - a. _____
 - b. _____
11. The setting for the endowment is a symbolic _____
12. How can we be expected to remember all the many facts and lessons taught to us when we are endowed?

13. The culminating ordinance of exaltation performed in the temple is:

14. What is the priesthood authority found in Matthew 18:18 which makes sealings possible?

15. What happens to living couples who were married civilly and later qualify for a temple sealing? _____

16. How may your deceased ancestors also be sealed? _____

(Answer Key)
IN HIS HOLY HOUSE

1. What are three principal purposes for the construction and use of temples here on earth?
 - a. **We can receive special blessings.**
 - b. **We can serve others.**
 - c. **We can learn more about the purpose of life.**
2. In temples we learn that God has a **__plan__** for our happiness and for us to return to him after we leave this mortal life.
3. What important principle did the Lord explain to Nicodemus?
All who accept him must be baptized.
4. How will those who did not have the gospel explained to them on earth learn of its saving principles? **They will be taught these principles in a post-mortal existence.**
5. Can they, in the Spirit World, be baptized unto salvation? Yes No
No, baptisms must be performed on earth.
6. How can they then be saved? **By proxy baptisms performed by mortals upon the earth.**
7. There are baptismal fonts in each temple which are dedicated entirely to proxy baptisms and which are designed to resemble those found in **__Solomon's Temple__**.
8. How many of God's children will eventually have the opportunity to receive baptism?
__All__
9. Following salvation through baptism, higher ordinances leading toward exaltation are also available for both the living and the dead. One is the **__Endowment__**.
10. The endowment consists of
 - a. **Instructions.**
 - b. **Covenants.**
11. The setting for the endowment is a symbolic **__journey through life.___**
12. How can we be expected to remember all the many facts and lessons taught to us when we are endowed? **By returning often to the temple.**
13. The culminating ordinance of exaltation performed in the temple is **__the sealing ordinance__**.
14. What is the priesthood authority found in Matthew 18:18 which makes sealings possible?
The keys of the priesthood, including the sealing power.
15. What happens to living couples who were married civilly and later qualify for a temple sealing?
They can be sealed after one year of their civil marriage date, if they live worthily.
16. How may your deceased ancestors also be sealed? **By proxy.**

LESSON 6

"The Blessings of the Sealing Ordinances"

Before Teaching This Lesson:

* As the instructor, read Elder Packer's talk, "Covenants" included in Appendix A. This talk was printed in the *Ensign*, May 1987, pp. 22-25.

* As noted previously, this lesson is an excellent time for the Bishop of the ward to join the class and teach most or all of this lesson. He has access to the Handbook of Instructions which outlines the policies and procedures that govern sealing relationships. If you contacted him previously, as suggested in the previous lesson, then call him during the week to remind him of his agreement to teach the lesson and ask him if there are any materials you can provide for him.

* Remind the student group about their presentations which will be given for the next lesson. Stress the time limit so that all of the material can be covered during the class period.

Lesson Objectives: At the end of this lesson, each student should:

* Understand how the sealing power of the priesthood, as restored by Elijah when he bestowed the keys of this power on Joseph Smith in the Kirtland Temple, enables families to be exalted in the Celestial Kingdom and makes all other priesthood ordinances valid in heaven.

* Understand what principles govern sealing relationships between husband and wife and between parents and children.

* Understand what policies govern the procedures involved in sealing spouses together and children to their parents.

Lesson Development: (Use any of the following teaching ideas to reach the above objectives.)

**** Doctrinal Discussion:** Note: Before a discussion of the policies and procedures is conducted in the class, it is important that the class members understand certain principles and doctrines. It is highly encouraged that these doctrines be taught and understood **before** conducting a discussion on the policies and procedures involved in sealing relationships.

Doctrine to be understood:

***The Sealing Power enables families to be exalted in the Celestial Kingdom and all other ordinances to be valid in heaven.** Use any of these scriptures and quotes in teaching this doctrine.

- Doctrines and Covenants 110: 13-16 this scripture tells of the appearance of Elijah to Joseph Smith and the significance of keys which he restored.

- Quote by A. Theodore Tuttle:

On the third of April 1836, one week after the dedication of the Kirtland Temple, the monumental event occurred! The Savior appeared and accepted the temple. Moses and Elias also came. Then, Malachi's prophecy was fulfilled--for Elijah the prophet stood before them....

That event occurred 146 years ago yesterday, on the day that the Jews were celebrating their traditional [Passover] ritual. For more than two millennia the Jews have looked for the coming of Elijah. Even today, in connection with the feast of the Passover, they will reenact the scene as they have done for centuries: they will set place at their table, reserve an empty chair, open the door, raise their cups, and rise as if to greet Elijah.

Elijah has returned! Thanks be to God! He bestowed his keys! Work could not commence in the temples to weld eternal links between husbands and wives, between parents and children, through the sealing power of God...

Without the authority and use of that power, in all ages of the world, none of our Heavenly Father's children can enter His presence or ever become like Him! And if this were not so, the whole purpose of existence would be useless. That is why the Lord said, 'the whole earth would be utterly wasted at his coming.' (D. &C. 2:3) A. Theodore Tuttle, "The First and the Last Words," *Ensign*, May 1982, pp. 65-66.

- "In the Church we hold sufficient authority to perform all of the ordinances necessary to redeem and to exalt the whole human family. And, because we have

the keys to the sealing power, what we bind in proper order here will be bound in heaven. Those keys--the keys to seal and bind on earth, and have it bound in heaven--represent the consummate gift from our God. With that authority we can baptize and bless, we can endow and seal, and the Lord will honor our commitments." (In *Temples of The Church of Jesus Christ of Latter-day Saints* [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1988], p. 10.)

- Doctrine and Covenants 131: 1-4 This scripture explains how a man and woman must enter into the new and everlasting covenant of marriage to obtain the highest degree of glory in the Celestial Kingdom. Otherwise they will remain single in the Celestial Kingdom and have no increase.

- Doctrine and Covenants 132: 19 This scripture states that when a man and woman marry by the Lord's Law and are sealed by the Holy Spirit of promise, then they will be exalted and receive significant blessings. Note: As this scripture is read in class, write the various words and phrases on the board which list the blessings that they will receive.

Doctrine to be taught:

***All couples should marry in the temple so that their children are born in the covenant. We should also labor to have our dead relatives sealed together in family relationships.**

- "I would advise all Saints to go with their might and gather together all their living relatives to this place, that they may be sealed and saved..." Joseph Smith, *Teachings of the Prophet Joseph Smith*, p 330.

- We cannot overemphasize the value of temple marriage, the binding ties of the sealing ordinance, and the standards of worthiness required of them." Boyd Packer, "Our Moral Environment," *Ensign*, May 1992, p. 68.

- Now keep in mind this; that when the full measure of Elijah's mission is understood, that the hearts of the children will be turned to the fathers, and the fathers to the children. It applies just as much on this side of the veil as it does to the other side of the veil...Heaven would not be heaven until we have done everything we can to save those whom the Lord has sent through our lineage. So the hearts of your fathers and mothers must be turned to our children right now, if you have the true spirit of Elijah..." Harold B. Lee, address delivered at the Eighth Annual Priesthood Genealogical Research Seminar, 3 August 1973.

* **Sealing Relationships:** To explain the policies and procedures which impact

sealing relationships, the Bishop should refer to the Handbook of Instructions, pp. 6-5 and 6-6. The following ideas are significant and can be added as a preface to this discussion:

- A couple has to be married in the temple and then **live** a celestial marriage for the Holy Spirit of Promise to seal their relationship so they can achieve exaltation.

- Children born to couples who have been married in the temple are "Born In The Covenant" and do not need to be resealed no matter what happens to their parent's marriage relationship.

- The major relationship in the celestial kingdom is between sealed spouses. They will **belong** to each other. They will enjoy associations with other celestial couples (i.e. their parents and their married children) who are connected to them by priesthood government lines.

- Note: Policies about children and their relationship to divorced parents, etc. are given to some extent in the Handbook of Instructions. Some questions regarding sealing relationships of children are answered best by patience and under the direction of temple presidencies. The Bishop should avoid creating concerns and strive to remind all of the students that there will be NO unhappy people in the celestial kingdom due to sealing relationships.

* **Testimony:** The bishop or instructor should close with a personal testimony of the value of sealing relationships in our lives.

LESSON 7

"A Variety of Opportunities For Service in Family History Work"

Before Teaching This Lesson:

* (Note: Preparations for this lesson were to be done **two weeks** before this lesson is taught!) This lesson is one in which class members can take part by teaching or presenting some of the ideas of the lesson. The class should have been divided and given **copies** of the assignment sheets supplied at the end of this lesson.

* Make copies of Elder Oakes talk, "Family History: In Wisdom and Order." This talk is provided in the appendix. It was printed in the *Ensign*, June 1989. Hand out this talk at the beginning of the lesson and ask the students to read it before their next class period.

Lesson Objectives: Because of this lesson, the student should:

* Be familiar with additional areas of involvement and service available in family history work besides record keeping and proxy work in the temples.

Lesson Development: (Use any of the following ideas to reach the above objectives:)

* **Family History Anthem:** Recite the Family History Anthem as a class.

* **Inspirational Story:** Share an inspirational story from Appendix B.

* **Inspirational Quote:** Share an inspirational quote from Appendix C.

* **Discussion and Chalkboard:** Before the group presentations, briefly discuss and write on the chalkboard the following options of service available for the students beyond the ones which will be presented by the groups:

- Assisting in a Family History Center.
- Participating in the extraction program. This program is available in most all non-student wards and stakes. Some class members might already be familiar with aspects of this work and can give a short report of their experiences.
- Assisting others in entering their records into PAF.
- Contributing records to the Ancestral File and submitting corrections to it.
- Serving as Family History Missionaries.
- Be better prepared as full-time missionaries to teach and use family history activities with converts.

* **Quote:** Before beginning the presentations on Journal Writing, Personal Life

Histories, and Family Histories by either the groups or the instructor, read the following quote by Elder Oaks: "Some of the most important temple and family history work is done at home. I do not refer just to the important work of keeping family genealogies up-to-date and the much needed verifying that all sealings have been performed. At home we can keep our journals and gather pictures and data for the books of remembrances of our family members. We can gather and record information available through living relatives. We can write family histories and share their great lessons with our children." ("Family History" by Elder Dallin H. Oaks Ensign June 1989)

* **Group Presentations:** Remind each group that they will only have 7-10 minutes for each presentation.

* **(Optional) Teacher Presentation:** If you do not plan on using groups in this lesson, then you can use the ideas outlined for the groups in your personal presentation of this lesson.

Group One:

Journal Writing

(7-10 Minutes Time Limit)

Directions: Use any of the ideas listed below to teach your fellow class members about this topic:

- * Bring personal examples of journals, which could be used as examples to illustrate effective journal writing.

- * Teach the following guidelines regarding journal writing:
 - Journals should be records of our feelings as well as life-events.
 - Write in a journal daily or on a regular basis to capture and remember significant experiences which show spiritual growth and testimony-strengthening evidences of God's dealings in one's life.
 - Journals can be any format or variety. The main thing to remember is to keep them personal and simple.

Group Two

Writing Personal Histories

(7-10 Minutes Time Limit)

Directions: Use any of the following ideas to teach this topic:

* Bring personal examples of life histories which could be used as examples to illustrate effective and interesting life histories.

*Teach the following guidelines regarding personal histories:

- Personal histories are not journals or scrapbooks. They are a written narrative of our life story. Some people have been successful in organizing their personal histories into segments: i.e. Birth and family circumstances, Childhood, Grade school, Early friends, Early family activities, etc.

- Write your personal history in a way that it can be added to. Computer access and word processing are helpful tools to have.

Group Three

Family Histories

(7-10 Minutes Time Limit)

Directions: Use any of the following ideas to teach this topic:

- * Bring examples of your family histories which can illustrate the value of these histories in our lives.

- * Remind the students that they should search for and read family and personal histories of our ancestors to gain a deeper love for them. They should be encouraged to write histories where there are none.

- * Share the following example of the importance of personal histories as told by one family history worker: "I knew my great grandfather had his endowments in Nauvoo. I thought he had come west in 1847 and had searched everywhere I could think of but found nothing to confirm what I thought to be true. Later, I was looking through the history of his son, who had written that his father had stayed in Winter Quarters during the winter of 1847 and came west with the Heber C. Kimball Company in 1848. The time frame was right. It verified the information I had and helped me put the pieces together."

- * Tell the students that information your family may have is often overlooked. The customs and circumstances of our ancestors may differ from our own, but their experiences are meaningful to us---because there are things that all generations have in common. The righteous principles that directed their lives can help us better our lives.

LESSON 8

"Looking Back, Looking Forward"

Before teaching this lesson:

* This lesson is an opportunity to review and recommit to the commandments inherent in family history work. You might announce to the students in the previous lesson that they will have an opportunity to share feelings about their experiences in family history work in this particular lesson. They will also have a chance to decide on a focus for further involvement in family history activities.

Lesson Objectives:

- * To review the scriptures, lessons, activities, and knowledge of the entire course.

- * To share testimony.

- * To follow-through on submitting a Temple-ready disk for any ancestors who need temple ordinances and to do the proxy ordinances for these ancestors.

- * To commit to a life-long devotion to gospel principles and activities of redeeming the dead.

Lesson Development: (Use any of the following ideas to reach these objectives.)

- * **Family History Anthem:** Ask the students to recite this anthem for the final time by memory. Invite them to really consider the words they will be expressing.

- * **Inspirational Story:** Choose an inspirational story from Appendix B or ask a student to share an experience which they have had in this work.

- * **Inspirational Quote:** Choose an inspirational quote from Appendix C to share with the class.

