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A HISTORICAL ANALYSIS OF HOW *PREACH MY GOSPEL* CAME TO BE

by

Benjamin Hyrum White

A thesis submitted to the faculty of

Brigham Young University

In partial fulfillment of the requirements for the degree of

Masters of Religious Education

Religious Education

Brigham Young University

September 2010

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BRIGHAM YOUNG UNIVERSITY

GRADUATE COMMITTEE APPROVAL

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This thesis has been read by each member of the following graduate committee and has been found to be satisfactory.

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BRIGHAM YOUNG UNIVERSITY

As chair of the candidate's graduate committee, I have read the thesis of Benjamin Hyrum White in its final form and have found that (1) its format, citations, and bibliographical style are consistent and acceptable and fulfill university and department style requirements; (2) its illustrative materials including figures, tables, and charts are in place; and (3) the final manuscript is satisfactory to the graduate committee and is ready for submission to the university library.

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ABSTRACT

A HISTORICAL ANALYSIS OF HOW *PREACH MY GOSPEL* CAME TO BE

Benjamin Hyrum White

Religious Education

Master of Arts

Missionary work is one of the most important tasks undertaken by The Church of Jesus Christ of Latter-day Saints. Spreading the gospel is at the heart of the Savior's message to his apostles shortly before his ascension into heaven, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," (Matt. 28:19). Full time missionaries of the Church are charged with teaching Christ's message. The questions of what to teach and how to teach it have led to four sets of formal missionary discussions published by the Church beginning in 1952 and continuing on to 1961, 1973 and 1986. This thesis will document the timeline of decisions that lead to the creation of the missionary manual *Preach My Gospel* introduced in 2004 which contains the fifth set of missionary lessons published by the Church.

ACKNOWLEDGEMENTS

It is difficult for me to explain the debt of gratitude I feel to express for the many people who have interceded on my behalf to make this thesis possible. Guy Dorius began as my thesis chair and, after many hours of exploration, along with help from Timothy Bothell in the Missionary Department, presented my idea to the Church History Department and obtained the necessary approval. I am so thankful to Church Historian, Elder Marlin K. Jensen, and assistant Church Historian, Richard E. Turley, for their trust in me to write about such a sensitive process as the creation of *Preach My Gospel*.

There could not be a better thesis chair than Richard Cowan. He mentors with such patience and consistent optimism that I could not help but feel like we were going to succeed every time we met. Michael Goodman was not only a reader on my thesis but kindly yet firmly guided my writing so others would not need a Urim and Thummim to understand it. Brother and Sister Lawrence Flake also read my writings and contributed wonderful comments and corrections. Many others from the MTC made my writing an absolute worry free experience, and so I thank Richard Heaton, who instilled in me the vision and scope of my project and was willing to meet on multiple occasions despite an incredibly arduous schedule; Chris Randall and Stan Wadley, who gave me an office, computer and unfettered access to all the documents I needed; Heather Stapleton, who went out of her way on more than one occasion to assist me with finding documents and gaining access to the missionary department in Salt Lake, and Nadine

Knight, who had boxes of documents for me to sift through and who gave me “the goldmine” of writings already collected in the Church archives about *Preach My Gospel*.

I am incredibly grateful to the men who gave me their time in interviews reminiscing about the creation of *Preach My Gospel*. They were humble and unassuming. Many felt sensitive about their own personal role being given too much attention: one even suggested I use code names in place of theirs, like D&C 78, while compiling my writings. I thank Peter Rawlins, who shared with me a treasure trove of invaluable gems about all the areas of *Preach My Gospel*. After our interviews I would continue to email him on occasion with more questions, and his responses were prompt, full of information and touched with humor and happiness. To the others, Stephen Allen, Ron Stone, Tracy Watson, Greg Droubay, Dan Hogan, Court Naumann, Randy Bott and Ric Ott, your time and patience is much appreciated.

I would also like to express deep heartfelt thanks to my wife, Keenan Kae. She has been my pillar of unfailing support. I dedicate this work to my children, David Hyrum, Megan Jean and Hannah Katherine, and any others that might come, with the hope that you will find your faith firmly planted in the soil of our Savior.

Finally, I acknowledge the help of my Heavenly Father on this project. His tender mercies have been so abundant that I cannot express myself well enough in words. It was an honor to be a small part of His master plan in this great work.

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Chapter 1 Introduction

The divine mandate to “preach my gospel” (D&C 50:14) has been invoked throughout Holy Scripture. In the Old Testament, the gospel was preached in the garden of Eden¹ and Adam carried that message to his posterity,² prophets preached the word in Jerusalem,³ and Jonah was sent to cry repentance to the inhabitants of Nineveh.⁴ In the New Testament, not only did Christ preach His Father’s plan but his apostles were instructed to do the same, “Go ye into all the world, and preach the gospel to every creature,” (Mark 16:15). Modern revelation⁵ reaffirms the urgency to deliver the gospel to all the inhabitants of the earth. The Doctrine and Covenants contains 81 references to “preaching” the gospel. Of the Standard Works, the Book of Mormon has the most at 88. Note that this does not include all the synonyms for the word preaching that appear in the scriptures including, declare, proclaim, prophecy, teach, testify, warn and exhort.

The Church of Jesus Christ of Latter-day Saints (hereafter cited as the Church) has established proclaiming the gospel or missionary work as one of its core purposes. The Church has sent missionaries out to preach since its inception in 1830. Believers feel the message of the restoration must be carried to the four corners of the earth in preparation for the Savior’s second coming. “Behold, I sent you out to testify and warn the people, and it becometh every man that hath been warned to warn his neighbor,” (D&C 88:81). All members of the Church should warn their neighbors by being a “light” (Matthew 5:14-16) to illuminate the merciful power of the Lord Jesus Christ as the only way to eternal life and salvation. This is such a large responsibility that all worthy young men beginning at age nineteen are invited to leave behind all other

¹ See Moses 5:58.

² See Moses 5:12 and 6:1.

³ See Nehemiah 6:7.

⁴ See Jonah 3:2.

⁵ See *Preach My Gospel* pages 12-13 for statements from Joseph Smith and all 14 of his successors about missionary work.

interests to embark on a full time, two year proselyting mission.⁶ Young women are also called to assist in this full time missionary work beginning at age twenty-one if that is their desire. Senior couples, generally of retirement age, are often encouraged by Church leaders to leave the comforts of home to serve missions for a period between six to twenty-four months. This specific mission is generally assigned by one of the members of the Church's second highest governing body, the Quorum of Twelve Apostles.⁷

Missionaries are expected to teach others the truths about Jesus Christ and His gospel. During the last 180 years, the Church has given missionaries varying materials they can draw from to help them preach this message. The basic truths of this message have always included the following declarations: Jesus Christ is our Lord and Savior, and salvation comes only through his infinite mercy and atonement; Joseph Smith saw God the Father and Jesus Christ in 1820 and restored the Lord's Church once again to the earth; the Book of Mormon provides convincing evidence that Joseph Smith was a prophet of God and that God speaks to man today. These essentials of the gospel need to be communicated to others. *What* specific truths need to be taught and *how* to teach them have varied during the different periods of the Church's history.

Brief History of the Latter-day Saint Missionary Methods and Discussions

There were no formal lessons for missionaries to teach for about a century after the Church was organized. They simply used the scriptures and taught from their heart with the warmth of their testimony. Elder B. H. Roberts and a few other turn of the 20th century Church leaders published books, pamphlets and tracts to assist missionaries and those exploring the LDS faith, but no formalized lesson material was made available. In the 1930's LeGrand Richards, as

⁶ This mandate was first given by Spencer W. Kimball in a Regional Representatives Seminar on April 4, 1974. "When the World Will Be Converted," was reprinted in the October 1974 *Ensign* beginning on page 3.

⁷ For more about this process see Ronald A. Rasband, "The Divine Call of a Missionary," *Ensign*, May 2010, 51-53.

a mission president in the southern states, created 24 outlines that gave an orderly flow to subjects in the gospel titled “The Message of Mormonism.” The ability to teach the gospel in a logical sequence made these presentations very effective. His work was later published in book form as *A Marvelous Work and a Wonder*⁸.

In the late 1940’s, a missionary named Richard L. Anderson serving in the Northwestern States Mission, developed his own missionary presentations titled *A Plan for Effective Missionary Work*.⁹ His mission president, Joel Richards, felt Elder Anderson was a direct answer to their prayers about how to help missionaries prepare and present the gospel “in a logical and convincing manner so as to actually get results.”¹⁰ Indeed significant results were generated as convert baptisms more than doubled after Elder Anderson’s plan was implemented throughout his mission. Other missions began using these lessons or adapting them for their own use. “At one time the plan was used by 60 percent of missionaries in the Church” with “about 25 variations in existence.”¹¹ With the success and variation among these many approaches of teaching the gospel, the Church decided to publish a set of discussions for all missionaries to use.

These discussions standardized what missionaries taught and how they taught it.

A Systematic Program for Teaching the Gospel.

This is the title of the first formal missionary lessons published by the Church. They were issued in 1952 due

1952 - *A Systematic Program for Teaching the Gospel*

- 1) The Godhead
- 2) The Apostasy
- 3) The Restoration
- 4) The Book of Mormon
- 5) The First Principles of the Gospel
- 6) The Plan of Salvation
- 7) Call to Repentance

7 Lessons: 149 pages

⁸ LeGrand Richards, *A Marvelous Work and A Wonder* (Salt Lake City, Utah: Deseret Book, 1950).

⁹ It was later more commonly referred to as the Anderson Plan.

¹⁰ Joel Richards, Introduction to *A Plan for Effective Missionary Work* (Kaysville, Utah: Inland Printing Co. 1954), 5.

¹¹ Robert Lund, “Proclaiming the Gospel in the Twentieth Century,” in *Out of Obscurity: The LDS Church in the Twentieth Century* (Salt Lake City: Deseret Book, 2000), 231.

in large part to the efforts of Gordon B. Hinckley. He was given the task as the secretary of the Missionary Committee to “take the best ideas from each of [the various versions of the Anderson] plans and write a uniform plan that the whole Church would use.”¹² Missionaries taught seven lessons “through a logical presentation of gospel principles, fortified by scripture, together with reading, convincing testimony, and sincere prayer.”¹³ Introductory instructions to the 1952 lessons included this passage italicized for emphasis: “*that which is given here is by way of suggestion,*”¹⁴ meaning the missionary could feel free to make adaptation as necessary. There was also an instruction not to have the lessons memorized. However, in practice missionaries were expected to follow them very closely. Scripted interchanges between Mr. Brady and the Elder are given to show the logical sequence of how each lesson could be taught. Questions to ask the investigator were included in the dialogue. The lessons concluded with the acknowledgement that other lessons might be taught to suit the needs of investigators.

A Uniform System for Teaching Investigators. In 1961, the Church published a new set of six missionary discussions (instead of lessons). Two major differences set them apart from the previous lessons. First, the new discussions and the scriptures accompanying them were to be memorized word for word. The scripted

1961 - A Uniform System for Teaching Investigators

- 1) The Church of Jesus Christ
- 2) A New Witness for Christ
- 3) Ye Shall Know the Truth
- 4) The Gift of God is Eternal Life
- 5) Law of Eternal Progression
- 6) Be Ye Therefore Perfect

6 Discussions: 91 pages

presentations are given in dialogue form between the Elder and Mr. or Brother Brown. Thoughtful questions to ask the investigator were built into the script. The second major difference was the introduction of a flannel board to the missionary’s presentation. As part of the

¹² Lund, “Proclaiming the Gospel in the Twentieth Century,” 231.

¹³ *A Systematic Program for Teaching the Gospel* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), 6.

¹⁴ *A Systematic Program for Teaching the Gospel*, 6.

discussion the missionary would use the flannel board as a tool to generate interest and give visual aid to the content of his message. These discussions had the most structured feel of any of the formal missionary presentations the Church has ever published.

The Uniform System for Teaching Families. In 1973, a new set of missionary discussions, later nicknamed the “Rainbow” discussions because of their colored pages, were introduced. These were formatted so that the right hand pages (odd numbers) contained the actual material missionaries would teach and the left hand pages (even numbers) contained resource material used to supplement the discussion if needed.

1973 – *The Uniform System for Teaching Families*

- 1) The Restoration
- 2) Eternal Progression
- 3) Continuing Revelation and Individual Responsibility
- 4) Truth versus Error
- 5) Obedience to the Lord’s Commandments Brings His Blessings
- 6) Our Relationship to Christ
- 7) Membership in the Kingdom

7 Discussions: 219 pages

The instructions given at the beginning of the discussions explained that: “At first memorize the discussions exactly as they appear. As you use them more, you may be more comfortable and effective using your own words... Be careful not to change the spirit or intent of the questions. Keep in mind how you want the family to feel. Do not force them to say what you want them to say—TEACH THEM—help them feel good about the gospel.”¹⁵ Missionaries were also taught that the discussions could be presented in any order as they were inspired. Instead of a flannel board, full color pictures and charts in a loose leaf binder accompanied the discussions and could be used at the discretion of the missionary.

Uniform System for Teaching the Gospel. The most recent set of six formal missionary discussions was published in 1986. Each discussion was contained in its own booklet. The

¹⁵*The Uniform System for Teaching Families* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1973), A-1.

format was modified from right and left pages to a dual column format. On each page, the left side contained what a missionary should teach and the right column suggested how a missionary could teach most effectively. A box at the end of each principle in the discussion included additional scriptures. The accompanying color flipchart was compact in size like the discussions themselves. Missionaries are instructed to “master” the information in left hand column because it presents the doctrines of the gospel. They are also given permission to “refer to the discussion booklet during the discussion.”¹⁶

1986 - *Uniform System for Teaching the Gospel*

- 1) The Plan of Our Heavenly Father
- 2) The Gospel of Jesus Christ
- 3) The Restoration
- 4) Eternal Progression
- 5) Living a Christlike Life
- 6) Membership in the Kingdom

6 Discussions: 117 pages

The most significant change in the makeup of the 1986 missionary discussions was its basis in a process called the commitment pattern. “These discussions are based on a simple pattern for helping investigators make and keep the basic commitments. First, you prepare the investigators to feel and recognize the Spirit. When they feel the Spirit, invite them to make a specific commitment. Each discussion should lead to one or two commitment invitations. After the investigators have made a commitment, do all you can to help them keep it.”¹⁷ This process of preparing, inviting and following up with an investigator’s commitments was woven throughout the 1986 missionary discussions. Additional commitment pattern skills included these four items: building relationships of trust with the investigator, presenting the message, asking open ended questions to find out an investigator’s level of understanding and receptiveness to the message, and resolving concerns.

¹⁶ “Instructions for the Discussions,” in *Uniform System for Teaching the Gospel* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1986), 3.

¹⁷ “Instructions for the Discussions,” 1.

The commitment pattern was such an important development in the 1986 missionary discussions that a 252 page *Missionary Guide* was created to help train missionaries in their proselyting skills. It was structured in a two column format like the discussions but labeled “learner” and “trainer.” It provided missionaries an opportunity to learn and practice their new missionary skills.

Review of Literature

Although hundreds of articles have been written about Latter-day Saint missionary work, only a few academic studies have examined this topic systematically in greater detail. In 1974 Jay E. Jensen’s master’s thesis¹⁸ about the proselyting techniques of Mormon missionaries analyzes missionary work from 1830 up until that time. It places a heavy emphasis on *how* missionaries teach by examining their techniques instead of the doctrinal content of their message. George T. Taylor’s doctoral dissertation¹⁹ explored the effect of coaching at the Missionary Training Center on missionaries’ proselyting skills. Brother Taylor’s study shows the increase of interest in developing missionary skills to assist them with their gospel teaching. It takes the exploration of missionary work up to 1987.

Robert Lund wrote an article titled “Proclaiming the Gospel in the Twentieth Century”²⁰ and in it reviewed missionary work throughout those one hundred years. His writing concludes in 1999. Richard Cowan, BYU professor of Church History and doctrine, authored two books

¹⁸ Jay E. Jensen, “Proselyting Techniques of Mormon Missionaries,” BYU Thesis, August 1974.

¹⁹ George T. Taylor, “Effects of Coaching on the Development of Proselyting Skills used by the Missionary Training Center, The Church of Jesus Christ of Latter-day Saints in Provo, Utah 1986,” BYU Dissertation, April 1987.

²⁰ Lund, “Proclaiming the Gospel in the Twentieth Century,” 227-241.

about the history of the Missionary Training Centers²¹ and included details about the missionary curriculum up to the year 2000. All four of these studies examined the formal discussions missionaries used while preaching the gospel. What they do not feature is the history and development of *Preach My Gospel* since this took place in the twenty-first century.

Purpose of This Thesis

The purpose of this thesis is to compile the history of how *Preach My Gospel* came to be. The transition from the 1986 missionary discussions to *Preach My Gospel* in 2004 constitutes a significant shift in what missionaries teach and how they are to teach it. Previous transitions between the discussions were changes in organization and the amount of information given. *Preach My Gospel* is a qualitative shift in missionary work that is very different from the four previous versions of the discussions. Many factors were in play leading up to the distribution of a new manual. This thesis will explore the key decisions and pertinent developments that lead to its publication.

2004- *Preach My Gospel*

- 1) The Message of the Restoration of the Gospel of Jesus Christ
- 2) The Plan of Salvation
- 3) The Gospel of Jesus Christ
- 4) The Commandments: *Preparing for Baptism and Confirmation*
- 5) Laws and Ordinances: *After Baptism and Confirmation*

5 Lessons: 60 pages

Chapter 2, “The Beginning Phase: November 1999 to November 2000,” explores the concerns and issues leading to an examination of the existing missionary discussions and their possible revision. Chapter 3, “The Exploratory Phase: November 2000 to the summer of 2002,”

²¹ Richard O. Cowan, *Every Man Shall Hear The Gospel In His Own Language, Vol. I: A History of the Provo Missionary Training Center and Its Predecessors* (Provo, UT: Missionary Training Center, 2001).
Richard O. Cowan, Tiffany Lundeen Frost, and Jo Lynn Hintze Carter, *Every Man Shall Hear The Gospel In His Own Language, Vol. II: A History of the Provo Missionary Training Center and International Missionary Training Centers* (Provo, UT: Missionary Training Center, 2001).

shows the depth of inquiry about all areas of missionary work and sets forth foundational principles *Preach My Gospel* would be built on. Chapter 4, “The Development Phase: summer of 2002 to summer of 2003,” catalogs the writing and testing of the first revised missionary discussion. It also documents the principles leading to the solidification of a single missionary manual. Finally, Chapter 5, “The Testing and Implementation Phase: summer 2003 to October 2004,” contains information about how *Preach My Gospel* was put together, tested, retested, submitted for intense ecclesiastical approval and ultimately published and distributed to missionaries.

This study will be limited to presenting the details about how *Preach My Gospel* came to be. It will not examine how training at the MTC has changed due to *Preach My Gospel*. Nor will it explore the subsequent developments, such as the pamphlets developed for distribution with the lessons missionaries teach in *Preach My Gospel*. Nor will it detail the training materials used to teach missionaries how to more effectively use *Preach My Gospel* such as the DVD’s titled “The District,” filmed in San Antonio, Texas and “The District II,” filmed in San Diego, California. No attempt will be made to gauge its effect on the Church as a whole or measure the statistical significance of the number of baptisms before and after its implementation. This study will also be limited to the development of *Preach My Gospel* in the English language.

Chapter 2
The Beginning Phase
November 1999 to November 2000

“[The] world...desperately needs the gospel of Jesus Christ.”¹ President Gordon B. Hinckley understood this truth. Yet during the decade of the 1990s he saw some trends in the missionary work of The Church of Jesus Christ of Latter-day Saints that gave him cause for concern.² First was the lack of convert retention. He felt strongly that if individuals made the investment to join the Church they should remain a part of it. President Hinckley did his part to address this matter by giving two general conference talks about it in 1997. He then gave a lengthy landmark talk in February 1999 via satellite to the leaders in the Church about missionary work. In that talk, President Hinckley stated, “There is absolutely no point in doing missionary work unless we hold on to the fruits of that effort.”³

Converts were not the only ones falling through the cracks. Some returned missionaries were becoming less active when they arrived home from their full-time missionary service. This posed another reason for worry. Elder Jeffrey R. Holland remembered, “That was the thing that was bothering President Hinckley... Why can a missionary come home and be inactive? [President Hinckley] said, ‘I don’t understand that. There are a lot of things in life I understand but I don’t understand that. How a missionary can come home and go inactive?’”⁴ Missionary work should lift a young man or woman in such a way that it helps them to be spiritually strong for the rest of their lives.

Stagnant baptismal numbers were another cause for concern. Total convert baptisms remained relatively unchanged during the 1990’s while the total number of missionaries

¹ “Statement on Missionary Work,” First Presidency letter, December 11, 2002.

² For a summary and timeline of the events leading up to the publication of *Preach My Gospel*, see Appendix A.

³ Hinckley, “Find the Lambs, Feed the Sheep,” *Ensign*, May 1999, 108.

⁴ Jeffrey R. Holland, January 13, 2009 Missionary Training Center Devotional.

increased during this period; therefore, the number of baptisms per missionary declined.⁵ This led President Hinckley to wonder about the effectiveness of the missionary program. He pointed out, in 1998, “There were approximately 300,000 convert baptisms throughout the Church... It is wonderful. But it is not enough. I am not being unrealistic when I say that with concerted effort, with recognition of the duty which falls upon each of us as members of the Church, and with sincere prayer to the Lord for help, we could double that number.”⁶

President Hinckley also felt there were times when missionaries held so closely to a memorized discussion that their recitation of the doctrine became rote. In other words, some missionaries’ presentations had a wooden or mechanical feeling to them. There needed to be a greater attention to the Holy Spirit. He expressed this sentiment when introducing the new *Preach My Gospel* manual:

When I was on a mission 70 years ago, we had no proselyting program. Missionaries would decide each morning on what tract they would use for the day and then go out and knock on doors. Remarkably enough, investigators were found and taught.

Years later, when I had responsibility for the missionary program under the direction of members of the Twelve, the first unified plan was introduced and used. The effects were wonderful. But the plan through the years grew into a procedure where memorization was the principal endeavor. The lessons were given in a rote manner from memory. Missionaries were prone to rely more on their memories than on the Spirit of the Lord.⁷

President Hinckley counseled with his brethren of the First Presidency and Quorum of the Twelve. Unified in their concerns, they set people to work examining the effectiveness of missionaries in their proselyting endeavors with the hope of resolving some of these challenges.

⁵ Directions for Missionary Work, Folder 1 page 239, in Peter Rawlins comp. “Preach my gospel development team records 1998-2005.” DVD.MS Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City. References hereafter will be cited as Archive Disk with a folder number and page number separated by a colon.

⁶ Hinckley, “Find the Lambs, Feed the Sheep,” 108.

⁷ Hinckley, Missionary Training Satellite Broadcast on Oct, 15, 2004.

Under his direction, staff members in the missionary department at Church headquarters and Missionary Training Center in Provo, Utah formed committees that would respond to his call to improve the approach to missionary work in the Church. This included finding solutions to the problems of convert retention, returned missionary retention, missionary baptismal productivity and missionary effectiveness in teaching the Gospel of Jesus Christ.

Formation of the Curriculum Committee

As staff members and volunteers went to work to resolve the challenges the Brethren expressed about missionary work, a breakthrough finally occurred with the inception of the Curriculum Committee. It was formed in November 1999, “with the commission to identify problems with the missionary curriculum and recommend changes.”⁸ This committee was composed of Elder Sheldon F. Child, a member of the First Quorum of the Seventy; Stephen B. Allen, managing director of the Missionary Department; Richard I. Heaton, director of the International Missionary Training Centers; Allen C. Ostergar, administrative director of the Missionary Training Center in Provo, Utah; W. Tracy Watson, director of development at the Provo MTC; and Peter Rawlins, director of proselyting in the Missionary Department.⁹ Under priesthood direction, the Curriculum Committee sought inspiration as they dealt with the missionary concerns expressed by the Brethren.

By January 2000, the Curriculum Committee had identified three major problems with the missionary curriculum. First was the scripted format of the missionary lessons. Second was the relative role of memorization and flexibility in presenting the missionary lessons. Third was the commitment pattern and the enormity of its influence on all aspects of missionary work.¹⁰

⁸ Rawlins Journal. Archive Disk 1:123.

⁹ Minutes and Assignments of Curriculum Committee Meeting, December 14, 1999. Archive Disk 1:118.

¹⁰ For a detailed review of this problem, see Missionary Work: The Problem as drafted by the Curriculum Committee. Archive Disk 1:120-122.

Scripted Missionary Presentations

Early LDS missionaries went forth to preach the word with little if any formal training. There were no dialogues to memorize or presentations to rehearse. A missionary had to speak by the power of the Holy Ghost from his own personal convictions. “Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men.”¹¹

Rudger Clawson, an apostle for much of the first half of the twentieth century, echoed this counsel to missionaries: “Get an understanding of the Gospel through prayer and careful study and teach it as the Spirit directs. . . . Store your mind with knowledge of the truth, and the Spirit of the Lord will bring it to your remembrance in due season.”¹²

Rawlins underscored this statement by compiling a fifteen page document entitled, “Speech in Missionary Work,”¹³ which detailed, from the Standard Works and the teachings of modern day prophets and apostles, a missionary’s absolute dependence upon God’s Holy Spirit for what to say; “what to do; where to go; how to pray; how to conduct meetings; what to write.”¹⁴ The Curriculum Committee felt that the overwhelming number of missionary programs, policies and procedures created since the inception of the 1986 missionary discussions had hindered a missionary’s ability to preach the gospel with unfettered conviction.

Some background about missionary writings prior to the formalized missionary lessons here will help with understanding. Published writings by early LDS missionaries began as in the 1840’s. These writings, which included books and periodicals, were calculated to meet the needs of the non-member audience and varied depending on the missionary writing them. They were

¹¹ D&C 11:21.

¹² Clawson in behalf of the Council of Twelve Apostles, “Instructions to Missionaries,” no date. Archive Disk 1:129.

¹³ For the full contents of this document, see Appendix B. Archive Disk 1:146-160.

¹⁴ Speech in Missionary Work. Archive Disk 1:159.

all published with the intent to help others understand the gospel of Jesus Christ. Beginning in the 20th Century, tracts became the backbone to missionary work. B.H. Roberts stated that a missionary should send the word of God out in a tract to where he cannot go with the hope of a future opportunity to teach the gospel in his work “On Tracting,”¹⁵ published in 1924. The next step was to organize many of these tracts and pamphlets “to assist the missionaries in their study and presentation of the gospel in a systematic and logical manner.”¹⁶ In 1937, LeGrand Richards authored, “The Message of Mormonism,” (originally published in 1950 as *A Marvelous Work and a Wonder*) for this very purpose. These writings about the Church and its doctrine were beneficial to missionaries, investigators and converts by, “broadening the religious view and anchoring the faith of the missionaries themselves; bringing the light of truth to searching investigators; and educating the baptized members in the gospel plan and correct pattern of Christian living.”¹⁷

The Church assembled formalized missionary lessons with the intent to guide missionaries in their proselyting. It started in 1952 with *A Systematic Program for Teaching the Gospel*. It was followed in 1961 by *A Uniform System for Teaching Investigators* and in 1973 by *The Uniform System for Teaching Families*.¹⁸ These discussions brought increased doctrinal accuracy to inexperienced missionaries. But, an ever increasing amount of material for missionaries to memorize and communicate to others brought challenges that started to compete with the benefits.

¹⁵ Roberts, “On Tracting,” 1924. Archive Disk 1:179.

¹⁶ Richards, *A Marvelous Work and a Wonder* (Salt Lake City: Deseret Book, 1950), Preface.

¹⁷ *Handbook of the Restoration* (Missouri: Zions Publishing and Printing Co.), 1944, Preface. Archive Disk 1:180.

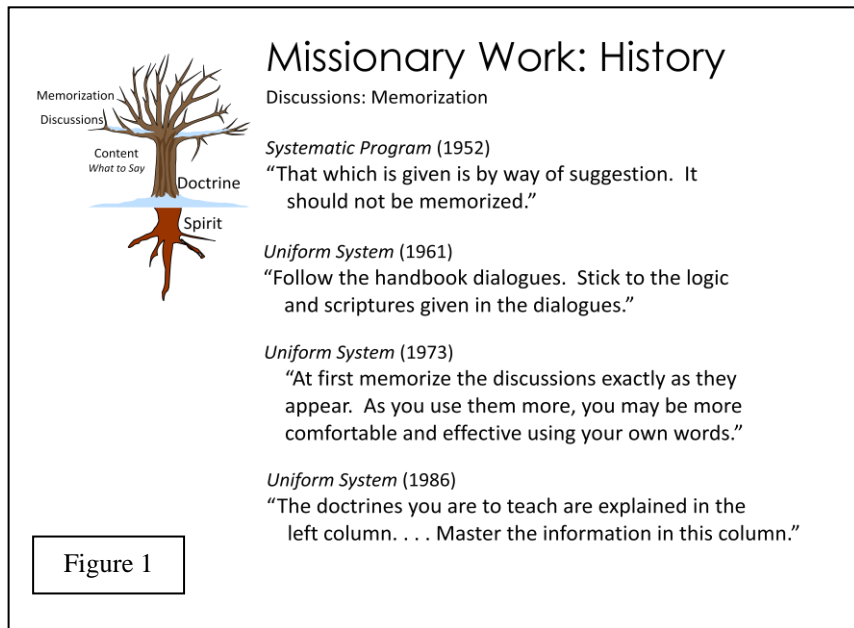
¹⁸ For the most in depth look at the history of missionary discussions and their content up to *Preach My Gospel*, see George T. Taylor, “Effects of Coaching on the Development of Proselyting Skills used by the Missionary Training Center, The Church of Jesus Christ of Latter-day Saints in Provo, Utah, 1986,” (Doctoral Dissertation, BYU, April 1987) 18-52.

One mission president contributed this thought, “Reviewing all other teaching approaches of the church, we find most to be based on achieving specific objectives... Nowhere in the church, other than in the missionary program, do we encourage teachers to use scripts. Is it possible that our returned missionaries would also be better teachers if they were trained in the field to teach by objective rather than to be somewhat constrained by memorized script?”¹⁹

Memorization and Flexibility

The most recent missionary discussions prior to *Preach My Gospel* were introduced in 1986 and were titled, *Uniform System for Teaching the Gospel*. This set of six pre-baptism and six post-baptism discussions hoped to alleviate the weakness of the earlier missionary lessons: the restraining role of memorization. This role has varied over the collection of the formal missionary discussions.

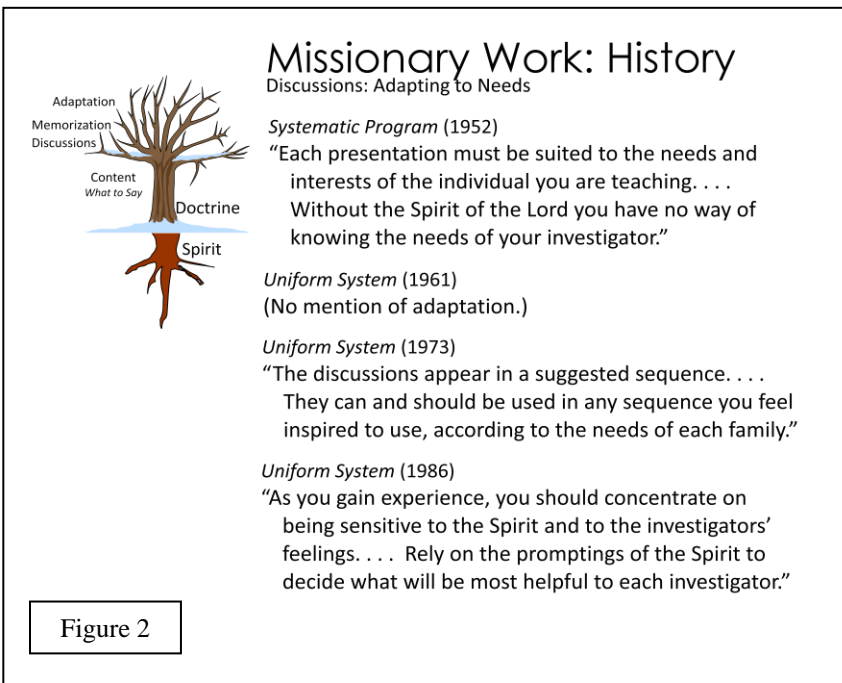
The 1952 version specifically said not to memorize while the 1961 version required memorization. The 1973 discussions invited the missionary to memorize and then use their own words



when they felt comfortable. The 1986 discussions used the word “master” in hopes that it would free the missionary from sticking to a word-for-word presentation (see Figure 1).

¹⁹ President Daniel O. Jensen of the Italy Rome Mission in a letter to Elder Jeffrey R. Holland about issues in missionary work dated August 4, 2002.

While speaking of the first three sets of formal missionary discussions (1952, 1961 and 1973) Elder Bruce R. McConkie taught, “Those weren’t bad discussions; but we memorized them, . . . and we had a real problem getting approved proselyting discussions for the whole Church and the opposition was, ‘you’re denying the spirit of inspiration; you’re not letting the Spirit come through and missionaries teach. . . something that’s learned by rote.’ There’s an element of truth in that. . . . We’ve now progressed in the discussion to the point that we memorize not words but ideas that get a concept over.”²⁰ The 1986 discussions hoped to implement a lighter burden of memorization. This would allow a missionary to teach the gospel by the power of the Holy Ghost with greater flexibility. In this way, a missionary could adapt the message to the needs of an investigator (see Figure 2).



Just as it happened with the 1973 lessons, the good intentions of less memorization and increased flexibility of the 1986 discussions began to wane. In fact, Elder M. Russell Ballard stated, “Our experience . . . showed that within one year, the

²⁰ McConkie, Confidential Minutes of Committee to Revise Missionary Discussions on May 16, 1984. Archive Disk 1:131.

tradition of memorization overwhelmed the intention of having missionaries teach the revised discussions in their own words.”²¹ In 1999 many of the missions in the United States were using memorization as the primary vehicle to obtain the word prior to preaching the gospel. “We did a survey of missions in the United States and of those 54 that responded, 52 required word for word memorization and those 52 had a very strict certification program to ensure they were memorized.”²² This rigid memorization approach made missionaries more dependent on a formal discussion booklet instead of relying on the Spirit. Elder McConkie keenly observed, “What so many of those who become bewitched with methodology so often overlook...is that one of the best ways to teach a doctrine is just to state it in plain and simple and persuasive language.”²³

While exploring the role of memorization, the Curriculum Committee noted that the last three sets of formal missionary discussions had “Uniform System for Teaching” as part of their title. The word uniform means “always having the same form, manner, or degree; not varying; conforming to one rule or code.”²⁴ The word system means “an organized set of doctrines or principles intended to explain the arrangement or working of a whole; an organized or established procedure regarded as stultifying [dulling or inhibiting effect].”²⁵ Therefore, “a ‘uniform system,’ by its very nature, is difficult to adapt to unique, dynamic, hidden needs. Yet adapting to specific needs in the very moment is the essence of spiritual gifts.”²⁶

A mission president again added his valuable insight, “One size does not fit all – our investigators come in many ‘sizes.’ Yet our missionaries adhere to a ‘uniform system for teaching the gospel’ for every person and family they encounter. Whether the family is atheist or

²¹ Memorandum dated May 19, 2003 to the Quorum of the Twelve Apostles.

²² Interview of Peter Rawlins by the author on June 1, 2009.

²³ McConkie, *The Promised Messiah* (Salt Lake City: Deseret Book, 1978), 519.

²⁴ Allegory of the Tame and Wild Olive Trees. Archive Disk 1:144.

²⁵ Allegory of the Tame and Wild Olive Trees. Archive Disk 1:144.

²⁶ Allegory of the Tame and Wild Olive Trees. Archive Disk 1:144.

Catholic, Hindu or Muslim, protestant or skeptic, they receive virtually the same ‘uniform system’ and our missionaries are seldom prepared to adapt to these differing viewpoints.”²⁷

The Commitment Pattern

In speaking to LDS missionaries, the *Missionary Guide* states, “The commitment pattern is the tool you will use to help others feel the Spirit and obey gospel principles.”²⁸ This commitment pattern was woven into the 1986 missionary discussions and was the catalyst for the *Missionary Guide*, published in 1988, as a way to teach missionary skills. It placed a heavy emphasis on missionaries developing these necessary skills such as “*preparing* people to feel the Spirit of the Lord, *inviting* them to make commitments when they feel the Spirit, *following up* to help them keep their commitments, and helping them *resolve concerns* that may hinder their progress.”²⁹ It was complex in its execution but supported initially by research that showed after the 1986 discussions were implemented, convert baptisms worldwide increased, convert baptisms per missionary increased and missionary skill levels at the Provo MTC increased from 1987-1991.³⁰

The commitment pattern got its doctrinal underpinnings from the 1985 worldwide mission presidents’ conference. Elder Boyd K. Packer, then the chairman of the Missionary Executive Council, introduced the theme of missionary work based on an 1831 revelation, “Why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth? Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together,” (D&C 50:21-22). “In training sessions the commitment pattern was presented as the means of implementing the

²⁷ Jensen letter to Holland, 8/4/02.

²⁸ *Missionary Guide* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1988), 42.

²⁹ *Missionary Guide* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1988), 42.

³⁰ Data compiled to support rewriting the *Missionary Guide*. Archive Disk 1:49.

theme. The commitment pattern translated principles into practice.”³¹ The Curriculum Committee came to the conclusion that missionaries’ teaching with the Holy Ghost is at the heart of true conversion for their investigators, therefore, “commitment pattern skills are seen as the means by which the Spirit is drawn into any proselyting interaction... Those with good skills enjoy the Spirit more abundantly; those with lower skills fail to ‘build the Spirit,’ and hence, conversion is less likely. Forever after the theme has been used as doctrinal justification for the commitment pattern.”³²

One of the main intents of the commitment pattern was the idea that higher skills meant more productivity translating into more baptisms. Unfortunately, later research stated, “There is no evidence in this study that increases in proselyting knowledge or skill performance will dramatically increase productivity. ... These results underscore the difficulty of effectuating major changes in productivity.”³³ This led the Curriculum Committee to ask, “Why do we continue to refine, enhance, and perpetuate an elaborate and expensive structure to support a paradigm that shows no correlation with productivity?”³⁴

The Curriculum Committee Moves Forward

Now that the Curriculum Committee had identified what they felt were some of the shortcomings of the missionary curriculum, it was time to move forward. With the question about the commitment pattern looming during a January 2000 meeting, Rawlins drew a diagram of “an onion with the commitment pattern at the center and various supporting programs as layers of onion skin.”³⁵ In agreement with his concern about this proliferation, the Curriculum

³¹ Missionary Work: The Problem. Archive Disk 1:120.

³² Missionary Work: The Problem. Archive Disk 1:120.

³³ Missionary Performance Testing, Research Information Division, 1996; in-field n approximately 1,000. Archive Disk 1:122.

