Rules and Resolutions

The Remnant Church of Jesus Christ of Latter Day Saints

Updated December 2019

Remnant

Church of Jesus Christ
of Latter Day Saints

Rules and Resolutions

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Independence, Missouri

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RULES OF ORDER

Adopted April 5, 1952

The Rules of the Church are also known as the "Constitution of the Church." This is a guiding law that the church uses for many purposes. It is used to define the church's organic structure, executive, legislative and judicial branches of the church.

Adopted April 5, 1952

I. Church Organization, Purpose, and Membership

1. The Church of Jesus Christ was ***"regularly organized and established agreeably to the laws of our country, by the will and commandments of God," April 6, 1830. This was in fulfillment of commandments "given to Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever."*** [1]

2. **The Restoration** of the gospel was heralded in these terms:

"A marvelous work is about to come forth among the children of men, therefore, 0 ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work." [2]

and

"Keep my commandments and seek to bring forth and establish the cause of Zion: seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich." [3]

3. The early elders bore testimony to the world:

"That the Holy Scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, today, and forever." [4]

The testimony continued:

"And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name and endure in faith on his name to the end, or they cannot be saved in the kingdom of God." [5]

4. Those who received this testimony were received into the church in harmony with the following instructions:

"No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance." [6]

and

"All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." [7]

5. The church continues to function in harmony with these principles:

"All are called according to the gifts of God unto them; and to the intent that all may labor together let, him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all." [8]

1. Doctrine and Covenants 17: 1
2. Doctrine and Covenants 4: 1
3. Doctrine and Covenants 6: 3
4. Doctrine and Covenants 17: 2
5. Doctrine and Covenants 17: 6
6. Doctrine and Covenants 17: 20
7. Doctrine and Covenants 17: 7
8. Doctrine and Covenants 119: 8

II. A Theocratic Democracy

6. The church, as defined by the late President Joseph Smith, is a theocratic democracy-not man-made, but of divine appointment and origin. [1] It was brought into being by command of God, is guided and administered by his authority, is sustained by the light of his Spirit, and exists for his purposes; but notwithstanding the primary rights of divinity in his church, our Heavenly Father has committed to the saints an important share in the responsibility of governing his church.

"***Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."*** [2]

7. The government of the church is by divine authority through priesthood. [3] It should be noted that the government of the church is through priesthood, not by priesthood. The distinction is important. Ministers must first of all be disciples. They must learn the will of God and make this their own. In no other way can their claim to divine authority become rich and meaningful. This is clearly written into the law of the church. For example, an important revelation concerning the functions of the presiding quorums is followed by this instruction:

"The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and long- suffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness, and charity, because the promise is if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church." [4]

8. The reality and extent of priesthood authority are indicated in such statements as the following:

"Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." [5]

"Whatever God commands man to do the command

carries with it the authority to do the thing commanded to be done. When the church was instituted the…. Melchisedec priesthood was conferred for the last time before the second and final coming of Christ…. This priesthood so conferred was endowed with all the rights, privileges, and authority to bring forth the Church of Christ, conduct its expansion, and watch over its development and welfare until the coming of Christ should bring its work to a triumphant and glorious consummation." [6]

9. The government of the church includes administrative, legislative, and judicial functions. There are also other ministerial functions such as those of the evangelist and other members of the standing ministry. For the sake of convenience these may be regarded as contributory ministries within the administrative field.

Administrative Functions

Administration is through members of the priesthood, acting according to their several callings and with the consent of the church. These may be grouped as follows:

The Presidency, who administer the affairs of the entire church.[7]

The Twelve, who represent the Presidency in organized fields and are assisted in this work by stake presidents, regional administrators, district presidents, and branch presidents in their respective responsibilities. The Twelve also direct the missionary work of the church with the members of the Seventy as their chief assistants.[8, 9]

Bishops, who administer the temporal affairs of the church, consisting of

The Presiding Bishopric, who have administrative and trustee responsibilities covering temporal affairs of the entire church, and

Stake, Regional, District, and Branch Bishops. [10]

10. In church administration the rights of the body are safeguarded under the law as follows:

1. By the guidance of the Holy Spirit in calling members to the

priesthood.

Every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.[11]

2. By the requirement that "no person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church." [12]

3. By the right of approval and recall which rests with the people who are asked to sustain General Church leaders at General Conference, and local leaders at local conferences and business meetings. [13]

4. By the requirement that all things shall be done with due regard for the duties and privileges of other ministers and members and in harmony with the legislative enactments of the body. [14]

5. By the special provisions of the law. For example, that General Conference approves the budget according to which General Church funds are expended.

6. By the provisions for correcting disorder. [15]

7. By the growing understanding that-for the good of all-properly selected administrative officers must be allowed to do their work without undue interference, subject always to the provisions made to cover special situations. [16]

Legislative Functions

Legislation is considered and enacted in General Conference, mission, stake, and district conferences, and branch business meetings. These assemblies meet at the call of the responsible administrative officers, at times and places determined by the bodies concerned, or in emergencies at times and places set by these responsible administrative officers.

Every such assembly has authority to legislate for those it represents as long as it does not usurp rights lawfully centered elsewhere. For example, no branch business meeting can legislate for the district, such as requiring certain acts on the part of district officers; no branch or district can enact binding legislation on matters of General Church importance, such as

setting up the conditions of church membership; and no branch business meeting or district, stake, or General Conference can change the basic law of the church, such as the law concerning the mode of baptism.

No legislative body can rightfully take to itself administrative or judicial functions such as initiating calls to the priesthood or trying a church member accused of transgression. These matters are specifically placed elsewhere, as is required by the necessities of good organization.

Right to Nominate

It is the right of all members to make nominations in filling elective officers in the branch, district, stake, and general church, but this action in no sense denies the right of presiding officers to present concurrent nominations for the filling of such elective offices.

Judicial Procedure

All members of the church have right of access to the courts of the church for protection or redress.

Elders' courts are convened as courts of original jurisdiction where no bishop's courts can be had conveniently.

Bishop's courts are standing courts and have original jurisdiction or hear appeals from elders' courts.

High councils exist in stakes and in the General Church. These have original jurisdiction in some matters and may hear appeals from bishop's courts. [17] However, the First Presidency or stake presidencies "have power to determine whether any such case, as may be appealed is justly entitled to a rehearing, after examining the application for appeal and the evidences and statements accompanying it. [18]

In branches or districts where a branch or district bishop is available, all initial court actions should be referred to the bishop's court. In stakes the high council may take original jurisdiction in some actions. [19]

Where no branch, district, or stake bishop, or competent high

priests or elders are available, inquiry should be sent to the First Presidency requesting information concerning competent ministers from elsewhere who may be made available to compose a court. Where charges are such as might involve expulsion from the church, the Presidency will do their utmost to make a bishop available.

1. Matthew 16: 19, Inspired Version; Doctrine and Covenants 1: 5; I Nephi 3: 221; Ill Nephi 10: 1
2. Doctrine and Covenants 27: 4
3. Doctrine and Covenants 104; Acts 20: 28 (See General Conference Action of 1925)
4. Doctrine and Covenants 104:11
5. Matthew 18:18 (See also John 20:23; Doctrine and Covenants 19:1; 83:6. etc.)
6. Saints' Herald, May 21,1902, page 497
7. Doctrine and Covenants 104:4; 107:39; 122:1,2.
8. Doctrine and Covenants 16; 104:11,12,13,30;105:7,8;120:1,3;122:3,7,8,9; 125:12;133:2;134:6, etc.
9. Doctrine and Covenants 107:42• 120:2,4,7:125:10.
10. 10. Doctrine and Covenants 42:8-11,19;48:2;58:4,7,11,12;72:3,4;104:32,33.
11. 35,40;114:1;122:5,6;126:5,10;128:1,9;129:8;130:6, etc.
12. Doctrine and Covenants 17:12
13. Doctrine and Covenants 17:16
14. Doctrine and Covenants 120:2; 121:2
15. Doctrine and Covenants 120:4; 125:14; 27:4
16. Doctrine and Covenants 122:10; 126:10
17. Doctrine and Covenants 120:7; 125:4,14
18. Doctrine and Covenants 99:1
19. Doctrine and Covenants 99:14
20. Doctrine and Covenants 68:3; 122:10

III. Conferences and Assemblies

15. Conferences are Legislative Assemblies of the church. They may be regular or special. Regular conferences may be held annually, semiannually, or otherwise, as agreed upon by those who constitute their membership. They may represent the church at large, missions, stakes, or districts, and bear names accordingly, as General Conferences, mission conferences, stake conferences, or district conferences. They are subject to the jurisdiction ofthe First Presidency, ministers in charge, stake presidents, and district presidents.

16. General Conference is the highest legislative body in the church and should be organized with primary reference to its legislative functions.

The General Conference is constituted according to the provisions of the rules of representation and is empowered to act for the entire church. Delegates may present such questions as they have been especially instructed to offer, or only request them, and ask consideration and decision thereon.

17. The General Assembly is a convocation of the priesthood organized as quorums. This is the highest and only authoritative body known to the church as an assembly. [1]

18. Who presides: In the General Conference and in a general assembly, the First Presidency should preside. In case of the absence or disqualification of the First Presidency, the Council of Twelve should so function.

19. Stake and District Conferences are regular gatherings authorized by the general authorities concerned or by stakes or districts or their presiding officers. They have to do with the common interests of the branches and church members within the specified areas.

20. Special Conferences may be called by the First Presidency for the General Conference; by ministers in charge for missions; by stake or district presidents for stakes or districts, or by the bodies concerned. In emergencies special conferences may also be called by general authorities having jurisdiction. The call for special mission, stake, or district conferences should specify the purpose of the conference.

21. Where no previous organization has been effected,

members of the Presidency, Twelve, and Seventy take precedence in that order, or in harmony with their specific assignments. [2]

1. Doctrine and Covenants 104: 11
2. Doctrine and Covenants 122: 9

IV. Rules of Representation (does not apply to the Remnant Church) Rescinded July 2020 General Conference

22. Ex officio members of the World Conference. All high priests, the seventy, World Church department heads, the church secretary, superannuated ministers, district presidents, branch presidents, congregational presiding elders in stakes, and World Conference appointees not included in the foregoing are ex officio members of the World Conference and are entitled to voice and vote in the World Conference when present.

23. Delegates to General Conference. Stakes and districts are authorized to appoint, at their conference or business meeting next preceding the sitting of General Conference, delegates to General Conference who shall be entitled to represent said stake or district. Delegates are members of the General Conference to which they are appointed and are entitled to voice and vote at its sessions.

Conference and business meetings are also authorized to elect two alternate delegates, and, if they have more than ten delegates an additional alternate for every ten additional delegates, said alternates to have full delegate rights if and when they shall be seated with their delegation on recommendation of the Credentials Committee (see Section 26).

24. Basis of representation. Each stake and district shall be entitled to one delegate for every one hundred members of said stake or district, and one vote in Conference for each delegate.

Each mission abroad not organized into a district or districts shall be entitled to one delegate and to one additional delegate for every one hundred (100) members above the first one hundred (100); and to one vote in Conference for each delegate.

Regularly organized branches of the church not included in a district shall be entitled to at least one delegate, who shall have the same privileges as other delegates. When the membership of such a branch exceeds (100), that branch shall be entitled to one delegate for each (100) members. The selection of these branch delegates shall be made in regular branch business meetings or in special business meetings of which due notice

shall have been given as to time, place and purpose.

25. Qualifications for delegates. The only qualification for eligibility as a delegate to the General Conference shall be membership in good standing in the church.

26. Certification of delegates. Delegates shall be entitled to act upon registering with the Credentials Committee. This Committee should be supplied with a certified list of delegates, bearing the signatures of stake or district president and secretary; or bearing the signatures of the branch president and secretary if they represent branches in unorganized territory.

This certified list of delegates shall indicate the delegate receiving the smallest number of votes in the election of delegates. In the event that one more than is allowed has been elected, the one so designated becomes the first alternate.

The alternate delegates certified to the Credentials Committee shall be listed in the order of the votes cast for them at their election, and shall be seated by the Committee in place of regular delegates who cannot attend, in the order of such listing; it being understood that the action of the Credentials Committee in this regard shall be based on a written statement signed by the administrative officer and secretary of the conference or business meeting concerned, indicating which properly selected delegates cannot be present. This statement must be in the hands of the Credentials Committee not less than ten days prior to the opening of General Conference.

The Credentials Committee shall certify delegates to the General Conference, up to the number to which the stake, district, mission, or branch is entitled.

27. Rules and restrictions of delegate voting. The delegates present at General Conference shall be entitled to cast the full vote of the areas which they represent.

In case of divergence of views among the members of any delegation, the vote of the area shall be divided in the same proportion as the members of the delegation are divided.

No delegate shall be entitled to cast more than twenty delegate votes in the same Conference.

28. (Rescinded by G.C.R. 1011}

29. Organization and membership of delegate district conference. Districts may organize their conferences in harmony with these rules, by providing for delegate conferences, in which the basis of representation shall be determined by the district.

V. General Church Missions

30. General Church missions are administrative units of the General Church. The First Presidency appoint members of the Council of Twelve, or other members of the Melchisedec priesthood, to preside over these administrative areas. The designation of mission presidents other than members of the Council of Twelve is subject to the approval of the Joint Council of Presidency and Twelve.

31. Missions may be organized for legislative and educational functions where it is desirable or necessary to facilitate the work of the church. But no such organization invalidates or supersedes branch, district, or stake organization already existing. It is a permissive organization designed to promote the common interests of the area concerned.

32. All districts, and branches not in districts, together with members in unorganized territory in the area designated for mission organization, are integral parts of the mission.

33. The minister in charge of the mission should be elected president of the mission conference unless there are good reasons to the contrary. Other mission officers may be appointed or elected as may be found necessary.

34. The legislation of mission conferences is confined to matters of mission concern and must be in harmony with and subject to General Conference action. Reports should be made to such mission conferences by the mission officers and by the districts and the branches not in districts which comprise the mission and by General Church appointees laboring in the mission. [1]

1. General Conference Resolution 687.

VI. Stakes

35. The Nature of Stake Organization

Stakes are the most highly coordinated units of church organization. Ideally, a stake is not an association of branches but a well-integrated organization of related congregations. For this reason it is advisable that all the congregations in the stake shall be under the supervision, direct or indirect, of the stake presidency. The presiding officers of these congregations being assistants to the stake presidency, the selection of these congregational presiding officers should be made at the stake conferences, with the right of nomination resting concurrently with the stake presidency and the people. The value of the high priestly ministry in stake organization cannot be fully enjoyed except when these high priests and their associate ministers operate freely throughout the stake under the direction of the stake presidency.

36. Stakes are formed in major centers of gathering for more complete systematizing and honoring of the law of Christ in both spiritual and temporal affairs than is possible in branches and districts. They are "for the curtains, or the strength of Zion."[1] They are not necessarily contiguous.

37. Stakes are organized on recommendation of the First Presidency approved by the Joint Council of the First Presidency, the Council of Twelve, and the Presiding Bishopric, then by General Conference and by the members of the proposed stakes.

In approaching the organization of stakes the following factors are considered: There should be available a sufficient number of members of mature experience in the church, who live in close proximity to a given center; a sufficient number of ministers of high priestly caliber to provide personnel for the presiding councils.

There should also be a sufficiently stable economy to assure permanence, and the possibility of definitely relating the contribution to be made in the area to the advancement of our Zionic program.

38. A fully organized stake includes a stake presidency, a

stake high council, and a stake bishopric. The stake presidency consists of a president and two counselors, all of whom are high priests. The stake high council is composed of twelve high priests presided over by the stake presidency. The stake bishopric consists of the stake bishop and his two counselors. The latter may be high priests or elders. All of these are ordained and set apart to their respective ministries by the imposition of hands. [2]

39. The stake presidency presides over the stake and has immediate charge and oversight of all spiritual activities within the stake and is responsible for the welfare and spiritual discipline of all church members within the confines of the stake, subject to the advice and direction of the general spiritual authorities of the church.

40. The stake high council serves at the call of the stake presidency as an advisory board in both spiritual and temporal matters within the stake. This high council is also the highest judicial body in the stake. It has both original and appellate jurisdiction. Appeals are taken to the stake high council from the stake bishop's court in cases which have not been settled by that court to the satisfaction of the parties. Ordinations to the high priesthood within the stake must receive the prior approval of the stake high council. [3]

41. The stake bishop is the chief financial officer within the stake, having immediate charge and oversight of General Church finances and properties, and is responsible to the Presiding Bishopric as trustees. The stake bishop should also be chosen to have charge of stake finances, and in this relationship he is responsible to the stake presidency and to the stake conference for the administration of such finances as trustee in accordance with budgetary appropriations.

However, regarding those matters in which the bishop has specific trustee responsibility he is directly responsible to the stake conference.

The stake bishop is also a judicial officer, the stake bishop's court having original jurisdiction in cases of a local character within the stake. Appeals from the decision of the stake bishop's court may be made to the high council of the stake.

42. If for any cause a vacancy occurs in the office of stake president or stake bishop, the First Presidency presents to the Joint Council of the First Presidency, Council of Twelve, and Presiding Bishopric their recommendation concerning the filling of such vacancy and, upon approval by the council, this recommendation is presented to the stake conference for consideration and approval. If such approval is obtained, the necessary ordination or ordinations are authorized.

43. Stake conferences are authorized to transact business relating to the maintenance and spread of the work within the stake boundaries, but subject always to the resolutions of General Conference and to the advice of the general authorities in matters committed to these authorities under the law. They may also consider legislation relating to General Church affairs and recommend its enactment by General Conference. Notices of date of conferences should be sent to general officers having jurisdiction.

1. Doctrine and Covenants 98: 4
2. Doctrine and Covenants 125: 10
3. Doctrine and Covenants 17: 17; 104: 14

VII. Districts

44. District organization. Districts are organized by the First Presidency or the member of the Council of Twelve concerned, after approval of the organization by the Joint Council of First Presidency, the Council of Twelve, and the Presiding Bishopric.[1] Reasonable notice of the organization meeting must be made available to all who are concerned, stating purpose, time, and place of meeting.

45. The district president is the coordinating administrative officer of the church in the district over which he presides. He is entrusted with the care and direction of the branches and district missions through the properly constituted officers of these branches and district missions, and of the nonresident members of the district directly or through the nonresident pastor. It is his duty to plan the extension and development of the work of the church within the district.

All district officers should report to the district president and hold themselves subject to his general direction and counsel.

District bishops and bishop's agents have specific trustee responsibilities in which they are subject to the direction and counsel of the Presiding Bishopric, but, where either a bishop or a bishop's agent serves as trustee of a district or branch, he is responsible for such trusteeship to the district or branch conference, and to the district or branch president according to the provisions of the district or branch budget.

The district president should be kept fully informed of the condition of all branches of the district and should have frequent consultation with the branch presidents concerning their plans and difficulties. He should be informed of the business meetings of the branches of the district and invited to attend and offer any suggestions or nominations he may desire to present. In emergencies, and especially when the branch president is incapacitated or the branch shall have fallen into decay, he may request or call a branch business meeting; in this or any other necessary situation he may recommend procedure, present nominations for office, or do such other things as will best protect the interests of the church. When these interests shall require, he may take over direction of the branch for a time,

administering the work thereafter-either directly or indirectly-until a more permanent arrangement can be made. If the district president is thought to have proceeded unlawfully in any of these matters, appeal is to the next higher administrative officer.

In all his work the district president may be assisted by one or more counselors chosen from among the elders and sustained by the vote of the district, provided always that the responsibility of decision in the district presidency shall rest on the district president and shall not be transferred from him to a majority of the district presidency by any action of that presidency.

The district president should seek the counsel of the General Church officers concerned, and should respect this counsel, subject to the appeal provided in the law .[2]

46. District conferences are authorized to transact business relating to the maintenance and spread of the work within the district boundaries, but subject always to the resolutions of General Conference and to the advice of the general authorities in matters committed to these authorities under the law. Notice of such conferences should be sent to the First Presidency, the apostle in the field, and to such other general officers as might be concerned with the business to be transacted.

47 Who shall preside. The district president presides over the district conference. At his request, or in his absence, his counselors may preside. Members of the First Presidency or Council of Twelve, or their authorized representatives, may be asked to preside as a courtesy or in view of special circumstances. [3]

48. Duty of the presiding officers. It is the duty of the presiding officers to bring to the attention of the conference such matters as require the consideration or action of the body; to require observance of the rules of order with decorum and propriety; and to secure, as far as he is able, a due respect and regard for the laws governing the church as contained in the Bible, the Book of Mormon, the Doctrine and Covenants, and General Conference enactments.

49. An appropriate order of proceedings for a district

conference is as follows:

Opening worship

Reading and approval of the minutes

Reports, communications, and suggestions from the presiding officer

Communications or reports from the First Presidency, the minister in charge or his assistant, the Presiding Bishopric, or other General Church officers (with precedence in the order named)

Reports of the officers of the district, other than the presiding officer

Reports of standing and special committees Business made the special order of the meeting Unfinished and new business

Business deferred subject to call Election of officers

Action on time and place of the next meeting Adjournment

1. Doctrine and Covenants 120: 1; General Conference Minutes 1930, page 130
2. Doctrine and Conference 120: 4
3. General Conference Resolution 580

VIII. Branches

50. Organization of branches. Branches are the primary congregational organizations of the church and may be formed by the authority of the First Presidency or of any member of the Council of Twelve having jurisdiction, or by their direction when circumstances prevent them from being present.

51. Branch officers. All persons who are to have official status in organized branches should be chosen by vote at a regular meeting of such branch, or at one specially called for that purpose, of which due notice shall have been given.

52. What may be discussed in branch business meetings. Branches may consider legislation relating to branch affairs. They may also consider legislation relating to district affairs and recommend its enactment by district conference.

53. Who shall preside. The branch president presides over the branch business meeting. At his request, or in his absence, his counselors may preside. Members of the First Presidency, Council of Twelve, ministers in charge, or members of the district presidency may be asked to preside as a courtesy or in view of special circumstances.

54. Duties of the presiding officer. It is the duty of the presiding officer to bring to the attention of the body such matters as may require consideration or action; to enforce observance of the rules of order with decorum and propriety; to secure, as far as he is able, a due respect and regard for the laws governing the church as contained in the Bible, the Book of Mormon, the Doctrine and Covenants, and General Conference enactments.

55. Business meeting-when held. Branch business meetings should be held annually or at such other times as are determined by action of the body. Special business meetings may be called by the branch president.

All branch business meetings shall be scheduled by the branch president in co-operation with the district president. Notice of branch business meetings should be sent to the district bishop or bishop's agent, and to any other district or general officer concerned.

56. Number constituting a quorum. For the transacting of all branch business, unless otherwise provided, six or more members present at any properly called meeting shall constitute a quorum.

57. Duty of members to attend. It is the duty of every member of the branch to attend branch business meetings, both regular and special.

58. A suggested order of proceedings for the branch business meeting is as follows:

Opening worship

Reading and approval of the minutes

Reports, communications, and suggestions from the presiding officers

Communications or reports from the First Presidency, the minister in charge or his assistant, the Presiding Bishopric, or other General Church officers, and the president or secretary of the district (with precedence in this order)

Reports of officers of the branch other than the presiding officer

Reports of standing committees

Reports of special committees

Business made the special order of the meetings

Unfinished business

Business deferred subject to call New business Election of Officers

Adjournment to a given date other than the regular time of meeting

Adjournment

IX. Further Instructions Concerning Branches and Districts

59. In both branches and districts the presiding officers should be considered and respected in their offices. Nevertheless, the traveling presiding councils of the church, being made by the law, their calling, and the voice of the church the directing, regulating, and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such. Their counsel and advice should be sought and respected when given. In cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law.

"He that heareth him that is sent heareth the Lord who sent him, if he be called of God and be sent by the voice of the church."

In these matters, there is no conflict in the law.