- * **Review:**
 - Invite the class to participate in a short writing exercise. Take five minutes and write what are the primary memories, lessons, experiences which they have enjoyed in this course.
 - Lead a discussion in which members of the class share what they have written or tell others about it.
 - Pass out a strip of paper to each class member that lists a scripture that has formed the backbone of other lessons. Give class members a few minutes to look

up their scripture. Read some (or all) of them and lead a discussion of them in the context of the entire backward view of the course and in light of them all considered together.

Testimony:

- Bear your own testimony of family history work. Make references to experiences you have had **before** the class and some of the experiences you have had **during** the class. Make special efforts to be in tune spiritually for this testimony.
- Invite others (either in advance or as directed by the spirit) to share their testimonies of principles and experiences of family history.
- Open some time for voluntary testimony bearing.

Commitment

- Ask two of the class members to share their feelings and thoughts after having read Elder Oakes' talk, "Family History: In Wisdom and Order" during the week.
- Allow some individual time for class members to meditate, to pray silently, and to write down a commitment for their future activities in family history. In preparation, lead a short discussion of the relationship between long and short-range goals. Brainstorm with the group some possible areas of family research, some products or specific results of action, and some ways of gauging continuing success.
- As a closing assignment for the course and in the spirit of sharing the essence of the course and the gospel principles of family history, invite members of the class to commit to sharing their goals, their testimony, and/or the benefits of the course with someone outside the course.

"A Visit To The Family History Center"

Before Making This Visit:

- * Obtain your appointment from your Stake Family History Consultant or High Counselor.

- * See that each student has obtained from the Ward Clerk their **Member ID number** and their **Confirmation Date** and see that they bring them to the Family History Center.

- * Have your students bring family information (at least grandparents and dates) or disks with it on, as they come to the Center.

- * To save time, invite the students to go directly to the Family History Center in the McKay Library after the Sacrament Service or Priesthood/Relief Society is completed rather than their Sunday School class.

Visit Objectives: In this visit, the students will:

- * Be given a 3 _ inch disk as they arrive at the Center.

- * Register on the familysearch.org internet site using their Member ID number and Confirmation Date.

- * Gain an understanding of the computerized data resources (AF and IGI) available in the Family History Library and familysearch.org.

- * Begin to use the PAF program to organize their family history information. (**For recent members especially**)

- * Briefly learn how to prepare and submit a disk for temple ordinances for individuals and families.

Lesson Development: (Use any of the following teaching ideas to reach the above objectives.)

- * **Family Contacts for more Information:** As you begin teaching skills to the students, remind them that the **first** and **most** important step they can take in Family History is to personally **collect and gather** as many family records as possible. Share the following ideas with the students to help them understand this step:
 - Each student should round up his or her personal records, (i.e. birth certificate, ordinance certificates, etc.)
 - They should obtain copies of their parent's pedigree charts and family group sheets.
 - If copies already exist on computer disk either a Gedcom file, or a 'backup' copy is

best. A staff member in the center can assist the students in this process.

* **Family Search:** Introduce the students to the church's computer program called "Family Search", there are two versions. The DOS version in the Family History Center and the Internet version and point out the various options in both and register them as members on the internet site: familysearch.org.

* **Ancestral File:** Show the students the "Ancestral File". Indicate that this computerized resource of families is often called the Church's "Book of Remembrance". It contains millions of individuals linked together in pedigrees and is the result of worldwide church members submitting their four-generation sheets and extended lines to the church over many years. One of the goals of this course is for the class members to check the accuracy of their family records in this file and do an Ancestral File submission if necessary.

- "Am I in the Ancestral File?" Teach the class members how look up their own names. If they can find their own names, have them print out a four-generation pedigree sheet. Prevent any class members from feeling embarrassment if their name is not found on the Ancestral File. Point out that most of the students WILL NOT be on the ancestral file if their fathers, mothers, or grandparents are recent converts to the church. They will want to add their names and those of their families to the Ancestral File as explained above.

- Next, have the students look up the names of their parents and/or grandparents. They can use the handout "How Do I Start My Family History" as a guide.

- "Is someone else working on my family line?" We can use the Ancestral File to see if there are others who are submitting information about our family lines. Show the class members how they can find out the name and address of such individuals.

- "Is the Ancestral File complete and accurate?" Stress that there are mistakes in some of the information in the Ancestral File. The students are encouraged to make corrections to the Ancestral File by identifying the incorrect records and then making corrections **which they can verify from personal family resources or other reliable sources.**

* **International Genealogical Index (IGI):** "Has any proxy work been done for my ancestors?" Explain the use of the International Genealogical Index (IGI) to the class members. This index is a listing of all the temple work which has been done

for deceased individuals in the church. It does not contain any information for living individuals because of privacy laws regarding the records of living individuals. It may not contain the information for ancestors who did their own work in Nauvoo or in Utah.

- Illustrate how to use the I.G.I. First identify the **country** of birth or marriage of an ancestor. After typing in the ancestor's name and event year, see if their ancestor is in the I.G.I. If an ancestor is found, the dates of that individual's temple ordinances can be identified. Before any individual is cleared for temple proxy work, the I.G.I. has to be checked to see if the work has already been done. The computer should do this process automatically when a person completes a Temple-Ready disk for ancestors who need temple ordinances but it is still a good idea to personally check both the IGI in DOS and on the Internet.

* **PAF**: "How does one organize his personal and family records so that it is easiest to work with?" Introduce the Personal Ancestral File as a tool that may be used to organize and prepare information for the Temple Ready program or the Ancestral File.

* **PAF Activity**: Give the students a formatted, 3 1/2 disk, and teach them how to enter their own names, birth date, etc. on their disk using PAF. Refer them to pages 8-12 of the "Member's Guide" to explain more about this process. Teach them how to "import" or transfer information they discover on the Ancestral File to this PAF disk to become part of their own records and teach them how to back up their data.

* **Personal Visits**: At the end of your visit to the Family History Center, remind the students to come on their own to the Center and continue putting their personal and family information into the computer using PAF.

* **Personal Testimony**: Share your personal experiences that have come from involvement at the Family History Center. Indicate the many modern-day miracles which have happened for us to have the facilities to use the Family Search program.

"Follow up Visits to the Family History Center"

You may schedule an additional visit for your class:

* Call the Family History Center Director for another time. This must be done early in the semester, otherwise all available times will be taken.

* Remind the students to bring their form "How Do I Start My Family History" and the PAF disk that they received at their first visit to the Family History Center.

Lesson Objectives: For this visit, the students should:

* Review the skills which the students learned in the first visit to the family history center: (PAF, AF, and IGI)

* Become familiar with the additional steps and aspects of the PAF and Family Search programs:

- How to printout a list of individuals from their PAF records who have incomplete ordinances.
- How to prepare a Temple Ready disk for processing names to the temple for proxy ordinances.
- How to submit new information to and correct existing information in the Ancestral File.

Encouragement To Return Often to the Center: Invite the students to come on their own time to continue their activities in the Family History Center and this should be done even if you are unable to schedule an additional class session at the Center.

Appendix A

Talks By General Authorities

Redemption: Harvest of Love	Elder Richard G. Scott
Temples and the Work Therein	Elder David B. Haight
Keeping the Temple Holy	President Gordon B. Hinckley
Covenants	President Boyd K. Packer
Family History: In Wisdom and Order	Elder Dallin H. Oaks



REDEMPTION: THE HARVEST OF LOVE

**Elder Richard G. Scott
Of the Quorum of the Twelve Apostles**

*Perhaps you have been prompted to look
for ancestors but feel that you are not a
Genealogist. Can you see that you don't have to be?"*

One hundred and fifty years ago this week, the Lord revealed to his prophet Joseph Smith sublime doctrine concerning the sacred ordinance of baptism. That light came when other Christian churches taught that death irrevocably, eternally, determined the destiny of the soul. The baptized were rewarded with endless joy. All others faced eternal torment, without hope of redemption. The Lord's revelation that baptism could be performed vicariously for the dead, through proper priesthood authority preserved the justice of His statement: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5)

Vicarious baptism also mercifully provides this ordinance for all worthy deceased who have not received it through proper priesthood authority.

This glorious doctrine is another witness of the all-encompassing nature of the atonement of Jesus Christ. He has made salvation available to every repentant soul. His was a vicarious atonement that conquered death. He permits the worthy deceased to receive all ordinances of salvation vicariously.

In that epistle, written one hundred and fifty years ago, Joseph Smith stated "The Saints have the privilege of being baptized for . . . their relatives who are dead . . . who have received the gospel in the spirit . . . through . . . those who have been commissioned to preach to them.... Those saints who neglect it in behalf of their deceased relatives, *do it at the peril of their own salvation.*" (*History of the Church*, 4:231; italics added.)

The prophet Elijah committed the keys for vicarious work to Joseph Smith in the Kirtland Temple (see D&C 110:13-16) to fulfill the Lord's promise that "he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers" (D&C 2:2).

Through further revelation to Joseph Smith and subsequent prophets, there has come an understanding of and provision for temple work and the family history effort that supports it. Every prophet since Joseph Smith has emphasized the imperative need to provide all ordinances for ourselves and our deceased ancestors.

This inspired counsel can be simply summarized:

We are to:

- Turn the hearts of the fathers to the children, and the children to their fathers.
- Insure that ordinances are performed for ourselves and our ancestors.
- Seal individuals into eternal family relationships.

Many members of the Church recognize the vital importance of these commandments but feel overwhelmed at the task of identifying their own ancestors. To overcome this feeling, the Church has greatly simplified finding our ancestors and clearing their names for temple work. For example:

With the generous cooperation of the original record holders, we have gathered information on approximately two billion of the estimated seven billion individuals for whom records are thought to exist. That resource increases by many millions of names each year.

Also, fifteen hundred family history centers operate worldwide to permit access to our vast record resources. You will find them staffed with sensitive, understanding volunteers who want to help. Through research guides, telefax, and correspondence, these centers are fortified by the impressive capabilities of the Salt Lake City Family History Library.

Modern technology has greatly simplified the prior complex rules and regulations for this work. These streamlined steps are clearly explained in the pamphlet *Come unto Christ through Temple Ordinances and Covenants*. It is available in the principal languages from priesthood leaders throughout the world. This booklet provides a summary of the doctrinal basis for family history and temple service.

Also, where they have been called, ward or branch family history consultants are available to help you succeed.

Many brilliant minds and sensitive hearts have harnessed advanced technology to provide personal computer helps to simplify family history work. Under the descriptive title of **Family Search**, these powerful computer-aided resources are now available in family history centers in the United States and Canada. (Request them if they are not there. They are within policy.) In due course, these resources will be made available elsewhere in the world.

Family Search provides members easy access to the Church's central genealogy computer files. It greatly simplifies research and enables members to more efficiently find information in the Church's vast storehouse of microfilmed records. The computer provides direct, rapid search of a large compilation of valuable information on compact disks without time or error of searching traditional microfilm or microfiche. **Family Search** provides these five specific types of helps that are as easy to use as a telephone:

The **Ancestral File** is a computer resource of seven million names linked into family relationships. This resource is the heart of our effort to collect the genealogy of mankind and make that information readily available to others, to simplify their family history research, and permanently preserve family relationships.

Ancestral File comprises the "four generation" submittals from members and friends. These data have been carefully matched and coupled one with another, providing a powerfully rich source of family linked information that simplifies research and reduces duplication. It contains names and addresses, enabling coordination of research with other submitters. Means now exist that permit you or family organizations to enter all of your family linked information

for permanent preservation and use by others.

Recently, a friend of the Church, tenderly holding a 5-inch-high stack of information, said with obvious gratitude: "The Church placed my life's work in a computer where it will be permanently recorded and available for others to use." That spirit is spreading throughout the world where friends, who wish to show their gratitude for using Church resources, are now generously donating their laboriously compiled family history information to share with others.

Another help is the *Family History Library Catalog*.? It contains the description of virtually every family history record of the Church, permitting a rapid, automatic, precise name or locality search of the detailed catalog descriptions.

The automated *International Genealogical Index*? replaces 10,000 microfiche, providing computer research of data on 147 million deceased individuals and allowing limited linking of family members.

Shortly, an automated 39-million-name *U. S. Social Security Death Register*? will be distributed.

Within two or three years, other organized data will be readily available on hundreds of millions of deceased individuals. (For data privacy reasons, we do not provide computerized data on living persons.)

For example, a large group of members is organizing the 50-million-name *1880 U. S. Census*. Five thousand nonmembers and seventy seven missionaries are organizing the 27-million-name *English 1881 Census*. A 5-million-name record of Australian births, marriages, and deaths from 1788 to 1888 is near completion. These helps will permit automatic nationwide search for an ancestor without specifying locality.

Yet another help, the **Personal Ancestral File** is a powerful, inexpensive, easy-to-use resource available for home use that helps organize, analyze, and print your family history. It reports what ordinance work is lacking and allows electronic sharing of data.

But for me, the most thrilling resource will eliminate the delay in clearing names for temple work. Beginning next fall, you will be able to clear ancestors' names for temple ordinances in your own meetinghouse yourself, without the need to request headquarters approval. When you verify that no previous ordinance has been performed, you can go immediately to the temple to perform these ordinances.

Yes, the Lord *is* accelerating His work.

It was hard to get excited about genealogy work, with its many rules and regulations about commas, periods, and capitalization. The new family history service is quite another matter. It deals with loving, caring, feeling ancestors beyond the veil.

Now, Richard Talbot, John Dunkerson, and Abraham Salee are not just names on a slip of paper for me to receive their temple ordinances. These are ancestors I love through temple work. They, in turn, have influenced my life. I find traits displayed in their purposeful lives woven into the fabric of my own character. Begin this work, and you will know why the Lord said, "The hearts of the children shall turn to their fathers." (D&C 2:2.) Learn why this glorious doctrine has been restored to the earth.

