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A HOME TEACHER'S TRAINING
MANUAL


A Thesis
Presented to the
Department of Child Development and Family Relationships
Brigham Young University

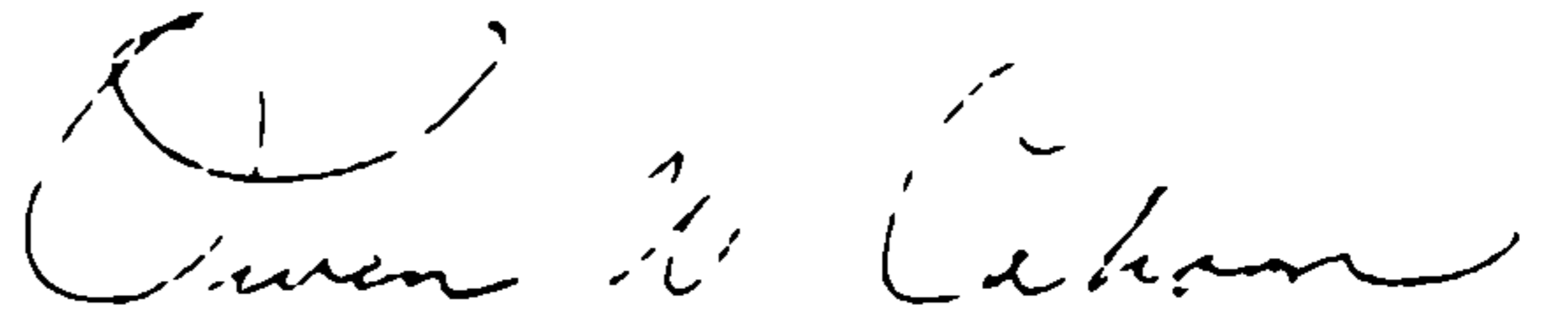
In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by
Daniel M. Jones


August 1977

This Thesis, by Daniel M. Jones, is accepted in its present form by the Department of Child Development and Family Relationships of Brigham Young University as satisfying the thesis requirement for the degree of Master of Science.


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CHAPTER 1

INTRODUCTION

In recent years organizations representing such diverse fields as business, law, medicine and education have become increasingly interested and involved in human relations training. In many instances this has taken the form of training for para-professionals in the helping skills necessary for these respective organizations to extend their sphere of influence. In one program, (Kelly, 1976) designed to train volunteer court counselors, it was reported that "the workshop presents evidence that ordinary citizens of good will--men and women--blacks and whites, of all ages--can be involved in extensive and effective training for volunteer counseling." Training for lay persons to work with families in their own homes has been a major thrust of many programs (Jefferson County Public Schools, Lakewood, Colorado, 1976).

One organization which uses lay persons to work with families is The Church of Jesus Christ of Latter-day Saints (LDS). These lay helpers are known as "priesthood home teachers." Each of these individuals is assigned four or five families whose homes are visited at least monthly. This unique family support system is given great emphasis by Church leaders. The priesthood of the LDS Church is available to all male members (on conditions of spiritual activity and interest in service) and nearly every male priesthood member

accepts an assignment as a home teacher, but is given little if any formal training in how to carry out his assignment. The author feels that, with proper orientation and training, priesthood home teachers could be able to provide a more valuable service to the LDS community.

The purpose of this study, then, was to develop, implement, and evaluate the effectiveness of a training program for LDS priesthood home teachers. The specific goal of this study was to produce a training manual which could be used by those responsible for the priesthood home teaching program in any unit of the Church.

(The specific scriptural commission given to the priesthood home teacher is sixfold: (a) visit the home of each member, (b) watch over, be with and strengthen them, (c) see that there is no iniquity among them, (d) exhort them to pray, (e) exhort them to attend to all family duties, and (f) see that all members do their duty) (Doctrine and Covenants, The Church of Jesus Christ of Latter-day Saints, 1970).

It was not within the scope of this project nor would it be feasible to give in-depth training to large numbers of lay people in family therapeutic techniques. It was hoped, however, that a brief training seminar would give lay priesthood home teachers the confidence and skills they need to be successful in the duties described.

The expansion of the LDS Church into a worldwide setting has facilitated the decentralization of responsibility in many areas. A prime example of this is the priesthood home teaching program. While the importance of the program is receiving increased attention from the general administrative level of the Church, the responsibility for orienting and training priesthood home teachers in their duties has

been left to local leaders. At the same time, opportunity to do this training has been made possible through shifting the responsibility for gospel study from the quorums (a quorum is a group of priesthood bearers in a given congregation) to the individual and making the weekly priesthood quorum meeting time available to the quorum leadership for training priesthood holders in the duties of their office (The Church of Jesus Christ of Latter-day Saints, 1977). These circumstances made possible the application of academic knowledge of family behavior to a training program of lay persons in a Church service setting. The desired outcome of this project was to develop a functional product, a booklet to be entitled, "A Home Teacher's Training Manual."

CHAPTER 2

REVIEW OF LITERATURE

Effectiveness of Lay Persons In Helping Relationships

Recent trends in today's society have brought about a heightened awareness of the need for more positive "relating" between people within families, neighborhoods, communities, work and school groups. Brammer (1973) suggests that "while there is a need for specialists trained to cope with the complexities of human problems, most human needs can be (and have been) met by nonspecialist people-helpers." Dustin & Marshall (1972) state: "The indication seems to be that minimally trained lay counselors can function as well as fully trained counselors in extremely important interview behaviors." Other studies which give objective evidence in support of this view have been done by Anker & Walsh (1961); Beck, Kantor & Gelineau (1963); Reoch, Elkes, Flint, Usdansky, Newman & Silber (1963); Schoefield (1964); and Poser (1966). In the Poser study lay therapists achieved slightly better results than psychiatrists and psychiatric social workers doing group therapy with similar patients, but caution was urged in extending the implications of these results beyond group-therapy with schizophrenic patients.

Another indication that lay persons can be effectively trained in helping skills is the large amount of training material prepared especially for this group. Carkhuff (1969, 1973, 1977), Danish & Hauer

(1973), and Avila, Combs & Purkey (1977) are only a few of the contributors. Also, Richan (1961) reports that "the vast majority of positions in social welfare programs are filled by nonprofessional workers."

Training for Nonprofessionals

The training given to nonprofessional helpers varies from the intensive two-year program developed by Rioch and her associates (1965) to the simplified self-help workbook prepared by Heaps & Rohde (1974). It should be kept in mind that "the helper has a role; he has a specific function to perform for which he has been trained. A helper is more than a helpful person." (Danish et al., 1973b). Therefore, the training provided must be a natural outgrowth of the kind of help that is intended to be given. As Okun (1976) has pointed out, there are certain generic needs possessed by all potential helpers. The most basic of these is the development of communication and relationship building skills.

Okun (1976) outlined four levels of capability required of one who desires to help others: (a) communication skills, (b) development of relationship, (c) understanding strategies, and (d) application of strategies. She observes that one is considered a professional who has mastered all four levels. A paraprofessional should have mastered the first three and have some understanding of how to apply strategies. A nonprofessional or lay helper should have mastered the first two with some understanding of basic strategies.

Most published training programs, however, do not go beyond the development of these basic skills and they do share common process and procedural outlines. Some of the more important considerations in training program development as agreed upon by Danish (1973b) and Hawkinshire (1963) are: (a) anticipatory role practice for the trainees, (b) effective modeling behavior, (c) opportunities for practice and transfer of learning in the actual working situation, (d) meaningful peer and trainer feedback. In addition to these, Dyer (1972) suggests that the best programs allow participants to talk about and explore the reasons for their current performance. Dyer and Hawkinshire also agree on the need for a followup or continued program and strong organizational support to maintain the training levels achieved.

Importance and Role of the Trainer

Much has been written about the person who trains a lay population. The literature refers to this individual as the trainer, or leader, or instructor, or change agent (Reisel, 1961, Blake & Mouton 1962, Truax & Carkhuff, 1967). This person has an influence on those with whom he interacts, but as voiced by Reisel (1961), "At this point little is known about the common qualities of trainer personality that are requisite for success."

The work of Truax & Carkhuff (1967) has given empirical validation to the core conditions of empathy, regard and congruence first suggested by Rogers (1957). Ivey (1971) added the dimension of nonverbal attending behavior to the list of essential skills. These

skills would be basic to the training of lay persons in the capabilities noted by Okun (1970).

Most of the "pre-packaged" training programs available today have been purposely "structured" to specify the needed qualifications and explain the trainer's exact role. They have thus become "trainer-proof" and their possibilities for implementation greatly enhanced (Danish, 1974).

The Value of A Structured Training Program

Training can theoretically be divided into two forms: structured and unstructured. Structured training may be thought of as training accomplished through a systematically developed educational program. Unstructured training is done on-the-job and under the supervision of an experienced worker without the aid of a specific program. A recent study (Cullen, Sawzin, Sisson & Swanson, 1976) conducted at Johns Mansville Corporation made a comparison of structured and unstructured training methods "in terms of training time, worker competence, development and training costs, production losses, reactions to production problems and attitudes toward training." The value of the structured training methods was significantly higher on every variable. One observation made by the researchers was "many believe that those trained via unstructured methods never reach competency and we never know it." In light of this evidence it was decided that the training manual for LDS priesthood home teachers would outline in detail a structured training program.

CHAPTER 3

PROCEDURES AND METHODS

Workshop Development

The greatest challenge associated with the development of the program was making the instruction theologically sound while at the same time providing training in the skills suggested by those in the profession of developing training programs. It had to be clear enough to be understood by participants with varying educational backgrounds and helpful enough to bring about change in the lives of priesthood home teachers who were to apply the procedures in their home teaching assignments. All this had to be accomplished in a manner acceptable to priesthood leaders.

The author attempted to develop a program which could be founded on research and theory related to training programs, and also be acceptable to the audience to which it was being delivered. Therefore, the use of professional jargon has been minimized. For example, references to T-groups and sensitivity training have been eliminated. The entire content of the program makes use of the following instructional principles which have been identified by psychologists and educators as being effective: (a) teaching by objectives, (b) application of skills to be learned, (c) self-learning through group discussions, (d) rationale for learning, (e) sequential presentation, (f) student "discovery learning" techniques, and (g) active trainee participation (Danish & Hauer, 1973b)

Workshop Content and Delivery

The specific responsibilities assigned to priesthood home teachers for which this training program was designed are (a) visit the home of each member, (b) watch over, be with, and strengthen them, (c) see that there is no iniquity among them, (d) exhort them to pray, (e) exhort them to attend to all family duties, (f) see that all members do their duty, (g) train an aaronic priesthood bearer (usually a teenage male) in priesthood home teaching skills (Doctrine and Covenants, The Church of Jesus Christ of Latter-day Saints, 1970). To achieve the training for acting on those responsibilities, the author designed a six session workshop to be held every other week. The content was determined from the above criteria and from suggestions given by priesthood leaders, as well as from the author's own experience as a priesthood home teacher and as a family life educator. Four major areas of emphasis were decided upon: (a) motivation, (b) building rapport with families, (c) intervening in patriarchal family systems, (d) providing a vehicle for on-the-job training. The six workshops were to be held every other week to allow time for the transfer of learning into an actual priesthood home teaching situation.

The workshop sessions were held during the regular Sunday Morning priesthood meeting which is for all priesthood bearers. The lesson sequence is shown in Table 1.

Following the training program recommendations by Hawkinshire and by Danish (1963: 1973b), the following procedures were implemented: (a) Anticipatory role practice for trainees. This was accomplished through simulations and role playing activities written into the workshop outline which paralleled actual priesthood home teaching situations. (b) Effective modeling behavior. This was incorporated

into the workshop in three ways. First, the instructor acted as a model. Second, modeling behavior was presented on film. Third, the participant was expected to act as a model for his parsonic priesthood home teaching companion. (c) Opportunities for practice and transfer of learning in the actual working situation. The workshop was purposely scheduled on an every other week basis to provide opportunity to put the new knowledge into practice. (d) Meaningful peer and trainer feedback. The format of the entire workshop was designed to provide ample opportunity for the participants and the instructor to have meaningful interaction and to give each other the benefit of their ideas and feelings.

Table 1
Topic Sequence of Pilot Program

Week	Session No.	Area of Emphasis	Specific Content
1			Orientation
2	1	Motivation	Priesthood Correlation and Home Teaching
4	2	Patriarchal Family Systems	The proper role of fathers and priesthood home teachers
6	3	Patriarchal Family Systems	Personal interviews with fathers
8	4	On-the-job Training	Training interviews with fathers
12	6	Motivation and Commitment	Sharing ideas and feelings from the workshops

Fortunately, the Priesthood Home Teaching Program is carried out using a format ideal for the implementation of the suggestions of

both Hackinshire (1963) and Danish (1973b) as to what basic procedures result in skilled outcomes. They recommend anticipatory role practice, effective modeling, opportunities for practice, etc.

All priesthood home teachers are usually assigned by their leader to train a less experienced (young, usually teenage) home teaching companion. Therefore it was decided that an ideal method of giving the home teachers being trained in this program a chance to practice, model, and receive feedback in an actual work experience was to ask them to train their companions in the skills they were learning, while at the same time trying to apply the skills with the families they were assigned to visit.

Workshop Implementation

The bishop of a selected LDS ward (congregation) was contacted and the program was presented to him. He then extended an invitation for the program to be introduced and discussed at the next ward priesthood executive committee meeting, which is a meeting of lay leaders who assist in program planning for service by priesthood bearers.