³⁴ Missionary Work: The Problem. Archive Disk 1:122.

³⁵ Rawlins Journal. Archive Disk 1:123.

Committee suggested he put together a more detailed presentation. This was done during January and February of 2000. Rawlins wanted to use an analogy better than his onion diagram that the Brethren would respond to.

The Book of Mormon prophet Jacob had spoken of “tame” and “wild” olive trees. Concerning the tame tree he said, “The branches have overcome the roots thereof, behold they grew faster than the strength of the roots, taking strength unto themselves,” (Jacob 5:47). President Packer had used this analogy in a talk he gave³⁶ to teach how there was a need to reduce and simplify the programs of the Church. Rawlins felt this fit perfectly. The onion diagram was refined to create the olive tree presentation.³⁷ It was given by the Curriculum

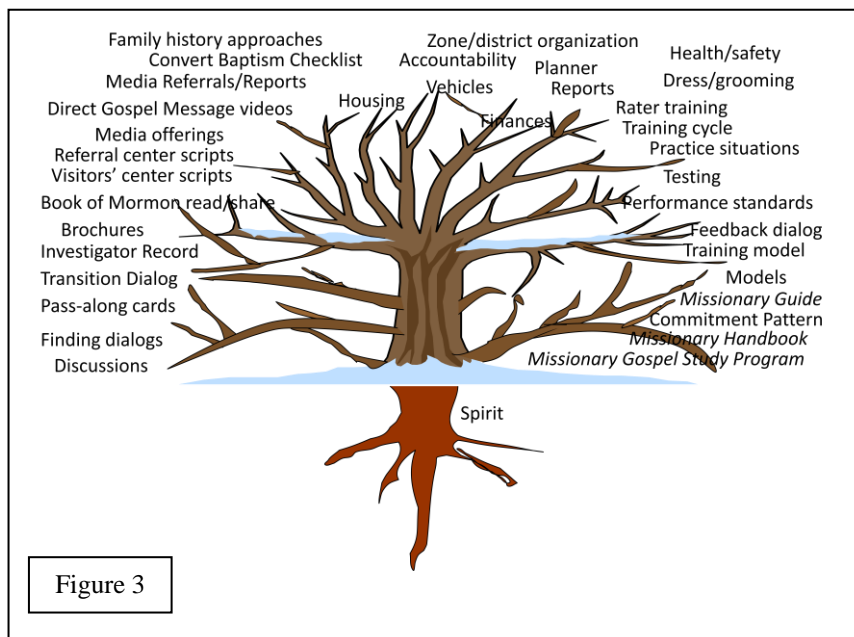


Figure 3

Committee on March 7, 2000 to their Executive Directors which included Elder Earl C. Tingey.³⁸ Multiple copies of the presentation were given to Elder Tingey in the succeeding days as there was an overwhelmingly

positive response (see Figure 3).

President Packer

³⁶ Boyd K. Packer, All-Church Coordinating Council Meeting, September 8, 1987.

³⁷ For a detailed look at this presentation, see the PowerPoint notes to Allegory of the Tame and Wild Olive Trees. Archive Disk 1:128-145.

³⁸ Rawlins Journal. Archive Disk 1:123.

On March 11, 2000, President Boyd K. Packer contacted Peter Rawlins about his olive tree presentation and let him know it was “right on target.”³⁹ After a few changes suggested by President Packer, Rawlins met with Elders L. Aldin Porter, Neil L. Andersen and Alexander B. Morrison of the Seventy and the Presentation Graphics crew to prepare the olive tree presentation for President Packer to give at General Authority training on March 30, 2000.⁴⁰

The strong theme of the General Authority training was following the Spirit. Elder Morrison explained to the assembled Church leaders that “two factors impede the work: (a) Our insatiable lust for complexity. We encumber the simple message of Christ with our own complexities. (b) Our undying enthusiasm for programs. We have programs for everything.”⁴¹ Rawlins recorded some of the Brethren’s concluding observations following President Packer’s presentation, “We don’t trust the missionaries so we invent programs,” and “Missionaries will do as they ought to do if they know the doctrine.”⁴²

President Packer called Peter Rawlins after April general conference to thank him for the Curriculum Committee’s help with the General Authority training. President Packer felt “that more power was generated than ever before.”⁴³ Missionary work had been examined for years but now something was going to be done about it. He affirmed that “inspiration from several sources came together at just the right time.”⁴⁴ With all of this inspiration came the desire to do something; but what was the next step? Elder Dallin H. Oaks gave the perfect analogy in a meeting of the Missionary Executive Council with the MTC administration. At a meeting held in Nauvoo in 1846, the presiding brethren gathered to discuss moving west. After the decision was

³⁹ Rawlins Journal. Archive Disk 1:123.

⁴⁰ Rawlins Journal. Archive Disk 1:124.

⁴¹ Rawlins Journal. Archive Disk 1:125.

⁴² Rawlins Journal. Archive Disk 1:125.

⁴³ Rawlins Journal. Archive Disk 1:126.

⁴⁴ Rawlins Journal. Archive Disk 1:126.

made to move west they did not know how it would be accomplished. But moving forward with faith, the revelation in D&C 136 came several months later and 800 miles away in Council Bluffs.⁴⁵ “Somewhere in your quest for spiritual knowledge, there is that ‘leap of faith,’ as the philosophers call it. It is the moment when you have gone to the edge of the light and stepped into the darkness to discover that the way is lighted ahead for just a footstep or two.”⁴⁶ It was time for everyone involved to petition the Lord, exercise faith and “walk into the darkness.”⁴⁷

Elder Holland’s Committee

With this unified desire to further the missionary program, a committee was formed in March 2000⁴⁸ called the Missionary Curriculum Task Committee (not to be confused with the aforementioned Curriculum Committee) under the direction of the Missionary Executive Council with Elder Jeffrey R. Holland as the chair.⁴⁹ He described the purpose of his committee, “I have been chairing a major task committee charged with the responsibility to review various missionary programs for any improvement or revitalization we can give to them.”⁵⁰ As this committee invited others to give their input, the information was compiled and given to the Missionary Executive Council.

The theme of following the Spirit in the March 2000 general authority training arose frequently as Elder Holland’s committee continued to research information. While training mission presidents on June 20, 2000, Elder Dallin H. Oaks identified a central concern: “A major theme of this seminar... is teaching and acting by the Spirit. ... For quite a few years we have had some things associated with missionary work that in their excessive detail seem to assume

⁴⁵ Minutes from MEC meeting with MTC administration April 11, 2000.

⁴⁶ Packer, “The Candle of the Lord,” *Ensign*, Jan. 1983, 51.

⁴⁷ Rawlins Journal. Archive Disk 1:125.

⁴⁸ Minutes from the Task Committee on Increasing Convert Baptisms and Retention, March 26, 2000.

⁴⁹ Members of this committee include: Elder Jeffrey R. Holland, chair, Elder Earl C. Tingey, vice-chair, Elder Sheldon F. Child, Elder Ronald A. Rasband, Elder Dieter F. Uchtdorf, Joe L. Johnson, Stephen B. Allen, Peter B. Rawlins.

⁵⁰ Letter dated August 2, 2000 addressed to select brethren.

that no one is getting any inspiration in this work. ... A medicine of regimentation that may be needed by some is a massive overdose for others in whom it can produce an attitude where they do not seek and act upon the inspiration available to them.”⁵¹

Elder Holland’s Missionary Curriculum Task Committee gathered information from March to October 2000. With the groundwork they laid, a thorough review of the missionary discussions was officially given the green light on November 1, 2000. Although there were many layers yet to unfold, with the Prophet’s approval, the steps leading to *Preach My Gospel* were now underway.

⁵¹ Oaks, “Introduction,” Seminar for New Mission Presidents, June 20, 2000. Archive Disk 1:244.

Chapter 3
The Exploratory Phase
November 2000 to Summer 2002

Following a year of intense review, on November 1, 2000, the First Presidency and Quorum of Twelve Apostles decided that the missionary discussions used in 1986, “should be evaluated to determine if they should be rewritten at this time.”¹ In addition, they asked that the entire missionary effort be carefully reviewed. With so much to explore, Elder Jeffrey R. Holland’s Missionary Curriculum Task Committee scrutinized every aspect of the missionary program of the Church. This required a year and a half of careful analysis to fulfill the First Presidency’s charge regarding the missionary discussions, while petitioning divine help and intervention. One staff member recalled, “The best part of that whole period of time was that there was complete openness. We could speak openly and tell what we really felt.”²

Committee Work Continues

Elder Holland’s committee had identified a central question to answer, “What must be done to increase and enhance the impact of the Holy Spirit in missionary work?”³ To answer this and other questions, they recruited others to help with the task of analyzing all areas of missionary work. The work of one of these sub-committees; the Mission Presidents’ Advisory Committee, (MPAC)⁴ was typical and can be instructive of the work done in preparation for *Preach My Gospel*. Elder Craig Zwick of the Seventy served as the chair and reported the MPAC’s discussions, findings and solutions directly to Elder Holland. Steve Allen and Peter Rawlins represented the missionary department on the committee. Additionally, the committee

¹ Minutes from the First Presidency and Quorum of the Twelve meeting on November 1, 2000.

² Interview of Tracy Watson by the author on July 21, 2009.

³ Minutes from the Task Committee on Increasing Convert Baptisms and Retention, March 26, 2000.

⁴ MPAC was originally titled Missionary Programs Advisory Committee as early as March 2000.

was composed of ten mission presidents⁵ who had recently returned from serving. They were asked to counsel together and do research to assist in analyzing different aspects of missionary work and to report their findings to Elder Zwick. Any given returned mission president generally served on the MPAC for two years and was then replaced, making it a revolving committee.

The MPAC was assigned to explore specific problems or issues relating to missionary work. Statistics and background were provided to give context to the challenge or problem to be studied. Resources and people were suggested who could possibly give further insight. Then these returned mission presidents would go to work. As they labored together gathering information, they would convene approximately every two months to discuss their findings and seek a solution. One of those returned mission presidents noted, “We knew that our solutions were simply recommendations that would go to those who had the keys, power and authority to gain inspiration for the Church as a whole.”⁶ The work of this committee and the others like it continued to seek for foundational principles which would be helpful in the development of *Preach My Gospel*. They were not directly tasked to develop a new missionary manual but were simply asked to study the issues regarding missionary work which would ultimately need to be addressed.

Elder Holland’s committee, the MPAC and other sub-committees built on the earlier discussions of scripted missionary presentations, memorization and flexibility, and the commitment pattern. They also dissected other topics such as missionary preparation (pre-mission) and missionary retention (post-mission). But their main focus was on the period of the missionary’s service. The topics explored included trust and maturity, learning and teaching,

⁵ O. Claron Alldredge Jr., David L. Beck, Dean R. Burgess, Michael Goodman, Paul A. Hanks, Glade F. Howell, Steven K. Randall, Douglas Swenson, Robert Swensen, Roland Walker.

⁶ Interview of Michael Goodman by the author on December 9, 2009.

adapting to the unique needs of the investigator and even revising the missionary discussions. Elder Holland regularly reported the results of these explorations to the Missionary Executive Committee and on occasion to the First Presidency and Quorum of the Twelve. All these topics had an influence on the formation of *Preach My Gospel*.

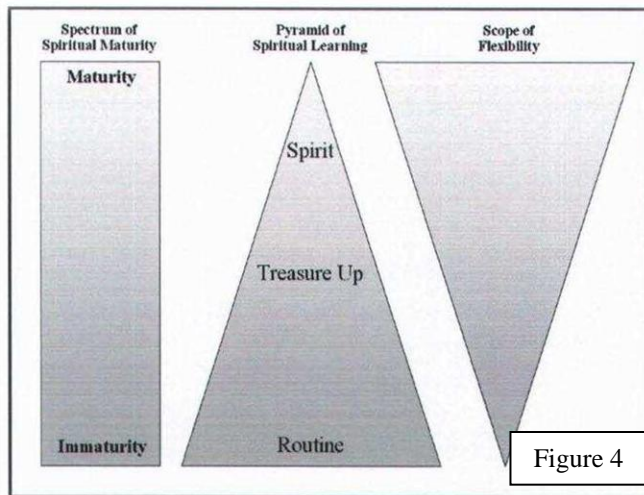
Trust and Maturity

The earlier considerations about flexibility and scripted missionary presentations naturally flowed to another concern in missionary work explored by Elder Holland's Missionary Curriculum Task Committee and the MPAC - the level of trust and maturity expected of nineteen and twenty-one year old young men and women. One committee was guided by President J. Reuben Clark Jr.'s oft quoted statement about the youth of the Church: "The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight and undiluted.... They are not doubters but inquirers, seekers after truth.... [They] are spiritually working on toward a maturity which they will early reach if you but feed them the right food."⁷ President Clark's words indicated that the youth of the Church were willing and able to rise to a higher standard of spirituality if it was expected of them.

Elder Dallin H. Oaks, chairman of the Missionary Executive Committee, was concerned that the then current missionary materials might stifle this potential. In a June 2000 mission presidents' seminar, he expressed concern that the *Missionary Guide*, a manual used to train missionaries in proselyting techniques, was too detailed with specific directions. Additionally, he felt that high levels of memorization in the missionary discussions did not encourage a higher expectation or maturity of youthful missionaries because it assumed they were not capable of

⁷ Clark, "The Charted Course of the Church in Education," August 8, 1938. Accessible at http://fc.byu.edu/jpages/ee/w_jrc38.htm

being trusted to receive their own inspiration.⁸ The MPAC felt a rigid approach was synonymous with a low level of trust. The higher the level of trust given to missionaries, the more spiritual maturity they would need to accomplish their tasks. Trust was a bridge that enabled a missionary to progress from immaturity to spiritual maturity. The greater the level of trust in a missionary the more mature their response will be (See Figure 4).



Allowing missionaries more flexibility in their teaching required a higher level of trust and maturity. The MPAC felt the need to explain what flexibility was not. “It is not putting one’s own will ahead of the Spirit. It is not a license to disobey or abandon goals and accountability. Finally there is

no need to completely eliminate rules, procedures, guidelines and handbooks.”⁹ Ultimately, the committee’s believed if missionaries were sufficiently prepared with their gospel learning they could be trusted to have the Spirit in their teaching endeavors.

Learning and Teaching

Another topic considered by Elder Holland’s committee was how missionaries learned and taught the gospel. The committee took a closer look at how missionaries were preparing to teach the word every day. They wondered, “Can young, inexperienced missionaries, who cover a

⁸ See Elder Dallin H. Oaks “Introduction” to the Seminar for New Mission Presidents June 20, 2000, 2. Specifically the section about Teaching by the Spirit.

⁹ Establish Guiding Principles of Flexibility for Missionary Work by MPAC dated Sept 20, 2000. Archive Disk 1:250.

spectrum of abilities and talents, really assume responsibility for learning and teaching the gospel without structured, scripted presentations?”¹⁰ The feeling was that the missionaries could do so though challenges would have to be overcome for them to succeed. As it was, a missionary was already given one hour for personal study and one hour for companionship study every morning. The committee felt a missionary needed make this time more productive and to assume greater responsibility for learning the gospel well enough to teach without a script. Directly linked to a missionary’s personal study was companionship study. He should spend an equal amount of time studying the gospel with his companion as he does individually; each accounting for a third of his missionary training (The last third of a missionary’s training is composed of a variety of other activities such as the MTC, district meetings, zone conferences, companionship exchanges, mission president interviews and satellite broadcasts).¹¹ Elder Dallin H. Oaks taught mission presidents, “It is vital that you enhance the importance of personal and companionship study. . . . Without treasuring up continually in their minds the words of life, [missionaries] cannot expect the fulfillment of the promise that it will be given to them what they should say and do on every occasion in their ministry [D&C 84:85]. Consequently, without personal and companionship study, missionaries cannot function effectively in their callings.”¹²

Elder Holland’s committee also felt that missionaries teaching each other the gospel in companionship study was an untapped resource. In a message to mission presidents, President Boyd K. Packer had instructed, “Teach the doctrine and see that the doctrine is taught. Far more important than teaching them the doctrine is to inspire them to learn the doctrine. See that they teach one another the doctrine, that they teach it diligently. See that they learn and become

¹⁰ Missionary Discussions PowerPoint dated May 2000 from Elder Holland’s Missionary Curriculum Task Committee. Archive Disk 1:208.

¹¹ Untitled PowerPoint dated May 22, 2000 from Elder Holland’s Missionary Curriculum Task Committee. Archive disk 1:225.

¹² Oaks, “The Spirit and Faith,” Seminar for New Missionary Presidents, June 2001, 6. Archive Disk 1:335.

acquainted with the revelations and the scriptures.”¹³ This is such an important principle that one of the earliest proposed titles for *Preach My Gospel* was “Obtain the Word.”¹⁴ Any new missionary curriculum should encourage missionaries to teach one another the gospel as part of their companionship study. This application of teaching one another the doctrine of the kingdom not only fulfills scriptural mandate,¹⁵ it gave missionaries valuable practice in teaching the gospel and learning it from each other in the process.

Finally, the committees felt that missionaries teaching each other more frequently would help them be more capable of adapting the message of the restored gospel to the needs of the investigator. This principle is very closely linked to flexibility in missionary work, which was another important principle suggested in relation to future missionary discussions.¹⁶ The Doctrine and Covenants teaches, God “suit[s] his mercies according to the conditions of the children of men.”¹⁷ Elder Bruce R. McConkie further illustrated this principle by teaching, “Gospel principles are always the same; they never vary. But the circumstances in which men find themselves are as varied as the number of living persons. The inspired teacher always applies the eternal truths to the circumstances of his hearers.”¹⁸ While discussing their principles of flexibility, the MPAC gave a suggestion, “teach missionaries to adapt the basic discussions to the investigator’s needs.”¹⁹

In summary, missionaries empowered with trust, who treasured up the word and taught it to other missionaries, were much better suited to rise to a higher level of maturity, obtain the

¹³ Boyd K. Packer in a Seminar for New Mission Presidents, June 1999. Archive Disk 1:225.

¹⁴ This reference appeared as early as September 2002. Archive Disk 2:155, 183.

¹⁵ See D&C 88:77.

¹⁶ See Chapter 2 for more about this topic.

¹⁷ D&C 46:15.

¹⁸ Bruce R. McConkie, *Promised Messiah*, 516.

¹⁹ Establish Guiding Principles of Flexibility for Missionary Work by MPAC dated Sept 20, 2000. Archive Disk 1:252.

Holy Spirit and teach with its converting power in a way that is most spiritually sensitive to the needs of investigators. This conclusion supported the original goal of Elder Holland's committee, to increase and enhance the impact of the Holy Spirit in missionary work.

Revised Missionary Discussions

Elder Holland's Missionary Curriculum Task Committee took these principles into consideration in their efforts to revise the 1986 missionary discussions. The first proposal for a modified set of discussions was presented to the Missionary Executive Committee on November 15, 2000. During this meeting "three options for revising the discussions to allow missionaries greater flexibility and more reliance on the Spirit"²⁰ were presented. These three options would include Alternative A which would be a "create your own discussion" approach for missionaries based on their investigators individual needs and circumstances. Alternative B would consist of doctrinal packets or outlines that would teach missionaries the necessary doctrines from the scriptures and words of the prophets and then allow them to teach accordingly. Finally, Alternative C would be a simplified set of missionary discussions.²¹ These three options reflected the varying amount of flexibility that could be given to missionaries in their teaching.

After looking at these three alternatives for a year, on November 2001, Elder Holland's committee favored Alternative B, doctrinal packets of information. Three guidelines were given to aid in the creation of new missionary discussions: 1) "Rather than scripted discussions, create modular teaching guides that require reliance on the Spirit, encourage flexibility, and promote meaningful study." 2) "Create teaching guides that challenge missionaries to present them in an order and at a level of complexity agreeable to the investigator, the culture, and as directed by

²⁰ MEC Minutes November 15, 2000.

²¹ PowerPoint Presentation titled "Missionary Discussions" dated May 2000. Archive Disk 1:219-220.

the Spirit.”³) “Create teaching guides that help the missionaries teach primarily from the scriptures.”²² These guidelines emphasized a missionary’s need to teach by the spirit, from the

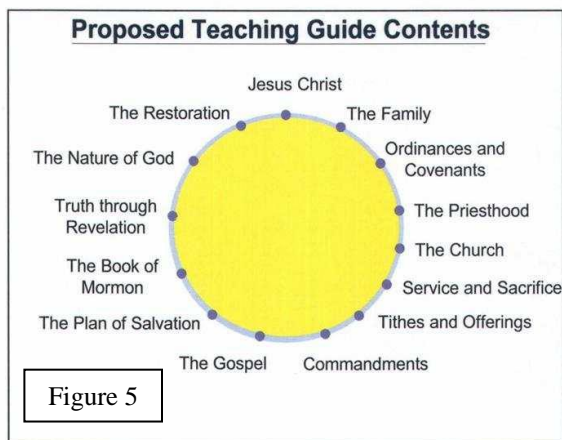


Figure 5

scriptures, according to the needs of his investigators. The resulting teaching guides, designed as doctrinal packets of information, gave an outline of fourteen fundamental gospel topics ranging from the Restoration to Tithes and Offerings to Jesus Christ²³ (See Figures 5 and 6). These teaching guides became

Proposed Teaching Guide Contents		
<p>Jesus Christ God's purpose The Creation The Fall The Atonement</p> <p>The Restoration Pattern of apostasy Universal apostasy The First Vision The Book of Mormon Priesthood Church</p> <p>The Nature of God God loves and cares about us God the Father Jesus Christ The Holy Ghost</p> <p>Truth through Revelation God is the source of all truth Prophets Scriptures Prayer and personal revelation</p> <p>The Book of Mormon The Restoration and new scripture Another testament of Jesus Christ Companion to the Bible Answers to life's questions</p>	<p>Plan of Salvation Premortal life Mortal life on earth Death and the spirit world Resurrection Final judgment Eternal life</p> <p>The Gospel Faith Repentance Baptism Holy Ghost Endure to the end</p> <p>Commandments Agency and obedience The Ten Commandments Chastity The Word of Wisdom The Sabbath day</p> <p>Tithes and Offerings The law of tithing The law of the fast The payment of tithes and fast offerings</p>	<p>Service and Sacrifice Charity Service to others Serving in the Church</p> <p>The Church Mission of the Church Organization of the Church Duties of membership Blessings of membership</p> <p>The Priesthood Power and authority Organization Blessings of the priesthood</p> <p>Ordinances and Covenants Covenants Blessings of making and keeping covenants The sacrament Temple ordinances</p> <p>The Family The Proclamation on the Family Eternal marriage Children Family life Temple work for deceased ancestors</p>

Figure 6

foundational in the development of the missionary lessons which would be included in *Preach My Gospel*.

With the proposed revision to the discussions came a desire to move away from the skill based commitment pattern and

Missionary Guide which so heavily influenced the structure of how to teach the 1986 missionary discussions. The commitment pattern had emphasized prescribed skills such as building relationships of trust and asking specific questions to “find out” how much an investigator was understanding and willing to accept. Instead, Elder Holland’s committee proposed a “conversion

²² Missionary Curriculum Report, Nov. 2001. Archive Disk 1:376.

²³ The doctrines included: Jesus Christ, The Family, Ordinances and Covenants, The Priesthood, The Church, Service and Sacrifice, Tithes and Offerings, Commandments, The Gospel, The Plan of Salvation, The Book of Mormon, Truth through Revelation, The Nature of God and The Restoration. See Archive Disk 2:26.

process” which would include, “Teach the gospel by the Spirit. Build faith in Jesus Christ. Invite to repent. Prepare to be baptized and confirmed. Help make and keep covenants.”²⁴ The conversion process was an attempt to focus more on the spiritual conversion an investigator should experience leading up to and through baptism while the commitment pattern was structured more as a skill set to help the missionary.

The committee also discussed making a revision to the *Missionary Guide*. The new missionary handbook would streamline the efforts of learning and teaching among missionaries. Like the old *Missionary Guide*, they could use it during their personal and companionship study and train from it in district and zone meetings in the mission field. But, the new missionary handbook would be more scriptural and be more closely tied to teaching and conversion. It would be designed “to help missionaries develop improved study skills and an attitude of learning, grow in Christ-like attributes, and learn to teach by the Spirit.”²⁵ It would also emphasize retention, a topic minimally approached by the old *Missionary Guide*. Unlike the old guide’s concentrated focus on missionary skills, the new handbook would have skills as a small portion of a much greater whole. Overall, the new handbook would be able to link study, training and teaching in all areas of missionary work.²⁶ This proposal eventually became *Preach My Gospel*.

Baptismal Interview Questions

When *Preach My Gospel* was published, one of the main goals throughout a missionary’s teaching was to connect the baptismal interview questions with the content of what was being taught. Consequently, each of the five lessons in *Preach My Gospel* has the baptismal interview

²⁴ Improving Missionary Teaching Presentation given to the MEC April 2002. Archive Disk 2:75.

²⁵ Improving Missionary Teaching. Archive Disk 2:77.

²⁶ See Improving Missionary Teaching. Archive Disk 2:76-77.

questions right at the beginning of the lesson. In June of 2001, the First Presidency and Quorum of the Twelve had given the assignment to the MEC to “rely more on the Spirit, increase flexibility, avoid robotic teaching, reduce the drop-out rate after the first discussion, improve missionaries’ gospel study, and link study, teaching, and training at the MTC and in the field.”²⁷ Elder Holland’s committee felt that one place to start was the baptismal interview questions. One staff member recalled, “This is the culminating experience for an investigator meeting with the missionaries. This is where an Elder, who has been delegated Priesthood responsibility, has to make an inspired decision whether the investigator is ready or not for baptism.”²⁸

Elder Holland’s committee turned to the scriptures for answers. Their formal question was, “What must a person understand, do, and become in order to qualify for baptism?”²⁹ The analysis of the scriptures yielded seven passages³⁰ (See Figure 7). These passages mapped out the qualifications for baptism. When they were compared to the existing baptismal interview questions, the committee noticed there was not complete congruity between what the Lord said in the scriptures and what current missionaries were asking people. As the committee examined this issue they determined,

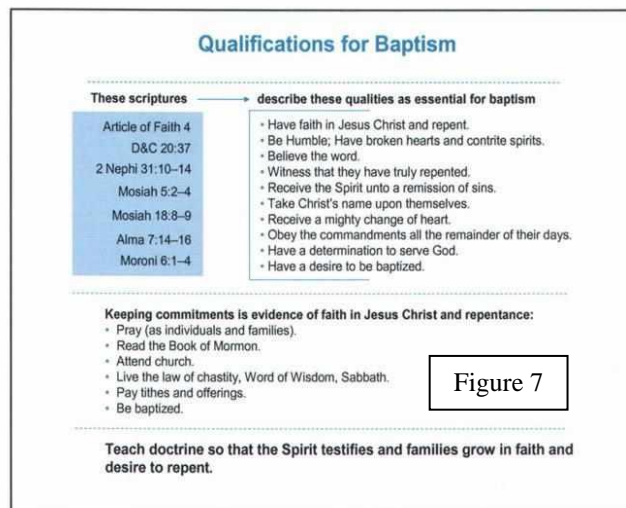


Figure 7

²⁷ MEC Minutes November 30, 2001.

²⁸ Watson Interview, 7/21/09.

²⁹ Missionary Curriculum Report, Nov. 2001. Archive Disk 1:372.

³⁰ Article of Faith 4, D&C 20:37, 2 Nephi 31:10-14, Mosiah 5:2-4, Mosiah 18:8-9, Alma 7:14-16, Moroni 6:1-4.

“There has to be harmony between the Lord’s words, the teaching process and the interview for baptism. They have to link.”³¹

Elder Holland showed a particular interest in these developments and in the spring of 2002 he took them to the Missionary Executive Council. The MEC reworked the questions very carefully, and they were approved by the First Presidency and sent out to the entire Church leadership on April 30, 2002.³² This became foundational in the future development of missionary lessons for *Preach My Gospel*. The approval of the baptismal interview questions by the First Presidency showed the committee members “the level of interest on the part of the Quorum of the Twelve and First Presidency; that they would pay such close attention to one piece of a very large discussion about missionary work.”³³ The baptismal interview questions continued to underscore the other issues the committee had already been examining, such as adapting to investigator’s needs. The First Presidency letter introducing the new questions, stated, “Enclosed are revised baptismal interview questions. They apply to all baptismal candidates but should be adapted to the age and maturity of the person being interviewed.”³⁴

Final Presentation

On May 8, 2002, the Missionary Executive Committee, with Elder Dallin H. Oaks as the chair and Elder Jeffrey R. Holland as a committee member, presented all of their findings and recommendations to the First Presidency. This presentation consisted of ways to link studying, training and teaching for missionaries in the field as prescribed by the First Presidency in June 2001. It also included linking the baptismal interview questions with teaching the gospel. The

³¹ Watson Interview, 7/21/09.

³² For a complete list of the old and new baptismal interview questions, see Appendix C.

³³ Watson Interview, 7/21/09.

³⁴ First Presidency Letter dated April 30, 2002.

MEC presentation also put forth the options for flexible teaching in the revised missionary discussions and making a revision of the *Missionary Guide*.³⁵ The issues of trust and maturity, learning and teaching, adapting to investigators' needs, memorization, and scripted missionary lessons finally had resolutions after well investigated explorations.

Direction came from the Quorum of the Twelve with “conceptual agreement to develop curriculum topics that missionaries could teach in any order.”³⁶ This referred to the fourteen proposed topics outlined earlier and approval was given for any required testing. Everything Elder Holland's Missionary Curriculum Task Committee accomplished under the leadership of Elder Oaks as the Missionary Executive Committee chair was ready to be passed on. A change in leadership during the summer of 2002 would carry the baton forward with a seamless handoff from one MEC chair to another.

³⁵ For more on these decisions see *Improving Missionary Teaching*, a presentation to the MEC dated April 16, 2002. Archive Disk 2:61-82.

³⁶ Presentation given to leadership training committee and MEC dated Oct 8, 2002. Archive Disk 2:216.

Chapter 4
The Development Phase
Summer 2002 to Summer 2003

After nearly two years of hard work and exploration, Elder Holland's Missionary Curriculum Task Committee had laid the groundwork for future committees to build upon. The next step in the building process came in the summer of 2002 when the development of *Preach My Gospel* took a noteworthy turn. Elder M. Russell Ballard of the Quorum of the Twelve became the chair of the Missionary Executive Council.¹ His leadership brought a new level of energy to the project. The momentum gained during the preceding months from Elder Dallin H. Oak's inspired work as the MEC chair now began to roll forward at an accelerated pace. This accelerated pace started on August 14, 2002 when the MEC held a meeting that generated significant results.

Apostasy – Restoration Hybrid

Elder Ballard expressed his concern that “the adversary has taken us off our message.”² That message was the Restoration of the gospel of Jesus Christ through the Prophet Joseph Smith. Research done by the Church had shown that the concepts of apostasy and restoration were offensive to some who were investigating the Church.³ Elder Ballard felt it was essential for missionaries to teach about the restoration up front because that message naturally sifted out those who were insincere in their exploration of the Church. Building on common beliefs was important but people needed to know why members of the LDS Church were different from any other Christian organization.

Elder Ballard had seen the restoration message at work in two missions, Tacoma Washington and Atlanta Georgia. In Tacoma, the mission president, Ron Stone, had a missionary

¹ Elder Richard G. Scott was added as a member of the committee as well.

² Interview of Ron Stone by the author on May 19, 2009.

³ Wirthlin research referenced by Bishop Edgely in Aug 14, 2002 meeting. Archive Disk 2:109, 114.

who was frustrated that people could not tell who they were. The Church was perceived as just another Christian church only with their own Bible. Acting on inspiration, President Stone suggested to the missionary, “Why don’t you try teaching the 3rd discussion first, the lesson on the restoration and apostasy?”⁴ This missionary and others took ownership of this idea and “essentially took the third lesson and blended some of Our Heavenly Father’s Plan with it and developed a restoration lesson which they taught first.”⁵ With this new hybrid lesson, came a twofold success. First, investigators could understand the Prophet Joseph Smith in the context of dispensations.⁶ Now, instead of seeing Joseph Smith as the founder of another 19th century church, people could see God’s pattern throughout Biblical history where He revealed his will to prophets, gave them priesthood authority to act in His name, and commanded them to preach His word. Second, there was a noticeable impact on the missionaries. This greater understanding of the role of Joseph Smith as a prophet contributed to a more converted missionary with a deeper sense of their purpose. This whole experience illustrated a pattern often seen in Latter-day Saint history – inspiration given to leaders at a local level resulting in developments that would eventually bless the whole Church. Elder Ballard’s inspired leadership brought this experience to the attention of the rest of the committee.

The excitement of the MEC meeting and its results were felt by all who attended. Ron Stone echoed the sentiment expressed by many working on this project, “It is one of the few groups I have worked with where what was right was far more important than who was right.”⁷ Elder Ballard and his committee decided that a test run needed to be done to see if this new apostasy-restoration hybrid lesson would be as effective in other missions as it was in the

⁴ Stone interview on 5/19/09.

⁵ Stone interview on 5/19/09.

⁶ Dispensations are “periods of time headed by prophetic responsibility,” *Preach My Gospel*, 33.

⁷ Stone interview on 5/19/09.

Tacoma Washington and Atlanta Georgia missions. This MEC meeting, the other meetings that followed, and the subsequent test run became known as the Curriculum Project of the Leadership and Training Committee⁸ (hereafter referred to as the Curriculum Committee). Preparations were made and a short time later four missions in Utah were selected; Salt Lake City, Salt Lake City South, Provo, and Ogden.

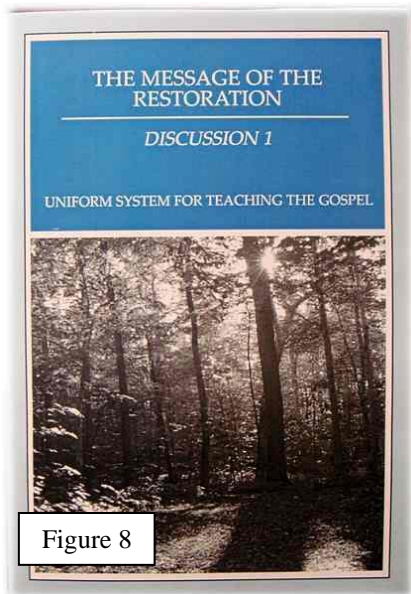
The significance of these meetings cannot be overstated in the creation of *Preach My Gospel*. *Preach My Gospel* would teach a missionary, beginning as early as page 6, about the importance of the apostasy and subsequent restoration of the gospel of Jesus Christ through the prophet Joseph Smith. This is reconfirmed a short time later in *Preach My Gospel* because the restoration and apostasy is included in lesson number one. The groundwork for this lesson structure was laid during the summer of 2002.

Field Testing

In September 2002, the four Utah missions tested the restoration/apostasy hybrid first discussion in one of the existing zones of each mission. The hybrid first discussion was tested in three forms. One form existed as a missionary study guide titled *The Message of the Restoration* and was tested in the Provo and Ogden missions. The Salt Lake City South mission tested another form that was simply an outline of the message of the restoration. The Salt Lake City mission had the outline and a newly created discussion book titled *The Message of the Restoration*, formatted much the same way as the first of the 1986 missionary discussions, including the subtitle, uniform system for teaching the gospel⁹ (See Figure 8).

⁸ October 8, 2002 memo from Richard Heaton to file. Archive Disk 2:158. The most frequent participants in these meetings were President Boyd K. Packer, Elder M. Russell Ballard, Elder Richard G. Scott, Elder Charles Didier, Steve Allen, Ron Stone, Tracy Watson, Richard Heaton and Peter Rawlins although various others participated from time to time.

⁹ Information in this paragraph comes from a presentation to the Leadership Training Committee and MEC dated Oct. 8, 2002. Archive Disk 2:216.



Missionaries were instructed to study the doctrines of the message of the restoration from their new materials. They would then create their own outlines of the doctrines. Missionaries were then instructed that they could present this message in their own words as prompted by the Spirit to meet the needs of those they would teach.¹⁰

Members of the missionary department, both from the Missionary Training Center and Church Office Building, provided training for these missionaries. The first initial session of training for the new hybrid lesson lasted four hours. One trainer followed up on this meeting by training missionaries three times during their companionship study. Two observers also followed up on the first meeting by watching the missionaries during companionship study, teaching appointments and district meetings. By the end of the week, both trainers and observers gathered feedback from each companionship regarding their experiences studying and teaching the new lesson.¹¹

The overall feedback from the restoration/apostasy hybrid discussion testing in Utah yielded mixed results. Eliminating a memorized dialogue had many advantages. Missionaries were willing and able to step up to the challenge. Study and prayer increased. Missionaries reported feeling more spiritual. There was not a canned feeling to the teaching and missionaries were better able to meet the needs of their investigators. Conversely, eliminating a memorized script left some problems that were encountered even before the new hybrid discussion was

¹⁰ Information in this paragraph comes from a presentation to the Leadership Training Committee and MEC dated Oct. 8, 2002. Archive Disk 2:216.

¹¹ Information in this paragraph comes from a presentation to the Leadership Training Committee and MEC dated Oct. 8, 2002. Archive Disk 2:217-218.

introduced. Missionaries who were disobedient and studied poorly continued to struggle with the new discussion. Some missionaries would develop their own outline but become rote when falling back on it instead of receiving inspiration about how to present the message to their individual investigators. Finally, missionaries could easily wander off target during their study and presentation.¹² The four mission presidents' feedback about this experience was still overwhelmingly positive even with the stated concerns. The testing in the four Utah missions would continue.

With the success of emphasizing the apostasy and restoration of the gospel of Jesus Christ came the challenge of how to implement it worldwide. Approval was given to continue the testing in the four Utah missions.¹³ Additional approval was given at the end of October 2002 to extend the testing from the Utah missions to limited areas of the Church for three months¹⁴ including the seven missions in the British Isles.¹⁵ In addition to teaching the new content of the restoration and apostasy in the context of dispensations, President Boyd K. Packer continued to emphasize teaching by the Spirit and receiving the revelation necessary to adapt to others needs and away from a rehearsed dialogue. This was especially true while training the California Carlsbad and California Anaheim Missions.¹⁶ He wanted not only to train the missionaries but also train the members of the missionary department. In this way, leaders of the MTC could carry these same principles to their MTC teachers. These teachers, who train missionaries from the beginning of their missions, could make the transition from the MTC to the mission field much smoother for the missionaries if the same principles were taught in both places.

¹² Information in this paragraph comes from a presentation to the Leadership Training Committee and MEC dated Oct. 8, 2002. Archive Disk 2:217.

¹³ October 17, 2002 memo from Richard Heaton to Stephen Allen. Archive Disk 2:227.

¹⁴ November 1, 2002 memo from Richard Heaton to file. Archive Disk 2:173.

¹⁵ Elder Ballard, MTC all employee meeting on January 12, 2003.