Once I listened as a humble sister, blind except for a small window of vision in one eye,

bore witness of deeply spiritual experiences she enjoyed with her husband identifying individuals for temple work. She explained that internal bleeding had recently taken the last vestige of sight. Her testimony was sweet, her prayer that she might see enough to serve. Miraculously she was given even greater sight.

One choice source on my ancestors was prepared by a remarkable woman in 1888. She labored without any doctrinal understanding or the abundant resources we have. Following impressions of the heart, her persistence and extensive correspondence produced a 16,000-lineage-linked treasury of information about our Talbot family. My mother obtained this record. A descendant, Cathy Frost, with two preschool children and expecting another, is computerizing those names. My wife, Jeanene, and I will personally clear them for temple work using the simplified helps I've described today. Our family will go to the temple for these ancestors.

At present you may find it difficult to go to the temple personally, but you can submit ancestors' names for temple work. You may live where resources are very limited. Begin with ancestors that are closest to you. Search beyond your surname, following all lines of ancestry. Following the simple guidelines, prepare requests for temple work. Resolve to bless the lives of those who are dependent upon you?and in so doing; bless your own life profoundly.

I don't need to tell you the details of where to go and who to see. When you determine you are going to succeed, you will find a way. You will discover those who can help you. I promise you the Lord will bless you in your efforts, for this is His work, and He will guide your prayerful efforts to bring the ordinances and covenants to your ancestors.

I have tasted enough of the fruits of this sublime work to know that the keys Elijah restored to Joseph Smith permit our hearts to be bound and each of us linked to those of our ancestors who are waiting for our help. Through our efforts in holy temples here on earth using the authority delegated by the Savior, our progenitors receive the saving ordinances that allow them to enjoy eternal happiness.

In the past, motivated by a deep conviction of the sanctity of the work, individuals have valiantly faced a challenge that seemed like single-handedly many endeavoring to harvest all the grain in Nebraska. Now, many mighty combines are at work. *Together we will accomplish the work.*

How fitting that for the 150th anniversary of the declaration by Joseph Smith of vicarious work for the dead, the Brethren have announced greatly simplified means to identify ancestors and permit temple ordinances to be performed for them.

I testify that the spirit of Elijah is touching the hearts of many of Father's children throughout the world, causing the work for the dead to accelerate at an unprecedented pace.

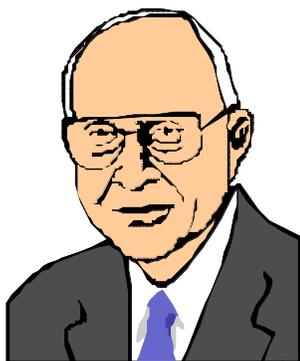
But what about you? Have you prayed about your own ancestors' work? Set aside those things that don't really matter in your life. Decide to do something that will have eternal consequences. Perhaps you have been prompted to look for ancestors but feel that you are not a genealogist. Can you see that you don't have to be anymore? It at all begins with love and a sincere desire to help those who can't help themselves.

This is a spiritual work, a monumental effort of cooperation on both sides of the veil where help is given in both directions. It at begins with love. Anywhere you are in the world,

with prayer, faith, determination, diligence, and some sacrifice you can make a powerful contribution. Begin now. I promise you that the Lord will help you find a way. And it will make you feel wonderful.

In the name of Jesus Christ, amen.

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Temples and The Work Therein

Elder David B. Haight
Of the Quorum of the Twelve Apostles

"We without [the dead] cannot be made perfect; neither can they without us be made perfect.' It would be difficult for one to find stronger language on a requirement to receive exaltation in the celestial kingdom."

Temples are the most sacred places of worship on earth where sacred ordinances are performed?ordinances which pertain to salvation and exaltation in the kingdom of God. Each one is literally a house of the Lord?a place where He and His spirit may dwell, where He may come or send others to confer priesthood blessings and to give revelation to His people.

Temples built especially to the Lord have been erected in all ages. Moses built a tabernacle in the wilderness for the children of Israel. Solomon built a magnificent temple in Jerusalem. The Nephites built sacred temples. Joseph Smith built houses of the Lord in Kirtland and Nauvoo, and succeeding prophets have built temples throughout the world. These have all been initiated and built under the direction and revelation of God.

Without revelation, temples can neither be built nor properly used. They are one of the evidences of the divinity of our Lord's true gospel. In our day, the Lord has said:?"How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? . . . that. . . ordinances might be revealed which had been hid from . . . the world." (D&C 124:37-38.)

Latter-day Saints should be eternally grateful for the revealed knowledge given anciently but reaffirmed in even greater plainness in our dispensation, and which was known by our Lord's Apostle, Peter, when he prophesied that before the second coming of Christ there would be a "restitution of all things" spoken of by God. (See Acts 3:21; see also D&C 121:2~32.) One of these restored doctrines, premortality or preexistence, should give us a greater appreciation for ourselves and the work assigned us, for each one of us existed as a spirit entity before we were born on this earth.

Most of us have wondered about what occurred in the premortal world and how it relates to our existence here. We should be acquainted with the truth that knowledge of the premortal life was restored that we might fulfill our responsibilities as children of God.

The Lord has revealed that a grand council was held in that pre-earth world where we

exercised our free agency regarding the plans presented. The major proposition in the accepted plan of salvation provided for an earth life where each person could work out his eternal salvation.

John A. Widtsoe provides insight to an earth-life responsibility made in that premortal world which is of great importance. He highlights a contractual agreement we made concerning the eternal welfare of all of the sons and daughters of the Eternal Father:

"In our preexistent state, in the day of the great council, we made [an] . . . agreement with the Almighty. The Lord proposed a plan.... We accepted it. Since the plan is intended for all men, we became parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviors for ourselves but . . . saviors for the whole human family. We went into a partnership with the Lord. The working out of the plan became then not merely the Father's work, and the Savior's work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation."

Elder Widtsoe continues: "That places us in a very responsible attitude towards the human race. By that doctrine, with the Lord at the head, we become saviors on Mount Zion, all committed to the great plan of offering salvation to the untold numbers of spirits. To do this is the Lord's self-imposed duty, this great labor his highest glory. Likewise, it is man's duty, self-imposed, his pleasure and joy, his labor, and ultimately his glory ." ("The Worth of Souls," *The Utah Genealogical and Historical Magazine*, Oct. 1934, p. 189.)

Latter-day Saints are a chosen people, so appointed in the premortal world, to be in partnership with the Lord for the salvation of the living and the dead. The First Presidency has announced that one of the major responsibilities of the Church, and therefore of its members, is to redeem the dead.

We learn by revelation from the Prophet Joseph Smith that "these . . . principles in relation to the dead and the living . . . cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation....

"For we without them cannot be made perfect; neither can they without us be made perfect." (D&C 128:15, 18; see also Heb. 11:39-40.)

It would be difficult for one to find stronger language on a requirement to receive exaltation in the celestial kingdom.

Joseph Smith and Oliver Cowdery had received the Melchizedek Priesthood under the hands of Peter, James, and John; however, it was necessary for the prophet Elijah to restore special keys, "in order that all the ordinances may be attended to in righteousness." (*History of the Church*, 4:211.) Thus, the sealing powers and ordinances necessary for the dead as well as the living were to be restored. This was accomplished by Elijah's visit to Joseph and Oliver on April 3, 1836, in the Kirtland Temple.

Elijah's mission was to "turn the heart of the fathers to the children and the heart of the children to their fathers." (Mal. 4:6.) The turning of the hearts of the fathers in the spirit world to the children on earth provides for the gathering of ancestral data of their deceased fathers in order that ordinances might be performed in the temples of the Lord. Thus, the living having their hearts turned to their fathers is in accordance with the premortal agreement we made before the

earth was formed.

Elijah's visit to the Kirtland Temple is attested by several truths.

First, no one else has claimed that the prophecy regarding Elijah's coming in the last days has been fulfilled.

Second, the testimony of Joseph Smith and Oliver Cowdery stands unassailable?they could not turn the hearts of the children to the fathers except by the power sent by God.

Third, neither did they have the power to persuade millions of people to turn their attention to their deceased fathers. Remarkable indeed is the fact that organized efforts to gather genealogical information began after Elijah came in 1836. In America, the New England Historical and Genealogical Society was organized in 1844, and the New York Genealogical and Biographical Society in 1869, for the purpose of gathering genealogy. What is known as the "Spirit of Elijah" has influenced nonmembers as well as members of the Church in this vital activity. The microfilming of thousands of records is continuing on a large scale throughout the world. (See Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, Salt Lake City: Bookcraft, 1954-56, 2:122-28.)

The Jewish people have looked forward to the return to the earth of Elijah as promised by Malachi. Each year in the spring the Paschal feast is observed in many Jewish homes, at which time a door is opened so that Elijah might come in and sit at the feast.

"It was . . . on the third day of April, 1836," said President Joseph Fielding Smith, "that the [Jewish people], in their homes at the Paschal feast, opened their doors for Elijah to enter. [However,] on that very day Elijah did enter--not in the home of the Jews to partake of the Passover with them, but he appeared in the House of the Lord . . . in Kirtland, and there bestowed his keys." (In *Conference Report*, Apr. 1936, p. 75.)

The Prophet Joseph said the main object of the gathering of the Jews, or the people of God in any age of the world was "to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation." (*Teachings of the Prophet Joseph Smith*, pp. 307-8.)

Bible prophecies indicate that in the last dispensation of the gospel, there would be a restoration of all of the principles and practices of former dispensations, which includes temple building and the performing of ordinances therein. (See Isa.2: 2-3; Micah 4:1-2; Acts 3:19-21; Eph.1: 9-10.)

A latter-day Apostle wrote: "The history of Temples teaches us that the people of God have been strong, or weak, in proportion to the faithfulness with which they have attended to their sanctuaries." (Hyrum M. Smith and Janne M. Sjodahl, *Doctrine and Covenants Commentary*, Salt Lake City: Deseret Book Co., 1951, p. 612.)

We would do well to follow the example of our beloved prophet, President Ezra Taft Benson. He and his sweet companion, Flora, have set aside time each Friday to regularly attend the house of the Lord, and they would join with me here this morning in declaring that members of the Church who absent themselves from temple attendance, where it is possible for them to attend, are denying themselves rich blessings.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon

which all blessings are predicated-

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:18-19.)

With these two scriptures in mind, I exhort all members for a renewed commitment in strengthening their faith and progression to exaltation in the celestial kingdom-

First, by fulfilling our responsibility to our dead.

The Prophet Joseph said, "The greatest responsibility in this world that God has laid upon us, is to seek after our dead." (*Times and Seasons*, 5:616.)

I am indebted to my kindred dead who made it possible for me to live in this dispensation and to have the privilege of being a member of the "only true and living church upon the face of the whole earth." (D&C 1:30.)

Our opportunities are twofold: to do genealogical research and to perform temple work. There may be a time when we may not be able to do the research required, but this should not deter us from receiving the blessings of temple attendance. With forty-four functioning temples located in various parts of the world the privilege of participating in temple activity is becoming more and more available. Should you or I neglect either of these responsibilities?

Second, by being "endowed with power from on high." (D&C 38:32.)

The environment in the temple is intended to provide the worthy member of the Church with the power of enlightenment, of testimony, and of understanding. The temple endowment gives knowledge that, when acted upon, provides strength and conviction of truth.

Third, by finding a place of refuge and peace. (See D&C 124:36.)

The moment we step into the house of the Lord, the atmosphere changes from the worldly to the heavenly, where respite from the normal activities of life is found, and where peace of mind and spirit is received. It is a refuge from the ills of life and a protection from the temptations that are contrary to our spiritual well-being. We are told that "he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

Fourth, by receiving revelation.

John A. Widtsoe wrote: "I believe that the busy person on the farm, in the shop, in the office, or in the household, who has his worries and troubles, can solve his problems better and more quickly in the house of the Lord than anywhere else. If he will . . . [do] the temple work for himself and for his dead, he will confer a mighty blessing upon those who have gone before, and . . . a blessing will come to him, for at the most unexpected moments, in or out of the temple will come to him, as a revelation, the solution of the problems that vex his life. That is the gift that comes to those who enter the temple properly." ("Temple Worship," *The Utah Genealogical and Historical Magazine*, Apr. 1921, pp. 6~64.)

Revelation also comes in receiving greater understanding of the endowment as one seeks to comprehend its meaning.

Fifth, by giving genealogical and temple service.

The Prophet Joseph Smith wrote, "Those saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation." (*History of the Church*, 4:426.)

Sixth, by becoming saviors on Mount Zion.

The Prophet Joseph wrote: "But how are they to become saviors on Mount Zion? By building their temples, . . . and receiving all the ordinances, . . . ordinations and sealing powers upon their [own] heads, land] in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah." (*History of the Church*, 6:184.)

And seventh, by qualifying to see and understand God in the house of the Lord.

At Kirtland, the Lord revealed to the Prophet Joseph: "And inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it;

“ . . . and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God." (D&C 97:15-16.)

It is true that some have actually seen the Savior, but when one consults the dictionary, he learns that there are many other meanings of the word *see*, such as coming to know Him, discerning Him, recognizing Him and His work, perceiving His importance, or coming to understand Him.

Such heavenly enlightenment and blessings are available to each of us.

God our Father lives, as does His son, Jesus the Christ, our Savior and Redeemer. I am a grateful recipient of His healing power and love. This is His work. I so testify in His holy name, amen.

The Ensign / November 1990



KEEPING THE TEMPLE HOLY

President Gordon B. Hinckley
First Counselor in the First Presidency

"Entering the temple is a privilege to be earned and not a right that automatically goes with Church membership.?"

Brethren, I commend to you that which we have heard from those who have spoken to us this evening. We have received much of counsel and inspiration, applicable to both men and boys.