In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them; the traveling councils taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. "Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so may regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered."[1]

Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: *"They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district. If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessing of direction."*[2]

1. Doctrine and Covenants 120: 4, 5, 6, 7
2. Doctrine and Covenants 125: 14

X. Amendments

60. The rules and orders of the Book of Rules may be amended at any General Conference, provided that at least sixty days notice of the effort to amend in manner and form be previously given in the Saints' Herald {Now *The Hastening Times*), the official organ of the church.

FOREWORD

TO THE GENERAL CONFERENCE RESOLUTIONS

The First Presidency introduced a communication to the General Conference of 1934 with the following statement:

"The compilation of General Conference Resolutions at present issued by the church contains many actions having relation to local or temporary conditions or which have become obsolete through the passage of time or changed practice or by the enactment of fresh legislation. It also includes a number of resolutions defining mission and district boundary lines which the Conference of 1930 provided shall henceforth be determined by administrative action. The Conference has already instructed that further compilations of Conference Resolutions shall be prepared with the idea of guidance in Conference and branch legislation and administration. The Presidency now therefore gives notice of intention to request the General Conference of 1934 to authorize elimination of resolutions listed in the following groups:

1. Resolutions covered in subsequent revelation
2. Resolutions changed by subsequent enactment
3. Resolutions dealing with district and mission boundaries
4. Resolutions of a temporary nature or the provisions of which have been fulfilled
5. Resolutions having become obsolete with the passage of time or changed practice
6. Resolutions of historical interest only"

-Daily Herald, April 6, 1934, p. 19.

This request was granted (April 11, 1934, p. 104). Two years later permission was given to omit from publication twenty- eight other resolutions (April 15, 1936, pp. 116-117). At the 1952 Conference, permission was given to omit from publication fourteen other resolutions (April 1, 1952, p. 85), and other resolutions are omitted by authority of the World Conference of 1964 (April 11, 1964, *World Conference Bulletin,* p. 299).

The present compilation is presented in harmony with these actions, the resolutions being numbered to correspond with the earlier publications.

Conference Resolutions, or portions thereof, referring to Rules and Representation are now included in the Rules of Order.

This edition includes all changes authorized by General Conferences through 1960.

It is intended by the Presidency that after the close of each General Conference a supplement will be published containing the Conference enactments.

THE FIRST PRESIDENCY

W. Wallace Smith
F. Henry Edwards
Maurice L. Draper

RESOLUTIONS

General Conference Resolutions

This section contains the resolutions of the Church. Resolutions of the Church are the lessor law and must be in harmony with the higher law or Theocratic law. Furthermore, resolutions cannot be in conflict with the Rule or as they are otherwise known "constitution of the church." The Resolutions in the book are listed in chronological order. To mark the difference between the two organizations, the General Conference Resolutions (GCR) have another designation "Remnant General Conference Resolution" (RGCR). This designation signifies the continuation of the original church and its current name and to avoid confusion with the GCRs that were similarly numbered.

Adopted October 7, 1862-Words for Baptism

48. That whoever administers the ordinance of baptism should use the precise words given in the law of the Book of Covenants {now - Doctrine and Covenants}, and not substitute his own words in place of the words of God.

Adopted April 6, 1866-Spiritual Conference Authorities

61. That this body (General Conference), now assembled, is a body of spiritual authorities within the purview of the law found in the fifth paragraph of Section 99 of Book of Covenants. (Now D. and C. 104: 11)

Adopted April 10, 1866-Adultry before Marriage

66. That any member of this church having been lawfully married, and having put away his companion for any other cause than for the cause of fornication, is unworthy of the fellowship of the Saints of God; and that the church should be careful, with all inquiry, that they receive none [such] into the church who have put away their companions for adultery, they themselves being the offenders.

Adopted April 8, 1868-Elders Legal Acts Before Silencing

90. That the legal official acts of elders, though in transgression, are valid till they are officially silenced by proper authority.

Adopted April 9, 1868-Close Communion

91, That unbaptized persons, whether children or adults, are not entitled to partake of the sacrament of bread and wine.

92. That this conference deprecates the use of intoxicating drinks (as beverages), and the use of tobacco, and recommends, to all officers of the church, total abstinence.

Adopted April 8, 1870-Quorum Ordinances – setting apart

109. That all presidents of quorums, and counselors to presidents of quorums, be set apart to their offices by ordination.

Adopted April 9, 1870-Branch Presidents - presiding over branches

111. That the law does not make it necessary for high priests to preside over branches, although they have the right to preside

when chosen by the branch.

Adopted April 12, 1870- Church Secretary

115. That there be appointed a Secretary of the Church of Jesus Christ of Latter Day Saints, whose duty it shall be to sign all documents authorized by general provisions of General Conference, to sign licenses and certificates issued by the First Presidency, and to perform any and all other duties coming properly within the province of an organized government.

Adopted April 8, 1871-Members in debt

120. That the members of the Church of Jesus Christ of Latter Day Saints shall not be counted in good standing who will contract debts without a fair prospect of being able to pay the same.

Adopted September 23, 1871-Laying on of Hands

132. That the law of the Lord does not authorize the administration of the ordinance for the healing of the sick to be performed by any person in the church, except those holding the Melchisedec priesthood.

133. That when a person already a member of the church is baptized to satisfy the demands of conscience, or because of informality in the first baptism, his membership and his priesthood, if he hold any priesthood, should be again confirmed upon him by the laying on of hands.

Adopted April 12, 1873-Joseph Smith as President

153. That this conference accept and sustain Elder Joseph Smith as President of the High Priesthood of the Church of Jesus Christ of Latter Day Saints, by virtue of which office he is Prophet, Seer, and Revelator to the church.

Adopted April 10, 1875-Gospel to All mankind

171. That it is the opinion of this assembly that the gospel is to be offered to all mankind, irrespective of color, nationality, sex, or condition in life; and that elders in Christ are not justified in making, or insisting on being made, any separation in church privileges, worship, or sacrament, other than is made in the

church articles and revelations in regard to ministerial ordinations and labor; and that we advise all officers of the church to be governed by the spirit and tenor of this teaching and this resolution.

Adopted April 10, 1875-Bread and Wine – not all consumed

172. That the bread and wine used at the sacrament are simply blessed for the use of those who at the time, and with an understanding of its purpose, partake of it, in no way relating to its subsequent use; therefore, it is unnecessary to pass the bread until all be taken.

Adopted April 10, 1875-Memberships in Secret Society

175. That in the opinion of this body, this church has no right to subvert the liberties of its members by prohibiting their membership with what is known as "a secret society," unless such society shall first be condemned by either a decision of the General Assembly of the church or by the law of the land.

Adopted April 12, 1877-Sealing Up to Eternal Life

202. That we know of no law of the church creating or authorizing "sealing up to eternal life" as an ordinance; other than such sealing as may be found in the "laying on of hands for the gift of the Holy Ghost," in confirming members into the church. We therefore decide that such persons as may have performed a rite supposed to be one of "sealing unto life," as an ordinance of the church, have erred, but such error is not of such a nature as to become a crime against the law governing the church, as the fact of such "sealing up unto eternal life" cannot be determined as to its truth, or falsity, except at the judgment day, when the acts of all are to appear for arbitration and decision; therefore the act of those men referred to in the inquiry submitted to us, and of which complaint is made, is not such an act as demands official inquiry and condemnation.

That while there is no ordinance of the kind referred to known to the law, the written law of the church, it is therefore of the things of the unwritten law, if the right exists at all to seal up unto eternal life, other than in confirmation by the laying on of hands for the gift of the Holy Ghost, the performance of such an ordinance, or other solemnizing of such a rite is of doubtful

propriety, and should in no case be done except upon unqualified directions of the Spirit. Further, that elders should not teach nor practice such rites as a rule of the church.

Adopted September 11, 1878-Procedure in Baptism

212. That all baptisms, in order to be legal, must be done by both the administrator and the candidate going down into the water, according to the instructions in the Bible, Book of Mormon, and Doctrine and Covenants; and if there are any now numbered with the church who have received the ordinance with any less than the above requirements, that they are hereby required to receive the administration of the ordinance in the above form.

Adopted September 13, 1878-Inspired Version Endorsement

214. That this body, representing the Reorganized {Remnant} Church of Jesus Christ of Latter Day Saints, does hereby authoritatively indorse the Holy Scriptures, as revised, corrected and translated by the Spirit of revelation, by Joseph Smith, Jr., the Seer, and as published by the church we represent.

Adopted September 13, 1878-Standard of Authority

215. That this body, representing the Reorganized {Remnant} Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the church as the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising, or which may arise in this Church of Christ (see 222).

Adopted September 13, 1878-Discouraging Use of Tobacco

217. That this body declares that the use of tobacco is expensive, injurious and filthy, and that it should be discouraged by the ministry.

Adopted September 29, 1879-continueing of GCR 215

222. That the free rendering and meaning of the resolution

passed at the semiannual session of 1878 (215) is that:

Whereas, Certain rumors had obtained currency that the church had not at any time so attested the Book of Doctrine and Covenants, and the later revelations given to the church, by vote and affirmation, that they should form with the Bible and Book of Mormon, a standard of reference in case of controversy and difference of opinion upon questions of doctrine and practice in the church; therefore to remedy this defect, if it existed, the resolution referred to was introduced and passed.

Further, it is not the intent and meaning of the said resolution to make a belief in the revelations in the Book of Covenants, or the abstract doctrines possibly contained in it, a test of reception and fellowship in the church; but that the things therein contained relating to the doctrine, rules of procedure and practice in the church should govern the ministry and elders as representatives of the church.

And further, while it is not intended, or indeed practicable to bind, or proscribe the liberty of conscience, whereby violence is done to the honesty and integrity of the people by prescribing dogmas and tenets other than the plain provisions of the gospel, as affirmed in the New Testament, Book of Mormon, and Doctrine and Covenants, and set forth in the Epitome of Faith and Doctrine; it is clear to us that it is destructive to the faith of the church, and inconsistent with the calling and dignity of the ministry, to decry, disclaim, preach, or teach contrary to the revelations in said. Book of Covenants, or to arraign them in such a way that the faith of the people of the church is weakened and they thereby distressed.

The elders should confine their teaching to such doctrines and tenets, church articles and practices, a knowledge of which is necessary to obedience and salvation; and that in all questions upon which there is much controversy, and upon which the church has not clearly declared, and which are not unmistakably essential to salvation, the elders should refrain from teaching; or if called upon, in defense of the church, or when wisdom should dictate, they should so clearly discriminate in their teaching between their own views and opinions, and the affirmations and defined declarations of the church that they

shall not be found antagonizing their own and others' views as a conflict in teaching upon the part of the church.

The advancing of speculative theories upon abstruse questions, a belief or disbelief in which cannot affect the salvation of the hearers, is a reprehensible practice and should not be indulged in by the elders; especially should this not be done in those branches where personal antagonisms must inevitably arise, to the hindering of the work of grace; and should be reserved for the schools of inquiry among the elders themselves.

Until such time as vexed questions now pending are definitely settled by the competent quorums of the church, the discussion of them should be avoided in all places where the elders labor, in the world and in the branches, and should only be had in solemn conclave when necessary to examine them for settlement, under. proper rules of restraint.

Adopted April 9, 1884-Divorce and Remarriage

272. *Whereas*, we believe that marriage is ordained of God, and that the law of God provides for but one companion in wedlock, for either man or woman-except in cases where the contract is broken by death or transgression; therefore

Resolved, that it is our understanding that in case of separation of husband and wife, one of which is guilty of the crime of fornication, or adultery, the other becomes released from the marriage bond, and if they so desire may obtain a divorce and marry again.

Adopted April 11, 1884-Q of 12 Lawful Presidents Abroad

279. That by virtue of their office and calling, as declared by the organic law of the church, the members of the Quorum of the Twelve are the lawful presidents of the church abroad in all the world, to preside over, regulate, and set in order the same; and that in all the branches of the church and districts, this presiding authority should be acknowledged and acquiesced in by the presidents of its branches and districts. And when one of them is present at a district conference or branch meeting, it should be left discretionary with him, as to whether it would best serve the cause by presiding (see G. C. R. 580, 581)

Adopted April 11, 1884-Q of 12 Decision - as Judicial Body

280. That the Quorum of the Twelve, as a judicial body, have the right, collectively or individually, to render decisions involving the law and usages of the church, in their various fields of labor, and when such decisions are made by individual members of the quorum, said decisions are binding on the church, and should be respected until brought before the quorum and its decision had.

Adopted April 11, 1884-Local Commandments and reorganization

282. That the commandments of a local character, given to the first organization of the church are binding on the Reorganization {Remnant}, only so far as they are either reiterated, or referred to as binding by commandment to this church.

Adopted April 9, 1885-Drinking Intoxicants - Saloons

297. Inasmuch as some of the members of this church are in the habit of visiting saloons and drinking intoxicants, which habit seems to hinder the spread of the work, therefore be it

Resolved, that …it be made a test of fellowship for any member of this church who will persist in this practice. (Presented by the Third Quorum of Elders.)

Adopted April 10, 1885-Saints Heralds Editorial Policy

298. With regard to certain measures proposed concerning the publication of articles in the Saints' Herald {Hastening Times}, it was *resolved*:

(1) That the enforcement of ironclad rules and arbitrary decisions by persons who were not governed in their work by broad and liberal principles of toleration, as is shown by the history of societies in the past, has had such a tendency to subvert the liberties and retard the progress of the race, as to make the enactment of any set of rules to be followed under all circumstances of doubtful propriety and final good.

(2) That in our opinion there is a just and proper line to be drawn between the positions of permitting a fair hearing of

the views of any and all through the church paper, and the abuse of the sacred principle of toleration and freedom adhered to by the church by using to excess the columns of the church paper, in making a series of attacks upon the life of the body, or an undue effort to enforce personal views upon the people, when they are clearly in part antagonistic to the accepted faith of the body ; and that the responsibility is upon the editor and Board of Publication to see that this line is truly made in their discrimination, the improper exercise or abuse of such discretion, or agency, to be remedied by the selection of such persons for these positions as will fill them in wisdom and fairness to all.

(3) That where radical differences of opinion occur between leading representatives of the body, the discussion of them should take place in quorum capacity, and not through the columns of the Herald.

(4) That in the acceptance of articles for publication through the Herald, the parties doing the same should exclude all such as make special attack upon the supposed private views and character of the dead, or that impugn motives and question the integrity of the living; there being neither sound argument nor wisdom attained by such methods.

(5) That any man who accepts appointment and ordination as a representative of the church is under obligations to teach, sustain, and seek to establish the faith of the church; and no one, be he whosoever he may be, has any right to attack the divinity of the faith in part, or as a whole, as said faith is set forth in the Bible, Book of Mormon, and Doctrine and Covenants.

Adopted April 9, 1886

308. Rescinded by Conference Action April 5, 2012

Adopted April 11, 1888-Rebaptism and Ordinations

329. (Note: Part of this resolution was superseded by action of the 1956 General Conference. See paragraph 69 of the Church Court Procedure.)

That in the event of a necessity for baptism, for a renewal of the gospel covenant, the former ordinations of the individual thus baptized become null and void.

Adopted April 9, 1891-Witnesses of Adultery – Sec 42:22. ***Whereas*** **there is a difference of opinion existing in the minds of the Saints regarding the requirements of Doctrine and Covenants 42:22, relating to the trial of parties charged with adultery, some holding that two or more eyewitnesses to the act charged are necessary before conviction, and others believing differently,**

343. *Resolved*, that the law referred to does not require eyewitnesses to the act charged, but if there are found members of the church who as witnesses testify concerning facts or circumstances bearing upon the case, whose evidence is of a character to remove all reasonable doubt as to the guilt of the parties charged, from the minds of the elders trying the case, it is sufficient. If one eyewitness be found willing to testify in addition to the above it is better, though not absolutely necessary.

Adopted April 15, 1892-Missionary Moves Assignment

367. *Whereas* a question has arisen in regard to the right of a missionary in charge to move a missionary placed under him from one subdivision of his field to another, after the General Conference has ratified his appointment to the first subdivision, and,

Whereas the missionary in charge is expected to direct the labor of all under him for the best good of the cause throughout his mission,

Resolved, that in our opinion the authority is vested in the missionary in charge to make all such changes of the above character as in his judgment are necessary to advance the church work, and in so doing he does not violate the sense of the General Conference action regarding the missionary whose field of operation is thus changed.

Adopted April 15, 1892- Authorized Publications - merits

368. *Resolved*, that we recognize the Bible, Book of Mormon, and Doctrine and Covenants as the only standard works of the church; and it is our opinion that every other book, pamphlet, or other publication should simply rest upon its own merits, the church being responsible only for that which it authorized to be

done, or which it accepts after it is done.

Adopted April 14, 1893

379. Rescinded by Conference Action April 5, 2012

Adopted April 12, 1894 – Report of joint Council - not for personal glory

386. The Joint Council of the First Presidency, Twelve, and High Priests, which had been holding sessions during this conference, presented the following report, which was thereupon adopted by the Conference:

(1) Office in the church of Christ is not conferred to distinguish, or glorify, or increase the importance of the person on whom it is conferred.

(2) Office in the church is conferred for the purpose of accomplishing certain results designed in the instituting and establishing the church.

(3) All offices in the church come properly under the head of the priesthood. Under this general head all the officers are arranged, there being two orders of priesthood: the Melchisedec and the Aaronic.

(4) The scope of the present council is confined to an inquiry into the calling, duties, and prerogatives of the First Presidency, Twelve, and the Quorum of High Priests.

(5) The President of the church is primarily appointed by revelation.

(6) This appointment is confirmed by the vote of the church properly taken.

(7) The Presidency is the leading quorum in the church. That the duty of presiding over the church devolves on that quorum. That it is the prerogative of the President to preside over the whole church, to bear the responsibility of the care and oversight of the work of the church in all its different departments; and through the constituted officers of the church in their various callings, according to the laws, rules, and regulations in force and recognized by the church.

(8) It is the prerogative of the President to receive revelations from God and give them to the church for the direction and government of the affairs of the church.

(9) The members of the Presidency are leading interpreters and teachers of the laws and revelations of God, and are of right presidents of the General Assemblies of the church.

(10) The members of the Presidency are to preside over the High Council, and in the exercise of this duty to render decisions on important causes submitted to that council.

(11) It is the prerogative of the Presidency to receive revelations from God through the President and present them to the church.

(12) The Presidency are the counselors of the Twelve and exercise the right of presidency by direction and council to that quorum.

(13) The calling and duties of the high priests are those of standing or local presidency of branches, districts, conferences, or stakes, to the presidency of which they may be called, or appointed by the constituted authorities of the church, in accordance to the law.

(14) The Twelve" is the second quorum in authority and importance in the general work of the church; and is the leading missionary body of laborers, under the direction and counsel of the Presidency, whose duty it is to preach the gospel, win souls to Christ, administer in the rights of the gospel, carry the gospel to this and every other nation, take charge of and direct other missionaries; and to do any work within their calling, which the necessities of the work and general welfare of the church may demand.

Adopted April 14, 1894-Ministry to Preach Gospel - 3 Std

387. That it is the sense of this Conference that our ministry should confine themselves to the preaching of the gospel, and that they desist from preaching that which cannot be fully sustained by the standard works of the church.

Adopted April 19, 1894-Doctrines of Resurrection

391. The Presidency to whom the resolution on the subject of the resurrection was referred, report:

That, while we are of the opinion that the standard books of the church clearly teach the unconditional resurrection of man, we believe it to be of doubtful propriety for the church to put unnecessary restrictions upon the ministry as to the manner of their teaching those doctrines and matters of faith which are of secondary importance; for, while possible injury may accrue to individuals, here and there, who may be inquiring for the word, from the advocacy of individual views held by some of the laborers in the field; we think such injury less hurtful to the general work than that which would result from the creation of a creed, or the putting restrictions upon the ministry in the form of resolutions restraining the liberty of inquiry and investigation and censuring those who may venture into such investigation upon what seems to them to be fair grounds

We therefore recommend that the Conference go no further than to say that it is the belief of the church that the doctrine of the resurrection provides for the rising from the dead, of all men, each in his own order, through the atonement wrought by Jesus Christ.

We cite from the Scriptures such passages as may be aids to understanding upon the subject: Doctrine and Covenants 28:7,8; 43:5; 45:10; 63:13; 76:3,4,7; 85:6,29.Book of Mormon: II Nephi 6: 24-40; Mos. 8: 80-91; 11: 133-142; Alma 8: 89-107; Alma 9: 21-36; Ill Nephi 11: 28-33; Mormon 4:66-74. Bible: John 5: 28; Acts 24: 15; I Corinthians 15:21-26; Revelation 20:5,12,13;21:8;22:15.

Adopted April 12, 1895-Who Administers the Sacrament

401. That the act of conveying the emblems to those partaking forms a part of the work of "administering the sacrament," and, under the law, neither teachers, deacons, nor laity have right to serve in that capacity.

Adopted April 12, 1895-Church Secretary Designation

411. The office of the Church Secretary was designated as

"Secretary of the Reorganized {Remnant} Church of Jesus Christ of Latter Day Saints."

Adopted April 9, 1898-Preaching by Teachers and Deacons:

449. *Whereas* the law contained in Section 17, paragraph 11, Doctrine and Covenants, clearly authorizes teachers and deacons to "take the lead of meetings, …to warn, expound, exhort, and teach, and invite all to come unto Christ"; and

Whereas, In Section 42, paragraph 5, teachers are required, together with elders and priests, to teach the principles of the gospel; and in Section 120, paragraph 2, either of said officers is permitted to preside; and

Whereas, in our judgment said duties include in their performance what is commonly understood to be preaching; and

Whereas, in Section 83, paragraph 22, teachers and deacons are limited in their duties to local service,

Resolved, that in our judgment teachers and deacons are authorized by the law to labor as preachers within branches to which they belong, when they are presidents thereof, or with the advice and consent of the chief presiding officer.

Adopted April 16, 1898-Tobacco and Strong Drink

463. *Whereas*, the Lord has spoken against the use of tobacco and strong drink on different occasions; and

Whereas, in all our appointments we ought to show respect unto said counsel. Therefore, be it

Resolved, that henceforth we recommend no man for General Conference appointment whom we know to be addicted to either of the above evils.

Adopted April 11, 1900-Quorum and Department History Reports

470. *Resolved*, that this Conference request each of the several

quorums and all other departments to prepare a record of their work for the Church Historian for each year's report.

Adopted April 12, 1900-Duties of Deacons

471. The following was adopted by a committee of the Conference and later by the Conference as a statement of the Duties of Deacons.

"Every branch must have a place of meeting. This place of meeting, if a public building, hall, or meeting house, or church, must be in the actual possession of the association of church members worshiping there, at least during its occupancy while in worship; and if the property is owned by the church, someone must have constructive possession at all times."

What particular officer of the church has precedence of right in this constructive possession? The right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church; to see that the floors, doors, windows, pulpit or stand, seats, table or stand, lamps and other fixtures are clean and in good order; to open the doors at the hour of gathering for preaching, fellowship, prayer, or business meetings; to see that the lamps or candles are trimmed, lighted, and burning in time for evening meetings; to see that the members coming in find seats; to keep watch over the Saints during meetings, repressing loud talking, whispering and laughing, reproving the thoughtless, and rebuking the giddy; putting a prompt stop to rude, indecent, and boisterous acts by which the propriety, solemnity, and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the Saints while in meeting by securing a proper ventilation of the room; to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse, and account for the contributions of the Saints intended for necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs and report the same to the church; and in fact, to perform any and all of those necessary duties by which the welfare of the Saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents entrusted to that man. It follows then of a necessity

that the right, the duty of the performing these acts, these unwritten but essential things of the law, devolve upon the office of deacon."

Adopted April 21, 1900

498. Rescinded by Conference Action

Adopted April 14, 1904-Private Publication of Literature

550. Resolved, That the writing and publishing of literature as private enterprises by parties whose time belongs to the church by virtue of ordination or appointment, where the profits of said publication are appropriated to their private ends, is unwise and should be discouraged. (Reaffirmed April 15, 1912).