The literature (Danish & Hauer, 1973b) suggests that twelve to fifteen is the ideal group size for this kind of interpersonal skill development. Therefore, the elder's quorum president called twelve priesthood home teachers and invited them to attend the workshop. Dyer (1972), however, cautions that when selected individuals are taken out of a group for special training it has a detrimental effect on the rest of the group. He recommends overcoming this problem by explaining the nature of the training program to the

entire group and allowing everyone to participate at some time. Therefore, it was suggested that this training workshop become an ongoing program which would provide an opportunity for participation to every Melchizedek priesthood home teacher at some point in time.

A preliminary meeting was held and the participants were given an orientation as to the nature and purpose of the program. The actual workshop sessions began the following week. At the conclusion of the twelve week program, another priesthood group in the same ward, the high priests, requested that they have an opportunity to participate. High priests are priesthood bearers who tend to be older and more experienced in priesthood administrative responsibilities. This gave an excellent chance to further test the program and compare its effectiveness with different age and experience levels. Another twelve week program was then conducted with the high priests group.

Limitations

Time Constraints. All active LDS priesthood bearers attend an hour long weekly priesthood meeting. This appeared to be too short a time bloc in which to implement any really effective training, but holding the workshop during the regularly scheduled priesthood meeting had so many advantages (no conflicting activities, opportunity for closer correlation with priesthood leadership, etc.) that each session was designed to be held to the one hour time limit. It was also determined that the maximum length of time one could spend in the workshop would be twelve weeks. This meant that a maximum of twelve hours of training could be given. Most formal training programs

presently being used in interpersonal skill development are much lengthier, but nothing in the literature seemed to discourage the use of a short term program such as this.

Expense. Some effective training programs use very expensive learning aids and materials. In order for this program to have wide acceptance it had to be delivered at little or no cost.

Workshop Evaluation

Following the workshop with the elders, a group oral evaluation was made covering the total program. The oral evaluation consisted of the instructor soliciting responses from the group to the following questions: (a) How has this workshop assisted you as a priesthood home teacher? (b) What things were the most helpful from the workshop? Due to some scheduling conflicts, only ten minutes were allotted to this evaluation.

A written evaluation was given to the high priests group which gave feedback on each session and the workshop materials (see Appendix A and Appendix B). The written format was developed to avoid the deficiencies encountered with the oral evaluation and was designed to provide helpful and specific positive and negative feedback. This written evaluation proved to be a most important element in the development of, "A Home Teachers Training Manual" because of the high priest participants' willingness to be open and specific. Approximately, thirty minutes were devoted to the evaluation during the last session of the workshop. All of the participants were in attendance and were asked not to put their names on the evaluations. They were encouraged

to give both positive and negative feedback. Each section of the evaluation was explained in detail and the participants were then given whatever time they needed to fill out their evaluation and make written comments.

Several areas of evaluation were completed. The instrument on lesson content and application (see Appendix A) asked for a self report of: (a) how helpful the training and communication and relationship skills were to the individual priesthood home teacher, (b) how much of the suggested application activities and skills was used, (c) how helpful the material on training a teenage companion was to the priesthood home teacher, (d) how much the companion training material was used.

The instrument on the use of specific activities with the family asked for a self-report of their effectiveness, with open-ended questions about how the training workshop, overall, could be strengthened. Specifically, priesthood home teachers were asked what they appreciated most about the workshop as well as what they wished had been covered (see Appendix B).

Okun's (1976) levels of capability suggest a need for lay helpers to have a solid foundation in communication and relationship skills and a basic understanding of strategies. The evaluation was designed to measure how well the workshop met these requirements.

CHAPTER 4

FINDINGS AND SUMMARY

Implementing the Program

In implementation of the workshop it was most helpful to have the priesthood leadership in the ward fully committed to the program. Continued close correlation with the quorum leadership was necessary following implementation to insure that the principles being discussed in the workshop were being applied in the actual priesthood home teaching situation.

It was also discovered in the pilot program, from comments by participants, that the instructor can be more effective if he is someone from within the ward rather than an "outside expert." This relates to the exportability of this program to other congregations. The format is organized in such a way that any capable, sensitive adult can function as the instructor thus giving the program much wider appeal and availability to other priesthood quorums than would be the case if the success of the program depended upon specific training or personality of an instructor.

To maximize the effectiveness of the transfer of learning, the workshop sessions were spaced. This "every-other-week" approach caused some problems. The group didn't develop the cohesiveness it needed; as a result, two members "dropped out" and there was a general feeling of inconsistency. It was also difficult to follow up on

assigned tasks. This same format was followed with the high priest group and it further confirmed that some continuity is lost by skipping every other week.

Evaluating the Program

The deficiencies in the oral evaluation with the elders made it impossible to draw any useful conclusions from the oral evaluation. The written evaluation, on the other hand, provided a great deal of helpful feedback. Nine priesthood home teachers were involved in the high priest group and all nine responded to the evaluation.

In the portion of the evaluation measuring the effectiveness of the fifteen concepts taught (see Appendix A) the participants responded overwhelmingly that the material was helpful. A sum of the responses is shown in Table 2.

Table 2
Evaluation of Concepts Taught

1. Adequate previous knowledge - material redundant	19
2. Little if any previous knowledge - material helpful	10
3. General previous knowledge - material helpful	106

Of a possible 135 responses only 19 thought the material was redundant and nine of those came from one single evaluation. There was no clustering in the redundant responses to indicate a need for

eliminating any of the material. There were 45 possible responses to the application portion of the evaluation. A sum of those responses is shown in Table 3.

Only 21% of the assigned behaviors were used and maintained. Seventeen percent of the tasks were tried but later dropped. In other words only 38% of the assigned tasks were actually applied in a home teaching situation. In the author's opinion, two possible reasons for this low application rate were: (a) the lack of follow-up as a result of the every-other-week meeting schedule and (b) the lack of coordination with priesthood leaders as to what the assigned tasks were.

Table 3
Evaluation of Concepts Applied

1. Used and maintained	12	21%
2. Used but since dropped	8	17%
3. Did not use	25	62%

Tasks assigned to participants were: (a) select a focus family with which to work during the course of the workshop (each home teacher normally works with four or five families), (b) share a family activity with the home teacher's family and the focus family, (c) fill out a data sheet on each member, (d) hold a personal interview with the focus family father, (e) hold a monthly planning and training session with an aaronic priesthood home teaching companion. A closer look at each of these activities shows a very even pattern of application. There did not appear to be any that were "more desirable" or "less desirable" but, rather, a general lack of motivation and follow through. The participants were generally consistent in

their application or non-application. To be more precise, six of the participants didn't use any of the suggested applications, one used them all for a short time and then stopped and two used them all and are still maintaining them. In other words, some priesthood home teachers used the activities and some didn't.

Another possible reason for the low application rate may have been the low level of interpersonal skill development training in the pilot program. (Several written evaluations suggested this.) The suggested tasks, with the exception of the selection of a focus family, all required high levels of interpersonal involvement. The author feels that more concentration on the development of relationship building and communication skills would have given encouragement and confidence to the priesthood home teacher to follow through on the assigned workshop tasks.

The evaluation of the handout material was very positive. With 63 possible responses only four were listed as "not helpful." All four were from different evaluations and none of the four was for the same item (see Table 4).

Table 4
Evaluation of Handout Material

1. Very Helpful	29
2. Helpful	27
3. Not Helpful	4

In the open-ended questions, two patterns emerged: (a) a need for the instructor to follow up more consistently and obtain stronger commitments from the participants, (b) a desire for more specific help in developing interpersonal skills. Some of the comments were: "getting definite commitments;" "making the families feel at home in their own homes;" "more information on how to help widows;" "more coordination between instructor and priesthood leaders;" "more interpersonal skills development needed to help the priesthood home teacher 'break the ice' and 'take control'."

These comments confirmed many of the observations of the author and were influential in the revision of the pilot program to its present form.

Revising the Program

The data compiled from the written evaluation combined with the experience gained from two pilot programs resulted in some changes in the final product. The major change was the addition of six seminars to deal specifically with interpersonal skill development. These were scheduled to be held on the "in-between" weeks of the workshop thus overcoming the continuity problem observed in the pilot program. It is hoped that these seminars will add a depth to the total program. Their need was felt by the instructor and suggested by the participants in the pilot program. Their addition also appears consistent with the suggestions of Okun (1970) for the training of lay helpers. A student manual entitled Interpersonal Communication--A Skill Development Workbook (Heaps & Rhode, 1974) will be used in these seminars. It was

selected because of its content, brevity, cost and availability,

Perhaps the inclusion of these seminars emphasizing interpersonal skill development requires some justification. Seminars one and two deal with empathic listening and responding. Every training program surveyed (Brammer, Carkhuff, Danish, & Okun) saw listening and responding skills as primary tools in any helping relationship. Consequently, twice as much time is spent in this area as is devoted to any other.

Seminar three covers observation skills and leveling skills. Accurate observation forms the basis for any counselor intervention and assists in avoiding useless assumptions. The ability to observe and draw accurate conclusions from observations (particularly non-verbal) is vital in any helping relationship. Leveling gives one the ability to "check out" one's observation and to boldly and openly build a meaningful, trusting relationship (Morton, et al). Okun (1976) suggests that building the relationship is second in importance only to developing communication skills and that it is prerequisite for success as a lay helper.

Seminar four assists the participant in developing the ability to communicate sensitively. According to Okun (1976), this would be among the most basic skills requisite for success as a professional or non-professional helper.

Seminar five is the last one dealing with interpersonal skills and is also focused on developing the ability to communicate better. All of the seminars added to the pilot program then, provide skill

Table 5

Topic sequence of "A Home Teachers Training Manual"

<u>WEEK</u>	<u>SESSION NO.</u>	<u>AREA OF FOCUS</u>	<u>SPECIFIC CONTENT</u>
1	Workshop 1	Motivation	Duties of a home teacher and goal setting
* 2	Seminar 1	Interpersonal skills	<u>Empathetic listening and responding</u>
3	Workshop 2	Motivation	Priesthood Correlation and home teaching
* 4	Seminar 2	Interpersonal skills	Empathetic listening and responding
5	Seminar 3	Interpersonal skills	<u>Observing</u> and leveling
6	Workshop 3	<u>Building rapport</u>	Total involvement with the family
* 7	Seminar 4	Interpersonal skills	Describing thoughts and feelings
8	Workshop 4	Patriarchal systems	Understanding the roles of fathers and priesthood home teachers
* 9	Seminar 5	Interpersonal skills	Giving and asking for responsible feedback
10	Workshop 5	On-the-job training	<u>Training aaronic priesthood home teachers</u>
11	Seminar 6	Available resources	How to find help for families with special needs
12	Workshop 6	Motivation and commitment	Sharing ideas and feelings from the seminars and workshops

* During these seminars the participants will complete the exercises outlined in the workbook (Heaps & Rhode, 1974).

development in the most basic areas of communication and relationship development described as being so important by Okun (1976).

The areas of emphasis were increased from the original four to six and are outlined in Table 5. Some changes were made in the workshop sequence. It was the author's observation that the participants need to be more involved in the first workshop session. Therefore, some modifications were made in workshop three and it was placed in the first position. This made it possible for the participants to have some input into the total program during the first session and to set some goals together. The author also observed that more time was needed to develop a better rapport with the focus family. Therefore, sessions two and four were interchanged. The instructor also sensed a need to provide some instruction on how to recognize those with special needs and what to do to help them. This became the topic for seminar six.

A meeting was held with the bishopric, including the executive secretary, to obtain their feedback on the revised format. They gave approval to the amended program. There was some concern expressed by the priesthood leadership that twelve weeks was a long time to take the participants out of the regular quorum meeting and they recommended that a few minutes be reserved at the beginning of each workshop session to conduct necessary quorum business.

Recommendations

It would have been interesting to have obtained some feedback from the home teaching families of the workshop participants. In the

final analysis, the real evaluation of this kind of training is the outcome observed in the lives of those families whom priesthood home teachers are trained to help. Personal interviews with the workshop participants would have been another valuable approach in obtaining worthwhile information on the effectiveness of the pilot program.

Future implementation of this program lends itself very well to empirically based studies which could measure the effectiveness of the training program in bringing about change in the lives of both priesthood home teachers and the families they serve. One possible approach to an empirical study could be to randomly select two families assigned to each of twenty randomly selected home teachers. Give each of the forty families a pre-test which measures their level of Church activity, family cohesiveness, etc. Following this pre-test the families could be compared, using any common matching variable such as family prayer or family home evening. The matched pair could then be randomly assigned to either the experimental or the control group. The home teacher could then be taken through the training program applying the principles he learns with the experimental family assigned to him and withholding any application of workshop principles to the control group family assigned to him. At the conclusion of the twelve-week program a post-test could be administered to the forty families and a comparison of the data made using a simple paired T test.

Summary

This project gave the author an opportunity to bridge the gap between academic knowledge and practical application. The findings

have had a significant impact on the final product, "A Home Teacher's Training Manual," and have lent encouragement to the possibility of making widespread use of this program throughout local units of the Church.

