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## The Correlation Program of The Church of Jesus Christ of Latter-Day Saints During the Twentieth Century

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THE CORRELATION PROGRAM OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS DURING THE TWENTIETH CENTURY

A Thesis

Presented to the

Department of Church History and Doctrine

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

Jerry "J" Rose

April 1973

This thesis, by Jerry "J" Rose, is accepted in its present form by the Department of Church History and Doctrine of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

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## Chapter 1

### INTRODUCTION

#### STATEMENT OF THE PROBLEM

Within recent years the priesthood correlation program of the Church of Jesus Christ of Latter-day Saints has received significant emphasis from the leaders of the Church, so much so that it has been regarded by some as a new forceful program for the perfecting of the Saints. However, research reveals that the principles of priesthood correlation have always been a part of the restored Church.

The purpose of this thesis is to write a history of the correlation program of the Church of Jesus Christ of Latter-day Saints with particular emphasis on the period 1908 to February 1972. However, before such a history could be written, it was necessary to arrive at a working definition of correlation pertinent to the Latter-day Saint Church program. Antone K. Romney, long time executive secretary for the correlation committee of the Church, defined it as "the effective, dynamic operation of priesthood principles."<sup>1</sup>

To that should be added the proper function and relationship of the four priesthood programs (genealogy, missionary, welfare, and home education) along with the auxiliaries to bring about the

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<sup>1</sup>Antone K. Romney, "Principles, Goals and Functions of Priesthood Correlation," talk to Regional Representatives, (Salt Lake City, September 28, 1967), copy LDS Church Historian's Office, 47 East South Temple.



immortality and eternal life of man.

—As the Church has grown in size and complexity, the problems of teaching the gospel effectively to all of the people of the Church has become more and more of a challenge. In 1938 President David O. McKay, who had responsibility both in courses of study and priesthood leadership development, noted that in order to be effective "some auxiliary organizations. . . and educational institutions should be co-ordinated and as among the various organizations de-limited as well as unified and standardized to avoid duplication and overlapping and to provide the training which is required by the young people."<sup>2</sup>

For the purpose of this paper it seems expedient to give only a cursory account of priesthood correlation prior to the twentieth century. Several quotes will be utilized to help give the reader an understanding of the importance of correlation in the respective administrations of early Church leaders.

Marion G. Romney, a member of the Quorum of Twelve Apostles, pointed out in December, 1971 that "home teaching is moving the way the Lord presented it to Joseph Smith before the Church was organized."<sup>3</sup>

Shortly before his death Brigham Young, second President of the Church, set about correlating the priesthood of the Church. Elder George Q. Cannon, counselor in the First Presidency, said of that

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<sup>2</sup>Harold B. Lee, General Conference Address, Official Report of the One Hundred Thirty First Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, September 29, 30, and October 1, 1961 (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, n.d.), p.79. Hereafter cited as Conference Report. (Italics added).

<sup>3</sup>Deseret News, Church News [Salt Lake City], December 11, 1971, p. 3.

attempt:

He set the priesthood in order as it had never been since the first organization of the Church upon the earth. He defined the duties of the Apostles, he defined the duties of the seventies, he defined the duties of the High Priests, the duties of the elders and those of the lesser priesthood with plainness and distinction and power--the power of God--in a way that it is left on record in such unmistakable language that no one need err who has the spirit of God resting down upon him.<sup>4</sup>

Brigham Young told his leaders that "the officers who are designated to form a quorum should be called together and the most suitable men should be selected for presidents and counselors [of Quorums]."<sup>5</sup> It should be noted that there were no auxiliaries mentioned in that statement.

Just prior to his death President Lorenzo Snow tried to awaken the priesthood of the Church to their obligations. On August 22, 1901, in their council meeting he said:

The priesthood was established for certain purposes, and there is a certain work that has to be done. The Lord seems to be in a hurry to have it done, and I think it is our duty to reflect seriously upon this. . . for instance, here are the young Men's Mutual Improvement Association, and it is astonishing, when we come to think about it, that the Apostles should be spending their time so largely among them. One would think that young men, properly instructed in a quorum capacity, ought to be able to carry on this work with such aid as they might get in their different stakes. It seems to be the Quorums of the Priesthood will have to receive attention. The active work that is being done appears to be in the direction of Mutual Improvement but the Quorums are not doing much.<sup>6</sup>

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<sup>4</sup>B. H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News Press, 1930), V, 508.

<sup>5</sup>James R. Clark, Messages of The First Presidency, (Salt Lake City: Bookcraft, 1966), II, 285.

<sup>6</sup>Joseph F. Smith, "The Last Days of President Snow," The Juvenile Instructor, (Salt Lake City, November 15, 1901), p. 688.



A month later in their council meeting President Snow again chastized the Quorum of the Twelve when he said he regretted that it should have become necessary for him to call the attention of the Apostles to their "plain duty." He said he felt they "should have sensed the situation themselves without rendering it necessary for him to point it out to them. . ."<sup>7</sup> He further stated the coming of the Savior was near and he "trembled at the thought that the Apostles were spending so much of their time in matters that should be attended to by others, while so little comparatively was being done in their own line of calling."<sup>8</sup>

Faithful members of the Church of Jesus Christ of Latter-day Saints believe that the Lord directs the affairs of His Church and kingdom through His chosen prophet. The Lord gives all men, whether they are leaders or followers, agency to obey or reject His commandments, but they must suffer the consequences of their decisions. John Taylor, third President of the Church, said the Lord had declared to him:

I will reveal unto you from time to time, through the channels that I have appointed, everything that shall be necessary for the future development and the rolling forth of my Kingdom and for the building up and the establishment of my Zion, for ye are my Priesthood and I am your God.<sup>9</sup>

In the foregoing quotation the Lord spoke of the "channels" which he had appointed. Since he kept referring to the responsibilities

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<sup>7</sup>Ibid., p. 688.

<sup>8</sup>Ibid.

<sup>9</sup>Brigham H. Roberts, Seventy's Course of Theology, (Salt Lake City: The Deseret News, 1907), I, 10. (Italics added.)

of the priesthood and their relationship to the auxiliaries, one would assume that there must have been a problem in that area.

President Joseph F. Smith, fifth president of the Church, was evidently well aware of the problem of priesthood organization and its relationship to the auxiliary programs of the Church, because it was during his administration that the first correlation committee was organized in the Church in the twentieth century. In his conference address in April, 1906, he delineated the problem as follows:

We expect to see the day if we live long enough (and if some of us do not live long enough to see it, there are others who will,) when every council of the Priesthood in the Church of Jesus Christ of Latter-day Saints will understand its duty; will assume its own responsibility, will magnify its calling and fill its place in the Church. . . . When that day shall come there will not be so much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the Priesthood. The Lord designed and comprehended it from the beginning, and he has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the Priesthood.<sup>10</sup>

Making that day possible is the responsibility of the correlation program of the Church. With each attempt at correlation there have been different methods of approach, and different items have been stressed. These divergencies plus the singular leaders involved seem to have been responsible for the varying degrees of success.

The church school system comes under consideration in the overall program of the Church. Harold B. Lee of the Council of the Twelve said of it:

As I construe it, the Church School system is an auxiliary arm of the Church and Kingdom of God set up by proper authority to

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<sup>10</sup>Joseph F. Smith, Gospel Doctrine (Salt Lake City: Deseret Book Co., 9th Edition), p. 159.



meet the need of the youth of the Church. It is an auxiliary, growing up to meet a prime need. Every teacher, therefore, who is employed in the Church School system is a representative of the priesthood--the Presiding Priesthood, the First Presidency representing them in doing the job which is mapped out for the Church School system to do.<sup>11</sup>

The preceding quotations lead one to wonder why it has taken the Church so long to arrive at the point of efficiency desired by its prophets. To answer that question was one of the purposes of this research.

That is not to say that the Lord will not continue to inspire His prophets, but as He has said, "I command and men obey not, I revoke and they receive not the blessing. Then they say in their hearts: this is not the work of the Lord, for his promises are not fulfilled . . ." <sup>12</sup> Hopefully, being able to look back over the records would prevent future disappointments and lost blessings.

#### THEORETICAL FRAMEWORK

##### Definition of Terms

Auxiliaries. The Church school system, Genealogical Society, Primary Association, Relief Society, Sunday School, Young Men's Mutual Improvement Association, Young Women's Mutual Improvement Association (abbreviated YMMIA and YWMIA).

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<sup>11</sup>Harold B. Lee, "The Mission of the Church Schools," (Unpublished address delivered to Seminary and Institute teachers at Brigham Young University, August 21, 1953.)

<sup>12</sup>The Doctrine and Covenants, (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), 58:32-33, hereafter cited as D&C.



Church. The Church of Jesus Christ of Latter-day Saints.

Correlation Program of the Church of Jesus Christ of Latter-day Saints. Dynamic operation of priesthood principles, along with complete organization of all priesthood programs to bring about the perfection of man.

Priesthood. Power of God given to worthy men twelve years of age and older, who are members of the Church, to act for God. The Aaronic, or Lesser Priesthood is usually for young men from the age of twelve to twenty-one. The Melchizedek, or Higher Priesthood is generally for male members over the age of nineteen.

General Authorities. The men who lead the Church who have been called to be members of the Quorum of the First Presidency, The Quorum of the Twelve Apostles, the Church Patriarch, The Assistants to the Twelve Apostles, The First Council of the Seventy, and the Presiding Bishopric. All are termed General Authorities.

Zion Society. Zion means "pure in heart," and it is also a location where the "pure in heart" dwell. A Zion Society is a group of people whose lives have reached the point, through obedience to God's laws and principles, that they are worthy to abide in the presence of Jesus Christ, while they are yet mortal.

#### Purpose of the Study

Knowledgable Latter-day Saints believe that a Zion Society is essential before the second coming of Jesus Christ, and that that society must be established by the united efforts of the membership

of the Church under the direction of the priesthood working through the channels Christ has revealed. Each individual is to be accountable for his own stewardship.

The author sought to learn all he could about the Church's efforts toward that goal, feeling that such a history would reveal areas of weakness and areas of strength that would be helpful as the program is implemented in the future.

#### Sources of Data

The Standard Works of the Church of Jesus Christ of Latter-day Saints, the handbooks of the various auxiliary organizations of the Church, The Improvement Era, The Ensign, The Juvenile Instructor, The Church News, minutes of various meetings, addresses of General Authorities and others, and interviews with people who have been involved in the correlation program have provided the information used in this study.

The aforementioned of sources except the Standard Works and the interviews, were made available to the author by the LDS Church Historian's Office and the Brigham Young University archives.

#### METHODS OF PROCEDURE

#### Delimitations

The correlation program as discussed in this thesis is concerned primarily with the twentieth century, except as the author has made reference to the prophets of the nineteenth century as a preliminary background. It will be concerned with the correlation program as it has affected the Aaronic Priesthood, the Melchizedek

Priesthood, the home, and the Church organization, general, stake, and ward, through the time period concerned.

It will not include the histories of the development of the auxiliaries, nor the development of the welfare, genealogy or the missionary programs except as correlation brought them into focus in the 1960's and early 1970's. It does not include either the curriculum or the organization of the Church school system.

## Chapter 2

### THE EARLY ERAS OF CORRELATION

#### FIRST CORRELATION COMMITTEE ORGANIZED

On April 8, 1908, the First Presidency called David O. McKay, Joseph B. Keeler, Stephen L. Richards, Nephi Anderson, and David O. Willey, Jr., to prepare the first lessons for the Aaronic Priesthood. President Joseph F. Smith, with his counselors John R. Winder and Anthon H. Lund, suggested in the letter that "a General Board might be appointed to prepare outlines for studies of the different quorums, this board to be continuous or permanent. . ."<sup>1</sup> A short time later the Presiding Bishopric, consisting of C. W. Nibley, O. P. Miller, and David A. Smith was called to serve with the new committee.<sup>2</sup>

At its first meeting held on June 5, 1908, the committee elected Rudger Clawson as chairman and David A. Smith as secretary. They recommended that the "deacons be grouped in age from twelve to fifteen, the teachers from fifteen to eighteen, and the priests from eighteen to twenty one. Elders were to be ordained when they reached the age of twenty one."<sup>3</sup> The committee decided to set up a three-year course of study for each of the quorums. They began their planning

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<sup>1</sup>Minutes of the Correlation Committee meetings in the LDS Church Historian's Office, 47 East South Temple, (Salt Lake City: 1908-1922), hereafter cited as Minutes.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.



right after October conference so that the lessons could be ready for use by January of 1909. They also recommended that the "Stake Presidency meet with the Bishopric, the High Council with other Quorum leaders, rather than in Sunday School Union Meetings as at present."<sup>4</sup> They also suggested that each quorum should meet once each week.

From a study of these facts one gains an understanding of the tremendous need the Church had at that time for organization and leadership as far as the priesthood was concerned. The committee suggested that before December 15, 1908 stake and ward leaders get every worthy member ordained to the priesthood and properly enrolled in his quorum and that each ward hold a weekly priesthood meeting on Monday evening, not to be more than two hours in length.<sup>5</sup>

To help stake leaders train and prepare their ward leaders the committee suggested that special stake conferences of the priesthood be held in every stake throughout the Church. The plan was that three meetings should be held: one with the stake presidents and high council; one with the stake presidency, high council, and bishoprics; and still another with all of the Aaronic Priesthood. It was further suggested that the visiting general authority at each stake conference should be either a member of the Council of the Twelve, a member of the Presiding Bishopric, or a member of the committee which had been called.<sup>6</sup>

Stressing the responsibilities of the quorum leaders they

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<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

<sup>6</sup>Ibid.



noted, "We believe these officers should be personally responsible for having every slothful or absent quorum member, not occasionally only, but repeatedly visited."<sup>7</sup>

One item of business which came out of one of the committee meetings was that the age of ordination of boys to the Aaronic Priesthood should be moved from twelve to fifteen because "boys are too young at the age of twelve to have this honor conferred upon them."<sup>8</sup> Along the same vein it was suggested that "older men be called into the mission field to add dignity to the work."<sup>9</sup> There seems to have been a lack of confidence, among some of the committee, in the young men of the Aaronic Priesthood.

Exactly when the term "correlation" came into use is not clear, but Elder Marion G. Romney, a member of the Council of the Twelve Apostles, used the term when referring to a letter of Joseph F. Smith dated November 8, 1912. In the letter President Smith had referred to David O. McKay as "chairman of the Correlation Committee."<sup>10</sup>

That there was a definite need for better correlation of effort and organization was made clear in the April 1912 conference of the Church. A letter, signed by David O. McKay, David A. Smith, and Joseph J. Cannon of the General Priesthood Committee, was read to those assembled. In part it said:

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<sup>7</sup>Ibid.

<sup>8</sup>Ibid.

<sup>9</sup>Ibid.

<sup>10</sup>Marion G. Romney, "The Basics of Church Correlation," Unpublished talk delivered to Regional Representatives of the Twelve, November 8 and 15, 1967, (Salt Lake City), Copy in LDS Church Historian's Office.

There are 9,300 Teachers, 20,255 Deacons. In sixty seven wards not one ordained Teacher and in twenty one not one Priest. In slightly over one third of the wards there is only one-half of a quorum of teachers, and in only fifty wards is there half of a priests quorum or more. . . We have failed to live up to the Lord's plan.<sup>11</sup>

On January 11, 1913, representatives of the auxiliary organizations met together in the first session of the correlation committee. The meeting had been called at the suggestion of the Deseret Sunday School Union. President Joseph F. Smith was serving as superintendent of the Sunday School of the Church at that time. The purpose of the meeting was

. . . to prevent unnecessary and undesirable duplication of work in the various auxiliary organizations of the Church, and for the further purpose of selecting suitable dates for holding of stake meetings called by the auxiliary associations and for the general purpose of unifying the work and advancing the cause of each organization.<sup>12</sup>

Elder Romney noted that it was just the auxiliaries which were involved in correlation at that time. He added, also, that "there is no record of the accomplishments of this committee."<sup>13</sup>

President Smith received a report from the committee on October 3, 1913, showing the progress that had been made with the Aaronic Priesthood. Some 4,000 Melchizedek and 9,000 Aaronic Priesthood holders were not enrolled in any quorum. When the present program went into effect, not more than

. . . five percent of the wards of the Church had paid any attention to the organization of the priests quorum. Even less than two years ago, not more than thirty of the 700 bishops had

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<sup>11</sup>"Aaronic Priesthood," The Improvement Era XV (May, 1912), p. 657. Hereafter cited as Era.

<sup>12</sup>Romney, op. cit., p. 3.

<sup>13</sup>Ibid.

given this matter any serious consideration.<sup>14</sup>

A short time later a letter was written by the Presiding Bishop which must have been effective because they reported "at present about 500 of the bishops of the Church have their priests quorums, or classes, and the benefit to these wards is very noticeable."<sup>15</sup> They continued, "even more marked are the advantages that have come to our young brethren holding this highest office in the Aaronic Priesthood."<sup>16</sup> There appears to have been a great need for better organization.

The Church has always been concerned for the family in the Church. In the past that concern was shown by the Ward Teaching program, where two priesthood holders were supposed to call on each of the families in the Church each month. The statistics for that time were given as follows: "In a few wards, 100 percent of the families have been visited regularly every month. In a number of the stakes over 50 percent of the families were visited regularly every month during 1912."<sup>17</sup>

As with all teaching this represented the minimum effort, as compared with the "second mile" type <sup>e</sup>invisioned by the committee when they said:

Every acting and ordained teacher should be encouraged to render 100% efficiency. This does not necessarily mean that he shall merely visit 100% of the families in his district each month, but it means that he shall carry them a definite gospel message, one that will build them up in their faith, that will develop their spirits and cause them to go undoubtedly forward

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<sup>14</sup>Minutes. Op. Cit.

<sup>15</sup>Ibid.

<sup>16</sup>Ibid.

<sup>17</sup>Minutes.



in the work of the Lord. More than this, he should be with them always, watching over their spiritual interest, and if needs be their temporal affairs, even as a careful shepherd watches over his flock. This kind of teacher will be a fit representative of the bishop in that particular district, and his report at the regular monthly meeting will be of real worth to the presiding authorities of the ward.<sup>18</sup>

The report meetings at that time were held in a group where all of the ward teachers made a vocal report to the bishopric on the number of families that had been visited. The topic for the next month was handed out at that time also.

Evidently one of the reasons for the calling of the correlation committee, with representatives from the various Church auxiliaries, was to help in the scheduling of meetings. The group said that in some stakes, quorums of the Melchizedek Priesthood met at 9:00 in the morning and those of the Aaronic Priesthood at 10:30,

. . . permission having been granted by the General Sunday School Union Board to commence the Sunday School at 10:30 o'clock, instead of 10:00, the usual time throughout the Church. These classes of the Aaronic Priesthood then continue their class work as part of the Sunday School.<sup>19</sup>

Prior to that time priesthood meetings had been held on days other than Sunday; thus, the Sunday School had the "best time" of the week as far as getting members to attend its meetings, and other organizations of the Church, including the priesthood, suffered in this regard.<sup>20</sup>

A letter dated August 6, 1914, written by Elder David O. McKay to Rudger Clawson, President of the Twelve Apostles and chairman of the

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<sup>18</sup>Ibid.

<sup>19</sup>Ibid.

<sup>20</sup>Ibid.

committee on priesthood lessons, dealt with correlation matters:

Recently a committee known as the Correlation Committee was appointed by the First Presidency; one of its principal duties was to consider the courses of study of the various auxiliary organizations of the Church to avoid unnecessary duplication of study on the part of members pursuing the same course in several organizations. Though their work pertained particularly to the auxiliary organizations, yet they considered also the course of study prescribed for the Aaronic Priesthood, particularly when they found that the principal duplication of courses was in those given by the Sunday School and the Priesthood.<sup>21</sup>

With the improvement of the program for the general level, the emphasis shifted to the stake level because as the committee pointed out in a letter to President Joseph F. Smith March 25, 1915, there was "great chaos in methods of supervision."<sup>22</sup> They recommended that the high councilmen divide up once each month to go into the wards and help train and teach teachers of the lesser priesthood.

The letter to President Smith continued:

Our suggestion then, is better leadership through proper supervision and training of teachers, more efficient work in the classes, the application of knowledge gains to service among the people, the assignment of weekly duties to the members, report weekly on duties, free discussions of conditions and problems with a view of rendering practical aid, spiritual and temporal.<sup>23</sup>

Elder McKay was given the assignment, along with John Wells and E. H. Anderson, of making a list of duties for the Aaronic Priesthood. That assignment was noted in the minutes of June 1, 1916. The list, as it was completed, was for all three quorums. They also suggested that each bishop was to have a class of priests; that there were to be quorum officers; that they were to maintain high standards, and that they were to see that members performed their duties.<sup>24</sup>

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<sup>21</sup>Ibid.