¹⁶ See November 1, 2002 memo from Richard Heaton to file. Archive Disk 2:173-8.

Raising the Bar

Elder Ballard's Challenge. Meanwhile, about this same period of time, Elder M. Russell Ballard addressed the topic of missionary work in the October 2002 priesthood session of General Conference. Although he gave no direct mention of reworking the missionary discussions, he did ask for a higher caliber of missionary to be prepared to teach the message of the restoration from a pure heart. After referencing the Book of Mormon story of Helaman's stripling warriors, Elder Ballard raised the bar,

What we need now is the greatest generation of missionaries in the history of the Church. We need worthy, qualified, spiritually energized missionaries... We don't need spiritually weak and semicommitted young men. We don't need you to just fill a position; we need your whole heart and soul. We need vibrant, thinking, passionate missionaries who know how to listen to and respond to the whisperings of the Holy Spirit. This isn't a time for spiritual weaklings. We cannot send you on a mission to be reactivated, reformed, or to receive a testimony. We just don't have time for that...

As an Apostle of the Lord Jesus Christ, I call upon you to begin right now—tonight—to be fully and completely worthy...

And that is not all we expect of you, my young brethren. We expect you to have an understanding and a solid testimony of the restored gospel of Jesus Christ. We expect you to work hard. We expect you to be covenant makers and covenant keepers. We expect you to be missionaries to match our glorious message.

Now these are high standards. We understand that, but we do not apologize for them. They reflect the Lord's standards for you to receive the Melchizedek Priesthood, to enter the temple, to serve as missionaries, and to be righteous husbands and fathers. There's nothing new in them, nothing you haven't heard before. But tonight we call upon you, our young brethren of the Aaronic Priesthood, to rise up, to measure up, and to be fully prepared to serve the Lord.¹⁷

This clarion call of a higher standard for future full time missionaries was the first public clue the Church's approach to missionary work was being revised. It foreshadowed the need to have missionaries ready to teach the gospel from the heart and not from a discussion booklet.

¹⁷ M. Russell Ballard, "The Greatest Generation of Missionaries," *Ensign*, November 2002, 46.

First Presidency Letter. Many of the points expressed by Elder Ballard in his General Conference talk were expanded in an official circular letter titled, “Statement on Missionary Work.”¹⁸ Issued to all Church leaders by the First Presidency and Quorum of the Twelve Apostles on December 11, 2002, it contained five pages worth of material “to clarify our responsibilities.”¹⁹ Also included was “a statement of principles on eligibility for full-time missionary service; on finding, teaching and baptizing worthy investigators; and on strengthening new and less-active members.”²⁰ This vital information from the highest governing body of the Church helped the rest of the leadership understand the vision the First Presidency had for strengthening missionary work.²¹

Most noteworthy from the First Presidency was the portion about teaching by the Spirit. After quoting four scriptures,²² the letter stated,

Our purpose is to teach the message of the restored gospel in such a way as to allow the Spirit to direct both the missionaries and those being taught. It is essential to learn the concepts of the standard missionary discussions, but these should not be taught by rote presentations. The missionary should feel free to use his own words as prompted by the Spirit. He should not give a memorized recitation, but speak from the heart in his own terms. He may depart from the order of the lessons, giving that which he is inspired to do, according to the interest and needs of the investigator. Speaking out of his own conviction and in his own words he should bear testimony of the truth of his teachings.²³

The letter repeatedly taught the essential need for missionaries to teach the gospel of Jesus Christ as inspired by the Holy Spirit. Along with Elder Ballard’s October general conference talk, the “Statement on Missionary Work” paved the way for the future. It made the philosophical

¹⁸ See Appendix D for the full content of this letter.

¹⁹ First Presidency letter accompanying “Statement on Missionary Work,” December 11, 2002.

²⁰ First Presidency letter accompanying “Statement on Missionary Work,” December 11, 2002.

²¹ This letter was reissued from the First Presidency with very little change on February 6, 2008.

²² D&C 46:2, D&C 42:13-14, Moroni 6:9, and D&C 84:85.

²³ “Statement on Missionary Work,” December 11, 2002, 3-4.

adjustments necessary for the restoration/apostasy hybrid first discussion to be implemented worldwide and prepared the way for *Preach My Gospel*.

Worldwide Leadership Training. On the heels of the First Presidency's letter came the Church's first worldwide leadership training meeting held via satellite to all church leadership on January 11, 2003. As a second witness to the "Statement on Missionary Work," President Gordon B. Hinckley gave voice to the new emphasis in his training titled "Missionary Service."²⁴ After referring to the previous month's letter, he taught,

The question now rises as to how the missionaries shall teach those who are willing to listen. For many years now we have had a standard set of missionary lessons. Great good has come of this. The missionaries have never lacked for something to teach in a systematic way. But unfortunately this method, in all too many cases, has resulted in a memorized presentation, lacking in Spirit and in personal conviction.

The Lord has said in revelation, 'Notwithstanding those things which are written, it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit' (D&C 46:2).

If this principle is observed, this principle which is repeated over and over in the revelations, there will come a new force into their teachings.

They should master the concepts of the lessons. But they should feel free to deviate from the established order, and to teach the concepts in their own words under the guiding influence of the Holy Spirit.²⁵

After sharing two experiences from missionaries who taught the way he outlined, President Hinckley continued, "Teach the doctrine, but let that teaching come from the heart of the missionary and not from a wooden presentation. Let the missionaries shake loose from their memorized lessons. Let them speak with great conviction, prompted by the Spirit of the Lord. Let them do so with great earnestness."²⁶ After quoting D&C 84:85, President Hinckley finished with this observation. "Such teaching will become more challenging, more individualized, and

²⁴ See Appendix E for the full text of President Hinckley's Training.

²⁵ Hinckley, "Missionary Service," *First Worldwide Leadership Training Meeting*, January 11, 2003, 19.

²⁶ Hinckley, "Missionary Service," 20.

more suitable to the needs of those who are being taught. This is the kind of teaching that will lead to a request for baptism.”²⁷The prophet had left no doubt as to the continued changes that were coming in the missionary program of the church. The Church News summed it up best, “Teaching by the Spirit is at the core of this effort.”²⁸

MTC Meeting. The very next day, after President Hinckley’s Leadership training address, President Boyd K. Packer, Elder M. Russell Ballard and Elder Richard G. Scott spoke to all MTC employees in Provo Utah on January 12, 2003. They were three additional witnesses to the Prophet’s words and First Presidency letter from December 2002. Elder Ballard taught, “We are wanting to move away from memorization as the way of presenting the gospel and getting instead the missionaries to treasure up in their minds the truths of the gospel... so that they can go into the world and teach those principles using their own words.”²⁹ Elder Scott echoed, “There are two essential elements in what we are trying to accomplish. One is to equip a missionary to be led by the Spirit.” Two, “missionaries who know the content of these discussions... will be led to make adjustments in the sequence in which they give them.”³⁰ He also emphasized that the discussions will become guidebooks to learn from but the specific words will come from the missionaries. Finally, President Packer shared “I can set the course repeating what [Elder Ballard and Elder Scott] have said, just the third witness. But the change is so subtle and so significant that it can be said in one sentence. Henceforth, we will discontinue asking missionaries to memorize the six discussions.”³¹

²⁷ Hinckley, “Missionary Service,” 20.

²⁸ LDS Church News, week ending February 1, 2003, 6.

²⁹ M. Russell Ballard, MTC all employee meeting on Jan 12, 2003.

³⁰ Richard G. Scott, MTC all employee meeting on Jan 12, 2003.

³¹ Boyd K. Packer, MTC all employee meeting on Jan 12, 2003.

Media Exposure. This shift in emphasis garnered media attention as it was made public. Articles in BYU's newspaper, The Daily Universe, and the more widely circulated paper, The Salt Lake Tribune, both ran stories noting the changes. The Church News dated February 1, 2003 dedicated the majority of its publication to stories cataloging this revitalization in missionary work. It was prepared under the guidance of the Missionary Executive Council.

One of the places the new emphasis had been tested outside Utah and California was in the United Kingdom. Feedback from these areas was tremendously positive from both mission presidents and missionaries alike. The Church News captured many of the excited comments from the mission presidents. One mission president said, "Zone leaders report that half of the less-active families are returning to activity after being taught the message of the restoration."³² Another reported, "Missionary and investigator seem to be moving towards a higher level of spirituality. We see a major increase in the missionaries' testimonies of the restoration. They are presenting the first discussion with real conviction."³³ A third mission president stated, "Missionaries report their study is much more meaningful."³⁴ Finally, another mission president summed up the success well, "Missionaries are learning doctrine and not dialogue."³⁵

"Teaching by the Spirit"

With foundational documents and training in place from President Hinckley and the First Presidency in December 2002 and January 2003, the Church published "Teaching by the Spirit: Guidelines for MTC Teachers and Supervisors,"³⁶ on February 19, 2003. It was the first document distributed to the MTC and all missions Church wide with instructions for how to

³² President Richard G. Whitehead of the England Birmingham Mission in Church News dated February 1, 2003, 6.

³³ President Bruce B. Bowen of the England Leeds Mission in Church News dated February 1, 2003, 6.

³⁴ President Randy Wilkinson of the Scotland Edinburgh Mission in Church News dated February 1, 2003, 7.

³⁵ President David M. Fewster of the England Manchester Mission in Church News dated February 1, 2003, 7.

³⁶ See Appendix F for the full text of Teaching by the Spirit.

implement the revised direction for missionary work. Only a select portion of this document was given directly to the missionaries in the MTC and in the field; namely an excerpt from President Gordon B. Hinckley's October 2002 general conference address and sample outlines of the message of the Restoration. The other portion was for use by teachers and supervisors in the MTC and Mission President's for use in the mission field. "Teaching by the Spirit" would give a unified message of how the new hybrid first discussion should be implemented worldwide.

"Teaching by the Spirit" used many of the principles that had been discussed by multiple committees since November 1999.³⁷ It could possibly be viewed as the first written step to a new missionary manual. The teachers of missionaries were instructed, "Your objective is to help the missionaries gain knowledge of the doctrines of the Restoration so that they can go into the world and teach by the Spirit at any time and under any circumstance."³⁸ This statement shows the emphasis on the Restoration highlighted by Elder Ballard. This is coupled with teaching by the Spirit according to the needs of each investigator brought to light in early 2000 by President Packer and thoroughly explored by Elder Holland's Missionary Curriculum Task Committee. These two concepts seem to be at the heart of the new emphasis in missionary work. The doctrine of the Church has not changed, but the structure of the missionary discussions has been altered over time according to the needs of the people being taught.

The first page of "Teaching by the Spirit" is an introduction to MTC teachers about what the document contains and what their responsibility is to prepare and then teach missionaries. Pages two and three outline "The Power of the Message of the Restoration." It teaches what the restoration is and how the pattern of restoration and apostasy worked throughout the history of

³⁷ See Chapter 2 and 3 for a thorough review of all these issues.

³⁸ "Teaching by the Spirit: Guidelines for MTC Teachers and Supervisors," 1. It was published February 19, 2003 by The Church of Jesus Christ of Latter-day Saints. The bottom of the page identifies it, "For use in missionary training centers."

the earth. This message of restoration provided a solid foundation for an investigator's understanding of truth so the rest of the gospel doctrines could be taught in any order suited to each individual's needs. The power of this message can provide strength to the family in times of trouble. As missionaries introduce The Book of Mormon, would become "convincing evidence"³⁹ of the Prophet Joseph Smith's divine calling. This section concluded with introducing the doctrinal summary of the message of the restoration in outline form. "It should not be distributed to the missionaries,"⁴⁰ because missionaries should feel free to create their own outlines after first learning and internalizing the doctrines of the restoration.

The next portion of "Teaching by the Spirit" from pages four to six was titled "Personal Study: Obtain the Word." After underscoring the responsibility for each missionary to personally study the gospel, missionaries were then instructed that they were to teach the discussions in any sequence as the Spirit directed. It also instructed missionaries not to memorize the lessons but "memorize scriptural passages that support the principles they teach."⁴¹ Approved resources from which to study were also listed. One of the major portions of the document then presented "outlines," which could be used "to *learn* and also to *teach* the doctrine in the discussions."⁴² "Teaching by the Spirit" then instructed missionaries how to create learning and teaching outlines about the restoration. Two examples of each are given at the back of the document as references to help missionaries in the creation of their own outlines.

Page seven instructed missionaries how they were to teach one another in companionship study and in district and zone meetings. It also suggested gaining valuable practice by teaching members later discussions not often presented during the regular teaching process. "Teach the

³⁹ "Teaching by the Spirit," 3.

⁴⁰ "Teaching by the Spirit," 3.

⁴¹ "Teaching by the Spirit," 4.

⁴² "Teaching by the Spirit," 5.

Gospel” was the title of page eight which shared a few principles to follow while teaching investigators. These included making invitations to investigators based on the baptismal interview questions, meeting the needs of investigators as prompted by the Spirit, leaving something behind (such as a study guide) every time a discussion was taught and keeping accurate records of the progress of each investigator.

Finally, the last page of “Teach by the Spirit” instructed a missionary “How to Begin Teaching.” This page is almost identical to what would appear in *Preach My Gospel*.⁴³ The genesis for this portion of the document came from President Boyd K. Packer. He was awakened at 4am and “begged the Lord to teach him how missionaries should start in their teaching.”⁴⁴ After curriculum team members⁴⁵ were called and arrived at his home, President Packer dictated to the group what appeared in “Teaching by the Spirit” through inspiration.⁴⁶ A detailed review of “Teaching by the Spirit” is made here because many of the ideas and principles it contained became foundational in the completed *Preach My Gospel*.

New Outlines

⁴³ See *Preach My Gospel*, 176-7.

⁴⁴ October 13, 2002 memo from Richard Heaton to file, 1. Archive Disk 2:162.

⁴⁵ Tracy Watson, Richard Heaton, Stephen Allen, Peter Rawlins and Elder M. Russell Ballard.

⁴⁶ Peter Rawlins June 1, 2009 interview also contributed information to this paragraph.

A new missionary manual began to take shape during the winter of 2002-3 to replace *The Missionary Guide* and 1986 missionary discussions. As continued testing of the hybrid first discussion appeared to be very positive, Elder Ballard’s Curriculum Committee began compiling outlines for a new missionary manual. The proposal of fourteen doctrinal packages of

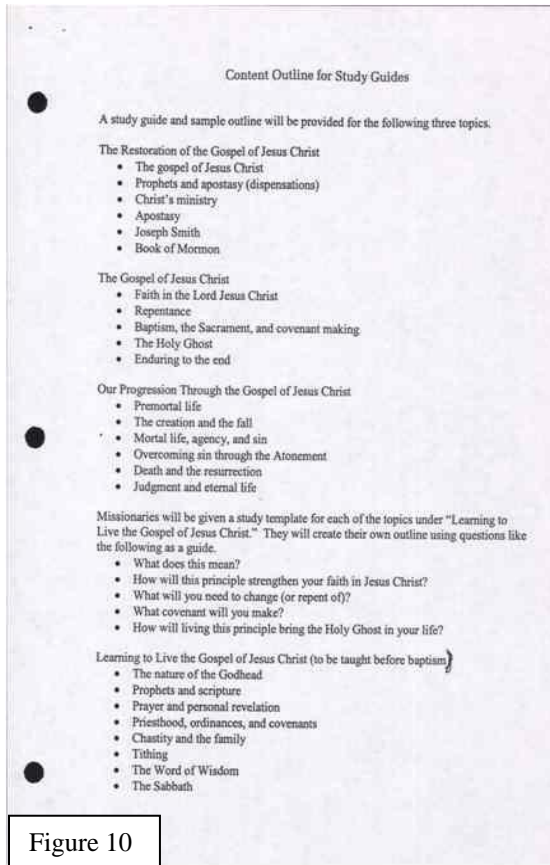


Figure 10

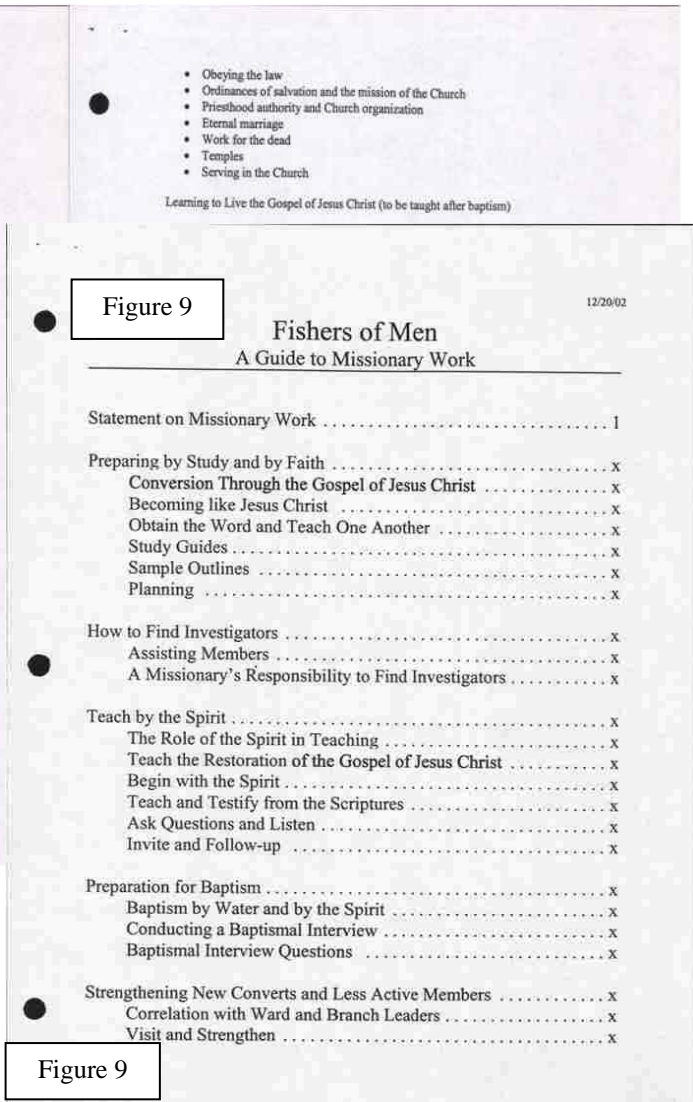


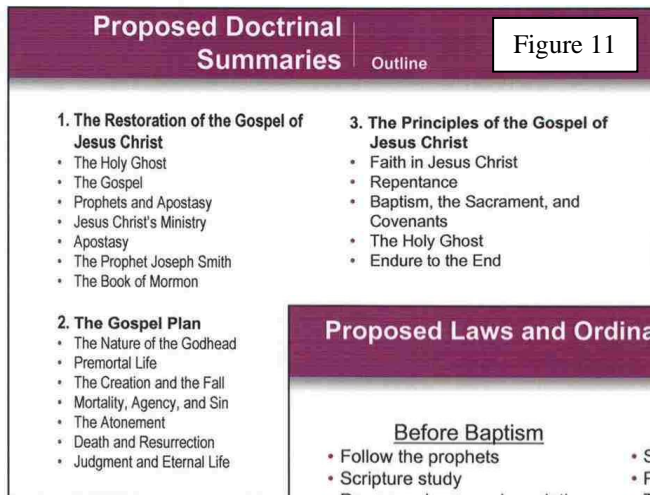
Figure 9

information⁴⁷ was merged with the new direction given by Elder Ballard about the restoration. This combination would serve as the standard for the new missionary lessons. Additionally, other areas essential to a missionary’s success, such as teaching by the spirit, finding investigators to teach, were to be compiled together with new discussions. One of the first titles given to the new missionary guide was “Fishers of Men: A Guide to Missionary Work” and the table of contents was dated

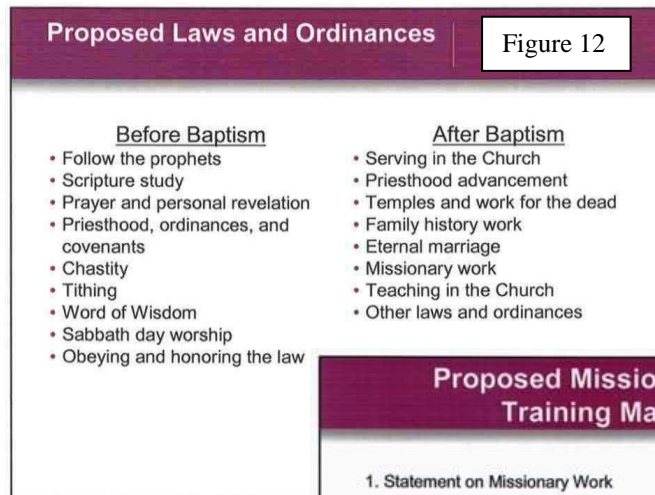
⁴⁷ See Chapter 3 for more on this topic.

December 20, 2002 (See Figure 9). As part of the table of contents appeared the topic of study guides which also contained a content outline (See Figure 10).

A short time later at the end of January 2003 outlines for what a missionary would teach investigators in the new missionary manual had been refined (See Figures 11 and 12) and were



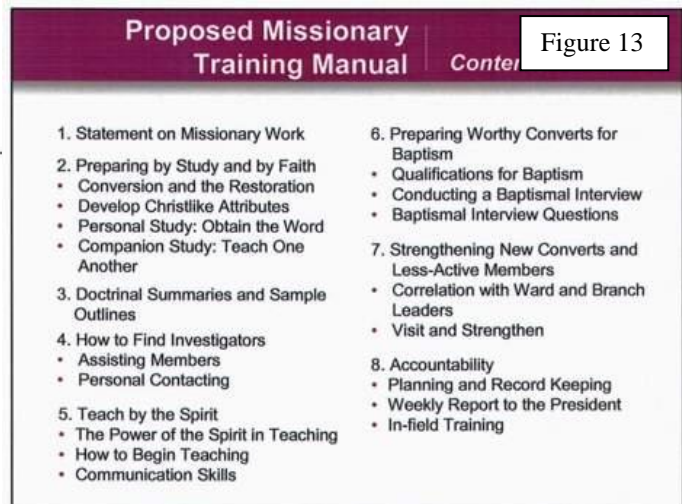
titled “Doctrinal Summaries.” More doctrinal teachings were titled “Laws and Ordinances” and separated into two categories, before baptism and after baptism.



The other contents of the new manual were more thoroughly (See Figure 13). With

outlined as well more than a year and a half until its future

publication, the proposed missionary manual had a good cohesion of topics that would set a missionary up for success in the field. More essential material would be added in the months to come.



Missionary Training Satellite Broadcast

In an effort to “answer questions and further explain the adjustments to missionary proselyting,”⁴⁸ a missionary training satellite broadcast was held on April 25, 2003. President Boyd K. Packer taught in the introduction that the shift in missionary work was far reaching and yet subtle. Missionaries were to still use the discussions but to be free in their approach to teach by the Spirit and not from a memorized script. He instructed that missionaries memorize scriptures instead of the discussions. This council would be directly reflected in *Preach My Gospel’s* description of the role of memorization.⁴⁹ President Packer taught “we are not afraid of sending the missionaries out to be guided by the Spirit.”⁵⁰ He then called on the mission presidents to be unafraid of change and charged the mission presidents’ wives to assist the brethren with the adjustments that needed to be made. President Gordon B. Hinckley was the next to speak. It was a taped presentation from his January 2003 Worldwide Leadership Training about teaching by the Spirit.

Finally, part of the Missionary Executive Committee comprised of Elder Ballard, Elder Scott and Elder Charles A. Didier responded to frequently asked questions regarding the new direction in missionary work. These brethren used video clips from other Church leaders to help them answer these questions and provide training. Some of the questions included those involving a missionary’s personal and companionship study. Suggestions were given about learning the gospel and teaching it to each other such as, reading from the Book of Mormon for a half hour, studying the missionary discussions and scriptures contained in them, preparing outlines of how to teach specific investigators, and teaching each other gospel principles. Other questions dealt with the new restoration outlines, how to create them and adjust them to the

⁴⁸ Boyd K. Packer in a letter to all General Authorities, Area Presidencies, Mission Presidents, and MTC Presidents dated March 26, 2003. Archive Disk 2:501.

⁴⁹ *Preach My Gospel*, 30.

⁵⁰ Packer, Missionary Training Satellite Broadcast, April 25, 2003.

needs of the investigator being taught. These questions and the subsequent training about the outlines was fundamental to how *Preach My Gospel* would be designed. *Preach My Gospel* instructs missionaries to “teach all the doctrines in these lessons,”⁵¹ yet gives them the freedom to be directed by the Spirit in how to teach and in what order to teach the essential gospel doctrines. In addition to the instruction on teaching and being guided by the Spirit, a great emphasis was placed on the restoration through the Prophet Joseph Smith and the Book of Mormon as evidence of Joseph’s divine mission. A myriad of other topics were also explored, all of which could be drawn to other areas of *Preach My Gospel* such as finding people to teach, working with members, extending commitments, learning a mission language, planning and goal setting and so forth.

Refresh and Reduce

In an effort to reduce the amount of materials needed in missionary work, Elder Ballard proposed a refreshing of the missionary curriculum in May 2003. He expressed concern over many items including a missionary curriculum that was too large and complex. The materials aforementioned documents, such as “Teaching by the Spirit,” were not being distributed efficiently. Convert retention was not adequately addressed and there were still questions about the role of memorization. Policies and procedures in the missionary and mission president’s handbook were out of date, including discussions that did not prepare an investigator for baptism. The current missionary materials were not integrated into a missionaries’ study time and therefore missionaries had a hard time applying them to real life proselyting experiences.

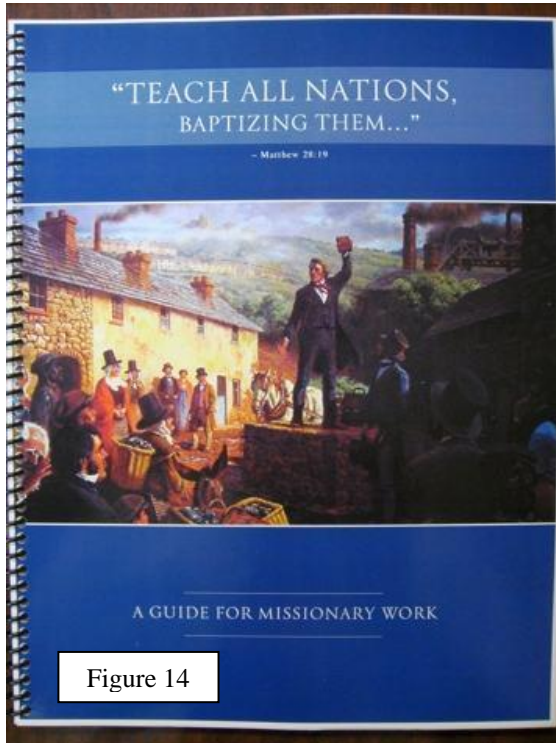
⁵¹*Preach My Gospel*, 30.

On behalf of the MEC, Elder Ballard stated, “We propose that all of the curriculum be combined into one book totaling about 100 pages. This book would fully integrate the instructions that are scattered among several existing documents. It would provide doctrinal summaries to be studied rather than discussion scripts to be memorized. It would emphasize effective scripture study for life-long gospel learning.” On June 12, 2003, conceptual approval was given from the First Presidency and Quorum of the Twelve “to refreshing and reducing the current missionary curriculum from about 500 pages to 120 pages in a single manual.”⁵² Not only would the missionary discussions be rewritten, but all the other areas of missionary work could now be combined into one resource manual that would stand alone.

Staff members of Elder Ballard’s Curriculum Committee met on July 1, 2003. During this meeting the new missionary manual finally got a name that stuck. Previous attempts at naming the manual included “Obtain the Word,” “Fishers of Men,” and “Teach All Nations Baptizing Them...” It was suggested the manual be called Preaching My Gospel with a reference to Doctrine and Covenants 42. Shortly thereafter the –ing was dropped on preaching and Elder Ballard added the scripture in D&C 50:14 used in conjunction with the new title. With a name and approval to put the manual together, the next step was to thoroughly test as many of its chapters as possible.

⁵² Memo from F. Michael Watson to M. Russell Ballard and the Missionary Executive Council, June 12, 2003.

Chapter 5
The Testing and Distribution Phase
Summer 2003 to October 2004



The name *Preach My Gospel* was officially submitted for approval on August 4, 2003.¹ Shortly thereafter the name caught hold and was used everywhere as the title for the new missionary manual. Before it caught hold, the first prototype for the new manual was introduced as “Teach All Nations Baptizing Them...” with its title drawn from Matthew 28:19. With Elder Ballard’s suggestion of a single, all inclusive missionary manual, a conceptual design was created to give a feel for its size and length (See Figure 14). The

proposed table of contents shows how far the manual had progressed in half of a year from December 2002 to the summer of 2003 (Compare Figures 15-16 with Figures 9-13). Most of the chapters contained therein would eventually make it into *Preach My Gospel* although none of them had been finalized yet.

¹ Memo to Elder Charles Didier from Stephen B. Allen dated August 4, 2003.

Chapter	Topic	Sub-points	Indicator
Chapter 1	Why Do We Preach the Gospel?	Help others develop faith, repent, and keep commitment Help others qualify for baptism and confirmation Help establish the Church Being a successful missionary	X X X X
Chapter 2	What is Our Message?	The restoration of the gospel The strength of the restoration The importance of the Book of Mormon	X X X
Chapter 3	What Should I Study and Teach?	The Message of the Restoration of the Gospel of Jesus Christ The Plan of Salvation The Gospel of Jesus Christ The Commandments: Before Baptism and Confirmation Laws and Ordinances: After Baptism and Confirmation	X X X X X
Chapter 4	How Do I Study Effectively?	Effective gospel study Ideas for how to study Companion study and missionary training	X X X
Chapter 5	How Do I Use the Lord's Time Wisely?	Guidelines for goal setting Guidelines for planning The area book Accountability	X X X X
Chapter 6	How Do I Better Learn the Mission Language?	The importance of language learning Seek the gift of tongues Study each day Plan language study Practice throughout the day	X X X X X

Figure 15

Chapter	Topic	Sub-points	Indicator
Chapter 7	How Do I Develop Christlike Attributes?	The importance of attributes Faith Hope Charity and Love Virtue Knowledge Patience Humility Diligence Missionary attribute self-assessment	X X X X X X X X X
Chapter 8	How Do I Find People to Teach?	The foundation of finding Ideas for finding	X X
Chapter 9	How Do I Teach by the Spirit?	The role of the Spirit Teach with love Adjust your teaching to meet needs How to begin teaching Teach with a companion Invite members to help teach Share testimony Teaching skills	X X X X X X X X
Chapter 10	How Do I Prepare People For Baptism and Confirmation?	Prepare people for baptism and confirmation How to conduct the interview The baptismal service and confirmation Complete the baptismal and confirmation records	X X X X
Chapter 11	How Do I Use the Book of Mormon?	UNDER CONSTRUCTION	
Chapter 12	What is My Role in Strengthening New and Less-Active Members?	A friend A Responsibility Nourished with the Word of God Work with the ward council Teach new and less-active members	X X X X X
Chapter 13	Training Ideas	Chapter 1 Chapter 2 Chapter 3 Chapter 4 Chapter 5 Chapter 6 Chapter 7 Chapter 8	X X X X X X X X

Figure 16

Key Indicators and New Forms

Chapter 8, “How Do I Use Time Wisely?” took more time to develop and test, except for the actual missionary lessons found in chapter three, than any other chapter. One reason for the lengthy time of construction was the effort to standardize the forms used for reporting missionary statistics/activities throughout the world. In 2003, Elder Ballard asked his Curriculum Committee to gather information from various missions about what their missionaries reported on a nightly/weekly/monthly basis. As they examined the information from missions around the world, they noticed a large discrepancy between the missions. Some only tracked one item. The average number of items reported was 45 to 50 with some missions tracking upward of 120 items on a regular basis. The one statistic consistently recorded across all the missions was the number

of baptisms. One staff member remembered, “It was a fascinating process to try and whittle the information down and identify things that were really essential.”²

Elder Ballard’s committee turned to the scriptures to determine what steps an investigator must take to lead them to the Kingdom of God. Three scriptures became their guide³ and the process was titled, “The Development and Progression of Eternal Conversion.”⁴ The steps along this path were put in the perspective of the missionary and included, finding, teaching, progressing, committing, baptizing/confirming, and retaining. Each step signified movement along this path toward returning to live with God. Therefore, tracking an investigator’s progress that resulted from each step became known as the key indicators for conversion. These key indicators became foundational for putting together many of the documents that appear in chapter eight of *Preach My Gospel*.

Once the key indicators were in place all the other forms naturally followed such as: the teaching record, progress record, potential investigators, call-in summary report, the missionary daily planner, and missionary weekly report. Some of these forms existed before *Preach My Gospel* but they were completely redesigned with the key indicators for conversion leading missionaries to record what was most important. Rewriting all of these forms constituted a complete restructure of the accountability system in the mission field. With a constant focus on these indicators, missionaries could best fulfill their purpose as stated at the beginning of *Preach My Gospel* and reiterated in chapter 8, “Your purpose is to invite others to come unto Christ by

² Interview of Greg Droubay by the author on July 21, 2009.

³ Matthew 7:13-14, Luke 13:24 and 2 Nephi 31:17-21.

⁴ Undated PowerPoint presentation. Archive Disk 2:455-465.

helping them receive the restored gospel through faith in Jesus Christ and His Atonement, repentance, baptism, receiving the gift of the Holy Ghost, and enduring to the end.”⁵

With key indicators to help focus missionaries on their purpose, they could plan and set goals in the right direction. Some of the new forms⁶ (hereafter referred to as the planning tools) were introduced and tested with missionaries in the last half of 2003 in seven different missions in the United States, England and Brazil. Members of the missionary department instructed missionaries to use two to three hours as a companionship to plan. This came as a shock. Most were simply scheduling their time and not actually planning it out. The paradigm shift of taking a handful of minutes for scheduling versus using hours to plan out conversion for investigators was significant. Missionaries were to have time at the end of everyday to plan and also have a planning session at the end of every week to prepare for the future. Missionaries were taught the principle of the vineyard, which is how Elder Ballard taught it to his committee.⁷ They were to strengthen their part of the vineyard every day and every week. As they planned, missionaries were to focus on who they were teaching and how they could best bring their investigators unto Christ by adapting the message of the gospel to their needs. Their planning also included finding new investigators and involving Church members in the lessons they had scheduled. Finally, the planning time should be used to determine what the missionaries would learn in personal and companionship study.

The reaction and results to this training about planning and goal setting was overwhelmingly positive. One member of the missionary department found, “Planning became

⁵*Preach My Gospel*, 1, 138.

⁶ Forms that were tested include: Missionary Weekly Report, Call-In Report, Progress Record, Missionary Daily Planner, and the part of chapter 8 outlining goal setting and planning. Archive Disk 3:199.

⁷ Interview of Greg Droubay and Tracy Watson by the author on April 13, 2010.

one of the missionaries' most spiritual experiences of the week."⁸ All of their planning efforts were now focused on fulfilling their purpose as missionaries. The new forms used to help facilitate the missionaries' planning efforts went through multiple iterations to get them where the brethren wanted them. Just as the initial change to the first discussion was field tested, now the planning tools were refined using the same process. After receiving feedback from the missionaries on what worked and what did not, Elder Ballard's Curriculum Committee went back to work refining the planning tools until they could send them out again. After a few follow up visits and continued testing from the missionary department, the missionaries' feedback was down to virtually nothing.

The statistical results of the new planning tools, as they focused on the key indicators, showed: member work increased significantly after the new planning tools were implemented, missionaries rated the new planning tools as superior to the previous tools they had been using, and missionaries were more positive about planning and completing reports. Overall, missionaries liked the new planning tools and it helped them lead their investigators on the path to the Savior and enduring conversion.⁹

The New Missionary Lessons

The heart of *Preach My Gospel* is contained in Chapter 3 titled, "What Do I Study and Teach?" This is where the five new missionary lessons appear. They are technically the shortest of any of the five sets of formalized missionary lessons published by the Church at a total of 60 pages; although the other four sets of discussions were printed on half the size of the 8½" by 11" paper in *Preach My Gospel*. These lessons were in a stable form as early as January 2003

⁸ Droubay - Watson Interview, 4/13/10.

⁹ To see the complete review of the "*Preach My Gospel*, Key Indicators Report" done by Research and Evaluation see Archive Disk 3:221-234.

with four lessons to be taught before baptism and a fifth to be taught after confirmation.¹⁰ The August 2003 prototype of the new missionary manual contained the first rough draft of the new missionary lessons totaling only 27 printed pages.¹¹

The first three missionary lessons build the doctrinal foundation for the gospel. The first lesson was titled “The Message of the Restoration of the Gospel of Jesus Christ” and focused primarily on what missionaries had already been teaching, the modified first discussion as implemented from Elder Ballard. “The Plan of Salvation” was the second lesson. Missionaries would teach investigators about where they came from, why they were here and where they were going in the next life. The third lesson, titled “The Gospel of Jesus Christ,” taught about the first principles and ordinances of Christ’s gospel, including enduring to the end.

The fourth lesson took a significant deviation from the first three because it was structured much differently. It was titled “The Commandments: Before Baptism and Confirmation,” and listed 13 commandments that needed to be taught to an investigator before baptism and confirmation. How and when to teach this lesson, as with the others, was determined under the inspiration of the Spirit and based on the needs of investigators. The key was flexibility. This ability to adapt is so important that it is emphasized three times at the beginning of lesson 4 in *Preach My Gospel*.¹² Lesson five “Laws and Ordinances: After Baptism and Confirmation” was designed the same way as the fourth with the exception that it was to be taught after baptism. This instruction was to be done under the direction of the Bishop by full time or ward missionaries or a combination of both. Although these five lessons in August 2003

¹⁰ See Chapter 4 and Figures 9-13 for a review.

¹¹ 27 pages is an approximate number that varied by a few pages depending the rough draft you possessed.

¹² *Preach My Gospel*, 71-72.

were very similar to how they would later appear in the final version of *Preach My Gospel*, they were still referred to as teaching guides at this point in the project.

Other Chapters

Even though the revised missionary lessons (Chapter 3) and various planning tools (Chapter 8) took the most time write and test, rough drafts of many of the other chapters in *Preach My Gospel* were assembled during the latter half of 2003. Some chapters were more difficult to assemble and get approved than others. Their chapter number and order in the manual often evolved until the final draft. Examples of some of the chapters that needed little to no changes were Chapter 4, “How Do I Recognize and Understand the Sprit?” Chapter 5, “What Is the Role of the Book of Mormon?” Chapter 6, “How Do I Develop Christlike Attributes?” and Chapter 12, “How Do I Prepare People for Baptism and Confirmation?”