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APPENDIX A

	VERY HELPFUL	HELPFUL	NOT HELPFUL	WHY? - SUGGESTIONS FOR IMPROVEMENT
1. Statements about Priesthood Correlation				
2. Parent Data Sheet				
3. Children Data Sheet				
4. Personal Interview With Fathers				
5. "The Man I Remember Best"				
6. Suggestions for Making Appointments				
7. Home Teacher's Planning Session Check List				

Other Materials Which Would Have Been Helpful In Handout Form

- 1.
- 2.
- 3.

The Things I Appreciated Most About the Home Teacher Seminars

- 1.
- 2.
- 3.

Things I Am Concerned About As A Home Teacher Which Were Not Adequately Covered In The Seminar

- 1.
- 2.
- 3.

APPENDIX B

APPENDIX C

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PREFACE

With the progressive unveiling of the Priesthood Correlation program, the family unit has emerged as the center of focus. We have come to understand that the family unit is the single most important organization in time or eternity. The perpetuation of its existence and the maintenance of its solidarity have become the primary function of the Church and all of its programs.

Even a casual sampling of families in the Church would reveal, however, that many are not functioning as well as they would like. In fact, most families frequently face stress situations which cannot be coped with alone. It is in this setting that we begin to understand the vital role of the divinely sanctioned family support system known as the Priesthood Home Teaching Program. It becomes the vehicle through which all the resources of the Church can be brought to the aid of a single family unit or any member thereof.

Each active priesthood holder in the Church is given a home teaching assignment, but few function as well as they might if they better understood how to be more helpful to the families they serve. This manual has been prepared with the hope that many priesthood home teachers wish to increase their effectiveness and ability to help people and strengthen families and in so doing, realize the joy that comes through this kind of service.

INTRODUCTION TO THE MANUAL

This manual has been developed for use in the melchizedek priesthood quorums of the Church as an aid to quorum leaders in training priesthood home teachers.

The manual has been organized so that the instruction can be given by any capable melchizedek priesthood holder, but it would be helpful if the instructor had some experience in human relations skills.

Each session is designed to take 50 - 60 minutes, making it possible for this material to be presented during the regularly scheduled priesthood meeting. If this is done the likelihood of conflicting activities is eliminated and the probability of increased participation is enhanced.

Although this material could be presented to an entire quorum at once, it is suggested that selected groups of 12 participants at a time be instructed and that it be an ongoing training program similar to the teacher development basic course. This structure gives the instructor the opportunity to maximize the effectiveness of the seminars where group interaction and individualized attention are of great importance.

The training program consists of two parts: workshops and seminars.

Workshops. Each workshop contains several concepts which are presented and discussed. Follow-up tasks are assigned. These

then can be implemented by the priesthood home teacher in an actual home teaching setting.

Seminars. Seminars are held to help operationalize and apply concepts from previous lessons and to develop and practice specific helping skills.

It is important that the participant be given time to internalize and apply the things he is learning to his own priesthood home teaching assignment. For optimum results the training program should be scheduled as follows:

Week one	workshop 1
Week two	seminar 1
Week three	workshop 2
Week four	seminar 2
Week five	seminar 3
Week six	workshop 3
Week seven	seminar 4
Week eight	workshop 4
Week nine	seminar 5
Week ten	workshop 5
Week eleven	seminar 6
Week twelve	workshop 6

Continuity and consistency are important as the lessons are progressive in nature. It will not hurt, however, if a week is skipped because of a stake meeting or a conference. It may even help, as it will be a challenge for the participants to apply all of these

concepts in such a compact time frame as is offered by the twelve-week schedule.

There are several things which must be taken care of prior to the first meeting in order to insure success of the program. They are listed here in checklist form.

1. Read through and gain an understanding of the total program.
2. Obtain a commitment to the program by discussing it in detail with the Ward Priesthood Executive Committee. This discussion must include the cost of the program.
3. Call and set apart a capable and qualified instructor.
4. Calendar the entire program.
5. Order all materials.
 - Film, "Are You Listening" (seminar 1)
 - Workbook, "Interpersonal Communication," one per participant (seminars 1, 2, 4, 5). Cost. \$2.50 (approximately). Address: BYU Bookstore, Provo, Utah, 84602.
 - Film, "LDS Social Services" (Seminar 6)
(The films may be available in the stake or regional libraries. The Social Services Center may also have them. If not, they can be ordered from Brigham Young University, Department of Audio Visual Services, 290 Herald R. Clark Building, Provo, Utah 84602.)
6. Make the bishop aware of the topic and time of his presentation (seminar 6).

7. Call and commit 12 melchizedek priesthood home teachers to make up the group.
8. Explain the nature and the purpose of the program to all priesthood holders not presently participating.

Steps 4 through 8 will need to be repeated every three months if this is set up as a continued program.

Note to the Instructor

As is the case with most effective teaching, the impact from these lessons will probably be "caught" rather than "taught." It is incumbent upon the instructor, then, that he be "converted" to the priesthood home teaching program. He must also be applying these principles in his own home teaching assignment.

Just as it is hoped that the application of ideas gleaned from this training program will assist home teachers to work more effectively with families it is also expected that these teachings will be magnified in the eyes of the workshop participants in direct proportion to their acceptance and use by the instructor.

Manual Format (refer to Workshop 1 while studying this material)

Each workshop has a scriptural theme which should be studied to catch the "vision" of each particular session. This is followed by an "Introduction to the Instructor" section which gives insights and helpful suggestions to use in preparing each lesson. A complete list of all the materials needed for each workshop is then given.

The left hand column of the outlines gives a step-by-step teaching sequence. Each statement in parenthesis is information for the instructor. Everything that is underlined is to be written on the chalkboard (a suggested chalkboard format is the last page of the outline for each session. Statements in quotation marks are suggested questions to be asked by the instructor.

This format is a guideline. It is not meant to be restrictive. The instructor should feel free to interject his own personality into each workshop after thoroughly studying the material. Each of the workshop's concepts should be taught clearly.

Discovery Learning

A discovery learning technique known as "motivating into the scriptures" should be studied and practiced until its use becomes easy and natural. Basically it requires the participant to go into the scriptures to find answers to questions asked by the instructor. Don't be tempted to have participants turn to a particular passage and read it together; rather, write a reference on the board, ask a question, and wait for a response based on insight gained from the particular passage referred to. This approach is used constantly throughout the workshop and is an exciting teaching tool when properly used.

Handouts and Overhead Transparencies

The instructor is responsible for the preparation of the handouts and overhead transparencies for each session. The materials to be duplicated are included in the manual. Each of these items is labeled (Handcut) or (Transparency) and is located immediately

following the lesson outline with which it is used. This preparation can be accomplished economically with the aid of almost any electronic duplicating machine. There is probably one in the state meetinghouse library.

WORKSHOP 1

. . . SUCCOR THE WEAK, LIFT UP THE HANDS
WHICH HANG DOWN, AND STRENGTHEN
THE FEEBLE KNEES.
D&C 31:5

Introduction to Instructor

In this first lesson you establish the tone of the entire workshop. In concepts one and two you give the individual priesthood home teacher the opportunity to examine his own performance. During the discussion which establishes the validity of concept three, the group must come to a realization that nothing is being imposed upon them but that they have a hand in establishing their own motivation and commitment to this program. If this first session is handled sensitively the participants will leave committed to a worthwhile program to which they have given some input. As you conclude, share your expectations with them. You should talk about the task oriented format; the progressive nature of the lessons, the importance of regular attendance and the excitement and anticipation you feel in working together as a group to become more competent and confident priesthood home teachers.

Materials Needed

1. Scriptures (instructor and participants)
2. Chalk, chalkboard and eraser

Concept 1: I must have charity to succeed with my focus family

ASK: "How many of us haven't done everything we know we should as priesthood home teachers? Why not?"

LIST ON EXCUSES

CHALKBOARD (list all excuses.)

WRITE ON REAL REASON (Moroni 7:40-47)

CHALKBOARD: I need to love them more!

ASK: "How do I know that's true?"

WRITE ON Charity Never Faileth (v. 46.)

CHALKBOARD:

ASK: "How do I obtain this gift of charity?"

(Pray unto the father with all energy of heart.) (v. 48.)

WRITE ON Alma 34:28.

CHALKBOARD:

ASK: "Is praying for them all that I need to do?"

WRITE ON We learn to love our families as we pray for them and

CHALKBOARD: serve them.

Concept 2: A priesthood home teacher has a specific scriptural commission

WRITE ON D&C 20:47-55.

CHALKBOARD:

ASK "What six specific things are priesthood home teachers responsible for?"

WRITE ON 1. Visit the home of each member

CHALKBOARD 2. Watch over, be with and strengthen them

3. See that there is no iniquity

4. Exhort them to pray

5. Exhort them to attend to all family duties

6. See that all members do their duty

DISCUSS: (Discuss each responsibility in some detail. The purpose is to see that each priesthood home teacher understands his duties and visualizes clearly the great responsibility this is. This will give him the opportunity to internally assess his present level of performance.)

Concept 3: To become an effective priesthood home teacher I must be willing to make some changes.

(As a group, set some goals that can be worked on together.

List all suggestions on the chalkboard, working together to refine the goals into a workable list. Make a permanent list that can be used to check against at the conclusion of the workshop. These goals will have to be adapted into the workshop material or emphasized if they are already covered in the workshops and seminars. At the conclusion of this goal setting session spend some time explaining the nature of the workshop, the format and the expectations you have as the instructor. This will be a key factor in the success of the entire workshop.)

CHALKBOARD

"Charity Never Faileth"

Excuses

↳ List

Real Reason

Moroni 7:46-47

I Need to Love
Them MORE!

We learn to love our families as we pray
for them and serve them

{ Moroni
7:48
Alma
34:28

SPECIFIC DUTIES OF A HOME TEACHER D&C 20:47-45

1. Visit the home of each member
2. Watch over, be with and strengthen them
3. See that there is no iniquity among them
4. Exhort them to pray.
5. Exhort them to attend to all family duties
6. See that all members do their duty

List of Workshop Goals

↳ List

SEMINAR 1

Introduction to Instructor

The seminar portion of the Priesthood Home Teacher Workshop is designed to aid the priesthood home teacher in developing specific interpersonal relationship skills. Your most important functions will be to model the communication skills being presented and to encourage and facilitate the learning of the participants. Management of time will be very important. Don't make anyone feel rushed, but don't allow time to be wasted. Keep things moving and happening.

Materials Needed

1. 16 mm projector, screen and empty reel
 2. Film: "Are You Listening?"
 - **3. Copy of workbook, "Interpersonal Communication--A Skill Development Workbook," for instructor and each participant
 4. Pencils and paper for each participant
- * This will have to be ordered from BYU if a copy is not housed in the stake or regional film library.
- ** These will have to be ordered several weeks in advance. Perhaps the ward will purchase them and then be reimbursed as you collect the money from each participant.

- LECTUREtte "Every other week we will meet in a seminar which will focus on the development of a specific interpersonal skill. As we become proficient in the use of these skills, all of our interpersonal relationships should be enhanced and we should be able to work more effectively with people."
- FILM: (Introduce the film by asking the participants to look for specific behaviors demonstrated in the film that they do well; also have them note behaviors that they don't do very well. Pass out pencils and paper to each participant for them to make notes.)
- DISCUSSION: (At the conclusion of the film ask the participants to share some of their positive and negative observations of themselves. Spend no more than five minutes discussing these ideas and conclude with the idea that there is room for improvement in the way each of us communicates.)
- INTRODUCE
WORKBOOK:
(NOTE *) (Pass out a copy of the workbook to each participant, explaining that the exercises in the book will help develop the positive skills they observed in the film. Read the preface together.)
- OBJECT
LESSON: (Using the pencil and paper you've already given them, ask each person to write his name several times. Then ask them to write their names several times using the

hand they do not normally write with. Point out how awkward it felt. Explain that some of the activities during the seminars will seem awkward at first, but that with practice they can become as useful and easy as any other skills which have been mastered. Point out that these skills will help us to be better husbands, fathers and priesthood home teachers.)

(NOTE *· At this point you will need to take care of financial arrangements unless the ward is paying for the books.)

DIVIDE INTO (Divide the participants into groups of three and have
GROUPS: them proceed with the first lesson according to the instructions in the workbook. Have them cover as much as possible before the hour ends.)

WORKSHOP 2

. . . TO RETURN TO THAT POWER
WHICH SHE HAD LOST
D&C 11²:18

Introduction to the Instructor

The concepts in this lesson will be new to some in the group. Make certain that they grasp these basic ideas concerning Priesthood Correlation, priesthood home teaching and their relationship. Make sure they understand the assignments that accompany this lesson and then follow up with a phone call after a couple of days to encourage them to accomplish the tasks.

Materials Needed

1. Handout (statements about Priesthood Correlation)
2. Chalk, chalkboard and eraser
3. Scriptures (instructor and participants)
4. Handout (Priesthood Correlation quiz)
5. Extra pencils
6. Overhead projector
7. Screen or wall to project on
8. Overhead transparency (McConkie Article IX)
9. Papers for focus family selection

NOTE. As the brethren come in, hand each one a small piece of paper and ask them to write the name of the one family assigned to them that needs them the most right now. After all have done this, but prior to beginning, explain that this is to be their "focus" family for the next three months. Everything learned and experienced in this workshop is to be used to strengthen this one family. This is the family they are to have in mind as you discuss the workshop material today.

CONCEPT 1 - PRIESTHOOD CORRELATION IS A RECENT REVELATION OF VITAL IMPORTANCE

WRITE ON CHALKBOARD: Nothing is so powerful as an idea whose time has come!