<sup>22</sup>Ibid.

<sup>23</sup>Ibid.

<sup>24</sup>Ibid.



By April 24, 1918, there was a Correlation Committee of the General Boards, chaired by Elder McKay. There was also a Social Advisory Committee of the General Boards, chaired by Stephen L. Richards.<sup>25</sup>

As time passed, continual progress was made. However, there still remained the problem of delineating the areas of responsibility for members in each auxiliary. The Deseret News reported on this in 1919:

The Correlation Committee of the Church held its regular session this morning at 9:00 o'clock, having postponed the session from Tuesday afternoon because of the visit of President Wilson. Definite steps were taken at the meeting toward defining more clearly the field of activity of each auxiliary organization of the Church.<sup>26</sup>

By 1920 Heber J. Grant was president of the Church with Anthon H. Lund and Charles W. Penrose as his counselors. They wrote a letter to the committee suggesting that, since one of the specific duties of the priesthood was to teach,

We desire to commend every effort that is now being put forth to make the teaching in the Church more efficient. The co-operation of the priesthood will do much toward giving strength and impetus to the important movement in teacher training.<sup>27</sup>

A letter to stake presidencies (written August 16, 1920) gave evidence that the two committees were striving toward correlation:

In order to promote and enlarge the social and religious activities of the various organizations of the Church it is proposed that each stake hold an institute at which problems vital to the welfare of our people shall be given systematic consideration.<sup>28</sup>

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<sup>25</sup>Romney, op. cit., p. 4.

<sup>26</sup>Deseret News, [Salt Lake City,] September 25, 1919, p. 3.

<sup>27</sup>Minutes.

<sup>28</sup>Romney, op. cit., p. 4.

SOCIAL ADVISORY AND CORRELATION  
COMMITTEES AMALGAMATED

Minutes of a temple meeting dated November 4, 1920, show that Elder Stephen L. Richards suggested that the Social Advisory and Correlation Committees be amalgamated and that the new committee be instructed "to consider and report on the relationships of the quorums to each other, to define their functions and fields of endeavor and outline a program or survey of their work."<sup>29</sup>

Elder Romney suggested this was somewhat of an historical event, as it was the "first time quorums were correlated, and the auxiliaries to each other, to define their functions and fields of endeavor and outline a program or survey of their work."<sup>30</sup>

The two committees were joined, and Elder Stephen L. Richards, then an Apostle of one year, was made chairman of the new Correlation Committee. There had been a definite change from 1912 to 1920 in the correlation program of the Church, i.e., from organization of priesthood to correlation of auxiliaries to correlation of auxiliaries and priesthood.<sup>31</sup>

Shortly after that the committee sent a letter to the First Presidency concerning a problem of conference dates conflicting with auxiliary conferences. It said: "The Committee voted, therefore, to respectfully request the First Presidency to change the Stake Conference dates of the above named stakes as not to conflict with the June

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<sup>29</sup>Ibid., p. 7.

<sup>30</sup>Ibid., p. 5.

<sup>31</sup>Ibid.

Conference."<sup>32</sup>

An excerpt from the First Presidency's reply said:

(changing dates)

. . . upsets a good many plans, and fully believing that it will not seriously militate against the success of your conference to allow these appointments to remain, we think it the wisest plan to not make the change.<sup>33</sup>

The letter was signed by Presidents Grant, Penrose, and Ivins and was dated April 21, 1921.

Elder Romney noted, "I did not find in the records any further attempt by the auxiliaries to change the President's program."<sup>34</sup>

Pursuant to the First Presidency's request that the Correlation Committee make a survey of the auxiliaries and define their functions and fields of endeavor and outline a program or survey of their work, the committee made an exhaustive study. At the conclusion of this study, which took nearly nine months, the committee turned in a twenty-seven legal size page report to the First Presidency. The minutes note that the report came April 14, 1921, and was signed by Stephen L. Richards as chairman for the committee. Elder James E. Talmage moved that the First Presidency go over the report before it was discussed in the council meeting, and the motion carried.<sup>35</sup>

#### Social Advisory Committee Report

The report covered approximately eleven areas beginning with

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<sup>32</sup>Ibid. Arthur L. Beeley, as secretary to the Correlation Committee, signed the letter

<sup>33</sup>Ibid.

<sup>34</sup>Ibid., p. 6.

<sup>35</sup>Ibid.



the Priesthood Committee, the auxiliaries, the Church school program, the Genealogical Society, the ward weekly program, the Church magazines, and the Correlation Committee. The duties and some matters respecting the jurisdiction of each of the auxiliaries were defined.

Several recommendations pertinent to this study will be covered here. The report suggested there be appointed a "corps of musicians in the Priesthood Committee whose function it shall be to submit and carry out plans for improvement of the devotional music throughout the Church."<sup>36</sup>

It recommended that the Sunday School provide the theological and doctrinal instruction for the entire Church membership, that it provide facilities for the priesthood classes within it and for all other members of the Church not included within the priesthood classes. It further suggested that the bishop preside over and conduct the Sunday School. The final suggestion was that it was

. . . indispensable to the harmonious operation of the entire undertaking that the General Priesthood Committee and the General Sunday School Board collaborate, not alone in preparation of the course, but in its supervision.<sup>37</sup>

In the report it was suggested that girls be given religious and avocational training after age fourteen. For the boys it was recommended that the age be twelve. As for the weekly meeting schedule, it was suggested that Sunday meetings include Sunday School and Sacrament Meeting; Monday for Home Evening; Tuesday for Primary, Relief

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<sup>36</sup>Social Advisory Committee Report, April 14, 1921, copy in the LDS Church Historian's Office. Hereafter cited as Report. p. 3.

<sup>37</sup>Ibid., p. 7.

Society, YMMIA and YWMIA; Wednesday for Home Ward Teaching; Thursday for 'religion class,' teacher training and leadership classes; Friday was to be given to Home Entertainments, and Saturday was for supervised community recreation as a half holiday.<sup>38</sup>

There were a number of recommendations concerning the family. The above schedule indicates the amount of time that the committee felt should be devoted to family activities.

Another recommendation was made that there be a consolidation of the "present six magazines." There was a difference of opinion among the committee members as to whether one or two magazines would be adequate. There was a suggestion that the different organizations issue manuals or handbooks for their respective workers, with selective bulletins devoted "exclusively to timely material for officers and teachers."<sup>39</sup>

Another recommendation was that there be a General Correlation Committee comprised of the presiding officers of the General Priesthood Committee, the General Boards, the Church school system, and the Genealogical Society and that a similar organization be set up on a stake and ward basis. The purposes of these committees would be three fold: (1) to discover Church needs, (2) to measure Church work and (3) to authorize correlation.<sup>40</sup>

Thirteen months after the survey went to the First Presidency the report came back. The Presidency felt that "under existing circumstances it would be inadvisable to adopt the recommendations which

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<sup>38</sup>Ibid., p. 7.

<sup>39</sup>Ibid.

<sup>40</sup>Ibid., p. 20.



have been made."<sup>41</sup> In letters written to the committee on June 7 and 26, 1922, the First Presidency explained that they did not want to "minimize gospel teaching in all the auxiliaries except the Sunday Schools."<sup>42</sup> They also opposed the method of supervision, or the setting up of a "permanent committee to supervise the auxiliaries, Church, stake and ward."<sup>43</sup>

On October 5 the First Presidency wrote to the committee thanking them for their service to the Church and releasing them from their committee responsibilities. A copy of that letter was sent to the General Sunday School Superintendency.

The committee sent a letter on December 13, 1922, thanking the First Presidency for the privilege and saying:

Now that our mission is completed as a committee, we are delighted to be honorably discharged from this heavy responsibility. We feel very much as do the missionaries who go abroad to preach the gospel and who are generally happy and thankful to obtain an honorable release.<sup>44</sup>

Members of the committee who had been serving at that time were as follows:

Priesthood Committee: David O. McKay, Stephen L. Richards, John Wells, and Edward H. Anderson.

Relief Society: Clarissa S. Williams, Amy B. Lyman, Sarah McLelland and Sarah Eddington.

Sunday School: David O. McKay, Stephen L. Richards, George D. Pyper and Milton Bennion.

YMMIA: Edward H. Anderson, Oscar A. Kirkham, John H. Taylor, George J. Cannon, and Arthur L. Beesley.

YWMIA: Ruth May Fox, Rose W. Bennett, Rachael G. Taylor, Clarissa A. Beesley.

Primary: May Anderson, Eliza S. Bennion, Edna H. Thomas, Ann Nebeker.

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<sup>41</sup>Ibid. (Italics added.)

<sup>42</sup>Ibid.

<sup>43</sup>Minutes, op. cit.

<sup>44</sup>Ibid.

Church Schools: Adam S. Bennion.  
 Religion Classes: John Henry Evans, Guy C. Wilson, Newel K. Young.  
 Music Committee: Edward P. Kimball.<sup>45</sup>

There seems to have been some concern on the part of the First Presidency that the channels of communication were being upset and were being used differently than the Lord had outlined. In their letter to the committee they stressed this by pointing out:

The General Boards are expected, in all that they do to act in harmony with the Stake Presidencies, and the Stake Presidencies act in harmony with the Bishoprics of the various wards. Thus all of the agencies through which the activities of the Church are controlled come under the direct supervision of the Priesthood, from the Bishopric to the Stake Presidency, from the Stake Presidency to the Presidency of the Church, the General Boards acting as intermediary through which the desire of the presiding priesthood of the Church is conveyed to all its members.<sup>46</sup>

Quoting further, the Presidency explained they wished to have it clearly understood that "all auxiliary associations operate under the direct presidency and supervision of Stake and Ward priesthood Authorities, who carry the ultimate responsibility for the work of these organizations."<sup>47</sup>

Elder Romney, in quoting further from the First Presidency's letter emphasized that the work that had been done by the committee (teacher training) had been given to the Church school system, and that the major responsibility for recreational work had been given to the Mutual Improvement Association. That letter, signed by Presidents Grant, Penrose and Ivins, was dated January, 1923.<sup>48</sup>

The First Presidency, in a letter written on March 8, 1923,

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<sup>45</sup>Report, op. cit., p. 21.

<sup>46</sup>Romney, op. cit., p. 11.

<sup>47</sup>Ibid.

<sup>48</sup>Ibid.

made several suggestions which were incorporated into the program in the 1960's. In that letter they said:

We suggest that once a month you could, with profit, have a meeting with the Presiding officers of the stake auxiliary boards, and the Bishoprics a similar meeting with the presiding officers of their ward auxiliaries providing an opportunity to correlate their work, keep harmony among their organizations, and a closer cooperation between the presiding authorities in stakes and wards and the presiding officers of the auxiliary organizations.<sup>49</sup>

This suggestion seems to correspond to the Ward Council and Stake Council meetings which were later introduced into the correlation program.

That closed the record of the most concentrated drive for Church correlation in the first century of the Restored Church (1830-1930). Correlation according to Elder Romney "was not yet achieved nor was it dead." "Since then," he added, "the need for it has demanded and received attention."<sup>50</sup>

#### Other Attempts at Correlation

Despite persecution and slander during the first century of the Church, the long-range trend had been toward a more favorable image and toward becoming more acceptable throughout the world. However, the image of the Church changed in the decade beginning in 1930. It was not until these years that

. . . it crossed the line from a predominately negative to a more positive character. The second new feature was a strong interest in the program of the Mormon Church rather than in its theology. This change reflected a general shift seen in twentieth century American religion--interest in the 'social gospel' and its program for social salvation rather than in traditional emphasis on personal salvation through the atonement of Jesus

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<sup>49</sup>Ibid., p. 12.

<sup>50</sup>Ibid.



Christ.<sup>51</sup>

It would seem that the saints had been allowed to wander in the wilderness, receiving the blessing of a social gospel waiting for another opportunity under new leadership to implement the full priesthood program. This is not to suggest that the seers did not have the full vision.

By 1938 the First Presidency consisted of President Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay. In January, 1939, they wrote a letter calling a committee consisting of Apostles Joseph Fielding Smith, Stephen L. Richards and Albert E. Bowen. After quoting from the Doctrine and Covenants concerning the need to "teach one another the doctrine of the kingdom," (D&C 88:17) they said:

It is the duty of the Quorums of Priesthood and of the auxiliary organizations to furnish this need to instruct all members in sound doctrine . . . Activities, particularly of the auxiliary organizations (need to be) more definitely prescribed.<sup>52</sup>

They pointed out that there was "much overlapping, lack of understanding and appreciation of the actual needs and facilities of the people."<sup>53</sup> They felt that the work of the auxiliary organizations and of the educational institutions should be "coordinated, unified, and standardized to avoid duplication and overlapping."<sup>54</sup> All of those things were to provide better training for the young people.

Besides the three apostles mentioned, the committee also consisted of Samuel O. Bennion from the First Council of the Seventy,

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<sup>51</sup>James B. Allen and Richard O. Cowan, Mormonism in the Twentieth Century, Extension Publications, BYU, (Provo, Utah, May, 1964), p. 66.

<sup>52</sup>Romney, op. cit., p. 13.

<sup>53</sup>Ibid.

<sup>54</sup>Ibid.

members of the Presiding Bishopric, Dr. Franklin L. West of the Department of Education, Louis Y. Robinson of the Relief Society, George D. Pyper of the Sunday School, George Q. Morris of the YMMIA, Lucy Cannon of the YWMIA, May Anderson of the Primary and Joseph Fielding Smith of the Genealogical Society.<sup>55</sup>

In order that there would be no misunderstandings concerning their duties the First Presidency said to the above people:

Each of the organizations will consider as its primary reason for existence the purpose for which it was originally created. The special work of the Committee, therefore, is to define, to simplify, to intensify, and to correlate the work of each auxiliary and educational group in the Church, and to lay down within broad general lines the work of each group in its own field. The limits of any of these will not be extended except with the approval of the First Presidency.<sup>56</sup>

As the Church continued to grow, and more and more of the activities of the Church were taken over by the auxiliaries, there was an increased concern as to whether the Church was accomplishing the maximum good for the time and effort which was being expended. At the April Conference, in 1940, the First Presidency announced that the auxiliaries were "reconsidering their whole field to see what might be done by them to meet, so far as possible, the unusual needs of the times, as well as more clearly to define their field of activity."<sup>57</sup> They were also charged to "cut out duplication and overlapping, and to eliminate the increasing waste in effort, time

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<sup>55</sup>Era. XLII (February, 1939), p. 100.

<sup>56</sup>Romney, op. cit., p. 14.

<sup>57</sup>Era. XLIII (August, 1940), p. 480.

and funds."<sup>58</sup>

President J. Reuben Clark, Jr., counselor in the First Presidency, met with officers of the Relief Society, Sunday School, MIA and Genealogical Society for the purpose of setting up an organization called "The Union Board of the Auxiliaries," with George Q. Morris, General YMMIA Superintendent, as president. At that meeting President Clark made the observation that the "auxiliaries might well consider thinking of the home life of the people having three periods, childhood, youth, and adulthood."<sup>59</sup> According to Elder Romney from that statement came the classification of people used in the 1960 correlation endeavor.

From available records the writer could not find the accomplishments of that group.

Eight years later on January 22, 1948, minutes of a meeting of the First Presidency with the Council of the Twelve refer to a report by Elder Harold B. Lee representing a committee appointed to give consideration to conditions prevailing in the quorums of the Melchizedek Priesthood and the auxiliaries. The report was for the purpose of making recommendations which would simplify and improve the work and the program.<sup>60</sup>

By March 24, 1960, the First Presidency consisted of David O. McKay, J. Reuben Clark, Jr., and Henry D. Moyle. They sent a letter to the general priesthood committee of the Church, of which Harold B.

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<sup>58</sup>Ibid. The writer found no record of the activities of that group.

<sup>59</sup>Romney, op. cit., p. 15.      <sup>60</sup>Ibid.



Lee was chairman, in which they said: "We have sometimes been led to wonder whether there was a proper observance of the field of a particular auxiliary of<sup>v</sup> what might be termed its jurisdiction."<sup>61</sup>

It would appear then that correlation was needed in three major areas: first, to define the scope and function of each priesthood and auxiliary agency; second, to formulate curriculum and prepare courses of study; and third, to schedule programs of the Church. Those three areas have been undertaken on the different occasions mentioned above, and that was the assignment given to the general priesthood committee of the Church in the 1960's. The results of their work will be considered in the following chapters.

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<sup>61</sup>Conference Report, September, 1961, p. 79.

## Chapter 3

### PRESERVATION OF THE HOME

#### HOME INFLUENCE ON THE LIVES OF LATTER-DAY PROPHETS

Joseph Smith professed to have been visited by God the Father and his Son Jesus Christ early in the spring of 1820. He later claimed other visitations from heavenly messengers. As he received instructions in these visitations he would gather the Smith family around him in the evenings and teach them the gospel in what Patriarch Eldred G. Smith termed "the first family home evenings in the Church."<sup>1</sup> It appears that the home centered instructions formed the basis of much of the religious instruction the Smith family received.

Brigham Young was converted and joined the Church when he was an adult, but he said that his parents had taught him to live a "strictly moral life." After Brigham Young became president of the Church, he taught the concept that "the family is the divine as well as the earthly unit of group life."<sup>2</sup>

As a youth Joseph F. Smith was greatly influenced by his mother. He gave an account of his mother calling on the Elders to

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<sup>1</sup>Eldred G. Smith, "Go Forth to Serve," The Improvement Era, LXX (June, 1967), p. 70. Hereafter cited Era.

<sup>2</sup>Sousa Young Gates, Brigham Young the Mormon Leader and Founder of Salt Lake City, (London: Jarrold Publishers, 1930), p. 220.

annoint with oil one of their oxen that was sick. He told of how, following the prayer, the ox got up, and they continued their journey west. "Never for one moment in my life since that circumstance," he later recalled, "have I doubted the efficacy of prayer."<sup>3</sup>

One historian has suggested that the home life of young George Albert Smith was "ideal." That his family and its name was important to him is suggested by a dream which he had. He told of going to the world of spirits. After arriving there, he was greeted by his grandfather, George A. Smith, early apostle and counselor in the First Presidency, who asked, "What have you done with my name?" Young George answered, "I have never done anything with your name that you need to be ashamed of." He later pledged, "I made up my mind that I would never do anything to harm his good name."<sup>4</sup>

For many years David O. McKay and his wife Emma Rae exemplified the ideal home and family relationships. Their son Robert McKay said of his father,

. . . in all of my years of close association in the home, on the farm, in business, in the Church, there has never been shown to me one action nor one word, even while training a self-willed horse, that would throw any doubt in my mind that he should not be and finally did become the representative and Prophet of our Heavenly Father.<sup>5</sup>

President McKay often taught the importance of home and family. Of his own background he said:

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<sup>3</sup>Joseph F. Smith, "Boyhood Recollections of President Joseph F. Smith," Utah Genealogy and Historical Magazine, VII (Salt Lake City: Deseret News Press, 1916), p. 63.

<sup>4</sup>Preston Nibley, The Presidents of the Church, (Salt Lake City: Deseret Book Co., 1950), p. 338.

<sup>5</sup>Era, LXX (June, 1967), p. 79.



If you ask me where I first received my unwavering faith in the existence of God I would have to answer you: in the home of my childhood--when Father and Mother invariably called their children around them in the morning and evening and invoked God's blessings upon the household. . .<sup>6</sup>

Thus it can be shown that Church leaders were influenced early in life by their own parents and family and grew up realizing the importance of proper training in the home.

#### SCRIPTURAL INJUNCTIONS TO PARENTS

Joseph Smith proclaimed that through him the Lord had given specific instructions to help parents realize the importance of teaching their children the gospel. As early as November, 1831, he said:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents.<sup>7</sup>

Two years later some of the leaders of the Church still had not complied with the Lord's directions of 1831. In Section 93 of the Doctrine and Covenants He gave specific instructions to certain Church leaders. To Fredrick G. Williams, counselor in the First Presidency he said:

You have continued under this condemnation; You have not taught your children light and truth, according to the commandments; . . . . and now a commandment I give unto you--if you will be delivered you shall set in order your own house, for there are

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<sup>6</sup>David O. McKay, Gospel Ideals, (Salt Lake City: Deseret News Press, 1953), p. 483.