On a number of occasions in years past, I have directed my remarks in these priesthood meetings to those of the Aaronic Priesthood. This evening, if they will excuse me, I have chosen to address the men, with the hope that there may be some long-term value for the young men.

I hold before you two credit cards. Most of you are familiar with cards such as these.

The first is a bank credit card. It permits me to secure merchandise on credit and then pay for my purchases at one time. It is a valuable thing and something to be safeguarded. If stolen and dishonestly used, it could cause me great loss and perhaps considerable embarrassment. In accepting it from my bank, I enter into a contract and become bound by obligations and agreements. In accepting the card, I agree to meet the conditions under which it was issued.

It is issued for one year only and must be reissued each year if I am to enjoy the privileges afforded by it. It is not really mine. The bank retains ownership. If I fail in my required performance, then the bank may shut off the credit and repossess the card.

The other card which I have is what we call a temple recommend. It represents a credit card with the Lord, making available to me many of His greatest gifts. The bankcard is concerned with things of the world, the recommend with things of God.

To secure a temple recommend, the receiver must also have demonstrated his eligibility, and that eligibility is based on personal worthiness. Once granted, it is not in place forever. but must be reissued each year. Furthermore, it is subject to forfeiture if the holder does anything which would disqualify him for its privileges.

Eligibility for a temple recommend is not based on financial worth. That has nothing whatever to do with it. It is based on consistent personal behavior, on the goodness of one's life. It is not concerned with money matters, but rather with things of eternity.

The bankcard opens the door to financial credit. The temple recommend opens the door to the House of the Lord. It is concerned with entry into holy precincts to do sacred and divine work.

I fear that some people are granted temple recommends before they are really prepared for them. I feel that sometimes we unduly rush people to the temple. Converts and those who have recently come into activity need a substantial measure of maturity in the Church. They need understanding of the grand concepts of the eternal gospel. They need to have demonstrated over a period of time their capacity to discipline their lives in such a way as to be worthy to enter the House of the Lord, for the

obligations there assumed are eternal. For this reason, many years ago the First Presidency determined that a convert to the Church should wait a year following baptism before going to the House of the Lord. It was the expectation that during that year, he or she would have grown in understanding, as well as in capacity to exercise that measure of self-discipline which would result in personal worthiness. In 1833, the Lord revealed the following to the Prophet Joseph:

"Verily I say unto you, that it is my will that a house should be built . . . unto me for the salvation of Zion....

"And inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it;

"Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God.

"But if it be defiled I will not come into it, and my glory shall not be there; for I will not come into unholy temples." (D&C 97:10-17.)

This, I submit, is descriptive and definitive and forceful language from the Lord concerning His holy House.

Each of our temples has on its face the statement "Holiness to the Lord," to which I should like to add the injunction "Keep His House holy!"

I submit that every man who holds the Melchizedek Priesthood has an obligation to see that the House of the Lord is kept sacred and free of any defilement. This obligation rests primarily and inescapably upon the shoulders of bishops and stake presidents. They become the judges of worthiness concerning those eligible to enter the temple. Additionally, each of us has an obligation?first, as to his own personal worthiness, and secondly, as to the worthiness of those whom he may encourage or assist in going to the House of the Lord.

In earlier times, Presidents of the Church felt so strongly about this matter that they required that the President of the Church himself personally sign each recommend. With the growth of the Church, that became impractical. I read to you a circular letter addressed to presidents of stakes and bishops of wards under date of November 10, 1891:

"Dear Brethren: It has been decided that it is no longer necessary for those going to the Temple to attend to ordinances therein to send their recommends to President Woodruff, to be by him endorsed. The signatures of the Bishop and Stake President will be all that is required.

"This being the decision, Bishops of Wards and Presidents of Stakes will see the increased necessity for care, so that no unworthy person will be recommended for ordinances in the Temples.

"[Signed] Your brethren, Wilford Woodruff, George Q. Cannon, Joseph F. Smith, First Presidency of the Church of Jesus Christ of Latter-day Saints. " (In James R. Clark, comp. *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols., Salt Lake City: Bookcraft, 1965 - 75, 3:229.)

At that time, there were three operating temples in the Church?St. George, Manti, and Logan. The Salt Lake Temple had not yet been dedicated. We now have forty-three operating temples. If in 1891 it became too burdensome for the President of the Church to endorse all temple recommends, think of what the situation would be today. But regardless of the number or the circumstances, the issuance and signing of a temple recommend must never become a commonplace thing.

This small document, simple in its appearance, certifies that the bearer has met certain precise and demanding qualifications and is eligible to enter the House of the Lord and there participate in the most sacred ordinances administered anywhere on earth. These ordinances are concerned not only with the things of life, but also with the things of eternity. Only in the House of the Lord is the fullness of the everlasting priesthood exercised with authority reaching beyond the veil of death.

Everything that occurs in the temple is eternal in its consequences. We there deal with matters of immortality, with things of eternity, with things of man and his relationship to his Divine Parent and his Redeemer. Hands must be clean and hearts must be pure and thoughts concerned with the solemnities of eternity when in these sacred premises.

Here is taught the great plan of man's eternal journey. Here are solemnized covenants sacred and everlasting. Entering the temple is a privilege to be earned and not a right that automatically goes with Church membership.

How does one earn that privilege? By obedience to the laws and ordinances of the gospel.

As you know, it is expected that everyone who applies for a temple recommend will be asked certain specific questions to determine his or her worthiness. It goes without saying that there must be total honesty on the part of those who are interrogated. The questions are not to cause embarrassment and should not do so. Bishops are cautioned against indiscreetly prying into highly personal and sensitive matters. But at the same time, the bishop must be assured that the applicant is worthy to enter the House of the Lord.

Some of these questions are specific in their nature. These concern such things as tithing and the Word of Wisdom.

Of course, one is expected to be a full-tithe payer. The payment of tithing is simply a faithful response to a commandment of the Lord. It is a mark of obedience to the divine will. Furthermore, long observation has shown that the faithful and honest payment of tithing is an indicator of faithfulness in other matters.

Is observance of the Word of Wisdom necessary? The Brethren have long felt that it certainly must be. Observance of the Word of Wisdom is concerned with the care of one's body, which, the Lord has assured, is of itself a temple, a tabernacle of the spirit. He has said, "Yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." (D&C 93:35.)

I recall a bishop telling me of a woman who came to get a recommend. When asked if she observed the Word of Wisdom, she said that she occasionally drank a cup of coffee. She said, "Now, bishop, you're not going to let that keep me from going to the temple, are you?" To which he replied, "Sister, surely you will not let a cup of coffee stand between you and the House of the Lord. "

Tithing and the Word of Wisdom deal with straightforward and easily comprehended things. There are other matters, somewhat more subtle, but of even greater importance. They concern our basic honesty, our basic integrity, and the degree to which we accept and live the laws of God, which are incorporated in the teachings of the Church.

Do we sustain our local and General Authorities? This is not concerned with an exercise in paying homage to those whom the Lord has called to preside. It is a basic question of recognition of the fact that God has called a prophet to stand at the head of His church, that he has called others to

work with him on a general level, and that which they espouse and teach comes of unitedly praying together, pondering together, seeking the will of the Lord, receiving that will, and following it.

Likewise, unless there is loyalty toward the bishop and stake president on a local level, there will be an absence of harmony, there will be suspicion and hesitation to serve with fidelity, there will be that kind of division which is always destructive of faith. Let it ever be remembered that no President of this church, no counselor in the Presidency, no General Authority, no member of a stake presidency or of a bishopric or of an elder's quorum presidency is there because he wished to be there and requested the privilege. Each is there because he was "called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof." (A of F 5.)

Loyalty to leadership is a cardinal requirement of all who serve in the army of the Lord. A house divided against itself cannot stand. (See Mark 3:25.) Unity is basic and essential. Declared the Lord, "If ye are not one ye are not mine." (D&C 38:27.) Failure to sustain those in authority is incompatible with service in the temple.

Honesty with others, including obedience to constitutional law, is likewise a requirement.

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (A of F 12.)

Occasionally, we receive letters from those who openly advocate opposition to the payment of taxes, complaining that their bishops and stake presidents will not give them temple recommends because of their activities. Through the years of the history of this work, there have been occasions when the Church and its members have come up against the law of the land. In such times, we have taken a stand in the courts. In those instances where the courts have ruled against us, although the ruling was difficult to bear, we have accepted it and conformed to it. Obedience to law, when that law has been declared constitutional, is incumbent upon the Latter-day Saints and therefore becomes a standard of eligibility to enter the temples of the Church.

In that general context, may I say that we have taken the position that fathers who fail to provide court-mandated support for their children cannot expect the privileges of the House of the Lord. The scriptures are straightforward in their declarations concerning the responsibility of fathers with reference to their children. When divorce occurs and bitterness grows, as it usually does, some men will go to almost any end to escape provision for their care. Where such becomes a violation of that which has been ordered by a court of law, it becomes an act of contempt contrary to the doctrine and teaching of the Church.

The temple recommend which you carry, if honestly obtained, is certification of your moral worthiness. It is inconceivable to think that a man who is a philanderer and unfaithful to his wife would consider himself eligible for the temple. It goes without saying that none such should be given a recommend.

But there is another, less obvious, group of whom I wish to speak. I have in my office a file of letters received from women who cry out over the treatment they receive from their husbands in their homes. They tell of the activity of some of these men in Church responsibilities. They even speak of men holding temple recommends. And they speak of abuse, both subtle and open. They tell of husbands who lose their tempers and shout at their wives and children. They tell of men who demand

offensive intimate relations. They tell of men who demean them and put them down and of fathers who seem to know little of the meaning of patience and forbearance with reference to their children.

Brethren, when the bishop interviews you for your temple recommend, he is not likely to get into these delicate and sensitive and personal things. You must judge within your heart whether you are guilty of any practice that is unholy, impure, or in any way evil before the Lord.

What a unique and remarkable thing is a temple recommend. It is only a piece of paper with a name and signatures, but in reality it is a certificate that says the bearer is "honest, true, chaste, benevolent, virtuous" and that he or she believes in doing good to all, that "if there is anything virtuous, lovely, or of good report or praiseworthy," he or she seeks after such. (A of F 13.)

Most important, and above all other qualifications, is the certain knowledge on the part of a recommend holder that God our Eternal Father lives, that Jesus Christ is the living Son of the living God, and that this is their sacred and divine work.

Brethren, I believe that most who hold temple recommends meet all of the requirements. I regret to acknowledge, however, that there may be a few who do not and who should not enter the House of the Lord. I know it is difficult for a bishop to deny a recommend to someone who is in his ward and who may be on the borderline with reference to personal behavior. Such denial may be offensive to the applicant. But he or she should know that unless there is true worthiness, there will be no blessing gained, and condemnation will fall upon the head of him or her who unworthily crosses the threshold of the House of God.

May I speak also of a matter pertinent to temples? I remind you of the absolute obligation to not discuss outside the temple that which occurs within the temple. Sacred matters deserve sacred consideration. We are under obligation, binding and serious, to not use temple language or speak of temple matters outside. I first went to the temple fifty-seven years ago. It was different from any other experience I had had in the Church. A young man of my association went about the same time. Thereafter, he was wont to use phrases from the language of the temple in a frivolous way. It was offensive. It was a betrayal of a sacred trust. I have watched him through the years. Once faithful, he has drifted from all Church activity and forsaken the faith of his fathers. I think that much of what has happened to him began with that small irreverential thing that he did in trivializing language which is not trivial.

Please, brethren, do not discuss outside of the temple that which occurs in the temple. While there, you are at liberty to do so. If you have questions, you may speak with the temple president or one of his counselors. But when you leave the doors of the House of the Lord, be true to a sacred trust to speak not of that which is holy and sanctified.

Said the Lord, "Remember that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit." (D&C 63:64.) And again, "Trifle not with sacred things." (D&C 6:12.)

In closing, I repeat that this recommend which I have and which so many of you have is a precious and wonderful thing. It makes one eligible for an exclusive and remarkable privilege?the privilege of entering that House which says on its wall, "Holiness to the Lord?the House of the Lord." Live worthy to serve in that House. Keep it holy. Do your part to keep from the Lord's House any unclean or defiling influence or person. Enjoy its beauty. Enjoy the wonder of the things that are

spoken there, the beauty and the blessing of the ordinances there administered.

To young men who are here who have not yet been to the temple, may I suggest that you take advantage of the opportunity of being baptized in behalf of the dead. And then let that sacred experience become an anchor to your lives, that you so conduct yourselves at all times and in all circumstances that, at the proper time, you may secure a special and restricted credit card with the Lord, even a recommend to His holy House, there to enjoy all of its blessings and privileges. I so pray, in the name of Jesus Christ, amen.

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COVENANTS



Elder Boyd K. Packer
Of the Quorum of the Twelve Apostles

"Ordinances and covenants become our credentials for admission into His presence. To worthily receive them is the quest of a lifetime; to keep them thereafter is the challenge of mortality."

I hope it is not presumptuous of me to place into the record of this conference, and therefore into the history of the Church, a note to complete the record of the last one.

In the last session of October conference, Elder A. Theodore Tuttle gave a touching and inspiring sermon on faith. He spoke from his heart, with scriptures in hand, without a prepared text. When he had concluded, President Hinckley, who conducted that session, said:

"I should perhaps be guilty of an indiscretion, but I think I will risk it and say that Brother Tuttle has been seriously ill and he needs our faith, the faith of which he has spoken. It will be appreciated if those who have listened to him across the Church would plead with our Father in Heaven, in the kind of faith which he has described, in his behalf" (in Conference Report, Oct. 1986, p. 93).

President Ezra Taft Benson, who was the concluding speaker, endorsed what President Hinckley had said and appealed himself for fasting and prayers of faith for the recovery of Brother Tuttle.