DRAW ON CHALKBOARD: (See illustration at end of this lesson material.)

PASS OUT HANDOUT: (Pass out handout on Priesthood Correlation.)

ASK: "As I read the following statement, see if you can discover what old idea has been recently revealed through the prophet."

READ: ARTICLE #1

My mind has been filled with the realization that in 1964 and the year just preceeding we have been receiving as pertinent and important divine direction as has been given to the Church in any similar period in its history through the prophet and leader who now presides as the president of the Church. You may recognize it in some of the developments we know as the correlation program. You have seen it being unraveled bit by bit and you will see and hear more of it. (Harold B. Lee, Conference Report, Oct. 1964, 137.)

WRITE ON CHALKBOARD (As the group responds write Priesthood Correlation in the blank beneath the lightbulb.)

CONCEPT 2 - PRIESTHOOD CORRELATION HAS SOME VERY IMPORTANT PURPOSES AND FUNCTIONS

ASK: "Listen for the three major purposes of Priesthood Correlation as outlined in this statement by Pres. Tanner."

ARTICLE #2

Priesthood Correlation is the closest blueprint yet in mortality to the plan presented in the grand council in heaven before the world was created and is the most effective utilization thus far of special keys given to the Prophet Joseph Smith in the Kirtland temple. The Prophet Isaiah foresaw the time in which we are now living with the development of the priesthood administrative system through the present correlation program. I feel that he had reference to us and that the question and answer exchange referred to by the Prophet Joseph in Section 113 of the Doctrine and Covenants has reference to us now. Priesthood Correlation is asking the priesthood member and the priesthood leadership to put on the strength of the priesthood and to assume full responsibility with the power at their disposal to build up the Church and eventually the Kingdom of God here on the earth. Priesthood Correlation is to prepare a people for the second coming of Jesus Christ. (N. Eldon Tanner, Priesthood Genealogy Committee Training Session, Dec. 1963.)

OPTIONAL: If time permits you may want to read and discuss D&C 113:7-8 at this time.

WRITE ON CHALKBOARD. (Ask for responses to the statements just read and write the three main purposes on the board:)

1. Put on the strength of the priesthood
2. Use the priesthood power to build up the Church and then the Kingdom
3. Prepare a people to meet Christ

EXPLAIN: "Some additional goals of priesthood correlation were understood and explained over 50 years ago by Pres. Joseph F. Smith. The time was not right for implementation during his day, but it is now."

Article 3

President Joseph F. Smith declared: "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, to the uttermost, according to the intelligence and ability possessed by it. When that day shall come, there will not be so much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the priesthood. The Lord designed and comprehended it from the beginning, and he has made provision in the Church whereby every need may be met and satisfied through the regular organization of the priesthood. It has truly been said that the Church is perfectly organized. The only trouble is that these organizations are not fully alive to the obligations that rest upon them. When they become thoroughly awakened to the requirements made of them, they will fulfill their duties more faithfully, and the work of the Lord will be all the stronger and more powerful and influential in the world." (Gospel Doctrine, Deseret Book Co., 1973, 159-160. Quoted by Bruce R. McConkie in, "Let Every Man Learn His Duty," 17.)

WRITE ON

4. Organize and carry out the work assigned to

CHALKBOARD:

the Church

5. Encompass all organizations and programs

CONCEPT 3 - THERE ARE THREE BASIC GOVERNING PRINCIPLES INVOLVED IN
PRIESTHOOD CORRELATION

- QUIZ: (Pass out Priesthood Correlation Quiz and allow group 2-3 minutes to complete. The correct answers are: 1,B; 2,B. 3,ALL; 4,D.)
- EXPLAIN: "You may want to make some changes in some of your answers as we go over the governing principles involved in Church Correlation."
- OVERHEAD TRANSPARENCY: (Show overhead transparency, McConkie Article IX, p. 23, Let Every Man Learn His Duty. and reveal statements one at a time, reading each one carefully. After reading the first two, stop and go over the quiz.)
- ASK: "Who changed their answer on question one? Why?" (Do the same for all four questions discussing until all feel comfortable with the new ideas.)
- WRITE ON CHALKBOARD: Total Church Program Exists to Serve the Family
- CONCEPT 4: THE HOME TEACHING PROGRAM IS THE LIFE-LINE OF PRIESTHOOD CORRELATION
- OVERHEAD: (Reveal and read statement three.)
- DRAW ON CHALKBOARD: Total Church Program and Family
- ASK: "Where does home teaching fit into this drawing?"

DRAW ON (As group responds draw in line between Total Church
 CHALKBOARD: Program and Family.)

CONCEPT 5 - THE MELCHIZEDEK PRIESTHOOD HOLDER MUST CARRY POWER INTO
 HIS PRIESTHOOD HOME TEACHING ASSIGNMENT

WRITE ON The Priesthood Home Teacher

CHALKBOARD: D&C 20:42

D&C 124:137

ASK: "What are two of the assignments given to an elder by
 the Lord?"

WRITE ON (As the group studies the two passages of scripture

CHALKBOARD: write on the board:)

To Watch Over the Church

Standing Ministers

READ AND "Brother Bangerter has given some additional insight into
 DISCUSS: these duties:"

ARTICLE 4⁷

I would like to ask tonight, "What kind of a testimony do you have concerning the power of the priesthood?"

How many brethren here are home teachers? Would you please raise your hands? Those of you who are listening in may also raise your hands. Now since we have just closed out the month of September, how many of you home teachers "got your home teaching done?" That is a very poor way to refer to the comprehensive mission embodied in home teaching. By getting us to ask, "Did you get your home teaching done?" the devil destroys 90 percent of our effectiveness. All that question

implies is a quick visit the last day of the month so that we can send in the report.

Five years ago if you had asked, "Who's the 'minister' of your Church?" most of would have answered, "Oh, the bishop." Today we can't give that simple answer because we know that many of the duties have now been shifted over to the elders, where the revelations say they rightfully belong. Now a ward should have at least fifty "ministers" in place of the one we thought of a few years ago.

Now think of the increased power to carry the gospel forward when fifty men do their duty as the bishop has done it in the past.

"Oh, but the home teachers won't do it." Well, do you have faith in the Lord's system or don't you, and why not try it?

To further mention limited understanding concerning the priesthood. I refer you to an incident common in the fast and testimony meeting. Someone frequently gives the experience that a relative or friend was very ill and the elders were called in to administer to him. The person was healed. And so we say we have a testimony of the power of the priesthood.

Now please understand, I do not belittle the virtue of this sacred and wonderful ordinance. It frequently means the difference between life and death for ourselves and our loved ones, and I have witnessed its marvelous influence. But why limit your testimony to that? Why not as readily send the elders to administer help to the father whose son is about to die spiritually on drugs or alcohol? Why not call on the priesthood to bless a home that is about to die through divorce or transgression? Why not administer through the priesthood to those who love the world more than God? Why do we blithely say, "We did our home teaching" when half of the families in the Church are in a condition to be "wasted" when the Savior comes because they have not been "sealed up" to eternal life? There is a ministry here for the elders far more extensive than that of laying hands on the sick. A person healed of bodily sickness will eventually become sick again and die. When you administer the gospel, the cure can be permanent. (W. Grant Bangerter, The Ensign, Nov. 1975, 69-70.)

WRITE ON

Priesthood Home Teachers Must Carry Power Into Their

CHALKBOARD:

Assignments

READ AND ARTICLE 5

DISCUSS: The melchizedek priesthood president, who is in most cases the elders quorum president, must see that the fulness of the gospel is administered to every member of the Church. That is the function of this priesthood. He should administer the gospel personally and through the "standing ministers" in his quorum, now called the home teachers. If you don't believe in that system and if you don't use it, you don't have a true testimony of the power of the priesthood, and you cannot succeed. If you use this system and are faithful, your success is guaranteed. (W. Grant Bangerter, The Ensign, Nov. 1975, 70.)

WRITE ON Success is guaranteed if faithfully executed.

CHALKBOARD

READ AND
DISCUSS: Priesthood correlation is that system of Church administration in which we take all the programs of the Church, bring them to one focal point, wrap them in one package, operate them as one program, involve all members of the Church in the operation--and do it all under priesthood direction. This concept is easy to understand but difficult to operate.

For a hundred years or more our approach to serving our fellowmen has been: "Here is a group of people who have problems and need help. Let's create a program, set up an organization, and call some people to work with them." We have said, "Here are some Aaronic priesthood boys who use drugs; here are some others who do not observe the Sabbath; here are some returned missionaries whose faith is threatened by courses in evolution--and so on. Therefore, we must have a great anti-drug program, a great Sabbath observance campaign, a new program to harmonize science and religion for college students--and so on."

All this is a poor approach. It is not in correlation. Our response to problems is no longer one of creating new programs. Now we strive to use the revealed priesthood organization to perfect all the Saints, no matter what their needs or problems.

The basic principles of priesthood correlation grow out of this statement: The family is the most important organization in time or in eternity. The Church and all its organizations are service agencies to help families and individuals. Home teachers

represent the Lord, the bishop, and the priesthood leader in making available to the family and the individual the help of the Church and all its organizations. (Bruce R. McConkie, Let Every Man Learn His Duty, 3.)

READ AND

ARTICLE 7

DISCUSS:

I bear you my solemn witness that I know that God is directing this work today and revealing his mind and will. The light is shining through, and if we can get the priesthood now to come alive and to put into full gear the full strength of the priesthood, we shall see some of the most wonderful developments and some of the greatest things happen to the forces which the Lord can set in motion that we have every known in this dispensation. (Harold B. Lee, Conference Report, Oct. 1962, 93.)

CONCLUSION:

"The following account is an illustration of how priesthood home teaching should be done:"

ARTICLE 8

* When my husband and I were converts of just four or five months, we received a visit from our home teacher, Russ Jost. He was all enthused about a new class called "Project Temple" and described it to us, quickly capturing our interest. However, we hesitated to commit ourselves to another night away from home each week.

Our home teacher told us not to worry about any preparations. We just had to be ready to leave by 7:15 p.m. each Tuesday until the course was completed.

Brother Jost kept his word and went the extra mile. Each week he would arrive with a babysitter and take us to our meeting. It was fun, and he always went home happy. One day he asked me to sing a duet with him as the opening song at the next meeting. I can't sing, but he came over to our house several times to help me learn the song. He taught me each note, telling me when to go up or down, and I still couldn't sing! At the meeting I sang so low it sounded more like a solo by Russ Jost.

But the Lord's work was being performed because the song we learned (and my whole family knew it by heart before it was over) was "We Give Thee But Thine

own.' Tithing seemed to be the only principle of 'Project Temple' that would keep us from receiving our recommends. The song helped us understand the reasons for tithing, but Bob and I were still sure that we couldn't afford it.

The conversation always came back to tithing, until Bob desperately showed Brother Jost how our contract payments exceeded our income. We definitely could not pay tithing no matter how much we wanted to go to the temple!

At this point Brother Jost bore his testimony, witnessing to us that if we would pay our tithing the Lord would bless us. He testified to the blessings of obeying the law, then promised us that if we would exercise faith and obey the law, we would be able to sustain ourselves financially.

He reminded us of the great blessing of being married for eternity and of having faith in our heavenly father. Then he left us with a prayer that we would be able to pay our tithing.

Well, he had traveled the extra mile so many times and his faith was so strong that we felt strength in his testimony and decided to try it.

My husband engineered a plan to begin by paying \$2.10 (we surely wouldn't miss that much) and the next week \$4.20, then \$8.40, until we were paying a full tithe.

We did receive our recommends and were sealed in the Mesa Temple. We had truly been converted to tithing and had a stronger testimony than ever of the gospel--all thanks to our home teacher, Brother Jost, who went the extra mile time and time again until we were strong enough to stand on our own feet. (Janet Osborne, Ensign, Feb. 1974, 55-56.)

BEAR PERSONAL

TESTIMONY.

ASSIGN

TASKS.

- 1 Purchase and prayerfully study the booklet, "Let Every Man Learn His Duty," by Bruce R. McConkie. (Available at any store where Church books are sold.)
2. Prayerfully study the handout on priesthood Correlation.

(HANDOUT)

(ARTICLE #1)

My mind has been filled with the realization that in 1964 and the year just preceeding we have been receiving as pertinent and important divine direction as has ever been given to the Church in any similar period in its history through the prophet and leader who now presides as the president of the Church. You may recognize it in some of the developments we know as the correlation program. You have seen it unraveled bit by bit and you will see and hear more of it. (Harold B. Lee, Conference Report, Oct. 1964, 137.)

(ARTICLE #2)

Priesthood Correlation is the closest blueprint yet in mortality to the plan presented in the grand council of heaven before the world was created and is the most effective utilization thus far of special keys given to the Prophet Joseph Smith in the Kirtland temple. The Prophet Isaiah foresaw the time in which we are now living with the development of the priesthood administrative system through the present correlation program. I feel that he had reference to us and that the question and answer exchange referred to by the Prophet Joseph in Section 113 of the Doctrine and Covenants has reference to us now. Priesthood Correlation is asking the priesthood member and the priesthood leadership to put on the strength of the priesthood and to assume full responsibility with the power at their disposal to build up the Church and eventually the kingdom of God here on the earth. Priesthood Correlation is to prepare a people for the second coming of

Jesus Christ. (N. Eldon Tanner, Priesthood Genealogy Committee Training Session, December 1963.)