Chapters 4 through 6 logically came earlier in the manual because of their importance to missionary work. Recognizing and understanding the Spirit for a missionary is essential to his preaching. The Holy Ghost is the one who bears witness of truth and a missionary must understand how the Holy Ghost operates for himself and recognize the Spirit for his investigators. The Book of Mormon naturally follows because, in the words of President Ezra Taft Benson, it “is the instrument that God designed to ‘sweep the earth as with a flood, to gather out [His] elect,’ (Moses 7:62). This sacred volume of scripture needs to become more central in our preaching, our teaching, and our missionary work.”¹³ Developing Christlike attributes speaks to the heart of who the missionary is, a disciple of Christ. Doctrine and Covenants 4 was the foundation for this chapter. Obedience was the only attribute added that does not appear in

¹³ Ezra Taft Benson, “Flooding the Earth with the Book of Mormon,” *Ensign*, Nov. 1988, 4.

section 4. Chapter 12 included the baptismal interview questions which had never appeared in any of the other missionary discussions published by the Church. This chapter also included a valuable portion about commonly asked questions and answers about the baptismal interview process.

Some of the more difficult chapters necessitating multiple revisions included the aforementioned chapters 3 and 8. Chapter 7, “How Can I Better Learn My Mission Language?” was difficult as well because of a bevy of information and expertise available about how to learn a foreign language. Much of this information was finalized under the watchful care of Elder Richard G. Scott.¹⁴ The Introduction and Chapters 1, 2, 9, 10 and 13 fell somewhere between the easy and difficult ones in their construction.

The Introduction to *Preach My Gospel* helped explain to mission presidents and missionaries the changes in the missionary program. One of the major changes came to the missionary daily schedule. It now allowed for 30 minutes to exercise, 30-60 minutes of additional language study and the addition of a half hour planning session at 9pm. The Introduction also defined personal and companionship study, district meeting, and zone conferences. It redefined what was included in the books of the missionary library. In many ways the Introduction was a memo to the mission field about how the puzzle of *Preach My Gospel* fit together with their current proselyting activities.¹⁵

The purpose statement in Chapter 1, “What Is My Purpose as a Missionary?” contained the one sentence in *Preach My Gospel* that had more revisions and fingerprints on it than any other. The purpose statement teaches missionaries to “Invite others to come unto Christ by

¹⁴ Rawlins Interview, 6/1/09.

¹⁵ Information from an interview with Stephen Allen on July 21, 2010 was used in this paragraph.

helping them receive the restored gospel through faith in Jesus Christ and His Atonement, repentance, baptism, receiving the gift of the Holy Ghost, and enduring to the end.”¹⁶ This is a prophetic statement of the doctrine of Christ in the twenty-first century as it combines elements from the third and fourth articles of faith and includes enduring the end which appears in many scriptures. This statement gives a focus to all missionaries and instructs them to be in harmony with the Godhead and their Church leaders as they measure all their missionary activities against this standard.¹⁷

Chapter 2 is titled “How Do I Study Effectively and Prepare to Teach?” Once missionaries obtained *Preach My Gospel*, it became critically important to help them use it and use the scriptures. Missionaries’ studying effectively was a primary concern very early in the process of creating *Preach My Gospel*.¹⁸ Elder Jeffrey R. Holland gave emphasis to this principle after *Preach My Gospel* was published by saying “Primarily there is one reason why you have a rule like getting up on time. It is because you have to study.”¹⁹

Chapter 9, “How Do I Find People to Teach?” gives a number of different ways missionaries can share the gospel with people. Unique to this chapter is the use of multiple true stories demonstrating the effectiveness of the many finding activities. Chapter 10, “How Can I Improve My Teaching Skills?” revolves around a number of different skills that will help a missionary effectively help others come unto Christ. It also includes a unique section about addiction recovery and overcoming addictive behaviors. It also includes a section about teaching others who do not have a Christian background. Chapter 13, “How Do I Work with Stake and Ward Leaders?” contains essential information for a missionary’s success in preaching the

¹⁶*Preach My Gospel*, 1.

¹⁷ Information from an interview with Stephen Allen on July 21, 2010 was used in this paragraph.

¹⁸ See Chapter 3 for a detailed look at this concern.

¹⁹ Jeffrey R. Holland, MTC Devotional, January 13, 2009.

gospel. It outlines the role of members and leaders in working hand in hand with missionaries and draws heavily upon the words from President Gordon B. Hinckley.²⁰

First Completed Drafts

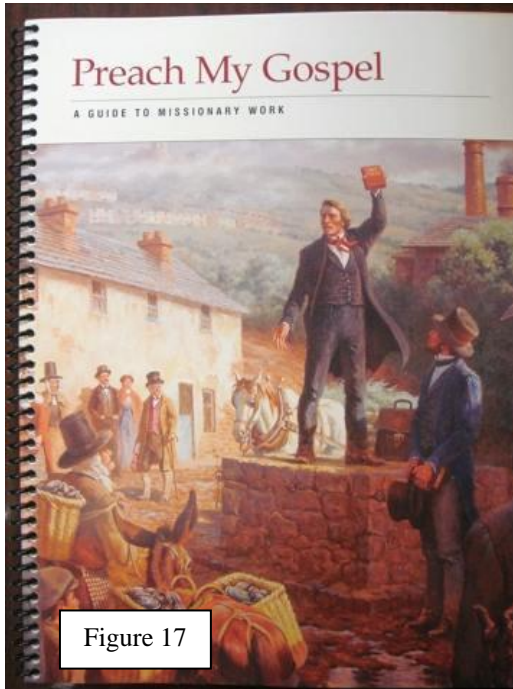


Figure 17

The first spiral bound draft of *Preach My Gospel*, complete with all chapters written, appeared in December 2003. A picture of Dan Jones preaching the gospel in Wales appeared on the cover without an accompanying scriptural reference but with the subtitle, *A Guide to Missionary Work* (See Figure 17). This first draft contained 163 pages and its table of contents continued to become more refined (See Figure 18). The page layout contained icons to help navigate the pages

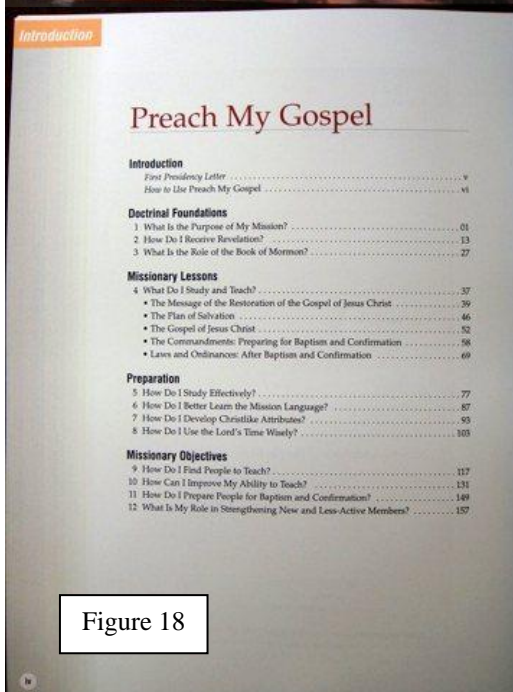


Figure 18

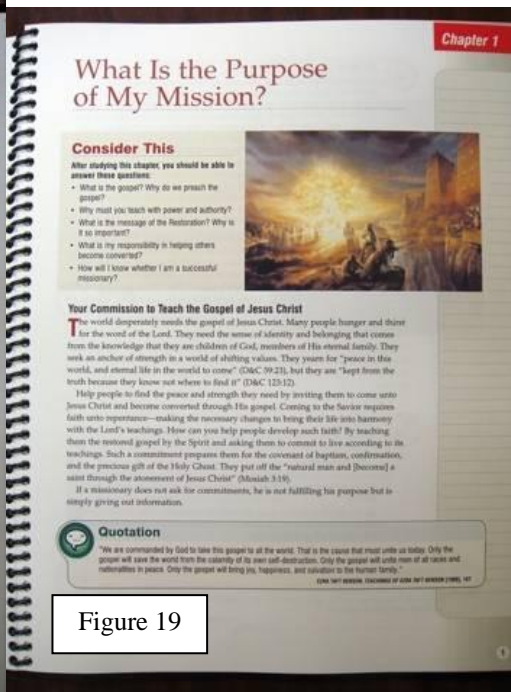
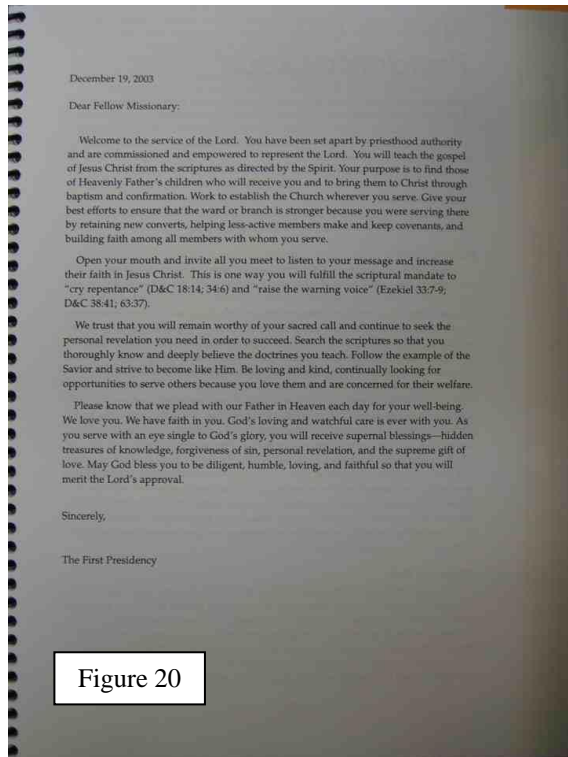


Figure 19

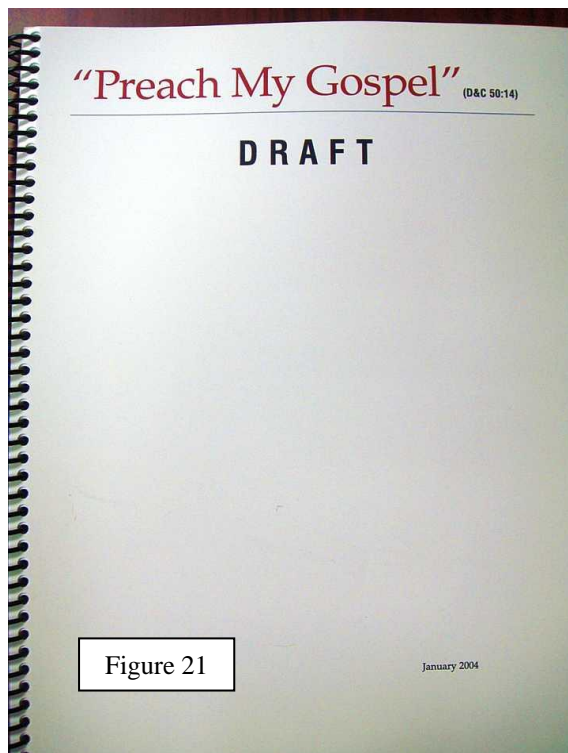
(See Figure 19). A draft copy of a First Presidency message, written by a staff member, was included at the beginning

²⁰ See Gordon B. Hinckley, “Find the Lambs, Feed the Sheep,” *Ensign*, May 1999, 104-110.

of the manual (See Figure 20).



After making some minor corrections a second draft of *Preach My Gospel* appeared one month after the first in January 2004. Noticeably absent was a picture on the front cover (See Figure 21). In its place the word DRAFT appeared on a white cover, with quotationmarks around the title "Preach My Gospel" and the scripture reference D&C 50:14. The most noticeable difference on the inside was the removal of the First Presidency letter because it would be written by a member of the First Presidency upon completion of the manual. This draft also contained 163 pages which were printed on a glossier paper stock than the first draft.



The third draft of *Preach My Gospel* actually had two iterations that were almost identical and will therefore be combined together here. This draft made even more improvements from the first two drafts and appeared in February 2004. The cover looked almost identical to the second edition except for an enlarged DRAFT and the February date in the bottom right corner (See



Figure 22

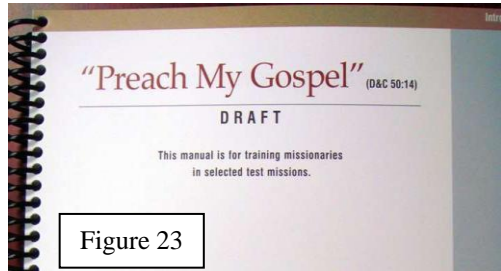


Figure 23

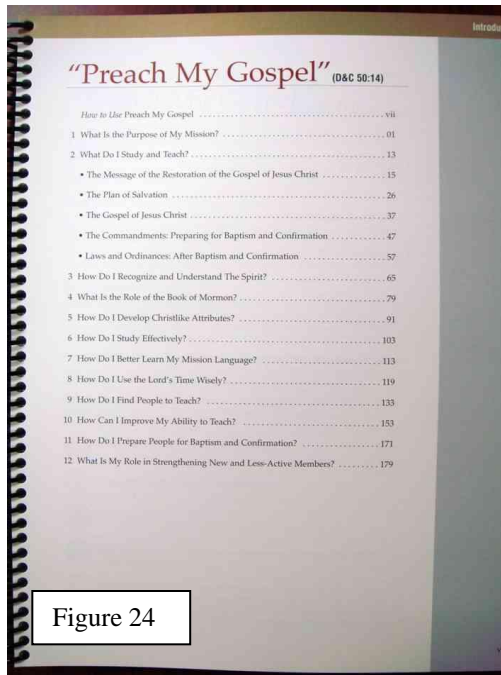


Figure 24

Figure 22). As with the second draft, the title page contained the word DRAFT again with the instruction that the manual was for training missionaries in selected test missions (See Figure 23). A place for a message from the First Presidency was reinserted and left blank. The new table of contents excluded the five bolded headings of information from the second draft and laid out the chapters in simpler form (See Figure 24). The order of some of the chapters was shuffled including the missionary lessons from chapter 4 in previous drafts to chapter 2 in the third draft. One chapter was renamed from “How Do I Receive Revelation?” to “How Do I Recognize and Understand the Spirit?” Twenty-five

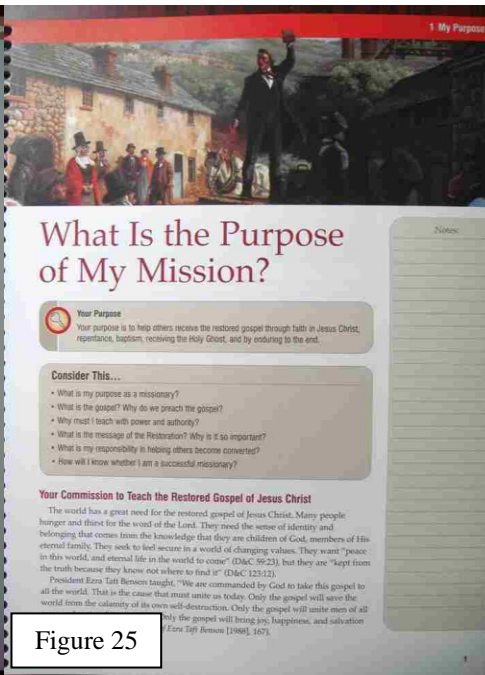


Figure 25

additional pages of material were added to edition three, over half of those coming in the missionary lessons for a total of 188 pages. The most noticeable

difference in the interior design of the pages was that the top of every page had an entire bar of color with the chapter number and title instead of just a small bar containing the chapter number. This same color was repeated throughout the chapter to match the subheadings as well (See Figure 25).

Fourteen Mission Field Test of *Preach My Gospel*

With the entire manual compiled, Elder Ballard's Curriculum Committee made plans for its testing in the mission field. The five questions they sought answers to were: "Is each chapter simple and easy to use? After studying the materials, do missionaries know what to do? Can the missionaries apply the principles in their study and proselyting? Are there important things that have been overlooked? What considerations need to be made for full implementation?"²¹

The Missionary Executive Council selected fourteen missions to test *Preach My Gospel* including: two difficult foreign language missions, Japan Fukuoka and Japan Tokyo North; two easier foreign language missions, Mexico Puebla and Mexico City South; two non-American English missions, England Manchester and England Birmingham; and eight United States missions covering the east coast, west coast and Utah; California Anaheim, California Carlsbad, Washington Tacoma, Washington Spokane, Utah Salt Lake City, Utah Ogden, New York New York North and New York New York South. The Committee felt this would give a complete and accurate representative sample for testing the manual in addition to saving on the cost of travel and testing by pairing missions that bordered each other.

The fourteen mission field test occurred from March to May 2004. This thorough testing process was observed over three visits to each mission by the staff of the Missionary

²¹ Presentation given in MEC on March 10, 2004. Archive Disk 4:106.

Department. The first visit consisted of training missionaries about *Preach My Gospel*. Employees from the Missionary Department reviewed the training material with the mission president, trained the zone leaders and participated in training the missionaries at zone conferences. During the second visit, about two weeks later, Missionary Department employees meticulously observed missionaries in all of their proselyting activities including their planning and study time. In the third visit, two more weeks after the second, staff members conducted focus groups and administered questionnaires to the missionaries who participated in the test. Each mission studied the introduction to *Preach My Gospel*, chapter 1 “What Is the Purpose of My Mission?” and chapter 2 which included the missionary lessons. Each of the fourteen missions were assigned three or four additional chapters to test from *Preach My Gospel*. At least four missions studied each chapter.²² The missionary department gathered over 1000 pages of feedback from multiple sources including general authorities, mission presidents, missionaries, and missionary department staff.²³ In addition to the fourteen mission test, Elder Ballard sent draft copies of *Preach My Gospel* to many other people ranging from general authorities to lay members of the Church for their review. The sum of all the feedback about *Preach My Gospel* continued to be overwhelmingly positive; however, many of the individuals made helpful suggestions that led to further refinement.

Drafts of *Preach My Gospel* after the Fourteen Mission Test

²² Information from this paragraph was obtained from the Presentation given to the MEC March 10, 2004. Archive Disk 4:106-112.

²³ From a presentation titled *Preach My Gospel: Approval and Production Process*. See Archive Disk 4:5, 10.

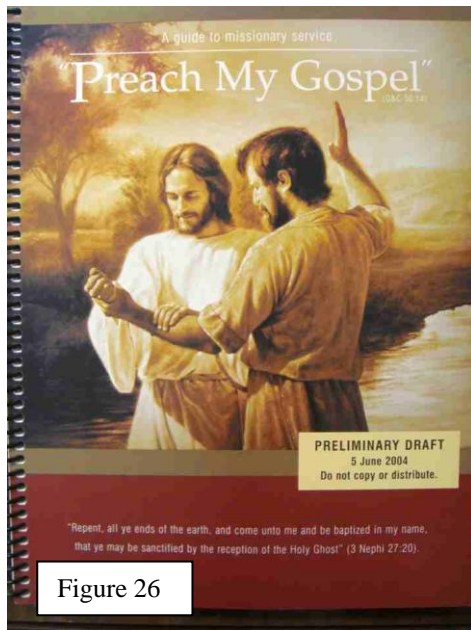


Figure 26

“Preach My Gospel” (D&C 50:14)

Introduction: How Can I Best Use “Preach My Gospel?”	v
1 What Is My Purpose as a Missionary?	01
2 How Do I Study Effectively and Prepare to Teach?	17
3 What Do I Study and Teach?	29
• Lesson 1: The Message of the Restoration of the Gospel of Jesus Christ	31
• Lesson 2: The Plan of Salvation	45
• Lesson 3: The Gospel of Jesus Christ	58
• Lesson 4: The Commandments	71
• Lesson 5: Laws and Ordinances	82
4 How Do I Recognize and Understand the Spirit?	89
5 What Is the Role of the Book of Mormon?	103
6 How Do I Develop Christlike Attributes?	115
7 How Can I Better Learn My Mission Language?	127
8 How Do I Use Time Wisely?	137
9 How Do I Find People to Teach?	155
10 How Can I Improve My Teaching?	175
11 How Do I Help People Make and Keep Commitments?	195
12 How Do I Prepare People for Baptism and Confirmation?	203
13 How Do I Prepare People for Ordinance and Ward Leaders?	213

Figure 27

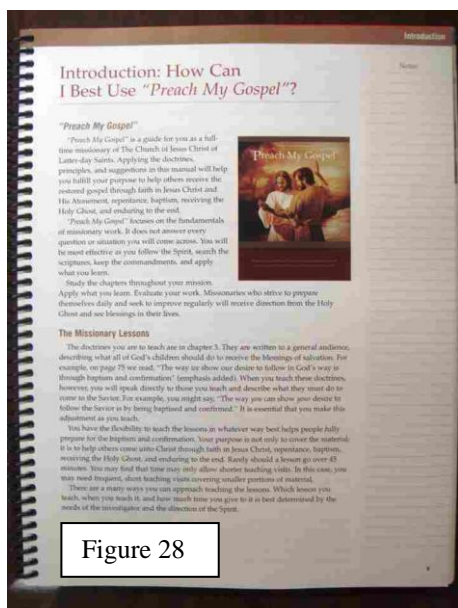


Figure 28

The fourth draft of *Preach My Gospel* appeared on June 5, 2004 after the feedback from the fourteen mission field test was completed. A picture appeared for the first time since the painting

of Dan Jones on the first draft. The cover of the fourth draft had a picture of John the Baptist performing the Savior’s baptism (See Figure 26). It also contained a noticeable tan box on the cover with the words PRELIMINARY DRAFT and the instruction “Do not copy or distribute.” This instruction was repeated on the first page of the manual. 3 Nephi 27:20 was quoted at the bottom of the manual. The table of contents shows an expansion to 13 chapters and the overall page total increased to 222 pages (See Figure 27).

The increase of 34 pages was mainly reflected in eight additional pages given to the missionary lessons, appearing now as chapter 3, and the addition of a new eight page chapter 11 titled “How Do I Help People Make and Keep Commitments?” was separated from chapter 10 about teaching skills. The most noticeable difference throughout the manual was the elimination of the icons that pointed missionaries to important keys, scriptures, and helpful ideas (See Figure 28). The

icons were replaced with simple titles like scripture study and activities that were color coded (See Figure 29).

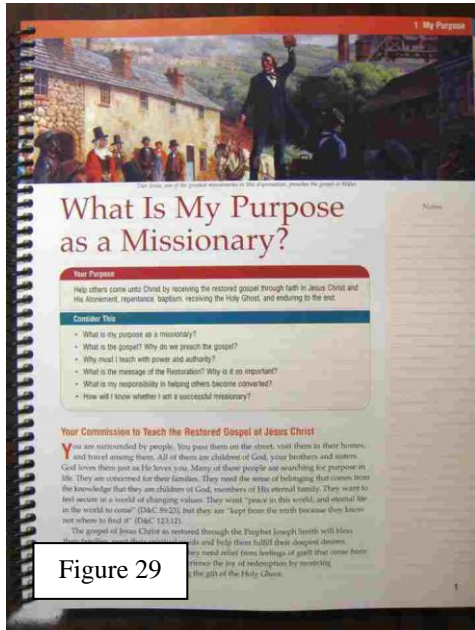


Figure 29

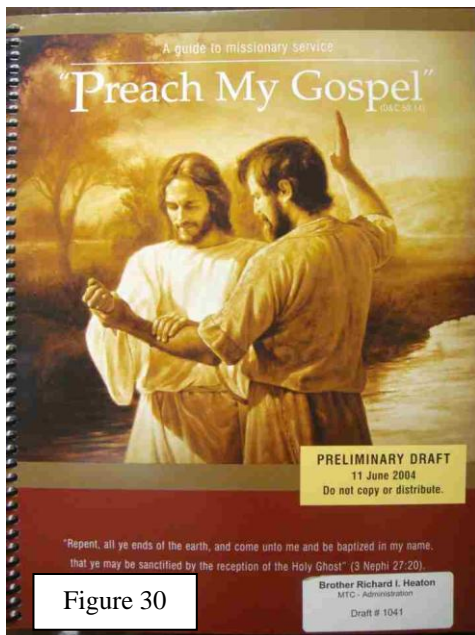


Figure 30

The fifth draft of *Preach My Gospel* was nearly identical to the fourth. The changes were minimal and dealt mostly with spacing. The two noticeable differences came with the cover and title page. The cover had a date of June 11, 2004 (See Figure 30) and the title page showed each manual had been given a draft number. The fifth version also explained that it was a preliminary draft given “to acquaint general authorities, area authority seventies, and mission presidents with the adjustments in missionary training and proselyting. This copy is given to you on the condition that you will not make copies or distribute it in any way.”

The picture of Christ’s baptism on the cover was determined during a meeting with Elder Ballard’s Curriculum Committee. While looking at the picture of Dan Jones, the feeling was expressed that he was a great missionary but it did not capture the fullness of missionary work. If the purpose of missionary work was

to bring someone to the waters of baptism after they had faith in Christ and repented of their sins so they could have full access to the atonement, then that saving ordinance should be depicted.

The committee went to work finding a number of different baptismal pictures and, along with

Elder Ballard, recommended to the Missionary Committee the one that now appears on the cover. Christ being baptized spoke volumes because that is the example for all of God's children to follow.²⁴

Seminar for New Mission Presidents

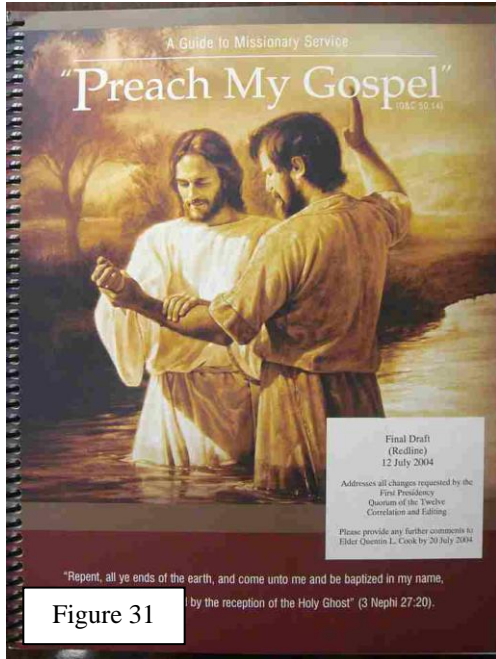
Elder Ballard introduced *Preach My Gospel* to over 100 new mission presidents assembled at the Missionary Training Center at the end of June 2004. He used the fifth draft of *Preach My Gospel* with the June 11, 2004 date for part of their training at the seminar for new mission presidents. Elder Ballard built up to this introduction by citing the foundational documents leading up to *Preach My Gospel*. These include the December 11, 2002 First Presidency letter, President Hinckley's talk from the Worldwide Leadership Training on January 11, 2003 and the "Teaching by the Spirit" document produced by the Church on February 19, 2003.²⁵ Elder Ballard then cited the June 12, 2003 decision by the Missionary Committee to reduce the missionary curriculum from 676 pages of material to fewer than 250 pages.

After opening the new missionary manual, mission presidents were instructed, "You are free to teach from this guidebook all of the chapters with the exception of chapter 3. Chapter 3 is the new presentation of the gospel in four discussions and a fifth discussion after baptism. The reason you do not teach from that now is because your missionaries do not have it and will not have it until we can have the final edit and then print tens of thousands of them."²⁶ Elder Ballard gave each chapter a brief review and called upon two mission presidents from missions in Utah to share their experience of testing the new manual. The purpose of this training was to instill confidence in the new mission presidents for implementing *Preach My Gospel*.

²⁴ Information used in this paragraph comes from an interview with Tracy Watson on July 21, 2009.

²⁵ See Chapter 4 for a detailed accounting of these documents.

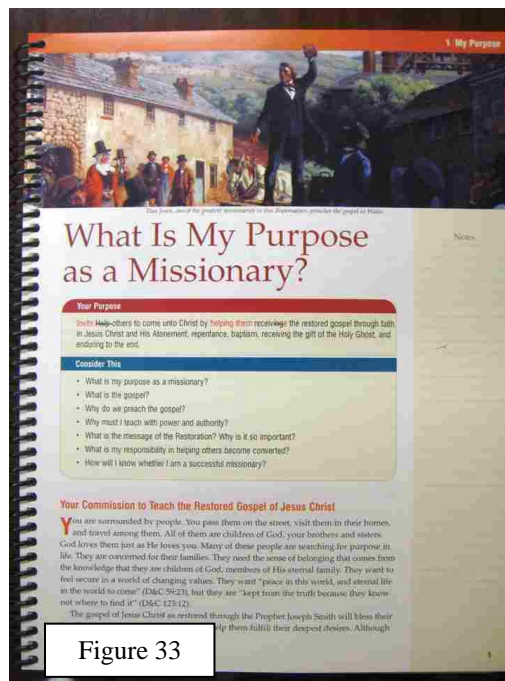
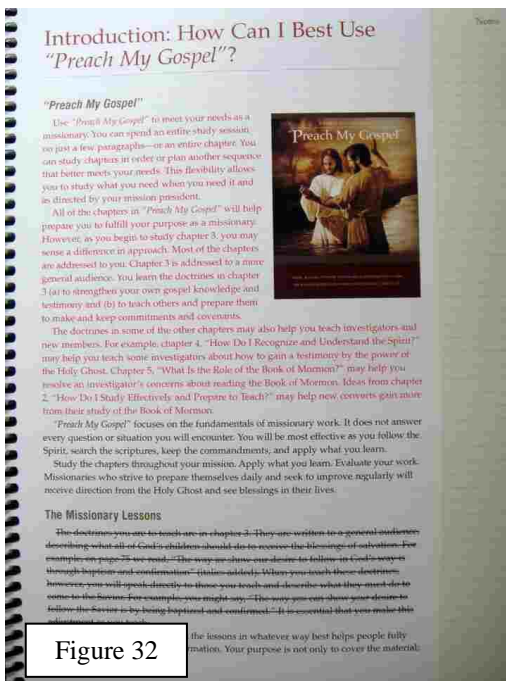
²⁶ M. Russell Ballard, Seminar For New Mission Presidents, June 22, 2004.



Final Drafts

The sixth draft of *Preach My Gospel* came forward after the seminar for new mission presidents. It was called the red line draft because it included all the changes requested by the First Presidency, Quorum of the Twelve Apostles and Church's correlation and editing committee. Any additional comments to the changes already in the manual were to be referred to Elder Quentin L. Cook by July, 20, 2004 (See Figure

31). Elder Ballard and Elder Cook personally hand delivered a copy of *Preach My Gospel* to each member of the Quorum of the Twelve Apostles and First Presidency for their review.²⁷ The red line draft addressed their concerns and corrections. Figure 32 and 33 show examples of text added in red and text that was struck from the manual. Some of the changes were substantial,



²⁷ Quentin L. Cook, MTC Devotional June 6, 2006.

adding whole paragraphs. Other changes were as minimal as a word or even a letter. Rarely, if ever, do manuals in the Church have such detailed input from all the members of the First

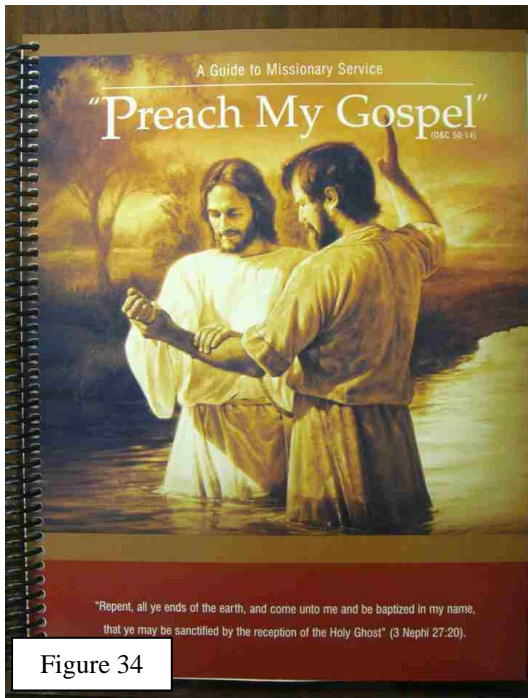


Figure 34

Presidency and Quorum of Twelve. It is a testament to the importance of missionary work and the need to have the best materials possible in the hands of missionaries.

The seventh draft of *Preach My Gospel* was the one given to missionaries when it was introduced in the mission field in the Fall of 2004 (See Figure 34 and 35). It incorporates all the changes from the previous red line draft into a final manual ready for missionary proselyting. This final draft also included a four page index at the end with a “Remember This...” box on the final flap of the book with admonitions a missionary must always keep in mind. The total number of pages increased to 228 because of the addition of an index at the back of the manual.

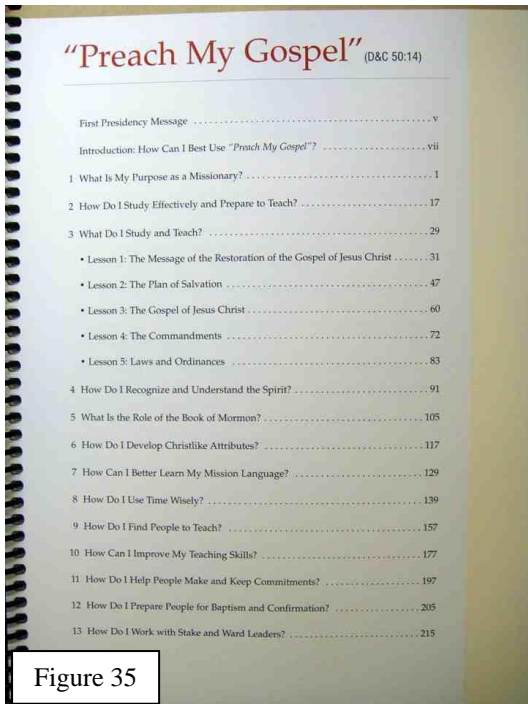


Figure 35

Preach My Gospel

In January 2005 the second printing (eight draft) of *Preach My Gospel* was published. It was produced only three months after the manual was

introduced to the Church. About 40 minor revisions were made to clean up errors in the first

edition (October 2004). Most notably are the quotes being eliminated from the title of *Preach My Gospel* (See Figure 36). Also, the table of contents was adjusted to match the correct page number from Lesson 4 to the end of the manual (Compare Figure 37 and Figure 35).

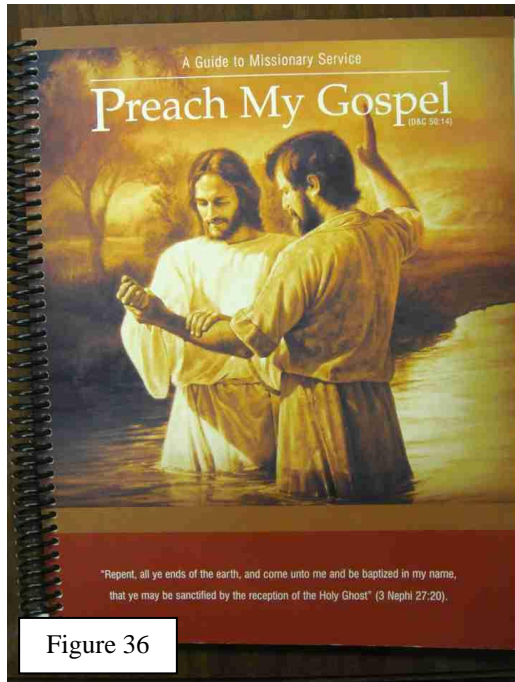


Figure 36

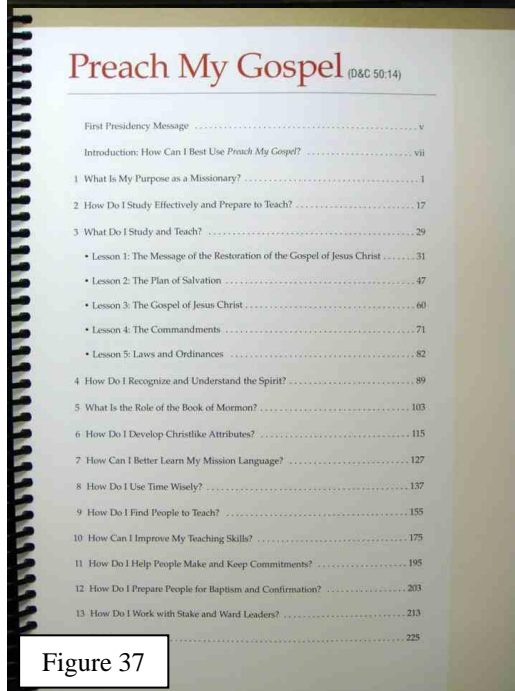


Figure 37

One of the biggest challenges in printing *Preach My Gospel* was keeping the colors consistent on the paper. The October 2004 *Preach My Gospel* came off the press with consistent color but there was difficulty writing on the notes columns because of the density of the ink. The notes columns that appear on every page of the manual are so important because that is where missionaries put their thoughts and feelings and inspiration from what they are reading. The solution was to compromise some consistency in color for less ink density but this allowed for a variety of writing devices to work. The unique web paper was specially made with a dull finish that produced minimal glare. That also permitted better writing because the paper was opaque enough so you could not see through the pages but light enough to ship and small enough for a spiral binding.²⁸

Preach My Gospel was revolutionary because it

²⁸ Information in this paragraph comes from an interview with Court Naumann July 21, 2009.

broke the color barrier for manuals published by the Church. Manuals printed before it were black and white with few illustrations. *Preach My Gospel* was designed with technologically savvy young people in mind. It was important to have a twenty-first century design with pictures and graphics. *Preach My Gospel* was assembled for a missionary to use his entire mission. It is an interactive study guide with ideas for study and application at the end of every chapter including spaces provided on every page for taking notes.²⁹

Introduction and Distribution of *Preach My Gospel*

All mission leaders including the mission president, his assistants and zone leaders were gathered for training on October 15, 2004 by means of a satellite broadcast to introduce the new missionary manual. The purpose of the broadcast was to train the leaders of the 338 missions worldwide on how to use *Preach My Gospel* and to prepare them to teach it to their missionaries. Elder M. Russell Ballard conducted the missionary training satellite broadcast, and it was interspersed with instruction from the President of the Church Gordon B. Hinckley, members of the Quorum of the Twelve, Seventy and leaders of the missionary department. This training lasted more than two and a half hours. Elder Ballard summed up the experience of producing *Preach My Gospel*, “Under the direction of the First Presidency and the Quorum of the Twelve Apostles, ‘*Preach My Gospel*’ has been produced. . . Every word has been studied by the full First Presidency and the Quorum of the Twelve; this has their complete and total blessing and endorsement. So we are proceeding under their direction as we unfold for you today how to implement the teachings within this marvelous guidebook for missionary work.”³⁰

²⁹ Information in this paragraph comes from interviews with Stephen Allen on July 21, 2010 and Ric Ott on April 3, 2009.

³⁰ M. Russell Ballard, Missionary Training Satellite Broadcast on DVD, October 15, 2004, titled “*Preach My Gospel*” Introduction for Leaders.