But Brother Tuttle did not recover. He died seven weeks later.

Now, lest there be one whose faith was shaken, believing prayers were not answered, or lest there be one who is puzzled that the prophet himself could plead for the entire Church to fast and pray for Brother Tuttle to live and yet he died, I will tell you of an experience.

I had intended to tell this at his funeral, but my feelings were too tender that day to speak of it.

One Sunday when Brother Tuttle was at home, confined mostly to his bed, I spent a few hours with him while Marne and the family went to church.

He was deeply moved by the outpouring of love from across the world. Each letter extended prayers of faith for his recovery. Many of the messages came from South America, where the Tuttle family had labored for so many years.

That day we reviewed his life, beginning with his birth in Manti, Utah, to an ordinary Latter-day Saint couple. We talked of his father, whom I knew, and of his mother, a faithful temple worker.

He talked of his mission, his college days, his marriage to Marne Whitaker, and his heroic service in the Marines.

Then we relived our days teaching seminary in Brigham City and supervising the seminaries and institutes of religion.

He talked of his seven faithful children and the flock of grandchildren whom he always described as "the best kids in the world."

He spoke of his call to the First Quorum of the Seventy and the assignments that followed. Soon

the Tuttle family was called to South America. They were hardly settled back home when the Brethren interviewed him about returning.

Others could say, "Of course, if you should call us, we would go." But not him, nor Marne, for they had made covenants. Without complaint, his wife and family followed him back time after time for a total of seven years.

No matter that he had never recovered from serious physical troubles which began on his first assignment there. That day Brother Tuttle spoke tenderly of the humble people of Latin America. They who have so little had greatly blessed his life.

He insisted that he did not deserve more blessings, nor did he need them. Others needed them more. And then he told me this: "I talked to the Lord about those prayers for my recovery. I asked if the blessings were mine to do with as I pleased. If that could be so, I told the Lord that I wanted him to take them back from me and give them to those who needed them more."

He said, "I begged the Lord to take back those blessings and give them to others."

Brother Tuttle wanted those blessings from our prayers for those struggling souls whom most of us hardly remember, but whom he could not forget.

The scriptures teach that "the effectual fervent prayer of a righteous man availeth much" James 5:16).

Can you not believe that the Lord may have favored the pleadings of this saintly man above our own appeal for his recovery?

We do not know all things, but is it wrong to suppose that our prayers were not in vain at all? Who among us would dare to say that humble folk here and there across the continent of South America will not receive unexpected blessings passed on to them from this man who was without guile?

May not lofty purposes such as this be worked out in our lives if we are submissive?

Now, I know that skeptics may ridicule such things. But I, for one, am content to believe that our prayers were accepted and recorded and redirected to those whose hands hang down in despair, just as Brother Tuttle had requested.

In any case, ought we not to conclude all our prayers with "Let thy will, O Lord, be done"?

During his last weeks he was always pleasant, invariably comforting those who came to comfort him. I was present when he called his doctors to his bedside and thanked each one for the care he had received.

He was determined to live through Thanksgiving Day lest his passing cast a shadow of sorrow upon his family on that holiday in future years. That evening he saw each of his children, called those who were away, expressed his love and blessings, and bade them farewell. It was very late when they reached Clarie, who lives in Alaska, but his parting must be delayed until that was done.

Early the next morning, without resistance, with a spirit of quiet anticipation, he slipped away. At that moment, there came into that room a spirit of peace which surpasseth understanding.

Marne had been before, was then, and has been since, a perfect example of serenity and acceptance.

Now, to draw a lesson from this experience.

Brother Tuttle served twenty-eight years as a General Authority. He traveled the world. He

supervised the work in Europe for a time. But with all the places he would go and all of the things he was to do, he repeatedly said that the crowning experience of his ministry was his service as president of the Provo Temple with his beloved Marne at his side.

Few know the demanding schedule of a temple president. The day may begin at three in the morning and end only too close to that same hour.

It was not that he was presiding *over* the temple but that the calling allowed him to be *in* the temple. He would have been quite content to serve under another. His feelings about that assignment were not due so much to his understanding of what a *call* is, as it was his understanding of what a *covenant* is. A covenant is a sacred promise, as used in the scriptures, a solemn, enduring promise between God and man. The fullness of the gospel itself is defined as the new and everlasting covenant (see D&C 22:1; 66:2).

Several years ago I installed a stake president in England. In another calling, he is here in the audience today. He had an unusual sense of direction. He was like a mariner with a sextant who took his bearings from the stars. I met with him each time he came to conference and was impressed that he kept himself and his stake on course.

Fortunately for me, when it was time for his release, I was assigned to reorganize the stake. It was then that I discovered what that sextant was and how he adjusted it to check his position and get a bearing for himself and for his members.

He accepted his release, and said, "I was happy to accept the call to serve as stake president, and I am equally happy to accept my release. I did not serve just because I was under *call*. I served because I am under *covenant*. And I can keep my covenants quite as well as a home teacher as I can serving as stake president."

This president understood the word *covenant*.

While he was neither a scriptionist nor a gospel scholar, he somehow had learned that exaltation is achieved by keeping covenants, not by holding high position.

The mariner gets his bearing from light coming from celestial bodies -- the sun by day, the stars by night. That stake president did not need a mariner's sextant to set his course. In his mind there was a sextant infinitely more refined and precise than any mariner's instrument.

The spiritual sextant, which each of us has, also functions on the principle of light from celestial sources. Set that sextant in your mind to the word *covenant* or the word *ordinance*. The light will come through. Then you can fix your position and set a true course in life.

No matter what citizenship or race, whether male or female, no matter what occupation, no matter your education, regardless of the generation in which one lives, life is a homeward journey for all of us, back to the presence of God in his celestial kingdom.

Ordinances and covenants become our credentials for admission into His presence. To worthily receive them is the quest of a lifetime; to keep them thereafter is the challenge of mortality.

Once we have received them for ourselves and for our families, we are obligated to provide these ordinances vicariously for our kindred dead, indeed for the whole human family.

Now, there are those who scoff at the idea of vicarious ordinances performed for the salvation of souls. They think it all to be very strange.

No thinking Christian should be surprised at such a doctrine. Was not the sacrifice of Christ a

vicarious offering for and in behalf of all mankind? The very Atonement was wrought vicariously.

The Lord did for us what we could not do for ourselves. Is it not Christlike for us to perform in the temples ordinances for and in behalf of those who cannot do them for themselves?

Genealogies, or family histories, as I prefer to call them, are an indispensable part of temple work. Temples are nourished with names. Without genealogies, ordinances could be performed only for the living. Searching out the names of our kindred dead is a duty of consummate importance. There is a spirit which accompanies this work very similar to that which attends us in the temple itself.

Missionaries and those with small children may not be able to devote much time to this work at present, but you can keep the spirit of it. You can talk to the old folks and record what they say, keep family records, attend the temple.

There is the tendency on the part of some to regard genealogy work as a tedious, onerous burden. And they are quite content to leave it to the aged or to others "who have an interest in such things."

Be careful! It may well be that those who have that interest in such things have chosen the better part. And I would say to you, if you are called to other service, or do not have an interest in genealogy, do not belittle or stand in the way of those who do. Give them every encouragement; contribute what you can.

The Prophet Joseph Smith said, "The doctrine or sealing power of Elijah is as follows:-If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory" (*Teachings of the Prophet Joseph Smith*, Joseph Fielding Smith, Salt Lake City: Deseret Book Co., 1938, p. 340).

The Spirit of Elijah of which the prophets have spoken is very real and accompanies those who seek for the records of their kindred dead.

The more I have to do with genealogical work, the more difficulty I have with that word *dead*. I know of no adequate substitute. I suppose *departed* would suit me as well as any. I have had too many sacred experiences, of the kind of which we never speak lightly, to feel that the word *dead* describes those who have gone beyond the veil.

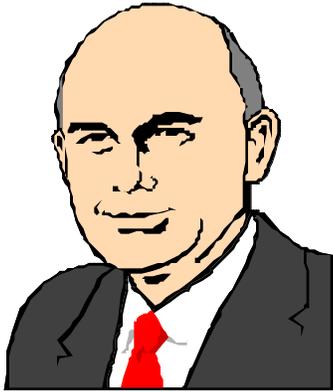
Temple and genealogy work are visible testimonies of our belief in the resurrection and atonement of the Lord Jesus Christ. Should we doubt that we live again beyond the veil, what reason would we have to do the things we are doing? This work is our witness of the redemptive power of the sacrifice of the Lord Jesus Christ.

Now what of Brother Tuttle or of his family? I remind you that it is a veil, not a wall, that separates us from the spirit world. He kept his covenants. Veils can become thin, even parted. We are not left to do this work alone.

They who have preceded us in this work and our forebears there, on occasion, are very close to us. I have a testimony of this work; it is a supernal work in the Church. I am a witness that those who go beyond the veil yet live and minister here, to the end that this work might be completed.

God grant that we who have an opportunity to have part in it might seek that opportunity and labor with all our might, in the name of Jesus Christ, amen.

FAMILY HISTORY: In Wisdom and Order



By: ELDER DALLIN H. OAKS

There is much each member can do toward redeeming the dead . . . and each can contribute according to individual circumstances and abilities.

The Lord God told Moses that his work and his glory was "To bring to pass the immortality and eternal life of man." (Moses 1:39.) The immortality of man has now been assured by the atonement and the resurrection of Jesus Christ. Each of us is privileged to assist in the remaining work of bringing to pass the eternal life of man. This is the mission of the Church.

Our current efforts to accomplish the mission of the Church have been organized to include three dimensions: proclaim the gospel, perfect the Saints, and redeem the dead. As we know, these three dimensions are interlocking and inseparable.

I will suggest some general principles that should encourage all Latter-day Saints to receive their own ordinances and provide the ordinances of eternity for their ancestors. The Linkage to ordinances is vital. In this Church we are not hobbyists in genealogy work. We do family history work in order to provide the ordinances of salvation for the living and the dead. "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."(A of F 3.)

The first principle is that our efforts to promote temple and family history work should be such as to accomplish the work of the Lord, not to impose guilt on his children. Members of this church have many individual circumstances - age, health, education, place of residence, family responsibilities, financial circumstances, accessibility to sources for individual or library research, and many others. If we encourage members in this work without taking these individual circumstances into account; we may do more to impose guilt than to further the work.

The second principle is that we should understand that in the work of redeeming the dead there are many tasks to be performed, and that all members should participate by prayerfully selecting those ways that fit their personal circumstances at a particular time. This should be done under the influence of the Spirit of the Lord and with the guidance of priesthood leaders who issue calls and direct the Church-administered portions of this work. Our effort is not to compel everyone to do everything but to encourage everyone to do something.

There are many different things our members can do to help in the redeeming of the dead, in temple and family history work. Some involve callings. Others are personal. All are expressions of devotion and discipleship. All present opportunities for sacrifice and service.

We think first of submitting names and going to the temple to perform proxy ordinances for those who are dead. But there is much more to this work. There are ward family history consultants, missionaries in records centers, and workers in microfilming, libraries, data entry, and name extraction.

There are temple missionaries, ordinance workers, clerks, and receptionists. And there are the unsung people who work behind the scenes in the kitchens and laundries and nurseries. Behind all of these are the family members and friends who facilitate the service of others by support and encouragement. For example, a young woman who baby-sits or a couple who provide overnight accommodations for those who are attending the temple should understand that they are also making an important contribution to temple work.

Some of the most important temple and family history work is done at home. I do not refer just to the important work of keeping family genealogies up-to-date and the much-needed verifying that all sealings have been performed. At home we can keep our journals and gather pictures and data for the books of remembrances of our family members. We can gather and record information available through living relatives. We can write family histories and share their great lessons with our children.

We know that some of the greatest work we will ever do will be within the walls of our own homes. President Ezra Taft Benson has taught: "The family is the most effective place to instill lasting values in its members. (ENSIGN, Nov. 1982 P. 59.) Some of the most important efforts toward fulfilling the mission of the Church will be those of parents who teach their children the doctrines and practice of the Church by precept and example. Young parents who are fulfilling that responsibility ought not to feel guilty if they are not submitting as many group sheets or attending the temple as frequently as their parents who are retired.

Some members may feel guilty about not furthering the mission of the Church when they are actually doing so. This kind of guilt comes not from insufficient efforts, but from insufficient vision. For example, a mother with several young children may be furthering the mission of the Church most profoundly in all three of its dimensions in her own home when she helps her children to prepare for missions, when she teaches them to revere the temple and prepare to make covenants there, and when she shows them how to strive for perfection in their personal lives.

The third principle is that it would be desirable for each member of the Church to think about the work of proclaiming the gospel, perfecting the Saints, and redeeming the dead not only as an expression of the mission of the Church, but also as a personal assignment. Every member should have some ongoing activity in each of these three dimensions, with a total personal activity that does not exceed what is wise for his or her current circumstances and resources.

The three dimensions of the mission of the Church overlap and are inseparable. A person who invites another to come along to the temple helps perfect the Saints as well as redeem the dead. All who attend the temple will be strengthened by the personal associations and Spirit in the house of the Lord. Adult members should be encouraged to receive their temple ordinances and to keep the covenants they have made in the temples. And young people should be encouraged to prepare for missions and temple marriages.

On the question of how much and what each member can do in individual efforts, in addition to his or her Church calling, we should be guided by the principle taught in King Benjamin's great sermon. After teaching his people the things they should do to "walk guiltless before God," including giving to the poor, he concluded: "And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength." (Mosiah 4:27.) Similarly, as the Prophet Joseph Smith struggled through adversity to translate the Book of Mormon the Lord told

him: "Do not run faster or labor more than you have strength and means provided to enable you to translate; but be diligent unto the end." (D&C 10:4.)