(ARTICLE #3)

President Joseph F. Smith declared: "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, to the uttermost, according to the intelligence and ability possessed by it. When that day shall come, there will not be so much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the priesthood. The Lord designed and comprehended it from the beginning, and he has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the priesthood. It has truly been said that the Church is perfectly organized. The only trouble is that these organizations are not fully alive to the obligations that rest upon them. When they become thoroughly awakened to the requirements made of them, they will fulfill their duties more faithfully, and the work of the Lord will be all the stronger and more powerful and influential in the world." (Joseph F. Smith, Gospel Doctrine, Deseret Book Co., 1973, 159-160. Quoted by Bruce R. McConkie in, Let Every Man Learn His Duty, 17.)

(ARTICLE #4)

I would like to ask tonight "What kind of a testimony do you

have concerning the power of the priesthood?"

How many brethren here are home teachers? Would you please raise your hands? Those of you who are listening in may also raise your hands. Now since we have just closed out the month of September, how many of you home teachers "got your home teaching done?" That is a very poor way to refer to the comprehensive mission embodied in home teaching. By getting us to ask, "Did you get your home teaching done?" the devil destroys 90 percent of our effectiveness. All that question implies is a quick visit the last day of the month so that we can send in the report.

Five years ago if you had asked, "Who's the 'minister' of your Church?" most of us would have answered, "Oh, the bishop." Today we can't give that simple answer because we know that many of the duties have now been shifted over to the elders, where the revelations say they rightfully belong. Now a ward should have at least fifty "ministers" in place of the one we thought of a few years ago.

Now think of the increased power to carry the gospel forward when fifty men do their duty as the bishop has done it in the past.

"Oh, but the home teachers won't do it." Well, do you have faith in the Lord's system or don't you, and why not try it?

To further mention limited understanding concerning the priesthood, I refer you to an incident common in the fast and testimony meeting. [Someone frequently gives the experience that a relative or friend was very ill and the elders were called in to administer to him. The person was healed. And so we say we have a testimony of the power of the priesthood.

Now please understand, I do not belittle the virtue of this sacred and wonderful ordinance. It frequently means the difference between life and death for ourselves and our loved ones, and I have witnessed its marvelous influence. But why limit your testimony to that? Why not as readily send the elders to administer help to the father whose son is about to die spiritually on drugs or alcohol? Why not call on the priesthood to bless a home that is about to die through divorce or transgression? Why not administer through the priesthood to those who love the world more than God? Why do we blithely say, "We did our home teaching" when half of the families in the Church are in a condition to be "wasted" when the Savior comes because they have not been "sealed up" to eternal life? There is a ministry here for the elders far more extensive than that of laying hands on the sick. A person healed of bodily sickness will eventually become sick again and die. When you administer the gospel, the cure can be permanent. (W. Grant Bangerter, The Ensign, Nov. 1975, 69-70.)

(ARTICLE #5)

The Melchizedek priesthood president, who is in most cases the elders quorum president, must see that the fulness of the gospel is administered to every member of the Church. That is the function of this priesthood. He should administer the gospel personally and through the "standing ministers" in his quorum, now called the home teachers. If you don't believe in that system and if you don't use it, you don't have a true testimony of the power of the priesthood, and you cannot succeed. If you use this system and are faithful, your

success is guaranteed. (W. Grant Bangerter, The Ensign, November 1975, 70.)

(ARTICLE #6)

Priesthood correlation is that system of Church administration in which we take all the programs of the Church, bring them to one focal point, wrap them in one package, operate them as one program, involve all members of the Church in the operation--and do it all under priesthood direction. This concept is easy to understand but difficult to operate.

For a hundred years or more our approach to serving our fellowmen has been: "Here is a group of people who have problems and need help. Let's create a program, set up an organization, and call some people to work with them. " We have said, "Here are some aaronic priesthood boys who use drugs: here are some others who do not observe the Sabbath: here are some returned missionaries whose faith is threatened by courses in evolution--and so on. Therefore, we must have a great anti-drug program, a great Sabbath observance campaign, a new program to harmonize science and religion for college students--and so on."

All this is a poor approach. It is not in correlation. Our response to problems is no longer one of creating new programs. Now we strive to use the revealed priesthood organization to perfect all the Saints, no matter what their needs or problems.

The basic principles of priesthood correlation grow out of this statement: The family is the most important organization in

time or eternit. . The Church and all its organizations are service agencies to help families and individuals. Home teachers represent the Lord, the bishop, and the priesthood leader in making available to the family and the individual the help of the Church and all its organizations. (Bruce R. McConkie, Let Every Man Learn His Duty, 3.)

(ARTICLE #7)

I bear you my solemn witness that I know that God is directing this work today and revealing his mind and will. The light is shining through, and if we can get the priesthood now to come alive and to put into full gear the full strength of the priesthood, we shall see some of the most wonderful developments and some of the greatest things happen to the forces which the Lord can set in motion that we have ever known in this dispensation. (Harold B. Lee, Conference Report, Oct. 1962, 33.)

(ARTICLE #8)

When my husband and I were converts of just four or five months, we received a visit from our home teacher, Russ Jost. He was all enthused about a new class called "Project Temple" and described it to us, quickly capturing our interest. However, we hesitated to commit ourselves to another night away from home each week.

Our home teacher told us not to worry about any preparations. We just had to be ready to leave by 7:15 p.m. each Tuesday until the course was completed.

Brother Jost kept his word and went the extra mile. Each week he would arrive with a babysitter and take us to our meeting.

It was fun, and he always made sure that we understood what was being presented at the classes. We always went home happy. One day he asked me to sing a duet with him as the opening song at the next meeting. I can't sing, but he came over to our house several times to help me learn the song. He taught me each note, telling me when to go up or down, and I still couldn't sing! At the meeting I sang so low it sounded more like a solo by Russ

But the Lord's work was being performed because the song we learned (and my whole family knew it by heart before it was over) was, "We Give Thee But Thine Own." Tithing seemed to be the only principle of "Project Temple" that would keep us from receiving our recommends. The song helped us understand the reasons for tithing, but Bob and I were still sure that we couldn't afford it.

The conversation always came back to tithing, until Bob desperately showed Brother Jost how our contract payments exceeded our income. We definitely could not pay tithing no matter how much we wanted to go to the temple!

At this point Brother Jost bore his testimony, witnessing to us that if we would pay our tithing the Lord would bless us. He testified to the blessings of obeying the law, then promised us that if we would exercise faith and obey the law, we would be able to sustain ourselves financially.

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faith was so strong that he felt strength in his testimony and decided to try it.

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(HANDOUT)

PRIESTHOOD CORRELATION QUIZ

1. The most important organization in the world is:
 - A. The Church of Jesus Christ of Latter-day Saints
 - B. The Family unit
 - C. The Priesthood of God
 - D. The Quorum of Twelve Apostles

2. The major responsibility for missionary work in the Church belongs to:
 - A. The Quorum of Twelve Apostles
 - B. The Family unit
 - C. The Full-time Missionaries
 - D. The Seventies Quorums of the Church

3. In the Church, which of the following could be classified as "service agencies"

A. Priesthood Quorums	F. Welfare Farms
B. Sunday Schools	G. Bishoprics
C. Mutuals	H. General Authorities
D. Seminaries & Institutes	I. Families
E. Temples	J. High Councils

4. The above which you classified as "service agencies" are designed to serve:
 - A. Each other
 - B. The Lord
 - C. The Priesthood
 - D. None of the above
 - E. All of the above

(TRANSPARENCY)

THE HOME TEACHING
CONSTITUTION

Article IX

The objective of priesthood correlation is to organize and prosecute in the Lord's way the work he has assigned to his Church. All priesthood and auxiliary organizations and programs are to operate within the framework of priesthood correlation. There are three basic governing principles involved: (1) The family is the most important organization in time and in eternity, and the family and the individual have the primary responsibility to do all the things that the Lord has commanded and to operate all the programs of the Church. (2) The Church and all its organizations are service agencies to help the family and the individual do the things they must do to gain peace in this life and eternal life in the world to come. (3) Home teaching is the vehicle that makes available to the family and the individual the help of the Church and all its organizations.

SEMINAR 2

Introduction to the Instructor

During this hour the participants are to spend the entire time working in triads in the workbook. Have each group begin with the Parroting-Listening task on page 2. This will give them a chance to review some of the exercises they should have completed during the last seminar session. Keep the triads focused on the tasks in the workbook, give them assistance when they need it. They should do the exercises through page 11 during this session. During the week prior to this seminar call each participant and remind him to bring his workbook as well as to continue practicing his newly acquired skills.

Materials Needed

1. Workbooks for instructor and each participant
2. Pencils

SEMINAR 3

Introduction to the Instructor

The challenge with this seminar will be to get through the material in time and still accomplish the goal. The purpose of the game is to set the stage for a meaningful discussion of the handout, "Observing and Leveling Skills." Don't be tempted to spend too much time on the game. A suggested timetable is provided which may help you.

Materials Needed

1. Observations, assumptions and inferences worksheet, one per participant
2. Overhead transparency of worksheet key
3. Overhead projector
4. Pencils
5. Handout, "Observing and Leveling Skills"

- PASS OUT WORKSHEETS (5 min.) (Distribute a worksheet to each participant and then read aloud the following guidelines:)
- "1. This is a learning game . . . enjoy yourself.
 2. Read the story at the top of the sheet. Without consulting each other, respond to the ten statements. Circle T if the statement is true. Circle F if the statement is false, and circle the question mark if not enough information is given to be certain whether the statement is true or false."
- TALLYING AND COMPARING ANSWERS: (15 min.) (Tally the answers to each question on the chalkboard. Go over each question and ask for volunteers to explain why they selected the answer they did. At an appropriate time reveal the overhead of the Worksheet Key and go over any points that weren't brought out in the discussion.)
- DISCUSS ERRORS: (10 min.) (Spend ten minutes discussing the errors that were made and involving the group in exploring into some of the following questions:)
- "1. What assumptions affected the way you answered?
 2. What aspects of the story contributed to making faulty assumptions?
 3. What precautions about other people influence the way we talk and listen to them?

4. Do our assumptions about other people influence the way we talk and listen to them?
5. What are the origins of such assumptions?'

PASS OUT
HANDOUT:
(25 min.)

(Use the remainder of the hour to constructively read through and discuss the handout. It would be helpful for the instructor to give a specific example from life to illustrate each concept discussed in the handout. After reading through the handout together, spend a few minutes doing some role playing of leveling behavior. This could be done by having the instructor provide a situation and allow several participants to respond to him with a leveling statement. Conclude by assigning the participants to practice these behaviors with their wives, children and home teaching families.)

(HANDOUT)

OBSERVATION AND LEVELING SKILLS

The ability to make meaningful observations is a very complex process. But it, like most other communication skills, can be learned. Awareness is the basic ingredient of observing. There are specifically four areas of awareness that one must focus on to become effective as an observer in interpersonal relationships.

1. Verbal Behavior. This is the content portion of any verbal message. In other words, what is being talked about.

2. Non Verbal Behavior. This level of any message is perhaps the most meaningful. It includes such things as expression, posture and mannerisms. Observations on this level are particularly helpful if the verbal and nonverbal messages are incongruent.

3. Process. This is the context of a message. It includes the circumstances and the setting, but more specifically focuses on who does what to whom.

4. Self. Becoming aware of what is happening to you as a result of the environment and the situation is a vital ingredient of observation. How do you feel inside as a result of this experience? Observation in interpersonal settings becomes meaningful as it is used to strengthen individuals and relationships. This is perhaps best accomplished through leveling. Leveling is a process of sharing significant and meaningful information in any relationship with the intention of helping another learn from the experience.

Some suggestions for practicing this skill are:

1. Focus leveling on behavior rather than the person.
2. Focus leveling on observations rather than inferences.
3. Focus leveling on description rather than judgement.

4. Focus leveling on descriptions of behavior which are in terms of "more or less" rather than in terms of "either or."

5. Focus leveling on behavior related to a specific situation, preferably to the "here and now" rather than to behavior in the abstract, placing it in the "there and then."

6. Focus leveling on the sharing of ideas and information rather than on giving advice.

7. Focus leveling on exploration of alternatives rather than answers or solutions.

8. Focus leveling on the value it may have to the recipient, not on the value or "release" that it provides the person giving the feedback.

9. Focus leveling on the amount of information that the person receiving it can use, rather than on the amount that you have which you might like to give.

10. Focus leveling on time and place so that personal data can be shared at appropriate times.

11. Focus leveling on what is said rather than why it is said.

As one practices leveling with others, the level of trust in the relationship will be enhanced and then leveling will become even more significant and meaningful.

(HANDOUT)

OBSERVATIONS, ASSUMPTIONS, AND
INFERENCES WORKSHEET

A businessman had just turned off the lights in the store when a man appeared and demanded money. The owner opened a cash register. The contents of the cash register were scooped up, and the man sped away. A member of the police force was notified promptly.

Based on the story above, are the following statements True, False, or ?

- T F ? 1. A man appeared after the owner had turned off his store lights.
- T F ? 2. The robber was a man.
- T F ? 3. The man did not demand money.
- T F ? 4. The man who opened the cash register was the owner.
- T F ? 5. The store-owner scooped up the contents of the cash register and ran away.
- T F ? 6. Someone opened a cash register.
- T F ? 7. After the man who demanded the money scooped up the contents of the cash register, he ran away.
- T F ? 8. While the cash register contained money, the story does not state how much.
- T F ? 9. The robber demanded money of the owner.
- T F ? 10. The story concerns a series of events in which only three persons are referred to: the owner of the store, a man who demanded money, and a member of the police force.