President Hinckley gave the introduction to the new manual with a brief recounting of missionary work in the early days of the Church, using such examples as Samuel Smith, Wilford Woodruff and Dan Jones. He also referred back to his own missionary days and the first missionary discussions printed in 1952 that he helped put together. President Hinckley then taught the new emphasis in missionary work,

Now we are hopeful that as we adopt the '*Preach My Gospel*' plan, the Spirit will be felt and will dictate the conversation between the missionaries and their investigators.

This program will require greater effort on the part of the missionaries. It will require much prayer and much study.

In presenting the gospel to investigators, it is hoped that not only will the mind be touched in understanding gospel principles, but, more importantly, the heart will be touched by the power of the Holy Ghost...

And so, to you leaders to whom I speak, please give this your best efforts. Pray about it, and then go to work to make it effective. If there is better teaching in the conversion process, there will be greater retention of those who are baptized. And when all is said and done, the net result is what really counts.³¹

President Hinckley made it clear that *Preach My Gospel* was going to address his initial concerns when the project began, namely effective gospel teaching done by the Spirit that would lead to a better outcome for missionaries and their converts.³²

Boyd K. Packer, Acting President of the Quorum of the Twelve, made a presentation on the Spirit and the power it gives to missionaries when teaching. He explained that there is power in the pattern developed of teaching by the Spirit. This pattern will never end even after a missionary is done serving in the field. He finished by saying, "This is going to affect the Church forever,"³³ meaning *Preach My Gospel* is to be obtained and taught to others by the Spirit.

³¹ Hinckley, "*Preach My Gospel*" Broadcast.

³² See Chapter 2 for more on President Hinckley's concerns.

³³ Packer, "*Preach My Gospel*" Broadcast.

Next Elder Ballard discussed the impetus for implementation. He taught the leaders, “The biggest mistake that we will make on handling this new approach to missionary work will be to think that we can read the book once and now we’ve got it, what else is going to happen? We caution you with all the power we have, that we will stay with the doctrine and stay with the teachings in ‘*Preach My Gospel*’ all through your mission, and for the next many years.”³⁴ He continued to teach that the leaders had a tremendous responsibility to take what they learned from the broadcast and plant it in the heart of every missionary throughout the mission. Once the leaders were masters of *Preach My Gospel*, they would be able to most effectively train other missionaries to follow their lead. He specifically instructed the leaders to master chapters three, eight, and eleven first because once they understood those chapters, the others would naturally fall together.

Elder Quentin L. Cook of the Seventy followed with training from chapter 8 “How Do I Use My Time Wisely?” He focused on key indicators for conversion, goal setting, planning and accountability. He reemphasized Elder Ballard’s earlier emphasis to teach these things repetitively if there was to be success in each of the missions. While discussing planning, Elder Cook said, “Remember, planning is not a mechanical process. It is a spiritual activity. It is an important way that you express your love for others and exercise faith in the power of the gospel of Jesus Christ.”³⁵ Closely connected with planning is goal setting. Elder Cook shared a significant fact learned in the fourteen mission test. Although goals often required the writing of numbers, “it increases attention to individuals and to people, and goals tend to do that for us. We focus on people, not on numbers.”³⁶

³⁴ Ballard, “*Preach My Gospel*” Broadcast.

³⁵ Cook, “*Preach My Gospel*” Broadcast.

³⁶ Cook, “*Preach My Gospel*” Broadcast.

With the English version of *Preach My Gospel* being introduced to every mission in the Church, the concern about obtaining foreign language copies of the manual needed to be addressed. As a member of the Quorum of the Twelve Apostles, Elder Richard G. Scott taught about chapter 7, “Learning Your Mission Language,” since he had a significant hand in putting it together. During his training he introduced a document called, “Mission President’s Resource to Help You Implement ‘*Preach My Gospel*.’”³⁷ This document specified that foreign language copies of *Preach My Gospel* were to be shipped during the next year in 52 different languages. It also gave a concise summary about how initial training and implementation should occur in the mission. Elder Scott then went on to teach,

Do not wait until those officially translated materials are available to you. Begin now, using the English copies you have, to provide what you consider necessary for your missionaries to use in the new mission language, while they are waiting for the official translations to arrive in your mission. You are authorized to locally translate portions of that material that you feel are needed, if you have not already done so.

We are most anxious to implement now, as far as possible, all the material in “*Preach My Gospel*,” the corresponding planning tools, and the area book as suggested in the mission president’s resource. Please do not delay the use of these materials while waiting for the officially translated copies.³⁸

At the conclusion of his training, Elder Scott pointed out the most important counsel about learning a mission language in chapter 7 was under the heading “Prepare Yourself Spiritually.”

The lengthiest portion of the broadcast taught about the heart of *Preach My Gospel*, the new missionary lessons in Chapter 3. Instruction was given by Stephen Allen and Richard Heaton from the missionary department. Elder Ballard reminded the missionaries that the new lessons were formatted under the supervision of the First Presidency and Quorum of the Twelve. The most significant change in the design of the missionary lessons cannot be overstated. Brother

³⁷ See Appendix G for a full copy of this document.

³⁸ Scott, “*Preach My Gospel*” Broadcast.

Heaton presented the paradigm shift, “The previous discussions . . . were addressed to the investigator, but this material is addressed to you.”³⁹ Missionaries were expected to learn the doctrine for themselves and then prepare to teach individuals according to the level of their understanding. The lessons were written in prose instead of dialogue form for the specific purpose of eliminating memorization as a method of learning and presenting them. At the end of the first three lessons came some possible outlines for teaching a short, medium and full lesson. The outline was developed as a suggestion – not requirement – to help a missionary. It also served as a reminder to be courteous of an investigator’s time constraints.

Elder Gene R. Cook of the Seventy reviewed the importance of obtaining commitments from investigators while teaching the gospel. He demonstrated how the missionaries could make an invitation to come to Church. Elder Ballard followed up this training by discussing when and how to give the invitation for baptism. He emphasized that keeping commitments puts people on the road to repentance. This is clearly taught on the first page of Chapter 11 in *Preach My Gospel*.

Elder Jeffrey R. Holland of the Quorum of the Twelve helped missionaries understand their role in working with other members of the Church. This is the topic addressed in Chapter 13 of *Preach My Gospel*. A missionary’s work is incomplete without the harmony of the members of the Church. To find success missionaries should earn the response and involvement of the members. Elder Holland gave two measures for how to achieve this goal. One, “Did you leave this [church] unit better than you found it?” and two, “The thing you have got to do is ‘Preach My Gospel.’ You have got to teach, teach, teach, teach, teach. Just find ways to do the thing that you do best, and what you do best is teach the gospel of Jesus Christ under the

³⁹ Heaton, “*Preach My Gospel*,” Broadcast.

influence of the Holy Spirit. That is what you do better than anyone, and you find ways to do it, and that will generate this association and this relationship with the members that you want.”⁴⁰ In this way, missionaries become a valuable resource to the members of each ward especially the leaders of that ward such as the Bishop.

Elder Ballard made concluding remarks to wrap up the training. In them he stated, “Remember never to lose sight that our major message is the Restoration of the gospel of Jesus Christ through the Prophet Joseph Smith.”⁴¹ He also stated that this message would have an effect on them for the rest of their lives in living and teach the gospel. He finished with his testimony and said his prayers were with them in moving *Preach My Gospel* across the earth.

⁴⁰ Holland, “*Preach My Gospel*” Broadcast.

⁴¹ Ballard, “*Preach My Gospel*” Broadcast.

Chapter 6 Conclusion

Preach My Gospel was introduced in print to the general membership of the Church on November 6, 2004 in the *Church News*. The article captured color pictures of each of the thirteen chapters and gave a general outline of the events leading to its publication. Most notable was the invitation at the end of the article, “*Preach My Gospel* is available at Church Distribution Centers for \$6 a copy.”¹ The missionary lessons had never been readily made available to the general membership of the Church before. The *Ensign* published information about *Preach My Gospel* in the January 2005 edition. Similar to the *Church News*, it recounted highlights from the events that brought the new missionary manual to publication. In conclusion, the article stated, “The lessons in *Preach My Gospel* are . . . a return to the unscripted preaching of early Church missionaries and a step forward, providing missionaries with greater support materials that have been developed based on many years of experience.”²

President Boyd K. Packer has publically said about *Preach My Gospel*, “It was designed beyond the veil and put together here.”³ Everyone involved in the project, from the Prophet to the staff worker acknowledged the hand of God in putting the manual together. Elder Richard G. Scott stated in the April 2005 General Conference, “Those who participated in its development are witnesses of the inspired direction of the Lord through the Holy Ghost in the conception, framing, and finalization of the materials in *Preach My Gospel*.”⁴ He was enthusiastic to point

¹Shaun D. Stahle, “Preach My Gospel,” *Church News*, week ending Nov. 6, 2004, 8.

²Adam C. Olsen, “New Preach My Gospel Program Being Launched in Missions Worldwide,” *Ensign*, Jan. 2005, 75.

³Boyd K. Packer, “One in Thine Hand,” address delivered at mission presidents’ seminar, Provo Missionary Training Center, 22 June 2005, 4.

⁴Richard G. Scott, “The Power of *Preach My Gospel*,” *Ensign*, May 2005, 30.

out a missionary's true purpose found on the first page of the manual: to "invite others to come unto Christ"⁵ by receiving the restored gospel. Elder Scott then taught, "The former missionary materials were effective for their time, but the world has changed dramatically."⁶ With this change he emphasized that missionaries would now teach the Savior's message in their own words as guided by the Spirit. After giving a brief overview of the manual, Elder Scott made a proposal to members of the Church. "Invite missionaries to present the first lesson to your family in your home. . . Guided by the Spirit, in their own words they will explain how Father in Heaven has used prophets throughout the ages to communicate His plan of happiness to His children."⁷ In conclusion, Elder Scott communicated appreciation. "We express profound gratitude to all who have participated in the preparation, printing, and distribution of *Preach My Gospel*. . . Ultimately we are grateful to the Lord for His inspiration."⁸

This study illustrates one process the Church uses effectively, counseling in councils. The First Presidency, Council of the Twelve and many committees under their direction counseled extensively for all the best answers and possibilities to determine how *Preach My Gospel* would be created and assembled. The First Presidency and Quorum of the Twelve directed a multitude of staff workers on the project. They in turn generated ideas and gathered information, the best of which was eventually presented back to the First Presidency and Quorum of the Twelve. With priesthood authority and direction from the Holy Ghost, the Brethren would approve the committee work and move forward or ask for more information until the right answers were discovered. This process of counseling together allowed for all angles of the creation of *Preach*

⁵*Preach My Gospel*, 1.

⁶Scott, "The Power of *Preach My Gospel*," 29.

⁷Scott, "The Power of *Preach My Gospel*," 30.

⁸Scott, "The Power of *Preach My Gospel*," 31.

My Gospel to be seen and gave the presiding authorities of the Church the best information for receiving inspired direction.

Summary

In Doctrine and Covenants 50:14 the Lord instructs His servants to preach His gospel. The cover of the manual isolates the three word phrase “preach my gospel” for its title. Often those three words are emphasized without seeing their connection to the rest of the verse. The Lord’s servants are “To preach my gospel *by the Spirit*, even the Comforter which was sent forth to teach the truth.”⁹ This scripture answers the question of *what* missionaries are to teach and *how* they are to teach it. What to teach is Christ’s gospel and how to teach it comes by the power of the Holy Ghost.

A significant change in the focus of the missionary lessons contained in *Preach My Gospel* was summarized by Elder Jeffrey R. Holland, “This was created to convert the missionary before we tried to convert the investigator.”¹⁰ He went on to admonish missionaries that all of what is contained in *Preach My Gospel* “is supposed to get in your bones, it is supposed to be down in the marrow of your soul. The most important contact and conversion, investigator and baptism you will ever have is yourself. In a way we could say that your mission will be a success if you don’t convert anybody but yourself. It will still be worth it and it will still be right and it will still have its impact.”¹¹

⁹ D&C 50:14. Emphasis added.

¹⁰ Holland, Missionary Training Center devotional, January 13, 2009.

¹¹ Holland, Missionary Training Center devotional, January 13, 2009.

In April 2006, the one millionth copy of *Preach My Gospel* was published.¹²

Suggestions for Further Study

Many areas of study could enhance the history of how *Preach My Gospel* was compiled. An analysis of the impact of *Preach My Gospel* would be beneficial. This could be measured from a statistical standpoint before and after 2004 with numbers such as total convert baptisms and baptisms per missionary. Elder Scott suggested another way to measure *Preach My Gospel's* effectiveness, “Probably the greatest benefit of *Preach My Gospel* will be seen in the lives of returned missionaries, who will be stronger parents, more able Church leaders, and better professionals because of the growth that comes from understanding and applying its inspired content.”¹³ Studies could be performed to see the level of missionary and convert retention before and after *Preach My Gospel* was implemented. How *Preach My Gospel* is used in missionary preparation, priesthood quorums on a ward level and by individual members of the Church would also be valuable areas of study.

Another area of study could include the impact of *Preach My Gospel* in foreign language training in Provo and at Missionary Training Centers around the world. A study about the details of the foreign language translations of *Preach My Gospel* could be done. Another study regarding all of the materials created to support *Preach My Gospel* and train missionaries how to use it most effectively could be undertaken. These materials could include the DVD's, pamphlets, and planning tools centered on it.

¹² See the plaque hanging on the wall of the 3rd floor of the Church Office Building in the West Wing.

¹³ Scott, “The Power of *Preach My Gospel*,” 29.

Appendix A
Preach My Gospel Timeline of Events

November 1999 – The Curriculum Committee was organized with Elder Sheldon F. Child as chair. Its commission was to identify problems with the missionary curriculum and recommend changes.

Spring 2000 – The Missionary Curriculum Task Committee was organized under the direction of the Missionary Executive Council with Elder Jeffrey R. Holland as Chair. Its purpose, “a major task committee charged with the responsibility to review various missionary programs for any improvement or revitalization we can give to them.”

Official Beginning: November 1, 2000 – The First Presidency and Quorum of the Twelve decide, “The current discussions should be evaluated to determine if they should be rewritten at this time.”

June 13, 2001 – The First Presidency and Quorum of Twelve Apostles ask the Missionary Executive Council to prepare a proposal for a missionary curriculum that would help missionaries rely more on the Spirit, increase flexibility, avoid robotic teaching, reduce the drop-out rate after the first discussion, improve missionaries’ gospel study, and link study, teaching, and training at the MTC and in the field.

February 28, 2002 – First Presidency letter announcing the Stake Mission Presidency is dissolved and responsibility for missionary work lies with the Bishop at the ward level.

April 30, 2002 – First Presidency letter announcing the revised baptismal interview questions.

May 8, 2002 – The Missionary Executive Committee presents their proposed direction for revising the missionary curriculum to the First Presidency.

May 14, 2002 – The Missionary Department Executive Directors approve development and limited testing of draft materials for study, training, and teaching including teaching guides.

Summer 2002 – Elder M. Russell Ballard is appointed the chair of the Missionary Executive Council.

August 2002 – Missionary Executive Council meetings where the Restoration is given extra emphasis.

Sept-Oct 2002 – First field testing of 1) 14 Outlines 2) Apostasy/Restoration discussion 3) Message of the Restoration Study Guide in 4 Utah missions

October 5, 2002 – Elder M. Russell Ballard gives his “Greatest Generation of Missionaries” talk in General Conference thus “Raising the Bar” for missionary service

December 11, 2002 – The First Presidency issues “Statement on Missionary Work.”

January 11, 2003 – President Gordon B. Hinckley’s Worldwide Leadership Training talk.

January 12, 2003 – All MTC employee meeting with President Boyd K. Packer, Elder M. Russell Ballard and Elder Richard G. Scott, emphasizing the move away from memorizing the discussions.

February 19, 2003 – “Teaching by the Spirit” document given to all missions and used at the MTC.

April 25, 2003 – Missionary Training Satellite Broadcast.

June 12, 2003 – First Presidency approval for refreshing and reducing the current missionary curriculum from about 500 pages to 120 pages in a single manual.

July 1, 2003 – First time the name “Preaching My Gospel” comes forward as the title for the new missionary manual.

August 4, 2003 – The name “*Preach My Gospel*” is submitted for approval.

August 2003 – First copy of new missionary manual unveiled titled “Teach All Nations, Baptizing Them...” (Matt. 28:19) with a Blue cover and picture of Dan Jones.

December 2003 – First spiral bound draft of *Preach My Gospel* appears with a white cover and Dan Jones picture.

January 2004 – Second spiral bound draft of *Preach My Gospel* appears with a blank cover.

February 2004 – Third spiral bound draft of *Preach My Gospel* appears with a blank cover to be tested in the mission field.

March to May 2004 – 14 missions test various chapters in *Preach My Gospel* including: Utah Salt Lake City, Utah Ogden, California Anaheim, California Carlsbad, Washington Spokane, Washington Tacoma, New York New York North, New York New York South, England Manchester, England Birmingham, Japan Fukuoka, Japan Tokyo North, Mexico Puebla, and Mexico City South.

June 2004 – Fourth and Fifth spiral bound draft of *Preach My Gospel* appears with John the Baptist performing Christ’s baptism on the cover. Used for training at the Mission President’s Seminar.

July 2004 – Sixth spiral bound draft of *Preach My Gospel* appears called the redline version because it contained all the corrections made by the First Presidency, Quorum of the Twelve and Correlation and Editing.

August 2004 – Printing begins on the Final Draft of *Preach My Gospel*.

Official End: October 15, 2004 – Missionary Training Satellite Broadcast to introduce *Preach My Gospel*

January 2005 – The second printing of *Preach My Gospel* appears correcting minor errors in the October 2004 edition such as eliminating the quotes around “*Preach My Gospel*” and fixing the Table of Contents page numbers.

April 2006 – The 1 millionth copy of *Preach My Gospel* is published.

Appendix B
SPEECH IN MISSIONARY WORK

*“It is by words . . . with which every being works when he works by faith. . . .
 Faith, then, works by words; and with these its mightiest works have been, and will be,
 performed.”*

(Joseph Smith, *Lectures on Faith*, 7:3).

OLD TESTAMENT/PEARL OF GREAT PRICE

PROPHET	CONCERN/PROMISE
Moses	<p>“I am not eloquent, . . . but I am slow of speech, and of a slow tongue. “And the Lord said unto him, Who hath made man’s mouth? . . . have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.” (Exodus 4:10-12)</p> <p>I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. . . . But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, . . . even that prophet shall die (Deuteronomy 18:18–20).</p>
Enoch	<p>“[I] am but a lad, and all the people hate me; for I am slow of speech? “Open thy mouth, and it shall be filled, and I will give thee utterance. . . . Behold my Spirit is upon you, wherefore [statement giving an explanation; reason] all thy words will I justify.” (Moses 6:31-34)</p>
Jeremiah	<p>“Then said I, Ah, Lord God! Behold, I cannot speak: for I am a child. “Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.” (Jeremiah 1:5-9)</p>
Ezekiel	<p>“Go, get thee unto the house of Israel, and speak with my words unto them. . . .” “Behold, I have made thy face strong against their faces, . . . all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.” (Ezekiel 3:4-10)</p>

	<p>“In that day will I cause the horn* of the house of Israel [the Messiah; 2 Sam. 22:3; Psalm 18:2; Luke 1:28-69] to bud forth [Heb. Metaphor meaning power, capacity], and I will give thee the opening of the mouth [Heb. idiom meaning ‘authority to speak’] in the midst of them; and they shall know that I am the LORD” (Ezekiel 29:21).</p> <p>* “An horn of salvation] In Jewish idiom, Messiah's power and strength is signified by comparing it to a horn. (1 Sam. 2:10; 2 Sam. 22:3; Ps. 18:2; 132:17; Jeremiah 48:25; Psalm 75:10)).” (Bruce R. McConkie, <i>Doctrinal New Testament Commentary</i>, 1:87.)</p>
Isaiah (Messianic prophecy)	<p>“The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: . . . The Lord God will help me; therefore shall I not be confounded” (Isaiah 50:4, 7)</p>
Moroni	<p>He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here. (JS–H 1:41)</p>

NEW TESTAMENT

PROPHET	COMMAND/PROMISE
The Savior	<p>“Take no thought [do not be anxiously concerned] how or what ye shall speak. For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.” (Matthew 10:19-20)</p>
	<p>“Take no thought beforehand what ye shall speak, neither do ye premeditate [attend to carefully, practice; to devise, to contrive; used of the Greeks of the meditative pondering and the practice of orators and rhetoricians]. But whatsoever shall be given [furnish; supply necessary things; endue; grant or permit; commission] you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.” (Mark 13:11).</p>
	<p>“Take no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.” (Luke 12:11-12)</p>
	<p>“Settle [establish, fix, ordain] it therefore in your hearts, not to meditate [GR: practice, prepare] before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.” (Luke 21:14-15)</p>
Paul	<p>“My speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God. . . . Now we have received, not the spirit of the world, but the spirit which is of God; . . . Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghosts teacheth.” (1 Cor. 2:4-5, 12-13. D&C 99:2: “You shall have power to declare my word in the demonstration of my Holy Spirit.)</p>
Apostles	<p>“And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” (Acts 2:4)</p>

Paul (Discernment)	“But if all prophecy , and there come in one that believeth not, or one unlearned, he is convinced of all . . . : And thus are the secrets of his heart made manifest ; and so . . . he will worship God, and report that God is in you of a truth.” (1 Corinthians 14:24-25.)
Paul	“I thank my God . . . for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance , and in all knowledge; Even as the testimony of Christ was confirmed in you” (1 Corinthians 1:4-6).
	“ Praying always with all prayer and supplication in the Spirit . . . for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel , For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak” (Ephesians 6:18-20).
	“Withal praying also for us , that God would open unto us a door of utterance, to speak the mystery of Christ , for which I am also in bonds: That I may make it manifest, as I ought to speak ” (Colossians 4:3-4).

BOOK OF MORMON

PROPHET	COMMAND/PROMISE/EXPERIENCE
Jacob	“But behold, hearken ye unto me, and know that by the help of the all-powerful Creator of heaven and earth I can tell you concerning your thoughts ” (Jacob 2:5).
Alma	“I have spoken these words unto you according to the Spirit which testifieth in me ” (Alma 7:26).
	“I have been called to preach the word of God among all this people, according to the spirit of revelation and prophecy [revelation mediated by speech or writing; authorized speaking of the divine purpose or will; bearing testimony of the Savior is the purest kind of prophesying {Revelation 19:10}].” (Alma 8:24)
	“[Zeezrom] said unto Amulek: Will ye answer the questions which I shall put unto you? “And Amulek said unto him: Yea, if it be according to the Spirit of the Lord, which is in me; for I shall say nothing which is contrary to the Spirit of the Lord” (Alma 11:21–22)
	“And Alma went forth , and also Amulek, among the people , to declare [put into words positively and with conviction] the words of God unto them; and they were filled with the Holy Ghost. “And they had power given unto them . . . ; nevertheless they did not exercise their power until they were bound in bands and cast into prison. Now, this was done that the Lord might show forth his power in them. “And it came to pass that they went forth and began to preach and to prophecy [to make known by supernatural means] unto the people, according to the spirit and power which the Lord had given them. ” (Alma 8:32)
	“Having been visited by the Spirit of God ; having conversed with angels, and having been spoken unto by the voice of the Lord; and having the spirit of prophecy, and the spirit of revelation, and also many gifts, the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost , and the gift of translation.” (Alma 9:21)
	“They preached the word, and the truth, according to the spirit of prophecy and revelation ; and they preached after the holy order of God by which they were called.” (Alma 43:2)
Alma (Discernment)	“Zeezrom . . . was convinced more and more of the power of God; . . . for he was convinced that they knew the thoughts and intents of his heart; for power was given unto them that they might know of these things according to the spirit of prophecy. ” (Alma 12:7)

<p>Alma</p>	<p>NOW Alma, seeing that the words of Amulek had silenced Zeezrom, for he beheld that Amulek had caught him in his lying and deceiving to destroy him, and seeing that he began to tremble under a consciousness of his guilt, he opened his mouth and began to speak unto him, and to establish the words of Amulek, and to explain things beyond, or to unfold the scriptures beyond that which Amulek had done. (Alma 12:1) What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever. Now Alma said unto him: This is the thing which I was about to explain. Now we see that Adam did fall by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and fallen people. (Alma 12:21–22)</p>
<p>Nephi</p>	<p>“Do ye not remember that I said unto you that after ye had received the Holy Ghost ye could speak with the tongue of angels? And now, how could ye speak with the tongue of angels save it were by the Holy Ghost? Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ” (2 Nephi 32:2-3)</p> <p>“When a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men” (2 Nephi 33:1).</p>
<p>Nephi and Lehi</p>	<p>“Nephi and Lehi did preach . . . with such great power and authority, for they had power and authority given unto them that they might speak, and they also had what they should speak given unto them.” (Helaman 5:18)</p>
	<p>And he also rehearsed unto them the last words which king Benjamin had taught them, and explained them to the people of king Limhi, so that they might understand all the words which he spake. (Mosiah 8:3)</p> <p>And they traveled throughout all the land of Zarahemla, and among all the people who were under the reign of king Mosiah, zealously striving to repair all the injuries which they had done to the church, confessing all their sins, and publishing all the things which they had seen, and explaining the prophecies and the scriptures to all who desired to hear them. (Mosiah 27:35)</p>
<p>Alma</p>	<p>“And he commanded them that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets. Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people. . . .But for their labor they were to receive the grace of God, that they might wax strong in the Spirit, having the knowledge of God, that they might teach with power and authority from God.” (Mosiah 18:19-20, 26)</p> <p>“I speak in the energy of my soul; . . . I have spoken unto you plainly that ye cannot err, or have spoken according to the commandments of God. For I am called to speak after this manner, according to the holy order of God, which is in Christ Jesus; yea, I am commanded to stand and testify unto this people the things which have been spoken by our fathers concerning the things which are to come. . . . Behold, I say unto you they are made known unto me by the Holy Spirit of God. . . . I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me” (Alma 5:43-46).</p> <p>“ . . . every priest preaching the word according as it was delivered to him by the mouth of Alma. And thus, notwithstanding there being many churches they were all one church . . . ; for there was nothing preached in all the churches except it were repentance and faith in God. . . . And the Lord did pour out his Spirit upon them.” (Mosiah 25:21-24)</p>
<p>Alma (Discernment)</p>	<p>“My beloved brethren, do you believe these things? . . . I know that ye believe them; and the way that I know that ye believe them is by the manifestation of the Spirit which is in me.” (Alma 7:17)</p>
<p>Samuel the Lamanite</p>	<p>“The voice of the Lord came unto him, that he should . . . prophesy unto the people whatsoever things should come into his heart. . . . he went . . . and prophesied unto the people whatsoever things the Lord put into his heart. And he said unto them: Behold, I . . . do speak the words of the Lord which he doth put into my heart.” (Helaman 13:3-5)</p>
<p>Ether</p>	<p>Ether did prophesy, “for he could not be restrained because of the Spirit of the Lord which was in him” (Ether 12:2).</p>

Moroni	“For Lord thou hast . . . made all this people that they could speak much, because of the Holy Ghost which thou hast given them” (Ether 12:23).
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DOCTRINE AND COVENANTS

“Go and proclaim my everlasting gospel with a loud voice, and with great joy, as he shall be moved upon by my Spirit. ” (D&C 124:88)
“ Open your mouths* and they shall be filled, and you shall become even as Nephi** of old.” (D&C 33:8.) * [Hebrew idiom meaning ‘authority to speak’ (Ezekiel 29:21).“And the Holy Ghost giveth authority that I should speak these things, and deny them not” (1 Nephi 10:22). “They ordained them by the power of the Holy Ghost, which was in them” (Moroni 3:4). “He is to be ordained by the power of the Holy Ghost, which is in the one who ordains him” (D&C 20:60).] **Nephi had the Spirit of the Lord, “which opened his mouth to utterance that he could not shut it.” (2 Nephi 1:27)
“I have prepared thee for a greater work. Thou shalt preach the fulness of mygospel. . . . Power shall rest upon thee; thou shalt have great faith, and I will be with thee and go before thy face” (D&C 39:11–12).
“The Spirit shall be given you by the prayer of faith; and if ye receive not the Spirit ye shall not teach. . . . And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; For, behold, the Comforter knoweth all things” (D&C 42:12-16).
“It shall be given by the Comforter, the Holy Ghost, that knoweth all things. . . . It shall be given unto him to prophesy; and thou shalt preach my gospel and call on the holy prophets to prove his words, as they shall be given him ” (D&C 35:19-24).
“And they shall give heed to that which is written, and pretend to no other revelation; and they shall pray always that I may unfold the same to their understanding ” (D&C 32:4).
“And the Book of Mormon and the holy scriptures are given of me for your instruction; and the power of my Spirit quickeneth all things ” (D&C 33:16).
“Let them journey from thence preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith. ” “. . . declaring none other things than the prophets and apostles, that which they have seen and heard and most assuredly believe ” (D&C 52:9-10).
And let no man return from this land except he bear record by the way, of that which he knows and most assuredly believes. . . . And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them ” (D&C 58:59, 63).
“Declaring none other things than the prophets and apostles, that which they have seen and heard and most assuredly believe, that the prophecies may be fulfilled” (D&C 52:36). “Declare the things which ye have heard, and verily believe, and know to be true” (D&C 80:4)
“He shall receive of my Spirit, even the Comforter, which shall manifest unto him the truth of all things, and shall give him, in the very hour, what he shall say ” (D&C 124:97-99).
“Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit. And ye are to be taught from on high ” (D&C 43:15-16).
“ Preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth. And then received ye spirits which ye could not understand, and received them to be of God. . . . He that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way? ” (D&C 50:13-23).

“MY servant . . . was called by his ordination to proclaim the everlasting gospel, by the Spirit of the living God, . . . reasoning with and expounding all scriptures unto them. And this is the ensample unto them that they shall **speak as they are moved upon by the Holy Ghost**. And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.” (D&C 68:1-4)

“**Open your mouths in proclaiming my gospel . . . expounding the mysteries thereof out of the scriptures, according to* that portion of Spirit and power which shall be given unto you**, even as I will.” (D&C 71:1)
*[According to: conforming to; matching, fitting, suitable for the circumstance]

“Behold, I say unto you that it is my will that you should **go forth** and not tarry, **neither be idle** but labor with your might—Lifting up your voices as with the **sound of a trump**, proclaiming the truth according to the revelations and commandments which I have given you.
“Calling on the name of the Lord for the **Comforter, which shall teach them all things that are expedient* for them**.” (D&C 75:3–11)
[*Suitable for achieving a particular end in a given circumstance]

“Neither take ye thought beforehand what ye shall say; but **treasure up in your minds continually the words of life**, and it shall be **given you in the very hour that portion that shall be meted [measured, allotted] to every man**.” (D&C 84:85)

“The **Spirit shall give utterance in all your doings**.” (D&C 88:137)

“Proclaim the acceptable year of the Lord, and the gospel of salvation, as I shall **give him utterance**.” (D&C 93:51)

“Lift up your voices unto this people; **speak the thoughts that I shall put into your hearts**, and you shall not be confounded before men; For it shall be **given you in the very hour, yea, in the very moment, what ye shall say. . . . And I give unto you this promise, that inasmuch as** [to the degree or extant that; in view of the fact that] **ye do this the Holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say**.” (D&C 100:5-8) (This has the flavor of contingency; dependent on or conditioned by something else: If you do this, then I will do that.)

“If you shall ask the Father in my name, in faith believing, you shall receive the **Holy Ghost, which giveth utterance**, that you may stand as a witness of the things of which you shall both hear and see.” (D&C 14:7)

“Seek not to declare my word, but **first seek to obtain my word, and THEN shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea the power of God unto the convincing of men**.” (D&C 11:21-22)

“Declare my gospel, **according to the power of the Holy Ghost** which is in you, and **according to the callings and gifts of God unto men** . . . And I, Jesus Christ, your Lord and your God, have spoken it. **These words are not of men nor of man, but of me**; wherefore [for this reason], **you shall testify they are of me and not of man**; For it is **my voice which speaketh them** unto you; for they are **given by my Spirit unto you**, and **by my power you can read them one to another**; and save it were by my power you could not have them; Wherefore, **you can testify that you have heard my voice, and know my words**” (D&C 18:32–36).

“I will **bless all those who labor in my vineyard** with a mighty blessing, and **they shall believe on his words**, which are **given him through me by the Comforter**, which manifesteth that Jesus was crucified . . . for the sins of the world, yea, for the remission of sins unto the contrite heart” (D&C 21:9).

“Make known thy calling unto the church, and also before the world, and **thy heart shall be opened to preach the truth**. . . . thou [Hyrum] also art under no condemnation, and **thy heart is opened, and thy tongue loosed**; and thy calling is to exhortation, and to strengthen the church continually” (D&C 23:2-3).

“Ask the Father in my name, in faith believing that you shall receive, and **you shall have the Holy Ghost, which manifesteth all things which are expedient** unto the children of men. And if you have not faith, hope, and charity, you can do nothing” (D&C 18:18-19).

<p>“If you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance” (D&C 14:8).</p>
<p>“And, behold, you are they who are ordained of me . . . to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men” (D&C 18:32).</p>
<p>“It shall be given unto thee that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given” (D&C 28:1).</p>
<p>“And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it.” (D&C 28:4-7).</p>
<p>“Lift up your voice and spare not . . . ; therefore prophecy, and it shall be given by the power of the Holy Ghost” (D&C 34:10).</p>
<p>“Let him do as the Spirit of the living God commandeth him” (D&C 61:28).</p>
<p>“And ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the sound of a trump, declaring [state positively and with conviction; to state to be true] my word like unto angels of God” (D&C 42:6)</p> <p><i>TRUMP</i></p> <p>Trumpets and horns were used mainly to give signals, such as a call to battle (Judges 3:27; 7:19; 2 Chronicles 13:12). The sound of the trumpet must be unmistakable, clear and loud, so that people will understand and respond to the call (1 Corinthians 14:8). The trumpet was used for the calls to assemble or gather (Numbers 10:2–10), and the alarm or warning given at the approach of danger (Nehemiah 4:18, 20; Jeremiah 6:1; 7:8; Ezekiel 33:3–6). Trumpets were used in pairs [two by two] or large groups (Numbers 10:1–10). In the temple, the signals of the trumpet introduced every ceremony and sacrifice. It was used for repentance and renewal of the covenant (2 Chronicles 15:14) and for praise (“joyful voice”: Psalm 98:6; 150:3). The sounding of the trumpet was the duty of the ordained priests (Numbers 10:8). Since the trumpets could produce just the first two harmonic overtones, the function of the trumpet was to make noise, but not to make music. It inspired fear and awe. (Joshua 6:6–20; Exodus 19:13ff; 20:18).</p> <p><i>ANGELS</i></p> <p>“Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, hearken upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do. (2 Nephi 32:2–3)</p> <p>“For behold, God knowing all things, being from everlasting to everlasting, behold, he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing” (Moroni 7:22).</p> <p>“They [angels] are subject unto him, to minister according to the word of his command, showing themselves unto them of strong faith and a firm mind in every form of godliness.</p> <p>“And the office of their ministry is to call men unto repentance, and to fulfil and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him. (Moroni 7:30–31)</p> <p>“O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people! Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth. (Alma 29:1–2).</p>

MODERN APOSTLES AND PROPHETS

<p>Bruce R. McConkie</p>	<p>“No man of himself could possibly know what to say, either by way of doctrine or of testimony, . . . for no man knows the hearts of men. But God, who knows all things, promises, by the power of his Spirit, to put words into the mouths of his servants.” (<i>The Mortal Messiah</i>, 2:318)</p>
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“Speak as an oracle] ‘Speak by inspiration, not of yourself, but simply as a medium through whom the mind and will of the Lord is revealed. This is an absolute requisite of a true minister. . . . The Lord’s servants are to treasure up in their minds continually the words of life; to **rely upon the Holy Spirit; and then, without taking thought beforehand, to speak forth what the Lord wants them to say, at the very moment of their preaching.**” (*Doctrinal New Testament Commentary*, 3:318)

“Teach, testify, and baptize—such is the proselyting program of true ministers. **It is not enough for investigators to read the record of God's dealings** with ancient people who communed with Deity. **They must be taught by living persons who interpret the scripture by the power of the Spirit, who seal their teachings with personal testimony, and who then perform a baptism which God himself recognizes. The ability to teach the gospel with persuasive power and converting zeal is itself one of the gifts of the Spirit.** (Bruce R. McConkie, *Doctrinal New Testament Commentary*, 2:87.)

“Salvation is in Christ, not in the Holy Ghost; our Blessed Lord redeemed us and the Holy Ghost is his messenger to carry the message of redeeming grace into the hearts of men. Thus, **the joyous words spoken by the Holy Ghost are in reality the words of Christ. The Spirit is simply the one who delivers the word.**” (*A New Witness for the Articles of Faith*, p. 269.)

“To preach the gospel with divine approval means just that. It means that the preacher has been called of God and that he preaches the gospel of God. It means that **the doctrine taught is the Lord's doctrine. It is what the Lord would say if he personally were present. It is what he wants said under whatever circumstances prevail.** It is his mind, his will, and his voice; the words spoken are his words. Hence, the gospel is and can be preached by the power of the Holy Ghost and in no other way. **The Holy Ghost, as a revelator, must tell the preacher what to say;** otherwise the minister cannot truly represent the Lord and do the Lord’s will.” (*A New Witness for the Articles of Faith*, 324)

“Prophecy, scriptures, inspired preaching and writing, **divine utterances of every sort and kind, all these come by the power of the Holy Ghost.** “The Comforter knoweth all things.” (D&C 42:17.) Thus, if there is occasion in the providences of the Lord to send any word to men—**any word about that which has been, that which is, or that which yet shall be**—the message is delivered by the power of the Holy Ghost. **All preaching, all teaching, all gospel presentations, in order to have divine approval and carry converting power, must be by the power of the Spirit.** So important is this requirement that **the holy word prohibits the Lord’s ministers from giving utterance to gospel truths unless they do so by divine power.**” (*A New Witness for the Articles of Faith*, 269)

“I would hope that our gospel teachers and priesthood leaders throughout the Church would have the experience, while preaching upon scriptural passages, of having a **sudden rush of ideas which gives them a far greater comprehension of the doctrine they teach. We are all entitled to this spirit of prophecy and revelation.**” (*Doctrines of the Restoration*, 243-44)

“Those who **preach by the power of the Holy Ghost use the scriptures as their basic source of knowledge and doctrine.** They **begin with what the Lord has before revealed** to other inspired men. But it is the practice of the Lord to **give added knowledge to those upon whose hearts the true meanings and intents of the scriptures have been impressed.** Many great doctrinal revelations come to those who preach from the scriptures. When they are in tune with the Infinite, **the Lord lets them know, first, the full and complete meaning of the scriptures they are expounding, and then he oftentimes expands their views so that new truths flood in upon them,** and they learn added things that those who do not follow such a course can never know. Hence, as to ‘preaching the word,’ the Lord commands his servants to go forth ‘saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith.’ (D&C 52:9.)” (*The Promised Messiah*, p.515-16.)