Guided by these inspired words, leaders should encourage members to determine, according to the promptings of the Spirit, what temple and family history work they can do "in wisdom and order" consistent with their own "strength and means." In this way, if we are "diligent unto the end," the work will prosper. The list of ways to further the work is long, and the consequences of a broad-based multitude of individual efforts by Church members are far-reaching.

In mapping out our personal efforts in temple and family history work, we need to take a view that is not only broad in scope but at least lifetime in duration. The total amount of time and resources we can spend on the mission of the Church - what we can and should do at a particular time of our life - will change with time as our circumstances change. The relative amount of time we will spend in each of the three areas will also change.

We are all acquainted with the wise teaching that "to everything there is a season, and a time to every purpose under the heaven; . . . a time to get, and a time to lose; a time to keep, and a time to cast away." (Eccl. 3:1, 6.) Leaders should teach this reality and apply it in their leadership decisions.

The nature of our Church callings at a particular time will obviously have a great influence upon what we do in our personal efforts to further the mission of the Church. For example, full-time missionaries will devote almost exclusive attention to the assignments of their missions. That is appropriate for a season, and then the balance should change.

When I was going to law school, we lived 1,400 miles from the nearest temple. We were poor in material goods and hard-pressed to pursue our schooling and care for our small children. My wife and I attended the temple each summer when we returned to Utah, but at no other time. I am glad my priesthood leaders did not make me feel guilty that I did not attend the temple more frequently. A few years later I worked in our nation's capital, accessible to its great library resources. During that year, I chose to concentrate my personal efforts (in addition to my Church calling) on family history research. When we moved to another city, I was called as a stake missionary, and my priorities shifted from family history research to missionary work.

The principle of encouraging members to prayerfully determine what they can do "in wisdom and order" in their present circumstances is an important principle of Church administration and individual growth. I remember how I felt in my first year out of law school (over thirty years ago) when the bishopric in our new ward sent us a budget letter in November asking us to pay seventy-five dollars before the end of the year. I was devastated that after paying our tithing and meeting our other obligations we could not pay more than fifty dollars. I explained to a member of the bishopric that my wife and I had three children, and we had just emerged from five years of student poverty and an expensive cross-country move. I told him I thought we could easily pay twice the requested amount in the following year, but fifty dollars was all we had before December 31. He said he was sorry the bishopric had assumed that all lawyers had a lot of money, and he restored my confidence in myself and my leaders by telling me that it would be all right if we just did what we could.

Quotas or per capita assignments violate an important principle. In the past, most of us have

heard a person give an assignment for every member of a quorum or Relief Society to attend the temple a certain number of times per month. In the past, most of us have observed a local leader make assessments for each member of a ward to contribute exactly the same amount of money) for a particular financial need. Such assignments or assessments take no account of individual circumstances or the spirit of voluntary offering. Head-tax assessments require some to do more than they are able, and they require others to do less than they should. Assessments deny everyone the blessing of making a voluntary offering.

King Benjamin did not say "all things should be done by mathematical division even if this requires some members to run faster than they have strength." (See Mosiah 4:27.) The Prophet Joseph Smith did not say, "I teach the people correct principles and then I give them an assessment." (See *Journal of Discourses*, 10:57 - 58.) In summary, we should understand and apply these principles:

(1) All things should be done in wisdom and order. We should recognize that our members have many individual circumstances. Considering these, we should promote the mission of the Church in such a way as to accomplish the work of the Lord, not to impose guilt on his children.

(2) There is a time to every purpose under the heaven. There are many tasks to be performed in temple and family history work. We should encourage our members to make prayerful selection of the things they can do in their individual circumstances and in view of their current Church callings, being "diligent unto the end."

(3) Each member should think about the three dimensions of the mission of the Church - proclaiming the gospel, perfecting the Saints, redeeming the dead - as a lifelong personal assignment and privilege. Each should gauge his or her personal participation from time to time according to his or her own circumstances and resources, as guided by the Spirit of the Lord and the direction of priesthood leaders.

There are family organizations to be formed, family projects to be planned, hearts to be touched, prayers to be offered, doctrines to be learned, children to be taught, living and dead relatives to be identified, recommends to be obtained, temples to be visited, covenants to be made, and ordinances to be received.

As we fulfill our responsibilities to teach and show our brothers and sisters how to help bring to pass the eternal life of man, we will all be blessed, for this is his work and his glory.

THE ENSIGN - June 1989

Appendix B

Inspirational Stories about Temple Work and Family History Activities

INDEX OF FAMILY HISTORY STORIES

Frederick Hurst - Family rejected message. Elder brother came back from spirit world to ask for temple work.

Collin Morse - Wrote names on paper from cemetery. Kept in wallet for 22 years then gave it to a member who was searching for those names.

John A. Widtsoe - Led to books containing many Swedish records.

Edwin Sapp - Voice said to find "Iby". Led to find right records.

Joseph Millet - Journal entry showing Lord knows each of us.

June Flammer - Had dream about her cousin killed in WWII. He appeared requesting temple work be done.

Charles Woodbury - Voice during baptisms for the dead told him who had accepted gospel.

Brent Farley - Had feeling in the sealing room that the deceased had come to say "thank you".

Ferrin Lindsey - Prompted to go to library - found names.

Derin Rodriguez - Name on a damaged record finally became clear after much study and prayer.

Melvin J. Ballard - His father received names from a newspaper published in England five days earlier.

Terry Fisher - Her great-great-grandfather appeared asking that his family's work be done now.

Melvin J. Ballard - Saw hosts of spirits who attended baptism.

Lauritz Petersen - In charge of extraction work in stake. Wanted to quit. Had vision of those whose work was done and those who were waiting.

John Claybaugh - As bishop felt inspired to get involved in extraction work. Ward had successful experience.

Ingrid Byers - Became interested in family history by helping friend.

Frank L. Toro - Special spiritual effects.

FREDERICK WILLIAM HURST

Spiritual gifts are often an important part of doing family history work. Following is an example: Frederick William Hurst and his brother Charles were New Zealanders who were Baptized into the Church in Australia in 1854 and later emigrated to Utah. In 1875 they were called to return to New Zealand as missionaries. They tried to share the restored gospel with the rest of their family, but their efforts were rejected. No other family members ever joined the church. Of this experience Fred wrote, "My heart was so sore I could not forbear shedding tears." In 1892 Fred was called upon to use his talents as an artist, helping to engrave and paint the interior of the Salt Lake temple. Although he was very ill at the time and "so sick with vomiting" he believed the completion of the temple was of such importance that he never missed a day's work until the project was finished. One of his last journal entries is a truly remarkable one and a testimony of the importance of every individual in family history and temple work. Fred recorded:

"Along about the 1st of March, 1893, I found myself alone in the dining room, all had gone to bed. I was sitting at the table when to my great surprise my elder brother, Alfred, walked in and sat down opposite me at the table and smiled. I said to him (he looked so natural) 'When did you arrive in Utah?' He said 'I have just come from the Spirit World. This is not my body that you see. It is lying in the tomb. I want to tell you that when you were on your mission you told me many things about the Gospel and the hereafter and about the Spirit World being as real and tangible as the earth. I could not believe you, but when I died and went there and saw for myself, I realized that you had told the truth. I attended the Mormon meetings.' He raised his hand and said with much warmth, 'I believe in the Lord Jesus Christ with all my heart. I believe in faith and repentance and baptism for the remission of sins, but that is as far as I can go. I look to you to do the work for me in the temple . . . We are all looking to you as our head in this great work.'"

Accordingly, Fred later arranged for the work to be done. (See John Devitry-Smith, "The Saint and the Grave Robber," in BYU Studies, vol. 1 {Provo, Utah: Brigham Young University, 1993}, p. 52.

COLLIN MORSE

The following anecdote is another example of how divine help assisted someone in doing family history work:

"In 1933, my father, Collin L. Morse, was courting his wife-to-be, Olivia Hatch, in Salt Lake City. the grip of the depression was solid and jobs were few. To earn a little money to meet the necessities of life and work toward their future, Collin traveled to Clinton, Montana, to top sugar beets.

"He located a small flat where he could stay in the town, shared by several other workers. Every few days, he would walk to a small store several blocks away to purchase enough supplies to meet his needs. The path took him past a very small family cemetery in an open alfalfa field. Each time he walked by the cemetery he felt impressed to stop. On his last trip to the store he stopped and recorded the names and dates from each headstone. There were only five or six. They appeared to be from one family with the surname of Mitchell. He folded the paper and put it in his wallet.

"He returned to Utah and on December 14, 1934, married his sweetheart in the Salt Lake Temple. He and Olivia were blessed with four children. Over the next 22 years Collin worked to support his family.

"On many occasions he cleaned out his wallet or replaced it. He always felt compelled to return the paper to his wallet. In 1954 Collin and Olivia moved their family to Independence, Oregon. One Sunday Collin was talking with a branch member who said he was eager to continue genealogical research but had encountered a roadblock. Collin listened intently to the member. He recognized the surname sought to be the one he copied from the gravestones years earlier. Collin pulled his wallet from his pocket and removed the folded list of names. He handed it to the branch member and asked if the information would help him. The man stared at the names in amazement and then responded that the names were precisely those he had been looking for. "Collin's heart was filled with joy. He had listened to the still, small voice". (Keith Morse, 'Still, Small Voice,' in *Church News*, 16 Oct. 1993, p. 16).

JOHN A. WIDTSOE

Elder John A. Widtsoe of the Quorum of the Twelve was president of the European mission from 1927 to 1933. His work kept him busy, but he always tried to make time for what he called "the sacred work of genealogy and temple ordinances." Often during his travels, he searched out books to support the genealogical research of the Latter-day Saints. Once, while in Stockholm, Sweden on other business, he visited one of the city's two large bookstores and bought some volumes. While making his way across the city to the other bookstore, he received the impression that he should cross the street and go down a narrow side street. He thought, "This is all nonsense, I have little time to spend here. I am not going down that street. I have to do my work. And he walked on, but the prompting came again and he asked himself, "What is your business in this city? Are you not on the Lord's errand?" He obeyed the prompting and found a little bookstore he had not known about. When he asked for books on genealogy, a saleswoman told him the store had none and that all such books they received were sent to another bookstore, naming the one he had been on his way to visit. But as he was leaving, she said, "Stop a minute. A leading book collector, a genealogist, died about a month ago and we bought his library. Many of his genealogical books are in the back room ready to be sent to the bookstore, but if you want them, you may have them." Elder Widtsoe thus secured the foundation for the (Church's) collection of Swedish records.

(Genealogical Activity in Europe," The Utah Genealogical and Historical Magazine, July 1931, p. 101.)

EDWIN GREENLAW SAPP

The following story was told by Brother Sapp:

"At one point I found myself searching for my mother's family, the Greenlaws--a family who left Scotland and settled in Maine. My research ultimately brought me to the Daughters of the American Revolution (DAR) Hall in Washington, D.C., which is not far from my home in Maryland.

"The night before my trip to the DAR Hall, I was awakened from a sound sleep by a man's voice saying gently but insistently, 'Find Iby.' He pronounced the name 'Eye-bee'. I awoke thinking someone was actually in the room, but since the voice had a calm tone and delivered a non-threatening message, I wasn't afraid. I looked, saw no one, and concluded that I had just had a very realistic dream. Twice more that night, however, I awoke with the same voice urging me to 'find Iby'.

"In the morning, I discussed the unusual experience with my wife, Jeannie. There were no Greenlaws with that name, but after some thought, she recalled that the earliest recorded members of the Johnson family--her father's line--were Benjamin and Isabell, who was called 'Iby'.

I drove to Washington with the Greenlaws on my mind. . . . I spent three and one-half of the allotted four hours in total frustration. . . . There were many complete Greenlaw families, but none was in my direct line.

"Finally, the memory of that gentle voice came once more: 'Find Iby'. . . . I went to the North Carolina section and pulled at random a blue-covered typewritten manuscript from the shelf.

"I flipped open the book and stared at the page displayed. In that moment, several lives were changed forever.

"On that page, before my eyes, the typewritten title of a misfiled document declared that what followed was the will of Samuel Gillmore. Samuel left property to his daughter Isabell, also known as Iby, and to her husband, Benjamin Johnston (not Johnson) of Gulf. Two little things--a misfiled will and a name change.

"I had found Iby. I had found her because someone wanted her found. I had found her because I could help her. I had found her because the work of vicariously performing baptisms and other ordinances for the dead truly is a part of the plan of a loving Heavenly Father who wants us all to return to him." ("Find Iby," Ensign, July 1991, pp. 41-43.

JOSEPH MILLETT

The following story might be effective with the lesson on journal writing:

In 1871, Joseph Millett was living with his family in Spring Valley, Nevada. One day Brother Millett wrote in his journal:

"One of my children came in and said that Brother Newton Hall's folks were out of bread and had none that day. I put our flour in [a] sack to send up to Brother Hall's. Just then Brother Hall came in. Says I, 'Brother Hall, how are you [set] for flour?' 'Brother Millett, we have none.' 'Well, Brother Hall, there is some in that sack. I have divided [it] and was going to send it to you. Your children told mine that you were out.' Brother Hall began to cry. Said he had tried others and could not get any. Went to the cedars and prayed to the Lord and the Lord told him to go to Joseph Millett. 'Well, Brother Hall, you needn't bring this back if the Lord sent you for it. You don't owe me for it.' You can't tell how good it made me feel to know that the Lord knew that there was such a person as Joseph Millett." (in Eugene England, "Without Purse or Scrip," *New Era*, July 1975, p. 28.