Adopted April 14, 1904

551. Rescinded by Conference Action April 5, 2012

Adopted April 15, 1904-Age for Baptism

552. That children under eight years of age are not eligible for baptism in the church.

Adopted April 8, 1905

558. Rescinded by Conference Action April 5, 2012

Adopted April 15, 1905

560. Rescinded by Conference Action April 5, 2012

Adopted April 18, 1905-Ordination of Women

564. *Whereas*, the women of the church are by qualification and desire eligible to office as workers in the auxiliary societies of the church, and may be chosen by the respective societies to which they may belong; and

Whereas, there are no prescribed rules of the church, or provisions by revelation, directing ordination of women, and no divine recognition of women as pertaining to priesthood of either order: and

Whereas, the apparent necessity for the ordination or setting apart of women as officers in the auxiliary societies would be a matter of sentiment, and a measure of economy to secure

reduced rates on railway lines of travel which is practically secured by the delegate system for many; therefore be it

Resolved, that we, members of the joint committee, Presidency and Twelve, do not now see our way clear to report favorably upon ordination of women, as suggested in the paper submitted to us.

Adopted April 16, 1906-Superannuated 70s release

579. That a Seventy when superannuated is thereby released from his quorum.

Adopted April 17, 1906-Presiding at Dist. Conference

580. In regard to the question as to who shall preside at district conferences, it was resolved that:

(1) the primary right to preside at district conferences belongs to the district president.

(2) The courtesy which should exist in all organized bodies of the church and respect for the general officers of the church seem to point to the recognition of such general officers who may be present at district conferences and would require that one or more of these might be chosen to preside, either at the request of the president duly chosen or appointed, or by action of the body given or obtained through motion and vote.

(3) Though the right to preside primarily inures to the one who may have been chosen by the suffrages of the people of the district, a regard for the general organization of the church and its officers would justify the president to request any general or missionary officers of the church who might be present to take the chair and preside, or to place the matter before the assembly for their vote. This usage seems to have obtained; but it does not warrant the arbitrary setting aside of a chosen president by a visiting officer or missionary of the church. (See Book of Rules.)

Adopted April 17, 1906-Reference to GCR 580

581. That nothing in the report of the Presidency on local

presidency just adopted by this body is to be construed in antagonism to the action of the General Conference of 1884 as set forth in General Conference Resolutions, 279.

Adopted April 16, 1907-Secret Society Membership in Organizations with Covenants

593. That we discourage members of the Reorganized {Remnant} Church of Jesus Christ of Latter Day Saints from holding membership in any society or order which requires the taking of oaths or the entering into covenant or obligation to guard the secrets, purposes, or doings of its organization.

Adopted April 16, 1907-Memberships Close to Home

594. That members of the church are under the jurisdiction of, and amenable for their conduct to, the branch and district where they are residents, temporarily or permanently, and must answer to complaints duly filed with the officers of the branch or district where they are residing at the time when the acts complained of are performed though their homes and branch membership may be in some other branch.

And further, that all church members are amenable to the branch most convenient to the place where they may be residing or sojourning, and if there is no organized branch, then to the district, or General Church authorities, and should answer to such local authority for their conduct.

Adopted April 17, 1907-Speculative Enterprises

595. That we disapprove of our ministry giving their attention to speculative mining or other ventures or their promotion; and that we advise all persons who may decide to invest in any enterprises of this kind to do so only after such investigation as shall be fully satisfactory to themselves as to the safety of their venture, the same as in other business enterprises, and not upon their confidence in the ministerial position of those who seek to interest them therein.

Adopted April 15, 1908-Financing Ministers

606. *Whereas*, the law of God specifically predicates ministerial support upon the law of necessity (see Doctrine and Covenants 81:4; 77: 1; 70: 3; 51:1; and

Whereas, there is no provision in the law for any minister receiving financial aid from the church not based upon his actual needs; therefore, be it

Resolved, that hereafter all those engaged in General Church or ministerial work be supported in harmony with the aforementioned provisions of the law,

Adopted April 9, 1909-Credential Committee

617. That the First Presidency be authorized to appoint a committee on credentials prior to the convening of General Conference.

Adopted April 8, 1910-Ordination of High Priest

638. (Submitted by the First Presidency on request)

The ordination of high priests is to be by direction of a high council (either a stake high council or the Standing High Council) or the General Conference (see Section 17, paragraph 17, Book of Covenants; also Section 120, paragraph 2). The call of high priests is the same as provided for others that is, by revelation, see (Hebrews 5: 4). But we find no direction in the revelations and rules of the church determining the manner in which the call and recommendation for ordination are to be made.

It is our opinion that nominations for ordination of high priests may be made by the First Presidency, the Twelve, or the Quorum of High Priests.

Recommendations of persons to be chosen as high priests may be made by branch, district, or stake, such recommendations to be presented by the district or stake president to the missionary in charge, and by him to the Presidency for consideration and presentation to the General Conference or High Council.

Inasmuch as high priests are especially designated as standing ministers to the church under the direct oversight of the First Presidency (Doctrine and Covenants 122: 8, 9) all nominations for ordination should be submitted to the First Presidency before said nominations are presented to the General Conference or High Council.

Adopted April 11, 1910-Presentation of Petitions to the Church

640. *Whereas*, courtesy and justice, as well as the rules of the church, require that petitions, addressed to the body receive recognition from the body; and

Whereas, the reading of them often consumes time without profit;

Resolved, that the president of the conference be authorized to announce to the body the nature of such petitions and if no objection is urged refer them to committees or quorums having jurisdiction without reading.

Adopted April 12, 1911-Conference Quorum Reports

666. Only quorums which are general in organization need report directly to General Conference. Others should report to the conference of immediate jurisdiction, whether stake or district,

Each quorum should file regular reports with the First Presidency and such matters concerning the quorums as are necessary to reach the General Conference can do so through the Presidency or the local conferences.

Adopted April 9, 1913-Ordinance of Blessing

701. That the ordinance of blessing should not be administered to children who are old enough to be baptized.

Adopted April 9, 1913-Sacrament Wine – not fermented

702. That fermented wine should not be used in the Sacrament services of the church, but that either unfermented wine or water should be used, and so be in harmony with the spirit of the revelations. (See Doctrine and Covenants 26: 1; 86: 1; 119: 5.)

Adopted April 15, 1913-Requirement for Baptism

705. That all that is required of a candidate requesting baptism is for the candidate to satisfy the church authorities that he is worthy, and that it is not necessary to make a public request.

Adopted April 18, 1913-Publication of Prophecies

709. *Whereas*, the collection of prophecies and statements other than those which are accepted and approved by the General Church, claiming to be of spiritual origin, some of which may be of doubtful character, and the records of what may be regarded as miracles, and the publishing of such in books or pamphlets and so parading them before the public partakes of the nature of boasting, which is contrary to the instructions of the Master: "But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation" (Doctrine and Covenants 83: 11); and

Whereas, we believe that such publications are detrimental to the best interests of the church and encourage an undue desire for such experiences; therefore, be it

Resolved, that we look with disfavor upon such publications and recommend that the resolutions which are already on record have the respectful consideration and observance of the brethren who are affected thereby. (See General Conference Resolutions 368, 550.)

Adopted April 18, 1913-Bishop Terminology

710. The term "The Bishopric," as used in the revelations to the church, refers to the Presiding Bishopric, and also to the association of men holding the office of bishop under a presiding head; therefore, be it

(1) *Resolved*, that when reference is made to the Presiding Bishop and his counselors, the term "The Presiding Bishopric" be employed. Be it further

(2) *Resolved*, that when reference is made to the bishop of a stake and his counselors, the title "Stake Bishopric" should be used. Be it further

(3) *Resolved*, that when the association of all the bishops and their council is referred to, the term "The Bishopric," or "Order of Bishops" be applied. (See 788.)

Adopted April 19, 1913-Filing Confessions of Adultery

713. That in cases of adultery where the guilty member has repented, and the matter is not publicly known, a written confession duly signed and witnessed by one or two officers of the church shall be sufficient to establish the fact of the first offense; said confession, and associated statements by the officer or officers to be forwarded to the First Presidency's office to be filed in the archives, which are not open to any other officers than the Presidency. The offense should not be made a matter of record in the home branch or district and should not be published by these officers receiving the confession.

If, however, the person should later fall into delinquency, then there should be some way to protect the interest of the church in the operation of the law which requires that the second offense of adultery shall not be forgiven, but there would be no way for the first offense to be known unless there was provision made whereby the officers could be acquainted with the first offense. This can be reached in the instance above cited if the request recently made by the First Presidency will be complied with by local officers; namely, that whenever charges of a serious character are preferred against a member, the Presidency shall be immediately notified of the charges. This would enable the Presidency to notify the officers in the case that they had record of a previous offense unknown to the officers who had formulated the later charges. We think the filing of the confessions with the Presidency would be safer than having them filed with either branch or district presidents, as there is less likelihood of their becoming public property if lodged there than if lodged with a local authority.

Adopted April 21, 1913-Church is the True Exponent of Faith

718. That this representative body- the Reorganized {Remnant} Church of Jesus Christ of Latter Day Saints-is the true exponent of the faith and doctrine of the New Testament Scriptures, as left by Jesus Christ, as corroborated by the blessings of direct revelation in all its forms to us and our immediate predecessors in these latter days.

Adopted April 8, 1914

722. Rescinded by Conference Action April 5, 2012

Adopted April 11, 1914-Printing Advertisements

725. That we instruct the Board of Publication not to accept for printing in the church papers any advertisements of real estate dealers or banking institutions, mining stock, and other projects of a speculative character.

Adopted April 8, 1915-Validity of Charges Filed

743. That when charges are filed against any [member], with any responsible officer of the church, it should be left to the discretion of such officer to decide as to the validity of the charges and the advisability of empaneling a court of investigation, subject to appeal as provided for in the law.

Adopted April 8, 1915-Individual Sacramental Service

747. That the individual Sacrament service be used throughout the church, as the authorized form of service, in conformity with the laws of health as prescribed by the health officials of the United States.

Adopted April 7, 1916-Labor of Superannuated Ministers

755. That the labor of superannuated ministers should be in the vicinity of their residence, under the local authorities, and of the missionary in charge where such labor is missionary in character; and that where any superannuated minister desires to labor in fields other than his residence, he should secure the consent of the First Presidency and the missionaries in charge of the fields concerned.

Adopted April 10, 1917-Oblation Offerings

773. That every branch should comply with the law by receiving oblations at Sacrament services, as found in Doctrine and Covenants 59: 2, and that the amount so received should be placed with the Bishopric in harmony with Doctrine and Covenants 42: 8.

Adopted April 6, 1918-Appointment of Department Heads

782. That the directing heads of the several departments of church work be hereafter appointed by nomination from the Presidency of the church, approved by the General Conference, in so far as their appointment may not already be provided for in articles of incorporation under which they may be working.

Adopted April 8, 1918

783. Rescinded by Conference Action April 5, 2012

Adopted April 9, 1918

784. Rescinded by Conference Action April 5, 2012

Adopted April 12, 1918-Order of Bishop & Term Bishopric

788. *Whereas*, some misunderstanding and confusion have arisen over the statement in Doctrine and Covenants 129: 8, and the Conference Resolution 710, concerning the personnel of the Bishopric, therefore be it

Resolved, that the term "Bishopric," as used in Doctrine and Covenants 129: 8, has reference to the men holding the office of bishop under a presiding head and that these should constitute the Order of Bishops.

Adopted April 15, 1919-Work and Direction of Q of 12

798. The work of the Twelve is primarily missionary, but under the direction of the Presidency they may be sent to regulate in organized local affairs when such regulation is made necessary.

The work of the Twelve is under the direction of the Presidency in the administrative or executive work of the church both in missionary and local lines, according to the law.

The appointment of the Twelve is not to specific fields in charge of individuals, but the members are subject to direction by the Presidency, in this way being the "Second Presidency."

Missionary and local lines of work are distinctive, and always co-operative when and where necessary.

Local organizations once effected should be placed under the charge of the local officers and, so far as possible or consistent with the best interests of all concerned, be not interfered with by the missionary line.

Besides their work in the missionary line and in regulating local affairs, the Twelve should be prepared to act as counselors to the Presidency when needed, hence some of the members of the Twelve should be near if not at the seat of the Presidency

so that such consultation may be had occasionally.

Suggested modifications to the present system:

The weekly letter from all appointees to the Presidency to be continued, but those from the missionaries to be passed on to the Twelve at the seat of the Presidency, consultation between them and the Presidency to be had when needed thereon, but directions and instructions issuing from these representatives of the Twelve in harmony with the general principles understood and agreed upon by the Quorum of Twelve and Presidency.

For the purpose of closer and mediate supervision of missionary activities, the missionaries may be arranged into groups, each group to be supervised by a seventy, instructed in the missionary policies adopted by the Quorum of Twelve. Variations from these general instructions, or other instructions made necessary by special conditions, may be issued to these group supervisors by the Twelve at the seat of the Presidency or by members of the Twelve who may be on the grounds or in the field of operation of the particular group.

Thus, the supervision of the missionaries by the Twelve will be based upon a definite general policy determined by the Twelve, and approved by the Presidency, and the supervision of the missionary work by the Presidency will be mediate.

The Twelve shall then give their primary attention to missionary work, subject to call for regulating local work by the Presidency, and ready at all times to prosecute missionary work in new fields.

This general scheme carries with it the concomitant idea of an adequate force of local workers competent to care for congregations and districts when organized as a result of missionary work.

The appointment of all missionaries, domestic and foreign, to be made by interaction of Presidency, Twelve, and Presiding Bishopric, either in joint council or by concurrence.

Adopted April 17, 1919-Church Insurance Guidelines

800. That we look with favor upon the church carrying its own insurance on church properties, the details of which are to be worked out by the Presiding Bishopric.

Adopted April 18, 1919- Presidents of 70 Selection

802. *Whereas*, the method of selecting Presidents of Seventy is provided for by the Lord in the Doctrine and Covenants, Section 124, paragraphs 5, therefore be it

Resolved, that the Presidents of Seventy shall not be restricted or prevented from making such selections in harmony with the said provisions, subject to the approval of the church.

Adopted April 18, 1919

804. Rescinded by Conference Action April 5, 2012

Adopted April 18, 1919 April 5, 2012

805. Rescinded by Conference Action April 5, 2012

Adopted April 9, 1920 April 5, 2012

808. Rescinded by Conference Action April 5, 2012

Adopted April 13, 1920

812. Rescinded by Conference Action April 5, 2012

Adopted April 13, 1920-Use of Moving Pictures

813. *Whereas*, considerable discussion has arisen of late as to the propriety of using moving pictures in our houses of worship: Be it

Resolved, that we place ourselves on record as favoring the use of such mediums of education in so far as they conduce to the proper education of humanity and the glory of God.

Adopted October 9, 1923-The Principle of Common Consent

834. Inasmuch as question has arisen in the church over the meaning and application of the law of common consent; and Inasmuch as the church of Christ is a theocratic democracy, in which the will of God is executed by divinely appointed ministers, with the consent of the members; therefore be it

Resolved, that we, the officers and delegates of the Reorganized {Remnant} Church of Jesus Christ of Latter Day Saints in General Conference assembled, reaffirm our belief in and our adherence to the principle of common consent as set forth in the Doctrine and Covenants, the Book of Mormon, and the Holy Scriptures; and be it further

Resolved, that this Conference affirm the right of the membership to nominate in filling all elective offices in church, stake, district, and branch organizations in the various conferences and business meetings, general and local; and be it further

Resolved, that this action shall in no way be interpreted as denying the right of presiding officers to present to the appropriate conferences or business meetings concurrent nominations for the filling of such elective offices.

Adopted October 10, 1923-Respect for the Lord's Day

836. Inasmuch as the modern tendency seems to be toward the desecration of the purpose for which Sunday has been set apart in the traditions, laws, and customs of Christian civilizations; therefore, be it

Resolved, that this Conference affirm its respect for the Lord's day and look with disfavor upon any movement or activity which under church patronage may tend to lessen the respect for the sacredness of this divine institution.

Adopted October 11, 1923-Appointments - General Representation

839. *Resolved*, that all general representatives of the church receiving appointments shall have such appointments submitted to General Conference for ratification.

That nothing in this action shall be so construed as to prohibit the appointing powers from making changes or other appointments between Conferences.

Adopted October 13, 1923

846. Rescinded by Conference Action April 5, 2012

Adopted October 13, 1923

847. Rescinded by Conference Action April 5, 2012

Adopted April 11, 1925-Church Gov. - Theocratic Democracy

849. This church, as defined by the late Joseph Smith (III), is a theocratic democracy-not man-made, but of divine appointment and origin (Matt. 16: 19; D. and C. 1: 5; I Nephi 3: 221; Ill Nephi 10: 1).

The government of the church is by divine authority through priesthood (D. and C. 83: 3; 104; Acts 20: 28). The government in its objective is beneficent, and its purpose is betterment of human conditions. The divine authority becomes operative through the consent of the governed- the common consent indicated in the law (D. and C. 25: 1; 27: 4). It is divine government among the people, for the people, and for the glory of God and the achievement of his purposes toward ideal conditions.

God directs the church through clearly indicated channels (D. and C. 43: 1, 2; 27: 2); and his voice is the directing power of the church; but to this the assent of the people must be secured.

In organic expression and functioning there must be recognized grades of official prerogative and responsibility (D and C. 104; 122: 9), with supreme directional control resting in the Presidency as the chief and first quorum of the church (D. and C. 122: 2, 9; 104: 42). This control it is presumed is beneficent. Protection against abuse of this power is amply provided in the law.

To carry into effect the purposes of the church, effective administration is imperative, and organic solidarity is maintained only by effective discipline, which is in consonance with the beneficent purposes of the church, but yet strongly enough administered to prevent the purposes of the organization being frustrated by individual caprice and rebellion. Authority to be effective must be respected.

This view of the organization of the church affirms the interdependence of departments and co-ordination of action and holds General Conference as the instrument of the expression of the will of the people. (See G. C. R. 861, April 10,

1926.)

Adopted April 13, 1925

851 Rescinded by Conference Action April 5, 2012

Adopted April 13, 1925-First Presidency as Editors

852. *Resolved*, that the Board of Publication should recognize the First Presidency as being in general editorial charge of the various periodicals of the church. (Earlier part of a larger resolution adopted this date, the remainder being rescinded by G. C. R. 911, April 9, 1932, and this part retained.)

Adopted April 14, 1925-Standing High Council Members

853. *Resolved*, that in the selection of members of the Standing High Council, Section 99 of the Doctrine and Covenants be reaffirmed as the constitutional law of the church, and that the Presidency be authorized to fill vacancies in the Council, to act temporarily (subject to ratification by the body) that cases before the Council may be heard. (Restated from G. C. R. 341, 565, 566, 656 and 853; this latter resolution reinstating parts of earlier resolutions which had previously been rescinded.)

Adopted April 14, 1925-Appointees to be in Affirmation

854. *Whereas*, the law of God has warned the church that no person is to be permitted "to frustrate the commands of the body in Conference assembly," and has directed that those who oppose what may be presented to the Conference should voice their objections in the conferences and not in the fields of labor (Doctrine and Covenants 125:16) ; therefore be it

Resolved, That the Conference appointees and ministry be requested to go forward from the Conference with an affirmative message in consonance with the voice of the church as set forth in the constitutional laws and legislative enactments.

Adopted April 7, 1926

858. Rescinded by Conference Action April 5, 2012

Adopted April 10, 1926-Presidents of 70 Reorganized

860. (Although the action contemplated in the following

resolution was completed, the resolution is included for its significance in any similar situation.)

A joint council of the Presidency, Quorum of Twelve, and the Seventy reported action, as follows:

Under the date of April 9, the President and Twelve by unanimous vote adopted the following recommendations to the Joint Council of Seventy:

"The Joint Council of First Presidency and Quorum of Twelve have had in mind the matter of reorganization of the Seventy as per resolution of last General Conference, and take the liberty to observe and suggest:"

(1) The action of the Conference as we understand refers to the Presidency, Twelve, and Seventy as a council this entire matter of reorganization.

(2) While the Presidency and Twelve under this commitment bear equally with the Seventy this responsibility, it is not the wish of these quorums first named to function further than is necessary in any reorganization thought to be desirable.

(3) It is therefore in our opinion fitting that the Seventy be left free to act largely on their own responsibility, particularly touching the Council of the Seven Presidents, if any change is to be effected in the personnel of this council.

(4) We therefore recommend that the several members of the Council of Seven Presidents be voted upon by the Seventy with a view to sustaining such as they may desire to continue, or all if they so desire.

(5) And that we may proceed in a manner of dignity and fairness to all, and with a view to the least possible friction, we recommend further that when and if a vote is taken, it be by ballot, on each of the names separately, the meeting to be presided over by the president of the Quorum of Twelve,"

Adopted April 10, 1926-Basic Doctrine Affirmed - Supreme Directional Control

861. *Whereas*, distress and sorrow have troubled some minds and hearts, due to a misunderstanding and misinterpretations of the Document on Church Government adopted by the General Conference of 1925, and

Whereas, particularly that portion of the document referring to "supreme directional control" as resting with the First Presidency has by some been represented as implying autocracy, papacy, infallibility, monarchy, an invasion of the legislative rights of the people, etc., and

Whereas, such implications have been foreign to our understanding and in no way representative of the intentions of those who framed and supported the document and in no way representative of the intentions of those who administer it, and

Whereas, we desire as far as possible to promote a clearer and more unified understanding, that wounds may be healed, and all be assisted to find true fellowship and final salvation in the church, therefore be it

Resolved, that we approve the interpretation set forth by President Frederick M. Smith and his associates, which interpretation recognizes:

First, the supremacy of God, who so loved the world that he gave his only begotten Son, and the divine right of that Son as builder of the church militant and the church triumphant to overrule and guide all the affairs of his church through the ministration of his Holy Spirit in testimony to all faithful Saints and through revelation to the one called and ordained to receive revelation for the church;

And which recognizes, second, the undisputed right of General Conference as the chief legislative body of the church in the legislative arm of the church through which the people may speak and either approve or disapprove or initiate legislation;

And which, third, sets forth, in the administrative work of the church only, the right of the Presidency as the chief or first executive body of the church to administer the laws and policies of the church as approved by General Conference;

And which, fourth, disclaims any and all offensive application of the words "supreme directional control" as hereinbefore mentioned, and claims for the Presidency only the authority and the rights set forth under the law of the church as contained in the Three Standard Books of the church, the Bible, Book of Mormon, and Doctrine and Covenants; and be it further

Resolved, that we reaffirm our unshaken belief in the doctrines, the organization, the authority, and the divine mission of the Reorganized {Remnant} Church of Jesus Christ of Latter Day Saints as the church in succession to that body organized by divine commandment April 6, 1830; and be it further

Resolved, that we invite all the honest in heart who before time have made covenant with us in the waters of baptism to cherish the ardor of their first love, to remain true and loyal to the church and her Lord, to have their part in her devotional services in the congregations of the Saints, and to gladly continue or renew their portion of service whether spiritual or temporal, under the admonition that all are called according to the gifts and callings of God unto them, and that minister and laborer and man of business shall all work together for the accomplishment of the work intrusted to all; and be it further

Resolved, that we reaffirm our belief in the gathering of God's people to Zion and the second personal coming of our Lord and Master, and hold ourselves ready with all diligence to build up his kingdom and establish his righteousness, that Zion may be redeemed and a pure people be made ready for his coming.

Adopted April 12, 1926-Administration of Appointees – sympathy with the church

862. (On April 9, 1926, the Order of Bishops passed the following resolution and submitted it to the Conference:

"*Resolved*, that we the Order of Bishops recommend to the General Conference that in the making of appointments only

those be appointed who are in active sympathy and harmony with the General Church program;

"And we further recommend that any appointee who may be found to be using his influence, publicly or privately, against the church be recalled;

"And we further recommend that allowances from the treasury be withheld from those who are actively engaged, publicly or privately, in opposing the work of the church."

This resolution was referred to the Presidency, Twelve, and Presiding Bishopric by the General Conference for consideration and report. The following recommendation of that Council was unanimously approved by the Order of Bishops and was later adopted by the Conference.)