Marion G. Romney	<p>"I always know when I am speaking under the inspiration of the Holy Ghost because I always learn something from what I've said." (<i>Marion G. Romney: His Life and Faith</i>, 235.)</p>
George Q. Cannon	<p>"It is the duty of the Elders to constantly study the revelations which the Lord has given to his children in all ages. . . . Then, they may with confidence, ask and expect the Spirit of the Lord to aid them in selecting and bringing forth, from the storehouse of the mind, those truths that are best adapted to the wants and circumstances of the people they are addressing." (<i>Millennial Star</i>, 25:618)</p> <p>"The Lord designs that His servants should trust in Him to give them His Spirit to bring forth the principles and instructions best adapted to the condition of the people whom they address. No man, by his own wisdom and knowledge, can judge correctly concerning the spiritual wants of his fellowman. It is the Lord alone who knows the hearts of His children, and when His Elders stand up before a congregation and put their trust in Him, He will, through His Holy Spirit, suggest to them and lead their minds to speak upon those points of doctrine and give that counsel that shall be best adapted to the condition of the listeners. . . . Undoubtedly the Lord knows that which is best for His Elders and people. It is for Him to dictate how His Gospel shall be preached, and His Elders have no right to depart from His instructions upon this point." (<i>Gospel Truth</i>, 341)</p>
Orson Pratt (Discernment)	<p>"From these quotations [1 Cor. 14:22-25], we can perceive the very great blessings which believers receive through the gift of prophecy: . . . When the secrets of their hearts, known by no mortal, but themselves, are clearly revealed through the gift of Prophecy, it carries a forcible conviction to their minds, that God must indeed be in such prophets. . . . By all these gifts the Church were greatly edified; but more especially by revelations and prophecies. By these latter, the secrets of hearts were made manifest." (<i>Masterful Discourses of Orson Pratt</i>, 576-77)</p>
Orson Pratt	<p>"Why is it that we are required as the servants of God, to treasure up in our minds the words of life? It is in order that we . . . may be able to communicate at the very moment that part or portion of the same which God shall be pleased to impart to the congregation, suited to their capacity and circumstances; this is not taking thought beforehand what we shall say. If we should treasure up the words that God has revealed—that are written in the Book of Mormon, Doctrine and Covenants, and in the various revelations that God has given in latter times . . . ; if we should get it all imprinted upon the tablet of our minds, it would not be taking thought before hand what we should say. When we arise to speak before a congregation, if we place our dependence upon God to inspire us with the Holy Spirit; to bring forth not only the knowledge and information in regard to things that are written, and things that have been revealed, but to communicate new ideas, instructions, and information by the power of the Holy Ghost, we shall thus be able to edify. . . . God has wisdom sufficient; He has knowledge sufficient, and understanding, and light, and truth to communicate something for the benefit of the people." (<i>Journal of Discourses</i>, 2:236)</p>

	<p>[John 12:49-50] “Now if the great and glorious Redeemer of the world could not do anything of Himself pertaining to the ministry but was dependent altogether upon the Father to give Him revelation and commandment what to do and what to speak, how much more necessary it is for poor, weak and fallible man after having been called of God to be directed in all things pertaining to the duties of his calling by continued revelation. . . . We learn first, that no man can know the things of God, only by revelation, and secondly, that no man can teach them acceptably, only in the words which the Holy Ghost teacheth. Revelation then is necessary to call and authorize the ministry, to reveal their duties, . . . and to give them utterance not in the words which man’s wisdom teacheth, but in the words inspired and taught by the Holy Ghost. . . . The Spirit not only gives the ideas but in a measure clothes them in suitable and proper words. This is the spirit of revelation so abundantly enjoyed by the Saints of all ages, that so enriched their minds with heavenly knowledge, and qualified them to speak as the oracles of God uttering words taught by the Holy Ghost.” (Orson Pratt, <i>Divine Authenticity of the Book of Mormon</i>, 22-23)</p>
B. H. Roberts	<p>“Whether in prophecy or preaching or translating, the man inspired of God is not simply a talking machine, but one who is divinely impressed and enlightened, and whose understanding is quickened and enlarged, but who still possesses all his faculties and the free agency which God has given to all mankind.” (B.H. Roberts, <i>Defense of the Faith and the Saints</i>, 1:298.)</p>
Brigham Young	<p>“The Spirit of revelation is the best grammar you ever studied. . . . If I do not speak here by the power of God, if it is not revelation to you every time I speak to you here, I do not magnify my calling.” (<i>Journal of Discourses</i>, 9:142)</p>
Joseph Smith	<p>“Some few were called and ordained by the Spirit of revelation and prophecy, and began to preach as the Spirit gave them utterance, and though weak, yet were they strengthened by the power of God.” (<i>History of the Church</i>, 4:538)</p> <p>On the sixth of June, 1831, a general conference was convened at Kirtland, consisting of all the Elders, far and near, who could be got together. In this conference much instruction was given by President Smith, who spake in great power, as he was moved by the Holy Ghost; and the spirit of power and of testimony rested down upon the Elders in a marvelous manner. Here also were some strange manifestations of false spirits, which were immediately rebuked. (<i>Autobiography of Parley P. Pratt</i>, 53)</p> <p>“When you go forth to preach, and the Spirit of God rests upon you, giving wisdom and utterance, and enlightening your understanding, be careful that you ascribe the glory to God, and not to yourselves. Boast not of intelligence, of wisdom, or of power; for it is only that which God has imparted to you.” (<i>History of the Church</i>, 3:396)</p> <p>“Being sent out to preach the Gospel and warn the world of the judgments to come, we are sure, when they teach as directed by the Spirit, according to the revelations of Jesus Christ, that they will preach the truth and prosper without complaint.” (<i>History of the Church</i>, 5:404)</p> <p>“[Joseph Smith] proceeded to give instruction to the Elders respecting preaching the Gospel, and pressed upon them the necessity of getting the Spirit, so that they might preach with the Holy Ghost sent down from heaven.” (<i>History of the Church</i>, 4:13)</p> <p>“When the Twelve or any other witnesses . . . preach in the power and demonstration of the Spirit of God, . . . then let that man or those men . . . be careful that they are humble, and ascribe the praise and glory to God and the Lamb; for it is by the power of the Holy Priesthood and the Holy Ghost that they have power thus to speak.” (<i>History of the Church</i>, 3:384)</p> <p>“We met the brethren according to previous appointment, and spoke to them as the Spirit gave utterance, greatly to their gratification.” (<i>History of the Church</i>, 1:417.)</p>

	<p>“No man can preach the Gospel without the Holy Ghost.” (<i>History of the Church</i>, 2:477)</p> <p>On February 23, 1847, Joseph Smith appeared to Brigham Young in a dream. The Prophet said, “Tell the brethren to be humble and faithful and be sure to keep the Spirit of the Lord, that it will lead them aright. Be careful and not turn away the still, small voice; it will teach them what to do and where to go; it will yield the fruits of the kingdom.” (Manuscript History of Brigham Young, February 23, 1847; quoted by Marion G. Romney in Conference Report, April, 1944, 140-41)</p>
J. Reuben Clark (Discernment)	<p>“May God bless you always, . . . and, as among your most precious gifts, endow you with the discernment of spirits . . . ; may He give you entrance to the hearts of those you teach and then make you know that as you enter there you stand in holy places.” (“Charted Course of the Church in Education,” <i>Messages of the First Presidency</i>, 6:57-58)</p>
Henry B. Eyring	<p>“We who teach must be inspired to know the hearts of those we teach and therefore what to say.” (Seminar for New Mission Presidents, 27 June 1997, 1.)</p>
George Q. Cannon	<p>“There are some men who cannot talk in public before a congregation of people. . . . I have listened to Elders who have been sent on missions to preach the Gospel who could not express their ideas. It was an exceedingly difficult thing for them to arise and address a congregation, because they did not have the gift with them in that direction. I have seen these same men exercise faith before the Lord; call upon Him in the name of Jesus, and receive the gift of utterance, which gift God has promised unto His Saints. These brethren have then been able through the power of the Lord to express themselves, to teach and instruct according to the spirit of their office and calling.” (Collected Discourses, Vol.2, George Q. Cannon, July 5th, 1891)</p> <p>“No man . . . has the right to teach the people unless he does it by the light of the Holy Ghost, by the power of God. He should not attempt to teach the people that which he may have framed in his own heart to say to them. On the contrary, he should treasure up, as God has said, continually the words of life, and it shall be given unto him what to say, even that which shall be suited to the circumstances of the people and of each individual. . . . It is then carried to the hearts of the people.” (<i>Journal of Discourses</i>, 23:366.)</p> <p>“It is the duty of the Elders to constantly study the revelations which the Lord has given to his children in all ages, and to make themselves thoroughly familiar with all the doctrines and principles of the Church. . . . Then, they may with confidence, ask and expect the Spirit of the Lord to aid them in selecting and bringing forth, from the store-house of the mind those truths which are best adapted to the wants and circumstances of the people they are addressing.” (George Q. Cannon, <i>Millennial Star</i>, 25:618.)</p>
Joseph F. Smith	<p>“Training and experience assist in developing technique. . . . Yet no teacher or expert is wise enough to determine the best approach in every case. <i>Only a superior intelligence can point the way of conversation, the type of material to use, or the subject for discussion in a talk</i>” (<i>The Missionary’s Handbook</i> [1946], 34).</p> <p>“Every Missionary should strive to devote part of each day to study and prayerful thought on the principles of the gospel. . . . True, we are opposed to set sermons to be delivered with the thought of oratorical effect and rhetorical display, yet when an elder arises to address a congregation at home or abroad, he should be thoroughly prepared for his sermon. His mind should be well stored with thoughts worth uttering, worth hearing, worth remembering; then the Spirit will bring forth fruits of which the auditors are in need, and give his words the ring of authority” (<i>The Missionary’s Handbook</i> [1946], 45-46; Originally from Joseph F. Smith, <i>Elder’s Manual</i>, 1919, 10-11).</p>

Brigham Young	<p>“The Spirit that shall come unto you through obedience . . . will make you feel like little children, and cause you to delight in doing good, to love your Father in Heaven and the society of the righteous. . . . You will feel a glow, as of fire, burning within you; and if you open your mouths to talk you will declare ideas which you did not formerly think of; they will flow into your mind, even such as you have not thought of for years. The Scriptures will be opened to you, and you will see how clear and reasonable everything is which this or that Elder teaches you.” (Brigham Young, <i>Journal of Discourses</i>, 3:21.)</p>
	<p>“If you feel that you cannot say a single word, no matter, if you will only be faithful to your God and to your religion, and be humble, and cleave unto righteousness, and forsake iniquity and sin, the Lord will guide you and give you words in due season.” (<i>Journal of Discourses</i>, 2:268.)</p>
	<p>“If you will reflect upon what class of speakers have most edified you, . . . you will readily discover that it has been those whose minds were stored with good ideas, and who spoke so that you could readily and easily understand them, whether their language was couched in the most approved style or not. When you hear individuals speak whose minds are stored with rich ideas, do they not benefit you the most? I care but little about your language, hand out the ideas, and let us know what you have stored in your minds. (<i>Discourses of Brigham Young</i>, 336.)</p>
	<p>“I am extremely anxious so to convey my ideas to the people that they will understand them as I do. When I have endeavored to address a congregation, I have almost always felt a repugnance in my heart to the practice of premeditation, or of pre-constructing a discourse to deliver to the people, but let me ask God my Heavenly Father, in the name of Jesus Christ, to give me his Spirit, and put into my heart the things he wishes me to speak whether they be for better or worse. I need the attention of the congregation and the faith of those who have faith; I need the wisdom of God and his Spirit to be in my heart to enable me to speak to the edification of the people.” (<i>Discourses of Brigham Young</i>, 168)</p>
Bruce R. McConkie	<p>“Those who ‘commit’ their ‘works unto the Lord,’ have power to control and establish their thoughts. (Prov. 16:3.) They have power to gain new thoughts by revelation from the Holy Ghost. When they speak about the Lord and his laws, they are enabled to do so without reading a prepared essay.” (D. & C. 84:85; 100:5-6; Matt. 10:19; Mark 13:11; Luke 12:11.)” (Bruce R. McConkie, <i>Mormon Doctrine</i>, 793.)</p>
	<p>“By gaining light and knowledge from heaven, men attain a prelude of that peace and quiet enjoyment which is found in a future heaven. Thus it is ‘the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom’ (D & C. 39:6; 36:2); it is the Comforter who gives revelation and guidance to the disciples (D. & C. 24:5; 31:11; 52:9; 79:2; 90:14); it is by the power of the Comforter that the Lord's agents teach the gospel, even being given in the very hour the words they shall speak (D. & C. 28:1; 50:14, 17; 75:10; 124:97); and it is by the Comforter that inspired men write (D. & C. 47:4) and speak and prophecy. (D. & C. 42:16.) Our Lord's promise to his ancient disciples was that the Comforter would ‘bring all things’ to their ‘remembrance’ (John 14:26), and it was by this power that the scriptures were written.” (<i>Mormon Doctrine</i>, 148.)</p>
	<p>“Conversion to the truth comes by accepting true doctrine. (1 Ne. 15: 15; 3 Ne. 21:6.) Those so converted are expected to ‘speak . . . by doctrine’ (1 Cor. 14:6); to ‘teach one another the doctrine of the kingdom’ (D. & C. 88:77); to ‘be perfected in the understanding of their ministry, in theory, in principle, and in doctrine’ (D. & C. 97:14); to ‘act in doctrine’ (D. & C. 101: 78); and to learn more doctrine by revelation from heaven. (D. & C. 121:45-46.) In the final analysis the truth of doctrine can only be known by revelation gained as a result of obedience. ‘My doctrine is not mine, but his that sent me,’ our Lord proclaimed. ‘If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.’ (John 7:16-17.)” (<i>Mormon Doctrine</i>, 205.)</p>

	<p>All I am concerned with is getting in tune with the Spirit and expressing the thoughts, in the best language and way that I can, that are implanted there by the power of the Spirit. The Lord knows what a congregation needs to hear, and he has provided a means to give that revelation to every preacher and every teacher. . . . (Bruce R. McConkie, "The Teacher's Divine Commission," <i>Doctrines of the Restoration</i>, chapter 20)</p> <p>"Those who are properly authorized to teach the gospel are agents and representatives of the Lord. He authorizes them to present his truths in the way he wants them presented and in no other way. The Lord is the Author of the plan of salvation, and it is his right and prerogative to say what portion of his truth shall be taught at any given time and to prescribe the manner and way in which it goes from the heart and lips of the teacher to the ears and souls of the hearers. . . .</p> <p>"The Holy Ghost is a Revelator. He is the agent the Lord uses to reveal to his earthly representatives those things they should say and do at any given moment. . . . When an earthly agent teaches without the Spirit, he is on his own. Only when he is moved upon by the Holy Ghost do his words become the mind and voice and word of the Lord" (<i>The Promised Messiah</i>, 515.)</p>
<p>John Taylor</p>	<p>"There is a very great difference between our mode of promulgating the gospel and that pursued by the world. . . . The grand difference between us and them is that we go forth in the name of Israel's God, sustained by his power, wisdom, and intelligence, to proclaim the principles of eternal truth communicated to us by him. . . . When our elders go forth, they have no preparation beyond the common rudiments of education that all are supposed to learn; but it is not words they go to teach, it is principles. And although before an audience learned in the laws of God, they may feel a good deal of tremor and bashfulness in trying to express themselves, yet, when they go forth and stand before congregations in the world, the Spirit of the Lord God will go with them, the Lord will sustain them, and will give unto them wisdom, "that all their adversaries will not be able to gainsay nor resist." That is the promise made to the servants of the Lord who go forth trusting in him." (<i>Gospel Kingdom</i>, 240.)</p>
<p>George Albert Smith</p>	<p>"It is by faith that we are edified on occasions like this, by those who minister in the name of the Lord, and the Comforter quickens their understanding, bringing things past to their remembrance and showing them things to come; thus evidencing the spirit of revelation." (<i>The Teachings of George Albert Smith</i>, 76.)</p>
<p>Neal A. Maxwell</p>	<p>"Whether transmitting or receiving, under the influence of the Spirit we hasten the precious process in which an individual is 'quickened in the inner man' (Moses 6:65; see also Ephesians 3:16; Psalm 119:40). This involves high, spiritual drama. Yet when we speak about teaching by the Spirit it is not about a mystical process which removes responsibility from the missionary or teacher for prayerful and pondering preparation. Teaching by the Spirit is not the lazy equivalent of going on automatic pilot.' We still need a carefully worked out 'flight plan.' Studying out something in one's own mind is, in itself, an invitation to the Spirit in our preparations as well as in our presentations. We must not err, like Oliver Cowdery, by taking no thought except to ask God for His Spirit (D&C 9:7). The Lord is especially willing to take the lead of an already informed mind in which things have been "studied out." Additionally, if we already care about those to be taught, the Lord can inspire us with any customized counsel or emphasis which may be needed. In any case, we cannot be clinically detached when teaching by the Spirit. An example from the political world may help to make a point about the interactiveness of human feelings. When Winston Churchill was only twenty-three he wrote an essay on rhetoric which was never published but was found among his papers after his death. Therein he spoke of the role of feelings in communicating with others: 'Before he can inspire them with any emotion he must be swayed by it himself . . . Before he can move their tears his own must flow. To convince them he must himself believe.'" (<i>That Ye May Believe</i>, 41.)</p>

<p>Dallin H. Oaks</p>	<p>“[D&C 42:12-14] It is a gospel teacher’s privilege and duty to seek that level of discipleship where his or her teachings will be directed and endorsed by the Spirit rather than being rigidly selected and prearranged for personal convenience or qualifications. . . . When the Spirit is present in gospel teaching, ‘the power of the Holy Ghost carrieth [the message] unto the hearts of the children of men’” (“Gospel Teaching,” <i>Ensign</i>, Nov. 1999, 80).</p>
	<p>“If we teach according to our own knowledge and according to our own intellect, and if we slavishly tie ourselves to our own preparation or to someone else’s wisdom or text—our teaching is ‘not of God.’</p> <p>“Elder Bruce R. McConkie . . . taught that principle in these words: ‘If you teach the word of truth—now note, you’re saying what is true, every thing you say is accurate and right—by some other way than the Spirit, it is not of God. Now what is the other way to teach than by the Spirit? Well, obviously, it is by the power of the intellect.’ . . .</p> <p>“If we rely on debate techniques or sales methods or group psychology, we are preaching the gospel in some other way, and it is not of God.” (Dallin H. Oaks, <i>Ensign</i>, March 1997, p. 8.)</p>
	<p>“The next principle of preparation is the requirement that we desire to be led by the Spirit and we are willing to put aside all our preparation and follow where the Spirit directs. . . . We should be in constant general preparation by ‘treasuring up’ in our minds, and when invited to give a talk or to present a lesson, we should make specific preparations. Most of the time we will carry through with our preparations. . . . But sometimes there will be an authentic impression to leave something out or to add something. We should make careful preparation, but we should not be bound to that preparation.” (“Teaching by the Spirit,” Seminar for new mission presidents, 22 June 1994, 3.)</p>
<p>Wilford Woodruff</p>	<p>“The Lord has a great many principles in store for us; and the greatest principles which he has for us are the most simple and plain. The first principles of the gospel which lead us unto eternal life are the simplest, and yet none are more glorious or important to us. Men may labor to make a great display of talent, learning, and knowledge, either in printing or preaching. They may try to preach the mysteries and to present something strange, great, and wonderful, and they may labor for this with all their might, in the spirit and strength of man without the aid of the Holy Spirit of God, and yet the people are not edified, and their preaching will not give much satisfaction. It is the plainest and the most simple things that edify us the most, if taught by the Spirit of God.” (<i>The Discourses of Wilford Woodruff</i>, 20.)</p> <p>“When any of the Presidency of this Church, or of the quorum of the Twelve, or any of the elders rise in this stand to speak, this people look unto them, and expect they will enjoy the Holy Spirit sufficiently to say something that will edify them. The people almost unanimously look for this. I will say, on the other hand, that the Presidency, the Twelve, and the elders who preach in this house expect that the people will have the Spirit of the Lord, that they may come to understanding; and this is just as much required that they may comprehend what is said unto them as it is required of the brethren who speak, to teach doctrine, principle, truth, and the revelations of Jesus Christ.” (<i>Discourses of Wilford Woodruff</i>, 182.)</p> <p>“I made a covenant with the Lord, years ago, that whatever he would impress me to say, I would preach to the people. In my public teaching I never permit my mind to follow in any channel except that which the Spirit dictates to me, and this is the position we all occupy when we meet with the Saints, or when we go forth to preach the gospel. As Jesus told his apostles, take no thought what ye shall say, it is told us, take no thought what we shall say; but we treasure up in our minds words of wisdom by the blessing of God and studying the best books.” (<i>Discourses of Wilford Woodruff</i>, 276.)</p>

Bruce R. McConkie	<p>“It does not suffice to present gospel truths in an abstract and impersonal way. True principles benefit mankind only when they live in the souls of men. . . . Gospel principles are always the same; they never vary. But the circumstances in which men find themselves are as varied as the number of living persons. The inspired teacher always applies the eternal truths to the circumstances of his hearers [see 1 Nephi 19:24].” (Bruce R. McConkie, <i>Promised Messiah</i>, 516.)</p>
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QUENCH NOT THE SPIRIT

Scriptures	<p>“Quench not the Spirit. Despise not prophesyings[discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; the endowment of speech of the Christian teachers called prophets; the gifts and utterances of these prophets].” (1 Thessalonians 5:19-20).</p> <p>“Will ye . . . deny the good word of Christ, and the power of God, and the gift of the Holy Ghost, and quench the Holy Spirit?” (Jacob 6:8).</p> <p>“Deny not the gifts of God, for they are many” (Moroni 10:7-8; see also 3 Nephi 29:5-6; Mormon 9:7-9; D&C 11:25-26).</p>
J. Reuben Clark	<p>“The work of the Church . . . is standing in grave danger of being regimented down to the minutest detail. The result will be that not only will all initiative be crushed out but that all opportunity for the working of the Spirit will be eliminated.” (J. Reuben Clark, Jr., Memorandum of Suggestions, March 29, 1940, pp. 1, 2, 4.)</p>
George Q. Cannon	<p>“No man can be a true minister of the word of God who does not leave himself to be dictated by the Spirit of God. Whenever he attempts to arrange beforehand what he shall say to the people and the manner in which he shall treat the subject, he checks [arrests, limits, restrains; diminish the force of] the spirit to that extent and prevents the free flow thereof to him. The Lord does not want His servants to talk mechanically to the people but to speak to them under the influence and by the power of the Holy Ghost.” (<i>Juvenile Instructor</i>, 33:212)</p>
Boyd K. Packer	<p>“Simplify. . . . We are making them so dangerously dependent. . . . Be careful you don’t quench the Spirit. <i>Don’t quench* the Spirit!</i> (Boyd K. Packer, Coordinating Committee Meeting, 8 September 1987, 11-13)</p> <p>*[inhibit, hinder, impede, stifle]</p> <p>“It is not unusual for one to have received the gift [of the Holy Ghost] and not really know it. I fear this supernal gift is being obscured by programs and activities and schedules and so many meetings. There are so many places to go, so many things to do in this noisy world. We can be too busy to pay attention to the promptings of the Spirit.” (Boyd K. Packer, “The Cloven Tongues of Fire,” <i>Ensign</i>, May 2000, 8.)</p>

Joseph Smith	“I met the quorums in the evening and . . . gave them instructions in relation to the spirit of prophecy, and called upon the congregation to speak, and not to fear to prophesy good concerning the Saints. . . . Do not quench the Spirit, for the first one that opens his mouth shall receive the Spirit of prophecy.” (Joseph Smith, <i>History of the Church</i> , 2:428.)
Spencer W. Kimball	“‘ Quench not the Spirit, ’ but whenever the Spirit whispers, follow its holy promptings. Keep in tune spiritually and listen for the promptings and when you are impressed speak out boldly your impressions. The Lord will magnify your testimony and touch hearts. ” (<i>The Teachings of Spencer W. Kimball</i> , 141.)

STORIES

M. Russell Ballard	<p><i>Experience before the Midland Debating Society</i></p> <p>“As I stood before them and they asked any question that they wanted to ask, flooding to my mind came scriptures some of which I had only read once; and through the blessing and power of the Holy Ghost, I was able to answer all of their questions.</p> <p>. . . If you will be obedient and devote yourself to the study of the scriptures and get the message of Jesus Christ and His Atonement into your hearts and into your minds, you can go before kings and queens or any people in the world and bear witness and testimony by the power of the Spirit. And the power of the Spirit will convey the message into the hearts of the people, and real conversion can result.</p>
Ezra Taft Benson	<p><i>Meeting at South Shields</i></p> <p>“Elder Benson was to speak about the Apostasy. He had prepared accordingly; yet when he stood he spoke only of the Book of Mormon, ignoring his assigned subject. Later he could not reconstruct what he had said. He knew only that he had spoken with a freedom he had never enjoyed before. . . . The experience taught Ezra an important lesson: that it was not his words that brought conviction to his hearers, but rather the Spirit’s influence accompanying his words. He had no control over that influence; he could only, through his faith, conduct, and words, help create an environment in which it could function.” (Francis M. Gibbons, <i>Ezra Taft Benson: Statesman, Patriot, Prophet of God</i>, 57.)</p>

<p>Hugh B. Brown</p>	<p><i>November 1904, in Cambridge, England</i></p> <p>“I seemed to have a short-circuited mind, . . . I did not seem to prepare or try to prepare what I might say, but simply going through my mind was the thought, ‘You are to be the pastor of these people who are seeking the Truth. How are you going to do it?’ . . . I knelt with them and at that time every bit of worry and concern and doubt and question left my mind. I . . . started to talk to these people and was able to talk for forty-five minutes. More accurately, the Lord spoke to these people. While I was praying, I said, ‘These people are seeking for the truth. . . . We have the truth, but I am not able to give it to them without Thy help. Wilt Thou take over and speak to these people through the Holy Spirit and let them know the message of truth.’ . . . On my return to my lodging that night it seemed to me that I only touched the ground once, so elated was I that the Lord had come to my assistance. . . . It was a marvelous demonstration of the power of God.” (Eugene E. Campbell and Richard D. Poll, <i>Hugh B. Brown: His Life and Thought</i>, 31-33)</p>
<p>Gordon B. Hinckley</p>	<p><i>On assignment to request Mr. Skeffington to protest the publication of a “history of the Mormons.”</i></p> <p>“Although his exterior appeared calm, Gordon’s stomach churned. The assignment was more than a little frightening. . . .</p> <p>“Mr. Skeffington . . . recalled the books, and when they were returned to bookstore shelves the promised disclaimer had been added. . . . ‘It was a tremendous lesson to me. . . . I came to know that if we put our faith in the Lord and go forward in trust, he will open the way. We need have no fear about defending that in which we believe.’”</p> <p>(Sherry Dew, <i>Go Forward with Faith: The Biography of Gordon B. Hinckley</i>, 73-74)</p>
<p>Parley P. Pratt</p>	<p>On the next Sabbath [September 1830] I preached to a large concourse of people, assembled at the house of a Mr. Burroughs. The Holy Ghost came upon me mightily. I spoke the word of God with power, reasoning out of the Scriptures and the Book of Mormon. The people were convinced, overwhelmed in tears, and four heads of families came forward expressing their faith, and were baptized..</p> <p>(<i>Autobiography of Parley P. Pratt</i>, 27)</p>

SHOWN BY THE SPIRIT
WHAT TO DO; WHERE TO GO; HOW TO PRAY
HOW TO CONDUCT MEETINGS; WHAT TO WRITE

NEW TESTAMENT

<p>“So they, being sent forth by the Holy Ghost, departed unto Seleucia.” (Acts 13:4)</p>
<p>They “were forbidden of the Holy Ghost to preach the word in Asia.” (Acts 16:6)</p>
<p>“They assayed to go into Bithynia: but the Spirit suffered them not.” (Acts 16:7)</p>

“The Spirit also helpeth our infirmities: for **we know not what we should pray for** as we ought: **but the Spirit itself maketh intercession for us** with groanings which cannot be uttered.” (Romans 8:26)

BOOK OF MORMON

“I was **led by the Spirit, not knowing beforehand the things which I should do.**” (1 Nephi 4:6)

“Feast upon the words of Christ; for behold, **the words of Christ will tell you all things what ye should do.**”

“If ye will enter in by the way, and **receive the Holy Ghost, it will show unto you all things what ye should do.**” (2 Nephi 32:3, 5)

“Ye know the things that ye must do in my church; for **the works which ye have seen me do that shall ye also do;** for that which ye have seen me do even that shall ye do.” (3 Nephi 27:21).

“And they went forth withersoever they were **led by the Spirit of the Lord.**” (Alma 21:16)

“And their **meetings were conducted by the church after the manner of the workings of the Spirit,** and by the power of the Holy Ghost.” (Moroni 6:9)

“Thus **he did go forth in the Spirit,** from multitude to multitude, declaring the word of God, even until he had declared it unto them all, or sent it forth among all the people.” (Helaman 10:17)

“They did still continue, without ceasing, to pray unto him; and they did not multiply many words, for **it was given unto them what they should pray,** and they were filled with desire.” (3 Nephi 19:24)

DOCTRINE AND COVENANTS

“And **it shall be given thee from the time thou shalt go, until the time thou shalt return, what thou shalt do.** (D&C 28:15)

“Go your way whithersoever I will, and **it shall be given you by the Comforter what you shall do and whither you shall go.**” (D&C 31:11)

“Wherefore, verily I say unto you, let my servants . . . take their journey as soon as preparations can be made to leave their homes. . . . And **inasmuch as they are faithful unto me, it shall be made known unto them what they shall do.**” (D&C 52:3-4)

“Form acquaintance with men in this city, **as you shall be led, and as it shall be given unto you.**” (D&C 111:3)

“And the place where it is my will that you should tarry . . . shall be **signalized unto you by the peace and power of my Spirit, that shall flow into you.**” (D&C 111:8)

“And let all . . . not fail to go into the world, whether to the east or to the west, or to the north, or to the south. Let them ask and they shall receive, knock and **it shall be opened unto them, and be made known from on high, even by the Comforter, whither they shall go.**” (D&C 75:26-27)

“It is my will that my servant Jared Carter should go again into the eastern countries, from place to place, and from city to city, in the power of the ordination wherewith he has been ordained, proclaiming glad tidings of great joy, even the everlasting gospel. And **I will send upon him the Comforter, which shall teach him the truth and the way whither he shall go.**” (D&C 79:1-2)

<p>“The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.” (D&C 20:45)</p>
<p>“It always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit.” (D&C 46:2)</p>
<p>“You cannot write that which is sacred save it be given you from me.” (D&C 9:9)</p>
<p>“And it shall be given thee in the very moment what thou shalt speak and write.” (D&C 24:6)</p>
<p>“Wherefore, it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things.” (D&C 47:4)</p>
<p>“Write according to that which shall be dictated by my Spirit.” (D&C 104:81)</p>
<p>“Let it be written in the spirit of meekness and by the power of the Holy Ghost, which shall be in you at the time of the writing of the same.” (D&C 124:4)</p>
<p>“He that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh.” (D&C 46:30)</p>
<p>“And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. But know this, it shall be given you what you shall ask.” (D&C 50:30)</p>

Appendix C

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
47 EAST SOUTH TEMPLE STREET, SALT LAKE CITY, UTAH 84143-0000

April 30, 2002

To: General Authorities; Area Authority Seventies; Stake, Mission, and District Presidents; Bishops and Branch Presidents

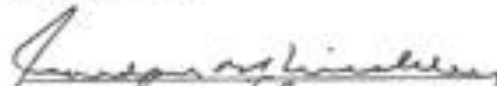
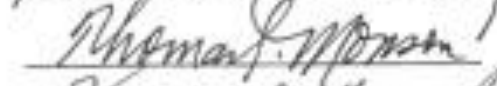
Dear Brethren:

Baptismal Interview Questions

Enclosed are revised baptismal interview questions. They apply to all baptismal candidates but should be adapted to the age and maturity of the person being interviewed.

Mission presidents should insert the revised questions in the *Mission Presidents' Handbook* (p. 24). Mission presidents, bishops, and branch presidents should see that these questions are also inserted in each copy of the Baptism Record book.

Sincerely yours,



The First Presidency

Baptismal Interview Questions

The person conducting the interview should use the following questions, with the guidance of the Spirit, to determine whether the baptismal candidate meets the qualifications described in D&C 20:37. (Also see Mosiah 18:8–10 and Moroni 6:1–4.) He should adapt the questions to the age and maturity of the candidate.

1. Do you believe that God is our Eternal Father? Do you believe that Jesus Christ is the Son of God, the Savior and Redeemer of the world?
2. Do you believe the Church and gospel of Jesus Christ have been restored through the Prophet Joseph Smith? Do you believe that *[current Church president]* is a prophet of God? What does this mean to you?
3. What does it mean to you to repent? Do you feel that you have repented of your past transgressions?
4. Have you ever committed a serious crime? If so, are you now on probation or parole? Have you ever participated in an abortion? a homosexual relationship?
5. You have been taught that membership in The Church of Jesus Christ of Latter-day Saints includes living gospel standards. What do you understand of the following standards? Are you willing to obey them?
 - a. The law of chastity, which prohibits any sexual relationship outside the bonds of a legal marriage between a man and a woman.
 - b. The law of tithing.
 - c. The Word of Wisdom.
 - d. The Sabbath day, including partaking of the sacrament weekly and rendering service to fellow members.
6. When you are baptized, you covenant with God that you are willing to take upon yourself the name of Christ and keep His commandments throughout your life. Are you ready to make this covenant and strive to be faithful to it?

Current Baptismal Interview Questions

Below are the baptismal interview questions, as they currently exist in the Mission President's Handbook.

1. What does it mean to you to know that you are literally a child of God?
2. Do you accept Jesus Christ as the Son of God and Redeemer of the world? Why is he important to you?
3. Have you prayed to know that the gospel is true? How have your prayers been answered?
4. Do you believe that Joseph Smith was a prophet of God? How have you come to this belief?
5. Do you accept the Church of Jesus Christ of Latter-day Saints as the only true and living Church? Why is it important to you? Have you committed yourself to attend Church meetings each week and take part in fulfilling the mission of the Church?
6. Do you sustain the President of the Church as a prophet, seer, revelator, and as the Lord's representative on earth?
7. Are you now living each of the Ten Commandments?
8. What is the law of tithing? Will you live the law of tithing after you are baptized by contributing one-tenth of your income to the Church?
9. What is the Word of Wisdom? Are you living this law by abstaining from tea, coffee, alcohol, tobacco, and other harmful drugs?
10. What is the law of chastity? Are you living this law?
11. Have you repented of all past transgressions?

Revision date: 2/1992

Appendix D

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
47 EAST SOUTH TEMPLE STREET, SALT LAKE CITY, UTAH 84143-1000

December 11, 2002

To: General Authorities; Area Authority Seventies; Stake, Temple, Mission, and District Presidents; Bishops and Branch Presidents

Dear Brethren:

Statement on Missionary Work

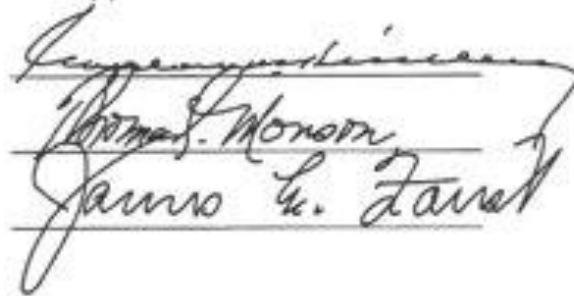
The First Presidency and the Quorum of the Twelve Apostles feel a need to strengthen missionary work throughout the world. Church leaders, members, and missionaries are called upon to further this important effort.

To clarify our responsibilities, included is a statement of principles on eligibility for full-time missionary service; on finding, teaching and baptizing worthy investigators; and on strengthening new and less-active members.

Our effectiveness in missionary work will increase as priesthood officers, auxiliary leaders, and other members understand and implement these principles.

We thank you for your generous and devoted service. The Lord will bless you as you teach the message of the Restoration to a world that desperately needs the gospel of Jesus Christ.

Sincerely your brethren,



Russell M. Nelson
Thomas S. Monson
James E. Faust

STATEMENT ON MISSIONARY WORK
from the First Presidency
and the Quorum of the Twelve Apostles

December 11, 2007

Eligibility for Full-Time Missionary Service

Full-time missionary service is a privilege for those who are called through inspiration by the President of the Church. Bishops and stake presidents have the serious responsibility to identify worthy, qualified members who are spiritually, physically, and emotionally prepared for this sacred service and who can be recommended without reservation. Those individuals not able to meet the physical, mental, and emotional demands of full-time missionary work are honorably excused and should not be recommended. They may be called to serve in other rewarding capacities.

Qualifications for Service. Preparation for missions should begin early. Parents, Church leaders, and teachers can assist in this. The foundation for missionary service is based on individual worthiness, desire, and family support. Priesthood, auxiliary, seminary, and other activities help in preparation for missionary service.

It is important that before entering a missionary training center prospective missionaries read the Book of Mormon and other standard works in order to understand the doctrines of the gospel.

Prospective missionaries need to be spiritually prepared and know how to respond to the whisperings of the Spirit. Individuals are not to be sent on a mission to be reactivated or reformed. They need to be filled with “faith, hope, charity and love, with an eye single to the glory of God” (D&C 4:5), and have a desire to serve.

Moral Worthiness. Prospective missionaries who have been guilty of fornication, heavy petting, other sexual perversions, drug abuse, serious violation of civil law, and other transgressions are to repent and be free of such for sufficient time (not less than one year from the most recent offense) to prepare themselves spiritually for the temple and a sacred mission call. Individuals who have been promiscuous with several partners or who have been with one partner over an extended period of time in either a heterosexual or a homosexual relationship will not be considered for full-time missionary service. Stake presidents and bishops should help these individuals to repent and assist in providing other meaningful ways in which to serve the Lord. In cases where priesthood leaders discern unusual circumstances or situations judged to warrant an exception, specific details may be submitted to the First Presidency for further consideration.

Physical, Mental, and Emotional Stability. Missionary service is extremely demanding and is not suitable for persons whose physical limitations or mental or emotional disability prevent them from serving effectively. Candidates for missionary service who have had significant emotional challenges or who are dependent on medication are to have been stabilized and found to be fully functional before being recommended.

Bishops and stake presidents should not request unwarranted exceptions.

Missionary Farewells Discontinued. Traditional missionary farewells and open houses are discontinued. Departing missionaries may be given an opportunity to speak in a sacrament meeting. Family members and friends are not invited to speak. Two or more departing missionaries may speak in the same service. All music should be in harmony with the spirit of a sacrament meeting.

Missionary Homecomings. Returning missionaries who have served honorably should be invited to speak in sacrament meeting and should be given sufficient time to share spiritual experiences and bear their testimony. Their talks should build faith and motivate the youth to serve missions.