JUNE FLAMMER

"I grew up very close to three of my cousins. Marlo, the only boy among us, was very protective of us girls. In 1944 Marlo was drafted into the U.S. army and was sent overseas to fight in World War II. He had not yet had the opportunity to attend the temple. During one of our visits before his departure, we had an important discussion about the gospel. The next year Marlo was killed in action in Iwo Jima. Two years later I began having a dream about Marlo, which was repeated over and over. In this dream Marlo stood at the foot of my bed in white clothing. After a while I told my roommate about it. She had been to the temple (I had not), and told me that the clothing I described was temple clothing. The next time the dream came I noticed an urgent look on Marlo's face. I wrote a letter to Marlo's father, Uncle Bill, asking if Marlo's temple work had been done. He answered that it had not but that he would arrange it. The dream persisted, however, until one weekend I traveled to Idaho to see Uncle Bill. He admitted that he still hadn't had the work done, but we had it completed soon after. After that, the dream never recurred. I gained a strong testimony of temple work for the dead."

CHARLES R. WOODBURY

The following was taken from the journal of Charles R. Woodbury. He wrote this entry after witnessing three hundred baptisms one day in the Manti Temple:

"As a name was called out for baptism, a voice said to me, 'This person has had the Gospel taught them and is converted and is ready for baptism.' Another name would be called, 'This person has not heard the Gospel yet.' Another name would be called, 'This person has heard the Gospel and is not converted.' I sat there in that condition and witnessed 300 baptisms. I knew every one of them that

had accepted it and those that didn't. Twenty-five out of the 300 weren't ready for it. They weren't converted and ready for the work. The rest of them, the other 275, were prepared and rejoiced that their work was being done.

"This is the testimony that I have to show people that the departed spirits know and appreciate when their work is done in the temple so they can enjoy the blessings of the Gospel". ("Faith Promoting Experiences of Patriarch Charles R. Woodbury" [Salt Lake City: pp.,1968?]. p. 19).

BRENT FARLEY

The following story is taken from the journal of Brother S. Brent Farley of Logan, Utah:

"Following an inspiring session in the Salt Lake Temple this evening, my wife Janene and I were asked by a temple worker to assist in the sealing of a deceased family. We accepted the invitation and entered the sealing room. Before beginning, the officiator related the thought that these sacred rooms could often be graced by the unseen presence of the spirits for whom sealings were being performed. He then proceeded. I knelt at the altar in proxy for the father and an elderly lady knelt down for the mother. Another gentleman represented the four sons and my wife the four daughters.

"After being sealed in behalf of the father and mother, work was begun for the children. During the sealing of the first son I felt the warm feeling of the Holy Ghost along with the distinct impression that the son was present in the room, as if he had just approached the altar. The feeling was so strong that I repeated his name in my mind, as if recognizing a friend who had just entered. When I did so, I felt that he was aware of my greeting, and I received the impression, 'thank you'. As the sealings progressed, I received the same impression with each child, and spoke the names of the persons in my mind as the blessings were being pronounced. With each one came the warm confirmation of their presence and their recognition of our service in their behalf." (Recorded 8 Nov 1974.)

FERRIN LINDSEY

The following story could be used to illustrate the importance of listening to the whisperings of the Holy Ghost:

"One cold February morning, just after two big snowstorms, the snow was piled higher than the cars on both sides of the streets. I had to go to my office to help some of the salesmen. As I pulled up to a stoplight on the way to work, a voice said, 'Turn right and go down to the Genealogical Library.' (I normally turn left at that particular light.) Without even thinking I turned right and drove toward the library. I thought, 'What am I doing? I've got to be at the office right away. I have no reason in the world to be going to the Genealogical Library!'

"But a tremendous desire came upon me to continue toward the library. When I arrived the only

parking was in the middle of the street because of the piles of snow in the parking areas. I said to myself, 'This is crazy. I can't even park. I'll just go on to the office.' But again this voice within me told me to go to the Library now. Finally, I parked the car on a side street and entered the library.

"This was the first time I had ever been to the Genealogical Library, so I had no idea what to do. I went to a desk and asked for assistance. When the worker there asked where my ancestors had lived, I remembered a location on one of the family group sheets we had been working on the previous Wednesday evening--Owen County, Indiana. He directed me to a card file.

"After going through twenty or thirty of these cards we came to one that made my heart leap within me. I took the film number down and asked where I could get the film and a film reader. I had a great desire to get it and find out what it contained.

"I located the film and someone helped me put it on. I had no idea what I was looking for, so I just kept turning until I came to a place with several hundred marriage entries. In the center of all those names, two almost leaped out at me. I was so surprised that I was shaking with excitement. These two names were the marriage entry for my third great-grandfather and great-grandmother.

"When my wife and I went to the temple to do the marriage sealing for this couple, a very beautiful feeling came over us and tears of joy streamed down our faces.

"I have since been back to that film and copied the names of many other ancestors and had their temple work done. That original experience is just one of the many I have received in doing this work." (L. Ferrin Lindsen in *Links of Forever*, comp. Connie Rector and Diane Deputy [Salt Lake City; Bookcraft, 1977, pp. 6-8).

DERIN RODRIGUEZ

"The page was faded and yellowed, and jagged, uneven holes punctuated the spidery script. It was the record of a christening that had taken place in Spain on the nineteenth of February 511 years ago.

"The date had been fairly easy to decipher. A concerted effort, seasoned with years of experience and a fervent prayer, had eventually given the worker the name of the father, then the mother, but the child's name was simply not there. Years, mildew, and hungry mice and insects had gnawed away at the page, leaving it illegible.

"The extractor had come across the entry on the microfilm the day before, and after a diligent effort had gone home, resolving to return to it after a day of prayer and fasting. But today the record was still impossible to read. The worker had gone on, but was compelled to return to it often throughout the afternoon. Finally, she determined to give it one last try before forcing the unsettling entry out of her mind.

"As she turned the microfilm knob, the name almost leapt off the page. She stared unbelieving at the clearly formed letters.

"'Elena Gallegos, the name is Elena Gallegos', she excitedly called aloud. A handful of workers, aware of her struggle, quickly clustered around, marveling at the name plainly displayed on the terminal.

"As she hurriedly copied the name, a warm closeness encircled her. "I felt as though I was being hugged," she explained afterward. Later when she returned to the entry to double-check her work, the words were once again illegible. (Derin Head Rodriguez, "More Than Names", Ensign, Jan. 1987, p. 12).

ELDER MELVIN J. BALLARD

Elder Ballard told of an incident that took place shortly before the 1884 opening of the Logan Temple:

"I recall an incident in my own father's experience. I recall how we looked forward to the completion of the Logan Temple. It was about to be dedicated. My father had labored on that house from its very beginning and my earliest recollection was carrying his dinner each day as he brought the rock down from the quarry. How we looked forward to that great event! I remember how in the meantime father made every effort to obtain all the data and information he could concerning his relatives. It was the theme of his prayer night and morning that the Lord would open the way whereby he could get information concerning his dead.

"The day before the dedication while (he was) writing recommends to the members of his ward who were to be present at the first service, two elderly gentlemen walked down the streets of Logan, approached my two younger sisters and, coming to the older one of the two, placed in her hands a newspaper and said, 'Take this to your father. Give it to no one else. Go quickly with it. Don't lose it.'

"The child responded and when she met her mother, her mother wanted the paper. The child said, 'No, I must give it to father and no one else.'

"She was admitted into the room and told her story. We looked in vain for these travelers. They were not to be seen. No one else saw them. Then we turned to the paper. The newspaper was printed in my father's old English home five days before the day it was in our hands. We were astonished, for by no earthly means could it have reached us, so that our curiosity increased as we examined it. Then we discovered one page devoted to the writings of a reporter of the paper, who had gone on his vacation, and among other places had visited an old cemetery. The curious inscriptions led him to write what he found on the tombstones, including the verses. He also added the names, date of birth, death, etc., filling nearly an entire page.

"It was the old cemetery where the Ballard family had been buried for generations and very many of my father's immediate relatives and intimate friends.

"When the matter was presented to President Merrill of the Logan Temple he said, 'You are authorized to do the work for those because you received it through messengers of the Lord.'

"There is no doubt that the dead who had received the Gospel in the spirit world had put it into the heart of that reporter to write these things, and thus the way was prepared for my father to obtain the information he sought." (The Three Degrees of Glory [address given in the Ogden Tabernacle 22 Sep 1923], pp.21-22).

TERRY L. FISHER

"When my husband and I had been married for less than a month, he had to go through basic training and other training for the military. I was not allowed to accompany him, so for the six months he was gone I stayed in Provo, Utah, and worked. This was not my idea of married life--my husband over a thousand miles away and unable to come home for even a visit. I was a very unhappy bride.

"One night during this time, I was awakened from a deep sleep by a voice which came into my mind. As I listened to what was being said, I realized that my great-great-grandfather was speaking to me. I lay there for a moment, listening and thinking. My great-great-grandfather was telling me to have his family sealed to him. He had lived in the United States in the mid-1800's. Due to the Civil War and the economic conditions prior to the war, my great-great-grandfather, George Wilkie, had been away from his beloved wife and four sons a great deal. Eventually he died while serving his country in the Civil War.

"I had read copies of letters George Wilkie had written home to his family and letters his family had sent to him during his many absences. I had also read his journals. These letters and journals reflected the love family members had one for another, as well as their desires to be reunited.

"My ancestors were not LDS and did not have the blessings of the gospel. Now, in the middle of the night, here was my great-great-grandfather Wilkie saying to me, 'Terry Lynn, please have my family sealed to me. I want to be with them through eternity. Please have our temple work done! You are now away from your husband--imagine that for eternity. It is awful! I want to be sealed to my wife.' Then, as suddenly as it had come, the voice was gone.

"At first, I thought I must be imagining things, and I lay there and thought about my great-great-grandparents. I decided I should do their genealogy and would get to it when I had the time. Then I began to doze. I was startled when the voice returned and said much the same thing, only this time urging me to have the work done *soon*. I decided to do something about it the next day. Apparently, however, my grandfather knew I would probably be distracted the next day, because he spoke to me

yet a third time, and told me to do something NOW!

"I could not quite believe what was happening, but in the middle of the night I got up and began working on genealogy. I sorted through miscellaneous papers and records and found the information I needed to begin. I then wrote letters requesting birth, marriage, and death certificates. When I had done all that I could do at that time, I finally went back to bed.

"I worked on genealogy a lot during the next six months my husband was gone. Eventually, I was able to go to the temple with my cousin and have my great-great-grandparents sealed. I can testify that I felt their presence there in the temple and knew that, at last, they could be truly happy and together eternally." (Terry L. Fisher, "Please Do My Work" *Ensign* Aug. 1983, pp. 54-55).

ELDER BALLARD

Elder Ballard sat at our baptismal font (in the Logan Temple) one Saturday while nearly a thousand baptisms were performed for the dead. As he sat there, he contemplated how great the temple ceremonies were, and how we are bringing special blessings to the living and the dead. His thoughts turned to the spirit world and he wondered if the people there would accept the work we were doing for them.

"Brother Ballard said, 'All at once a vision opened to me, and I beheld a great congregation of people gathered in the east end of the font room. One by one, as each name was baptized for, one of these people climbed a stairway over the font to the west end of the room. Not one soul was missing, but there was a person for every one of the thousand names done that day.'

"Brother Ballard said that he had never seen such happy people in all his life, and the whole congregation rejoiced at what was being done for them.

"For the rest of his life, Apostle Ballard preached to the Church in all his travels that the work we do in the temples is accepted, and that the people themselves are permitted to attend and receive the blessings personally". (Nolan P. Olsen, *Logan Temple: The first 100 Years* [Providence, Utah: Keith W. Watkins and Sons, 1978], p. 170).

LAURITZ PETERSEN

Brother Lauritz Petersen was called to be the director of the family record extraction program in the Camp Verde Stake in Arizona. The assignment was to work with records from old Spain. Brother Petersen had the following experience:

"The first year was tough. Despite the efforts of dedicated people, the fledgling program seemed doomed to fail. Lauritz Petersen was depressed and ready to quit. Sincere prayer, fasting, and soul-searching for days that stretched into weeks, then months, had brought no clear answers.

"Finally one evening, after a particularly anguished prayer, Brother Petersen settled into bed, telling his wife, 'That's it. I'm quitting. This just can't be worth what it is costing the members of this stake.' He drifted into an uneasy sleep.

"Lauritz, Lauritz.'

"He was awakened hours later by a voice calling his name. He turned to check his still sleeping wife.

"Puzzled, he glanced toward the foot of the bed, but the bedroom wall had disappeared and hundreds of people filled the room. A dark-complexioned man of medium height detached himself from the crowd and came toward him, repeating his name insistently.

"Lauritz, what do you see over here?" the man asked, gesturing to where the dresser should have been.

"Many people, singing and dancing in a circle."

"That's right," the man affirmed. "They are those whose names your stake has extracted. Because of your work, they have been able to have their temple work done. What do you see on this side?" he continued, gesturing to the left.

"People praying."

"Can you hear what they are saying?" he prompted.

"As he strained to hear the voices, suddenly the sounds became distinguishable. "Father, please bless Lauritz Petersen" they pleaded. "Bless him to carry on with this work and not quit."

"These are the people whose names are on the records in your possession, but have not yet been extracted," the man explained.

"Who are all of these people?" Brother Petersen questioned, pointing to the multitudes straight ahead, whose eyes stared into his own.

"Their names are on records that will be sent to you if you carry on with the program," the spokesman continued. "Lauritz, this is an important work. Please don't quit."

"I won't," Brother Petersen promised. Then the room was once more empty and he found himself gazing at the bedroom wall.

"I knew the Lord wanted the extraction program in this stake," he says. "It didn't matter who ran it or what problems we had; it would be successful." Brother Petersen lay awake for the rest of the night, making plans to revamp the program." (Derin Head Rodriguez, "More than Names," *Ensign*, Jan 1987 pp. 14-15).