<sup>7</sup>Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), 68:25, hereafter cited as D&C.

many things that are not right in your house.

To Sidney Rigdon, also a counselor in the First Presidency the Lord said: ". . . that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house."

Then to the Prophet Joseph Smith the Lord said:

And now, verily I say unto Joseph Smith, Jun.--you have not kept the commandments, and must needs stand rebuked before the Lord; Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

To Newel K. Whitney, a bishop in the Church, he added, "What I say unto one I say unto all," (D&C 93:43-49) thus making his instructions applicable to all members of the Church.

#### HISTORY OF FAMILY HOME EVENING IN THE CHURCH

The first Family Home Evening program per se was introduced at a meeting in the Granite Stake in October of 1909, by Stake President Frank Y. Taylor. That meeting was the largest gathering, excluding general conference, in the history of the Salt Lake Valley up to that time.<sup>8</sup>

The printed program carried the suggestion to parents that they have all members of the family at home on the evening set apart, that no other appointments by any of the members should be permitted, and that, in the absence of the father, the mother should take charge of the exercises. The Stake Presidency counseled that "all formality

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<sup>8</sup>Granite Stake Home Evening Pamphlet, (Salt Lake City: n.p., 1908), p. 6.

and stiffness should be studiously avoided."<sup>9</sup> It was pointed out that during the home evening parents should impress upon their children the importance of obeying the fifth commandment, i.e., Honor thy father and thy mother, and that testimony bearing by parents and children would be in order. It was further recommended that the family use this meeting to "consult together on family work, plans and discipline, manners, conduct, amusements, outings, general studies for Church and school, but these [discussions] should be held sacred and not repeated outside the family."<sup>10</sup>

In order to impress the parents of the Granite Stake with the importance of home evening, President Taylor had invited President Joseph F. Smith to be the main speaker. President Smith's talk, titled "Family Government," revealed some important insights into his life. He mentioned the fact that no love in all the world can equal the love of a true mother.<sup>11</sup> He told of his experiences as a fifteen-year-old missionary in Hawaii and how the thoughts of his mother's sacrifices and love for him had "become a defense, a barrier between me and temptation."<sup>12</sup> There were times during his talk that President Smith shed tears as he tried to impress the importance of his message on those present.<sup>13</sup>

Official records as to the effect this meeting had on the people are not available. However, in a Quarterly Stake Conference address,

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<sup>9</sup>Ibid.

<sup>10</sup>Ibid.

<sup>11</sup>Ibid., p. 36.

<sup>12</sup>Ibid.

<sup>13</sup>Ibid.



Joseph F. Merrill, who was a counselor in the Granite Stake Presidency, spoke concerning the meeting that had been held eight years previously. After reminiscing about the program, he chastened the saints for not having complied with the instructions. He said that at that time there were "but few people who held home evening."<sup>14</sup> He said that one of the reasons this was the case was that some of the people responsible for ward affairs "sometimes forget and so we have public meetings of various kinds arranged on home evening when it was the advice to every Latter-day Saint family to spend that evening at home."<sup>15</sup> He counseled the leaders to have the teachers in their visits "take this up and remind and urge all saints to observe home evening every Monday night."<sup>16</sup>

Elder Merrill concluded his talk by reminding the leaders that nothing should be done that would take the people away from home on that evening.<sup>17</sup>

Official Inauguration of Home  
Evening in the Church

The First Presidency officially inaugurated Family Home Evening in the Church on April 15, 1915. The letter, sent out over the signatures of Presidents Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose, was to Stake Presidents, Bishops and Parents in Zion.<sup>18</sup>

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<sup>14</sup>Era, XXI (June, 1917), p. 203.

<sup>15</sup>Ibid.

<sup>16</sup>Ibid.

<sup>17</sup>Ibid.

<sup>18</sup>Era, IXX (June, 1915), p. 733.

Therein the Presidency outlined the responsibilities of parents to "set aside at least one evening each month" for the purpose of home evening.<sup>19</sup> They requested the auxiliary organizations throughout the Church to support the movement and encourage the young people to remain at home that evening and to use their energies in making it "instructive, profitable and interesting."<sup>20</sup> The promise given to those who were obedient to this counsel was that "love will be developed in the hearts of the youth. . . and they will gain power to combat the evil influences and temptations which beset them."<sup>21</sup>

There is little evidence that people of the Church as a whole accepted the advice of their prophet to hold home evening. Minutes of council meetings of two stakes examined indicated the major problems discussed thereafter by the stakes were missionary work and organization of auxiliaries and priesthood. Occasionally, a talk in stake conference by one of the authorities dealt with the importance of home and family.<sup>22</sup>

One of the leaders who was obedient was E. Frank Birch of the Tintic Stake. The Improvement Era pictured him with his family conducting their home evening. The Era pointed out that this was a remarkable movement among Latter-day Saints which gave all Church workers a chance to spend the evening at home. "All Church workers,"

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<sup>19</sup>Ibid.

<sup>20</sup>Ibid.

<sup>21</sup>Ibid.

<sup>22</sup>The two stakes examined for that period were the Granite Stake in Salt Lake City, and the Bear River Stake in Garland, Utah.

it said, "are exempt that evening from other duties."<sup>23</sup>

However, as previously noted, although the people were given the opportunity of availing themselves of this blessing, evidence indicates that very few did so.

Early in March of 1921, Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins sent an exact copy of President Joseph F. Smith's 1915 letter to the leaders of the Church. However, they added a closing paragraph in which they stressed, "We now endorse them [home evenings] and urge that they be carried out by the Latter-day Saints."<sup>24</sup>

President Joseph F. Larkin of the Curlew Stake, when asked to speak in general conference, mentioned that all had been advised and counseled to hold home evening. He said that if parents would call their families together once a week and hold a home evening with them, pray and sing with them it would be one of the greatest helps "in holding your boys and girls in fear of the Lord. This," he said, "is my testimony to you."<sup>25</sup>

There seems to have been a discrepancy as the letter from the First Presidency suggested that home evening be held once a month, while President Larkin intimated they be held weekly.

President Grant, in a letter to the leaders of the Granite

<sup>23</sup>Era, XXII (March, 1918), p. 477.

<sup>24</sup>James R. Clark. Messages of the First Presidency, (Salt Lake City: Bookcraft, Inc., 1971), V, 190.

<sup>25</sup>Joseph F. Larkin, General Conference Address, Official Report of the Ninety Third Semi-Annual General Conference of the Church of Jesus Christ of Latter-day Saints, October 1923, (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, n.d.), p. 22, hereafter cited as Conference Report.



Stake on December 18, 1926, assured them of his complete endorsement of the home evening movement. He pointed out that the home is the place to teach the gospel by precept and example and above all by practice. The president promised that those who held their home evenings regularly "need have no fear for the faith of the rising generation, and may be assured that our children will live and practice the Gospel."<sup>26</sup>

Home Evening Handbook Published

Claude Richards of the Highland Stake, Salt Lake City, compiled and published a history of the home evening program to 1936, in which he outlined some helps and suggestions for making the program work. Contained in the handbook was a letter from Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay. The letter, dated January 4, 1936, stressed the grave responsibility of parents to teach their children to walk uprightly before the Lord. Their suggestions concurred with the counsel made by the previous First Presidency, i.e., that local leaders were to set aside at least one evening each month for the purpose of family home evening, and that on such evenings "no other Church duties shall be required of the people."<sup>27</sup>

In Highland Stake, leaders soon recognized that home evening would not sustain itself without some help from outside the home. They

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<sup>26</sup>Granite Stake Commemoration Booklet, (Salt Lake City: Deseret News Press, 1967), p. 4.

<sup>27</sup>Claude Richards, Home Evening Handbook, (Salt Lake City: Deseret News Press, 1936), p. 12.

suggested the help be given by a visit to the families, preferably on the second home evening night, when a member of the stake board could be with the ward leaders.<sup>28</sup> Evidently taking both stake and ward leaders away from their own family home evenings.

As an alternate plan the committee suggested that the ward teacher organization could be used to encourage parents. They said that it would necessitate no additional organization and would furnish the ward teachers with a "worthy and stimulating project."<sup>29</sup>

Further suggestions were to assign home evening to the Sunday School, MIA, or a priesthood group, and that the one assigned might ask for representation from the other organizations to help.<sup>30</sup>

The auxiliaries of the Church were also encouraged to support home evening. In 1915 the MIA introduced the slogan "We Stand for a Weekly Home Evening."<sup>31</sup> Then again in 1935, the MIA adopted another theme which read, "We stand for spirituality and happiness in the Home."<sup>32</sup>

In a talk in general conference in October, 1947, Elder Ezra Taft Benson, a member of the Home Evening Committee of the Church, stated that the Council of the Twelve, under the direction of the First Presidency, had given further consideration to the proper relationship between parents and children.<sup>33</sup> Elder Benson said that

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<sup>28</sup>Ibid., p. 80.

<sup>29</sup>Ibid.

<sup>30</sup>Ibid.

<sup>31</sup>Ibid., p. 13.

<sup>32</sup>Ibid.

<sup>33</sup>Elder Joseph F. Merrill, a member of the Quorum of the Twelve was serving at that time as chairman of the Home Evening Committee of the Church.



as a result of those discussions, Elder George F. Richards, President of the Twelve, had directed a letter to stake presidents and bishops, recommending a "revival and further motivation" of the program inaugurated under the leadership of President Joseph F. Smith. That letter was sent in January of 1946. Elder Benson stated that the First Presidency had made an assignment to the Relief Society to prepare certain materials as helps to parents. The prepared materials were to be carried to the homes of the members by the Relief Society visiting teachers and the ward teachers. Elder Benson announced that there would be talks and demonstrations as a means of stimulating interest in this worthwhile project. He concluded by saying, "Our happiness here and hereafter is tied up with our successful discharge of this great responsibility."<sup>34</sup>

The magnitude of the task assigned to the Relief Society and the great amount of time involved may be realized by following the assignment through the Relief Society minutes. The Relief Society President, Amy Lyman, reported June 21, 1944, that Ezra Taft Benson of the Twelve had inquired as to the attitude of the Relief Society with respect to Church sponsorship of home evening. Several of the board felt a formal program was "incompatible with the informal atmosphere of the home."<sup>35</sup> Others felt that such an evening "is not feasible for teen-age children" but might be successfully conducted with younger children. There were others who felt the family should plan time together in recreation, either at home or elsewhere, rather than attempt "to set a time and program for family gatherings."<sup>36</sup>

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<sup>34</sup>Era, LI (December, 1947), p. 756.

<sup>35</sup>Minutes of the General Board of the Relief Society, (Salt Lake City: 1944-1947), on film LDS Church Historian's Office.

<sup>36</sup>  
Ibid.



Nevertheless a Home Evening Committee was appointed and reported back on September 13 with the recommendation that the evening be titled "The Family Hour" or the "Family Get-Together." The committee suggested the major objectives should be: "(1) stimulating the teaching of the Gospel in the home, (2) to unify the family, (3) to strengthen testimonies of the gospel."<sup>37</sup> Because of different family backgrounds and age differences in each family they further recommended that no definite period of time be designated. They suggested that the First Presidency should include a popularizing program in all Church publications, that announcements should be made in conference meetings, and that "they solicit the full support from Priesthood Quorums and auxiliary organizations, both ward and stake."<sup>38</sup>

The group noted that the Home Evening Handbook published by Claude Richards was available at Deseret Book Company, but that they felt it would be unwise to republish it because articles titled "Do things with your children" in the 1942 and 1944 issues of Better Homes and Gardens could be used effectively.<sup>39</sup>

The committee on home evening was changed on October 24, 1945, with Luella N. Adams as chairman and Edith S. Elliott and Pricilla L. Evans as members. On February 13, 1946, it was noted that suggestions had been made over a year ago to the Home Evening Committee of the Church, but up to that date nothing had come of the suggestions. The committee suggested that there be a demonstration of home evening in

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<sup>37</sup>Ibid.

<sup>38</sup>Ibid.

<sup>39</sup>Ibid.

Relief Society on work day, and that lessons on home evening be given in the social science department. The committee further decided that articles be added in the Relief Society Magazine for specific helps on home evening.<sup>40</sup>

This writer noted that during that period of time a number of articles appeared in the Magazine, giving helps and counsel to parents concerning their family home evenings.

In June of 1946, Edith Elliott, Pricilla Evans and Ashsa E. Paxman of the Home Evening Committee were requested to prepare, as soon as possible, a program for submittal to the general church committee. By September 8, Pricilla L. Evans had been made chairman of the committee. She reported that the material prepared by former board members had been carefully examined and found excellent and timely, and that this material had been submitted to Elder Joseph F. Merrill as their suggestions for implementing the home evening program.<sup>41</sup>

In December, 1946, word came back from Elder Merrill informing President Belle S. Spafford that the Relief Society had been designated as the organization to further the home evening program, and that they should make plans to do so at once. A new committee was organized consisting of Mary J. Wilson, chairman and Leona O. Jacobs and Ann P. Nibley as members. There was great activity in January as the committee met and drew up suggestions for a demonstration to be held in sacrament meetings concerning family home evening.<sup>42</sup>

On June 11, 1947, President Spafford noted that Elder Joseph F.

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<sup>40</sup>Ibid.

<sup>41</sup>Ibid.

<sup>42</sup>Ibid.



Merrill had phoned her to say that the Council of the Twelve was delighted with the proposed program and that Stephen L. Richards had said that it was the "soundest program on the subject presented to them."<sup>43</sup> The assignment was given to the committee to publish a leaflet to be used as a proposed program for parents to follow. This leaflet was to be circulated by the visiting teachers. An interesting note from the minutes was that since the outlined program would not always be carried out in the home nor would it always be in the evening, the suggested name was "The Family Hour."<sup>44</sup> It was also recommended that one person from each of the other general boards be added to the Relief Society Committee to help plan and promote the program.

On August 6, Mary J. Wilson reported that a pamphlet, "The Family Hour," was being prepared. She showed them the format as it was to be printed. On October 29, it was noted that the program would be off the press within a week and would be sent to all stakes.<sup>45</sup>

The completed program contained a letter by President George F. Richards dated January, 1946, which had been sent to all leaders outlining why the program should be adopted in the Latter-day Saint homes. Elder Richards said that when the question of "how to implement the Family Hour" had been raised, someone suggested that they call on the Relief Society. It had forthwith been decided. Thus backed by the First Presidency, the Council of the Twelve, the Presiding Bishopric and with the cooperation of the general boards of the

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<sup>43</sup>Ibid.

<sup>44</sup>Ibid.

<sup>45</sup>Ibid.



auxiliaries, The Family Hour program was to be carried out in Latter-day Saint homes in all the wards of the Church.<sup>46</sup>

The letter also quoted from the First Presidency Message of 1915, saying, "There can be no genuine happiness separate and apart from the home, and every effort must be made to sanctify and preserve its influence."<sup>47</sup>

#### Additional Helps Given to Parents

George Albert Smith had become President of the Church in April, 1945. He, too, had encouraged The Family Hour program. An editorial published in the Era provided opportunity for him to emphasize the home instruction program. In it he reiterated the objectives which were to "unify the home, stimulate teaching, and encourage its members."<sup>48</sup> He suggested that these gatherings should be sprinkled with fun and laughter and that they were not to be a formal regimented meeting. He suggested, also, that parents should encourage their children to read the Bible, Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price: He said, "not only read it [scripture] in our homes, but also explain it to our children that they may understand the hard dealings of God with the people of the earth." He concluded that some of the older people whose families were married could with profit "go into the homes of their sons and daughters and by right of their fatherhood, call these families together and teach them

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<sup>46</sup>The Church of Jesus Christ of Latter-day Saints, The Family Hour, (Salt Lake City: Deseret News Press, 1947).

<sup>47</sup>Ibid.

<sup>48</sup>Era, LI (April, 1948), p. 248.

the things that are necessary for them to know."<sup>49</sup>

"The most important single asset for a happy marriage is to have come from a happy home."<sup>50</sup> So said one of the highly-qualified speakers at the Brigham Young University-sponsored Leadership Week in 1955. Many important suggestions were given to interested parents who were able to take advantage of this Church-sponsored educational activity.

Late in the 1950's the Church published a book flip chart entitled Keep Faith With Your Family. That flip chart book was designed primarily for leaders working with members of the Aaronic Priesthood over nineteen years of age who were married and had a family, as well as for those bearing the Melchizedek Priesthood who were inactive. The main idea presented in the book was that "the family needs to become a family again instead of just a group of . . . individuals living together."<sup>51</sup> Suggestions to be employed by the head of the family included secret prayers, going to Church as a family, study of the scriptures, the holding of family meetings once a week as well as sustaining Church leaders by word and action. Where leaders made use of the book the program met with some success.<sup>52</sup>

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<sup>49</sup>Ibid.

<sup>50</sup>Reed H. Bradford, Leadership Week Lectures, (Provo: BYU Press, 1955), p. 181.

<sup>51</sup>The Church of Jesus Christ of Latter-day Saints, Keep Faith With Your Family, (Salt Lake City: Deseret Book Co., n.d.), pp. 15-19.

<sup>52</sup>Ibid.

## HOME EVENING RE-INTRODUCED, 1964

In 1960 the First Presidency wrote a letter to the General Priesthood Committee of the Church assigning them the task of looking at the Church for the purpose of correlating its many programs. Elder Harold B. Lee quoted from that letter in the General Conferences in October, 1961, and April, 1963. On both occasions he noted:

The home was the basis of a righteous life and that no other instrumentality can take its place nor fulfil its essential functions and that the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary.<sup>53</sup>

Elder Romney also outlined the importance of the home when he said:

The Lord put the responsibility in his Church first on the parents; then upon the Priesthood; and then he called the auxiliary organizations to assist in the teaching. We are therefore developing a home-centered, Priesthood correlated program.<sup>54</sup>

The First Presidency in January, 1961, told the auxiliaries who had been using the Fast Sunday evenings for their programs that, except in the case of the Primary, these Sunday evening meetings should be discontinued. The reason for this change was to allow parents to meet with their families in "the capacity of a Sunday Home Evening."<sup>55</sup> A short time later the Primary lost the use of that meeting time also.

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<sup>53</sup>Conference Report, (October, 1961), p. 79. Also Conference Report, (April, 1963), p. 82.

<sup>54</sup>Marion G. Romney, "Church Correlation," Unpublished talk given to Seminary and Institute Teachers, (Provo: 1964).

<sup>55</sup>Joseph L. Allen, "The Effectiveness of Home Night as a Supplement to the LDS Seminary," Unpublished thesis (BYU: 1969), p. 17.



Past experience had taught the leaders that the home evening program would need outside help if it were to function. Therefore, much groundwork had been laid before the program was introduced in 1964. The home teaching program had been introduced and its leaders trained. Handbooks had been printed and studied in priesthood meetings. The quorum president or group leader was made part of the Bishop's Priesthood Executive Committee and met weekly in the Bishop's Priesthood Executive Committee meeting where he was responsible to know personally the well being of every member of his quorum.

The pipeline of authority was from the individual up through the head of the home, to the home teacher, to the priesthood leader, to the bishop, to the stake president, to the Quorum of the Twelve, to the Prophet and to Christ. Communication was to run both ways. Anyone not in that pipeline of authority was an auxiliary to assist the priesthood. The reason for that organization was to assist the members of the Church "to perfect their lives and to live in harmony with the Gospel of Jesus Christ."<sup>56</sup>

Oral evaluations, i.e., talking personally with an individual concerning his stewardship, and challenges, i.e., getting a commitment from the individual that he will work at solving a specific problem, became important home teaching tools. Effective home teachers used these tools to assist the individual to assume his responsibility both by reporting past activity and by laying plans for future growth. It was suggested that home teachers should develop the capacity to "identify,

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<sup>56</sup>The Church of Jesus Christ of Latter-day Saints, Correlation in Home Teaching, (Salt Lake City: Deseret News Press, 1964), p. 4.

analyze and suggest solutions for his own families."<sup>57</sup> He was also to decide what spiritual growth steps his families needed most and then to assist them to achieve those steps. One of the thirty two suggestions given to home teachers was that they should endeavor at least once a month "to interest each family in the current Family Home Evening lesson, encouraging them to hold a regular study period."<sup>58</sup>

It was said that the challenge, as an important innovation came about because of the realization that "most people want to do better but do not get around to making the decision. The challenge is to encourage the making of such decisions."<sup>59</sup>

Parents received additional helps through the correlation of priesthood and Relief Society lessons. They were also assisted by the Sunday School through the Family Living class where the home evening lesson for that week was presented and parents had opportunity to ask questions, compare experiences, and get suggestions from other parents. Beginning in 1965, home evening manuals were printed by the Church and distributed by the Home Teachers. President David O. McKay said:

The home is the first and most effective place for children to learn the lessons of life; truth, honor, virtue, self control, the value of education, honest work and the purpose and privilege of life. Nothing can take the place of home in preparing and teaching children, and no other success can compensate for failure in the home.<sup>60</sup>

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<sup>57</sup>Ibid., pp. 30-35.