How to Find Investigators

Members and missionaries will be blessed by sharing the gospel with as many people as possible. The Lord opens the way for His servants and leads them to those “who are only kept from the truth because they know not where to find it” (D&C 123:12). It is important to meet and talk with people at every opportunity. Every honorable means should be used to find people who are willing to listen to the message of the Restoration.

Stake presidents and bishops have responsibility and accountability for the finding of investigators within their stakes and wards. Emphasis should be placed on fathers, mothers, and children who will come into the Church as families.

Missionary Work Is Centered in the Ward. The bishop should use the priesthood executive committee and ward council meetings to support the members in sharing the gospel. Missionary work should be on every ward council agenda. Meetings of the ward council should be held regularly. Full-time missionaries may be invited to attend ward council meetings when appropriate. Priesthood and auxiliary leaders should coordinate the fellowshipping of those being taught.

Among the most effective ways of finding people for the missionaries to teach are efforts that help members identify and prepare their friends. Baptismal services afford choice opportunities for investigators to feel the power of the Spirit.

People who are experiencing significant changes in their lives—such as births, deaths, or moving into new homes—are often open to learn more about the gospel and to make new friendships. For example, when meeting someone who has experienced a death of a little child, the missionaries could relate the teachings of Mormon and give comfort to the family (see Moroni 8). They could affirm to the investigators that they can be reunited with a deceased child.

In all finding activities close cooperation and integration of the efforts of members and missionaries is essential.

We remind full-time missionaries that they are to be diligent in finding people to teach, in addition to the finding efforts of members. When missionaries are not working with members they should find people to teach through tracting and related means.

Stake presidents and bishops should encourage members to exercise their faith in behalf of missionary service. "It becometh every man who hath been warned to warn his neighbor" (D&C 88:81). Members and missionaries are encouraged to pray to help them find those who can be taught the message of the Restoration. Investigators are more likely to be baptized, confirmed, and remain active when they have a close friendship with a member. Such a friend will be with them while they are being taught, when they are baptized, and for a season thereafter until they are well-established in the Church.

Stake presidents and bishops, coordinating with the mission president, may use missionaries to visit less-active and part-member families and, in appropriate situations, participate in home teaching. These teaching opportunities should strengthen members, increase the ability of the missionaries to teach, and help missionaries obtain referrals. Mission presidents should teach missionaries how to work with members to find more people to teach. Leaders should cultivate in all members an awareness of their potential for bringing others to a knowledge of the truth.

References. For further guidelines and suggestions on finding people to teach see *Church Handbook of Instructions, Book 2*, 250–52; *Mission President's Handbook*, 19–21; *Missionary Handbook* [2002], 6–7; *Missionary Guide*, 191–213; *Inviting with the Spirit* videocassette (item 53405); *The Mission of the Church: Proclaiming the Gospel* [discussion 4 of the Discussions for New Members], 4–1–4–14; *Instructions for the Discussions* [in Uniform System for Teaching the Gospel], 14–15; President Gordon B. Hinckley, "Find the Lambs, Feed the Sheep," *Ensign*, May 1999, 104–10; Elder Dallin H. Oaks, "Sharing the Gospel," *Ensign*, Nov. 2001, 7–9; Elder M. Russell Ballard, "Members Are the Key," *Ensign*, Sept. 2000, 8–15.

Teach by the Spirit

"Notwithstanding those things which are written, it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit" (D&C 46:2).

"And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit. And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach" (D&C 42:13–14).

"And their meetings were conducted by the church after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach, or to exhort, or to pray, or to supplicate, or to sing, even so it was done" (Moroni 6:9).

"Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man" (D&C 84:85).

Our purpose is to teach the message of the restored gospel in such a way as to allow the Spirit to direct both the missionaries and those being taught. It is essential to learn the concepts of the standard missionary discussions, but these should not be taught by rote presentation. The missionary

should feel free to use his own words as prompted by the Spirit. He should not give a memorized recitation, but speak from the heart in his own terms. He may depart from the order of the lessons, giving that which he is inspired to do, according to the interest and needs of the investigator. Speaking out of his own conviction and in his own words he should bear testimony of the truth of his teachings.

If a friend to the investigator is present he may add words of his own concerning that which has been taught.

At the conclusion of each teaching session the investigator should be provided with something to read and ponder in preparation for the next meeting. This may include chapters from the scriptures, particularly the Book of Mormon, or tracts dealing with the subject discussed. These should then be reviewed in the next meeting to be certain they are understood. This can then lead to the next discussion.

References. For further guidelines and suggestions on teaching see *Mission President's Handbook*, 21–22; *Instructions for the Discussions* [in *Uniform System for Teaching the Gospel*]; *Missionary Handbook* [2002], 7–10.

Baptizing Worthy Converts

Regarding the qualifications for baptism, the Lord has commanded that “all those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church” (D&C 20:37).

Preparing Investigators for Baptism. Those who prepare investigators for baptism should ensure that they have developed faith in Christ, repented of transgressions, and made sufficient changes in their lives to qualify as commanded in Doctrine and Covenants 20:37. Investigators should live the principles of moral worthiness, the Word of Wisdom, and commit to pay tithing. If missionaries feel additional preparation is needed, they should postpone baptism until the investigator meets the standard.

Before baptism each investigator should receive all the missionary discussions, meet the bishop or branch president, and attend several sacrament meetings. If possible, investigators should attend a baptismal service prior to their own baptism. Friends, family, and other investigators should be invited to the new convert's baptism.

Confirmation. Converts may be confirmed in any sacrament meeting of the ward in which they reside soon after they are baptized.

References. For further guidelines and suggestions on baptism and confirmation see *Church Handbook of Instructions*, Book 2, 252–53; “Baptismal Interview Questions,” First Presidency letter, April 30, 2002; *Mission President’s Handbook*, 23–25; *Missionary Handbook* [2002], 11.

Strengthening New and Less-Active Members

Every member of the Church needs to be loved and strengthened, especially during the first few months after baptism and confirmation. When new or less-active members receive sincere friendship, opportunities to serve, and the spiritual nourishment that comes from studying the word of God, they experience enduring conversion and become “fellowcitizens with the saints, and of the household of God” (Ephesians 2:19). Every new member needs three things: a friend, a responsibility, and nurturing with “the good word of God” (Moroni 6:4) (see *Ensign*, May 1997, 47).

A Friend. Ward and stake councils should be mindful of the spiritual needs of all members, with a special focus on strengthening each new member. As missionaries report the names of those they are teaching, council members will become aware of those in need of fellowship. Priesthood and auxiliary leaders should ensure that member friends are present when the investigators are being taught. These new friends should become a pillar of strength to the new members. They should be someone to whom they can constantly turn, who will walk beside them, who will answer their questions, who will understand their problems.

A Responsibility. All new members should be given a responsibility immediately after baptism appropriate to their capacity. That responsibility may appear small but the new member should be made to feel that it is important. Only as we serve do we grow. Newly baptized male members 12 or older should be prepared to receive the Aaronic Priesthood within a reasonable period after baptism. Male converts who are 16 or older are ordained priests.

Nurturing with the Good Word of God. Following baptism, full-time or ward missionaries, or home teachers should teach the discussions for new members. The full-time missionaries should be present for the first two or three discussions. New members are encouraged to continue reading the Book of Mormon and to attend priesthood and auxiliary classes. Bishoprics should give careful attention to sacrament meetings to see that the gospel is taught and the Spirit of the Lord is felt in the hearts and lives of the people. Everyone needs to be edified, feel sincere friendship, and be nourished in a spirit of love.

Ward councils should coordinate the fellowshipping for new converts. Priesthood and auxiliary leaders and teachers should reach out to welcome and fellowship them. They should coordinate the transition from the full-time missionaries to the home teachers and visiting teachers, helping them to become full participants in the programs of the Church.

References. For further guidelines and suggestions on strengthening new converts and less-active members see *Church Handbook of Instructions*, Book 2, 254; President Gordon B. Hinckley, “Find the Lambs, Feed the Sheep,” *Ensign*, May 1999, 104–10; *Mission President’s Handbook*, 25–26; *Missionary Handbook* [2002], 11.

PRESIDENT GORDON B. HINCKLEY
President of The Church of Jesus Christ of Latter-day Saints

MISSIONARY SERVICE



The Brethren have suggested that I speak to you on missionary service. This is a matter to which we have given much attention in recent months.

Missionary work is the lifeblood of the Church. It is the principal means by which it grows. It is because of this service that the Church has reached its present size in 172 years.

This work is older than the Church itself. Samuel Smith went about distributing the Book of Mormon before the Church was organized.

As all of you know, this work was mandated by the Savior Himself in His instructions to the Apostles before His final ascension: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

In this dispensation He has plainly repeated the importance of this work: "Wherefore, you are called to cry repentance unto this people" (D&C 18:14).

None of us can have any doubt concerning its necessity. You ask, "Who should do full-time missionary work?"

Those who are worthy and who are called.

Concerning their qualifications the Lord has said:

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence" (D&C 4:5-6).

Regrettably, not everyone meets those qualifications.

The Standards for Missionaries

This work is rigorous. It demands strength and vitality. It demands mental sharpness and capacity. It demands faith, desire, and consecration. It demands clean hands and a pure heart.

The time has come when we must raise the standards of those who are called to serve as ambassadors of the Lord Jesus Christ to the world. We realize that this will disappoint some young men and women. It will disappoint their parents and even some bishops and stake presidents. But we

feel it is imperative. We recently sent to you privileged information concerning eligibility of those called to full-time missionary service. I hope that you have received it and that you have read it carefully. I remind you that missionary work is not a rite of passage in the Church. It is a call extended by the President of the Church to those who are worthy and able to accomplish it.

In the dedicatory prayer for the Kirtland Temple, the Prophet Joseph solemnly requested to the Lord: "Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word they may seal up the law, and prepare the hearts of thy saints for all those judgments thou art about to send, in the wrath, upon the inhabitants of the earth, because of their transgressions, that thy people may not faint in the day of trouble" (D&C 109:38).

What a solemn and serious undertaking this work is. It demands that those who serve as missionaries be worthy in every respect. We simply cannot permit those who have not qualified themselves as to worthiness to go into the world to speak the glad tidings of the gospel.

I am confident that raising the bar on eligibility will cause our young people, particularly our young men, to practice self-discipline, to live above the low standards of the world, to avoid transgression and take the high road in all their activities. We will not knowingly send young men to reform them, if their lives need reforming, that must happen well before they go. That may take time. But not everyone needs to go at age 19.

Physical and Mental Health

Good physical and mental health is vital. A mission president recently sent home three of his missionaries with whom he had worked for months in an effort to help them.

The first was a young man who had been hospitalized with a collapsed lung. It turned out that he had a history of lung problems, which only grew worse under the stress of missionary service.

The second was a young man who suffered from kidney failure. Investigation indicated that he had kidney problems before he came. He could not begin to keep up with the difficult work of a mission.

The third was a young woman who had a mental collapse. She became a most difficult problem for her companions, as well as the mission president and the attending physician. It turns out that she came from a family with a history of emotional problems of which the bishop and stake president were aware.

The mission president accepted each of these and worked with them as if they were his own sons and daughters, but while he was doing so, his leadership of the 180 other missionaries suffered.

The doctors with whom he worked were most solicitous in trying to do everything they possibly could to assist. But the fact of the matter is these missionaries could not stand the rigors of the work.

There are parents who say, "If only we can get Johnny on a mission, then the Lord will bless him with health."

It seems not to work out that way. Rather, whatever ailment or physical or mental shortcoming a missionary has when he comes into the field only becomes aggravated under the stress of the work.

We simply must face up to the facts. We are spending millions of dollars on medical care and countless hours assisting those with problems that make it impossible for them to perform the work.

Now, we ask you brethren to be more selective in those you recommend. Let your young people know what will be expected of them if they are to serve missions. Let their parents

know what will be expected of their sons and daughters. There are other areas where those with serious limitations may work and have a satisfying experience. And the Lord will bless them for what they are able to do.

Effective Missionaries

I recognize that the position we have taken will appear unreasonable and harsh to many parents, who will plead that their sons and daughters have the opportunity of missionary service. But, brethren, we feel that we must bring back into focus the real purpose of missionary work and the need for certain qualifications in order to accomplish that purpose. I hope that all concerned will realize that it is better not to go, than to go out and have to return in disappointment and with a sense of failure after a very short time. Brethren, may the Lord bless you with inspiration, with direction and guidance, with love for those for whom you are responsible, and with the courage to stand up for what you know to be right and reasonable.

Following these guidelines may reduce the number of missionaries we have in the field. But it will increase the effectiveness of those who qualify to go.

Permit me to emphasize that we need missionaries, but they must be capable of doing the work. They must be spiritually sensitive to do that which is expected of them, which is essentially a spiritual work. They must be morally worthy in every respect, having kept themselves clear from the evils of the world. If there have been offenses, there must have been adequate repentance.

There should be an eagerness and a desire to serve the Lord as His ambassadors in the world. And there must be health and strength, both physical and mental, for the work is demanding, the hours are long, and the stress can be heavy.

We are not asking for perfection. The work of the Lord is done by

ordinary people who work in an extraordinary way. The Lord magnifies those who put forth the effort. Nowhere is this more evident than in missionary service. We have all seen the miracle of it in a personal way. With small means the Lord accomplishes His marvelous work.

And so we must be very careful that we do not go to extremes, but we can and must be very careful concerning those we recommend, that they may be contributors and not problems.

For those who should not go but wish to serve, let us find other places where they may make much-appreciated contributions.

I think that is all I need to say on that matter.

A Fourfold Endeavor

Now I wish to talk a little about some details, some "how-to's" of missionary work. Missionary work is more than two young men giving a memorized presentation to investigators. It is more than baptizing. It is a fourfold endeavor that concerns the missionaries, yes, and also ward members, bishops, the ward mission leader, and the entire Church organization. This fourfold effort includes (1) finding investigators, (2) teaching by the Spirit, (3) baptizing worthy converts, and (4) strengthening new and less-active members.

Before missionaries can teach, they must find those willing to listen. They must be certain that those they teach have an understanding of the gospel and a willingness to accept and live by it. These investigators will be greatly assisted by a friend or friend, preferably individuals who have been through a similar experience in coming into the Church.

They must meet the qualifications set forth in section 20, verse 37 of the Doctrine and Covenants. When baptized, they must have Church service of some kind to which they are assigned. And they must be

nurtured and strengthened in the work until they are solid in the faith.

Finding Investigators

Now, whose responsibility is it to find investigators for the missionaries to teach? It is the responsibility of everyone in the Church. The place to bring these elements together is the ward council meeting. Here will be present the ward mission leader. To this meeting may occasionally be invited the full-time missionaries. Missionary service will be on the agenda of each meeting.

The ward members should be encouraged to be aware of things taking place in the ward, such as births and deaths, sickness and various family problems. They should be aware of those who may be moving into the ward. They can offer help to these and extend an outreach in welcoming them.

Youth can befriend youth. Children can befriend other children.

All this must be done with care and sensitivity. But it has been done and can be done. Whenever the ward has a special event, such as a break-fast on a national holiday, those who are not members of the Church should be invited to come and participate.

Let us teach our people to be good neighbors. Let us teach them never to be angry or arrogant. Let us teach them to show any "holier than thou" attitude.

Let us cultivate within our people a constant awareness of opportunities to reach out to others. Let neighborliness, an outreach with love toward them, become the attitude of our people wherever they are across the entire world.

Where there is enthusiasm for converts, there will be results. Where the members have confidence in the missionaries, they will work to find investigators for them to teach.

Families should be sought for—fathers and mothers and children.

We cannot build permanent strength in the Church without men who hold the priesthood.

When an entire family comes in together, there will be unity in the home and a greater impetus to move forward together as active Latter-day Saints.

The missionaries may have to do some tracing to find investigators on their own, but referrals from Church members can and should be a principal source of investigation.

Every true convert who has come into the Church knows of the great blessings that have come with Church membership. With that should come a desire to share the opportunities of Church membership with friends and others.

A greater enthusiasm for missionary work will strengthen the entire ward. There will be less of a spirit of criticism, less of complaining, a greater pride in the Church and its programs.

It will be a great day when our people not only pray for the missionaries throughout the world, but ask the Lord to help them to assist the missionaries who are laboring in their own ward.

Really, when all is said and done, the most difficult phase of missionary work is finding people to teach. Enthusiastic members of the Church, and particularly enthusiastic new converts, can be the greatest and best source of referrals.

Teaching by the Spirit

The question now rises as to how the missionaries shall teach those who are willing to listen. For many years now we have had a standard set of missionary lessons. Great good has come of this. The missionaries have never lacked for something to teach in a systematic way. But unfortunately this method, in all too many cases, has resulted in a memorized presentation, lacking in Spirit and in personal conviction.

The Lord has said in revelation: "Notwithstanding those things which are written, it abides has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit" (D&C 46:2).

If this principle is observed, this principle which is repeated over and over in the revelations, there will come a new face into their teachings.

They should master the concepts of the lessons. But they should feel free to deviate from the established order, and to teach the concepts in their own words under the guiding influence of the Holy Spirit.

With reference to following the order of the lessons, may I give you an instance. A pair of missionaries were tracing in a European city.

A woman answered the door. She had been crying and had difficulty holding back her tears. Forgetting all about the lessons, one of the missionaries said, "Madam, it is obvious that something is wrong. We are ministers of the gospel. Can we help you in any way?"

She replied, "Ministers are part of my problem. I need comfort and reassurance and not what ministers have told me."

"May we ask what is your problem?"

"I have lost my baby. I was told that he has gone to hell because he was not baptized."

"May we come in and talk with you for a few moments?"

She invited them in. The elder took the Book of Mormon from his case. He turned to Moroni and read Moroni's words concerning the innocence of little children. He bore his testimony solemnly concerning the truth of the scriptures from which he was reading. He assured her that her baby was saved through the Atonement of Christ. Her eyes brightened. They talked together for a long time on the innocence of little children and the mercy of God in their behalf. That is all they talked about.

on that occasion. But they had prayer together, in which the missionary pleaded with the Lord to comfort and bless this dear woman, whose hardships were so grievous. They said they would come back and speak with her further.

The end result was that she joined the Church and became a faithful and active member.

If missionaries will cultivate the Spirit of the Lord and live worthy of it, they will be guided to say those things and teach in such a way as to respond to the needs of those they teach. In very many cases their teaching will be strengthened if a member of the Church, particularly a convert who has come out of circumstances similar to those of the people they teach, can add a testimony and extend friendship.

Let me tell you about Eddie. He lived in Liverpool, England. Two missionaries met him on the street. He was amicable. He had recently passed through a very serious experience and was trying to drown his sorrow in drink.

They spoke with him. They asked if they might come by and see him when he was sober. He told them that they could.

They went to his home. He invited them in. They talked with him about his great loss and the sorrow which it had occasioned. They talked of the mercies of Christ and of the certainty of life after death. He responded. They took him to church and introduced him to the members. The members rallied around him, and he soon found himself with wonderful friends who understood his circumstances.

He was baptized. He was immediately given a minor responsibility in the ward. He reentered in activity. He came to Salt Lake City to attend a general conference of the Church. I met and talked with him.

He now attends the Preston England Temple regularly. He has become

a full-fledged and wonderful member of the Church.

Teach the doctrine, but let that teaching come from the heart of the missionary and not from a wooden presentation.

Let the missionaries share lessons from their momentary lessons. Let them speak with great conviction, prompted by the Spirit of the Lord. Let them do so with great earnestness.

Every morning before they leave to go out to work, missionaries should get on their knees and plead with the Lord to loosen their tongues and speak through them to the blessing of those they will be teaching. If they will do this, a new light will come into their lives. There will be greater enthusiasm for the work. They will come to know that in a very real sense, they are servants of the Lord speaking in His behalf. They will find a different response from those they teach. As they do so by the Spirit, their investigators will respond under the influence of the same Spirit.

If in this process there is a member present who can add his witness and testimony, and who will become a true friend thereafter, investigators will experience a warmth of acceptance that they can count on themselves. At the conclusion of each teaching session, the investigator should be left something to read. It may be designated chapters from the Book of Mormon. It may be other literature. But there should always be something for him to read and think about, to ponder and reflect on. This can then become an opening topic of discussion the next time they meet.

The Lord has said, "Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that ye shall have need thereof" (D&C 84:85).

This is the counsel of the Lord. It cannot be set aside with impunity. Following it will bring the promised

result. Such teaching will become more challenging, more individualized, and more suitable to the needs of those who are being taught. This is the kind of teaching that will lead to a request for baptism.

Baptizing Worthy Converts

Now let's talk about baptizing the worthy convert.

The Lord has made abundantly clear the qualifications for baptism. In the 17th verse of the 20th section of the Doctrine and Covenants, He has declared, "All those who humble themselves before God, and desire to be baptized, and come forth with clean hearts and conscience void of guile, will receive the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ, unto the remission of their sins, shall be received by baptism into his church."

The Lord has set a very high standard. Those whom the missionaries feel are ready for baptism should have attended sacrament meeting. They should have met the bishop. They should have been introduced to members. They should have the friend of which we have spoken. They must have an understanding of the First Vision and must have developed faith in Christ, repented of the past, and made sufficient changes in their lives to qualify themselves to become members of the Church. They should have put off the old man and taken on the new as Paul declares (see Colossians 3:9-10). They should be living lives of moral worthiness, be familiar with and have accepted the Word of Wisdom, and have made a commitment to pay tithing. If they are not ready, then baptism should be postponed until they are ready.

The baptismal service should be a wonderful occasion. There should be prayer, the singing of hymns, instruc-

tion concerning the nature of the ceremony. An explanation may be made that the baptism by immersion which we use in the Church follows that used by John when he baptized the Savior. It represents death and burial and the resurrection into a new and more beautiful life.

Friends and family should be invited to attend. Members of the ward should be there to welcome new members into the Church. Other investigators should be invited to attend a baptism. This experience will remove some of their fears and misgivings. It should be a very sacred and impressive experience.

Confirmations should be confirmed in a sacrament meeting of the ward of which they will become members. This confirmation should take place as soon as reasonable following the baptism.

Strengthening New Members

Coming into the Church can be a somewhat traumatic experience. Old associations and familiar patterns of living are left behind. I have said many times—a friend, a responsibility and nurturing with the good word of God.

The friend of which we have spoken is very important. Each new convert needs someone who is always near of whom he can ask questions in confidence. Every convert needs a friend to steady him when doubt arises, as they inevitably will.

Every new member needs a responsibility. Only as we serve do we grow. Faith is like the muscle of my arm. If it is used and exercised, it will grow strong. If it is put in a sling and left there, it will grow weak. Every new convert should be given some responsibility immediately. It may be ever so small, but it must be important.

The story has been told again and again of the convert who was assigned by the bishop to pass out the song books each Sunday morning. He felt that it was absolutely necessary that

he be in the meeting early to see that the books were in place. He felt that he was needed. The meetings could not go forward properly without his having met his assignment. As he served, he grew in faith and his assignment led to another.

There must be nurturing with the good word of God. Bishops should see that every sacrament meeting is faith-building and informative concerning the gospel. Class leaders should recognize the presence of new members and see that they are taught effectively.

Concerts should be encouraged to read the Book of Mormon and other Church literature.

Every convert is worth saving. I am convinced we do not need to suffer losses among those who come into the Church. If they are taught effectively, if they are guided in the proper way, if boys and men are ordained to the priesthood and participate in quorum activities, if women become involved in the Relief Society, if children are active in their organizations, then they will grow in faith and understanding. Every one of them needs attention while they are developing as strong members of the Church. They cannot be neglected. They must not be neglected. They are as the sheep of which the Savior spoke. They are entitled to every attention as they grow in understanding and love for the Church and its programs.

Unity in Saving Souls

Brethren, the mission of the Church is to save souls. It is to teach the gospel to those who are willing to listen wherever they may be. It is to baptize those who have proved themselves worthy. It is to strengthen and nurture them until they are able to stand on their feet and move forward with strength and enthusiasm. There is no greater work. There is no more important work. There is no more compelling work than this which the

God of heaven has given us responsibility for accomplishing.

Now, my beloved brethren, we have participated in a great leadership meeting, a new undertaking in the history of this great work. We have spoken to the leadership of almost the entire Church throughout the world. The few whom we have not reached will be taken care of in a different manner.

What a remarkable thing this is. The Lord has made possible the technology by which we have reached you.

There will be another such meeting in June. Thus, we shall reach the Church uniformly throughout the world.

We are all one Church, the Church of our Lord and Master, Jesus Christ. We should be performing our duty uniformly to bless the lives of all for whom we are responsible.

This is God's holy work, restored to the earth in this last and final dispensation. He and His Beloved Son, the resurrected Lord Jesus Christ, appeared to the boy Joseph Smith and passed the curtains to open this, the dispensation of the fulness of times. The Book of Mormon is among us as another testament of the Lord Jesus Christ. The priesthood, with all its keys and powers has been restored. The Church is fully organized and carries the name of Him who stands at its head.

Glorious is this work. It will bless the life of every man, woman, boy, and girl who embraces it.

I leave you my testimony and witness. I leave you my love and blessing.

May heaven smile upon you as you go forward with your responsibilities. May you find great joy in your service. May you grow in strength and capacity. God bless you, my dearly beloved brethren. I humbly pray in the sacred name of Jesus Christ, amen.

Appendix F

Teaching by the Spirit

Guidelines for MTC Teachers and Supervisors

19 January 2003

INTRODUCTION

These guidelines will help you understand the directions from the First Presidency and Quorum of the Twelve Apostles on teaching by the Spirit (see "Statement on Missionary Work," First Presidency letter, 11 December 2002). Study them carefully so that you can teach missionaries clearly and simply how to teach the message of the Restoration by the Spirit.

These guidelines include the following sections:

- The Power of the Message of the Restoration.
- Personal Study: Obtain the Word.
- Companion Study and District Meetings: Teach One Another.
- Teach the Gospel.
- How to Begin Teaching.

Accompanying these guidelines are:

- "Message of the Restoration: Doctrinal Summary."
- "The Marvelous Foundation of Our Faith" (President Gordon B. Hinckley, excerpt from general conference address on 6 October 2002).
- Sample outlines of the message of the Restoration.

The last two items may be given to missionaries; the doctrinal summary is for those who teach missionaries and normally should not be handed out to missionaries.

Your objective is to help the missionaries gain knowledge of the doctrines of the Restoration so that they can go into the world and teach by the Spirit at any time and under any circumstances (see D&C 11:21). You should:

- Prayerfully study the "Statement on Missionary Work," especially the "Teach by the Spirit" section. Also review the articles on missionary work in the *Church News*, 1 February 2003.
- Prayerfully study these guidelines and the attached materials.
- Create your own outline (see sample outlines).
- Practice teaching with other teachers.

Teach the missionaries to:

- Study the message of the Restoration, review the sample outlines and discussions 1 and 3, and then create their own personalized outlines.
- Review in companion study and district meetings the principles you have taught them and have them teach one another the message of the Restoration.
- Teach the message of the Restoration and the other discussions according to these principles.

THE POWER OF THE MESSAGE OF THE RESTORATION

Teach missionaries the importance of the restoration of the gospel of Jesus Christ, “The Lord will bless you as you teach the message of the Restoration to a world that desperately needs the gospel of Jesus Christ” (“Statement on Missionary Work”).

The message of the Restoration is that:

- Jesus is the Christ.
- Joseph Smith was the prophet of the Restoration.
- The Church of Jesus Christ of Latter-day Saints is the restored church of our Savior.
- The restored priesthood is the power and authority to act in behalf of God.
- The Book of Mormon is convincing evidence of the restoration of the fulness of the gospel.
- Gordon B. Hinckley is Joseph Smith’s successor.

The Pattern of Apostasy and Restoration

The strength of this message is that God speaks to prophets today, just as He did anciently, and the gospel of Jesus Christ is administered with the power and authority of the restored priesthood. No other message has such eternal significance for every soul on earth. The Church is not just another new religion, nor is it an “American church.” Rather, it was revealed directly from heaven as a new and final gospel dispensation. It is a restoration of the gospel of Jesus Christ, which was taught from the foundations of the earth. It was revealed to Adam, Noah, Abraham, and Moses. A clear pattern of revelation unfolds throughout all dispensations.

Sadly, a clear pattern of apostasy is also evident, as people repeatedly reject the gospel as revealed to prophets (see D&C 136:33–38; see also the information on dispensations in the Bible Dictionary and the Guide to the Scriptures). As missionaries and investigators come to see this pattern of apostasy and restoration occurring over and over, they will be prepared to understand the Apostasy and the later-day Restoration.

Urge missionaries to gain an understanding and testimony of this message and to teach it from their hearts with conviction. One scholar said: “You don’t even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world. . . . It is either the perpetuation of the gospel from ancient times, or the restoration of the gospel in latter days” (quoted in LeGrand Richards, *A Marvelous Work and a Wonder*, 3).

A Solid Foundation

Unless the Spirit directs otherwise, missionaries should teach the message of the Restoration first or very early during the teaching process. They should help investigators understand the gospel in the context of the Restoration of truth through revelation to the Prophet Joseph Smith. This will clearly establish that your message is not just another religious view, but a declaration from the Lord Himself. Those who understand and appreciate Joseph Smith as a prophet, revelator, and restorer of truth will have a solid foundation for understanding and accepting the truths that you will teach them.

With this foundation in place, the remaining doctrines and gospel principles in the discussions can be taught in any order that meets all of the investigator's needs. The missionaries' purpose is to teach the restored gospel so clearly that those whom they teach will understand their message and will desire to learn more about the restored Church of Jesus Christ.

Strength to Face Challenges

Missionaries should help individuals and families come to know that God and Jesus Christ appeared to the Prophet Joseph Smith, beginning a chain of events by which the fulness of the gospel was restored. As they begin to accept and follow the teachings of the restored gospel, they can experience the blessings of the Spirit in their lives, overcome evil, and find greater happiness. They will receive strength to face the challenges of life. They will realize that they can deal with their questions and concerns by listening to and following a living prophet and Apostles.

The Book of Mormon

The Book of Mormon, Another Testament of Jesus Christ, is tangible evidence of the Restoration. "Here is something that a man could hold in his hands, could 'heft,' as it were. He could read it" (Gordon B. Hinckley, "The Marvelous Foundation of Our Faith," *Ensign*, Nov. 2002, 81). Missionaries are to teach the message of the Restoration so that others recognize the importance of Prophet Joseph Smith's calling to restore the fulness of the gospel of Jesus Christ and see the Book of Mormon as convincing evidence of his prophetic calling. Missionaries should help their investigators know that God continues to work through a prophet today. They should share brief examples of truths revealed through the Book of Mormon.

Doctrinal Summary

The attached document, "The Message of the Restoration of the Gospel of Jesus Christ," is provided as basic summary to help you teach missionaries the essential doctrines of this message. It should not be distributed to missionaries. It includes excerpts from the first and third discussions, plus additional information about dispensations, the Reformation, and other principles. As you teach missionaries the message of the Restoration, follow the flow of logic described in this document. Help missionaries understand the power of the position of the Church as they prepare their outlines and teach the message of the Restoration.

PERSONAL STUDY: OBTAIN THE WORD***Personal Study***

“Treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man” (D&C 84:85).

During their MTC training, missionaries spend several hours each day in personal study. Missionaries in the field spend one hour per day in personal study. These hours of doctrinal study are their primary opportunity for obtaining the word.

Obtaining the word prepares missionaries to teach the word. They should use the scriptures and the six missionary discussions to learn the essential doctrines they are to teach.

While mastering the message of the Restoration and how to teach it, they should avoid studying and teaching doctrines that are not in the discussions. Simple and clear gospel truths are what the world needs. As they obtain the words of the scriptures and the modern prophets through diligent, prayerful study and pondering, the Spirit will help them know what to say as they teach the doctrines and principles of the restored gospel. They will teach by the power of the Spirit, and the Spirit will carry their message into the hearts of their investigators (see 2 Nephi 33:1; D&C 50:21–22).

Discussion Sequence

While the missionaries will follow the general principles presented in each discussion, they will present them in their own words as directed by the Spirit. Missionaries should feel free to change the sequence of the discussions to meet the needs of those they teach. They may prepare their outlines as they discuss their investigators’ needs and pray together for the guidance of the Spirit.

Memorization

Missionaries should not memorize the dialogue in the discussions word-for-word, nor use the discussions as a set script that must be followed. Rather, they should speak from their heart in their own terms. They should concentrate on being able to understand, recall, and teach the words of the scriptures. They should memorize scriptural passages that support the principles they teach.

Study Resources

During personal study missionaries should study and pray about the basic doctrines in the discussions, including the scriptures in the left and right columns and in the scriptural resources. They should use the standard works, the study aids in the LDS edition of the scriptures (the Topical Guide, the Bible Dictionary, etc.), the missionary gospel study program, the approved missionary library, the *Guide to the Scriptures*, and the *Ensign* or *Liahona*. Missionaries should focus first on prayerfully strengthening their understanding and testimony of these sacred truths.

Outlines

Outlines may be used to *learn* and also to *teach* the doctrine in the discussions. As missionaries grow in their understanding of the message of the Restoration and the doctrines contained in each one of the discussions, they should create outlines that organize these doctrines in a way that is meaningful for them personally.

Several sample outlines are provided to show various ways that the discussions can be outlined. Because people learn in different ways, different types of outlines are shown. These sample outlines may be given to missionaries.

The first two outlines are examples of *learning* outlines. The details help missionaries grasp the main and supporting ideas of the doctrine and to see relationships. The second two outlines are examples of *teaching* outlines. They are very brief and can help missionaries recall what they have learned. Preferably, missionaries would not need to refer to these outlines during an actual teaching situation, but rather would teach out of their hearts, as directed by the Spirit.

As missionaries study the doctrines and scriptures of the discussions and strengthen their testimony, they will then create their outlines. They should:

- Think carefully about each main idea and seek the guidance of the Holy Ghost.
- Draw upon what they have learned from their homes and families; from their seminary, priesthood, and Sunday School classes; and from their personal study.
- Ponder and pray about what they have learned.
- Organize the material in a way that is comfortable for themselves. They should feel free to include appropriate examples from their own experience or the experiences of others.
- Use the discussions and investigator study guides (the pamphlets that are to be given to investigators after each discussion) to create outlines of discussions 2 through 6. This includes repeating the doctrines from discussion 3 as necessary.

How to Outline

Outlining is one way for missionaries to identify the main doctrines and principles in the discussions. It helps them understand how supporting doctrines relate to the main doctrine or principle and how they can organize the doctrine in a simple, logical, and meaningful way, encompassing all of the important principles. Outlining helps missionaries better understand what they are to teach. They are better able to recall the doctrines and principles when they need them. The discussions can be outlined in many different ways. Following is one example of how to outline:

<i>OUTLINE PRINCIPLE</i>	<i>EXAMPLE</i>
Main Principle	1. You can know that the Book of Mormon is true.
Supporting Principles	a. Read the book. b. Ponder its message. c. Pray sincerely, with real intent.
Scriptures	Moroni 10:3-5
Questions	We have taught you about the Book of Mormon. Do you have any questions we have not answered?
Invitations	Read and pray about the Book of Mormon.

As missionaries continue to obtain the word, they will gain greater conviction of the doctrinal principles and greater ability to explain them. Thus, their outlines will change as they grow in understanding.

As they diligently study, ponder, and learn the principles and doctrines of the Restoration, they will have greater power to teach any principle at any time, under any circumstance.

Second Language

If missionaries are learning another language, they should first study the doctrine and create outlines in their native language. Then they can memorize key words, phrases, and sentence patterns that convey the essence of the message in the mission language. They use as resources the scriptures, the discussions, and native speakers. At first senior companions will help less experienced missionaries teach what they have learned in the new language in very basic, simple terms. Over time missionaries will build upon this basic framework as they study with their companions and learn more words, phrases, and grammar in the mission language.

COMPANION STUDY AND DISTRICT MEETINGS: TEACH ONE ANOTHER.***Teach One Another***

The Lord said, "I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand" (D&C 88:77-78). Companion study, district meetings, and zone conferences are opportunities to fulfill this commandment and receive the promised blessings.

Companion Study

During companion study missionaries should:

- Teach each other the doctrines they have learned.
- Listen to and learn from each other.
- Help each other learn how to use proper language in their native language as well as in the mission language. Missionaries should always use language that is respectful and worthy of the message of the Restoration.
- Compare their outlines, discuss and plan how they will teach as companions, draw upon each other's experience, and adjust their outlines accordingly.
- Work together to teach with one voice. They should plan to alternate often so that they reinforce and testify of each other's teaching.
- Discuss the needs of those they will be teaching that day and adjust their outlines to meet those needs.

District and Zone Training

Missionaries may also be given opportunities to share what they are learning, including their outlines of all discussions, with missionaries in their district or zone. District meeting and zone conference provide opportunities for missionaries to:

- Share with other missionaries what they have learned from their personal and companion study.
- Listen to and learn from other missionaries.
- Share ideas from their outlines.
- Teach other members of the district or zone as companions, presenting either brief summaries or full discussions using the doctrine in their prepared outlines. Then the group can discuss how to improve.
- Help one another grow in their ability to teach the doctrines and principles by the power of the Spirit.

Teaching Members

- Practice is vital. If missionaries do not have an abundance of teaching opportunities with investigators, mission presidents may have them schedule teaching opportunities with Church members, in coordination with bishops and ward mission leaders. The missionaries should pray, study, and discuss with their companions in preparation just as they would with investigators.
- Missionaries frequently have fewer opportunities to teach later discussions. Mission presidents may have them practice these discussions in particular with members.

TEACH THE GOSPEL

Invitations

As people live the gospel of Jesus Christ their needs will be met. Thus, missionaries' teaching should focus on inviting people to change their lives to live in harmony with the gospel. The missionaries' outlines should include invitations that can help those they teach build faith in Jesus Christ, repent of past transgressions, and qualify for baptism according to the principles in Doctrine and Covenants 20:37 and the baptismal interview questions.

Meeting Needs

Missionaries should be sensitive to the direction of the Spirit so that they can adjust their teaching to meet the investigators' needs. It is appropriate to confirm an investigator's understanding of what they have been taught by asking effective questions. For example, missionaries might ask, "We have taught you about the coming forth of the Book of Mormon. Do you have questions we have not answered?" Missionaries should take the time needed to help their investigators understand the doctrine, and they should be sensitive to other's feelings and time restraints. A discussion need not take an hour to present.

Leaving Something Behind

Each time they teach investigators, missionaries should leave something behind that will help the investigators remember what has been taught and gain further understanding and testimony (for example, one of the six "study guide" pamphlets associated with the six standard discussions (item numbers 32671, 32672, 32673, 32674, 32675, 32676), other pamphlets, a video, or perhaps a list of scriptural passages to read). They should also invite investigators to go to www.mormon.org.