JOHN D. CLAYBAUGH

Thousands of people in hundreds of stakes throughout the Church are serving in the extraction program. Some whose illness or disabilities prevent them from participating in other types of church service gain a sense of fulfillment from this service.

Inmates at the Utah State Prison have been given the opportunity to participate in an extraction program which has become quite successful. The inmates' work helps provide many thousands of names for temple work and the spirit of the work has had a powerful impact in their lives.

The following experience illustrates the blessings of participating in the family record extraction program:

In 1993 the bishop of a singles ward heard about special extraction projects and felt inspired to get his ward involved. The assignment they received from Church headquarters was to prepare the names of

200 children, taken from a Swedish parish's birth records in the 1700s, and then to do their temple work. The first counselor was assigned to supervise the effort, but before involving others, he wanted to become familiar with the procedures involved. Being busy, he delayed this for a time, but he later testified that he felt the influence of these deceased individuals, pleading to him from the spirit world for their temple work to be done. So he got to work. In a sacrament meeting the bishop described the project to ward members, and a sister who had recently returned from a mission began to feel a strong desire to become involved. She did not tell anyone of her feelings, but the next week the bishop asked her to be the project leader. She and other ward members testified that they felt the Spirit every step of the way, and in the temple they felt strongly that their work was accepted with gratitude. (Experience of John D. Claybaugh of Orem, Utah, pp.).

INGRID SODERSTOM BYERS

Although Ingrid Soderstrom Byers is a convert to the Church of three years, it was a non-member who got her involved in genealogy.

Sister Byers, a member of the San Diego, CA, 7th ward, listened sympathetically one day in early 1984 as her friend told of a trip to Sweden to research her ancestry.

The trip was a failure for Sister Byers' friend in terms of research. However, she was told that the Mormon Church had microfilmed all the parish records and that it would be better for her to go back to the United States for her information.

Anxious to assuage her friend's disappointment, Sister Byers, who knew little about genealogy herself, offered to take her friend to the Church's branch genealogical library in San Diego. They attended some lectures there on Sweden, and Sister Byers, whose family immigrated to America from Sweden when she was six years old, caught the spirit of Elijah.

She found the library had all of Sweden's parish records on microfilm. She got goose bumps as she saw the names of her relatives, people she knew and loved, from the Bygdea Parish.

Sister Byers had learned to read and write Swedish as a child, but her parents had encouraged the family to speak English in their new home, and she had forgotten most of her Swedish.

As she studied the records, her knowledge of the language came flooding back. The records were clear, and she was able to determine such details as when the children married and moved away.

Sister Byers visited the library again and again, sometimes with her non-member friend and sometimes alone. She completed several family group sheets and set them to Salt Lake City.

For Sister Byers, genealogy became a joy and adventure she might never have found had she not tried to help her non-member friend. (R. Scott Lloyd, "Genealogy Moments" *Church News*).

FRANK L. TORO

Frank L. Toro creates special effects for movies--instant rains, snows, or maybe an explosion or a car crash. In fact, he'd just been back one day in 1981 at his Thousand Oaks, Calif., home after a long stint of movie making when his wife, Bobbi, went to hear the missionary lessons. Bush-bearded with a jug of wine, Toro watched her leave.

He'd been to a few missionary discussions years earlier so he knew about the Church and his wife's interest. He felt impressed to follow her. He left behind his wine jug, cleaned up his shaggy whiskers

and knocked on the door of their LDS neighbors where the lessons were being taught. This time he listened; this time the lessons took.

"His conversion was instantaneous", said his wife. "It was incredible to watch him change." Because she'd been attending Church as well as taking lessons, she was also ready for baptism.

However, while he had been out creating artificial special effects for movies, she had been experiencing some inner special effects of her own. She'd had the impression during the year and a half before their baptism that her grandmother, who died 17 years earlier, was trying to talk to her. She seemed to be standing with arms outstretched near a pool of water. Grandma Dola Pearl Kapps seemed to want something, but Sister Toro didn't know what. The impression was disconcerting. "I thought the pool was at a shopping mall or something," she said.

A year after their baptism the Toros went to the Los Angeles Temple to be sealed. It was after the temple sealing that Sister Toro's "special spiritual effects" were understood. As they came out of the temple enveloped in the serenity of that special experience, they stood in front of the temple's reflective pool. At that moment, Sister Toro realized the pool seemed familiar and realized her relatives had been asking to have their temple work done.

In the next few months, their temple work was completed, a time of fulfillment for Sister Toro and her now well-groomed husband. "I had tears in my eyes when we came to my grandma's name," she said. "I knew she was there, and I look forward to the day when I can see my Grandma again and tell her thanks for helping my testimony to grow." The couple is now serving a stake mission. (John L. Hart, "Temple Moments", *Church News*).

Appendix C

Quotes on Temples and Family History Work

Baptism for the dead is the welding link.	D. & C. 128:18
Do temple work with all your might.	Joseph Smith
You will meet your ancestors.	Wilford Woodruff
Trace your genealogy.	Wilford Woodruff
We need temples to fulfill greatest of responsibilities.	Joseph F. Smith
Welding link to form one chain of God's family.	Joseph F. Smith
Purpose of temples.	George Albert Smith
Hearts of fathers turn when we are doing their temple work.	Improvement Era
Increase in missionary work in the spirit world.	David O. McKay
We should seek after OUR dead.	John H. Widtsoe
Do the ordinance work for your own dead.	Spencer W. Kimball
Wisdom and order in all things pertaining to this work.	Dallin Oakes
The work is the closest to the Savior's vicarious work.	Gordon B. Hinckley
Those who do this work receive help in ALL areas of their lives.	John H. Widtsoe
Value of a journal.	Wilford Woodruff
Deceased will help us find their records.	Melvin J. Ballard
The value of writing family histories.	Ezra Taft Benson

Baptism for the Dead is the Welding Link

It is sufficient to know, in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other--and behold what is the subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. (D&C 128:18)

Do Temple Work with all Your Might.

I would advise all the Saints to go to with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth; and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work. (HC 6:253)

You will Meet Your Ancestors

It depends upon the living here to erect Temples, that the ordinances for the dead may be attended to, for by and by you will meet your progenitors in the spirit world who never heard the sound of the Gospel. You who are here in Zion have power to be baptized for and to redeem your dead. (Wilford Woodruff, JD 17:250, Oct. 9, 1874)

Trace Your Genealogy

We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it. This is the will of the Lord to this people, and I think when you come to reflect upon it you will find it to be true. (In Millennial Star, 28 May 1894. P. 339)

We Need Temples To Fulfill Greatest of Responsibilities.

We hope to see the day when we shall have temples built in the various parts of the land where they are needed for the convenience of the people; for we realize that one of the greatest responsibilities that rest upon the people of God today is that their hearts shall be turned unto their fathers, and that they shall do the work that is necessary to be done for them in order that they may be joined together fitly in the bond of the New and Everlasting covenant from generation to generation. For the Lord has said, through the Prophet Joseph, that this is one of the greatest responsibilities devolving upon us in this latter day. (Joseph F. Smith, CR, pg. 3, October 1902)

Welding Link To Form One Chain of God's Family.

The same principles that apply to the living apply also to the dead. "For, for this cause," said the apostle, "was the Gospel preached also to them that are dead, that they might be judged according to

men in the flesh, but live according to God in the spirit.” And so we are baptized for those that are dead. The living cannot be made perfect without the dead, nor the dead be made perfect without the living. There has got to be a welding together and a joining together of parents and children and children and parents until the whole chain of God’s family shall be welded together into one chain, and they shall all become the family of God and His Christ. (Joseph F. Smith, MS 68:628-29, 26 Oct. 1906)

Purpose of Temples.

Each of them [the temples] has been built to one great eternal purpose: to serve as a House of the Lord, to provide a place sacred and suitable for the performing of holy ordinances that bind on earth as in heaven-ordinances for the dead and for the living that assure those who receive them and who are faithful to their covenants, the possession and association of the their families, worlds without end, and exaltation with them in the celestial kingdom of our Father. (George Albert Smith, IE 48:581, October, 1945)

Hearts of the Fathers Turn When We Are Doing Their Temple Work.

The hearts of the fathers and of the children will be turned to one another when the fathers in the spirit world, hearing the gospel preached and realizing that they must obey the ordinances thereof, know that their children on the earth are performing those ordinances for them. (Improvement Era, November 1963 pg. 925)

Increase in Missionary Work In The Spirit World.

In the spirit world, on the other side, the missionary work has greatly increased: increased tremendously and the membership of the church over there is increasing. It is imperative, therefore, that we ourselves do something here to match what is being done there. On the other side of the veil the people there can only be prepared for baptism and the saving ordinances, therefore let us take more notice of the genealogical program of the Church. The greatest miracle of the gospel is to change men’s lives. (President David O. McKay, remarks to General Church Genealogical Committee, 1963)

We Should Seek After OUR Dead

It is our duty as individuals to seek after our immediate dead--those of our own line, This is the greatest individual responsibility that we have and we should carry it through in behalf of our “fathers” who have gone before. (John H. Widtsoe, “Thought on Temple Work and Salvation” The Genealogical and Historical Magazine, 20 [Jan. 1929])

Do The Ordinance Work For Your Own Dead.

Thousands of our faithful people seldom go to the temple, and of those who do go, most are not working on their own ancestral lines. *They are not saving their own dead.* They seem to believe they are fulfilling their responsibilities by merely attending the temple occasionally. This is simply not so.

We all must learn that to save our own dead we must properly identify them so that we can then

perform the work for them in the temples. And to identify them, we must search out the vital statistics for each of them. That means extensive genealogical research...Saints in every temple district must be taught to provide their own names. Japanese people should provide the names for their own Tokyo temple. South American people should provide the names for their own Sao Paulo temple. Likewise, the Mexico and Seattle and in every other established area. If they do so, then they will save their own dead. If they do not, and depend on Salt Lake City to send names, they do not save their own dead, but instead they work on other people's ancestry,. (Spencer W. Kimball, Regional Representative Seminar, September 30, 1976, pg. 7)

Wisdom and Order In All Things Pertaining To This Work.

Our efforts to promote temple and family history work should be such as to accomplish the work of the Lord, not to impose guilt on his children...We should understand that in the work of redeeming the dead there are many tasks to be performed, and that all members should participate by prayerfully selecting those ways that fit their personal circumstances at a particular time. This should be done under the influence of the Spirit of the Lord and with the guidance of priesthood leaders...Our effort is not to compel everyone to do everything, but to encourage everyone to do something. (Dallin H. Oaks, Family History: "In Wisdom and Order" Ensign, June 1989, p. 6)

This Work is Closest To the Savior's Vicarious Work

"This work, unselfishly given in behalf of those on the other side, comes nearer to the unparalleled vicarious work of the Savior than any other of which I know. The great and important work of teaching the gospel of Christ to the people of the world is incomplete, at best, if it does not also provide for that teaching to those in another sphere and making available to them those gospel ordinances required of all if they are to move forward on the way of eternal life" (Gordon B. Hinckley, *Ensign*, Nov. 1985, p. 60).

Those Who Do This Work Receive Help in ALL Areas of Their Lives

Elder Widtsoe said: "Those who give themselves with all their might and main to this work receive help from the other side, and not merely in gathering genealogies. Whoever seeks to help those on the other side receives help in return in all the affairs of life...Help comes to us from the other side as we give help to those who have passed beyond the veil" (*Genealogical and Historical Magazine*, July 1931, p, 104).

Value of a Journal

President Wilford Woodruff taught: "There is one subject I wish to speak upon and that is the keeping of a journal with respect to the dealings of God with us...When the Prophet Joseph organized the Quorum of the Twelve, he counseled them to keep a history of their lives, and gave his reasons

why they should do so. I have had this spirit and calling upon me since I first entered this Church...and from that day until now I have kept a daily journal. Whenever I heard Joseph Smith preach, teach, or prophesy, I always felt it my duty to write it; I felt uneasy and could not eat, drink, or sleep until I did write” (in Mattias F. Cowley, *Wilford Woodruff: History of His Life and Labors* [Salt Lake City: Book craft, 1964], pp. 476-77).

President Spencer W. Kimball said: “I urge all of the people of this church to give serious attention to their family histories, to encourage their parents and grandparents to write their journals, and let no family go into eternity without having left their memoirs for their children, their grandchildren, and their posterity. This is a duty and a responsibility” (“The True Way of Life and Salvation”, *Ensign*, May 1978, p.4).

President Kimball also taught: “Those who keep a book of remembrance are more likely to keep the Lord in remembrance in their daily lives. Journals are a way of counting our blessings and of leaving an inventory of these blessings for our posterity.” (“Listen to the Prophets”, *Ensign*, May 1978, p.4).

Deceased Will Help Us Find Their Records

“You may be confident that your deceased people know where their records are, and you can obtain help through inspiration from them in locating these records...And there are thousands of them, hundreds of thousands and millions of them in the spirit world who long to receive this gospel and have been waiting hundreds of years for their deliverance. They know where their records are, and I testify to you that the spirit and influence of your dead will guide those who are interested in finding those records...If we have done our best and have searched and have discovered all that is available, then the day will come when God will open and part the veil, and the records of the faithful men and women of our line, who have received the gospel and have not had the privilege and opportunity of having this work done for them, will be revealed and their work will be done.” (Bryant S. Hinckley, *Sermons and Missionary Services of Melvin Joseph Ballard*, [Salt Lake City: Deseret Book Co., 1949],pp. 230-31).

The Value of Writing Family Histories

President Ezra Taft Benson taught: “*Collect and write family histories.* We call upon you to pursue vigorously the gathering and writing of personal and family histories. In so many instances, you alone have within you the history, the memory of loved ones, the dates and events. In some situations you are the family history. In a few ways will your heritage be better preserved than by your collecting and writing your histories” (“To the Elderly in the Church” *Ensign* Nov. 1989, pp. 4-5).