This council is in sympathy with the principle couched in the document from the Order of Bishops and seeks to apply it as considered consistent with the interests of the cause, endeavoring also at all times in the interest of individuals to maintain a proper balance of justice and mercy; for the council is unreservedly committed to the direction of the Lord defining the rights of individuals as follows:

"Their right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly. They are sent out as ministers to preach the gospel, and their voices if opposed to what may be presented to the conference should be heard in the conferences, and not in the mission fields, to prevent the accomplishment of the object with which the officers of the church have been intrusted."-D. and C. 125:16.

"Those who go out from the assemblies and solemn conclaves of the church should exercise great care in their ministration abroad both to the branches where they may officiate and in their preaching the gospel to those outside, to avoid sowing seeds of distrust and suspicion either in public ministration or in private conversation."-D. and C. 131:4.

While the council is in sympathy with the principle above cited, it believes the interests of the cause would be best conserved

by leaving its administration to the Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric, with power to act, and we so recommend.

Adopted April 12, 1926

863. Rescinded by Conference Action April 5, 2012

Adopted April 12, 1926-Expulsion and Readmittance Clarification of Second Offenses of Adultery

864. The following statement of Preamble, Ruling, and Decision was adopted by the Standing High Council, February 8, 1926. It was presented to the General Conference by President Frederick M. Smith, and when President Smith was asked if the decision of the Council settled the question without action of the Conference he stated "that the decision of the Council decided the question at issue, but that he had no objection to the Conference registering its approval." The Conference then voted approval.

Whereas, there has long existed in the church an open question as to the interpretation of the law dealing with the so-called "second offense" of adultery stated in Doctrine and Covenants as follows:

"Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that hath committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out."-D. and C. 42: 7; and

Whereas, from time to time appeals come up to the High Council from persons who were at one time excommunicated from the church for this "second offense," who have since, in some instances over a long period of years, atoned for the offense with tears and suffering and through true repentance and right living have won back the confidence of the church, and who because of more mature years and experience have passed beyond the zone of greatest danger from temptation, and who wish to re-enter the church by baptism, thus raising in every such instance question as to the propriety and legality of such re-baptism; and

Whereas, this question involves not so much a matter of new legislation, but rather the interpretation of already existing constitutional law, and

Whereas, it is clearly the right and function and within the authority of the Standing High Council of the church to interpret the law governing the church, and

Whereas, this question has to do directly with the interpretation of law in the very realm (the judicial realm) in which the High Council functions as the highest tribunal in the church and with cases constantly to be adjudged by the council,

Therefore, the High Council, after careful study and prayer, at this time and for the reasons previously herein set forth does render the following ruling and decision:

Where the fact of "first offense" of adultery has been established either by court findings or confession to officials, forgiveness may be extended and the offender be permitted to retain membership and standing (D. and C. 42: 7 and General Conference Resolution 713). When the fact of the "second offense" has been established by confession or official procedure, there is no alternative to excommunication: "He shall not be forgiven but shall be cast out" (D. and C. 42: 7). A person standing *excommunicado* [expelled] is in the status of a nonmember; and nonmembers requesting admittance to membership are examined as to fitness for such-repentance, faith, intentions are factors to be considered. Where persons excommunicado [expelled] ask for admittance, the determination of qualification for membership must necessarily take into consideration the question of repentance in the light of past record while formerly a member, together with the question of restitution as a factor in repentance. But it does not appear from a critical examination of the law that such persons are forever barred from entrance into the church. The offense was not forgiven; they were cast out. They have suffered the penalty and paid a price for their sin.

Adopted April 14, 1926

866. Rescinded by Conference Action April 5, 2012

Adopted April 15, 1926

869. Rescinded by Conference Action April 5, 2012

Adopted April 7, 1927-Stewardship Compliance -100% Stewards

871. That the effort started to make the church membership 100 per cent stewards continue to be stressed. That the membership may have that confidence in their leaders, the priesthood, and as a result comply with the law governing stewards, the priesthood should be urgently solicited to comply with the law. Especially is this true with all General Conference appointees and all presiding officers in Zion, in stakes, in districts, and in branches.

That great care be taken in the selection of church representatives. The financial department of the church is the first to suffer from those who fail to uphold our Zionic program.

Adopted April 7, 1927

872. Rescinded by Conference Action April 5, 2012

Adopted April 8, 1927

873. Rescinded by Conference Action April 5, 2012

Adopted April 13, 1927-Printing of Itemized List of Tithing to be Discontinued

878. Rescinded by Conference Action April 5, 2012

Adopted October 3, 1928-Order of Evangelist (Patriarchs) and Bishops, Upon Retirement will Continue as High Priest

884. Rescinded by Conference Action April 5, 2012

Adopted October 4, 1928-Fiscal Year Change

885. Rescinded by Conference Action April 5, 2012.

Adopted October 8, 1928

886. Rescinded by Conference Action April 5, 2012

Adopted October 8, 1928

887. Rescinded by Conference Action April 5, 2012

Adopted October 8, 1928-Inactive Ministry

888. *Whereas*, both the local and missionary work of the church have been hampered by inactive members of the priesthood; and

Whereas, general Conference Resolutions do not amply provide for the withdrawal of ministerial or representative rights in case of willful inactivity; therefore, be it

Resolved, that men of the ministry who willfully fail to function in their office and calling shall be duly labored with by administrative officers with the view of helping them to become active; and in the event that these efforts fail, it shall become the duty of administrative officers to withdraw ministerial or representative rights from such men. Be it further

Resolved, that the method of procedure in this matter be referred to the Joint Council of First Presidency and Quorum of Twelve, to be formulated and put into practice subject to the approval of next General Conference.

Adopted October 10, 1928

892. Rescinded by Conference Action April 5, 2012

Adopted October 11, 1928-The Dignity of the Sacrament

894. That in the administration of the sacrament and ordinances of the church every effort should be made to provide both atmosphere and surroundings of fitting dignity and beauty. (The remainder of the resolution was of temporary nature.)

Adopted April 8, 1930-Members Locate Near Branches

895. That wherever possible members of the church should locate in the vicinity of regularly organized branches and should avoid making their residence where it will be almost impossible for them to attend services regularly. When persons are moving from one town to another, or seeking a new location for their family in which to find better opportunities for employment, we suggest that they keep in mind the desirability of moving into the vicinity of a branch of the church where they may have the benefit of association with the Saints and may also make their contributions to the onward progress of the church. We strongly

urge that no such moves be made without consultation with properly constituted stake, district, and branch authorities.

Adopted April 11, 1930-Commitment to Missionary Work - Every Member a Missionary

897. That it is the sense of this body that every member of the church commit himself by the fact of his baptism and confirmation to the responsibility of spreading the gospel among his friends and neighbors in all the world by his personal life and testimony and by the payment of tithing; and that every member of the church should therefore be encouraged to share in the total missionary task of the church to the full extent of his opportunity and ability.

That it is the sense of this body that missionary work should be regarded not as a separate department of church enterprise, but as one of the essential functions of every department; and that every officer and member of the church in both local and general organizations should therefore seek to impregnate his work with proper missionary significance.

That while the conditions under which the Saints are grouped together make it both necessary and desirable that the emphasis in the work of some General Conference appointees shall be pastoral while that of others shall be evangelistic, it is nevertheless expected that all appointees shall endeavor to create and take advantage of opportunities for direct missionary service as one of the fundamental requirements of their appointment. (Remainder of Resolution rendered obsolete by subsequent action.)

Adopted April 12, 1930

898. Rescinded by Conference Action April 5, 2012

Adopted April 11, 1930-Financial Statements by All Departments

901. Rescinded by Conference Action April 5, 2012.

Adopted April 16, 1930-Purchase of Properties

903. Rescinded by Conference Action April 5, 2012

Adopted April 18, 1930

906. Rescinded by Conference Action April 5, 2012

Adopted April 19, 1930

907. Rescinded by Conference Action April 5, 2012

Adopted April 7, 1932-Unknown Membership

910. *Resolved*, That when persons have been reported unknown, and after a diligent effort to locate them has been made by the branch, district, and stake officers, and by the General Church office through publication in the *Herald* or other means, without success, the Church Statistician shall be authorized to subtract the total of such unknown names from the total reported membership of the church. Upon any such persons being subsequently located they shall be enrolled with the appropriate branch, district, or stake and added to the total reported church enrollment.

Adopted April 9, 1932

911. Rescinded by Conference Action April 5, 2012

Adopted April 12, 1932

915. Rescinded by Conference Action April 5, 2012

Adopted April 12, 1932

917. Rescinded by Conference Action April 5, 2012

Adopted April 12, 1932

918. Teaching Objectives

That we reaffirm our belief in the following as the major teaching objectives of the church and request that all church representatives give special emphasis thereto:

1. The message of the Restoration with its distinctive features including such principles of belief as outlined in the "Official Statement of Belief and Epitome of Faith and Doctrines" and "Belief and Practice" with especial emphasis upon such features as continued revelation, divinely authorized priesthood, the Book of Mormon, and the divine mission of the church.
    a. In the teaching of this distinctive message not only the application of, but the authority for, the

same should be sought in "life." The message of the restored gospel must not only be expressed in individual and social living but find its essential truth in the nature of life itself. The gospel way is the way of life.

b. This distinctive message should be recognized as a direct challenge to the paganism in the present social order. We should therefore fearlessly proclaim the ethics of Christ, set up his standards of value and conduct-the sinfulness of sin and the godlessness of many institutions and practices.

2. In our teaching, the major objectives of the church should always be brought into clear perspective: the evangelizing of the world and the establishment of Zion.

3. The heart of this gospel message is in true human and divine relationships and is found in the doctrine of stewardships.

4. The "law of temporalities" should be stressed, kindly and firmly, without equivocation or apology and as impartial in application.

5. We suggest an affirmative spiritual ministry to the Saints, including the urging of

    a. Individual and family devotion

    b. The study of the word of God, especially as found in the Bible, Book of Mormon, and Doctrine and Covenants

    c. Intelligent and regular reading of the church periodicals

    d. Regular attendance at church services

    e. Intelligent, alert, and efficient participation in the work of the church

    f. Financial support of the church through wholehearted compliance with the financial law

    g. Godly walk and conversation

6. The distinctive message of the church is for all. Wisdom

should be exercised in the presentation of these principles so that such will be adapted to the age, capacity, and needs of the particular group to which the "teacher" is endeavoring to minister, the varying needs and capacities of such groups as nonmembers, adults, parents, young people, children, to be clearly recognized in our teaching procedure.

7. This distinctive message should be made to saturate the literature of the church as well as being the keynote of our preaching. The various church periodicals, including the quarterlies, should present the same message, varied only as editors and writers seek to adapt their material to the conditions mentioned in number six.

Adopted April 12, 1932

919. The Next Steps in Religious Education

1. Definition and Purpose

The Department of Religious Education finds its expression (in the local branch) in the "church school." The purpose of the church school is to assist in accomplishing the educational task of the church within a local branch or congregation. This task we conceive as the building of men and women for the kingdom of God and equipping them in an organized way to carry on the work of that kingdom among men.

The specific work of the church school consists in providing occasions under guidance for study, instruction, worship, work, and play through which may come the growth and service contemplated in the gospel of Jesus Christ

In its essential spirit we believe this work to be consistent with the word of God and with the teaching and practices of the church from its very beginning. In harmony with the conference enactment of 1930 the carrying out of this work becomes and is an integral part of the total work of the church.

2. Objectives

In carrying out its major objectives, the church school formulates its objectives in terms of certain progressive changes to be brought about in the lives of growing persons in harmony with the gospel of Christ and the objectives of the church.

In other words, it seeks to guide growing persons:

a) In securing a true and adequate concept of God and responsive relationship with him

b) Through developing an appreciative knowledge of Christ and loyalty and devotion to him and his cause

c) In the formulation of and commitment to a Christian philosophy of life as contained in the restoration message, and the attainment of a Christ-like character

d) In the development of the disposition and ability to participate intelligently, actively, and efficiently in attaining the objectives of the church, which includes making a contribution to the Christian citizenship and social order of the community, state, nation, and the world

e) In acquiring a knowledge of the will of God and the development of an appreciation of the best religious experiences of the race, especially as revealed in the three standard books of the church, the Bible, Book of Mormon, and Doctrine and Covenants

3. Major Emphases

To serve best the interests of the church it is proposed that the following emphases govern the working program of its schools:

a) The unification of all church school endeavors with the major objectives of the church. This shall recognize, both in theory and practice, that the church school program is a definite part of the total program of the church. It is a means set up by the church to carry out specific aspects of its work.

b) The encouragement of a training program which shall make possible the discovery, enlistment, and training of teachers and leaders, including men of the priesthood, that the teaching work of our branches shall be done with increasing efficiency

The training program may well include correspondence courses, supervised reading, local classes and institutes, and regional or church-wide institutes and conventions.

The purposes of such training must be

a) To furnish the teacher and leader with a clear and ready knowledge of the teachings of the church and of its program

b) To encourage a personal, spiritual experience and development in a quality of life that will embody the gospel message

c) To give a mastery of the technique of Christian teaching and leadership

   i) A careful consideration should be given to the nature, interests, needs, and capacities of the different age groups of the church school if we are to provide each with the materials, methods, and opportunities for participation best calculated for their nurture and development in the gospel life. Especially in maturing adolescents is it imperative that increasing opportunity be given for participation in the work of the church through actually sharing in its activities and in helping to carry its responsibilities

   ii) The diffusion of the missionary spirit throughout the church schools, the discovery of prospective members, the establishment of classes for preparing these for full church membership, and other practical missionary endeavors

   iii) The preparation, publication, and distribution of the materials necessary for the carrying on of this endeavor is one of the most difficult and important tasks of the church. The content of such material, the personality of the teacher and the methods employed all have a vital bearing upon the work of the church in the future.

   iv) It is essential that the policy of securing the best qualified persons available for the selection and preparation of educational materials should be continued. The major teachings of the church, as elsewhere set out and approved by this council, should be given the major emphasis in as effective a measure as possible in all outlines, quarterlies, worship materials, etc., prepared for the church school. Other things being equal, members of the

priesthood should be given first consideration when selections are made of those who are to prepare these materials.

Adopted April 13, 1932- Expulsion and Excommunication

922. The penalty of expulsion from the church, which is the most severe that can be applied by the church, should only be inflicted in cases of most flagrant violation of church law and standards.

The penalty for lesser offenses should be excommunication, by which we do not mean expulsion but suspension from the rights of fellowship.

Members and Ministers Expelled

Whenever the law of the church permits and a court so recommends, persons expelled from the church and desiring to return should be permitted to apply to the proper church officers for readmission to the church and should be permitted to re-enter the church without re- baptism.

Ministers expelled from the church should only be re- ordained after again being called to the priesthood.

Members and Ministers Excommunicated or Withdrawing

Courts which recommend excommunication should state the conditions upon fulfillment of which the person excommunicated can resume the privilege of fellowship.

Ministers excommunicated or withdrawing from the church should not be permitted to resume their ministry upon being restored to fellowship unless and until they are reinstated by proper administrative action. The status of such persons until reinstatement should be that of ministers under silence.

(Portion of resolution concerning withdrawal was deleted by 1952 Conference.)

Adopted April 14, 1932-Request for Guidelines on Social Activities

924. That while we appreciate the seriousness of the problems of commercialized recreation, dancing, speculation and exhibitions of greed, Sunday observance, etc., we respectfully suggest that the statements of the Doctrine and Covenants and

General Conference Resolutions touching these matters be left without specific reaffirmation or repudiation at this time, but that we urge the spiritual and educational authorities of the church to present articles, outlines, etc., through the church press which will assist the ministry and parents of the church in a patient explanation of the law and in kindly counsel and godly example through which the members of the church, both young and old, shall be inspired to reach forward to the objectives of the church and earnestly to endeavor a life such as becomes the Saints.

Such an affirmative program of spiritual education will require the complete co-operation of the leaders and parents of the church, and in connection therewith we call special attention to the definite objectives approved by this conference.

April 14, 1932 Adopted

925. Rescinded by Conference Action April 5, 2012

Adopted April 12, 1934-Use of Leisure time

929. *Whereas*, the problem of the wise use of leisure time concerns human life and conduct ranging from questionable commercialized amusements to creative church service, and

Whereas, the Seventy-fifth General Conference of the church, acting on the advice of the spiritual authorities of the church, adopted a document urging an educational and spiritual approach to this problem under the direction of the ministry, and

Whereas, the members of the church have pledged by their baptismal covenant to follow Jesus Christ through good and evil report to the end of their days implying a wholly consecrated life in body, mind, spirit; and

Whereas, it is impossible to specify all the ways in which leisure time may be used not in harmony with the ideals of the church, and therefore the futility of attempting further to secure righteousness by legislative action, therefore be it

Resolved, that we urge the First Presidency through the proper channels of administrative and priestly authority, to direct and nurture, in home and church the Saints in more creative educational and spiritual use of leisure time, and, be it further

Resolved, that the pastors, members of the priesthood, and all others (especially parents) having direction of the activities of the Saints reaffirm their belief in the wisdom of restraining our activities so as to exclude any and all form of amusements and uses of leisure time which in any way tend to break down our moral standards or which would hinder our spiritual development and that we further be urged and trained to give special attention to developing creative interests and abilities which will lead to the realization of ideals of the church in the daily lives of its members.

Adopted April 10, 1936-Word of Wisdom and Medication

933. *Whereas*, the church has not put its seal of approval on any system of medication, either drugless or otherwise, therefore be it

Resolved, that we reaffirm our belief in the Word of Wisdom as basic in the health program of the church.

Adopted April 13, 1936-Voting on Delegates (Rescinded)

936. That the principle of having all delegates selected by vote of the members in the several stakes and district conferences should be maintained against any action which violates this principle by providing that district officers be empowered to appoint part of the delegates. Rescinded, July 2020 Conf.

Adopted April 11, 1942

940. Rescinded by Conference Action April 5, 2012

Adopted April 6, 1944

948. Rescinded by Conference Action April 5, 2012

Adopted April 8, 1944

949. Rescinded by Conference Action April 5, 2012

Adopted April 8, 1944

950. Rescinded by Conference Action April 5, 2012

Adopted April 12, 1946

951. Rescinded by Conference Action April 5, 2012

Adopted April 12, 1946

952. Rescinded by Conference Action April 5, 2012

Adopted April 12, 1946

953. Rescinded by Conference Action April 5, 2012

Adopted April 9, 1947-Purchasing Church Properties

954. *Resolved*, That no church site, reunion grounds, or other church properties be purchased, or church edifices or other buildings, or major improvements erected by any stake, district, or branch, unless approval is first had of the First Presidency, the Presiding Bishopric, the Apostles directly concerned, and the General Church Architect or other approved architect.

Adopted April 12, 1947-Lamanite Ministry

955. *Whereas*, Jehovah saw fit to bring forth the record of the Nephites and the Lamanites in the beginning of this Restoration movement and have it translated into our language through the labors of his servant, Joseph Smith and others, and

Whereas, the same unchangeable Creator commanded the church to send Oliver Cowdery to the Lamanites in the year 1830 to carry the message of the "Holy One of Israel" to them (D. and C. 27: 3), and

Whereas, the Reorganization has in the past fifty years baptized several hundreds of these Lamanite brethren, and Whereas, They are today without shepherds and are fast falling a prey to many evils and other religious movements, therefore, be it

Resolved: that the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric be requested to give earnest consideration to the needs of the Indian members of the church, and to the conservation, consolidation, and expansion of the work among the Indians as may be practicable in connection with other interests of the church.

Adopted April 11, 1947

956. Rescinded by Conference Action April 5, 2012

Adopted April 11, 1947

957. Rescinded by Conference Action April 5, 2012

Adopted October 7, 1948-Protection While Silencing

959. That when any regularly ordained minister of the church is cited for trial before the courts of the church, or where such a minister's loss of reputation or demonstrated lack of ability or similar shortcoming has caused him to lose the power to represent the church effectively, the duty of protecting the interests of the church rests upon the administrative officer or officers having jurisdiction; and where the circumstances require, this duty should be exercised by withdrawing representative or ministerial rights from the minister concerned.

All administrative officers having occasion to place ministers under silence in this manner should immediately file a statement of the grounds upon which silence has been imposed with the person silenced, with the next higher administrative officer, and with the First Presidency.

Whenever a minister placed under silence is not satisfied that his rights have been fully protected by this procedure, he should file an appeal with the next higher administrative officer within sixty days of having received notice of the imposition of silence. This right of appeal continues along the administrative line.

In the event a minister placed under silence by any member of the First Presidency believes that there has been an abuse of discretionary power, he has the recourse provided in the law (D. and C. 104: 34-37; 122: 10).

Adopted October 7, 1948

960. Rescinded by Conference Action April 5, 2012

Adopted October 8, 1948-Statement on Race

963. Rescinded by Conference Action April 5, 2012

964. Rescinded by Conference Action April 5, 2012

Adopted October 9, 1948

965. Rescinded by Conference Action April 5, 2012

Adopted April 5, 1950-Ordination of Seventies

966. *Whereas*, under procedure followed in the past, all

selections by the Presidents of Seventy for ordination to the office of Seventy, after concurrence of the First Presidency and Council of Twelve, have been submitted for approval to the general conference, and

Whereas, there is no specific law requiring action by the General Conference in such matters, and such reference often precludes or postpones the ordination of acceptable candidates or nominees for the office of Seventy between conferences, now, therefore, be it and it is hereby

Resolved, That the ordination of Seventies may be authorized on selection by the Council of Presidents of Seventy and approval by the First Presidency and Council of Twelve.

Adopted April 8, 1950

970. Rescinded by Conference Action April 5, 2012

Adopted April 9, 1950

971. Rescinded by Conference Action April 5, 2012

Adopted April 8, 1950-Home and Family Life - Marriage Partners

972. (The following excerpt from the report of the First Presidency was approved.)

One of the most important contributions we can make to the establishment of the kingdom is in the refinement of our home and family life. True marriage is a sacrament, and should not be entered into lightly, hastily, or unworthily. In particular, members of the church should not enter into this covenant relationship with persons who do not realize its sacramental nature, or who do not feel deeply their spiritual obligation to abide by its sacrificial demands, as well as to enjoy its happy rewards. Pastors and other ministers of mature judgment will do well to teach these things to our young people before they are called on to choose their life partners. And an ever greater responsibility

is carried by Latter Day Saint parents, whose example will go so far to determine the quality and durability of the homes of tomorrow. Let the church be admonished that the kingdom is now seeking expression in the homes of the faithful, and that far

more significant for the kingdom, than any material resources we may bring, are such spiritual qualities as industry, forethought, thrift, co-operation, kindness, temperance, patience, and compassion which are best matured in saintly homes.

When divisive forces are already found at work in church families, we suggest most soberly that the Saints who are involved seek out their pastors or other ministers of mature judgment and secure their help in effecting reconciliation before these differences become insurmountable. And ministers who are asked to advise in such delicate situations should take particular care to prove themselves both compassionate and trustworthy. Failure to seek and to give such ministry as is here suggested means that in far too many cases the first official contact of the church with divided homes and with children threatened by the worst kind of insecurity is when someone suggests that punitive measures should be applied.

Adopted April 8, 1950-Church Building Specifications

974. *Resolved*, that

1. We favor church buildings to accommodate a congregation of such size as to be adequately presided over by local leadership, a congregation of about 200 to 350, with the buildings providing for the seating of 100 to 200 members. The seating needs of a junior church are part of the total seating needs of a congregation.

2. We favor churches being built within the visible capacity of the people to pay for them and use them economically in the period immediately following the construction. Where in the judgment of General Church officers responsible larger buildings seem warranted, consideration should be given to the planning of units as a whole with the building of sections to meet the growing needs.

3. We favor consultation with recognized local architects and feel that money carefully spent for adequate plans and specifications is money well spent.

4. We feel that every consideration needs to be given to the multiple use of all possible facilities.

5. We do not favor confining our church buildings to one particular style of architecture, but feel that locality, lay of the grounds, available local materials and building skills, zoning laws, and the taste of the particular congregation are all factors to consider in the selection of an architectural style for each congregation.