Records

Because the sequence in which they teach the doctrines of the discussions may vary, missionaries should carefully record on an Investigator Record the principles they have taught, the dates, which principles have been accepted, and also the commitments that the investigators have accepted and fulfilled.

HOW TO BEGIN TEACHING

The first few moments with investigators are very important. They must learn to trust the missionaries. Thus, missionaries should begin their first visit in a warm, respectful, genuine manner without asking personal questions. They should demonstrate sincere interest and love for the investigators and faith in the healing power of the gospel (see Moroni 7:43–48). They may express one or two thoughts from among the following to their investigators:

- Because God is our Father, we are all brothers and sisters. We would like to refer to you as brothers and sisters.
- Each person we teach has personal challenges and concerns. No matter what your needs or concerns might be, the Savior and His teachings, the gospel, will help you.
- Our message will enable you to improve the quality of your lives. It will help you deal with the problems and challenges that we all face in this life.
- Our message is of great value and importance. It is centered in Jesus Christ.
- We all make mistakes in life, and these mistakes create feelings of guilt and shame. These feelings cannot be relieved without repentance and forgiveness. They can be fully cured through the Atonement of Christ.
- Our message cannot be learned all at once. Understanding will come over time through prayer, study, experience and keeping the commandments of the gospel.
- We have weaknesses as everyone does. We may not speak the language very well or be able to answer every question you have. But we have been called by a prophet of God to share what we know. We know that our message is true.
- We will be guides so that you can find out for yourselves whether our message is true. It is your choice to accept and act on our message. Therefore, you should feel free to ask questions.
- As you sincerely seek to understand our message, you may face challenges, but the power of the Spirit will help you and will testify to you that it is true.
- As you accept our message, you will be shown how to make covenants, or promises with God. You will be shown how to make changes to bring your lives in closer harmony with His teachings. You will want to follow the teachings of Jesus Christ and be baptized by proper authority as he taught us (see John 3:5).

Many of the investigators that missionaries teach have been prepared by the Lord (see Alma 16:16–17). Seek the guidance of the Spirit to understand how the Lord has prepared them.

The Message of the Restoration

Doctrinal Summary

GOD'S LOVE FOR US

God our Father loves us. We are His children. He wants all of us, and especially families, to succeed in this life so that they can return to Him. He has given us this experience on earth to demonstrate, through our choices, our love for Him.

God knew that not all of our choices would be correct. Since we can only return to Him if we are pure, He provided His teachings, the gospel of Jesus Christ, for us to return to live in His presence. By living the gospel we can be freed from the burden of our sins and have the strength to face our trials.

Scriptures: Moses 1:39; Romans 8:16; Acts 17:27-29; 1 Nephi 17:36; John 3:16-17; 3 Nephi 27:13-21.

THE HISTORY OF GOSPEL DISPENSATIONS

God has shown His love by calling prophets who were given priesthood authority and learned the gospel of Jesus Christ by revelation. They were commanded to teach this gospel to Heavenly Father's children and testified of Jesus Christ and of His role as Savior and Redeemer. These prophets recorded their teachings in sacred books called scriptures.

All people have the gift of agency which means they can choose to either accept or reject the gospel as taught by the prophets. Those who choose to obey are blessed, but those who ignore, reject or distort the gospel do not receive the promised blessings. They withdraw from God, and they and their posterity live in spiritual darkness. This condition is called apostasy. When apostasy occurs the priesthood authority to administer the gospel is withdrawn.

Throughout history there have been many periods of apostasy. But after each period of apostasy, God showed His love by reaching out to His children. He called a prophet again and gave him priesthood authority to teach or dispense the gospel of Jesus Christ anew. In each case this began a new period of time called a dispensation.

Adam was the prophet of the first dispensation on the earth. God revealed the gospel of Jesus Christ to him. Adam taught his children to love Heavenly Father and His Son Jesus Christ. He encouraged them to live the gospel in order to find happiness in this life and eternal life with God. Over time, however, the posterity of Adam rejected the gospel and fell into apostasy choosing to be unrighteous. But out of His unchanging love, Heavenly Father continued to reveal His will to His children through other prophets, such as Noah, Abraham, and Moses. Each was called by God to begin a new dispensation of the gospel, and each restored priesthood authority and truths that had been lost. In each of these dispensations the people eventually chose to reject the gospel.

Scriptures: Jacob 4:4-6; Amos 3:7; Numbers 12:6; Acts 10:34-43; Amos 8:11-12; Moroni 7:16-32; D&C 136:36-38; Moses 5:4-12; Bible Dictionary, "Dispensation," 657.

THE SAVIOR

A few hundred years before the birth of Jesus Christ, the people again fell into apostasy. As foretold by all the prophets our loving Heavenly Father sent His Son to restore the gospel, atone for the sins of all mankind, and overcome death. "For God so loved the world, that he gave his only begotten Son...that the world through him might be saved" (John 3:16-17). The Savior made an infinite, atoning sacrifice so that if we have faith in Him, repent, be baptized, and receive the Holy Ghost we can enter the path that will lead us to eternal life in God's presence (see 2 Nephi 31:13-21). He called twelve men, laid His hands on their heads giving them the priesthood authority, and ordained them to be apostles. He organized His Church, fulfilled prophecy, and completed all that His Heavenly Father sent Him to do.

Yet, even the Son of God, the Lord Jesus Christ, was rejected and crucified.

Before the Savior's death and resurrection, He gave His apostles authority to teach His gospel, perform the ordinances of salvation, and establish His church.

Because of the wickedness of the people, the apostles and Church members were persecuted and many were killed. God's priesthood authority to perform sacred ordinances was again taken from the earth. Without revelation or priesthood authority, people relied on human wisdom and decided on their own how to interpret the gospel of Jesus Christ and the scriptures.

The Savior spoke of this pattern of rejection in the parable of the wicked husbandmen. Time after time, the Lord of the vineyard sent his servants to the vineyard. But the husbandmen, or those who worked in the vineyard, rejected the servants. Finally, the Lord of the vineyard sent his son, believing that the husbandmen would "revere" him. However, the husbandmen killed the son of the Lord of the vineyard. The Savior concludes this parable with the solemn question, "What shall therefore the Lord of the vineyard do?" He answers that the Lord "will come and destroy the husbandmen, and will give the vineyard unto others." (Mark 12:1-12; see also Matthew 21:33-41; Luke 20:9-18.)

Scriptures: John 3:16-17; John 15:16; Hebrews 1:1-3; Ephesians 2:19-21; 4:11-14; Acts 2; 1 Nephi 11:34-36; Matthew 28:16-20; Acts 20:29-31; Galatians 1:6; Alma 11:40; 1 Nephi 11:14-33

THE APOSTASY AND THE REFORMERS

Without revelation through a prophet, people disagreed about the Savior's teachings and fell into apostasy. People interpreted the teachings of the Bible differently and many churches emerged. Many false ideas were taught as truth. The knowledge of the true character and being of the Father, Son, and Holy Ghost was lost. The doctrine of repentance became distorted. Baptism as well as other ordinances and covenants were changed or forgotten. The gift of the Holy Ghost was lost. Ancient prophets and apostles foretold this universal apostasy. They also foretold that the gospel of Jesus Christ and His Church would be restored once more.

After centuries of spiritual darkness, reformers such as John Wycliffe, John Calvin, William Tyndale, and Martin Luther recognized that many of the doctrines and ordinances of the gospel had been lost or changed. They sought for greater light, and many spoke of a need for a restoration. These reformers protested against the established churches, but none of them claimed that God had called them to be a prophet or to begin a

new dispensation. This movement resulted in a reformation which began the organization of many Protestant churches. More religious freedom opened the way for the final Restoration. (For more information on the reformers, see the following source in the missionary library: chapter 40, "The Long Night of Apostasy" in James E. Talmage, *Jesus the Christ*, 692–703.)

Scriptures: Amos 8:11–12; 2 Thessalonians 2:1–3; 1 Nephi 13; Acts 3:19–21; 2 Nephi 3.

THE RESTORATION OF THE GOSPEL OF JESUS CHRIST

Because Heavenly Father loves His children, when the circumstances were right and more religious freedom had been divinely established, He parted the curtains of spiritual darkness for one last time and manifested Himself and introduced His Son, Jesus Christ. A prophet named Joseph Smith was called to restore the full gospel of Jesus Christ to the earth.

Joseph Smith came from a religious home and lived at a time of great religious excitement. In 1820 he desired to know which church taught God's truth. The Bible taught, "One Lord, one faith, one baptism" (Ephesians 4:5). Joseph attended different churches but remained confused about which church to join. He records, "In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusions and strife among the different denominations, that it was impossible for a person young as I was...to come to any certain conclusion who was right and who was wrong...In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it" (Joseph Smith—History 1:8, 10). As Joseph sought truth among the different faiths, he turned to the Bible for guidance. He read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him" (James 1:5). Joseph determined to ask God what he should do. He went to a nearby grove of trees and knelt in prayer. In his own words, Joseph describes his experience: "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me...When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—'This is my beloved Son. Hear him!'" (Joseph Smith—History 1:16–17).

In this vision Joseph saw God the Father and His Son, Jesus Christ told Joseph not to join any of the churches, that "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof" (Joseph Smith—History 1:19). The earth was again in a state of apostasy. So, as God had done with Adam, Noah, Abraham, Moses, and others prophets, He called Joseph Smith to be a prophet through whom the fulness of the gospel was restored to the earth.

Later, other heavenly messengers—including John the Baptist and Peter, James, and John (three of Christ's original Apostles)—conferred the priesthood of God on Joseph Smith and Oliver Cowdrey through the laying on of hands. With the priesthood authority restored, Joseph was directed to organize the Church of Jesus Christ again on the earth.

The time in which we live is referred to by Bible prophets as the last days, or the dispensation of the fulness of times. It is the period of time just before the second coming of Jesus Christ. It is the final dispensation.

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Missionaries teach the restored gospel at the direction of the President of The Church of Jesus Christ of Latter-day Saints, who, under the direction of Jesus Christ, is the ordained successor to Joseph Smith.

Scriptures: JS—H 1:8–19; Ephesians 4:5; James 1:5; Ephesians 1:10.

THE BOOK OF MORMON AND THE HOLY GHOST

Knowing the doubt and disbelief that would be the remnant of the centuries of darkness, our loving Heavenly Father brought forth an ancient record that is convincing evidence that Joseph Smith is a prophet, proving that “God does inspire men and call them to his holy work in this age and generation, as well as in generations of old” (D&C 20:11). By the power of God, Joseph Smith translated the Book of Mormon: Another Testament of Jesus Christ. “The Book of Mormon is a volume of holy scripture comparable to the Bible. It is a record of God’s dealings with the ancient inhabitants of the Americas and contains, as does the Bible, the fulness of the everlasting gospel. . . . Those who gain this divine witness [testimony that the Book of Mormon is true] from the Holy Spirit will also come to know by the same power that Jesus Christ is the Savior of the world, that Joseph Smith is his revelator and prophet in these latter days, and that The Church of Jesus Christ of Latter-day Saints is the Lord’s kingdom once again established on the earth, preparatory to the second coming of the Messiah” (Book of Mormon, Introduction, paragraphs 1, 8–9).

Concerning the Book of Mormon, President Hinckley has taught, “Here is something that a man can hold in his hands, could ‘heft,’ as it were. He could read it. He could pray about it, for it contained a promise that the Holy Ghost would declare its truth if that witness was sought in prayer” (“The Marvelous Foundation of our Faith,” *Ensign*, Nov. 2002, 80–81).

This message is either true or it is not. Heavenly Father has provided a way for us to learn the truth. We can know the truth of this message by the Holy Ghost, as promised in Moroni 10:3–5. The Holy Ghost will teach us through our feelings and thoughts. Feelings that come from the Holy Ghost are powerful, but they are also gentle and quiet. As we begin to feel that the things we learn are right, we will desire to act on these feelings.

Scriptures: Book of Mormon title page; D&C 20:5–12; JS—H 1:26–65; D&C 1; Book of Mormon Introduction, paragraphs 1, 8–9.

INVITATIONS

As missionaries teach the message of the Restoration to others, the following invitations may be appropriate:

- Read and pray about Joseph Smith and the Book of Mormon.
- Agree to learn more about the restored gospel.
- Attend church and meet the leaders and members.
- Be baptized when they know the Church is true.
- Return to full activity in the Church (for less-active members).
- Visit www.mormon.org.

In addition, as missionaries teach investigators, they prepare them for the requirements for baptism (as outlined in D&C 20:37 and in the approved baptismal interview questions).

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SAMPLE LEARNING OUTLINE 1

<h2 style="text-align: center;">The Message of the Restoration</h2> <th data-bbox="344 987 763 1736"></th>	
<p>Holy Ghost: The Spirit will teach you truth.</p> <ul style="list-style-type: none"> Galatians 5:22-23 <p>Heavenly Father and Jesus Christ: God is the same yesterday, today, and forever—He loves His children. Through His Son, He has given us the gospel of Jesus Christ. The gospel teaches us how to return to live with Heavenly Father.</p> <ul style="list-style-type: none"> John 3:16-17; Isaiah 63:7-9; Hebrews 13:8; Mormon 9:9 3 Nephi 27:13-21 <p>Prophecy and Apostasy: Through the history of mankind, God has always revealed the gospel to His children through prophets. Receiving the Lord's prophet and his teachings is called apostasy.</p> <ul style="list-style-type: none"> Amos 3:7; Jeremiah 1:9 1 Samuel 8:7-8 How does having a prophet teach us of God's love? <p>Adam: Adam was the first prophet. He was taught the gospel of Jesus Christ. His children eventually rejected his teachings.</p> <ul style="list-style-type: none"> Moses 5:10-13 <p>Noah: Noah was chosen as a prophet and taught the gospel.</p> <ul style="list-style-type: none"> Genesis 6:5-13; Moses 8:16-30 (vs. 23-24) <p>Abraham: The prophet Abraham restored the gospel. His posterity became known as the children of Israel. Israel—Egypt—slavery—apostasy.</p> <ul style="list-style-type: none"> Abraham 1:15-19 <p>Moses: God called Moses to restore again the gospel of Jesus Christ and lead Israel out of slavery. Israel's heart was hard; they were given a lesser law. When Israel obeyed the prophet they were blessed.</p> <ul style="list-style-type: none"> Exodus 3:7-12 Do you recognize a pattern? How do you feel about following a prophet? 	<p>Savior and Apostasy: Jesus Christ came and fulfilled prophecy, restored His gospel, established His Church with apostles and prophets, and overcame sin and death for all. He was rejected and crucified. His apostles, through revelation, continued to direct His Church. Later they were rejected and killed. The priesthood authority was taken, confusion, darkness—apostasy.</p> <p>Restoration—new revelation (Martin Luther, William Tyndale, John Calvin)</p> <ul style="list-style-type: none"> Mark 12:3-9; Ephesians 2:19-21; 4:11-14; Alma 11:40 2 Thessalonians 2:3-4 What inspires you most about the Savior's ministry? <p>Joseph Smith: Heavenly Father called Joseph Smith to restore the gospel of Jesus Christ again to the earth.</p> <ul style="list-style-type: none"> Acts 5:29-31; JS—H 1:6-17 (14-17) Do you want to know if Joseph Smith was a prophet? <p>Book of Mormon and Holy Ghost: Joseph Smith translated the Book of Mormon—writings of prophets who lived on the American continent anciently. It is evidence that Joseph Smith was a prophet. By the Holy Ghost (feelings in mind and heart) you can know that Joseph Smith was a prophet, and that we have a living prophet today (President Gordon B. Hinckley).</p> <ul style="list-style-type: none"> Mormon 10:3-5; Book of Mormon, Introduction, paragraphs 1, 8-9, D&C 8:2-3 What feelings have you had as we have talked today? <p>Invitations:</p> <ul style="list-style-type: none"> Will you read the Book of Mormon? Will you pray and ask Heavenly Father if Joseph Smith was a prophet? If the Book of Mormon is true? Will you attend Church services with us this Sunday? Will you invite a friend or family member to investigate the gospel of Jesus Christ with you?

SAMPLE LEARNING OUTLINE 2

The Message of the Restoration

The Message	Resources
<p>Heavenly Father restores truth through prophets</p> <ul style="list-style-type: none"> • Heavenly Father loves His children. • Prophets are called to teach us the gospel of Jesus Christ. • We all have agency. Choosing to reject a prophet is apostasy. • Adam, Noah, Abraham, and Moses taught the gospel and restored truth. • The people eventually rejected all these prophets and fell into apostasy. 	<p>John 3:16-17 Amos 3:7 1 Samuel 8:7-8 Bible Dictionary: Dispensations Bible Dictionary: Dispensations</p>
<p>Jesus Christ taught His gospel</p> <ul style="list-style-type: none"> • The Savior organized His Church and taught His gospel. • After His death and resurrection, the Savior directed His Church through revelation. • His apostles and followers were rejected and killed. • There was an apostasy. 	<p>Ephesians 4:11-14 Mark 12:1-9 Acts 7:54-60 2 Thessalonians 2:1-4</p>
<p>The Restoration</p> <ul style="list-style-type: none"> • In his search for truth Joseph Smith went to God in prayer. • Heavenly Father and His Son Jesus Christ appeared to Joseph Smith. • Joseph, like Adam, Noah, Abraham, and Moses, was called as a prophet. • Through Joseph Smith the gospel of Jesus Christ was again restored. 	<p>JS—H 1:5-14 JS—H 1:17-19 Bible Dictionary: Dispensations; D&C 1:17 D&C 5:10; 21:1-3</p>
<p>The Book of Mormon</p> <ul style="list-style-type: none"> • Joseph Smith translated an ancient record called the Book of Mormon. • The Book of Mormon is evidence of Joseph Smith's calling as a prophet. • The Book of Mormon is another witness of Jesus Christ. • We are directed by a living prophet today. 	<p>D&C 1:29; 17:6 D&C 20:8-11 Book of Mormon, Title Page</p>
<p>The Holy Ghost will teach truth</p> <ul style="list-style-type: none"> • The Holy Ghost will confirm truth in our hearts. • We can know the truth of the Book of Mormon by the Holy Ghost. 	<p>D&C 8:2 Moroni 10:3-5</p>

The Message of the Restoration

Begin the discussion in a warm, respectful, genuine way.

Heavenly Father restores truth through prophets. (Amos 3:7)

Our message is that God has spoken to prophets in our day.
You can know that our message is true.
Prophets teach our Heavenly Father's plan.
Those who reject the prophets fall into apostasy.
Adam, Noah, Abraham, and Moses taught and restored gospel truths.

Jesus Christ established His Church. (Ephesians 4:11–14)

The Savior organized His Church and restored truth.
There was an apostasy from the truth.

A restoration was prophesied. (Acts 3:21; JS—H 1:5–14)

Heavenly Father called a prophet again in our day.
Joseph Smith was searching for the truth.
Joseph prayed for wisdom.
Heavenly Father and Jesus Christ appeared to Joseph Smith.
Joseph Smith is a prophet of God.
Christ's Church was restored for the final time.

The Prophet Joseph Smith brought forth new scriptures. (D&C 20:8–11)

The Book of Mormon is evidence of Joseph Smith's calling as a prophet.
The Book of Mormon is another witness of Jesus Christ.

By the Holy Ghost you will know the truth. (Moroni 10:3–5)

The Message of the Restoration

Begin the discussion in a warm, respectful, genuine way.

- 1. God loves us.**
God loves us more than we can understand, and He wants us to return to be with Him forever.
- 2. God has a plan.**
He has given us a specific plan to help us return to dwell with Him. His plan is called by various names, such as the gospel of Jesus Christ, the plan of salvation, or the plan of happiness.
- 3. God does not change.**
God is unchanging. He is the same yesterday, today, and forever. His plan of salvation, the gospel of Jesus Christ, has not changed since the beginning.
- 4. God calls prophets to teach His plan.**
The way he teaches this plan to his children has not changed since the time of Adam. He always calls righteous men, teaches them, authorizes them, and commands them to teach the people. These men are known as prophets.
- 5. People choose to listen to or reject the prophets.**
There have always been people who listened to the prophets and people who did not. Those who listen, believe, and obey find their way back home to God, and those who do not lose their way.
- 6. There is a pattern of apostasy and restoration.**
Each time a prophet has brought the truth to the people (a "dispensation" of the gospel) at least some of the people have accepted the prophet's message. But eventually the people as a whole rejected that message. These periods of falling away from the truth are known as periods of "apostasy." Because the people repeatedly fall into periods of apostasy, God repeatedly restores the truth through new prophets. Since the time of Adam, there has been a pattern of periods of apostasy and of restoration. After the long period of apostasy following the Savior's earthly ministry, a new restoration of the gospel was needed.
- 7. The Book of Mormon is evidence that Joseph Smith was a prophet.**
Joseph Smith was called by God as a prophet to restore the gospel of Jesus Christ once again, in our time. The Book of Mormon is clear evidence that Joseph Smith was a prophet of God.

Mission President's Resource to Help You Implement "Preach My Gospel"

24 September 2004

Purpose

A missionary's purpose is to "invite others to come unto Christ by helping them receive the restored gospel through faith in Jesus Christ and His Atonement, repentance, baptism, receiving the gift of the Holy Ghost, and enduring to the end" ("*Preach My Gospel*," p. 1).

You and the missionaries have the privilege to become effective gospel teachers by implementing the principles of "*Preach My Gospel*." The First Presidency and the Quorum of the Twelve approved this guide to help missionaries teach more powerfully by the Spirit and carry out their work more effectively.

It is crucial that you lead the missionaries by example and by training and encouraging them as they accept and adapt how they teach and do missionary work and as they learn to use these inspired materials. Carefully study these new materials, and accept them as your direction from the Lord through His modern prophets. We expect every mission president to be willing to change any existing ideas or practices that are not in harmony with the instructions and guidelines in "*Preach My Gospel*."

This document outlines how you can bless your missionaries by teaching them how to use "*Preach My Gospel*." Although some of the specific instructions herein may be modified from time to time, you should continue to use the principles throughout your mission to ensure that the missionaries are using "*Preach My Gospel*" to become more effective gospel teachers and more productive servants of the Lord.

Key Indicators for Conversion

The Brethren have established nine key indicators to help missionaries evaluate the progress of their work and plan how to work more effectively. These indicators for conversion are described in chapter 8 of "*Preach My Gospel*":

- Investigators baptized and confirmed.
- Investigators with a baptism date.
- Investigators who attend sacrament meeting.
- Lessons taught to investigators with a member present.
- Other lessons taught.
- Progressing investigators.
- Referrals received and contacted.
- New investigators.
- Lessons taught to recent converts and less-active members.

Teach the missionaries how to use these indicators, which will keep their focus on finding, teaching, and

baptizing many more people in your mission. Remember, however, that these are not the only measures of success for missionaries.

Beginning on 1 November, you will report your weekly mission totals for each of the key indicators to the Area Presidency and the Missionary Department. You will submit these reports each week by using a computerized system, which will soon be sent to your mission.

Fundamental Objectives

You and the missionaries will concentrate on accomplishing the following objectives. Each missionary companionship should:

- Plan each day and each week according to the guidelines in chapter 8 of "*Preach My Gospel*."
- Use the Progress Record effectively.
- Demonstrate to mission leaders their ability to teach each of the doctrines in the five lessons, use the scriptures, and help investigators make effective commitments.
- Plan for each investigator they teach.
- Strive to teach a minimum of 15 lessons each week. Missionaries should teach as much as possible so that they can learn to teach by the Spirit with power to convert. If the missionaries are not able to teach at least 15 lessons to investigators, they should coordinate with priesthood leaders to teach recent converts, less-active members, and, if needed, active members. Teach the missionaries how to work with members so that they do not unduly burden the members. They need to use these teaching experiences not merely to achieve their own goals but also to help members have a greater desire to share the gospel.

Two Phases of Implementation

Implement this approach in two phases:

1. Planning and Commitments (chapters 8 and 11).
2. Teaching and Commitments (chapters 3 and 11)

During both phases missionaries will be studying all the chapters in "*Preach My Gospel*," but you and the missionary leaders will focus your training on the above chapters in order to lay a solid foundation on which your mission can make the transition to "*Preach My Gospel*."

The following tables outline how you and the other missionary leaders teach the missionaries to understand and use effectively the principles during each phase.

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Phase 1: Planning and Commitments (Chapters 8 and 11)

DURATION: At least 6 weeks for initial training, after which follow-up training should continue as needed.

ACTION	MISSION PRESIDENT	MISSIONARY LEADERS	MISSIONARIES
Study and understand <i>"Preach My Gospel,"</i> concentrating especially on the daily schedule (p. viii) and chapters 8 and 11. This is the first focus of your teaching.	•		
Set a day and time for the missionaries' weekly planning sessions (see <i>"Preach My Gospel,"</i> p. 147). Make sure this time is reserved for planning; avoid interruptions and conflicts.	•		
Compare the mission's current daily and weekly schedules to the new ones (<i>"Preach My Gospel,"</i> p. viii). Identify and implement needed changes.	•	•	
Discontinue or revise "certification" programs, which may compete with <i>"Preach My Gospel."</i> (A Churchwide program is being considered.)	•	•	
Distribute <i>"Preach My Gospel"</i> and the planning tools. Introduce these materials, the daily schedule, and weekly planning times. (See the "Zone Conference Training" section of this document.)	•	•	
Personally train missionaries on the planning principles and tools (chapter 8). Explain, demonstrate, practice, and evaluate how to use the weekly and daily planning process.	•	•	•
Personally train missionaries on helping people make and keep commitments (chapter 11). Remember to explain, demonstrate, practice, and evaluate.	•	•	
Use <i>"Preach My Gospel"</i> as the core of personal and companion study, focusing on chapters 8 and 11.	•	•	•
Apply the principles on helping people make and keep commitments in each lesson and visit. Leaders teach with every missionary.	•	•	•
Apply the planning principles, using the area book, the Missionary Daily Planner, and other planning tools. Focus on the results of the key indicators.		•	•
Review the Progress Record each week with ward leaders to help the bishop fulfill his responsibility for missionary work in the ward and to coordinate your work with ward and stake leaders.		•	•
Immediately begin using the new Missionary Weekly Report.	•	•	•
Give an accounting to leaders using the Call-In Summary Report. Check in the Blank column whether missionaries are holding daily and weekly planning sessions.	•	•	•
Observe missionaries' planning sessions. Review their area books and daily planners.	•	•	
Give an accounting of your personal and companionship progress in using the planning principles.		•	•
Report each week the mission totals for the key indicators to the Area Presidency and Missionary Department.	•		

Phase 2: Teaching and Commitments (Chapters 3 and 11)

DURATION: 3-6 months, with ongoing follow-up training

ACTIONS	MISSION PRESIDENT	MISSIONARY LEADERS	MISSIONARIES
Give an accounting to missionary leaders on personal and companionship progress in using planning principles (follow-up).		•	•
Set an example by learning and teaching all the missionary lessons, emphasizing the commitments.	•	•	•
See that all concepts are taught and recorded in the Teaching Record.	•	•	•
Personally teach the missionaries how to study and how to plan lessons for investigators, emphasizing the commitments (chapters 3 and 11). Have the missionaries compare lesson plans and practice teaching.	•	•	•
Use personal and companion study to learn the doctrines of the missionary lessons (as listed on the Teaching Record). Master the ability to teach each of the missionary lessons using short, medium, and full lesson plans.		•	•
Observe personal and companion study when missionaries are studying the lessons and planning how they will teach investigators.	•	•	
Strive to teach at least 15 lessons each week to investigators, recent converts, less-active members, and active members. Ask people to make commitments in every lesson.		•	•
Review lesson plans (previously referred to as lesson outlines), and offer direction during interviews with missionaries.	•		
Review lesson plans and offer direction during district meetings and companion exchanges.		•	
Observe missionaries as they teach investigators. District leaders and zone leaders report progress to their leaders.	•	•	
Report each week the mission total for each of the key indicators to the Area Presidency and the Missionary Department.	•		

Zone Conference Training

Missionaries should learn and master the new materials and know that they have been approved by the First Presidency and Quorum of the Twelve Apostles. They should have a strong commitment to become effective gospel teachers. By embracing the changes yourself, showing your enthusiasm and support, and expressing your confidence in the missionaries, you too will be effective as their teacher.

Wherever possible, the missionaries should study in advance the chapters in *Proach My Gospel* to be taught at zone conference. Also, your training will be most effective when you have personally applied *Proach My Gospel*.

Schedule enough time that you will be able to explain, demonstrate, practice, and evaluate the principles and doctrines.

As missionaries receive training, they should immediately begin applying what they learn—first in zone conference, then in their own areas. Encourage them to study diligently each day and apply what they learn.

Make sure the missionaries have a clear understanding of what they have been taught and how to apply it. Explain what will be expected of them, how their leaders will follow up, and how results will be evaluated.

You will need to reinforce the content of *Proach My Gospel* and answer questions many times. Look for opportunities to teach and review often in many settings. Teach the missionaries how to make personal and companion study effective. Help them understand that changes will take time, but steady progress is essential.

PHASE I: PLANNING AND COMMITMENTS

- Distribute *Proach My Gospel* and the planning tools, and give an overview.
- Explain the planning principles and tools (see chapter 3). Demonstrate how the missionaries can apply the principles. For example, show how they can know that all gospel principles have been taught by using the Teaching Record to plan which principles they will teach and which commitments they will extend to specific investigators.
- Ask the missionaries to bring their old area books to the conference. Show them how to transfer their current information into the new area book using the new forms. Have them transfer the information and throw away their old materials.

- Ask the missionaries to plan what they will do next for at least one investigator. Discuss their plans; then ask how they might make the plans more effective.
- Explain the changes in the schedule, including times for weekly and daily planning sessions. Have them schedule their planning sessions in their daily planners.
- Ask the missionaries to begin using the planning principles and tools. Explain that to help them improve, in district meetings and companion exchanges their leaders will observe how they are using the principles and tools.
- Teach commitment principles (chapter 11). Show the missionaries how they can invite people to make commitments. Have them practice. Encourage them to continue using lesson plans and strive to teach by the Spirit.
- Use DVD and satellite training from General Authorities as needed.

PHASE II: TEACHING AND COMMITMENTS

- Review how the missionaries have applied the planning principles and tools, answer questions, and discuss challenges.
- Teach missionaries that they should start using the lessons found in chapter 3.
- Explain that the term *lesson plan* is now being used, rather than *lesson outline*.
- Present a short lesson on the message of the Restoration. Have the missionaries discuss what they observed. Then let them prepare their own lesson and present it to their companions. Repeat as needed.
- Present a medium-length lesson on the Restoration. Have the missionaries prepare and present their own lesson to their companions. Repeat as needed.
- Show the missionaries how to teach the commandments (see lesson 4) and laws and ordinances (lesson 5) as part of one of the first three lessons or as lessons on their own (see pp. 29, 71, and 82). Make sure they understand how to study, plan, and teach the lessons.
- Challenge the missionaries to learn the doctrines in the missionary lessons (as listed on the Teaching Record) and to focus on helping investigators make and keep commitments and progress toward baptism (see chapter 11).
- Caution the missionaries to avoid lecturing to people and wandering from topic to topic. Explain that they

should teach one principle at a time and stay focused on it.

- Assure them that ongoing training will come through zone leader exchanges and zone conferences.

ONGOING TRAINING

Ask yourself the following questions to assess needs and plan further training:

- How well do the missionaries understand the content in *"Preach My Gospel"*? Can they clearly describe and demonstrate what they are to do?
- How well are mission leaders applying the principles and practices in their own work? Do they report that the missionaries are making progress?
- As you teach investigators with the missionaries, what evidence do you see that they are applying what they are learning?
- Are the results in the key indicators for conversion improving?
- Are more people experiencing conversion and being baptized and confirmed?

Several missions tested a draft version of *"Preach My Gospel."* Feedback from these missions highlighted the following key principles:

- Trust the missionaries. The principles outlined in *"Preach My Gospel"* call for increased trust in and expectations of missionaries.
- Keep it simple. *"Preach My Gospel"* is designed to simplify and make effective the conversion process. The missions that were most successful did not complicate conversion with additional programs, policies, rules, or measurements.
- Be unified. *"Preach My Gospel"* can help you and the missionaries work in greater unity with the members. Devote your energies to implementing the approved material.

Working with Ward and Stake Leaders

When the First Presidency discontinued stake missions in February 2002, they placed the responsibility for missionary work on the stake president to help the bishop direct the work in the ward. The bishop, with the assistance of the ward mission leader, is responsible for overseeing all efforts in the ward to find, fellowship, teach, baptize and confirm, and retain. It is essential that you and the missionaries are working hand-in-hand with

bishops and stake presidents, other leaders, and members.

You should meet with each stake presidency and their high councilor assigned to assist the stake presidency in missionary work and introduce *"Preach My Gospel,"* the Missionary Daily Planner, and the Progress Record. Give them each a copy, and teach them how the full-time missionaries can assist the members.

- Emphasize chapters 8 and 13. Help them organize their work and train the ward mission leader.
- Review the Progress Record. Explain how this tool can bless the bishop in his responsibility for missionary work and help the missionaries work more closely with ward and stake leaders. Make plans to follow up with them on the use of the Progress Record.
- Review the Missionary Daily Planner. Explain how missionaries use this tool.
- Ask them to determine how they will introduce *"Preach My Gospel"* to bishoprics and ward mission leaders. They should make sure that local leaders understand how *"Preach My Gospel"* affects them and the members of the ward council. Offer your support in teaching chapter 13 to the ward council and ward missionaries.

Missions do not fund or distribute materials for local units. Local leaders should obtain new materials through the distribution center. English materials will be available in October. For information on translated materials, see the section on "Translation" on the next page.

MTC Training

Missionary training centers will begin training missionaries with *"Preach My Gospel"* in October 2004.

Questions

If you have questions about implementing *"Preach My Gospel,"* contact the Missionary Department (telephone: 801-240-2292; e-mail: MSS-MinaDept@ldschurch.org). If you have questions about your initial shipment of English materials, contact your local distribution center.

Materials

The following materials are being discontinued:

- *Uniform System for Teaching the Gospel*
- *Discussions for New Members*
- *Missionary Guide*
- *Missionary Gospel Study Program*
- Investigator Record
- Missionary Weekly Planner
- Missionary Weekly Report

You and the missionaries should destroy any supply of these materials. Do not continue to use them. Do not return them to a distribution center. If missionaries want to keep a personal copy of old materials, have them put them away.

You will receive an initial supply (including a small surplus) of the following new materials in English:

- "Preach My Gospel" (36617; \$4.00 per copy in a case of 22 or \$6.00 per copy if ordered individually): 1 copy per missionary and 1 copy for each member of the stake presidency and high councilor responsible for missionary work.
- Missionary Daily Planner (36992; no charge): 100 per case; 2 copies per missionary (a 12-week supply) and 1 copy for each member of the stake presidency and high councilor responsible for missionary work.
- Missionary Weekly Report (36991; no charge): 12-week supply for each missionary.
- Area book materials (materials for each proselyting area in the mission):
 - Area book binder (37051; \$4.75 per binder or \$71.52 per case of 16).
 - Area book tabbed dividers and spine label (37092; no charge).
 - Call-In Summary Report (36984; no charge).
 - Progress Record (36985; no charge).
 - Teaching Record (36987; no charge).
 - Potential Investigator Record (36988; no charge).
 - Helpful Information (36989; no charge).

This initial supply will arrive automatically. Do not order it from a distribution center. The Missionary Department will pay for this initial distribution. You will need to order and pay for replacement materials.

All missionaries will bring with them from the MTC their own copies of "Preach My Gospel" and one set of the daily planning tools.

New brochures and investigator study guides are not yet available. You should continue using existing materials until the new ones are available.

TRANSLATION

Translating new materials is a time-consuming process. At this time "Preach My Gospel" is being distributed in English to every mission so that all missionaries will have their own copy. Where "Preach My Gospel" is not yet available in your mission language, please be patient. You can begin teaching the missionaries the principles immediately. You will need to decide how to help non-English-speaking missionaries and to establish a transition plan until translated materials are available.

Translation is underway in the following languages (organized according to the anticipated shipping date):

December 2004

Spanish
Portuguese

January 2005

Cebuano	Hungarian	Samoan
Chinese	Indonesian	Swedish
Danish	Italian	Tagalog
Dutch	Japanese	Tahitian
Finnish	Korean	Thai
French	Norwegian	Tongan
German	Russian	Ukrainian

February 2005

Albanian	Greek	Mandarin
Arabic	Haitian Creole	Romanized
Armenian	Hmong	Mongolian
Bulgarian	Icelandic	Polish
Cambodian	Japanese	Romanian
Cantonese	Romanized	Thai Romanized
Romanized	Laotian	Vietnamese
Czech	Lithuanian	
Estonian	Lithuanian	
Fijian	Malagasy	

March 2005

Cambodian Romanized

July 2005

Croatian
Slovenian
Slovak

You will be notified when translated materials are available. You will then need to order translated material from your distribution center. Please do not direct questions about translation to the distribution center.

Appendix: Changes in the Missionary Program

Current	New
Missionaries teach discussions, generally following a set dialogue in a specific discussion booklet.	Missionaries teach lessons based on lesson plans they create from the doctrine in "Preach My Gospel," chapter 3.
Discussions focus on specific commitments during specific discussions.	Lessons focus on baptismal questions and commitments; missionaries have more flexibility when to teach and extend commitments. Every lesson should have commitments. Missionaries track investigator progress toward baptism using the Teaching Record.
Goal-setting, planning, and accountability are based on individual mission indicators and focus.	Goal-setting, planning, and accountability focus on nine key indicators for conversion and are standardized for all missions.
Area books vary widely in terms of content and structure.	Missionaries use a standard area book, with standardized forms for recording finding, teaching, and other results. Mission presidents regularly review area books with missionaries. The area book remains in the area.
Daily planning occurs at 9:30 P.M.	Daily planning occurs at 9:00 P.M., unless missionaries are teaching.
Weekly planning session is unspecified.	Missionaries conduct weekly planning during less productive proselyting time, generally Thursday or Friday morning. Chapter 8 of "Preach My Gospel" outlines the agenda for a weekly planning session.
Missionaries use a weekly planner to set goals and organize proselyting.	Missionaries use a new daily planner, which integrates goals, tasks, plans, and results into a single tool.
Reporting system beyond the weekly report varies from mission to mission.	Mission leaders use the Call-In Summary report to collect and organize results for the key indicators at the district, zone, and mission level.
Missionaries' involvement with the ward council usually depends on members taking the initiative.	Missionaries strengthen members' involvement by coordinating with and serving members of the ward council. The Progress Record is a clear, simple report that missionaries share with local leaders.
Missionaries coordinate primarily with the ward mission leader in arranging to teach the discussions for new members.	Missionaries work with the ward mission leader in the ward council to develop a plan for teaching the new missionary lessons to members, including less-active members.
Existing missionary daily schedule.	A new missionary daily schedule ("Preach My Gospel," p. viii). A new <i>Missionary Handbook</i> is being prepared.
Existing missionary library.	A revised missionary library ("Preach My Gospel," p. viii).

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