(TRANSPARENCY)

OBSERVATIONS, ASSUMPTIONS AND
INFERENCES WORKSHEET KEY

1. ? The story does not state that the person who turned off the lights was the owner.
2. ? The story does not state that the man who demanded the money was a robber. He might, for example, have been a teenage son needing money for a date, a bill collector, or a person collecting for a needy charity.
3. F The story states that a man did demand money.
4. ? The story does not state that the owner was a male.
5. ? The story does not eliminate the possibility that it was the owner who scooped up the contents of the cash register. Also, story does not state whether the man "ran" away or not. He may have "sped" away in a car or on a motorcycle.
6. T The story states that someone opened a cash register.
7. ? The story does not indicate definitely whether the man who demanded money was the same one who scooped up the contents of the cash register. Also, the story does not say he ran away.
8. ? The story does not say the cash register contained money. It might, for example, have contained checks, money orders, keys, or marijuana.
9. ? The story does not say that the man who demanded money was a robber.
10. ? Since the story does not state whether the owner and the businessman were one and the same, there could be either 3 or 4 persons referred to.

WORKSHOP 3

THIS LOVE WHICH THOU
HAST HAD
Ether 12:24

Introduction to Instructor

It is very important to teach the brethren how to build rapport with their families and provide them with a vehicle to both encourage and measure progress (Home Teacher's Self Report Form), but the power behind this lesson is contained in Concept 4. Teach it well.

Materials Needed

1. Handout and story (The Man I Remember Best)
2. Chalk, chalkboard and eraser
3. Handout - Chart (Home Teacher Self Report)
4. Scriptures (Instructor and participants)

CONCEPT 1: LACK OF COMMITMENT OR LACK OF UNDERSTANDING ARE CAUSES OF POOR PERFORMANCE AS PRIESTHOOD HOME TEACHERS

WRITE ON CHALKBOARD: They don't care how much you know until they know how much you care

READ STORY: (Handout #1) "The Man I Remember Best," (George Durrant, May 1970, Improvement Era, 42.) ^{f 7 5/4}

ASK: ("If you moved tomorrow what kind of memories would your home teaching families have of you?" (Allow some to respond.) "It seems to be the general concensus that there is room for improvement. What are the reasons we don't do a better job with our home teaching?")

LIST RESPONSES ON CHALKBOARD: don't have time
don't make it a priority
can't get companion to go
etc.

"All of these excuses can be put into one of the two categories below:"

1. Lack of commitment
2. Lack of understanding

CONCEPT 2: LACK OF COMMITMENT AND LACK OF UNDERSTANDING CAN BOTH BE OVERCOME

"Let's talk about commitment first."

WRITE ON Jacob 1:10

CHALKBOARD:

ASK: "Considering the principle of stewardship, what reason do we have for being the best home teacher we know how to be?"

WRITE ON (See chalkboard illustration at end of this Workshop
CHALKBOARD: material.) (Condense answers into a single sentence.)

WRITE ON Mosiah 28:3

CHALKBOARD:

ASK: "Considering the principle of love, what reason do we have for being the best home teacher we know how to be?"

WRITE ON (Condense answers into a single conclusion. See chalk-
CHALKBOARD: board illustration.)

TELL STORY: "Now, let's discuss understanding."

It was one of those hectic days--breakfast dishes still in the sink, the phone ringing for the third time in 20 minutes and three-year-old Nancy begging to go outside to play. As Mom discusses PTA business on the phone she bundles up Nancy and sends her outside with last minute instructions not to go beyond the corner of the house. Ten minutes later with the phone back on the wall and the dishwasher started, Mom notices Nancy out on the front driveway. She goes to the door and curtly calls her to come back into the yard, reminding her again not to go beyond the corner of the house. It isn't five minutes later when Mom looks up from her task at the sink to see Nancy once again frightfully near the busy street in front of the house. Mom rushes outside and in one swoop she carries Nancy back into the house at the same time landing a few well placed spansks on a very vulnerable spot. She then sits

Nancy in her high chair, telling her that if she can't be obedient that's where she'll have to stay. "Don't you remember me telling you not to go past the corner of the house?" A few moments later Nancy responds through her sobs by asking, "Mommy, what is the corner of the house?"

ASK: "What is the relationship between the message of this story and our home teaching performance?" (Sometimes we assume people know how to do things that they really don't understand.)

"This week's task is for you to begin building a close relationship with the focus family you have selected. To make sure you understand how to do this let's talk about some specifics using the example of the home teacher in the story we read earlier."

CONCEPT 3: BUILDING RAPPORT TAKES EFFORT AND TIME BUT IS MEASURABLE

PASS OUT HANDOUT: (Using the handout as a guide discuss as many specific ways to build rapport as you can. Encourage participants to take notes and write ideas in the space given.

Be sure to discuss:

1. Visit often
2. Get to know children by name
3. Be aware of and participate in special ordinances and occasions (card and personally)
4. Telephone frequently
5. Seek out and greet in public

6. Bless home and family with priesthood blessings and prayers
7. Listen and observe
8. Be an example
9. Know what their interests are and discuss them)

CONCEPT 4: YOU MUST BE WILLING TO BECOME TOTALLY INVOLVED WITH YOUR FOCUS FAMILY BEFORE YOU WILL HAVE ANY REAL IMPACT

ASK: "Did you notice any differences between the family in the story and your focus family?" (Their lives appeared to be fairly simple and uncluttered. My focus family has lots of problems that seem more difficult to work with.)

LECTURETTE: "As important as the things we have discussed (outward manifestations of interest and concern) are, they are just stepping stones to allow us to become really involved in the lives of our focus family members. This deeper kind of emotional involvement is always somewhat threatening and it is much easier to ignore or avoid it, but through this personal, meaningful kind of involvement we begin to comprehend the real purpose of the following passages of scripture."

SCRIPTURAL Luke 10:25-37

INSIGHT: "v. 25 What is the topic under discussion?"

- v. 27 What are the two great commandments?
- v. 29 What was the lawyer attempting to do with his question?
- v. 30 What was the condition of the man in the story?
- v. 30 Why would it be a little risky or threatening to get involved with this man at this time, in this setting and in this condition?
- v. 31 What was the ecclesiastical position of the first person who avoided getting involved?
- v. 32 What do you think may have been going through the mind of the Levite as he "looked on him?"
- v. 33 What one quality did the Samaritan possess that made all of the difference?
- v. 34-35 How, specifically, did the Samaritan assist the man? How many and what kinds of personal sacrifice were required?
- v. 37 Remembering that the object of the story was to teach us how to obtain our exaltation, what is the Savior's advice to us?"

READ Matt. 25:31-46.

TOGETHER: (Bear personal testimony.)

PASS OUT "To help with this week's assignment I have a little

CHART: chart for you to keep up-to-date. Make an entry on

this chart every time you have any contact with any member of your focus family. You will turn this in weekly."

CHALKBOARD ILLUSTRATION

THEY DON'T CARE HOW MUCH YOU KNOW UNTIL
THEY KNOW HOW MUCH YOU CARE

REASONS FOR POOR PERFORMANCE

1. DON'T HAVE TIME
2. HAVEN'T MADE IT A PRIORITY
3. CAN'T GET COMPANION TO GO
4. ETC.

LACK OF COMMITMENT

Jacob 1:19 WE WILL BE HELD
ACCOUNTABLE AS STEWARDS
OVER OUR ASSIGNED FAMILIES

MOSIAH 28:3 WE MUST LOVE
OUR FAMILIES ENOUGH TO GIVE
THEM OUR VERY BEST. DOING
LESS THAN OUR BEST SHOULD
CAUSE US GREAT CONCERN

LACK OF UNDERSTANDING

1. VISIT OFTEN
2. KNOW CHILDREN BY NAME
3. BE AWARE OF AND PARTICIPATE
IN SPECIAL ORDINANCES AND
OCCASIONS (CARDS & PERSONALLY)
4. TELEPHONE FREQUENTLY
5. SEEK OUT AND GREET IN PUBLIC
6. PRIESTHOOD BLESSINGS & PRAYERS
7. LISTEN AND OBSERVE
8. BE AN EXAMPLE
9. KNOW THEIR INTERESTS

(HANDOUT)

* THE MAN I REMEMBER BEST

But there was a man who lived in our yard, and it's he that I remember best. He came into our home often. When he came, he called each of our children by name and talked to them individually. He listened carefully to whatever they said. They knew he cared about them.

When our babies were blessed, he stood with me in the circle of priesthood men. As our children approached the age to be baptized, he talked with them about the importance of this great ordinance. As they went down into the waters, he was there as a witness and rejoiced with us. His hands were placed upon their heads along with mine as I confirmed them members of the Church. When our oldest son became a deacon, this man came by to offer congratulations.

When I had to go out of town on business, he phoned my home each day to inquire about the wellbeing of my family. Each week as we entered the chapel, he sought us out and shook hands with us. Once when I was sick, he and another brother came to our house and administered to me. He often knelt with our family and prayed with us.

He never preached to us, though the way he listened to us made us want to do better. He wasn't known as a master teacher nor as a great scholar, but from and through him we felt strength and wisdom. He radiated a spirit that caused us to respect and to trust him. It wasn't what he said that influenced us as much as what he was.

When he came to see us, one of his two Aaronic Priesthood sons came with him. He loved his sons. Our children liked to have them come and talk about sports and swimming.

Before we moved, we had a picnic on our back lawn. He came with his family: he was our honored guest. He brought homemade ice cream with peaches in it. As we shook hands to say goodbye, tears came to the eyes of both of us.

Yes, I remember with fond memories our former yard. I remember so many of the people there. But the man I remember best was my Home Teacher. (George Durrant, Improvement Era, May 1970, 42.)

(HANDOUT)

HOME TEACHERS' SELF REPORT OF CONTACTS MADE WITH FOCUS FAMILY

Write date and an exact description of any contact with any member of your focus family.

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____
- 6. _____
- 7. _____
- 8. _____
- 9. _____
- 10. _____
- 11. _____
- 12. _____
- 13. _____
- 14. _____
- 15. _____
- 16. _____
- 17. _____
- 18. _____
- 19. _____
- 20. _____

SEMINAR 4

Introduction to the Instructor

Call during the week prior to this seminar and remind the participants to bring their workbooks. They will spend the entire hour working in them. Divide them into triads again and have them start with the tasks on page 11. They should complete the exercises through page 20.

Materials Needed

1. Workbooks for each participant and the instructor
2. Pencils

WORKSHOP 4

THAT GREAT THINGS MAY BE REQUIRED AT THE HAND OF THEIR FATHERS D&C 29-48

Introduction to the Instructor

Grasping the full impact of the Patriarchal concept is a prerequisite to being a successful priesthood home teacher. Understanding these principles and learning to act under inspiration in a priesthood calling will bring great power into one's life.

Materials Needed

1. Object lesson materials - envelope, picture of your family, tweezers
2. Overhead projector, screen or wall
3. Overhead transparency (McConkie Article VIII)
4. Data Sheets (Parents and Children)
5. Scriptures (instructor and participants)
6. OPTIONAL - Filmstrip - "Father Consider Your Ways"

CONCEPT 1: THE FATHER HOLDS THE KEY TO THE SPIRITUAL PROGRESS OF THE FAMILY

OBJECT (The object is to lift an envelope which contains a picture of your family from one elevation to another with a pair of tweezers. The secret is that just before lifting the envelope you clear your throat. Demonstrate a couple of times and then ask for volunteers to come forward and try to lift the envelope exactly as you did it. (Usually no one will catch on--if someone does, simply change the key to something else such as: putting your free hand in your pocket, straightening your tie, scratching your ear, etc.) After several have tried unsuccessfully to lift this envelope say, "Do you know why none of you could lift this envelope properly? Because this is more than an envelope--it contains something very special to me." Take out the picture of your family and pass it around and ask: "Do you know why none of you could lift my family successfully?" Work with them until someone comes up with the idea that no one else holds the keys to your family's growth. Then go to the board and complete the analogy. Draw the responses from the participants (see suggested chalkboard outline.)

PUT ON OVERHEAD: Home Teaching Constitution Article VIII. Bruce R. McConkie.

ASK: "According to Brother McConkie, the Father holds the keys to the spiritual growth of the family, but who is responsible for the spiritual growth of the father?"

WRITE ON Father = Keys to Family Spiritual Growth

CHALKBOARD: Friesthood Home Teacher = Keys to Father's Spiritual Growth

CONCEPT 2: YOU BRING POWER INTO THE HOME TEACHING RELATIONSHIP BY WORKING PERSONALLY WITH THE FATHER

(You should plan to meet with the father or head of the household frequently. How often must be determined by the individual home teacher based upon the needs of the family.)

HANDOUT: (Go over the handout together discussing it point by point and answering any questions.)

Suggestions for working with fathers

Guidelines

1. Set an appointment - let him know this is important (you may be able to make a breakfast or luncheon appointment).
2. When you meet, get right down to business. Don't waste his time or yours. You don't have to be formal, but be productive.