<sup>58</sup>Ibid.

<sup>59</sup>The Church of Jesus Christ of Latter-day Saints, Conducting The Oral Evaluation, (Salt Lake City: Deseret News Press, June, 1965), p. 50.

<sup>60</sup>The Church of Jesus Christ of Latter-day Saints, Family Home Evening Manual, (Salt Lake City: Deseret News Press, 1968), Preface.



To get away from the idea that home evening should be a rigid class room situation, the 1971-72 book is simply titled, "Family Home Evening."

#### LATTER-DAY PROPHETS SPEAK

General conferences of the Church are broadcast by radio and television to parents the world over. In his April 1958 conference address Elder Stephen L. Richards made a plea to put "father back at the head of the family," because, said he, "termites more destructive and elusive than those microscopic little animals that break down our walls are permeating the foundation of the kingdom--the homes of the people."<sup>61</sup>

In 1965, Elder Spencer W. Kimball stated that "most ills of life are due to failure of parents to teach their children and the failure of posterity to obey."<sup>62</sup> He stressed that the solution to the problem lies in home life, home teaching and parental guidance. He suggested that this would be the panacea for all the ailments, a cure for all diseases, and a remedy for all problems. Elder Kimball then appealed to Catholic, Protestant and Mohammedan, and all other parents to teach their children to pray and to walk up-rightly before the Lord.<sup>63</sup>

In a message to the world President David O. McKay pointed out that the home is an important element in building a great people. He said the strength of a nation, especially of a republican nation is in

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<sup>61</sup>Conference Report, (April, 1958), pp. 93-94.

<sup>62</sup>Era, LXVIII (April, 1965), p. 513.

<sup>63</sup>Ibid.



"the intelligent and well-ordered homes of the people."<sup>64</sup> One of the blessings that come from this type of environment is that people may "experience on earth a taste of heaven."<sup>65</sup>

Another member of the First Presidency, Hugh B. Brown, also placed family and home high in importance, because he said that the family is the basic and fundamental unit of the Church and of society and that therefore, its righteous needs should take precedence over all other interests. President Brown quoted Lorenzo Snow, who taught that parents who are worthy to have glorified, beautiful, celestial bodies will be able to stand in the midst of their posterity "governing and controlling them, administering life, exaltation and glory, worlds without end."<sup>66</sup> President Brown concluded, therefore that "the very foundation of the kingdom of God, of righteousness, of progress, of development, of eternal life, and eternal increase in the Kingdom of God is laid in the divinely ordained home."<sup>67</sup>

In General Conference Theodore Tuttle observed that "a man's home is his most important consideration; not his business nor farm nor political office, not even his church or civic service. It is his family."<sup>68</sup> A year later he told the people they needed to have strong homes to be able to meet trouble. "There will no doubt be plenty of it ahead of us," he said. "We had better be prepared--so that we need not fear."<sup>69</sup> He then said that the formula for meeting and overcoming fear

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<sup>64</sup>Era LXXII (June, 1969), p. 2.

<sup>65</sup>Ibid.

<sup>66</sup>Era LXIX (December, 1966), p. 1094.

<sup>67</sup>Ibid.

<sup>68</sup>Era LXXII (December, 1969), p. 107.

<sup>69</sup>Era LXXIII (June, 1970), p. 81.

is to "strengthen the home."<sup>70</sup>

A solemn warning was given to the people of the Church and the world by David O. McKay when he pointed out that unless multitudes of men and women change their hearts and lives, "the world will continue to be in turmoil, and our present civilization be threatened with disintegration."<sup>71</sup> He continued by saying people have "lost their moorings and are being . . . tossed to and fro." He suggested that conditions might be severe and that they could be "ideological conditions that may seem reasonable but are evil." The only way the truth can be known is to "depend upon the whisperings of the Holy Ghost."<sup>72</sup>

In January of 1971 every family in the Church received a special recorded message from the First Presidency. President Joseph Fielding Smith in his message said in part:

As the forces of evil attack the individual by tearing away at his family roots, it becomes critical for Latter-day Saint parents to maintain and strengthen the family. There may possibly be a few very strong individuals who can survive without the support of a family, but most of us need the love, teaching, and acceptance that come from those who care very deeply.<sup>73</sup>

When Stephen L. Richards, as chairman of the Social Advisory Committee of the Church, submitted its recommendations to the First Presidency in 1921 he said:

It is believed that the influence of the home in the lives of the people is waning, due in part to the excessive demands made

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<sup>70</sup>Ibid.

<sup>71</sup>Era LXXII (December, 1969), pp. 2, 31.

<sup>72</sup>Message from the First Presidency, The Ensign I (January, 1971), p. 1.

<sup>73</sup>Ibid.



upon the time of fathers especially, and upon other members of the family in lesser degree, for attendance at church meetings. To encourage home association and to realize the large measure of good derived therefrom, parents and members of the household must be reasonably free to live in their homes. It is suggested in line with counsel that has heretofore gone forth to the Church that one evening of each week be set apart as a home evening, at which time a carefully prepared program of the family should be carried out. It is felt also that two other evenings in the week should be left open for the use of the home, one of which might well be devoted to entertainments given in the home, thus tending to stimulate a form of entertainment that is regarded as of great importance in promotion of culture and desirable social relationships. It is also suggested that, with the exception of the fast day and such other necessary exceptions as will come to stakes and wards, Sunday afternoon be designated as another home or family period.<sup>74</sup>

It is evident from the foregoing quotations that those who have been sustained as Prophets, Seers and Revelators have long known that the home is the strength of society. Evidently, however, the Church was not ready to follow much of the recommended programs.

Not until the fall of 1971 did the First Presidency designate Monday evening as Family Home Evening throughout the Church. Preparations were made; changes came. It was noted when the 1971-72 temple schedules were sent out, that all temples in the Church were to be closed on Monday evening to give temple workers and patrons an opportunity to be home with their families.

#### A Look at the Future

Many weaknesses of past programs have been eliminated. The priesthood has been given the responsibility of directing the work. All levels of leadership in the Church have been, or are being trained to do their work better. Home evening manuals are printed and distributed

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<sup>74</sup>Social Advisory Committee Report to the First Presidency, 1921, LDS Church Historian's Office.



on time and Monday evening has been designated as home evening night. Parents and children have been reminded that "the coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night." (D&C 106:5-6) What then of the future?

It is possible that more emphasis will be placed on training of ward and stake leaders that they may become more efficient in their responsibilities, that a block of time will be designated during the Sunday School time where, under priesthood supervision, fathers and mothers will receive specialized training for their role as parents, that more efficient methods will be devised to interest and teach the young people as they attend home evening and their auxiliary classes.

## Chapter 4

### AARONIC PRIESTHOOD CORRELATION

#### AN EPOCH YEAR FOR THE SUNDAY SCHOOL

The year 1928 was an important year for the Deseret Sunday School Union because it was the first time in seventy-nine years that members of the Latter-day Sunday School had been given the privilege "of pursuing a course of study not only authorized but prescribed by the General Authorities of the Church."<sup>1</sup> Elder David O. McKay pointed out other important aspects of the work when he said:

. . . departments of Sunday School are adapted to needs, instructions and advancements of members of the priesthood quorums. By approval of the General Authorities this year marks the setting apart of Sunday Morning as best time for the studying of the Gospel by all the members of the Church; especially for the quorums of the priesthood.<sup>2</sup>

At the general conference in April of 1928 in a special meeting for general, mission and stake leaders, David O. McKay, Apostle and General Sunday School Superintendent, said, "Quorums are to be given the most important hour in the week--Sunday morning."<sup>3</sup> He explained to the group assembled that the young people were to be

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<sup>1</sup>David O. McKay, "A Means of Fulfilling a Divine Command," The Juvenile Instructor, LXIII (June, 1928), p. 300.

<sup>2</sup>Ibid.

<sup>3</sup>David O. McKay, "The New Priesthood Plan," The Improvement Era, XXXI (July, 1928), p. 792. Hereafter cited as Era.

divided into three groups. Group I was for children, ages four to eleven inclusive. Group II was for lesser priesthood, ages twelve to twenty inclusive. Group III was for Elders, Seventies, High Priests, and non-priesthood holders.<sup>4</sup>

In order to keep the proper perspective as far as the priesthood and Sunday School were concerned, Elder McKay pointed out that

. . . the Sunday School takes its proper place as a helper, as an aid to the Priesthood, its organization being utilized to carry on the preparations of lessons, the receiving of reports, the printing of lessons, etc.

In each Gospel Doctrine Department and in each of the other groups should be appointed by the Quorum President, a group secretary, whose duty it will be to credit those who are in attendance at the Quorum Class.<sup>5</sup>

The stress was on getting the priesthood there and accounted for, as well as teach them the gospel.

#### THE PRIESTHOOD AND MIA

The proposed change of program also made it necessary to change the meeting schedules in the wards. Some wards had been holding MIA on Sunday evening. The General Authorities made the suggestion that they be held on Tuesday evening. In explaining why Elder Ballard, a member of the Quorum of the Twelve, speaking at the same conference, said the General Authorities did "not wish, unnecessarily, to call the brethren from their homes but to save time worked out this plan that combines the weekly priesthood meetings with the MIA."<sup>6</sup>

What had been done was to put priesthood meeting during Sunday

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<sup>4</sup>Ibid.

<sup>5</sup>Ibid., p. 794.

<sup>6</sup>Era, XXXI (July, 1928), p. 794.



School time on Sunday morning where the gospel was taught. Sacrament meeting was to be held Sunday evening, and MIA, under priesthood direction was held on Tuesday evening for some study and activity.

To help accomplish more Church work during the time spent at the MIA meeting it was suggested the first thirty minutes be utilized by the ward leaders as a ward teaching report meeting. Elder Ballard pointed out that supervision of the priesthood in the wards should be done by the presidencies of the quorums. In explaining why he said:

We are attempting in this program to emphasize the importance of the presiding officers of the Quorums, and instead of having a supervising ward teacher. . . we desire the Quorum officers to do the supervising.<sup>7</sup>

The First Presidency and other General Authorities pointed out that the bishop presided in the "Priesthood MIA, and he was to call on the Young Men's leaders to conduct after he [the bishop] had called MIA to order."<sup>8</sup> The reason the young ladies were no longer to conduct, they said, was because "we desire to keep the Priesthood in control of this group."<sup>9</sup>

There was further correlation of effort as the leaders in the Aaronic Priesthood were encouraged to accept calls to serve as leaders in the MIA program. Bishoprics and MIA officers were counseled to work together in obtaining the best young men leaders they could find so that there would be no break in that very important group.

The MIA Handbook which was published in 1928 suggested that the new Priesthood-MIA program had turned over the directing of the leisure

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<sup>7</sup>Ibid., p. 795.

<sup>8</sup>Ibid.

<sup>9</sup>Ibid.

time activities of the membership of the Church to the MIA. That being the case it seems probable that the 1931 conference brought cries from some quarters of the Church that the MIA was being shunted aside. Apparently to combat that idea the general MIA board said, "we hope that none will feel that MIA is being shelved or side-tracked. We may yield something but we are yielding it for ourselves, for the priesthood is the very heart and life of this Church."<sup>10</sup>

As the leaders worked to shift emphasis from auxiliary to priesthood and to help awaken the men of the Church to their great potential they counseled further:

We have but one group of men and boys and women and girls, and there must be one unified, simplified program for this work. No one organization in the Church can do everything for the entire group. There has been delegated to each organization its specific field. We recognize that the Priesthood is the very life of the Church. It is to the Church what the mainspring is to a watch, the power by which it goes. The organizations are but helps in government to the Priesthood.<sup>11</sup>

Each age group had its own classes where boys and girls were separated for the first part of MIA. However, young couples were encouraged to attend elective courses--one of which was a course in Genealogy. The last part of MIA was to be a combined activity with all of the age groups meeting together.

Another area that was strengthened at that time was the reporting procedures. Elder Stephen L. Richards, one of the Quorum of the Twelve, asked that the reports be made quarterly. As there was a problem getting the priesthood to meet during the summer, Elder Richards

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<sup>10</sup>The Church of Jesus Christ of Latter-day Saints, YMMIA Handbook, (Salt Lake City: 1928), p. 22.

<sup>11</sup>Ibid.

suggested that "a Quorum who can't meet weekly should hold a Monthly Quorum Meeting--asking quorum members to attend."<sup>12</sup> They were also counseled to hold a weekly Quorum Presidency Meeting, and the quorum officers were to meet weekly with the bishopric.

Apparently by April of 1931, the First Presidency, under President Heber J. Grant's direction, felt the Church was ready for renewed emphasis on the correlation program. The Deseret News carried the following headlines: "Church-wide plans announced for correlation of work among youth."<sup>13</sup> That headline followed a special Priesthood Convention held in the Assembly Hall April 4, 1931. At the convention the First Presidency unfolded a new comprehensive plan of cooperation between all agencies in the Church which were directly concerned with the activities of young men twelve to twenty years of age.

There was a concerted effort at that time to teach the various leaders in the priesthood, MIA, and Sunday School that there was only one program in the Church for the boy and that was to win him for the Church. Each organization was to work together with the others in trying to reach that goal.

One of the first projects after the introduction of the new program was to get a complete member survey. That it was badly needed was indicated by one stake finding 520 people whose names were not in Church records. Of those 520, one hundred and fifty were Aaronic

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<sup>12</sup>Era, op. cit., p. 796.

<sup>13</sup>Journal History of the Church of Jesus Christ of Latter-day Saints, April 18, 1931, located in Church Historian's Office, hereafter this collection will be referred to as Journal History.



Priesthood bearers. There was no indication where the rest belonged.<sup>14</sup>

During the years 1931 and 1932 the Presiding Bishopric and other General Authorities kept stressing the importance of the work of correlation.

Bishoprics and all of the leaders of youth in the ward were to hold monthly meetings to determine ways and means of finding all of the young men and then figuring out methods of getting them to attend their meetings. The Era regularly carried articles stressing various aspects of the work. Early in 1932 the message in the Era was:

This . . . Aaronic Priesthood Correlation Plan . . . marshals a large proportion of the man-power of the Church behind a program of training for young men of the Church. It has been called "the most important movement in connection with the Aaronic Priesthood since it was restored to the earth."<sup>15</sup>

During that period of time the General Authorities tried to stress the importance of the new program in teaching the boys and preparing them for missionary service and for life. Elder David O. McKay pointed out that those involved were the priesthood quorums, the Sunday Schools, the YMMIA and the Department of Education.<sup>16</sup>

Usually when a new program is introduced, there is a period of adjustment during which some local leaders cannot decide whether to follow the prescribed program or their own. It is not surprising, therefore, to find the General Authorities in the October Conference, 1931, telling the membership that the wards and stakes who had formed their correlation committees had experienced encouraging results and

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<sup>14</sup>Era, XXXV (February, 1932), p. 232.

<sup>15</sup>Ibid.

<sup>16</sup>Ibid.

that those who had held no meetings were to put "this program into effect immediately."<sup>17</sup>

Scouting was another tool that was used to help promote activity among the young men of the Church. Youth leaders were told that during the year 1932, "under new arrangement of Priesthood MIA work they [priesthood leaders] will also act on Vanguard and Scout Troop Committees."<sup>18</sup>

As the General Authorities of the Church sought to strengthen the stake and ward leaders and get them to assume their responsibilities they also utilized the Brigham Young University leadership week as a further teaching tool. During the meetings David A. Smith, counselor to the presiding bishop, said:

From first appearance it would seem that an added load was being placed on Bishops. Those who study the correlation plan carefully will find that it takes a load from the Bishop, for his main responsibility becomes that of general overseer, and he is relieved of detail work. In meeting with the committee at least once a month, he becomes familiar with their plans and results of their labors. He is then in a better position to organize his forces and correlate their work to avoid interference.<sup>19</sup>

Bishop Smith explained further the importance of better leadership and of following the inspired plans set down by the leaders. He told the leaders they would fail unless they approached the work as God intended they should. Said he, "Correlation [helps to] organize the work we are required to do. . . and it can be done in less time and with lasting results."<sup>20</sup> He approached the heart of priesthood

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<sup>17</sup>Journal History, October, 1931.

<sup>18</sup>Era, XXXV (March, 1932), p. 301

<sup>19</sup>Era, XXXV (April, 1932), p. 356.

<sup>20</sup>Ibid.

correlation as he stressed the importance of being united for the good of the individual. He said:

We must save our young men, also our young women. We feel that in this correlation plan the responsibility is no longer divided. I cannot say I am interested only in the Aaronic Priesthood. I cannot be interested in the Aaronic Priesthood alone, but must reach out to the Sunday School and MIA.<sup>21</sup>

As the priesthood began to organize, to learn their duties, and to make assignments, there began to be positive results from their efforts. In May of 1932 there were 10,738 young men in stakes between the ages of twelve and twenty. Of that number 2,086 were not enrolled in any organization. Of that 2,086 not enrolled, a total of 1,348 were assigned visits by the correlation committee. There were 1,004 or 75 percent of the assignments completed and young men visited. Four hundred and seven or 40.5 percent were induced to become active.<sup>22</sup>

Evidently, the reporting system also improved. In 1932 reports were called for monthly rather than quarterly as had been done previously.<sup>23</sup>

The program of correlation seemed to be going well. Correlation Conventions were planned for stakes where they had not yet been held. By September of 1932 the Era noted "the success of the Correlation plan thus far has proved its value to the Church, and indications are that this coming season will see greater increase in the Aaronic Priesthood than at any time in the past."<sup>24</sup>

Not only were the MIA and Sunday School being correlated to

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<sup>21</sup>Ibid.

<sup>22</sup>Era, XXXV (May, 1932), p. 425.

<sup>23</sup>Ibid.

<sup>24</sup>Era, XXXV (September, 1932), p. 679.



help the priesthood, but the Primary was also brought into focus "to prepare boys for Aaronic Priesthood."<sup>25</sup>

### Summer Priesthood

As far back as 1911 the General Authorities had said, "We deplore the custom that exists in some stakes of adjourning [priesthood] for a long period in the summer . . ." <sup>26</sup> However, like the children of Israel, these stakes seemed slow to learn. At least they continued the practice of dismissing priesthood for the summer.

In 1932 the leaders said:

In some stakes Priesthood meetings have been discontinued during months of June, July and August. It seems an unusual thing for part of a great organization to cease its directive activities during one fourth of the year. We surely trust this may not be the course pursued during 1933.<sup>27</sup>

The success of the correlation program for the years 1928-1932 is substantiated by the attendance statistics. A chart shown at the April Conference showed priesthood meeting attendance averages for the winter months compared with summer months. Priesthood meeting attendance increased from eighteen percent in 1928 to twenty seven percent in 1932 for the winter months. Summer month attendance increased from seven percent in 1928 to nineteen percent in 1932. See Table 1.

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<sup>25</sup>Era, XXXV (October, 1932), p. 743.

<sup>26</sup>Era, XIV (May, 1911), p. 650.

<sup>27</sup>Era, XXXV (November, 1932), p. 44.

Table 1

Comparison of Winter and Summer Attendance at  
Priesthood Meetings from 1928-1932.

	1928	1929	1930	1931	1932
Winter	18%	26%	27%	28%	27%
Summer	7%	7%	12%	17%	19%

The Presiding Bishopric said that the splendid work of the correlation committee, the Aaronic Priesthood Supervisors, and the "summer campaign" of the Presiding Bishopric, were "undoubtedly the greatest contributing factors in this excellent record."<sup>28</sup>

There was one further note in May of 1934, suggesting that priesthood leaders hold summer priesthood meetings.<sup>29</sup> However, some stakes were evidently still recalcitrant.

### Genealogy

Another phase of the correlation program which was encouraged during that period of time was the genealogical program. It was recommended that one lesson each month in each of the quorums of the Aaronic Priesthood be devoted to the study of genealogy. Each young man was encouraged to receive his patriarchal blessing and to keep it in his book of remembrance. Another part of his book was to be his personal history. Each Aaronic Priesthood bearer was also encouraged

<sup>28</sup>Era, XXXV (May, 1933), p. 430.