Adopted April 8, 1950-Racial Equality

976. The resolution before the body (on racial relations) has been studied carefully and prayerfully by the Quorum of High Priests which by unanimous vote has approved the following as a substitute motion:

1. *Whereas*, the document under consideration has merit as a reminder of the scriptural instruction on racial equality in the eyes of God, nevertheless, we believe it is inadequate as a comprehensive statement of our church belief; and

2. *Whereas*, in any case of un-Christian conduct on the part of officers or members of the church in mistreatment of others, those offended have recourse through channels of administrative appeal (pastors, district or stake presidents, apostle in charge, First Presidency) and the judicial bodies of the church, regardless of race, color, or nationality; and

3. *Whereas*, the question of racial equality has legal and international implications and is only one phase in the field of human rights, therefore, be it

Resolved, that we reaffirm the statement adopted by the Conference of 1948 as it appears in the official minutes of Friday, October 8, on page 105 of the *Daily Herald,* which reads in part:

"There is nothing in the law of the church which creates or tends to create racial inequality or racial discrimination. "

“To legislate with respect to a specific race raises by implication

the presumption that that race has heretofore been unjustly dealt with in our church law and discipline, which we cannot and do not admit.

"All men are God's creatures. He created of one blood all nations and races, and in the presence of God divisions of race are transcended; 'There is neither Greek nor Jew… Barbarian, Scythian, bond nor free; but Christ is all, and in all.'" (See G.C.R.963.) Be it further

Resolved, that: It is the opinion of this Conference that an official expansion of the statement concerning human rights and racial relationships that was adopted by General Conference action in 1948 would be desirable in light of our long-time world-wide program of evangelism and the manifold laws and traditions of the many nations of the earth to whom the gospel is to go. Be it further

Resolved, that: The Joint Council of First Presidency and the Council of Twelve take such action as deemed necessary to implement education in the field of racial relations.

Adopted April 9, 1950-Surplus

977. Rescinded by Conference Action April 5, 2012

Replaced by GCR 1060.

Adopted April 5, 1952

979. Rescinded by Conference Action April 5, 2012

Adopted April 5, 1952

980. Rescinded by Conference Action April 5, 2012

Adopted April 5, 1952-Withdrawels and Reinstatement

981. That in the event any person desires to withdraw from membership in the church, the First Presidency be authorized to make such investigation as may be necessary or desirable through the proper officers of the church, and, if no sound reasons against such action are found, may authorize the Church Statistician to remove the names of these persons from the records of the church, provided that in the event persons whose names have been thus removed from the records of the church shall desire to resume their membership in the church,

and no sound reason for denying this request shall be found, the First Presidency may authorize the reinstatement of the names of such persons on the church records.

Adopted April 5, 1954

982. Rescinded by Conference Action April 5, 2012

Adopted April 9, 1954

985. Rescinded by Conference Action April 5, 2012

Adopted April 9, 1954

986. Rescinded by Conference Action April 5, 2012

Adopted April 11, 1954-Work of the Department of Women

987. Statement of principles governing the work of the Department of Women.

1. The Department of Women, general and local, should be concerned with the whole range of kingdom activity among the women of the church, and should seek to give specific guidance to its members in the building of Zionic homes, evangelism, community betterment, public morality, adult education, literature and the arts, social service, and similar areas of interest.
2. We believe the leader of women who works in close harmony with the First Presidency should be assisted by a Women's Council composed of members from the general vicinity of Independence, Missouri, and of advisory members from more distant parts of the church; those council members representing the various age, interest, and activity groups of our church women.
3. The leader of women should be appointed by the First Presidency with the approval of General Conference.
4. Members of the Council should be nominated by the First Presidency in consultation with the Leader of women.
5. The leader of women should be sustained at the General Conference of the Church.
6. The Women's Council was set in order at the General

Conference of 2001. Until January 2009, Council members served a six-year term. Beginning January 1, 2009, any new members will serve a six-year term. Current members will begin working toward the rotations' adjustments, with the end result being that every two years a new Council member will begin serving her term. Further, the council member serving as Women's Council Leader will serve for a maximum of four years.

7. As vacancies occur due to natural rotation or an unexpected resignation by a Council member, they will be filled by appointment from the first Presidency in consultation with the Leader of women.

The First Presidency, after proper consultation, will appoint from among the present members of the General Council and others not now on the council, a sufficient number to hold special interest committee chairmanships to give some assurance of continuity of effort.

Adopted April 11, 1954-Calls to the Priesthood

988. *Resolved*, that the General Conference rescind the action on procedure in ordination which was adopted April 12, 1932 (G. C. R. 916, page 105), and substitute the following therefore:

Men are called to the priesthood by God through his Son Jesus Christ by the power of his Spirit (Matt. 9:38, A.V.; Heb. 3: 1; Rom. 10: 15; I Cor. 7: 17; Heb. 5: 4; Alma 19: 115; Moroni 8: 1, 2; D. and C. 17: 12; 102: 10; 124: 7).

Calls to the priesthood must come through those holding priesthood and in administrative authority (D. and C. 43: 1, 2; 99: 5; 125: 14; Mosiah 11: 17, 18).

Calls in unorganized territory must be endorsed by the minister in charge.

Calls to the Aaronic priesthood in branches and districts should be approved by branch presidents, district presidents, ministers in charge, branch and district business meetings. Calls to the Melchisedec priesthood in branches and districts should be approved by branch presidents, district presidents, ministers in charge, First Presidency, branch and district business

meetings. In cases of emergency in branches and districts, ordinations may be provided by the minister in charge.

All calls to the priesthood in stakes must be approved by the stake presidencies, the stake high councils, and the stake conferences, and calls to the Melchisedec priesthood must also be approved by the First Presidency.

In cases of emergency within stakes, ordinations may be provided by the stake presidency in consultation with the stake high council and the First Presidency.

Adopted April 9, 1956-Parliamentary Procedures and Voting

989. A yea and nay vote may be ordered on petition of one third of the delegates and ex-officiis present and voting.

A motion to suspend the rules, or to make any matter a special order of business, shall require a two-thirds majority vote.

The previous question, objection to consideration, and motions to limit debate may all be ordered by majority vote. In all elections, voting shall be continued until a nominee receives a majority of the votes cast, except where otherwise previously announced.

Adopted April 9, 1956

990. Rescinded by Conference Action April 5, 2012

Adopted April 11, 1956

992. Rescinded by Conference Action *April 5, 2012*

Adopted April 13, 1956

993. Rescinded by Conference Action *April 5, 2012*

Adopted April 13, 1956-Dancing and Leisure time

994. *Whereas*, General Conference Resolution 317 (1886), concerning dancing, and General Conference Resolution

377 (1893), concerning dancing and card playing, and General Conference Resolution 671 (1912) concerning theatergoing have been stated more affirmatively in General Conference Resolution 813 (1920), and General Conference Resolution 924 (1932), in an approach which stresses the spiritual welfare and

the discretion of the individual, therefore be it

Resolved, that General Conference Resolutions 317, 377, and 671 be rescinded, and that General Conference Resolutions 813 and 924 stand as the more mature judgment of the church, and be it further

Resolved, that it is the belief and experience of this church that the repeated practice of social dancing by church members should be discouraged as likely to lead them toward temptation and away from Christ and his church, and from the higher spiritual life of his kingdom, and be it further

Resolved, that it is the considered conviction of the church that as stewards over time and talent, it is incumbent on each church member to make his leisure time activities contribute to his own mental and spiritual development, the service of his fellow man, and the building of the kingdom, and

That as a means to this end, the church should encourage and help to train all age groups among our membership in an appreciation of the best in art, drama, literature, music, painting, sculpture, and all allied cultural, artistic, scientific, educational, and recreational fields, in order that they may make wise, informed, and spiritually sound choices of activities for leisure time.

Adopted April 13, 1956-Racial Integration

995. The gospel is for all mankind. It knows no distinction of race or color.

The possibility of sharing the gospel has always been influenced by racial, social, economic, educational, and political factors. This is still true.

The social patterns are changing in the direction of closer integration by the various groups comprising the total population. It is difficult to imagine segregated churches in a society which teaches the gospel of Jesus Christ.

Wherever groups, missions, branches, and congregations are organized they should be formed as a matter of administration

and not as a matter of racial discrimination.

There are areas where the church must first build up the will to welcome all races. In such situations discretion is important, but only as an essential factor in breaking down barriers.

The church welcomes all who respond to the call of the Lord from among all races.

Persons of any race who are ordained to the priesthood should function freely according to their gifts and callings. Some may well receive church appointment. Such appointees should be assigned with reasonable consideration for the opportunities for ministry to their own race, but such assignments should not be to that race only.

The appointing authorities should carry the needs of all men in their hearts with ministry being directed according to the spirit of wisdom and revelation in the general, local, and missionary presiding officers concerned. It should be shared in by the Saints in the spirit of fraternity, which is the spirit of Zion.

Adopted April 14, 1956-Seventy Quorum Release

996. Following are reasons for release of men from the quorum or quorums of Seventy:

A. Cause

1. The imposition of silence because of unfitness to function as a minister

2. If a man becomes unqualified to serve under General Church assignment

3. If a man persistently rejects missionary assignment

B. Inactivity

1. Failure to report to the quorum president for two Conference periods

2. Failure to function in the work and spirit of a Seventy in activities such as conducting missionary services, stimulating the Saints, and witnessing for Christ

3. Willful abstention from quorum function

C. Disability

Disability of a nature to make impossible further active service in the quorum of Seventy.

Adopted April 14, 1956

997. Rescinded by Conference Action *April 5, 2012*

Adopted April 14, 1956

998. Rescinded by Conference Action *April 5, 2012*

Adopted April 14, 1956

999. Rescinded by Conference Action April 5, 2012

Adopted April 14, 1956

1000. Rescinded by Conference Action April 5, 2012

Adopted April 14, 1956

1001. Rescinded by Conference Action April 5, 2012

Adopted October 9 and 10, 1958

1002. Rescinded by Conference Action April 5, 2012

Adopted October 10, 1958

1003. Rescinded by Conference Action April 5, 2012

Adopted October 10, 1958

1004. Rescinded by Conference Action April 5, 2012

Adopted October 11, 1958

1005. (Rescinded by GCR 1029)

Adopted October 11, 1958

1006. Rescinded by Conference Action April 5, 2012 by RGCR1056

Adopted October 11, 1958-Call Board of Appropriations

1007. *Whereas*, the unsettled condition of the world, or other factors, may make it unwise for General Conference to convene; and

Whereas, unsettled economic conditions may make it imperative that additional funds be made available to meet the current needs of the church;

Resolved, that the First Presidency be authorized to call the Board of Appropriations in any inter-Conference period in consultation with the Presiding Bishopric to review our financial situation and to take such action as may be necessary within reasonable budgetary restrictions to adjust our finances to permit the carrying on of the work of the church efficiently, the action of the Board to be subject to ratification at the next General Conference of the church.

Adopted October 11, 1958-Local Church Finance Procedures

(This resolution rescinds GCR 905)

1008. *Resolved*, that we request stakes, districts, branches, missions, reunion associations and other church subdivisions to follow the policy of operating on an approved financial budget submitting an audited financial report to the business meeting concerned for approval, and be it further

Resolved, that in the interest of maintaining a more accurate record of individual offerings, local treasurers be requested to issue official local church receipts for all offerings made in the interest and support of local church work, and be it yet further

Resolved, that we recommend the adoption of the duplex envelope system, or a similar system, for the collection and recording of both general and local contributions in the congregations, branches, and missions of the church.

Adopted October 11, 1958-Handling General Church Funds

1009. *Resolved,* that costs arising directly from gathering, processing, and accounting for General Church funds and tithing statements should be borne by General Church funds. Local offerings should provide for all normal administrative expenses of branches, districts, and stakes.

Resolved, that a sufficient amount be set in the budget for gathering and handling of General Church funds and tithing statements. This budget will then include and replace the present "Bishops and Agents Field Expense Account" and will provide funds for direct costs incurred by solicitors, agents, and bishops, and also reimburse stake treasuries for costs incurred in soliciting and handling General Church funds and processing tithing statements. The Presiding Bishop's office will be responsible for recommending this budgetary item to the Board of Appropriations for final recommendation to the Conference.

Resolved, that General Church administrative officers may at any time exercise their rightful prerogatives to define and develop projects in branches, stakes, or districts. General funds for these projects should be made available as project appropriations, and such projects should include by definition some statement of purpose, scope, and termination so that these appropriations will not be regarded as a part of branch, stake, or district budgets.

Resolved, that this policy be put into effect as of January 1, 1960.

Adopted October 11, 1958

1010. Rescinded by Conference Action April 5, 2012

Adopted October 11, 1958-Gospel to All the World

1014. *Whereas*, the Conference recognizes the urgency of spreading the gospel as broadly and as quickly as possible into all the world-both domestic and overseas,

Whereas, the Conference further expressed its confidence in the ability and efforts of the General Church officers to properly evaluate the many complex factors involved in choosing between the different areas; and, to wisely determine the time and extent of our commitment in the various areas of need-

whether domestic, overseas, missionary, or pastoral, therefore be it

Resolved, that the officers normally making these decisions be free to discharge their responsibility under God without specific requests from the Conference.

Adopted October 12, 1958

1015. Rescinded by Conference Action April 5, 2012

Adopted April 7, 1960

1017. Rescinded by Conference Action April 5, 2012

Adopted April 7, 1960

1019. Rescinded by Conference Action April 5, 2012

Adopted April 7, 1960-Conscientious Objection

1020. The viewpoint of the Reorganized Church of Jesus Christ of Latter Day Saints on peace, war, and participation of the membership in military affairs:

1. The Church of Jesus Christ restored through the power of God and the instrumentality of the American prophet, Joseph Smith, and continued in the Reorganized Church of Jesus Christ of Latter Day Saints is opposed to war as an instrument for the settlement of international differences. War, like assault and murder, has its roots in the fears and frustrated lusts of the human heart-fear of being shut out from certain important opportunities or of being attacked, and lust for some real or imagined value by some key person or persons of a social group, believing that other social groups are standing in the way or competing too successfully for the same values. War has always been characterized by unregulated violence and immoral behavior. It appears that as long as property rights, racial rights, or any form of special privileges are valued above basic human needs and rights, there will be conflict between men.
2. Christian love involves a double imperative-an imperative against violence but also an imperative to restrain evil. It is the belief of the Church of Jesus Christ

that governments are instituted of God to give protection to people and to unite them in a common cause. In order to assure freedom, men must oppose oppression and tyranny, being opposed to war, for it is evil, but being also opposed to tyranny which would destroy freedom and uphold evil. The Bible, the Book of Mormon, and the Doctrine and Covenants state that when threatened with the loss of their religious freedom and with the destruction of the means of worshipping God, men may wage sanguinary battle. The stories of Helaman and his young striplings, of Mormon and Moroni in their prophetic and military capacity, and the instruction given in verses 5 and 6 of Section 95 of the Doctrine and Covenants support this view. It is difficult for the average man to determine whether the governments are waging wars of aggression or in defense of personal liberties and opposition to tyranny. Therefore, it is difficult to make a blanket statement for all times. It is consistent with the foregoing to say that when men are called upon by the governments under which members of the church reside, they may proclaim their loyalty to that government if needs be by carrying arms.

3. One of the bulwarks of the Church of Jesus Christ has been the protection of individual conscience and the preservation of agency as given by God and redeemed by our Lord Jesus Christ. We are concerned, then, that the rights of individuals be protected. When motivated by sincere religious conviction and provided with an opportunity by the laws of the land to escape the bearing of arms, the church supports such individuals in thoroughly conscientious conviction, asking that they be allowed to serve, if possible, in noncombatant positions, but not in less dangerous positions. Such conscientious objection should be filed with the President of the Church, recognizing that such requests by the individual do not reflect on his good standing in the church but that we place sincere value on the peace of conscience.

4. It must be emphasized that peace of conscience cannot be satisfied by mere nonparticipation in war. To

some extent all of us are responsible for the social conditions in which we find ourselves. The only true pacifism is that which removes the cause of war. It has always been the purpose of the Church of Jesus Christ to proclaim the gospel of the brotherhood of man wherein the establishment of Zion shall proclaim equality of opportunity for all men. To support our beliefs of the evil of war we proclaim again that we shall do all within our power to announce the gospel of peace and whenever possible to emphasize that announcement by our participation in the voice of government as it is given to us. We resolve that we lend ourselves wholeheartedly to the teachings of the principles of Zion and the establishment of God's kingdom here on earth which, in the final analysis, is the only answer to the problem of war.

Adopted April 8, 1960

1021. Rescinded by Conference Action April 5, 2012

Adopted April 8, 1960

1022. Rescinded by Conference Action April 5, 2012

Adopted April 8, 1960

1023. Rescinded by Conference Action April 5, 2012

Adopted April 9, 1960

1024. Rescinded by Conference Action April 5, 2012

Adopted April 9, 1960

1025. Rescinded by Conference Action April 5, 2012

Adopted April 9, 1960

1026. Rescinded by Conference Action April 5, 2012

Adopted April 9, 1960

1027. Rescinded by Conference Action April 5, 2012

Adopted April 9, 1960

1028. Rescinded by Conference Action April 5, 2012

Adopted April 10, 1960

1029. Rescinded by Conference Action April 5, 2012

Adopted April 2, 1962

1030. Rescinded by Conference Action April 5, 2012

Adopted April 3, 1962

1031. Rescinded by Conference Action April 5, 2012

Adopted April 3, 1962

1032. Rescinded by Conference Action April 5, 2012

Adopted April 3, 1962

1033. Rescinded by Conference Action April 5, 22012

Adopted April 6, 1962

1034. Marriage, Divorce, and Remarriage

1. Marriage is ordained of God: "Marriage is ordained of God unto man" (Doctrine and Covenants 49:3a).

2. Divinely approved purposes of marriage are mutual companionship, procreation within families, and mutual fulfillment: "It is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made" (Doctrine and Covenants 49:3; see also Genesis 2:27-30; Ephesians 5:31; Doctrine and Covenants 111:2 b).

3. Marriage is intended to be a lifelong covenant between one man and one woman. In the event of the death of either spouse, the other is at liberty to marry again: "One man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again" (Doctrine and Covenants 111:4 b; see also Matthew 19:5-8).

4. Marriage should be entered into soberly, worthily, and after mature consideration. Members of the church should marry only such persons as realize the sacramental nature of the marriage covenant and are willing to abide by its necessary conditions as well as

to enjoy its rewards (see G.C.R. 972).

5. God is concerned in every marriage. Marriages should therefore be solemnized with dignity in a setting conducive to worship. To this end, simplicity, propriety, and frugality in the service and its appointments are advised. Civil marriages, though legally acceptable, recognize only the civil significance of the compact 'and so tend to minimize the spiritual values involved. In order to preserve the sacramental nature of marriage in countries where civil marriages are required by law, a second ceremony is encouraged. This ceremony is to be conducted by authorized priesthood in the recommended worshipful setting.

6. Members of the Melchisedec priesthood or Priests of the Aaronic order may solemnize marriages when so permitted civil law (Doctrine and Covenants 111:1 b, c). Officiating ministers should require that they be given sufficient time by the parties seeking their services to enable them to make such investigation and to give such instruction and counsel as they deem helpful in maintaining the sacramental nature of the marriage covenant and of the marriage itself.

7. The church recognizes that the remarriage of an innocent party in a divorce action is permissible when a divorce has been secured for any of the following reasons: adultery, repeated sexual perversion, desertion, such aggravated conditions within the home as render married life unbearable for the party petitioning or for the children of the marriage.*

8. Though the civil court may have accepted proof of lesser indignities as sufficient grounds for divorce, permission for remarriage should be granted only when the conditions complained of were of such an extreme nature as to place the other members of the family in serious and continuing jeopardy.

Persons who have been divorced, even though innocent of wrongdoing, should pay special attention to the admonition not to marry hastily or without due consideration. Ministers asked to officiate at such weddings should assure themselves that

sufficient time has elapsed, and that due consideration has been had.

9. Any person who has been divorced, and who desires to be married by a member of the priesthood, should make arrangements with this minister in sufficient time to permit him to make any necessary inquiry concerning the circumstances of the divorce and to secure the approval of the branch president. If the branch president does not feel free to act, he should refer the inquiry to the next higher administrative officer of the church.

*This is in harmony with the basic requirements of the law and also takes note of the fact that circumstances develop and persist in certain marriages for which no remedy within that marriage seems to be discoverable, and which are so harmful in their effects on one or both of the partners to the marriage, and on their children, as to render life under those circumstances humiliating, fraught with suffering, and intolerable.

Adopted April 6, 1962

1035. Rescinded by Conference Action April 5, 2012

Adopted April 7, 1962

1036. Rescinded by Conference Action April 5, 2012

Adopted April 7, 1962

1037. Rescinded by Conference Action

Adopted April 7, 1962

1038. Rescinded by Conference Action April 5, 2012

Adopted April 7, 1962

1039. Rescinded by Conference Action April 5, 2012

Adopted April 7, 1962

1040. Rescinded by Conference Action *April 5, 2012*

Adopted April 8, 1964

1041. Rescinded by Conference Action April 5, 2012

Adopted April 9, 1964

1042. Rescinded by Conference Action April 5, 2012

Adopted April 9, 1964

1043. Rescinded by Conference Action April 5, 2012

Adopted April 10, 1964

1044. Rescinded by Conference Action

Adopted April 11, 1964

1045. Rescinded by Conference Action

Adopted April 11, 1964

1046. Rescinded by Conference Action

Adopted April 11, 1964

1047. Rescinded by Conference Action

Adopted April 11, 1964

1048. Rescinded by Conference Action April 5, 2012

Adopted April 8, 2000

RGCR 1049. Inspired Message Committee of Three to call Seven as Apostles

Preamble: This was an inspired message given to the Conference, April 8th, 2000, submitted by the Council of High Priests and given through V. Lee Killpack, chairman of the Council of High Priests. It was voted on by the body and accepted.

In response to the Holy Spirit, which speaks by way of wisdom and by revelation, I present to the Council of High Priests and to the Conference convening April 8, 2000, the following direction to the faithful waiting Remnant:

"It is My will that the next step is now to be taken by those who have heard My Spirit's voice in *The Proclamation and Invitation to the Faithful.*

"Let My faithful servants C. Houston Hobart, E. D. "Dan" Gough, and Conrad R. Faulk of the patriarchal order be appointed a committee of three (3) and charged by the Conference assembled to engage in a season of sustained prayer and fasting to select seven (7) men who shall be ordained as apostles in My Church.

"Let a Conference be convened on September 23, 2000, to approve by its voice the calling and ordination of those selected.

"If the Church will sustain through their diligent prayer these three (3) in their charge and the Council of High Priests who are to continue in interim leadership of My Church until said Conference, it shall be sustained by My Holy Spirit and as I have

said in former counsel, with commandments not a few, and revelations in their time.

"Be faithful little flock, and in My time, I will send you one mighty and strong, again, to be your President, Prophet, Seer, and Revelator."

Humbly,

V. Lee Killpack, Chairman

The Council of High Priests

Adopted April 8, 2000

RGCR 1050 Resolution on Basic Beliefs

By the direction of the same Spirit that led the Prophet Joseph Smith, Jr. and others, to restore the fullness of the Gospel in 1830, and to retrieve it following disruption and martyrdom, by means of reorganization during the 1852-1860 period, we the Saints now assembled on the 8th day of April, in the year of our Lord 2000, do now again reaffirm our faith in the great Restoration cause. We solemnly extend the call to all those who cherish that faith to unite once again in the movement to renew and restore that which has been lost or abandoned in our day. In so doing, we bear witness to the power of God in guiding and directing a faithful remnant to proclaim and defend the ancient faith.