3. Forget yourself. Focus on him, his interests and his needs.
4. Level with him.
5. Listen to him.

Objectives

1. Plan the monthly visit with the family together.
2. Ask if there are any special problems or needs in the family that you can be of assistance with.
3. Encourage him to set some personal and family spiritual goals. NOTE: Your role is to suggest and initiate, but let him set the goals. Then you support and encourage him in any way you can. Goals are more effective when they are:
 - a. Specific
 - b. Attainable
 - c. Written
 - d. On a timetable
 - e. Registered with others

Special helps for inactive fathers

1. Talk about his and your expectations of your respective roles.
2. Keep in mind that his spiritual capacity may be low, but that his other credentials may be very high.

3. Your basic mission is to be a spiritual counselor.
4. Lead him and teach him.
5. Be consistent - never disengage.
6. Build him up (use earned and specific praise).
7. Counteract any negative statements with positive feedback.
8. Help him set attainable goals. For example: teach him how to initiate and preside at family prayer before teaching him to say the prayer by himself.
9. Allow him to develop spiritually in his home before setting goals involving Church activity.
10. You may want to invite him and his family to join you in a family home evening. Through this experience he will be able to feel the power generated by this inspired priesthood program. He will also be able to observe you as a model presiding in your home.

CONCEPT 3: THERE ARE SOME BASIC GUIDELINES WHICH SHOULD BE FOLLOWED
IN WORKING WITH INACTIVE FATHERS

ASK: "What are some of the difficulties and problems you can foresee in working with this father?"

LIST ON Problems

CHALKBOARD: (List any and all problems they suggest.)

"I can't give you all the answers because I don't have them . . . but the Lord does! He won't give me revelation concerning your stewardship, but he wants to give you direction."

WRITE ON Solutions

CHALKBOARD: The Lord knows the answers

"Some of the general guidelines, however, are already revealed in the scriptures. Let's look at a couple."

WRITE ON General Guidelines

CHALKBOARD: 2 Timothy 2:15-26

DISCUSS: "What type of individuals was Paul referring to? (Those that oppose themselves [inactives])" v. 25

"What are some of the ways we should work with them?"

1. In meekness (gently, kindly) v. 25
2. Patiently, v. 24
3. Willing and ready to teach, v. 24
4. Never argue, v. 23, 24
5. Live righteously, v. 19-22
6. Study the gospel, v. 15

WRITE ON 1 Nephi 3-4 - Story of Nephi

CHALKBOARD: (Tell the story of Nephi obtaining the Plates of Laban.

and use the following outline. Write on the chalkboard as you go.)

1st attempt (general plan) - Failed

2nd attempt (Nephi's plan) - Failed

3rd attempt (Lord's plan) - SUCCESS

(Particularly stress 1 Nephi 4:6.)

FILMSTRIP: "Father, Consider Your Ways"

(If time allows, conclude by viewing this filmstrip together.)

ENVELOPE ①

TWEEZERS ③

CLEARING OF THROAT ⑥
(OR OTHER)

CHALKBOARD

= FAMILY ②

= FULL PRIESTHOOD CORRELATION PROGRAM ④

= FATHER ⑤

FATHER = KEYS TO FAMILY'S SPIRITUAL GROWTH

PRIESTHOOD HOME TEACHER = KEYS TO FATHER'S SPIRITUAL GROWTH

PROBLEMS

LIST ALL PROBLEMS

SOLUTIONS

1. THE LORD KNOWS THE ANSWERS

GENERAL GUIDELINES

2 TIMOTHY 21:15-16 (INACTIVES)

1 NEPHI 3 & 4 (STORY OF NEPHI)

1ST ATTEMPT (GENERAL PLAN) - FAILED

2ND ATTEMPT (NEPHI'S PLAN) - FAILED

3RD ATTEMPT (LORD'S PLAN) - SUCCESS

D&C 107:18-19 KEYS OF SPIRITUAL BLESSINGS

(HANDOUT)

SUGGESTIONS FOR WORKING WITH FATHERS

Guidelines

1. Set an appointment - let him know this is important. (You may be able to make a breakfast or luncheon appointment.)
2. When you meet get right down to business. Don't waste his time or yours. You don't have to be formal, but be productive.
3. Forget yourself. Focus on him, his interests and his needs.
4. Level with him.

Objectives

1. Plan the monthly visit with the family together.
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3. Encourage him to set some personal and family spiritual goals. NOTE: Your role is to suggest and initiate, but let him set the goals. Then you support and encourage him in any way you can.

Goals are more effective when they are:

- a. specific
- b. attainable
- c. written
- d. on a timetable
- e. registered with others

Special Helps for Inactive Fathers

1. Talk about his and your expectations of your respective roles.
2. Keep in mind that his spiritual capacity may be low, but that his other credentials may be very high.
3. Your basic mission is to be a spiritual counselor.
4. Lead him and teach him.
5. Be consistent - never disengage.
6. Build him up (use earned and specific praise).
7. Counteract any negative statements with positive feedback.
8. Help him set attainable goals. For example: teach him how to initiate and preside at family prayer before teaching him how to say the prayer himself.
9. Allow him to develop spiritually in his home before setting goals involving Church activity.
10. You may want to invite him and his family to join you in a family home evening. Through this experience he will be able to feel the power generated by this inspired priesthood program. He will also be able to observe you as a model presiding in your home.

(TRANSPARENCY)

ARTICLE VIII

Home teachers are priesthood representatives, and home teaching is the priesthood way of watching over the Church. Through it, priesthood quorums guide and strengthen their members so they in turn can perfect their families. Through it, fathers, families, and individuals are so guided that they do their duty, keep the commandments, and gain salvation. Properly performed, home teaching is the Lord's way of making all of the blessings of the gospel available to all the members of his kingdom.

SEMINAR 5

Introduction to Instructor

Once again you'll need to call and remind the participants to bring their workbooks. Working in triads again, have them complete the workbook. If there is time left you may want to ask some of them to share their feelings about the workbook and the value it has been to them in developing their communications skills. Encourage them to continue to practice these skills at home and with their home teaching families.

Materials Needed

1. Workbooks for participants and instructor
2. Pencils

WORKSHOP 5

BEHOLD, THIS IS THE WAY
D&C 34 108

Introduction to Instructor

Have fun with this lesson, but teach it well. In our jet age society, taking time to plan and build this training concept into our home teaching will take extra effort, but it is crucial! Some of our melchizedek priesthood home teachers don't realize the great potential for good they are in the lives of these special young men, the aaronic priesthood home teachers. Make mention of the extra effort and commitment that will be needed to strengthen father-son relationships.

Materials Needed

1. Scriptures (instructor and participants)
2. (Optional) Object lesson materials: bare root tree, brace pole
3. Chalk, chalkboard and eraser
4. Handout (Suggestions for Making Appointments)
5. Round Tuits for each participant
6. Handout (Home Teachers Planning Session Checklist)
7. Play telephone

CONCEPT 1: MELCHIZEDEK PRIESTHOOD HOME TEACHERS HAVE THE RESPONSIBILITY TO TRAIN AND STRENGTHEN LARONIC PRIESTHOOD HOME TEACHERS

OBJECT "Most of you have probably planted a tree before. Once
LESSON it is in the ground, what is the single most important
thing you can do to make sure that it isn't uprooted and
that it grows straight?"

(Brace it.)

"Describe the best kind of brace."

(Strong, straight, firmly anchored.)

"How do you attach the tree to the brace?"

(Gently, use non-abrasive material. Leave room to grow, watch, and check to make certain the brace isn't constricting.)

"As important as it is during the early years, will the brace always be needed? Why not?"

(The tree will soon be large enough to stand on its own.)

WRITE ON D&C 34:100, 107

CHALKBOARD:

ASK: "As melchizedek priesthood home teachers, what responsibility do we have in addition to watching over and

strengthening our assigned families"

WRITE ON Melchizedek priesthood home teachers are to train and

CHALKBOARD: strengthen aaronic priesthood home teachers

(Read vv. 10-6 together - stressing points made with object lesson.)

CONCEPT 2. AARONIC PRIESTHOOD HOME TEACHERS MUST BE TRAINED IN THE SPECIFICS OF THEIR DUTIES

ASK: "According to verse 10", aaronic priesthood home teachers have three specific duties. What are they?"

LIST ON 1. Make appointments

CHALKBOARD: 2. Prepare the way

3. Fill appropriate appointments

(Leave space between each one. See suggested chalkboard illustration.)

ROLE PLAY: (Ask for a volunteer. Pass out the handout, "Suggestions for Making Appointments" to everyone but the volunteer. Have the volunteer come up to the front and ask him to call and make a home teaching appointment with his focus family. Use the play telephone. See how many of the suggestions he implements in the role play. He will probably leave out a few things. This will enable you to lead into the idea that sometimes we assume our junior companions know how to make an

appointment but they really don't." He also may feel a little awkward or nervous. If so, this idea could be discussed in relation to how our junior companions feel about calling and making appointments.)

ASK: "What do we learn from this role play?" (Not to assume that people understand how to do things.) "How can we train our junior companions to make appointments?"

WRITE ON 1. Go over suggestions together.

CHALKBOARD: 2. Role play.

(Now go over suggestions with participant and have him redo the role play to reinforce the application of this teaching process.)

ASK: "Give me an example of how an aaronic priesthood home teacher could 'prepare the way'." (Sending cards or making calls on appropriate occasions, befriending family members, assisting family with work projects: raking leaves, shoveling snow, painting, running errands, etc.)

"How would he know what to do and when to do it?"

WRITE ON 1. Assignment from you.

CHALKBOARD: 2. Ideas of his own.

ASK: "When would it be appropriate for an aaronic priesthood home teacher to fill an assignment in your stead?"

(Discuss and ask for specific examples or situations that would apply.) (Anytime, as long as he was acting under your direction, was capable of handling the situation and reported back to you.)

CONCEPT 3: A TWO-PART PLANNING AND TRAINING SESSION SHOULD BE HELD MONTHLY WITH COMPANION

(Pass out "Round Tuits" to all participants.)

ASK: "Does anyone recognize what I have just given you? It is something you've always wanted and even have requested on occasion. Well, now you have it--A ROUND TUIT! No longer can you ever say, 'When I get around to it,' because now you have one! From now on you must plan your work and work your plan. Once a wise man said, 'Don't work harder, just work smarter.' If we followed his advice when would be a logical time to hold a monthly planning and training session with our home teaching companions? (On the evening we do our home teaching.)

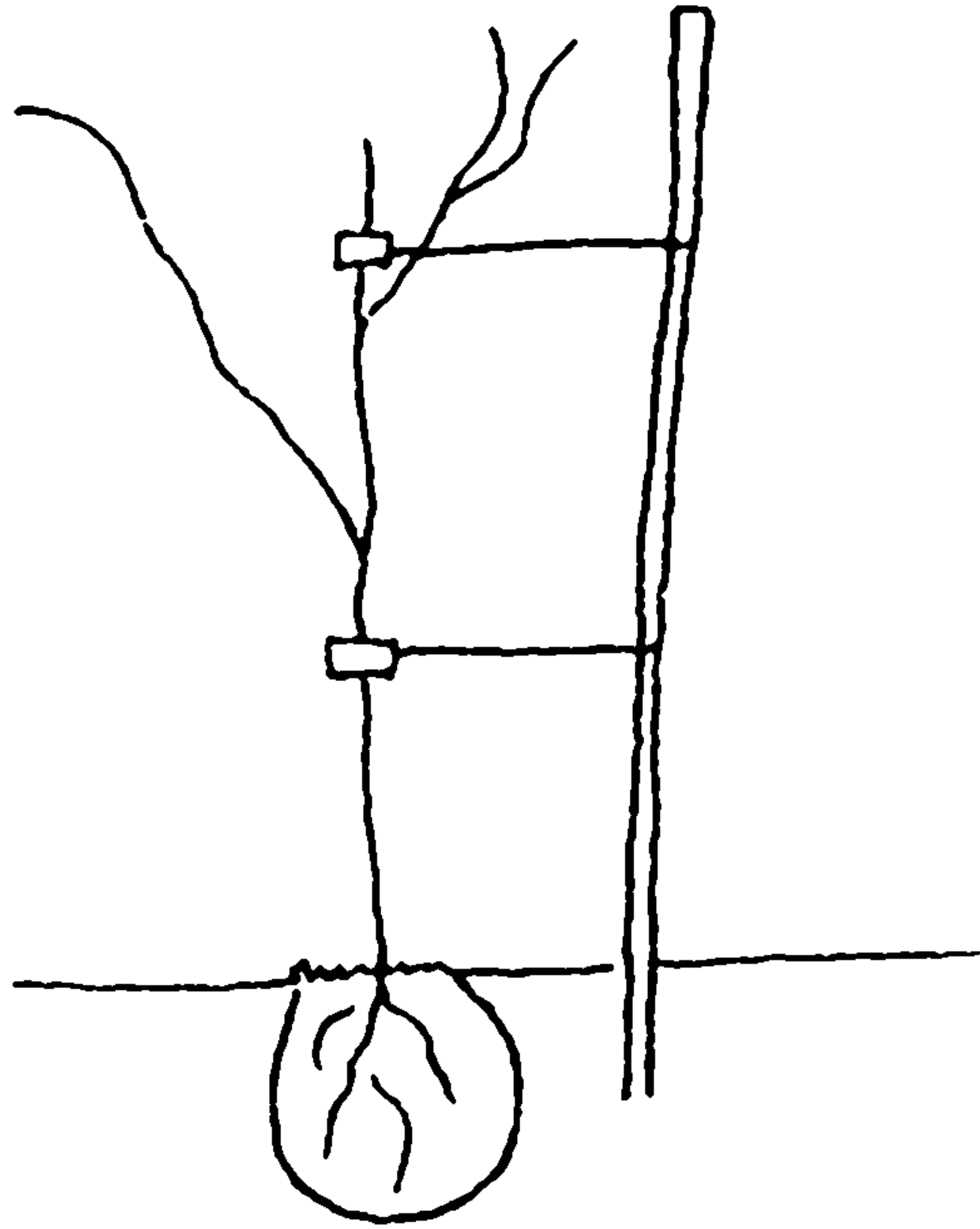
SHOW (This should be a two-part session with certain specifics that should be covered in each session. Give each participant a copy of the checklist, going over it item by item and discussing and answering questions as you go. Summarize by asking each participant if he will

CHECKLIST:

commit himself to do the three things you have discussed today:

1. Training aaronic priesthood home teaching companions
2. Teach them the specifics of their duty
3. Hold a planning session together monthly using the checklist

Upon receiving a commitment from each participant, conclude by reading together D&C 84:108-110, and bearing testimony.