<sup>29</sup>Era, XXXVII (May, 1934), p. 262.

to be baptized for one hundred of his ancestors.<sup>30</sup>

### Organization

Each stake and ward was organized to function with greater efficiency under the correlation program. The stake committee was organized with the stake president as chairman, a stake clerk was the secretary, and a number of the high councilmen were responsible to work with the Aaronic Priesthood, MIA, Sunday School and Seminary. The superintendent of the Sunday School was responsible for three age groups of youth, while the superintendent of the MIA was responsible for M-men, Vanguards, and Scouts. The stake seminary representative, as a member of the committee, was responsible for the week-day religious training of the young people.<sup>31</sup>

The ward was organized along similar lines, where all leaders of youth sat in council each month to give the bishopric a progress report and to plan future activities.<sup>32</sup>

Although the Primary Association had been given the responsibility of helping to prepare young men for ordination to the Aaronic Priesthood, the Presiding Bishopric stressed the fact that "the responsibility of training young men for ordination to the Aaronic Priesthood still remains with the Aaronic Supervisor."<sup>33</sup>

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<sup>30</sup>Era, XXXV (December, 1932), p. 105.

<sup>31</sup>The Presiding Bishopric, The Aaronic Priesthood, Salt Lake City, April 4, 1931.

<sup>32</sup>Note Appendix A for a complete outline of the Ward Correlation Committee as taken from page 61 of A Handbook for Quorums of the Melchizedek Priesthood.

<sup>33</sup>Era, XXXV (March, 1933), p. 304.



### New Melchizedek Priesthood Handbook

Although this chapter has dealt primarily with the Aaronic Priesthood there are places where the correlation program correlated directly with the Melchizedek Priesthood. That being the case, it is important to note that in March of 1933 the Church sent out a handbook as a help and a guide to priesthood leaders on the stake and ward level. It was much larger than the small handbook published in 1928 for quorums of the priesthood and MIA.

One of the features that changed with the introduction of the new handbook was that all quorums were given permission to meet with the Sunday School:

The suggestion is now made that members of the various Melchizedek groups of the ward may meet with the Gospel Doctrine class of the Sunday School. In this case, however, the Gospel Doctrine class will become more than a class, it will be the activity meeting of the group as well.

Each Ward activity group is to maintain its four permanent committees, vis; Personal Welfare, Church Activity, Class Instruction, and Miscellaneous.<sup>34</sup>

It seems that the ladies of the Church had been meeting separately to study the same material, but now permission was granted for boys and girls of the same age group to meet together.

In December of 1933, the Presiding Bishopric suggested that with the beginning of a new year all stake and ward committees should renew their efforts to contact all inactive members of the Aaronic Priesthood and also that Adult Aaronic classes be organized in each ward for those men who were over twenty one and had not received the Melchizedek Priesthood.

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<sup>34</sup>Handbook, op. cit., p. 3.

During the spring and summer of 1934, the correlation program was spoken of as "one of the most resultful movements in the Church today."<sup>35</sup> The Presiding Bishop, Sylvester Q. Cannon, declared, "this Aaronic Priesthood Correlation plan should not be side tracked in any way."<sup>36</sup>

In spite of those sentiments there were changes being planned.

#### Change of Terms

In the October 1934 Conference mention was made of the three point program in which one million assignments were to be filled in 1935. Each boy in the Church was to fill a minimum of one assignment. Obviously some boys had been filling many assignments while others had filled none, and the push was to have all boys active in priesthood work. Another part of the program was to have leaders teach clean living, clean thoughts, clean speech, and clean actions.

Mention was made that assignments filled, along with attendance data, was to be submitted to the Presiding Bishopric on new report forms.<sup>37</sup>

The last item of significance concerning correlation during the era being discussed was in the April 1935 Era. It read:

Two definite accomplishments have been credited to the Aaronic Priesthood Correlation Plan since its inauguration by the Presiding Bishopric in April 1932 [should be 1931]. The first is the establishment and development of a wholesome and beneficial spirit of cooperation between all agencies of the Church supervising the activities of young men twelve to nineteen years of age. The second is the creation of a spirit of 'boy mindedness' in practically the entire Church membership. The

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<sup>35</sup>Era, XXXVI (January, 1934), p. 44.

<sup>36</sup>Ibid., p. 430.

<sup>37</sup>Ibid.



objective of the plan, that of reaching and bringing into activity all members of Aaronic Priesthood Quorum age, is based upon the missionary spirit of the Church.

As a Church-wide cooperative movement its accomplishments have fully justified the judgment of Church leaders in the establishment of a new activity.

An analysis of results covering nearly three years indicates that the four agencies involved--the Aaronic Priesthood, Sunday School, MIA, and Seminary--have benefited to a gratifying extent.<sup>38</sup>

As an indication that all was not correlated in the Church on a general level the scouting handbooks published by the general boards of the YMMIA carried suggestions and helps concerning correlation until as late as 1939. However, in the MIA Manual for 1940, there was a definite change listed for those working with boys. It read:

The General Board of the YMMIA has joined with the Presiding Bishopric and General Board of the Sunday School in developing and promoting the Aaronic Priesthood Extension Plan. . . these groups join forces to select and develop 'boy leaders', to correlate programs and activities and carry on a systematic and continuous missionary and participation campaign among inactive boys and young men from twelve to twenty years of age . . . This Aaronic Priesthood Extension Plan thus becomes the official and recommended membership plan for Scouts, Explorers and M-Men up to twenty in the YMMIA. . .<sup>39</sup>

The Sunday School handbook, published in February, 1945, said the plan of conducting priesthood meeting in connection with Sunday School was abandoned in January 1938 "at the instance of the General Authorities of the Church."<sup>40</sup>

Thus another phase of correlation had run its course and had produced results that must have been gratifying to the leadership of the Church, but it still left much to be desired in the way of active

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<sup>38</sup>Era, XXXVII (April, 1935), p. 251.

<sup>39</sup>The Church of Jesus Christ of Latter-day Saints, MIA Executive Manual, (Salt Lake City, 1940), p. 58.

<sup>40</sup>The Church of Jesus Christ of Latter-day Saints, Deseret Sunday School Union Handbook, (Salt Lake City: n.p., February 1945), p. 8.



participation by the whole body of priesthood of the Church. Progress had been slow and steady and had advanced the Church closer to the time when the full correlation program could be introduced and implemented.

#### RE-EMPHASIS IN THE 1960's

During the early 1960's the "Youth Missionary Committee" had been developed under the joint sponsorship of the MIA and the stake missions. Early in 1964 that committee was brought under the supervision of the bishop as part of the ward priesthood organization and was renamed the Aaronic Priesthood-Youth Missionary Committee. Three years later that group was expanded into the Aaronic Priesthood Youth Activity Committee, to become involved in "priesthood genealogy for the deacons, welfare for teachers, and missionary for the priests."<sup>41</sup>

In 1969 the presidencies of all the Aaronic Priesthood quorums and MIA classes for girls of corresponding ages were made members of what became known as The Bishop's Youth Council. A priest became the Youth Executive Secretary, and a Laurel class president became assistant. Those two plus the bishopric were to constitute the Youth Executive Committee which would plan the agenda for the Youth Council meetings. Those groups provided better means of communication between the youth and their leaders as well as better planning and correlating

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<sup>41</sup>The Church of Jesus Christ of Latter-day Saints, Aaronic Priesthood-Youth Handbook, (Salt Lake City:n.p. 1967), pp. 61-63; also Church News, (December 31, 1966), pp. 8-9.

of priesthood and auxiliary programs.<sup>42</sup> The Bishop's Youth Council was renamed the Youth and Young Adult Correlation Committee early in 1971, but their responsibilities remained the same.<sup>43</sup>

Another major step for correlating the Aaronic Priesthood and the MIA was made in the fall of 1970. At that time the counsel went out to all the Church that the general secretary of the Aaronic Priesthood was to become the superintendent of the MIA, and was to carry both responsibilities. It was recommended that the teacher's adviser be one assistant to the superintendent, and the deacons' adviser be the other assistant.<sup>44</sup> To assist the general secretary in his heavy assignment and to assure the cooperation of all the leadership, the general secretary was to be helped in his priesthood work by an assistant general secretary, the priests adviser, the Explorer Post adviser, and the post committee.<sup>45</sup>

A further refinement of the Aaronic Priesthood Program was made early in 1972. Elders quorums were given responsibility for all adult young men and all nineteen year old Aaronic Priesthood bearers. That meant releasing the general secretary for the Aaronic Priesthood--Adult group, and the elders became responsible for the whole group.<sup>46</sup>

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<sup>42</sup>The Church of Jesus Christ of Latter-day Saints, The Bishop's Youth Council, (Salt Lake City: published by the Presiding Bishopric, 1969), p. 4., also Church News, (May 3, 1969), p. 4.

<sup>43</sup>The Church of Jesus Christ of Latter-day Saints, Aaronic Priesthood Youth Handbook, (Salt Lake City: n.p., 1971), p. 3.

<sup>44</sup>Ibid.

<sup>45</sup>Ibid.

<sup>46</sup>First Presidency Letter, January 25, 1972, in possession of the author.

The First Presidency in announcing the change quoted from the statement of Joseph F. Smith concerning the day when ". . . every council of the Priesthood . . . will understand its duty and assume its own responsibility . . ."47

There will no doubt be further steps in completely correlating the priesthood of the Church under their priesthood leaders. As this becomes a fait accompli, the organization will be as it was in the beginning, i.e., the patriarchal dispensations, and there will be less need for the auxiliary arm of the Church.

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<sup>47</sup>Ibid.



## Chapter 5

### THE CORRELATION PROGRAM INTRODUCED IN 1960

#### RE-INTRODUCTION OF PRIESTHOOD CORRELATION

##### A Brief Introduction

The teaching agencies of the Church for the first few decades were limited to those prescribed in the foundation revelations, namely, home teaching, sacrament meetings, priesthood meetings, and conferences, both general and stake.<sup>1</sup> The auxiliaries, beginning with the Relief Society which was organized in 1842 on through to the Primary which came into existence August 25, 1878, were added as needed to supplement the teaching agencies given in the revelations. The auxiliaries were originally simple in structure and limited in scope of activities. However, observation will show that they sustained tremendous growth over the years, both in organization and in scope. "These auxiliaries developed independently of each other and their expansion developed by the executives and [general] boards . . . but much of it has come by direction of the General Authorities."<sup>2</sup>

By the time the Church had reached the 1960's a person was

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<sup>1</sup>The Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), 20:38-67, hereafter cited as D&C.

<sup>2</sup>Marion G. Romney, "The Basics of Church Correlation," Unpublished talk delivered to Regional Representatives of the Twelve, November 8 and 15, 1967, (Salt Lake City), copy in LDS Church Historian's Office.

living under six jurisdictions. The story was told of one fourteen year old boy who had four swimming parties arranged for him in one week, each by a different organization of the Church, viz, Teachers Quorum, Sunday School, MIA, Seminary. There was a definite need for some correlation of program and activities.<sup>3</sup>

#### RE-INTRODUCTION OF CORRELATION, 1960

Each time correlation had been introduced, there was a clamor that it was causing more work for the leaders. Bishop David A. Smith in 1932 pointed out that those who study the correlation plan carefully "will find that it takes a load from the Bishop, for his main responsibility becomes that of general overseer, and he is relieved of detail work."<sup>4</sup> Marion Romney stated the correlation program was not to add another program. "Rather," said he, "we are trying to take what we have and simplify it--correlate it so that there will be no duplications and no omissions."<sup>5</sup>

The First Presidency, David O. McKay, J. Reuben Clark, Jr., and Henry D. Moyle, wrote a letter to the General Priesthood Committee on March 24, 1960, asking them to begin "an exhaustive, prayerful study of Church programs so that it might reap the maximum harvest from the various auxiliary organizations and priesthood committees."<sup>6</sup>

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<sup>3</sup>Ibid.

<sup>4</sup>David A. Smith, "The Aaronic Priesthood Correlation Plan and the YMMIA," The Improvement Era, XXXV (April, 1932), p. Hereafter cited as Era.

<sup>5</sup>Marion G. Romney, "Church Correlation," Unpublished talk delivered to Seminary and Institute Faculty, BYU, (June 22, 1964), p. 7.

<sup>6</sup>Ibid., p. 1.



The Priesthood meeting of the 1961 October Conference was devoted to Priesthood Correlation.

David O. McKay, as he introduced Harold B. Lee, said of the project and report:

It is one of the greatest undertakings that have yet been presented to the Priesthood. It has been under consideration for many years and we hope and pray that it will be presented tonight so that all . . . will glimpse the significance and magnitude.<sup>7</sup>

At the conclusion of the meeting President McKay tried to open the vision of those present by talking to them about "being born again" and of "partaking of the divine nature."<sup>8</sup> That would seem to be the highest purpose of the correlation program.

Antone K. Romney, executive secretary to the Correlation Committee for over ten years, pointed out that "before Correlation could work in the Church, the First Presidency and the Quorum of the Twelve had to be correlated."<sup>9</sup> There had been times when programs had been introduced and promoted without the full knowledge and approval of all of the General Authorities. So correlation really began with the First Presidency and the Quorum of the Twelve as they were "assigned and trained."<sup>10</sup>

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<sup>7</sup>David O. McKay, General Conference Address, Official Report of the One Hundred Thirty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, September 29, 30, and October 1, 1961 (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, n.d.), p. 77. Hereafter cited as Conference Report.

<sup>8</sup>Ibid.

<sup>9</sup>Conversation with Antone K. Romney, November, 1971.

<sup>10</sup>Ibid.



Shortly after the General Priesthood Committee of the Church received the letter from the First Presidency, they called a group of people together to help conduct the survey that had been requested. Elder Harold B. Lee was chairman of the General Priesthood Committee and the Coordinating Council. Antone K. Romney served as Executive Secretary to the Coordinating Council. Each committee was headed by an Apostle assisted by an executive secretary called from the membership of the Church. The general organization was as follows: Elder Richard L. Evans, chairman; Daniel H. Ludlow, executive secretary of youth committee; Elder Marion G. Romney, chairman; Vaughn Hansen, executive secretary (later replaced by Reed Bradford) of adult committee; Elder Gordon B. Hinckly, chairman; B. West Belnap, executive secretary of the children's committee. (Max Berryessa replaced the late B. West Belnap.)<sup>11</sup>

After considerable study, the above groups formulated a "Proposed Curriculum of Instruction by Ages and Groups," which was presented to the Executive Committee of the Coordinating Council on May 23, 1962. It was approved. The book was not published but was printed June 12, 1962. It became known as "The Blue Book" and was used as the basis for all curriculum preparation for all age groups in the Church.<sup>12</sup>

The study the committee had made showed many gaps and many overlapping areas in the religious education of the membership of the Church. By following the recommendations made by "The Blue Book" many of these

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<sup>11</sup>Conversation with Antone K. Romney, June 14, 1971.

<sup>12</sup>Ibid.

were eliminated.<sup>13</sup>

The purpose of the curriculum, as it was correlated, was to see that every child was taught the total gospel. The Primary and Jr. Sunday School were to do the teaching. The same thing was to be true of the youth in their groups. The adults were to study the gospel in depth. Elder Marion Romney stressed the importance of the whole program when he said:

. . . the Lord put the responsibility in His Church first on the parents; then upon the Priesthood; and then He called in the auxiliary organizations to assist in the teaching. He was therefore developing a home centered, Priesthood correlated program.<sup>14</sup>

#### CORRELATION ORGANIZATION

One of the recommendations which the First Priesthood Correlation Committee had made to President Joseph F. Smith was a general priesthood board to be set up. President Smith told them, according to David O. McKay, "You as the Quorum of the Twelve Apostles constitute the Priesthood Board."<sup>15</sup> This being the case, the correlation committee was organized with seven members of the Council of the Twelve and the Presiding Bishop. They met once a month to consider all of the programs of the Church. In September, 1967, the Priesthood Executive Committee was organized as follows:

Elder Harold B. Lee . . . as chairman of the Executive Priesthood Correlation Committee. As such all plans and programs to be correlated in the Church are routed through his office. Elder Lee also carries direct responsibility for the Home Evening and several

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<sup>13</sup>Ibid.

<sup>14</sup>Marion G. Romney, op. cit., p. 7.

<sup>15</sup>Conference Report (April, 1963), p. 85.



other priesthood programs of the Church.

Elder Spencer W. Kimball is chairman of the Executive committee of the Missionary Committee of the Church . . .

Elder Marion G. Romney is chairman of the Home Teaching activities of the priesthood and as such correlated all activities and instructions in these areas.

Elder Richard L. Evans is chairman of the youth programs . . . all general authorities have opportunity to coordinate all youth activities and instructions in the Church.

Elder Howard W. Hunter . . . is in charge of genealogy activities.

Elder Gordon B. Hinckley has charge of the Children's Committee.

Elder Thomas S. Monson is chairman of the Adult Committee and has recently received a special assignment in the priesthood leadership program.

The Presiding Bishop, John H. Vandenberg, holds special responsibility to assist in coordination of the welfare program of the Church, the Aaronic Priesthood organization of the Church and the youth program of the Church. He is vice-chairman of the Youth committee and of the Priesthood Home Teaching Committee.<sup>16</sup>

### Communications

The growth of the Church coupled with its world-wide membership made the work of getting information and materials from the Leadership to the membership and back a mammoth task. In February of 1971 it was announced that Elder Richard L. Evans had been appointed to work with the First Presidency in "communications, public relations, publications, translation, and distribution."<sup>17</sup>

Elder Evans was replaced as chairman of the Youth Committee by Elder Thomas S. Monson with Elder Marion D. Hanks and Bishop John H. Vandenberg as vice-chairmen. Elder Boyd K. Packer was made chairman

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<sup>16</sup>Antone K. Romney, "Principles, Goals and Functions of Priesthood Correlation," Unpublished address given to Regional Representatives of the Twelve, September 28, 1967, Salt Lake City, p. 4. LDS Church Historian's Office.

<sup>17</sup>The Church of Jesus Christ of Latter-day Saints, Priesthood Bulletin, Deseret News Press, (Salt Lake City, February, 1971), p. 1. Hereafter cited as Bulletin.



of the Adult Correlation Committee with Bruce R. McConkie as vice-chairman. These changes necessitated changing auxiliary advisers also. Elders Romney and Packer were assigned to the Relief Society. Elders Hinckley, Monson and Packer were assigned to the Sunday School, and Elders Hinckley and Bishop Robert L. Simpson were assigned to the Primary. Elders Monson and Packer were also assigned to the MIA.<sup>18</sup>

Following the death of Elder Richard L. Evans, November 1, 1971, the First Presidency called Thomas Fyans to be responsible for "the planning, scheduling preparation, translation, printing and distribution of all communications, instructional materials and periodicals which are primarily for Church members."<sup>19</sup> He was also instructed to "insure that all such materials are correlated, that they are of high quality and that they conform to Church policy, doctrine and standard."<sup>20</sup>

Called to assist Fyans in his responsibilities as Managing Director of Internal Communications was Daniel H. Ludlow who became "director of instructional materials and will be chiefly concerned with curriculum, planning, correlation, editing, and graphic designs."<sup>21</sup>

Another member of the committee was Doyle L. Green who became the "director of magazines and will direct the production and circulation of The Ensign, The New Era, The Friend, and the Unified Magazines-- the foreign language magazines of the Church."<sup>22</sup>

James M. Paramore became the new director of "administrative

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<sup>18</sup>Deseret News, Church News [Salt Lake City], February 5, 1972, p. 3, hereafter cited as Church News.

<sup>19</sup>Ibid.

<sup>20</sup>Ibid.

<sup>21</sup>Ibid.

<sup>22</sup>Ibid.

services and under him will be budgeting, production coordination, printing, procurement, and mailing and internal printing."<sup>23</sup>

The last member of the group called was John E. Carr, who was to be the "director of translation and distribution, and will have charge of adaption, translation, non-English printing and distribution."<sup>24</sup>

Each of the men named was to be responsible to Mr. Fyans who in turn would be responsible to the First Presidency.

An advisory committee, representing the Council of the Twelve in the organization on matters of correlation, doctrine, and Church procedures, consisted of Gordon B. Hinckley, Thomas S. Monson, and Boyd K. Packer. They were released as chairmen of the three age-group correlation committees but were retained as advisers to the auxiliaries. They replaced all other advisers to these auxiliaries.

