

Priesthood Study Series

Study #11 - Priesthood Ordination

Priesthood Are Called

- ◆ And no man taketh this honor unto himself, but he that is called of God, as was Aaron.
So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. - *Hebrews 5:4-5*

Christ Has Chosen Us

- ◆ Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.
Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit; and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. - *John 15:15-16*

Meaning of Ordination - Represents:

- ◆ Authority being given by God
- ◆ Authority being accepted by the Church
- ◆ Responsibility being embraced by the Individual

Ordination is Prescribed by God

- ◆ Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him; - *Doctrine and Covenants 17:12a*

Old Testament Example of Ordination

- ◆ And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient. And Moses did as the Lord commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation; And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses. - *Numbers 27:18-23*

New Testament Example

- ◆ Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.
As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.
And when they had fasted and prayed, and laid their hands on them, they sent them away. - *Acts 13:1-3*

Book of Mormon Example

- ◆ And now it came to pass that after Alma had made an end of speaking unto the people of the church, which was established in the city of Zarahemla, he ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church. - *Alma 4:1*

- ◆ And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them; And the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bear record that he gave them power to give the Holy Ghost. - **3 Nephi 8:70-71**

Doctrine and Covenants Example - Ordination and the Conferring of Authority

- ◆ He is to be ordained by the power of the Holy Ghost which is in the one who ordains him. - ***Doctrine and Covenants 17:12b***
- ◆ Again I say unto you that it shall not be given to anyone to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church. - ***Doctrine and Covenants 42:4***
- ◆ Let them be set apart to this office by the laying on of hands by my servants whose duty it is to ordain and set in order the officers of my church; - ***Doctrine and Covenants 117:3b***

Acceptance of Ministry

- ◆ 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; - ***Doctrine and Covenants 17:16a***

What does the “vote” represent?

- ◆ 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 blessings of direction. - ***Doctrine and Covenants 125:14c***

Ordination and Agency

- ◆ God recognizes a persons capacity
- ◆ Ordination does not Infringe Upon Agency
- ◆ But, behold, verily I say unto you, There are many who have been ordained among you, whom I have called, but few of them are chosen: they who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noonday; - ***Doctrine and Covenants 92:1d-1e***

Presumed Attributes

1. He has a testimony that God is and that he is willing to serve Him
2. He has order his life in such a way that he is seeking “perfection”
3. Is somewhat familiar with the scriptures, accepts them as the word of God and desires to learn more
4. That he is a leader
5. Church needs his ministry

Source: Ordinances and Sacraments – Yale and Brockway, 1962. Pg. 172

Seriousness of Ordination

- ◆ c.) For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God; Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood.

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(g.)Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he cannot break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. - *Doctrine and Covenants 83:6c-d; g-h*

Purpose of Ordination Rite/Ceremony

1. To confer the authority and the responsibility of a specific office upon the one ordained
2. To officially inaugurate the ordained into the office to which he has been called
3. To symbolize the acceptance of the man to the call and office
4. To symbolize his covenant and to interpret the gospel of Jesus Christ to all people everywhere as his office directs

Source: Ordinances and Sacraments – Yale and Brockway, 1962. Pg. 172

Ordination Service

- | | |
|-----------------------------|---|
| ◆ Spiritual Preparation | ◆ Acceptance Of Call |
| ◆ Dedicated Worship Service | ◆ Hands Layed On Head & Ordination Prayer |
| ◆ Physical Arrangements | ◆ Acknowledgement |
| ◆ Charge To Candidate | ◆ Greeting with membershi |

Ordination Prayer

- ◆ No set prayer
- ◆ Not too long and to the point
- ◆ The Priesthood and Office being conferred should be identified
- ◆ Reflection of responsibility may be appropriate

Example of Manner of Ordination

- ◆ The manner which the disciples, who were called the elders of the church, ordained priests and teachers. After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said, In the name of Jesus Christ I ordain you to be a priest; (or if he be a teacher;) I ordain you to be a teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen. And after this manner did they ordain priests and teachers, according to the gifts and callings of God unto men; and they ordained them by the power of the Holy Ghost, which was in them. *Moroni 3:1-3*

Follow-up

- ◆ Record ordination
- ◆ Issue license
- ◆ Continued training and mentoring
- ◆ Use quickly

Priesthood Accountability

- ◆ What do we do, or should we do, to hold Priesthood accountable?
- ◆ Priesthood silencing
 - A process
 - Represents failure of process

Hastening Time - If Not Now-When?

- ◆ I admonish the church, and particularly those of the priesthood, that the hastening time being upon us there is great necessity for confidence in the men of the church chosen for positions of great responsibility, and all should consecrate of their talents, abilities, and substance for the prosecution of the great work intrusted to us. Everywhere the demand for great activity exists, and for the accomplishment of our work the great essential is fraternal cooperation in service to man and devoted consecration to God and his work. - **Doctrine and Covenants 132:3-4**
- ◆ *"The hastening time is here and greater unity than ever before is necessary if the forces of opposition are to be met; and such unity will prevail if those holding the priesthood will remember their commission to preach the gospel, and each officer will strive to discharge his own duty and magnify his calling. The promise has been given that no power shall stay the hand of God in the accomplishment of his purposes among his people;"* **Doctrine and Covenants 135:2b-3a.**

As James reminds us in 1:22-25

- ◆ "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

The 20-80 Rule

- ◆ 20% of the Priesthood do 80 % of the work
Our Challenge as Leaders is to Change the Percentages

An Engaged Priesthood

- ◆ What does it mean for priesthood to be "actively engaged" in ministry? Or
- ◆ What constitutes an "active" or "inactive" priesthood member?
- ◆ What are reasonable expectations for priesthood?
- ◆ What does it mean to "magnify our calling?"
- ◆ What are reasonable expectations for priesthood in magnifying their calling?

The Question of Accountability

- ◆ Who are we accountable to? In what ways are we accountable? or
- ◆ Should priesthood give an account of their ministry to someone in the Branch? If so, to whom, and what are some ways this can be done?
- ◆ How should an inactive priesthood member be used?
- ◆ How should he be worked with?

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