As a foundation upon which to move forward we hereby adopt the following resolutions of faith and doctrine:

1. We believe that the Church of Jesus Christ as organized April 6, 1830 continues to exist, though in limited form, wherever there are faithful priesthood and members adhering to the pattern set forth in the Doctrine and Covenants. (Church History, Vol 3. pp. 209-210)

2. We further believe and hereby declare that we have no intention, nor is there any requirement to organize a "new church," for we like those who labored for reorganization are acting as members and officers of the original Church, regulating and setting in order, in harmony with the laws already given, endeavoring only to unify and shepherd the faithful, and preparing ourselves to be worthy of and receptive to further divine guidance. (C.H., Vol. 3, pp 211; Joseph Smith Ill, C.H., Vol. 5, "Foundations of Reorganization," pp. 345-355; Israel Smith, *Saints Herald,* Conference Daily, March 31, 1952)

3. The Three Standard Books of Scripture (C.H. Vol. 3, pp. 210: Doctrine and Covenants 122:10c)

   Inspired Version of the Bible Book of Mormon (1908 Edition)

Doctrine and Covenants (through Sections 144).

In connection with the Doctrine and Covenants, please reference GCR 368; Doctrine and Covenants 27:4c; 42:5, and 122:10c. Further, the position adopted by the April 1886 General Conference (GCR 308) will guide and inform our position on all matters therein set forth. With regard to the status of sections added after October 1958, they shall be considered as generally fitting the guidance given in Section 88 regarding the Apocrypha, or until further direction may be given through a future Prophet and President of the High Priesthood of the Church.

4. Epitome of Faith (C.H., Vol. 2, pp 569-570, from *Times and Seasons,* Vol. 3, pp. 709-710)

5. Rules and Resolutions. Until such time as a careful review for outdated, or no longer applicable actions may be required, or prophetic guidance shall direct, the Resolutions adopted at the 1852 Conference (C.H., Vol. 3, pp. 209-210) shall be included with those contained in the Book of Rules and Resolutions up to and concluding with the General Conference of 1964.

Referencing the counsel of Joseph Smith Ill (C.H., Vol. 3, pp. 716) and by adoption of the foregoing fundamental doctrinal tenets of the Restored Gospel, we now give formal approval to the Remnant Church of Jesus Christ of Latter Day Saints as a true and legitimate succession of the organization of April 1830, and reorganization over a period of years extending from essentially 1852 to 1860. We further proclaim the Church may now legally become one. Every legitimate member and branch, or group, at its farthest outposts may have legal unity with every other member and branch under the leadership of those sustained by the body in General Conference. By declaring this action and extending this proclamation, we understand that legal unity must be based on and unalterably committed to upholding and abiding by the spiritual laws as found in said scriptures, Articles and Covenants, and the Rules and Resolutions we now reaffirm. It now remains the privilege and duty of the faithful remnant to avail themselves of the blessings and the commandments promised to, as well as the conduct required

of, all true Latter Day Saints.

To this end, we hereby finally resolve that we will, to the extent of our ability and means, communicate to all the scattered Saints the sentiments contained in the foregoing resolutions and declare it to be the duty of the Elders of the Church to cry repentance to this generation, through obedience to the Gospel as revealed in the Scriptures, and not faint in the discharge of duty (C.H., Vol. 3, pp. 210).

Adopted April 8, 2003

R1051 The Report of the Patriarchal Committee

GENERAL CONFERENCE REPORT

September 23, 2000

In accordance with the direction of the Holy Spirit and consistent with the request and instruction of the General Conference of April 8, 2000 to select seven men who shall be set apart to serve as apostles in the Church of Jesus Christ, known among men as the Remnant Church of Jesus Christ of Latter Day Saints, we, the undersigned, hereby present our report to this General Conference of the Saints gathered on September 23, 2000.

The task placed upon us is one that we understood to be beyond our capabilities to perform without divine guidance. It has been, and is, our desire to respond faithfully and in a manner pleasing to the Lord, and to be used as instruments in His hands. We have put forth our best efforts in response to the assignment given to us and have engaged in prayer and fasting in order to be led by the Spirit of inspiration. Also, we are aware that many of the Saints, both near and far, have supported us through their own prayers and fasting and we are greatly appreciative of their support.

We have earnestly sought that guidance and direction which would come from our Heavenly Father in whatever form or manner He might choose to provide it. We believe that, in spite of our weakness and frailty, He has blessed us and has directed our thoughts and actions in order that His people will be blessed and that His Church might once again be set in order.

The Spirit of Wisdom directs that we offer these words of advice and counsel to those in Conference who will lead and those who will follow. The responsibilities that must be accepted by these chosen men are onerous and will require dedication in their personal and corporate lives.

The Lord has said that those who are His Apostles must ***"desire to take upon them my name, with full purpose of heart,"*** [D&C 16:5b] and they ***"must walk uprightly before me and sin not."*** [D&C 16:5d] Also, the Lord has said that His Apostles must have and develop qualities that will be characteristic of their lives which will demonstrate that they will work together harmoniously and in humility, and that their decisions will ***"be made in all righteousness, in holiness and lowliness of heart, meekness and long-suffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness, and charity…*** " [D&C 104:11i] These are some of the standards of their calling. It will require uncommon men to live up to them and to apply themselves to their great task with unreserved devotion.

Under the law of the Church, and in the current circumstances, it is the duty of the men called and chosen to be Apostles to once again set the Church in order, to administer its affairs at this time, and to watch over the Church. This will require at the beginning that twelve men be called and set apart to constitute a Standing High Council as the judicial arm of the Church. Further, it will be necessary that procedures be established for the recording of ordinances performed throughout the Church, including Blessings, Baptisms, Marriages and Ordinations.

In the normal course of their duties and in accordance with lawful procedures of the Church consistent with the Scriptures and the Rules and Resolutions, it is the responsibility of the Apostles to set proper and orderly procedures for calling and ordaining men to the various offices of the Priesthood. It is their responsibility to pursue the propagation of the gospel and the gathering, to ordain and to direct the Seventy, and to ordain evangelical ministers.

That which is being asked of these men will be life-consuming and will require a new level of dedication even in view of the considerable contributions already made by them. We solicit the

constant, prayerful support by all of the Saints for these men in their calling and the fulfilling of their responsibilities.

We recommend that the following men should be set apart as Members of the Quorum of Twelve of the Remnant Church of Jesus Christ of Latter Day Saints: Gary L. Argotsinger, David W. Bowerman, P. James Buchman, Steve R. Church, V. Lee Killpack, Robert E. Ostrander, and James L. Rogers. Each of these men has indicated his willingness to serve to the best of his ability.

In response to the leading of the Holy Spirit, we hereby submit this report for consideration by the Conference. Respectfully Submitted:

C. Houston Hobart, E. D. (Dan) Gough, and Conrad R. Faulk.

R1052 Official Church Seal April 7, 2001

Following a lengthy period of considering various design proposals and the process of working with artists and printers the Quorum of Twelve adopted an official seal for the Church. The final results have been published in both News Briefs and The Hastening Times in order that as wide an awareness by the membership as possible might be obtained. Shown below is the final design and an explanation of the symbolism that supports that design.

OPEN BOOKS

Continuing Revelation Enduring Word, Articles and Covenants, the Law.

TRUMPET

Proclamation, Voice of Warning, Prophetic Declaration.

WREATH

Encircling of the Holy Spirit, Zion gathered City of Holiness.

1830 - Restoration of the Gospel to the earth.

It is now recommended that this General Conference give final and formal approval to adoption of the above design as the official identifying seal of the Remnant Church of Jesus Christ of Latter Day Saints.

It is further recommended that this approval shall also authorize the registration of the Seal with the appropriate governmental agency in the United States of America, and other nations when circumstances require.

RGCR 1053. Temporal Affairs Policy

Adapted and Amended April 8, 2001
Rescinded by Conference Action April 5, 2012

RGCR 1054. Elders Travel Expense Policy

Adapted April 7, 2001
Rescinded by Conference Action April 5, 2012

RGCR 1055. Houses of Worship Fund

Adapted April 7, 2001
By authorization of this General Conference of the Remnant Church of Jesus Christ of Latter Day Saints a Fund shall hereby be established from the tithes and offerings of the membership to provide assistance for the purchase, construction, or in special instances, remodeling and renovation costs of facilities in which to assemble and to worship, and from which to live out and proclaim the gospel of Jesus Christ.

Based on a careful analysis of need, the status of said Fund, along with the general expectation of repayment loans will be made by joint approval of the Quorum of Twelve and the General Church Treasurer.

Appropriate application forms for loans, or, in some severe cases a Grant, will be available from the Field Apostle or office of the Church Treasurer. Acknowledging the limited resources available at this time, and the probable small number of requests in the immediate future, temporary guidelines will provide for a reasonable repayment period, and a small charge for the bookkeeping and office expenses related thereto. Until the Church is more completely organized and the Presiding

Bishopric is given oversight of such matters, management of the Houses of Worship Fund shall continue under the direction and oversight of the Quorum of Twelve and the General Church Treasurer, subject to ultimate accountability to General Conferences of the Elders and the Church. Therefore, be it

*Resolved***,** that this Conference of April 6-8, 2001, does hereby adopt this initial policy, and directs that the sum of $40,000.00 be appropriated from current operating funds of the Church for the purposes outlined above, and be it finally;

Resolved that members desiring to contribute directly to the Houses of Worship Fund are encouraged to do so as a special offering after the annual accounting and payment of tithing.

RGCR 1056. Missionary Fund

Adapted April 7, 2001
The call to declare the Gospel as far and as widely as conditions permit is of immediate concern to the Quorum of Twelve, as the Remnant Church of Jesus Christ of Latter Day Saints responds to the call to build on the solid foundation of the Restoration proclaimed and instituted through the Prophet Joseph Smith, Jr., and others, in response to Divine command. In keeping with that call, we come to the Church in General Conference assembled to urge the allocation of special funding to help carry out this Divine mandate.

In harmony with the initiating documents known as the "Proclamation" (May 18, 1999), the "First General Epistle of the Quorum of Twelve" (January 2001) and the authorization of General Conference, we again acknowledge the direction of the Holy Spirit to undertake by every means to first reach and witness to all "Restorationists" of whatever branch or organization, whether active, uncertain and waiting, or disillusioned, to extend the joyful news of renewal in Christ's Church. While we have proposed limited steps with the "Resolution on Temporal Affairs" now before the Conference, we urge further commitment toward moving out in faithful service. Let it again be stated, we must not delay long in undertaking our obligation to witness to the divided and disaffected once of the fellowship. We must also, however, prepare to take the Gospel of the Kingdom beyond our own

circle to every place the Spirit leads and His servants, the Elders of the Church, may go.

To assist in preparing for this great on going commission, we hereby request the Conference authorize an initial allocation of $60,000.00 from the current Operating balance to the "Missionary Fund" with the charge that these monies, representative of the devotion of the Saints, be used under the direction of the Quorum of Twelve for the promulgation of the Gospel, and not for the benefit of any man or set of men. It is further acknowledged that by the continued faithful paying of tithes and giving of offerings increasingly greater means will be placed at the disposal of the Church to carry out its Missionary witness and the building up of the New Jerusalem

RGCR 1057. General Church Headquarters Facilities April 7, 2001

Rescinded by Conference Action April 5, 2012

RGCR 1058. Quorum Organization April 7, 2001

After careful deliberation the Quorum of Twelve has felt directed to provide for re-establishment of the Quorum of High Priests, in order that the brethren of that office may make an ongoing contribution to the overall leadership of the Church, as set forth in the revelations. We believe this step to be in full harmony with the orderly process of renewal, and according to the pattern for restoring the offices and ministries provided in the law.

In keeping with the forgoing, we now submit to the Conference the name of Frederick N. Larsen to serve as President of the Quorum of High Priests. If the Conference acts favorably on this recommendation Bro. Larsen has designated Philip M. Strecker to serve as a Counselor in the Quorum Presidency and requests a sustaining vote on his behalf.

To further implement Quorum restructuring, the Conference is hereby informed of the intention of the Quorum of Twelve to provide for the organization of the Elders, Priests, Teachers, and Deacons in the Center Place as soon as practicable in consultation with the Presiding Elders concerned.

RGCR 1059. Official Church Flag Recommendation April 6, 2002

To the Conference Greetings,

In response to several expressions of interest in providing for an official Church flag the Quorum of Twelve, acting in its temporary role as the leading administrative council, has explored this matter further. After appropriate inquiry relating to colors and design, a supplier, All Nations Flag Company Inc. of Kansas City, was chosen to prepare an artist's rendering and determine Cost.

By unanimous action application of the authorized Church seal in gold, to a purple field with a gold fringe around the entire flag was accepted. After investigating other organizations, it was determined the 3' x 5' size with a "sleeve" mounting appeared to be the most practical. The material will be a hard, close weave, nylon. The cost per unit, $110. An initial order of twelve (12) flags was placed for availability and display at the 2002 General Conference.

It is now hereby recommended that approval be given to an official flag, the design of which shall be the Church seal in gold appearing on a royal purple field.

Respectfully submitted,
The Quorum of Twelve

RGCR 1060. Name Selection Committee for 4-H Facility April 6, 2002

After prayerful review of the forty-eight (48) names submitted for consideration the Committee determined to narrow the range of selections. The consensus being that the name should be concise and one which focuses on a cherished principle of the Restoration faith. Additional criteria for narrowing the selections were as follows: 1) acronyms were eliminated as being too trivial, 2) names using the word camp implied a temporary nature, 3) campus has already been used by the Community of Christ (RLDS) and also has an academic connotation, 4) names considered to be pretentious, obscure, or non-descriptive were also eliminated. Using the above

criteria the choices were reduced to four. The Committee recessed for one week to give prayerful consideration to each of the remaining four choices.

On March 18, 2002 the Committee reconvened to make its recommendation of a name for the newly acquired 4-H property. After further review the Committee unanimously agreed to recommend to the Conference of April 6, 2002 for its approval the designation of **The Gathering Place**. We believe the name to be concise, reflecting simplicity, clarity of function and purpose, and in harmony with our church history and tradition. This will be the place to which the Remnant saints shall gather for worship, conferences, retreats, camps and a host of other activities for years to come.

We trust the conference will look with favor on the committee's recommendation that the designation of the newly acquired property be **The Gathering Place**.

Respectively submitted,
Name Selection Committee
Lee Killpack-Chr.
Ralph Damon-Religious Education
Toby Edwards-Women's Leader
John Pritchard-Youth Leader
Kaye Strecker-Secretarial Staff
Rodney Williams-Patriarchs
Warren Chelline-At Large

RGCR 1061. Amended Articles of Incorporation April 6, 2002

The first legal steps to secure the name and identity of the Remnant Church of Jesus Christ of Latter Day Saints occurred in November of 1998. During the formative stages of leadership under a Council of High Priests that first action proved to be sufficient until the Church was formally organized at the April Conference of the year 2000. As time passed and further renewal took place it became apparent that the first incorporation, which legally established our name and identity as the successor Church body, was not adequate for the legal and ecclesiastical requirements of the renewing Church. To

meet that need, and in keeping with the pattern which guided our predecessors from restoration through reorganization, legal counsel was needed. Having obtained that assistance, the Quorum of Twelve and the High Council proceeded to bring forward the actual first "Articles of Incorporation" of the Reorganized Church adopted in 1873. Now modified only as required by time, place and persons designated in the first instance, they are hereby presented for adoption by the Remnant Church.

The rest of the Resolution was revised by RGCR 1079 in April 5,

RGCR 1062. Resolution Amended Policy Temporal Affairs*- April 8, 2003

Following the General Conference action of April 2002, at which time Frederick N. Larsen was received and ordained President of the High Priesthood and the Church, the need for revision of the policy on Temporal Affairs has become apparent. We now commend adoption of this amended policy as a sound, and proper, basis upon which the Remnant Church of Jesus Christ of Latter Day Saints may continue to function until such time as additional prophetic direction, including the designation of a Presiding Bishopric may require further steps toward fuller implementation of the law.

Respectfully submitted,
THE FIRST PRESIDENCY

In order to meet the requirements of continuing the Church on a sound fiscal basis, and to continue the process of restoring principles of stewardship set forth in the law long understood by the Saints: be it hereby,

(1) RESOLVED, that the Articles and Covenants contained in the Three Standard Books {Inspired Version of the Bible, Book of Mormon, and Doctrine and Covenants) and General Conference Rules and Resolutions, ** shall remain the foundation for our response to the law of temporalities: and be it further,

(2) RESOLVED, that the First Presidency shall take

measures through the General Church Treasurer, and others, [until a Presiding Bishop is called] to execute the law of tithing, and see before God, that the temporal means so obtained are truly used for the purposes of the Church (D&C 114): and be it further,

(3) RESOLVED, that where branches and individual members have in past years, due to prevailing circumstances, given tithing for a wide range of causes, including local building projects, maintenance, missionary outreach, Oblations, etc., the Tithing and Oblations of the membership should be forwarded to the General Church Treasurer, to be used in strict accordance with the provisions in the law: and be it further,

(4) RESOLVED, a system of standardized Record Keeping Books, Tithing Forms, and Duplex Envelopes, for tithe payers and contributors, will be expanded, in addition to similarly standardized reporting forms for receiving and submitting same to the General Church Treasurer: and be it further,

(5) RESOLVED, the office of Treasurer shall be authorized to receive and account for Tithes, Oblations, and special offerings, and further, the Saints will now be encouraged in the designation of Wills and Bequests, Insurance, Stocks and Bonds, Properties, etc., for the purpose of building up of the New Jerusalem as envisioned in the law: and be it further,

(6) RESOLVED, the First Presidency will begin to implement initial principles of the gathering as they may be directed, through the General Church Treasurer and others they may designate: and be it further,

(7) RESOLVED, the First Presidency, in consultation with the General Church Treasurer, may explore, and establish policies and procedures relating to the establishment of The Storehouse, however full implementation will await the designation of a Presiding Bishop: and be it further,

(8) RESOLVED, the Treasurer shall select three (3) ordained men, in consultation with the First Presidency, to assist with the review and determination of substantial requests for aid from the Oblation fund, and, in addition to the preparation of Request Forms for Oblation assistance he. shall, in consultation with Branch authorities determine an appropriate balance to be retained in the local setting by his Assistant(s) for emergency aid: and be it further,

(9) RESOLVED, that the General Church Treasurer shall, as circumstances warrant, appoint in each branch or area an Assistant, or Assistants, in consultation with the Presiding Elder, and First Presidency, to receive, and account for all contributions, and forward to said Treasurer all General Church funds provided for in the laws of the Church: and be it further,

(10) RESOLVED, that until a Presiding Bishopric is in place titles to local properties (land, buildings, etc.) may be retained by the local jurisdiction while looking forward to the fuller implementation of provisions in the General Church Articles of Incorporation: and be it further,

(11) RESOLVED, that should provisions of this amended resolution prove to be inadequate, or require further clarification, the First Presidency will recommend appropriate adjustment to the Quorums and the General Conference as circumstances may warrant: and be it finally,

(12) RESOLVED, that we in faith and saintly devotion move forward in our efforts to honor the laws of God, that our greatest desire shall be to continue working in peace and harmony, caring for one another, and the poor and needy among us, and remembering the injunction of D&C 122:7b, to "Let nothing separate {us] from each other, and the work whereunto [we] have been called and I {the Lord] will be with you by My Spirit and presence of power to the end."

**(1908 edition of the Book of Mormon, Doctrine and Covenants through section 144, General Conference Rules and Resolutions adopted at the 1852 Conference, and the Book of

Rules and Resolutions concluding with the General Conference of 1964.)

*General Conference adoption of the foregoing will thereby rescind and replace the resolution - Temporal Affairs Policy adopted by the April 2001 General Conference.

RGCR 1063. The Gathering Place-April 8, 2003

Based on careful deliberation in relation to the immediate and longer term goals regarding temporal affairs the following resolution is presented for deliberation by the Conference. Adoption thereof will provide the authorization needed by General Officers to move forward as resources and the spirit of wisdom directs.

BE IT HEREBY,

(1) RESOLVED, that the Remnant Church of Jesus Christ of Latter Day Saints does by this action formally recognize The Gathering Place and its continuing development to be in harmony with, and dedicated to initial implementation of fundamental principles related to Zion and the Gathering; and be it further

(2) RESOLVED, that such surplus funds as may be available, after meeting annual budgetary needs, may be dedicated to its continuing completion as a place of assembly for worship, fellowship, recreation, outreach, and, should circumstances require, a haven for the Saints; and be it further

(3) RESOLVED, the First Presidency shall, with such consultation as may be necessary, continue to lead the Church toward full development of The Gathering Place, and the acquisition of other properties, in harmony with the law concerning Zion; and be it further

(4) RESOLVED, that to assure the carrying out of the foregoing objectives consistent guidance will be placed before the Church urging every member to become first, a dedicated and accounting steward, and thereafter as spiritual direction is received through the channel provided in the law, to call for the sacrificial dedication of the time, talent, labor, and monetary resources of the Saints for the achievement of Zionic institutions

envisioned in the revelations, including and beyond, The Gathering Place; and be it further

(5) RESOLVED, that by the adoption of this resolution the Church does once again reaffirm her call to bring forth the cause of Zion, and pledge anew to move forward in fulfillment of the great and marvelous work formally restored April 6, 1830; and be it finally

(6) RESOLVED, that authorization be granted to borrow up to $300,000.00 subject to the expectations and conditions set forth in the foregoing report and this resolution

Adopted April 5,2004

RGCR1064. An Official Statement on Marriage, Family and Moral Values.

Responding to the evident need for a current statement relating to a number of social, moral, and ethical issues, we are pleased to issue the following statement for guidance to the Church and by way of information for public dissemination. -The First Presidency

Adherents of the gospel restored to earth by divine intervention April 6, 1830 through the prophet Joseph Smith, Jr. have long been aware of warnings to these latter days. Further, we of the Remnant Church of Jesus Christ of Latter Day Saints, with sober-minded and concerned persons of many religious persuasions, observe with alarm the deterioration of moral standards, and the encroachment of evil and its effect upon the physical and spiritual well-being of humankind everywhere. Consequently, we view with concern the impact of these destructive elements upon the sanctity of marriage, the family, and other institutions ordained of God for the well- being of humanity.

WE AFFIRM that all human beings, both male and female, are created “in the image of God." The Holy Scriptures teach us that natural man is an enemy to God and became separated from the Creator by rebellion and pride. That separation required redemption and thus the great plan of salvation was taught from the beginning and has been reiterated through the ages of time. (Gen. 6:61 I.V.; Mos. 8:28, etc.; D&C 18:2h, etc.)

It has been further declared that natural unredeemed mankind will become carnal, sensual and devilish when separated from God and give themselves over to every imaginable sin with reckless abandon. Because of this all- too-obvious abandonment of the principles of righteousness, virtue, and goodness, we sense an urgent need to restate long-held positions of the Church. The onslaught of violence and abandonment of righteous standards are becoming more prevalent in almost every form and are being exploited by the media in grosser and more insidious ways. The pressures in society for relaxed standards, aided by recent civil judicial rulings, clearly signify that the very bedrock of societal order, the sacrament of marriage and the institution of family, is under attack.

For these, and many other reasons, there is an urgent need for the influence and application of Christlike behavior in our interpersonal relations. The Standing High Council of the Remnant Church has therefore prepared and offers this restatement of, and commitment to proclaim and live out, these principles of His Church.

THE SACRAMENT OF MARRIAGE- We declare, as a fundamental principle of the gospel of Jesus Christ, our commitment to the sanctity of marriage based upon the divine plan, that one man shall have one wife, and one woman, one husband, in harmony with the creation of, and commission to, Adam and Eve our first parents.

It is within the framework of the divinely appointed institution of marriage that procreation is intended, and in which setting husband and wife have the solemn privilege and responsibility to bear and nurture children. It is further declared that parents have a sacred duty to rear their children in love and righteousness, providing for their spiritual and physical well-being. In instances where individual members, male or female, molest children, they should be reported to the civil authorities. Where such persons deny any complicity, administrative officers must take the greatest possible care that available evidence supports the charges before they identify themselves therewith.

The practice of chastity was consistently taught by Jesus and is foundational to saintly lives and homes. Neither fornication nor the gross sin of adultery are countenanced in the law of Christ.

We believe that husbands and wives-mothers and fathers-will be held responsible before God for the discharge of these obligations, and that individuals who violate the covenants of chastity, who abuse either spouse or offspring, or who fail to fulfill family responsibilities, will all stand accountable before the Lord their God.