The three correlation committees--Children's, Youth, and Adult--will continue to function under the direction of their respective executive secretaries: Dean L. Larsen, Reed H. Bradford, and Max J. Berryessa.<sup>25</sup>

The changes discussed form a pattern that has been consistent in the past few months of moving the members of the Twelve out of chairmanship positions and giving members of the committees the responsibility of directing their particular program, while being

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<sup>23</sup>Ibid.

<sup>24</sup>Ibid. Note also Appendix B for a complete lay-out of the internal communications organization as was printed in the Church News February 5, 1972, p. 3.

<sup>25</sup>Ibid.

advised by the General Authorities. That makes it possible for the Twelve to serve as "judges" to the programs that are presented where they can be impartial judges because it isn't their program.<sup>26</sup>

#### HOME TEACHING

Home teaching was first introduced to the membership of the Church in the April Conference of 1963. As he introduced it, Harold B. Lee pointed out that it was to be an "enlargement of scope of responsibility from the Ward Teaching program."<sup>27</sup> Six months before, it was announced that fourteen representative stakes had been working out a program within guidelines prescribed, and the new program was "all that is now done in ward teaching and much more."<sup>28</sup> Every priesthood bearer in the Church was to be available for that service.

President David O. McKay stressed the point that "home teaching is one of the most urgent and most rewarding opportunities to nurture and inspire, to counsel and direct our Father's children in all that pertains to life."<sup>29</sup>

In stressing the very basic, very important, place home teaching has in the Church Elder Romney pointed out that it is the

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<sup>26</sup>Note Appendix C for a view of the relationships of the Correlation Committee with other Church agencies. Copy obtained from Dr. Daniel A. Ludlow.

<sup>27</sup>Conference Report, op. cit., p. 86.

<sup>28</sup>Ibid., October, 1962, p. 77.

<sup>29</sup>The Church of Jesus Christ of Latter-day Saints, Home Teaching Handbook, (Salt Lake City: Deseret News Press, 1963), preface.



program that "puts the Priesthood in its place."<sup>30</sup>

Some local leaders have felt that home teaching was just a replacement for ward teaching, or that it was a passing phase, but Harold B. Lee dispelled that idea when he said it is not just "one of the programs . . . Home teaching is the instrument by which we see to it, through the Priesthood, that every program in the Church is made available to parents and their children."<sup>31</sup>

Elder Romney gave further emphasis to this point when he said:

Home teaching is not limited to a specific gospel principle or church activity. By divine injunction home teaching supports and sustains all home and church programs and activities for teaching the gospel.<sup>32</sup>

At a meeting of the Regional Representatives of the Twelve Boyd K. Packer also stressed the basic and important part home teaching plays in the Church. Said he:

We do not pretend that Priesthood home teaching is an easy solution, nor is it a quick one. We just know that it is the only one. We are anxious that every bishop in the Church settle in and resign himself to the certainty that as home teaching goes, so goes the Church . . . the family, and the individual.<sup>33</sup>

One of the things that adds strength to the program is the fact that each quorum presidency or group leader is responsible for calling his quorum members to be home teachers. He trains them, with help from the bishopric and stake presidency. He conducts oral evaluations with

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<sup>30</sup>Marion Romney, op. cit., p. 8.

<sup>31</sup>Handbook, op. cit., p. 1.

<sup>32</sup>Marion Romney, op. cit., p. 7.

<sup>33</sup>Boyd K. Packer, "Priesthood Home Teaching," Unpublished talk at seminar for Regional Representatives (Salt Lake City, October 2, 1968), LDS Church Historian's Office.

them, and he strengthens them. They in turn are responsible to him for their stewardship; he is responsible to the bishop; and the bishop is accountable to the stake president for his stewardship and so on up the line.

Stressing again the basic importance of home teaching and the responsibility each priesthood bearer in the Church has to be a "second mile" home teacher, Elder Romney warned that "no man can magnify his priesthood if he were to refuse to do home teaching."<sup>34</sup>

To help home teachers learn how to conduct their oral evaluation, which is a monthly accounting to his priesthood leader of his stewardship, a handbook was distributed and ward priesthood leaders were instructed by their stake presidencies on how to delegate, make challenges, follow up on assignments, and how to inspire and lift their people. Since the oral evaluation was to be carried out from priesthood leader to bishop, and from bishop to stake president great stress was laid on that particular phase of the new program.<sup>35</sup> The oral evaluation plus the training that's involved in it is one of the great strengths of the home teaching program as compared with the old ward teaching program.

#### Helps for the Home

The Melchizedek Priesthood Quorum lessons for 1965 were designed to help the priesthood bearer to become a better father. The Relief

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<sup>34</sup>Church News, December 11, 1971, p. 3.

<sup>35</sup>The Church of Jesus Christ of Latter-day Saints, Conducting the Oral Evaluation, (Salt Lake City: Deseret News Press, June, 1965), p. 1.



Society social relations lessons were set up to help the ladies become better mothers. This was all geared to add strength to the family home evening program which was re-introduced in January of 1965. Home evening manuals had been printed and distributed. Home teachers had been told that "no greater service can be given to a family . . . than to motivate them with a vision of the benefits of a regular Family Home Evening . . ." <sup>36</sup> During November and December instructions on how to conduct home evening were given in stake and ward priesthood meetings. In each ward the bishop was to conduct a training session for parents, including the presentation of a filmstrip on Family Home Evening. <sup>37</sup>

In September, 1970, the First Presidency announced that Monday night had been set aside for holding Family Home Evening throughout the entire Church, and that "Those responsible for priesthood and auxiliary programs including temple activities, youth athletic activities, student activities, etc., should take notice of this decision" so that the families would "be left free from Church activities." <sup>38</sup>

In a message sent to all parents in the Church, President Joseph Fielding Smith stressed that "since 1965 the Church has offered the family home evening lessons. Parents who ignore the great help of this program are gambling with the future of their children." <sup>39</sup>

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<sup>36</sup>The Church of Jesus Christ of Latter-day Saints, *The Family Home Evening and the Priesthood Home Teacher* (Salt Lake City: Deseret News Press, 1969), p. 1.

<sup>37</sup>Church News, December 12, 1964, pp. 8-9.

<sup>38</sup>Bulletin, September, 1970, p. 1.

<sup>39</sup>Message of the First Presidency, The Ensign, I (January 1971), p. 1. Hereafter cited as Ensign.



Stressing the growth potential the president further said:

The Primary function of a Latter-day Saint home is to insure that every member of the family works to create the climate and condition in which all can grow toward perfection. For parents this requires a dedication of time and energy far beyond the mere providing of their children's physical needs. For children this means controlling the natural tendency toward selfishness.<sup>40</sup>

#### Stake and Ward Organization

When Elder Harold B. Lee discussed correlation in April Conference in 1963, he told the membership that the "Stake Presidency and High Council constituted the Stake Priesthood Executive Committee."<sup>41</sup> When the stake Relief Society presidency and the chairman of the bishop's council were added to that group it became the Stake Welfare Committee. Once each month the heads of each auxiliary in the stake were to meet with the Priesthood Executive Committee to form the stake council.<sup>42</sup> He also explained that the ward organization would be changed. The ward priesthood executive committee would be composed of the bishopric, the high priest representative, the seventies group leader, the elders quorum president, the general secretaries of both the Aaronic Priesthood-Youth and Adult, and the ward clerk. When the Relief Society presidency joined that group, it became the ward welfare committee. Once a month, when the auxiliary heads joined the group, it became the ward council.<sup>43</sup>

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<sup>40</sup>Ibid.

<sup>41</sup>Conference Report, April, 1963, loc. cit.

<sup>42</sup>The Church of Jesus Christ of Latter-day Saints, Priesthood Correlation: Manual of Instruction for Priesthood Home Teaching (Salt Lake City: Deseret News Press, 1964), pp. 2, 3, 6.

<sup>43</sup>Handbook, op. cit., 1967, pp. 3-6.

At the ward council meeting the auxiliaries had opportunity to receive assignments, recommend people who need special helps and generally assist the priesthood in carrying the programs of the Church to each individual.

The appointment of an executive secretary was announced by the First Presidency in 1967. That calling was to be on both the stake and ward level. A high councilman was to have the responsibility on the stake level. However, in 1969 the First Presidency suggested that he no longer be a member of the high council, nor should he be a stake clerk, but he was to be the "stake executive secretary to the stake priesthood executive committee."<sup>44</sup> His primary duty was to be responsible for home teaching. To that were added the duties of being an adviser to the stake president concerning military relations and promoting educational opportunities. In 1971 he was also given responsibility for seeing that Church magazines were in the homes of the saints.<sup>45</sup>

At the Conference in 1963 Elder Harold B. Lee introduced the four priesthood programs, namely missionary, welfare, home teaching and genealogy.<sup>46</sup> With these four programs playing such an important role, the bishopric meeting became the planning meeting for the ward, while the priesthood executive meeting gave each of the quorums of the priesthood equal time to represent that phase of priesthood work for which it was responsible, i.e., high priest for genealogy; the seventies for missionary work; and the elders for welfare; while the executive

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<sup>44</sup>Bulletin, June, 1969, p. 1.

<sup>45</sup>Conference Report, April, 1963, p. 85.

<sup>46</sup>Ibid.



secretary was responsible, with the bishop, for home teaching. Each quorum of the Aaronic Priesthood was also responsible for a phase of the program: priests, missionary work; teachers, priesthood brotherhood (welfare); and deacons, family exaltation (genealogy)."<sup>47</sup>

### Regions Organized

A further strengthening of local leadership came at the beginning of 1964 when it was announced that the former welfare regions of the Church had been realigned to serve an expanded purpose. A region consisted of several stakes in a geographical area. One of the stake presidents in the region was named chairman for each of the priesthood programs, and members of the general priesthood committees provided instructions at the quarterly regional meetings.<sup>48</sup>

The First Presidency wrote in September of 1967 that the demands of a world-wide Church had made it necessary to call "as many brethren as may be necessary, to be known as Regional Representatives of the Twelve."<sup>49</sup> These men were to be assigned to the regions formerly organized and would replace the priesthood committees who had been serving. These men were to conduct "instructional meetings from time to time as instructed."<sup>50</sup>

A short time later they were given the assignment to conduct two regional conferences each year, instructing stake leaders in the

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<sup>47</sup>The Church of Jesus Christ of Latter-day Saints, Aaronic Priesthood Youth Handbook, (Salt Lake City: n.p., 1971), pp. 10-11.

<sup>48</sup>Church News, December 28, 1963, p. 6.

<sup>49</sup>Conference Report, October, 1967, p. 25.

<sup>50</sup>Ibid., p. 26.



various priesthood programs. Representatives of the general auxiliary boards were also to attend and give specialized training as directed by the General Authorities.<sup>51</sup>

The Regional Representatives of the Twelve were also assigned to meet with the stake presidents of their region on a monthly basis where they could train and give instructions from the General Authorities. They also get feed back from the stake presidents on current problems. This bridges the communication gap that sometimes exists when General Authorities have so little time to visit at stake conferences.

During 1968 special discussions in the monthly stake priesthood meetings focused on developing leadership skills, such as "How to conduct church meetings," "How to use records and reports," "How to delegate wisely," and "How to set and achieve goals."<sup>52</sup> These topics had been developed by members of the Twelve and given in their council meetings, and were then passed on through the Regional Representatives to their respective stake presidencies.

Late in 1971 the Church changed to "area activities" in the MIA programs to give more young people an opportunity to participate. Also along these same lines President Joseph Fielding Smith conducted the first Area General Conference in Manchester, England, in August of 1971.<sup>53</sup>

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<sup>51</sup>Church News, January 6, 1968, p. 3.

<sup>52</sup>Robert Cowan, "A Review of Priesthood Correlation in the 1960's" Unpublished paper, (Provo, 1970), pp. 16-17.

<sup>53</sup>Church News, December 25, 1971, pp. 4-6.

## HIGH PRIEST PRESIDENCIES CHANGED

The First Presidency made a major change in the organization of the high priests quorums of the Church in 1963. They said in part:

The Council of the First Presidency and Quorum of the Twelve now recommend that a unified policy be adopted, which policy we hope can be instituted and become effective at the beginning of the year 1964, or as soon thereafter as possible. That in each stake the presidency of the stake shall be sustained and set apart as the presidency of the high priests quorum.<sup>54</sup>

The previous organization had been three high priests from the quorum but not members of the stake presidency. In some areas the stake president was granted permission to call two counselors, other than his counselors in the stake presidency, to serve with him in that capacity. Such exceptions were granted only by permission of the First Presidency.

Some reasons for the change were that "it would facilitate the operation of the home teaching program in the wards and stakes of the Church, and it will also provide opportunity for the group leadership in the various wards to assume greater responsibility in directing the affairs of the groups under their leadership."<sup>55</sup>

## OTHER IMPORTANT AREAS OF CORRELATION

Publications

The Priesthood Bulletin replaced The Messenger in January of

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<sup>54</sup>First Presidency letter to stake presidents, December 12, 1963. Copy in possession of the author.

<sup>55</sup>Ibid.

1965 as a means of keeping in touch with an ever-expanding Church. It was designed to provide "information concerning the policies, administration, and organization of all Priesthood programs of the Church . . ."56

A Church library coordinating committee was formed in 1968 under the chairmanship of Earl Olsen, assistant Church historian and was given the task of "correlating all library activities and procedures for the Church."57 That committee supervises the meetinghouse library program. They are aided by such new publications as the Meetinghouse Library Bulletin, the Meetinghouse Library Handbook, and the Meetinghouse Library Technical Manual.58

Elder Howard Hunter in teaching the priesthood about the library program quoted from the Doctrine and Covenants:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.

Organize yourselves; prepare every needful thing . . . (D&C 88: 118-119).

Elder Hunter pointed out that "the meetinghouse library program is now a permanent program of the Church to assist in better teaching of gospel principles."59 Although the program had been in operation only a few months, reports showed that seventy two percent of the meetinghouses of the Church had such libraries.60

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<sup>56</sup>Bulletin, January 20, 1965, p. 1.

<sup>57</sup>Church News, January 11, 1969, p. 4.

<sup>58</sup>Ibid.                      <sup>59</sup>Conference Report (April, 1971), p. 50.

<sup>60</sup>Ibid.



### Uniform Year and Reports

The inauguration of a uniform Church year came about in 1967. The General Authorities suggested that starting the year in September would work in with the school schedule and give the young people opportunity to start their courses of study in the auxiliaries at the same time they did in school.<sup>61</sup> Also during this period, the Church's first unified system of reports went into effect. Each priesthood program and each auxiliary had a separate page on a thirteen page correlated report, which ran from September to August. In order to expedite record keeping, beginning in September of 1971 all membership records were typed and computerized for more efficient handling.

### Money

Another area that has always been carefully controlled is the money of the Church. On January 1, 1970, it was announced that the following changes had been made. Donation receipts had been newly designed and had to be typed with a special typewriter that made it possible for an electronic scanner to read and tabulate the results. Units were to receive periodic listings of individuals who had contributed during the year on computer print-outs. Reports were changed and were to be submitted monthly on the last day rather than on fast day (the first Sunday of the month), as in the past. Bishops were to send the tithing to the Presiding Bishop's Office at the end of each week rather than monthly as in the past.<sup>62</sup>

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<sup>61</sup>Cowan, op. cit., p. 15.

<sup>62</sup>Bulletin, February, 1970, p. 11.

### Servicemen

Another program that came under correlation was the Servicemen's Committee. It was renamed the Military Relations Committee of the Church with Harold B. Lee as chairman. That was in May, 1969, when many throughout the world were protesting against the Viet Nam war and demonstrating against the government. The committee quoted a statement of the First Presidency which said, "We believe our young men should hold themselves in readiness to respond to the call of their government to serve in the armed forces."<sup>63</sup> The committee further suggested that a young man's preparation before going into the service should come from the Aaronic Priesthood. He was to be given a pre-service Church orientation program. He was to be given a chance to speak in a sacrament meeting before going, and he was to be interviewed by his bishop when home on leave. He could also receive opportunities for Church activity and priesthood advancement plus contact with priesthood leaders while on rest leave or in the hospital.<sup>64</sup>

A handbook was published which outlined specific duties for each member of the ward and stake leadership group relative to the serviceman.<sup>65</sup>

### Social Services

With the growth of the Church and the multitude of problems confronting its membership in 1969 the First Presidency saw the need of

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<sup>63</sup>The Church of Jesus Christ of Latter-day Saints, The Church Member and Military Service, (Salt Lake City: Deseret News Press, February, 1970), p. 3.

<sup>64</sup>Ibid.

<sup>65</sup>Ibid.

organizing the Unified Social Services Committee. This unified Service group now included the Indian Student Placement, Youth Guidance, and the Relief Society Social Services committees. Elder Marion G. Romney became chairman of the committee. Marvin J. Ashton, director of Social Services, said that his department working in correlation with wards and stakes, offered a variety of services such as professional social workers, giving

. . . seminars, training of volunteer workers, youth guidance services, foster care services, Indian student placement helps, adoption service, help to those in prison, helps for drug abuse and alcoholism, and services to youth away from home.<sup>66</sup>

Following the pattern set down by the Lord through his prophets the person needing help should "first seek assistance and support from his family . . . home teacher . . . priesthood leader . . . bishop, [and] others are then called in as needed."<sup>67</sup>

Elder Ashton said the Lord "blesses those who help anyone in trouble."<sup>68</sup> He challenged those of the priesthood to "build yourself by stooping to help someone who has temporarily lost his or her way."<sup>69</sup>

The Health Services Corporation was formed in 1971 with Dr. James O. Mason as Commissioner. He has responsibility over fourteen hospitals owned or operated by the Church. Dr. Mason said that he had been asked "to be concerned and to feel a responsibility toward the health needs of a world wide Church membership."<sup>70</sup> He also gave the priesthood of the Church a glimpse into the future of priesthood service

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<sup>66</sup>Ensign, I (January, 1971), p. 31.

<sup>67</sup>Ibid.

<sup>68</sup>Ensign, I (December, 1971), p. 101.

<sup>69</sup>Ibid.

<sup>70</sup>Ibid., p. 107. (Italics added.)



on a much broader plain than ever before when he said:

. . . prepare for missionary calls, not only to go out and preach the gospel . . . but to go forth in love and brotherhood, using your professional and vocational skills to reach out and lift up. [People of all walks and professions] are required if we are going to be a blessing to those whose needs are so great.<sup>71</sup>

The first medical missionaries were called in July of 1971.

### Training

The Church has always realized its great responsibility to teach the gospel, not only to the people of the world, but to its own members. In order to improve its teaching the in-service program of the Sunday School was developed by some of the finest educators in the Church. Then in June of 1962 a Teacher Development Program was approved.<sup>72</sup> That new program was announced in December, 1969, with the scheduled beginning date of September, 1971. The three-fold program consisted of the basic eleven-week course designed for prospective teachers and leaders and was to be repeated as needed. The in-service lessons are taught ten times a year to priesthood instructors of the ward in one group and to other teachers of auxiliaries in their separate groups. The supervision phase was to begin in the fall of 1971.<sup>73</sup>

David B. Haight noted the progress of the program in April when he said "there have been shipped to the wards and stakes and missions

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<sup>71</sup>Ibid. p. 107-108.

<sup>72</sup>Personal interview with Ruel Allred, November, 1971

<sup>73</sup>Bulletin, December, 1970, p. 8.

917,598 copies of instructional material."<sup>74</sup> He further noted the entire teacher development program was being made available to units of the Church all over the world. It had been translated into sixteen languages. He said the aim of the course was to "bring about worthwhile changes in the lives of boys and girls, men and women."<sup>75</sup> He concluded with this important insight:

The Church is now beginning an interesting period when members of this true church in increasing numbers will be able to proclaim "I know," for they will have been effectively taught.<sup>76</sup>

Not only was it important that teachers be trained but ward and stake leaders also needed to be trained in advanced leadership techniques as well. To help accomplish that goal the First Presidency distributed The Bishop's Training Course and Self-Help Guide in December of 1970. It was suggested that stake presidents conduct the training program for bishops and other leaders and arrange to have portions of the course presented at monthly high priests quorum meetings. The bishops were to conduct a self-training program on their own, using the text as a guide.<sup>77</sup>

### Church Magazines

One of the suggestions made by the Correlation Committee back in 1921 was that the magazines of the Church should be combined to give a better coverage of Church information. The Church was not ready for it at that time. However, in January of 1971 the First Presidency announced that the magazines of the Church would be "The Ensign of The

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<sup>74</sup>Ensign, I (June, 1971), p. 53.