D&C 84:106, 107

MELCHIZEDEK PRIESTHOOD HOME
TEACHERS ARE TO TRAIN AND
STRENGTHEN AARONIC PRIESTHOOD
HOME TEACHERS

HOLD A HOME TEACHING PLANNING SESSION EVERY MONTH
D&C 84:108-110

DUTIES OF AARONIC PRIESTHOOD HOME TEACHERS

D&C 84:107

1. MAKE APPOINTMENTS
 - a. DISCUSS SUGGESTIONS TOGETHER
 - b. ROLE PLAY
2. PREPARE THE WAY
 - a. ASSIGNMENTS FROM YOU
 - b. IDEAS OF HIS OWN
3. FILL APPROPRIATE APPOINTMENTS
 - a. ACTS UNDER YOUR DIRECTION
IN YOUR STEAD
 - b. MAKES COMPLETE REPORT TO
YOU

(HANDOUT)

SUGGESTIONS FOR MAKING APPOINTMENTS

1. Call at least one week in advance.
2. Ask to speak to father, or mother if he is absent.
3. Give families a choice of two different days and then ask, "Which would be best for you?"
4. Ask, "Are there specific things you would like us to discuss in our visit to your home?"
5. Tell the family about what time you'll be there and then be there at that time.
6. Tell the family about how long you'd like to stay (no longer than 20 minutes) and then leave before time is up.
7. Write down date and time of each appointment then call and inform companion.

(HANDOUT)

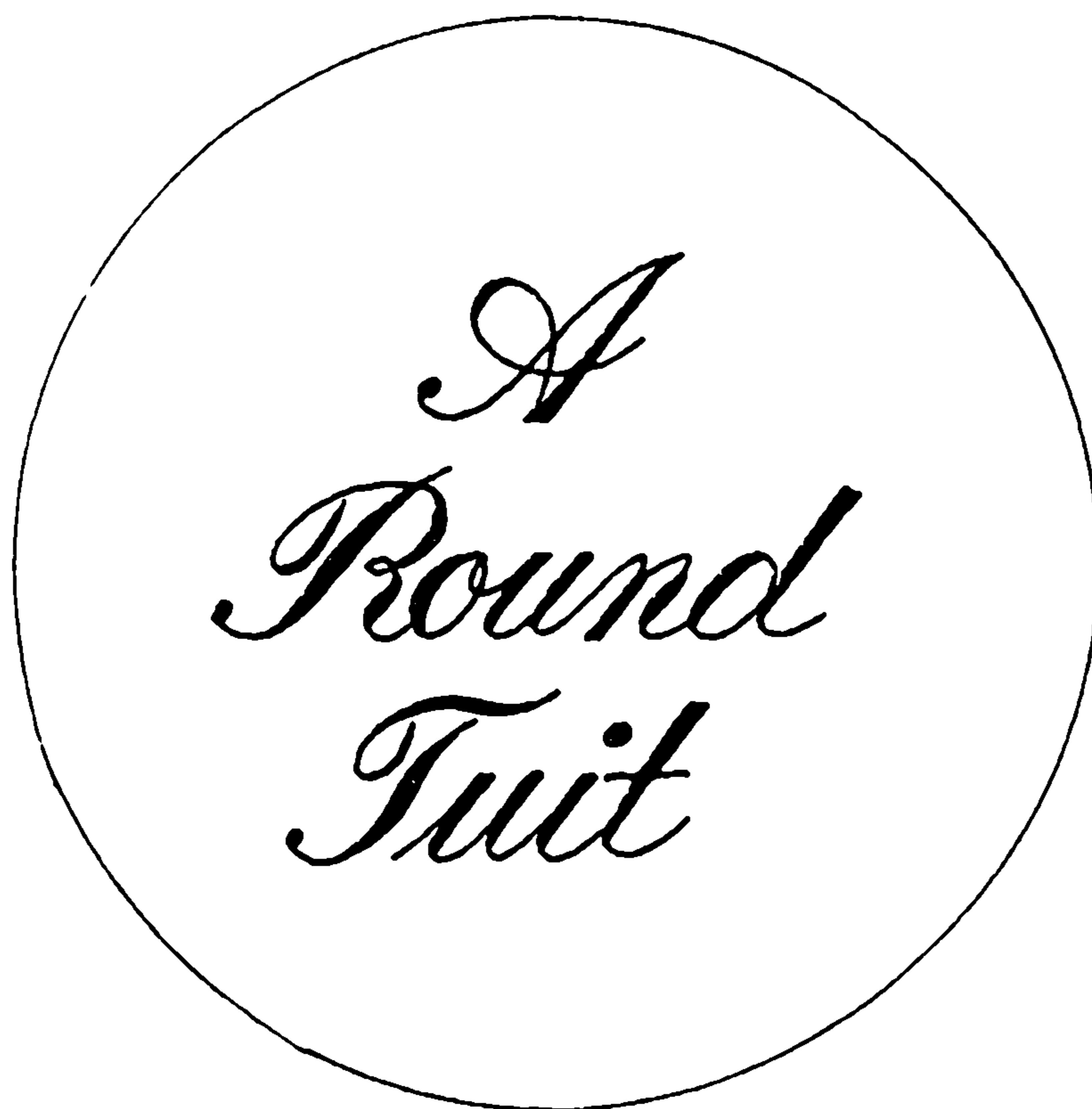
HOME TEACHERS PLANNING SESSION CHECKLIST

Before going to visit families:

1. Discuss the results of the last visit and what was accomplished.
2. Discuss the results of the evaluation with the priesthood leader and the goals that were set.
3. Determine what dates or events should be mentioned in each home.
4. Have the junior companion share a thought with you he has prepared for each family.
5. Have a prayer together wherein you ask the Lord for specific assistance in working with each family.

Upon completion of the visits, but prior to going home:

1. Check on the special dates that should be acknowledged during the next month.
2. Make assignments to see that cards are sent, calls are made, and that other special things are done for the families. Be sure to ask your junior companion for his ideas.
3. Calendar the next visits to be made.
4. Determine who will make appointments with the families for the next visits. (Train companion with role play.)
5. Fill out the written report.
6. Have a special prayer together to thank the Lord for the privilege of doing this work and to ask a special blessing on each of your families.
7. Let your companion know how much you appreciate him.



NOTE TO INSTRUCTOR: Make enough of these to give one to each participant

SEMINAR 6

Introduction to the Instructor

The purpose of this seminar is to broaden the vision and understanding of the group concerning the scope of L.D.S. Social Services. The participants should come away with an expanded appreciation for the resources available to them and a better knowledge of how to take advantage of them. The seminar format should be:

Film. "LDS Social Services" (20 minutes)

Presentation by bishop: "Identifying and helping those with special needs" (30 minutes)

Materials Needed

1. 16 mm projector, screen and empty reel
2. Film: "LDS Social Services"
3. Make contact with the bishop during the week prior to the seminar

WORKSHOP 6

. . . ALL THINGS MUST BE
DONE IN ORDER
Mosiah 4:27

Introduction to the Instructor

This is the concluding lesson of the series. Since no new assignment will be given, it is the purpose of this lesson to motivate, inspire, and edify the participants. The lesson content is brief and is designed to prepare the participants to share their personal feelings about the experiences they have had as they have attempted to apply the concepts learned in this program. The major portion of time should be allocated for the bearing of personal testimonies. Remember to duplicate a copy of the list of goals (which was generated during workshop 1) for each participant.

Materials Needed

1. Chalk, chalkboard and eraser
2. Scriptures (instructor and participants)
3. Handout - List of goals made together during the first lesson of the workshop

CONCEPT 1: WE WILL BE JUDGED BY HOW WE SHOW CHARITY TO OTHERS

WRITE ON Matt. 25:31-40

CHALKBOARD:

ASK: "When the Lord returns to earth, upon what basis will he make a judgement as to whom will be worthy to dwell with him?" (Allow time for some discussion emphasizing the various kinds of charitable services mentioned by the Savior.)

ASK: "Who is referred to in the phrase 'one of the least of these my brethren?' " (Draw from the group the idea that it is a "fellow being.")

WRITE ON We will be judged by how we show charity to others

CHALKBOARD:

CONCEPT 2: PRIESTHOOD HOME TEACHING IS THE LORD'S PROGRAM FOR ADMINISTERING CHARITABLE SERVICE

WRITE ON Mosiah 4:26-27

CHALKBOARD:

ASK: "King Benjamin indicated that it is through this kind of activity that we maintain a daily remission of our sins, but what other important idea does he introduce in verse 27?" (That service can be both physical and spiritual.)

ASK: "Since this broadens our spectrum of responsibility, what pertinent advice does King Benjamin give in verse 27?"

WRITE ON 1. Be diligent

CHALKBOARD: 2. Don't run faster than we have strength

3. Do these things in an orderly and organized way

ASK: "What great priesthood program have we just described?"

WRITE ON Priesthood Home Teaching Is the Lord's Program

CHALKBOARD:

ASK: "According to what we have discussed, does it seem reasonable to conclude that, in addition to how well we carry out our stewardship for our immediate family, much of how we are judged will be based on how well we perform as a priesthood home teacher?" (Allow some thought and comment and when you feel the spirit is right, give the brethren the opportunity to bear testimony to the increased understanding they have of their role as a priesthood home teacher. Ask them to share feelings about specific things that this course has helped them to do better, or how it has given them an expanded commitment to this assignment.)

HANDOUT: (When there are just five minutes left in the class, conclude the testimonies and pass out the list of goals

you made together during the first workshop. Go over it and see how the group feels they did in accomplishing the goals they set. (Challenge them to continue practicing the things they have learned and bear your testimony to them.)

CHALKBOARD ILLUSTRATION

⑤ PRIESTHOOD HOME TEACHING
IS THE LORD'S PROGRAM

① MATT. 25:31-40

② WE WILL BE JUDGED
BY HOW WE SHOW
CHARITY TO OTHERS

③ MOSIAH 4:26-27

④ a. BE DILIGENT
b. DON'T RUN FASTER
THAN WE HAVE
STRENGTH
c. DO THINGS IN AN
ORDERLY AND
ORGANIZED WAY

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A HOME TEACHER'S TRAINING

MANUAL

Daniel M. Jones

Department of Child Development and Family Relationships

M. S. Degree, August 1979

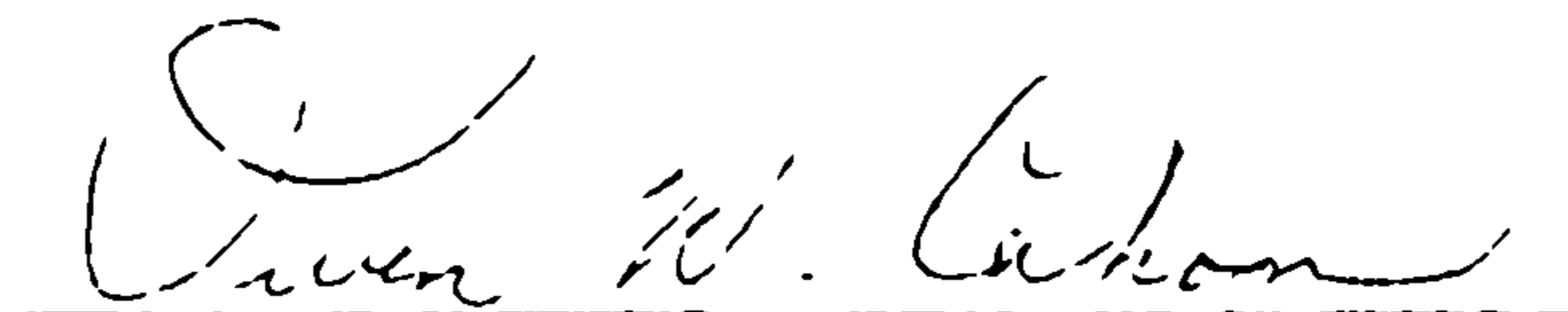
ABSTRACT

The purpose of this study was to develop, implement, and evaluate the effectiveness of a training program for L.D.S. priesthood home teachers.

A twelve week workshop was written and field tested in the Fullerton California Stake. The evaluation pointed out the need for a structured and ongoing program with emphasis on the fostering of interpersonal communication and relationship skills among individual priesthood home teachers. The outcome of this project was the development of a functional product entitled, "A Home Teacher's Training Manual."

COMMITTEE APPROVAL


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