In view of the growing violation of these basic commandments of God, we again speak out against the disintegration of marriage and family and the encroachment of unnatural and sinful alternate lifestyles, contrary to the teachings of our Lord.

ABORTION- We deplore the trend and advocacy, especially during recent decades, of the sinful practice of willfully induced abortions. We further declare that abortions willfully-induced for any cause other than that of protecting the life of the mother are sinful. Priesthood and members alike should labor and counsel against abortion in all situations except where morally-committed and competent medical authority recommend abortion as a means of saving the life of the mother. [Standing High Council of Reorganized Church, April 24, 1958]

We further urge the Saints to exercise their right of citizenship and commitment to gospel principles to proclaim against the practice of abortion at every appropriate occasion.

HOMOSEXUALITY- We affirm in the strongest terms that the advocating of and engaging in any homosexual activity, or relationship, is sinful and contrary to the laws of God. We therefore reconfirm former action by the Standing High Council of the Reorganized Church of October 18, 1962 as follows: "The concern of the Church in connection with the practice of homosexuality is to set up safeguards against it, to protect the innocent and unsuspecting against enticements to it, and to reclaim those who engage in it." In the discharge of its responsibilities in relation to the growing promotion and acceptance of homosexuality the Church must support those teachings and relationships which promote normal and healthy

Christlike associations and offer guidance to all in the ministry who are called upon to provide preventive and remedial teaching and counseling. A basic essential toward forsaking such unnatural practice is that the individual shall, him- or herself, have a strong desire to repent and forsake such temptations or involvements.

Any member found to be practicing or promoting homosexuality will be removed from any leadership position, thus avoiding opportunities for the involvement

with others. They should thereafter be given ministry or assisted in receiving appropriate counseling with a view to rehabilitation.

Priesthood found to be practicing or promoting homosexuality shall be placed under silence. Ministerial labor should be performed promptly to determine what further action, if any, may be required in relation to membership status.

Where individuals, men or women, engage in, or seek to influence any other person to engage in this sinful practice, they shall be labored with to the end that they may be reclaimed therefrom.

Any member found to be either practicing or advocating the practice of homosexualism, and persisting therein, is to be brought to trial before a Church court, and if found guilty and refusing to discontinue such teachings and advocacy, should be excommunicated from the Church.

SAME GENDER UNION- The growing acceptance and practice of same-gender unions, (i.e., men with men, and women with women), is sinful and contrary to God's divine plan for family life and procreation. Therefore, be it known that the Remnant Church of Jesus Christ of Latter Day Saints will neither countenance, have part in, nor look with any approval whatsoever upon the union, marriage, bonding, or any other similar identifiable process, whether civil or religious, of individuals of the same sex.

Any priesthood member found to be supportive of, or in any way involved with, such a union, regardless of whatever civil laws or judicial opinions may obtain [be decided], shall be placed under

ministerial silence.

The formal and unyielding position of the Remnant Church of Jesus Christ of Latter Day Saints in relation to marriage is clearly and specifically set forth in D&C 111. This position is further undergirded and supported by many other citations in all three standard books of Scripture.

PORNOGRAPHY- We hereby acknowledge with grave concern the increasing acceptance of, and involvement in, the growing presence of pornography in society. We further declare it to be, in all its insidious forms, both spiritually and morally destructive to the human character and spirit. The position of the Church shall be to warn against it, and teach and practice a level of saintly life free from the debasing effects of its presence.

Our dedication to the Lord Jesus Christ and His standards of righteousness for all of life requires that we use every means to urge against the debasing of human beings and the resultant inclination toward carnal and sensual instincts so destructive to the higher levels of life required of all who will come toward Him and His kingdom.

After careful and prayerful deliberation by issuing the above statement of belief and practice, we hereby declare that members of the Remnant Church of Jesus Christ of Latter Day Saints are called to live exemplary lives while proclaiming against the inroads of all of the above morally-debasing and spiritually-destructive elements, exercising every opportunity to uphold and support honorable men and women in public office who will legislate against any form of advertising, lifestyle, or monetary benefit derived from the use, distribution, or promotion thereof—
STANDING HIGH COUNCIL, February 12, 2004).

RGCR1065. Statement on Tithing and Surplus-April 5, 2005

The following statement on Tithing and Surplus by the Presiding Bishopric has been reviewed and is supported by the Standing High Council and the First Presidency, It is presented here for consideration by the Conference as General Church Policy.

During the course of developing the recently published "Zionic

Endeavors and the Celestial Law" the Presiding Bishopric was drawn to the following revelation which specifically defines "surplus." It was given in answer to the petition "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing."

> ***Verily, thus saith the Lord, I require all their surplus property to be put in to the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth Of all their interest annually. D&C 106:1a-b***

The foregoing revelation clearly states that the consecration of surplus is the beginning of the tithing process. After prayerful study of this passage, and other scriptures bearing on the question, we were led to the conclusion that the past procedure and practices had not always fully interpreted nor applied the principles involved, In the past, it had been the practice to prepare a "First Tithing Statement," consisting of an inventory of all that one possessed, as cash value less liabilities, from which was determined the amount owed [one-tenth], as a beginning of tithing.

Although it appeared logical that this procedure would determine our increase from the time of birth (with nothing) until the first tithing statement, we have been unable to support this practice scripturally, and therefore offer the following policy for future application:

1. All stewards making a first accounting are requested to use the current "Surplus Accounting Forms" as a beginning of becoming a tithe payer and accounting steward.

2. After submission of the foregoing forms and consecration of surplus, the steward[s] shall then make an annual accounting statement and pay tithing annually based on one-tenth of their increase (D&C 106:1b)

3. Should there be mitigating circumstances which preclude making the surplus accounting [e.g., an unsporting non-member spouse, etc.] then an annual tithing accounting should be submitted, looking forward to the time when full compliance with the consecration of surplus may be possible.

4. Concerning young children, they are lawfully included in their parent's consecration. Beginning at the age of accountability [8 years] and baptism, we encourage individual compliance with the law by completing an annual accounting. When children reach their majority at 18 years, they are then urged to enter into a covenant relationship with the Lord by responding to the consecration of surplus law, followed by continued compliance with the regular annual tithing response, as outlined above.

Finally, for any steward [or joint stewards] who have previously made their first accounting based on all of their assets, which may have involved a substantial tithing "debt" yet unpaid, it is recommended that contact be made with the Presiding Bishopric to determine a mutually agreed course of action.

THE PRESIDING BISHOPRIC

RGCR1066. Remnant Church Board of Education-April 8, 2006

The following proposal outlines the plan to bring under one coordinating board the many aspects of Church-related education. It is now submitted for review and approval by the General Conference. All initial appointments are intended to serve until the next General Conference when a system of staggered, three-year terms can be implemented.

Respectfully submitted,
THE FIRST PRESIDENCY

"Seek ye out of the best books words of wisdom; and learning even by study, and also by faith. "(D&C 85:36)
The goal of education is quite easy to define - it is a matter of learning how to act, speak and think - rather than just the

acquisition of "knowledge." ***"Thou shalt DO that which is right and good in the sight of the Lord; that it may be well with thee." (Deuteronomy 6:18)*** The future of our life, and of our Church will be where we take it. The role of education and training, at home, in the school and at church, is the core of what the future holds**. *"The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction." (Proverbs 1:7)***

Mankind simply gets into trouble when he ignores God and tries to go it alone. Therefore, as we speak of education and/or learning, we are not just thinking of the speed of light or the atomic table, etc., but of the larger framework of knowledge which is the understanding of God, His purpose and His nature. The words of Jesus after feeding the 5,000 - ***"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life"(John 6:27)*** characterize our own needs in the challenge to glorify God and bring forth His Kingdom.

A statement that is often heard is "magnify your office and calling." We recognize this as being in reference to the priesthood. It may also be said of each member of the Remnant Church, as we all are called to magnify our "calling" as members of Christ's Church. In order to give assistance and direction in the many aspects of a continuing educational process for the entire family, the committees listed below will be appointed by the First Presidency - to receive approval at a General Conference. The purpose of the Church's "Board of Education" is to give direction and provide assistance in the many aspects of "continuing education" for the entire family, and to accomplish this within the framework of the Word of God.

Because of the growing need for an increased ability to utilize the talents and gifts resident among the Saints, it is becoming increasingly apparent the Church faces a greater demand to provide leadership and resources to meet the challenges before us. Religious education being one of the vital ministries of the Church, this "Remnant Church Board of Education" is being proposed to assist families and individuals in their continuing religious education.

Church Education Board: This body will have primary oversight responsibilities for the following and all other sub-

committees. They may also explore the possibilities of a potential Church-sponsored private school in the Center Place for the formal education of grades K through twelve, tutoring, home school assistance, adult evening classes, and other areas of continuing education as may seem advisable.

Church School Curriculum Sub-committee: There is a delicate balance between loving children as they are and encouraging them to reach their potential. Scripture is full of God's prodding us to a fuller perfection in Christ. Actually, a teacher who encourages the right kinds of things from the students could be the best friend a student will have. A teacher who prods and pushes and even pulls things from the students and who does so in the context of modeling and loving, of healing and encouraging, is a blessing. Building on the excellent work done under the leadership of Carl VunCannon, Jr. - the continued development of study materials for kindergarten through adult classes will be an ongoing need. This committee will consist of experienced and dedicated writers who will produce (as well as oversee the production by others) the necessary graded materials and texts.

Reunions, Camps, Vacation Church School sub-committee: Religious education provides a series of instruction and disciplines which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future life. To give them a religious education is indispensable, and an immense responsibility rests on those chosen to this duty. Recognizing the great need in this area, persons with special skills and experience will produce (as well as oversee the production by others) the much- needed materials in these areas.

Church Education Board: private school, tutoring, home school assistance, adult evening classes, etc.
Roger C. Gault Chairman - Retired public school administrator
Dan Keleher Business Management
Lee Killpack Representing the Quorum of Twelve - retired high school teacher
Sue Petentler - Retired public school teacher
Gregory Turner Representing the Presiding Bishopric -

chemist
Cathy Vreeland - Psychologist, Counselor
Carl VunCannon Jr., - Retired public school administrator

Church School Curriculum - sub-committee:
Ralph Damon Chairman - Public school administrator
Raymond Clough, Jr., - Retired public school teacher and administrator
Erlyne Gress - Retired public school music teacher
Lane Harold - Retired engineer, editor
Becky Rogers - Public school teacher.
Pat Whiteman - Retired public school teacher.

Reunions, Camps Vacation Church School- sub-committee:
Carol Starks Chairman - Retired public school administrator
Marcia Graybill - Legal secretary, speaks Portuguese, camping background.
Becki Hogan - Camp director, public school teacher
Renee Kreglo - Home school teacher, power point
Mike Meier - Camping background - construction
B.J. Thompson - Experienced "Vacation Church School" director

Respectfully submitted,
THE FIRST PRESIDENCY

RGCR1067. Gathering Place Report and Proposal-April 8, 2006

The entire Church is generally aware of the words "I have given into your hands that property known as the Gathering Place," with the admonition to "...assemble and worship in that place often and I will be in your midst." (D&C R-146:5a) In keeping with that admonition a major fundraising goal was put before the Church centered in the theme, A MIRACLE IN THE MAKING, envisioning many potential future uses including senior housing, school, medical clinic, office space, etc. The resultant outpouring of giving completely paid off the property and the work of renovation to date. We have continued to both maintain and utilize the Gathering Place, anticipating its ongoing improvement in fulfillment of its central role in the life of the Church.

As Saints in the Center Place know so well, interior completion of the Worship Center building has been a great blessing. There endless workshops, classes, and worship assemblies are conducted. It is there also the growing First Congregation is located with a full agenda of departmental and worship services. During the past year, under the direction and largely by the labors of Brethren Ken Scafe and Kip Carpenter, a great amount of grounds improvement has taken place at little or no cost to the Church. Based on consultation between the First Presidency and Presiding Bishopric, and review by the Standing High Council, it is now proposed that planned objectives with specific funding be undertaken without further delay. Initial work in that regard has been made possible by the repayment of the remaining share of First Congregation's part in the initial completion of the Worship Center.

In keeping with the counsel that the Gathering Place "is only the beginning of many such endeavors to gather My people " (D&C R-146:5b) the following resolution is now placed before the Conference for formal authorization.

BE IT HEREBY RESOLVED that a total of $93,000 [$57,000 of Gathering Place Funds, already in hand from First Congregation, and $36,000 from 2005 General Fund Net Income] be authorized for such major items in the Conference Center as I) permanent interior wall surfaces, 2) foyer and mezzanine, including sound booth, with future space for an apartment of approximately 1,100 square feet, plus additional meeting rooms, etc., 3) 700 new upholstered, linking chairs, 4) recreation equipment and installation of related hardware, 5) gymnasium space divider curtain, 6) several roadway and parking realignments with temporary rock surfaces, etc., and be it further

RESOLVED that subject to the availability of General Fund Net Income from the years 2006 and 2007 the sum of $194,000 be appropriated for the following priority projects during the years 2007 and 2008:

1) Installation of Conference Center heating and air conditioning,

2) Resurface existing entry road,

3) Extend the west end of Conference Center (40 x 100 feet for stage and ancillary assembly rooms),

4) Paint exterior of Conference Center,

5) 5) completion of apartment and numerous ongoing needs, such as parking lot completion, RV parking, exterior finish Worship Center, continuing landscaping and ongoing Zionic endeavors in their turn such as education facilities, planned housing (senior and other), stage completion, adequate sound system, etc., and be it finally

RESOLVED that the Gathering Place be kept in the forefront as a major General Church facility, with regular reports and recommendations for utilization and completion being provided through News Briefs and the columns of Hastening Times, and for approval by the succeeding General Conferences as may be required.

Respectfully submitted,
THE FIRST PRESIDENCY

RGCR1068. Internal Borrowing Gathering Place Improvements-April 9, 2006

WHEREAS, this Conference of 2006 has approved additional improvements to the Gathering Place in 2007 and 2008, as funds are available, be it hereby

RESOLVED, that the Joint Council of the First Presidency, the Quorum of Twelve Apostles and the Presiding Bishopric be authorized to borrow money internally to accelerate completion of these projects, if they deem it appropriate.

RGCR1069 Resolution for The Center Place of Zion-April 6, 2006

Both spiritually and historically, “the establishment of Zion” is an intrinsic belief in relation to the literal building of the Kingdom of God on earth." It has been a primary tenet of faith for Latter Day Saints since the early 19th century inception of the restored gospel, undergirded and sustained by such foundational scriptural citations as:

Inspired Version, Genesis 7:23,24; 9:21; Matthew

6:10-15; Revelation 21:2
Book of Mormon, 1 Nephi 3:187; 3 Nephi 7:43; Ether 6:3-5
D&C, 6:3a; 98:4g; R-145:7

With the emergence of the Remnant Church of Jesus Christ of Latter Day Saints and its claim to both lineal prophetic leadership and doctrinal continuity, the reaffirmation of foundational articles and covenants are once again central to its message. From that foundation, and in response to current revelation [D&C R-149:4a-b], the First Presidency hereby submits to the Councils, Quorums, Orders, and General Conference the following guidelines for the formal reaffirmation and implementation of the Center Place of Zion.

WHEREAS, the State of Missouri, county of Jackson, and the city of Independence, have been prophetically, and by numerous actions of preceding conferences, declared to be the place for Zion, the New Jerusalem; and

WHEREAS, Divine direction [D&C R-147] 'has restated, and by inference re-established, the call to renew with all diligence the gathering to, and building up of the above as, the Center Place of Zion, the New Jerusalem, and the place for the assembling of a faithful, covenant people; and

WHEREAS, in order to be obedient to the commandments and fulfill the commission now resting upon the Saints; be it hereby

RESOLVED, that Jackson County, encompassing the city of Independence, is again acknowledged as the specific area designated for renewing the process of gathering. Such designation shall not, however, be interpreted to exclude surrounding counties as circumstances and growth warrant; and be it further

RESOLVED, the city known as Independence, Missouri is hereby reaffirmed as the place for "the Temple" and the headquarters of the Remnant Church of Jesus Christ of Latter Day Saints, and as such shall be "the seat of the Presidency" and the principle place of business of said Church; and be it further

RESOLVED, the Center Place of Zion shall be presided over,

directly or indirectly, by the First Presidency, with the advice and consent of the Standing High Council and such other General Authorities and assistants as circumstances may require to coordinate and oversee all appropriate programs and organized activities. Temporal affairs and the gathering process shall be the immediate responsibility of the Presiding Bishopric and such Agents and Assistants as circumstances, stewardship associations, and physical needs, etc. require in consultation with the General Authorities of the Church; and be it further

RESOLVED, the Center Place of Zion shall, for the most effective spiritual and temporal needs of the Saints, be organized into congregations. These congregations shall be bodies of members of varying sizes and locations which, by guidance and choice will constitute groupings of membership in appropriate geographic locations for both worship and fellowship, and as focal points of witness to the communities where they are situated; and be it further

RESOLVED, the Center Place of Zion, while guided administratively by the General Authorities specified herein, shall be represented legislatively by a Conference which shall be open to all resident baptized· members in good standing. This Center Place Conference shall have jurisdiction over all legislative matters within its purview, such as, but not necessarily limited to, the following:

(a) Consideration and approval of all calls to the priesthood in the Center Place of Zion not requiring General Conference action.

(b) Approval of all ministerial appointments to serve as Assistants to the First Presidency, or Presiding Bishopric, including congregational presiding elders, and various other administrative priesthood designations. [e.g., area coordination, specific ministerial functions and duties, bishop's agents, etc.] Congregations will continue to conduct coordinated business meetings for the selection of local departmental leaders, for annual budgeting, building plans where appropriate, etc.

(c) Authorization for acquisition and improvement of properties specifically related to Center Place growth

and development. Where such development relates to General Church oversight, legislative approval by the General Conference will be required.

(d) Submission and approval of an annual Composite Budget based on all congregational and Center Place programs and development requiring funding and legislative action.

(e) Organizations, associations and projects, when authorized and sponsored by the Center Place of Zion, shall be under the purview of its administration and Conference, thereby holding leaders and administrators accountable to appropriate legislative review and approval.

(f) Currently, the designation of certain General Church departmental and other necessary leaders may be extended into the Center Place, when so appointed and approved. While gathering and membership growth may in time alleviate the need for some to serve in dual positions, until such a condition is achieved additional responsibility will always be a present need; and be it finally

RESOLVED, formal authorization for organization of the Center Place of Zion is hereby approved in response to the call to both gather and prepare a people who will be consecrated to the highest principles of the gospel of Jesus Christ. In responding, both officers and members will be called upon to more diligently abide and fulfill the laws of the Celestial Kingdom. Where existent revelations and official policy is clear, forward movement may be undertaken immediately. As the initiation of further policies and programs takes place in harmony with the above law but not so familiar to the present generation, the Saints are called to accept the responsibility to learn their duties, seek Divine guidance, and move forward in faith, relying upon Him in whose cause we labor.

Respectfully submitted
THE FIRST PRESIDENCY
Revised date - October 6, 2006

RGCR1070. Internal Borrowing Gathering Place "Code

Requirements"-October 28, 2006

Whereas, to meet City of Independence building codes, and amend resolution RGCR1061, be it hereby

Resolved, that an additional sum of $55,000 be borrowed from the reserve fund, in keeping with the previous enactment, to complete items 1 through 4 as listed above (RGCR1068).

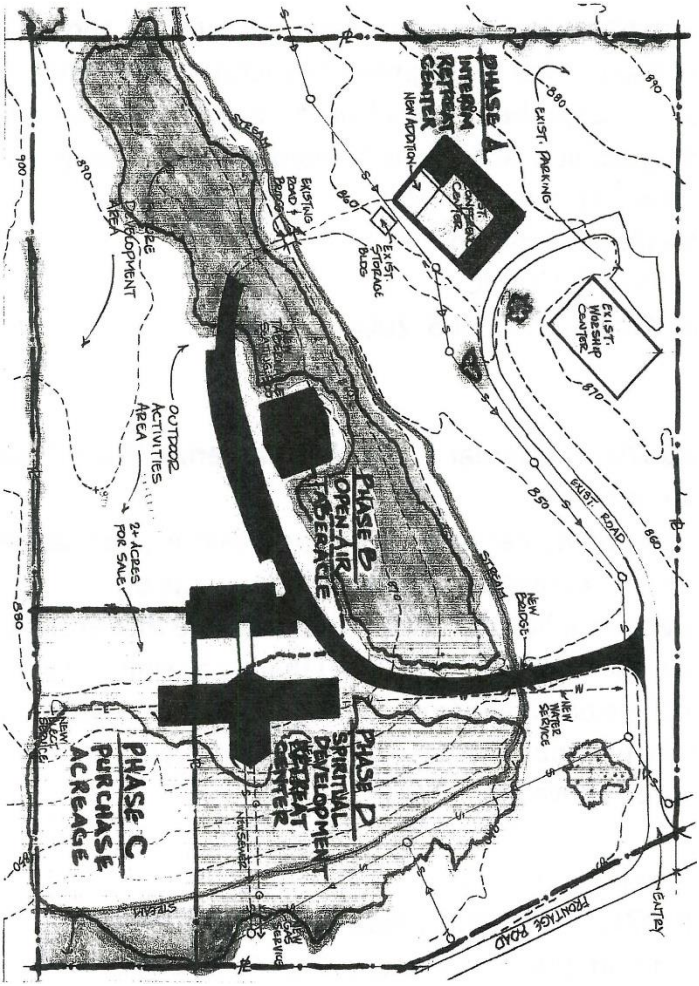
Adopted April 7th, 2007

RGCR1071. Gathering Place Expansion Al & A2

Motion from the floor to accept Part Al and A2 of the "Master Plan" as presented. To be funded by sacrificial offering and to be completed as funds become available.

A1 $110,000 estimated

A2 $300,000 estimated



MASTER PLAN STUDY FOR
THE GATHERING PLACE
Independence, Missouri

JRS Consultants 2590 Royal Court Pelham, AL35124
Phone: (205) 587-6993
FAX: (866) 881-7763
email: jrschmidtaia@msn.com

Phased Cost Estimates for Master Plan Development of The Gathering Place - 2007

Phase A. Interim Spiritual Development Retreat Center in Portions of Conference Center

Brief Description: Unfinished portions of the second floor along the north and east sides of the existing conference center will be finished into sleeping accommodations and restrooms. A portion of the new 40' by 120' addition to the west will be finished into a 2 story space including senior/handicap accessible sleeping quarters and restrooms along with some meeting rooms and fellowship area. This finished space will be available for overflow accommodations when the new Retreat Center is completed.

- Phase One:
    - Existing N.E. Second Floor-approx. 1,900 s.f. $50,000.00
- Phase Two:
    - New Addition Second Floor - approx. 2,000 s.f. $70,000.00
    - Existing Remainder Second Floor (incl. restrooms)- approx. 1,730 s.f. 90,000.00
    - New Addition First Floor- approx. 2,000 s.f. total •$90,000.00
- Phase Three
    - New Second Floor Caretaker Apartment- approx. 2,000 s.f. $60,000.00
- Equipment for all three phases (furniture, sound system) $50.000.00

Total Cost for Interim Spiritual Development Retreat Center in Conference Center $410,000.00

Phase B. New Open-air Tabernacle

Brief Description: A facility for sheltered outdoor worship

experiences with seating for up to 500 people. The tabernacle will be configured as a single story slab on grade with pre-engineered steel roof covering entire space. It will be set in another part of the wooded area of the upper portion of the site with access along a service road and walking trails to the new Retreat Center.

A raised podium for priesthood use in various worship services and a combination media center/cry room/storage area in an enclosed core at the rear of the space will be provided. An option would provide for folding wall panels around the perimeter to allow for closing the space to inclement weather.

- New Tabernacle - approx. 8,000 s.f. total $250,000.00
- 1000' of new service road I Handicap Parking I Creek Crossing structure $290,000.00
- New Utilities (electrical, communication) $10,000.00
- Equipment (furniture, sound system) 50,000.00

Preliminary Estimated Cost for New Tabernacle $600,000.00

Phase C. Purchase Approx. 3 Acres Adjacent to Church Property

Brief Description: Land located in the southeast corner of the Church property is for sale.