<sup>75</sup>Ibid.

<sup>76</sup>Ibid., p. 54.

<sup>77</sup>Bulletin, December 1970, p. 6.



Church of Jesus Christ of Latter-day Saints for adults, The New Era for youth and young adults; and The Friend, for children . . . which replaced The Improvement Era, The Instructor, The Relief Society Magazine, The Children's Friend, The Millennial Star and the seminaries' and institutes' Impact."<sup>78</sup> They went on to say, "These are published under the direction of the First Presidency and the Twelve and will be official organs of communication of the Church for English speaking peoples."<sup>79</sup> They felt that this step would give better unification and correlation of communication for Church members. The Unified Magazine would be published for non-English speaking members. The purpose of all the magazines was to "(1) Strengthen the faith of Church members. (2) Promulgate the truths of the restored gospel. (3) Keep members abreast of current and vital Church policies."<sup>80</sup>

### Music

Music also came under correlation. In 1970 the First Presidency announced that Mark E. Petersen was the new chairman and would be responsible for "implementing a unified Church music program, with all music personnel and instructional facilities correlated in the wards, stakes and missions."<sup>81</sup> Copies of the new General Music Committee Organizational Bulletin were mailed to all wards in January. They suggested that "through music, man's ability to express himself extends beyond the limits of the spoken language in both subtlety and power."<sup>82</sup> They warned that music could be both uplifting and degrading, so it was important that as Latter-day Saints "we at all times apply

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<sup>78</sup>Ibid., p. 7.

<sup>79</sup>Ibid.

<sup>80</sup>Ibid., p. 8.

<sup>81</sup>Ibid, February, 1970, p. 13.

<sup>82</sup>Bulletin, op. cit., pp. 9-10.



the principles of the gospel and seek the guidance of the Spirit in selecting the music with which we surround ourselves."<sup>83</sup>

As an example of the interest and work of this group they warned Latter-day leaders not to authorize or permit the use of the rock opera Jesus Christ Superstar in any Church-sponsored meetings. The reason for their stand was that it was "incompatible with the spirit and doctrine of the Church concerning the divinity of the Savior."<sup>84</sup>

#### ELDERS QUORUMS

For the past several years the young men of the Church who were called to fill missions for the Church were ordained elders and sent at age nineteen. Young men who were worthy and were going into the service were also ordained, as were young men who were going to be married in the temple. The rest waited until they were older. In April of 1971 the First Presidency and Council of the Twelve issued a statement which said, "Hereafter worthy priests are to be ordained elders at age nineteen."<sup>85</sup> The change in policy was adopted as a means of giving "equal recognition and opportunity to all our worthy young men whether or not they are privileged to fill missions."<sup>86</sup>

That change was further modified in January of 1972 when the First Presidency announced the Aaronic Priesthood--Adult, that is any nineteen year old Aaronic Priesthood bearer or any nineteen year old unordained Church member, would become the responsibility of the elders quorum presidency. "The term 'Aaronic Priesthood--Adult' will be

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<sup>83</sup>Ibid., August, 1971, p. 2.

<sup>84</sup>Ibid.

<sup>85</sup>Ibid., April, 1971, p. 1.

<sup>86</sup>Ibid.

discontinued and all group leaders or elders quorum presidencies will assume the duties heretofore held by general secretaries of the Aaronic Priesthood--Adult."<sup>87</sup>

The First Presidency said the change would "make more high priests available for positions of leadership in the priesthood and auxiliary organizations, and seventies to serve in missionary work."<sup>88</sup> They said it would be the "opportunity of bringing into home teaching activity, many inactive and semi-active elders and prospective elders."<sup>89</sup>

Although the basic responsibility for home teaching remains with the bishop, they said, "Elders quorums should be given the responsibility for teaching all prospective elders and their families."<sup>90</sup> It was also urged that the prospective elders be used as home teachers.

The First Presidency suggested that stake presidents call the most capable high council members to assist in supervising elders and prospective elders, adding additional men if needed. Stake presidents were also to call the strongest and most able elders in the ward to serve as elders quorum presidents or group leaders. The Presidency noted that a good high councilor who does an excellent job in teaching and training the elders president "has won most of the battle."<sup>91</sup> They stressed the involvement of the inactive brother and the importance of interviews by the bishop.

Although the future elders presidents may well become the most capable men in the wards, next to the bishops, the Presidency noted

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<sup>87</sup>Church News, January 29, 1972, p. 3.

<sup>88</sup>Ibid.

<sup>89</sup>Ibid.

<sup>90</sup>Ibid.

<sup>91</sup>Ibid.

that the bishop is still the father of the ward, and in charge of the activation of all ward members."<sup>92</sup>

At the conclusion of the announcement a statement by President Joseph Fielding Smith was quoted which was somewhat reminiscent of the statement President Brigham Young made ninety five years ago as quoted in the first chapter of this thesis. President Smith said:

Men who are the most capable for these positions of presidency should be sought.

Too frequently it is thought that the supervision of a quorum, especially of elders, is not of great importance, but the Lord thinks otherwise. There should be, however, a division of responsibility among the presidency. The presidency should see that the Quorum is fully organized, and that every man is performing his duty. If there are delinquent or wayward members, these should be labored with until brought to repentance and full fellowship.<sup>93</sup>

Step by step the Church has advanced to and, in many instances, surpassed the dreams and recommendations of the Correlation Committee of 1922. Much progress has been made and many changes effected, but there are many yet to come if history is any indication of what lies in the future.

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<sup>92</sup>Ibid.

<sup>93</sup>Ibid.



## Chapter 6

### THE URGENCY OF CORRELATION

In July 1831 the Prophet Joseph Smith recorded a revelation which designated Jackson County Missouri as the center place of Zion. (D&C 57). History has recorded the sad plight of the Mormons as they were driven from Jackson County Missouri, and eventually to the Great Basin. Since that time the Mormons have cherished the idea that one day they would return to Jackson County and complete the task they failed to accomplish in the 1830's. However, the leaders have warned there is more to establishing Zion than just knowing where it is to be built.

Heber C. Kimball, in a talk given in Salt Lake City in 1856 warned the people that:

There will not one soul of you go to build up that holy city in Jackson County, until you learn to keep the commandments of God, listen to the counsel of brother Brigham and his counselors . . . the Twelve . . . the Bishops . . . until you are willing to keep what we call the celestial law.<sup>1</sup>

Quotations from those whom the Church has sustained as "Prophets, Seers, and Revelators" in the twentieth century indicate that there is great need for preparation. These prophets have noted the terrible sinfulness of the world and the need for repentance if catastrophies

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<sup>1</sup>Heber C. Kimball, Address delivered at Salt Lake City, September 28, 1856, Journal of Discourses, Reporter George F. Gibbs, IV (London, England, 1844), p. 106. (Italics added.)

are to be avoided.

President George Albert Smith warned that difficult experiences are in store.

While standing at the side of my associates in the leadership of the Church I want to encourage our people and their neighbors to keep the commandments of God, when I think of the condition of the world and realize that the only place where there is any semblance of peace is the land that we live in, and with the promise of God that He will be with--not the members of the Church, I don't interpret it that way--not the men who hold the priesthood necessarily, I don't interpret it that way--He will be with His Saints who are worthy to be called saints, and His power and protection will be over them until their live's labors are completed.<sup>2</sup>

Seven years later President Smith urged the people to repent because "it is only a question of time, unless they repent of their sins and turn to God, that war will come, and not only war, but pestilence and other destructions, until the human family will disappear from the earth."<sup>3</sup>

Others of the General Authorities have spoken of the troubles that would come upon the earth in the last days, but have looked to the promises of the Lord for those who were obedient. In talking about the people of the Book of Mormon who lived at the time of Christ, when "there could not be a happier people among all the people who had been created by the hand of God (Book of Mormon, 4 Nephi 16)," Elder Marion G. Romney gave encouragement by saying "Although such a blessed state seems beyond our present hope, let us not forget that the Lord has given

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<sup>2</sup>George Albert Smith, General Conference Address, Official Report of the One Hundred Thirteenth Annual Conference of The Church of Jesus Christ of Latter-day Saints, April 4, 5, and 6, 1943 (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, n.d.), p. 93. Hereafter cited as Conference Report.

<sup>3</sup>Conference Report, April, 1950, p. 5.



us the assurance that the survivors of our present generation will enjoy a like society."<sup>4</sup>

President Joseph Fielding Smith testified that the signs of the times spoken of by the prophets are now. After quoting from the scriptures where the Lord said, "Peace shall be taken from the earth and the Devil shall have power over his own dominion," (D&C 1:35) President Smith said: "Peace has been taken from the earth. The devil has power over his own dominion. The spirit of the Lord has been withdrawn."<sup>5</sup> President Smith noted that this is not because the Lord desires to withdraw that spirit, but "because of the wickedness of mankind."<sup>6</sup>

At the close of the Priesthood Conference in 1967, President Hugh B. Brown plead with the young men there to keep themselves clean and to serve the Lord so that they could serve wherever called and so that they would be "prepared when the final battle should come."<sup>7</sup> And said he:

. . . some of you young men are going to engage in that battle. Some of you are going to engage in the final testing time, which is coming and which is closer to us than we know.

I want to say to you brethren, that in the midst of all the troubles, the uncertainties, the tumult and chaos through which the world is passing, almost unnoticed by the majority of the people of the world, there has been set up a kingdom, a kingdom

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<sup>4</sup>Marion G. Romney, "Train Up a Child," Relief Society Magazine, March, 1964, p. 169. (Italics added.)

<sup>5</sup>Joseph Fielding Smith, "The Predicted Judgments," Talk delivered at Brigham Young University, March 21, 1967. (Italics added.)

<sup>6</sup>Ibid.

<sup>7</sup>Hugh B. Brown, "The Kingdom is Rolling Forth," The Improvement Era, LXX (December, 1967), p. 93. Hereafter cited as Era.



over which God the Father presides, and Jesus Christ is the King. That Kingdom is rolling forward . . . with a power and a force that will stop the enemy in its tracks while some of you live.<sup>8</sup>

Then in conclusion he counseled all who bore the priesthood to stand up and be counted, for said he, "the time will come when those who are not for him will be found to be against him."<sup>9</sup>

### The Battle Plan

Before any battle is waged plans are laid, preparations are made and all is set in readiness in anticipation of what the enemy will do under certain conditions. Victory usually goes to the side which had the greatest foresight and has made the best preparations. Elder Thomas S. Monson, a member of the Quorum of the Twelve Apostles has given his feelings concerning the importance of the plan Jesus Christ has given to his Church.

Today, we are encamped against the greatest array of sin, vice, and evil ever assembled before our eyes. Such formidable enemies may cause lesser hearts to shrink or shun the fight. But the battle plan whereby we fight to save the souls of men is not our own. It was provided to our leader, even President David O. McKay, by the inspiration and revelation of the Lord. Yes, I speak of that plan which will bring us victory, even the Correlation Program of the Church. And as we do battle against him who would thwart the purposes of God and degrade and destroy mankind, I pray that each of us will stand in his or her appointed place, that the battle for the souls of men will indeed be won; that when life's race has been run, we may hear the commendation of the Lord, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of the Lord." (Matt. 25:21). In the name of Jesus Christ, Amen.<sup>10</sup>

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<sup>8</sup>Ibid.

<sup>9</sup>Ibid.

<sup>10</sup>Thomas S. Monson, "Correlation Brings Blessings," Relief Society Magazine, April, 1967, p. 247.

Men have talked about and dreamed of the perfect society and different methods of government that would make that type of society possible. One of the few recorded accounts of a society that succeeded were the people of Enoch (Pearl of Great Price, Moses 6:13-21). A number of Latter-day leaders have pointed to the correlation program as the method of attaining that same goal.

At a fireside in Provo Paul F. Royal, for many years a member of the Church Correlation Committee, said:

I sat in a meeting and heard President N. Eldon Tanner say, "Brethren, we are sending you out to the conferences of this Church. We send you forth to teach, and not to be taught." Then he said, "You go out and prepare the people for the second coming of Jesus Christ." We sat there with . . . chills just going up and down our spines when we heard the Prophet say this. We knew that this was the purpose of the correlation program--to lift the Church, to lift it bodily, to give every Priesthood man a place in the Kingdom of God.<sup>11</sup>

Having made the above explanation, he made further reference to the correlation program and its importance today:

We talk about the City of Enoch . . . but do you know the reason why the City of Enoch was translated? It was because they had the correlation program of the Priesthood . . . We read of the story of Enoch and we think, isn't it marvelous that that great city was taken up out of the wickedness of this world! But, brethren, and sisters, the correlation program of this Church will do exactly the same for you with the coming of Jesus Christ and will take you out of this world and the wicked will be destroyed. That is exactly what the correlation program is designed to do.<sup>12</sup>

There seems to be a significance connected with the signs of the times plus the re-introduction of the Correlation Program plus the

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<sup>11</sup>Paul F. Royal, "Every Man in His Place," Unpublished talk delivered at Brigham Young University, January 3, 1965. Copy in the files of the author.

<sup>12</sup>Ibid.



statement of President Joseph Fielding Smith as he closed the General Conference in October of 1971:

President Harold B. Lee is a spiritual giant with faith like that of Enoch. He has the spirit of revelation and magnifies his calling as a Prophet, seer, and revelator.

President N. Eldon Tanner is also one of the noble and great ones who was prepared from eternity to render the important service he is now performing in this, the Lord's Church. He is a man of surpassing ability and integrity.<sup>13</sup>

As President Smith opened the General Conference in April 1972 he directed his remarks to seven different groups of people starting with the world, and going through the membership of the Church and ending with those who hold positions of trust in the Church. He said in part:

These are the last days, they are days of trouble and sorrow and desolation. They are days when Satan dwells in the hearts of ungodly men, when iniquity abounds and when the signs of the times are being shown forth.

And there is no cure for the ills of the world except the gospel of Jesus Christ. Our hope for peace, for temporal and spiritual prosperity, and for an eventual inheritance in the kingdom of God is found only in and through the restored gospel.<sup>14</sup>

It would seem from the foregoing quotations that there is an urgent need to correlate all agencies of the Church in order to prepare the people to be ready for the second coming of Jesus Christ.

#### Trouble Spots

One of the major responsibilities of the Church is to send its members into the world to testify to the people about the restoration

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<sup>13</sup>Joseph Fielding Smith, "Let the Spirit of Oneness Prevail," The Ensign, December, 1971, p. 136. (Italics added.)

<sup>14</sup>Deseret News, Church News, [Salt Lake City], April 8, 1972, p. 10. Hereafter cited as Church News.



of the Gospel of Jesus Christ in its fullness upon the earth. The success of those efforts is very evident today when one looks at the tremendous growth of the Church.

Church membership has increased 94 percent in the past twelve years (1960-72). Growth rate in the United States has been 50 percent, while the growth rate outside the United States is up to 250 percent for the twelve year period. South America is setting the pace with 1100 percent followed by Central America with 948 percent, and Asia with 751 percent.<sup>15</sup>

When one considers the challenge to train and build leadership for that group of people, taken from a world influence where the morals and ideals of the people seem to be the exact opposite of the Gospel of Jesus Christ, it is astounding that the activity statistics are as good as they are. It is indeed difficult to train new leadership and implement all of the programs fast enough to keep up with that growth.

Along with the challenge of fellowshipping and training this large number of new Church members, there comes the challenge also of finding those who are not completely converted. The Gospel net gathers of every kind, therefore there are in the Church some whose philosophies are false and who foist their own ideas and teachings upon unwary members of the Church as being of Christ. President David O. McKay warned against them when he said:

The Church is little, if at all, injured by persecution and calamities from ignorant, misinformed or malicious enemies. A

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<sup>15</sup>Church News, July 1, 1972, p. 3.

greater hindrance to its progress comes from faultfinders, shirkers, commandment-breakers, and apostate cliques within its own ecclesiastical and quorum groups.<sup>16</sup>

Also there is a group of people in the Church who have, for one reason or another, become inactive. President Harold B. Lee in September 1971 discussed the challenge this group presents to the leadership of the Church. He said:

There are more than a half million men who are inactive holders of the Aaronic or Melchizedek Priesthood, unordained adult male members of the Church and nonmember husbands of member wives. These fathers, if multiplied by the average size family, theoretically constitute nearly two million members of the Church who have not yet been to the temple and thus are not enjoying the full blessings of the gospel of Jesus Christ.<sup>17</sup>

An indication of that is shown in some Priesthood statistics. For the year 1940 average Melchizedek Priesthood attendance at Priesthood meetings stood at 31 percent, 1950 not available, 1960, 56 percent and 1970, 52 percent. For Aaronic Priesthood 1940 showed 33 percent 1950, 45 percent, 1960, 56 percent and 1970 stood at 52 percent. Most of these figures are averages of averages, not averages of the raw figures, so they are not entirely accurate, but they do indicate a trend.<sup>18</sup>

There is yet another area that will no doubt figure into the success or failure of the correlation program. As has been shown there

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<sup>16</sup>David O. McKay, "Unity of Purpose Important to the Accomplishment of God's Work." The Improvement Era, LXX (December, 1967), p. 35.

<sup>17</sup>Harold B. Lee, Unpublished talk to Regional Representatives of the Twelve (Salt Lake City, September 30, 1971). Copy in the files of the author. (Italics added.)

<sup>18</sup>Taken from figures in the Church Historian's Office, 47 East South Temple.

has been a decided shift in Church programs as the General Authorities have changed procedures and emphasis. The one area that has not received much emphasis is the doctrinal part of the program. That is, stress on the doctrine that the "Patriarchal Order is the celestial family of Jesus Christ in which the faithful, after being made sons and daughters of Christ, are made fathers and mothers spiritually under the Master and other great patriarchs."<sup>19</sup>

Dr. Andrus further stated that the Melchizedek Priesthood must implement the following programs. "(1) The Family Education program, (2) the Welfare Program, (3) the Missionary Program, and (4) the Genealogy Program."<sup>20</sup> The several quorums and offices of the priesthood within the Church, and the auxiliary organization, are designed

- (1) to bring people to Christ as His sons and daughters in eternal life,
- (2) to sanctify them in this celestial family relationship,
- (3) to organize them into a divine patriarchal order where men are made fathers (and women mothers) spiritually and physically over their children, and
- (4) to place the seals of the priesthood upon this eternal family order.<sup>21</sup>

Until that is done there is a danger that people will not follow the program, or if they do so it will be only a perfunctory effort.<sup>22</sup>

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<sup>19</sup>BYU Tenth Stake, Priesthood Correlation Handbook, 1970, Provo, Utah, p. 18a. This section written by Dr. Hyrum L. Andrus. Copy in files of the author.

<sup>20</sup>Ibid.

<sup>21</sup>Ibid.

<sup>22</sup>See Appendix D for the type of organization that grew as the auxiliaries assumed more and more priesthood responsibilities. Then note Appendix E for the type of organization that should function under a Patriarchal order type of program.



## Chapter 7

### SUMMARY AND CONCLUSION

Beginning with the Prophet Joseph Smith--through whom Latter-day Saints believe the Lord restored the fullness of the Gospel of Jesus Christ--each President of the Church has worked toward the final establishment of the Kingdom of God on earth by trying to get the priesthood to be aware of their responsibilities, obligations, and blessings and to function with diligence within their stewardships. To this end, the prophets have tried to correlate the efforts of all Church agencies. However, the correlation program has not been entirely successful. Evidence indicates that there were several reasons for the lack of success. Among them are: (1) some local leaders failed to understand the program; (2) some leaders were reluctant to change an established system; (3) all members of the Church did not live like "saints"; (4) rapid Church growth made it difficult to train and fellowship the new members as they came from varied cultures and nations; (5) some new members entertained doctrines and philosophies foreign to the Gospel of Jesus Christ; (6) a large group of inactive priesthood holders, along with their families, were not getting the full Church program; (7) and, the doctrinal aspects of the patriarchal order of priesthood had not been sufficiently stressed or understood.

In the 1960's President David O. McKay began <sup>an</sup> intensive effort

to correlate the agencies of the Church. Like some of the prophets before him, he called meetings, appointed committees, divided responsibilities, and checked curriculum. That attempt was well organized. The leaders were better trained and the general membership of the Church seemed to accept the programs more readily than at any earlier time during this century. Testimonies of General Authorities and others indicate that those involved in the correlation program--general authorities, general auxiliary boards, chairmen of committees, committee members, stake leaders, ward officers, priesthood holders and even lay members seemed to catch the vision to a greater degree of how the Lord's program should work. However, as one might expect of any program involving over three million people scattered throughout the world, with varied languages, cultures and experiences, full adaption of the correlation program has not been achieved. Nevertheless, the success that has been achieved, the statements of the prophets and other leaders concerning Church Correlation, and the urgency that many feel when they become involved in the program suggest that priesthood welfare, priesthood genealogy, priesthood missionary, and priesthood home education will continue to be emphasized as a means of establishing the saints in the full program of the restored gospel.

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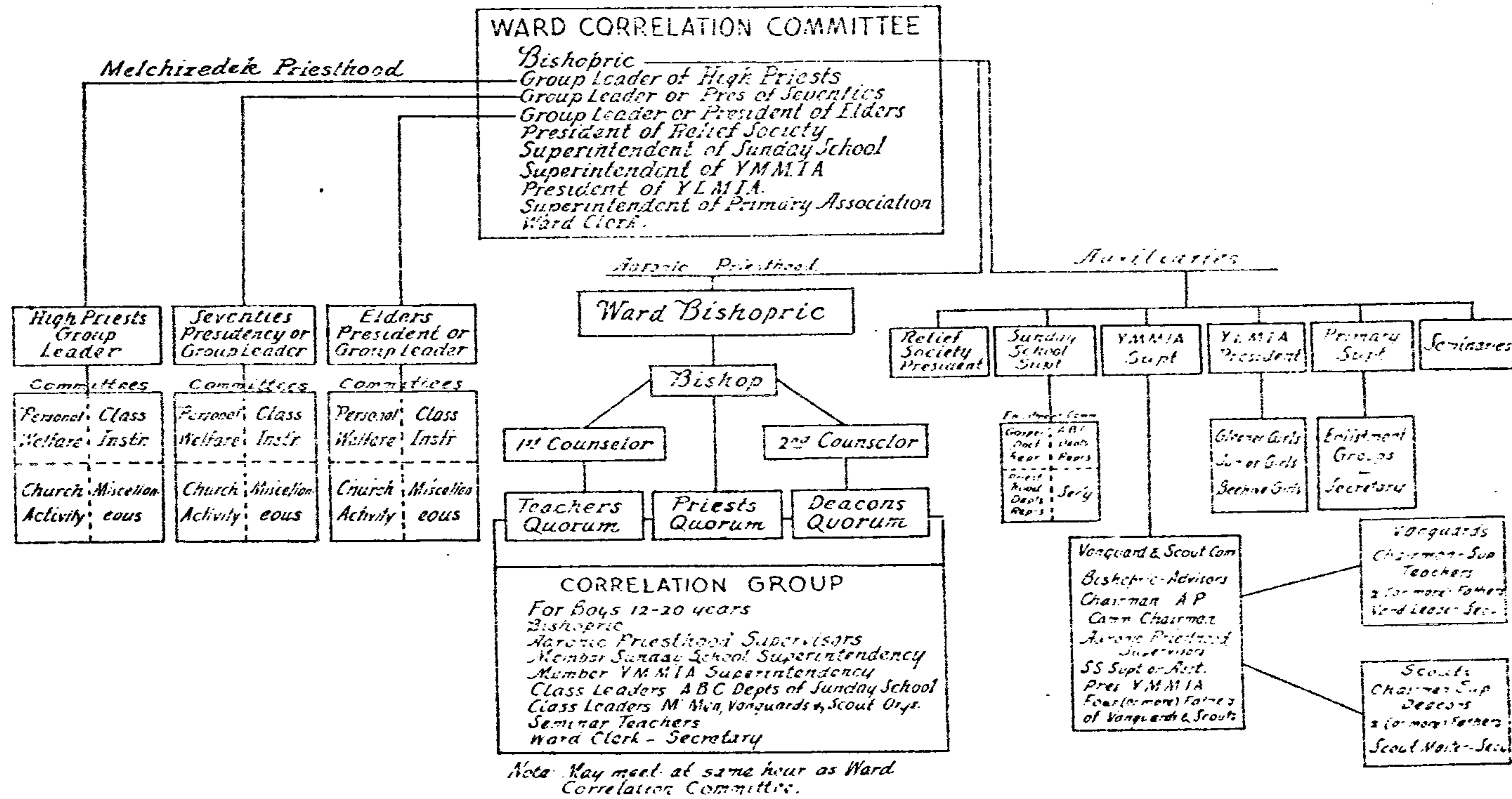
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APPENDIXES

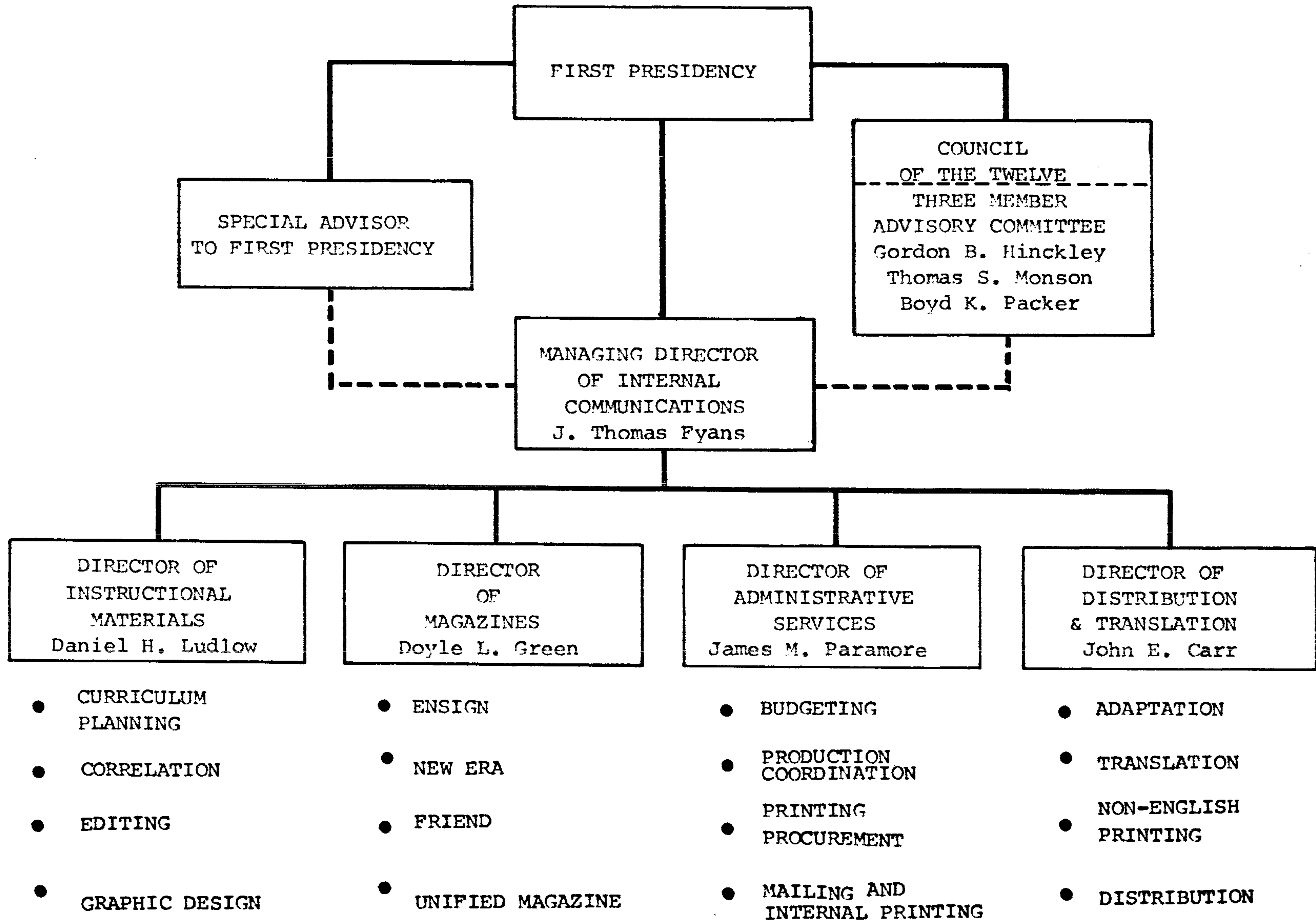
Appendix A

DIAGRAM

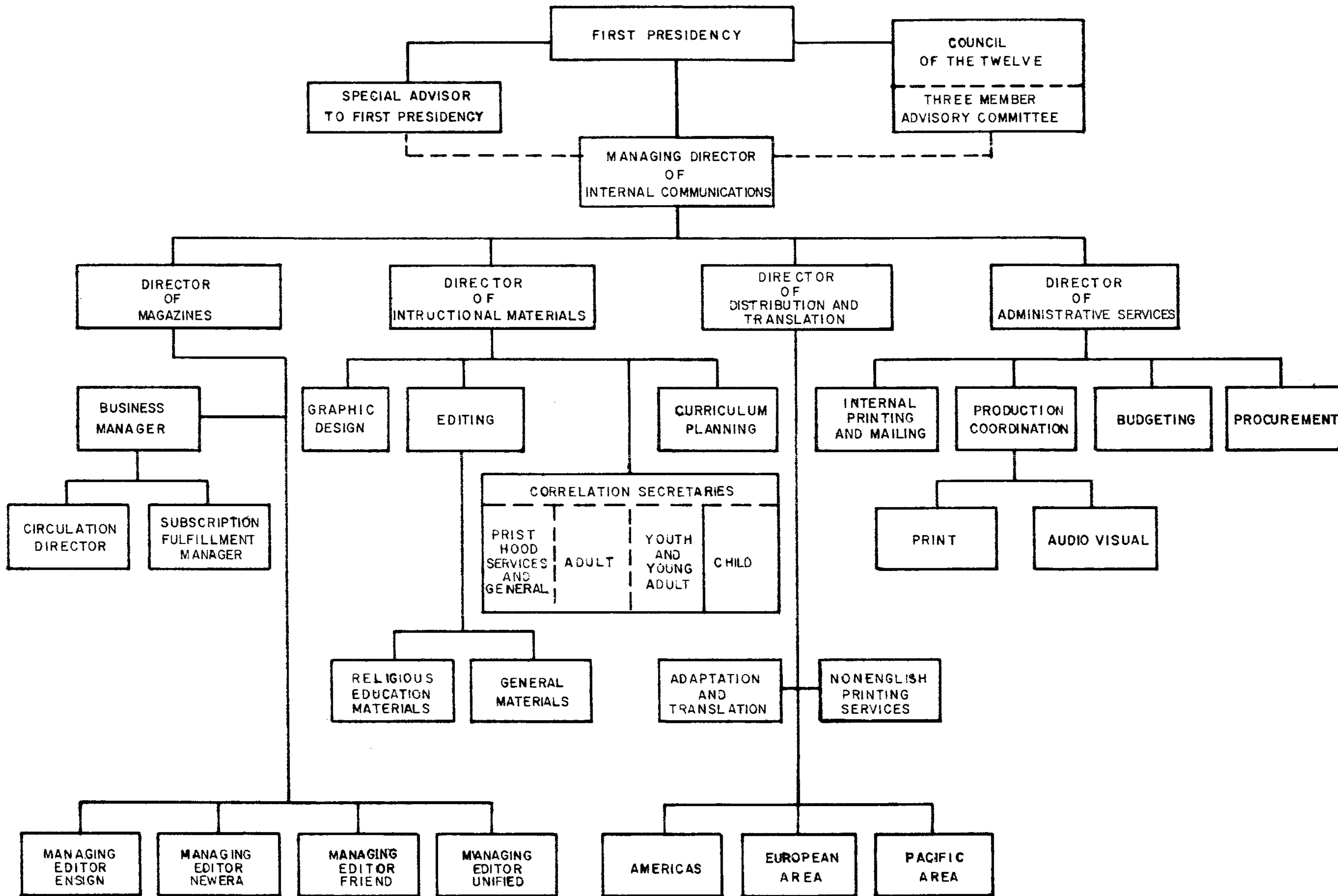




Appendix B

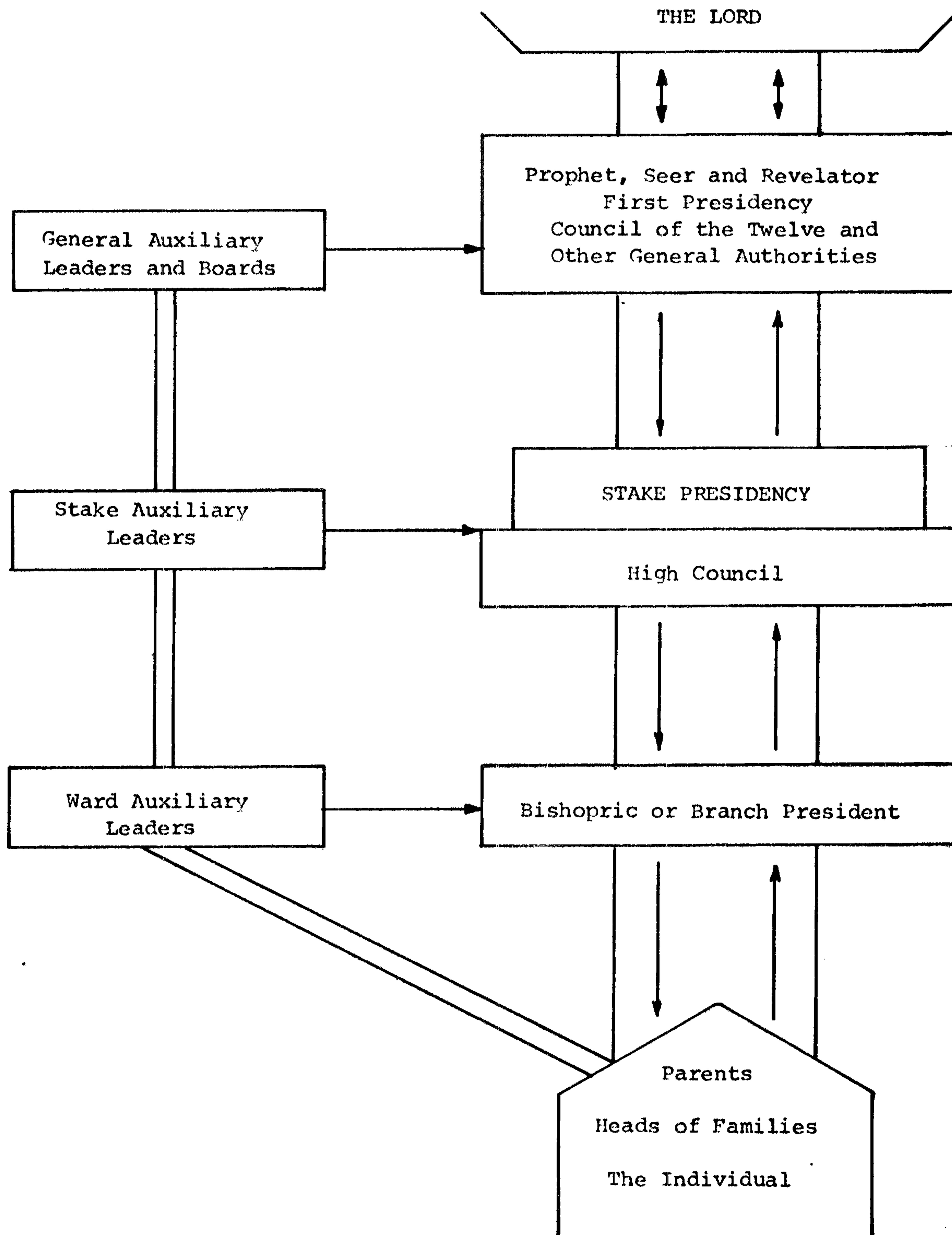


Appendix C



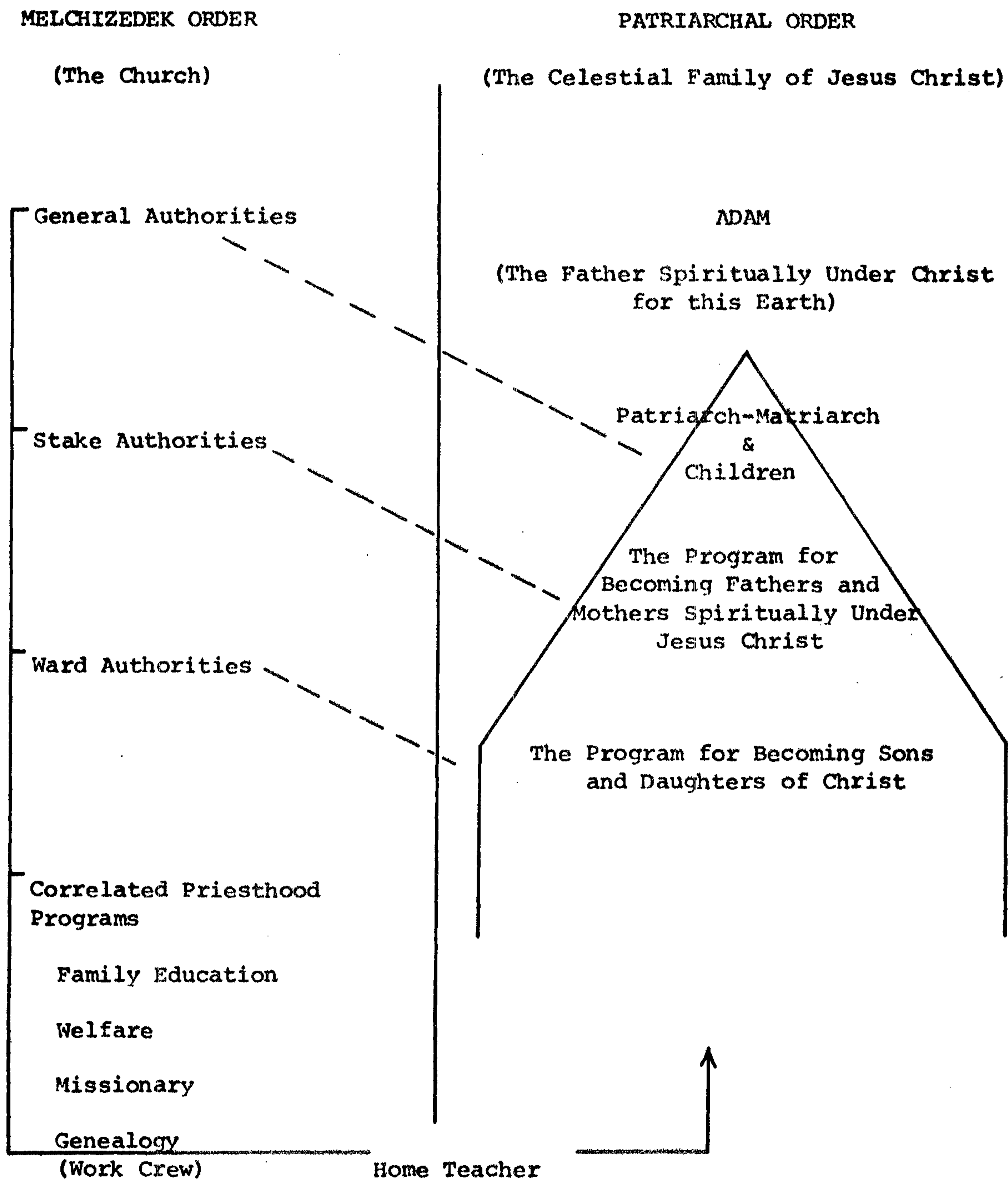
Appendix D

AUXILIARY ORIENTED PROGRAM





Appendix E



Drawn by Dr. Hyrum L. Andrus adapted by permission.

THE CORRELATION PROGRAM OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS DURING THE TWENTIETH CENTURY

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ABSTRACT

Joseph Smith claimed that through him the Lord restored the fullness of the Gospel of Jesus Christ to the earth. Since that time Church presidents have tried to correlate the efforts of the various Church agencies toward perfecting the Saints, and preparing a people for the second coming of Jesus Christ. However, due to various human failures the program has not been entirely successful.

In the 1960's the First Presidency made an impelling, well-planned, intensively-prepared effort to correlate all programs of the Church. Rapid world-wide Church growth, inactivity on the part of some, the impingements of false doctrine, and a lack of stress on the true doctrinal aspects of the patriarchal order have prevented complete adoption of the program. However, statements of those responsible indicate that the leaders of the Church are determined that Church correlation will be successful.

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