Purchase of this land will ensure that the serenity and seclusion of the upper portion of the Church land will be maintained in the future.

Preliminary Estimated Cost for Property purchase.

$50,000.00 to $80,000.00

Phase D. New Spiritual Development Retreat Center

Brief Description: A self-contained retreat center capable of the overnight housing, feeding and education of up to 250 people. The center will be configured as a 2 story rustic building nestled

in a wooded area of upper portion of the site. A multi-purpose area including a dining hall/meeting rooms/fellowship area similar to those used in elementary schools will be provided, along with a full service kitchen/food storage area adjacent to the multi-purpose area. Two wings of guest rooms and dorms along with adequate restrooms will be located to either side of the multipurpose center. Senior rooms will be located on same level as multipurpose area. Walking trails throughout the site will provide access to secluded places for meditation, outdoor activity areas and to the open-air tabernacle for worship activities.

New Lodge / Food Service Building - approx. 28,000 s.f. total

- Sleeping/Restrooms - approx. 16, 000 s. f. $1,500,000.00
- Dining/ Kitchen/ Storage - approx. 6,000 s.f. 800,000.00
- Meeting Rooms - approx. 6,000 s.f. 500,000.00
- Equipment (furniture, sound system) 150.000.00

$2,950,000.00

Roads, Utilities, Landscaping

- Handicap Parking $25,000.00
- New Utilities (water, sewer, electrical, gas, communication) $200,000.00
- Walking Trails/ Landscaping/ Lighting $50.000.00

$275,000.00

Preliminary Estimated Cost for New Retreat Center

$3,225,000.00

Adopted April 4th, 2008

RGCR1072. Family Allowance – Board of Appropriations

Rescinded by Conference Action

RGCR1073. Members for Board of Appropriations-April 4, 2009

Whereas the General Church Conference has final authority and responsibility for action on budgets to support the various programs in the Church, and

Whereas detailed preparation of the same must of necessity be delegated to a smaller group, Therefore, be it

Resolved, that a Board of Appropriations be authorized to bring to General Conference recommended operating budgets and special appropriations for Conference action, and *be* it further

Resolved, that this Board of Appropriations for the present be composed of 18 members as follows: The First Presidency (3), the Presiding Bishopric (3), the Council of Twelve at the present is (7), President of the High Priest Quorum (1), and a representative of the Seventy (1), and three (3) members of the Order of the Bishops. And, be it further

Resolved, that the Board of Appropriations shall be represented in its necessary preliminary work by a committee composed as follows: one member of the First Presidency, one member of the Twelve, one member of the Presiding Bishopric, and four (4) members of the Order of the Bishops and other such members as the committee may select from ·time to time. The responsibility of this committee being to receive all budgetary requests, give them preliminary consideration, make necessary adjustments and incorporate them in a composite form for presentation to the Board of Appropriations for action and transmission to General Conference. Be it further

Resolved, that the proposed budget formulated by this committee be transmitted to all members of the Board of Appropriations sufficiently in advance of a formal meeting, and be it further

Resolved, that the secretary of the Board of Appropriations shall file a copy of the minutes with the President of each Quorum, Council, and others represented on the Board.

RGCR1074. Independent Audit for General Church-April 2, 2009

WHEREAS regular independent Audits have had a long tradition in the Church, and are part of reporting and accounting to the membership for the funds and properties entrusted to its care and management to both General and Subsidiary Conferences, and

WHEREAS it has been a long period since a formal Audit has been conducted, and with the more recent commitment of substantial resources to land purchase, the formation of both for-profit and not-for-profit ventures, with their related legal implications for the Church, and for further protection of General Officers, and others, responsible for receiving and disbursing tithes, offerings and surplus, and for the assurance of the membership, a prompt independent Audit is called for, and

WHEREAS though ongoing internal audits by the Presiding Bishopric in harmony with the duties imposed upon them for receiving and caring for the income to the General Church are important and necessary, however, they cannot take the place of a formal independent Audit; and

WHEREAS it is the duty of the First Presidency, as the leading presiding quorum of the Church, to see that independent Audits are performed; therefore, be it

RESOLVED that the Quorum of High Priests does hereby urge the April 2009 General Conference to direct the First Presidency, in consultation with the Standing High Council, to engage the services of a competent auditing firm to perform an independent Audit of the General Church books, investments in affiliate Corporations, Stewardship Associations, etc. with a full report to the First Presidency and the Church in a timely manner, with said Audits to be conducted at three-year intervals, be it finally

RESOLVED that the cost of said Audit be met from General Church Operating Fund income.

RGCR1075. Statement on Tithing and Surplus-April 3, 2009

Whereas: GCR 977 is currently in conflict with the Statement on Tithing and Surplus passed by General Conference. on April 5, 2005, and Whereas GCR 977 allows for donor designation of

the use of the surplus being donated, which is a practice not supported by Scripture, the following Resolution is proposed to replace GCR 977:

RESOLVED: That surplus be accepted as an outright conveyance to the Church without legal obligation by the Church to the contributor. D&C 42:8c-9a.

1. That the membership of the Church be urged to comply with the Law of Consecration of Surplus in accordance with D&C R-150:5b, D&C 106.

2. The uses of surplus are as follows:

    a. For the purpose of purchasing lands for the public benefit of the Church, such lands to be in addition to those already designated on the books of the Church as stewardship lands.

    b. Either in part or in full for the building of houses of worship which may be considered peculiarly the responsibility of the General Church, such as public buildings as may be approved by the First Presidency and the Joint Council consisting of the First Presidency, the Council of Twelve, and the Presiding Bishopric; but that final approval of the use of surplus for such buildings is subject to the approval of the Presiding Bishopric, with the advice of the Standing High Council of the Church.

    c. To provide for the costs for economic and community planning; this not to be limited to new communities, but also for studies of existing communities where we have well established congregations.

    d. For the development of business, industrial and agricultural stewardships. That business, industrial and agricultural stewardship projects be for the present confined to the Center Place.

    e. For funding the Inheritance needs of the "Consecrated" worthy poor and needy, which may include providing specific facilities for their

rehabilitation or to supplement the Oblation Fund already segregated.

3. That in all instances the use of surplus be restricted to the purposes listed in paragraph 3 above or designated in the scriptures.
4. That the method of determination involving the acceptance and designation of surplus as such be as follows: That the individual shall have made accounting to the Bishop in harmony with the law:

    a. Filing his surplus accounting statement.
    b. Agreeing to file his tithing statement annually thereafter.
    c. The Bishop and the contributor must come to a mutual agreement regarding the amount of one's assets which qualify as surplus; without this mutual agreement, surplus offerings cannot be accepted. It is understood that all of the foregoing is and must be in harmony with the principle of voluntary, freewill contribution on the part of the individual; and that it is presented for the purpose of interpreting the Law of Consecration of the Surplus.

-Order of Bishops

RGCR1076. Statement on Commemoration or Observation of Holidays-April 2, 2010

"*Whereas*, there have been occasions where traditional religious and even patriotic holidays or observances have been largely ignored in some of the Congregations and Branches, therefore, be it

Resolved, that future Theme Helps for the Church focus on commemorating in themes, scriptures and hymns, religious holidays and special occasions, examples including Thanksgiving, Christmas, Palm Sunday, Resurrection Sunday, etc., as appropriate to their cultures, on or immediately before the actual dates. And, be it further

Resolved, that those responsible for planning, conducting and participating in services on these occasions be encouraged "to include the commemoration of these days in their ministry."

RGCR1077. Resolution on "The Hastening Times"-April 6, 2011

WHEREAS, The Hastening Times is the means by which information has been communicated to the membership since its inception and

WHEREAS, The Hastening Times currently has no official standing to represent the official Church position or to disseminate information, be it therefore

RESOLVED, That the· Hastening Times be recognized as the official organ of the Church for the communication information to the membership and be it further RESOLVED, That as the official organ of the Church, the Hastening Times not accept paid advertising or support any business enterprise; however, this in no way prohibits the Bishopric from providing information regarding various stewardships to the membership.

RGCR1078. Resolution for "Agreements of Working Harmony"-April 6, 2012

Agreements of Working Harmony Between the Remnant Church of Jesus Christ of Latter Day Saints and the Joint Conference of Restoration Branches; Submitted by the "Task Force Working for Harmony"

Rescinded by Conference Action April 3, 2015

RGCR1079 Resolution on "The Rules & Resolutions Committee Report" April 5, 2012

FROM THE FIRST PRESIDENCY

WHEREAS, the Report of the Rules and Resolution Committee, commissioned by the April 2010 General Conference and printed in the conference binder, was accepted by the April 2011 General Conference and

WHEREAS, the Councils, Quorums, Orders and membership of

the Church were given until October 2011 to comment on the report and

WHEREAS, the First Presidency was charged to prepare final comments and report to the General Conference of April 2012, therefore let it be

RESOLVED, that the Rules and Resolutions Committee Report, dated September 21, 2010, with the following exceptions as noted by the First Presidency, be accepted and published as General Conference Rules and Resolutions (GCR's and RGCR'S) binding on the Remnant Church of Jesus Christ of Latter Day Saints.

Rules and Resolutions by the Remnant Church: (Note that the indications for the RGCRs below have been changed to reflect the correct RGCR as seen in this publication.)

1. RGCR 1053 - the April 6, 2001 resolution on temporal affairs will not be included. This policy is no longer necessary with the calling of the Bishopric. They now provide the guidance necessary regarding the Temporal Law.
2. RGCR 1054 - Elders Travel Expense policy will not be included. Such policies are under the direction of the Bishopric and to make them a resolution would require Conference action anytime a change is necessary.
3. RGCR 1057 - General Church Headquarters Facilities will not be included. The requirements of this resolution are obsolete.
4. RGCR 1061 - the first paragraph will be retained for historicity; the other two paragraphs will be deleted.
5. RGCR 1072- the resolution to publish family allowances and eider's expenses will not be included. This involves personal information and may involve on privacy issues that are prohibited by law.

Rules and Resolutions Manual printed in 1964:

1. GCR 308 - will be deleted. Paragraph 5 is not in harmony with the "rendition" of the current Bishopric. We are currently teaching that one becomes a legal heir to the

Kingdom through consecration. This is in harmony with the "rendition" of Joseph Smith Jr. as found in Church History, Volume 1, Page 300, and Doctrine and Covenants 70:2b.

2. GCR 847 - will be deleted. In accordance with the Statement on Tithing and Surplus previously adopted, we no longer use the "inventory" statement.
3. CR 851 -will be deleted. Surplus accounting requires a Bishop to obtain the information, so we cannot allow a non-bishop to operate in this fashion.
4. GCR 863 - will be deleted. This GCR appears to be organizing the Storehouse by setting up a separate fund within the Storehouse. Storehouse organization and operation are a function of the Bishopric, not the Conference.
5. GCR 866 - will be deleted. This GCR involves several complicated issues that may require an attorney's guidance and should not be made binding on the Church at this time.
6. GCR 907 - will be retained. This allows the Presiding Bishopric authority to transfer title to property such as was done with Bountiful.
7. GCR 915 -will be deleted. This GCR appears to deal with a problem that existed in 1932 and is now obsolete.
8. GCR 917 -will be deleted. This is dated material and no longer applicable.
9. GCR 982 - will be deleted. This GCR is dated. It was presented for information to the Conference of 1954 and is no longer applicable.
10. GCR 986 - will be deleted. A GCR is not needed for the First Presidency and the Presiding Bishopric to select a Church Architect.
11. GCR 1038 - will be deleted. The Bishopric is responsible for appointing Stewardships, not the conference.
12. GCR 1039 - will be deleted. No determination has been made regarding Credit Unions. Under current economic conditions such support may be inadvisable.

13. GCR 1040 - will be deleted. This appears to be another attempt for the Conference to organize the Storehouse; which function belongs to the Bishopric, not the Conference.

RGCR1080 Resolution Taking Book Mormon to the Lamanites-April 3, 2014

Whereas; in 1828 One of the early directions of the Lord to the church was to take the Book of Mormon to the Lamanites D. & C. 2:6 **"Nevertheless, my work shall go forth, for, inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people, and to the Nephites, and the Jaco bites, and the Josephites, and the Zoramites, through the testimony of their fathers and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the lshmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. Amen."** and

Whereas; in 1830 the direction was again given the church D.& C. 27:3a "And now, behold, I say unto thee that thou shalt go unto the Lamanites, and preach my gospel unto them; and in as much as they receive thy teachings, thou shalt cause my church to be established among them," and Whereas; the Book of Mormon itself prophesies that this record is to be brought again to this people [Lamanites] 3 Nephi 12:3 "And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken." and

Whereas; the Lamanites are to have a primary role in establishing the New Jerusalem 3 Nephi 10:1-4 "But if they [Gentiles] will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; And also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I [Jesus] also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people;" therefore, be it

Resolved; that the Remnant Church of Jesus Christ of Latter Day Saints go on record reaffirming one of its primary commissions to take the Book of Mormon to the Lamanites; and be it further

Resolved, that the Quorum of Twelve be encouraged to increase their efforts in making ministry and means available for the fulfillment of this divine commission.

RGCR1081 An Addition to the R-Revelations of the Doctrine and Covenants-April 3, 2015

Whereas, at the close of the 2013 General Conference, a meeting between the First Presidency, the Quorum of Twelve and the Quorum of Seventy was set in place and held on May 4, 2013, and

Whereas, that meeting, and subsequent individual and group meetings leading up to another combined meeting between these three leading quorums of the Remnant Church of Jesus Christ of Latter Day Saints on November 2, 2013 found these quorums in debate and discussion on the role of the First Presidency and the Quorum of Twelve as relating to the direction, guidance, calling, and release of ministry of those men who comprise the Quorum of Seventy, and

Whereas, after much deliberation between these three quorums, there came a time when it was apparent that further light needed to be gained in order for resolution to be reached between these several quorums, it was requested by the Quorum of Seventy that President Frederick N. Larsen take these concerns to the Lord and, at a date established as February 20, 2014, bring his discernment of the will of the Lord on these matters back to these quorums, and

Whereas, President Larsen did so comply with that direction, bringing to that particular Joint Council the words of instruction as he received them from the Lord, and Whereas, in a majority vote of acceptance, that Joint Council, comprising the First Presidency, the Quorum of Twelve, and the Quorum of Seventy, accepted this direction to be "binding upon this Joint Council and upon the Church as a whole," we ask that it therefore be

Resolved, that the following instruction given to the quorums of that Joint Council, more specifically the Quorum of First Presidency, the Quorum of Twelve, and the Quorum of Seventy, now be accepted as the mind and will of God to the Remnant Church of Jesus Christ of Latter Day Saints as a whole, and be included into the Doctrine and Covenants as seen fit by the action of the 2015 General Conference.

A resolution was originally placed here called the Release of General Church Officers from Specific Offices-April 3, 2015

This resolution was withdrawn by Apostle Donald Burnett and received no objection from the conference body. It was moved to the Administrative Policies and Procedures, page 443.

RGCR1082 Rescinding the "Working in Harmony" Agreement (RGCR1078), dated April 6, 2015

Whereas, the leadership of the Joint Conference of Restoration Branches (JCRB) and the Remnant Church of Jesus Christ of Latter Day Saints drafted a resolution to be placed before both conferences titled "Agreements of Working Harmony between the Remnant Church of Jesus Christ of Latter Day Saints and the Joint Conference of Restoration Branches", and

Whereas, this resolution provided a working in harmony

agreement with the Joint Conference of Restoration Branches and The Remnant Church of Jesus Christ as an ecumenical movement to find common ground between our common faiths, and

Whereas, this resolution was brought before the April 2012 General Conference and was passed by the Remnant Saints without modification, and

Whereas, this same resolution was brought before the April Conference of the JCRB and was significantly modified and passed, which modifications still allowed for meetings between the quorums of the two organizations to discuss our common faith and beliefs and find ways to work together, and

Whereas, all attempts made by the Remnant Church were not reciprocated and the new leadership of the JCRB and its quorums have failed to meet according to their own rules, and

Whereas, they are not the same group that they once proclaimed as they are now claiming that they are not a church, just a collection of restoration branches, which, according to organizational law, has no authority to have a General Conference of the church, therefore be it

Resolved, that the Remnant Church rescind the April 2012 resolution titled, "Agreement of Working Harmony between the Remnant Church of Jesus Christ of Latter Day Saints and the Joint Conference of Restoration Branches," and be it further

Resolved, that the Remnant Church of Jesus Christ encourage both priesthood and members to continue to reach out in harmony to our brothers and sisters in the JCRB, and be it further

Resolved, that a letter be sent from the First Presidency to the JCRB Conference to be entered into their minutes for their records, and be it further

Resolved, that if the time should come that they do want to work closer with the Remnant Church, that we revisit the articles of "Working Harmony" to meet the needs and desires of the JCRB at that time.

RGCR 1083 Media Outreach-April 6, 2013

Whereas, social media is transforming our society and making outreach to many more people around the globe feasible and cost effective; and

Whereas, live streaming of services from the Gathering Place has been well received and has allowed many isolated Saints to connect with the Church as never before; and

Whereas, the acquisition of additional equipment will enhance our broadcast and production capabilities which may include and higher quality broadcast, live on-site streaming from remote locations, global interactive broadcast of missionary oriented programing, production of priesthood and membership education programs, current event broadcast for Church leadership, etc.; and

Whereas, this new capability will allow our missionary program to reach people more effectively and at a lower cost stretching our limited annual budget dollars; and

Whereas, the Board of Appropriations has approved the allocation of $25,000 toward the acquisition of new broadcast and production equipment, of which $10,000 is to come from the 2013 missionary budget and $15,000 from the missionary reserve funds; therefore, be it

Resolved, that, the Board of Appropriation decision be sustained by the General Conference of April 2013. The acquisition of equipment will proceed after submission of a final implementation plan to the Bishopric and First Presidency which will be published in the *Hastening Times*

RGCR 1084 Change in General Church Budget Cycle-April 8, 2016

Submitted by the Order of Bishops and First Presidency

Whereas, the economic conditions in the world are changing rapidly; and

Whereas, the General Church's income has remained relatively flat over the last several years; and

Whereas, the General Church's fixed cost continue to escalate due to inflationary pressure; and

Whereas, the General Conference of April of 2015 has already approved the 2016 budget; and

Whereas, the General Conference of April 2016 would normally consider the budget for 2017; and

Whereas, changing the budget cycle would benefit the Church and General Conference in that those budget decisions would be made in real time while considering the immediate circumstances of the Church and producing better inputs and controls, therefore let it be

Resolved, that the General Church's budget cycle be changed from our current procedure of General Conference considering a budget for the following fiscal year to a new procedure where future General Conferences consider a budget for the concurrent fiscal year, and be it further

Resolved, that the General Church budget for the just concluded budget year be used by the General Church officers as guidance for management and expenditure of church finances up and until approval of the then concurrent fiscal year budget; and be it further

Resolved, that we begin with the 2017 proposed budget being considered by the April 2017 Conference.

RGCR 1085 Tithing due date and Stewardship Sunday-April 4, 2018

Whereas, it was the tradition of the church to have Stewardship Sunday on the second Sunday of March; and

Whereas, the blessing to the Saints is great when they are obedient to the law of tithing which is a holy accounting unto

God; and

Whereas, with the desire to have our hearts focused on the first fruits of our labor as a sacrifice unto God, making an accounting takes prayerful thought and preparation (e.g., thinking of other ways that one can provide more tithe and finding joy in the ability to bless others in God's name with a little more of our first fruits); and

Whereas, Stewardship Sunday will help implement the temporal affairs, ***"Counsel is given in previous revelations, including Sections 128, 129, and R-148 of the Doctrine and Covenants, is sound law authorizing the Bishopric to implement the temporal affairs of the church, including tithing, offerings, consecration, and surplus. To that end, let the Bishopric with the temporal law and the First Presidency with the spiritual law come together under the celestial law, such consummation making the secular become sacred and culminating in the attainment of the kingdom of God on earth"*** (R 152:4); therefore, be it

Resolved, 1. That when setting the calendar for each new year, the General Church will designate the third or fourth Sunday of March as Stewardship Sunday. The Church should encourage the Saints through classes, sermons, and home visitations to have their tithing statements turned in by that date; and

2. That on Stewardship Sunday presiders and speakers are encouraged to focus the worship service on the importance of good stewardship with an emphasis on tithing, filing tithing statements, and the law of consecration.

RGCR 1086 Consecration of Priesthood and Tithing Requirement-April 4, 2018

Whereas, Consecration is a requirement in the theocratic law of the church which is essential for all members of the church, including new calls to the priesthood;

Whereas, the priesthood are to be the teachers of the law provided in the Bible, Book of Mormon, and Doctrine and

Covenants and it is impossible for the priesthood to be teachers of this law and an ensample if they themselves do not follow the law by God; and

Whereas, Doctrine and Covenants states in Section 106:1a, b, 2a, 2b; ***"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay on tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord. Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law or they shall not be found worthy to abide among you. And I say unto you, If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statues and my judgements may be kept thereon, that it may be most holy,";*** and

Whereas, in April 2005, prophetic revelation R149:2, ***"…The execution of the law of consecration and adherence to the celestial law will continue to bring blessings and good fruit to my cause."***; and

Whereas, Doctrine & Covenants Section 70:2b-3b; ***"nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion and unto their generations, inasmuch as they become heirs according to the laws of the kingdom. Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And behold, none are exempt from this law who belong to the church of the living God;"*** and

Whereas, in October 2005, by prophetic revelation the Lord revealed it is a requirement for gathering, (R150:5b, c,)

"According to law already given, adherence to the law of consecration is required alike of all those who gather. The Bishopric are commended for their implementation of the consecration of my people thus far and should continue pressing for compliance by all those who will participate. Many in times past have come to the "Center Place" as a commitment to "gather" and, as such, should be considered so. They occupy a place in Zion. However, since "laying all things before the bishop" is a requirement of the gathering and consecration, compliance with that law is required,"; and

Whereas, in October 2006, obedience to consecration is a requirement of, R 151:5a, ***"Harmony and charity must prevail among all of those now called under the name of my Remnant Church. Further obedience to the celestial law and the law of consecration is a necessary requirement for the preparation of the Bride."*** And

Whereas, April 2008 (R 152:4), ***"I, the Lord, am well please with the Presiding Bishopric and the Order of Bishops in the execution of the temporal law of the church. Counsel given in previous revelation, including Sections 128, 129, and R-148 of the Doctrine and Covenants, is sound law authorizing the Bishopric to implement the temporal affairs of the church, including tithing, offerings, consecration, and surplus. To that end, let the Bishopric, with the temporal law, and the First Presidency, with the spiritual law come together under the celestial law, such consummation making the secular become sacred and culminating in the attainment of the kingdom of God on earth."*** And

Whereas, the blessings of heaven are great that await all who are obedient and Zion cannot flourish without a consecrated priesthood and people, and

Whereas, we are counseled in Doctrine and Covenants 94:3b, ***"behold, this is the tithing and sacrifice which I, the Lord, require at their hands…,"*** and as it has been stated previously in Doctrine and Covenants 106:1b, ***"…this shall be a standing law unto them forever, for my holy priesthood, saith the***

Lord." Further, we are commanded in Doctrine and Covenants R150:5b, ***"According to law already given, adherence to the law of consecration is required alike of all those who gather."*** Therefore, let it be

Resolved, all new calls to the priesthood must conform to the laws of tithing and consecration before the call is confirmed effective 1/1/2018; and be it

Resolved, that the Remnant Church of Jesus Christ of Latter Day Saints require all new calls to priesthood, prior to ordination, receive teaching of the financial law as it relates to consecration and tithing; and be it

Resolved, the Bishopric is to create/commission curriculum for priesthood to be provided to Branch, Quorum and Order Presidents, District Presidents, or other General Authorities; and be it further

Resolved, let it be that all priesthood of the Remnant Church of Jesus Christ of Latter Day Saints are required to consecrate and give an annual accounting of tithing.

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