

Church Handbook
of Instructions

Book 2
Priesthood and Auxiliary Leaders

Section 9

Temple and Family
History Work

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Introduction

The Lord admonished, “Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence” (D&C 107:99; see also D&C 105:10).

Church leaders should seek personal revelation to help them learn and fulfill the duties of their callings.

Studying the scriptures and the teachings of latter-day prophets will also help leaders learn their duties. The Lord has admonished leaders to treasure up in their minds continually the words of God so they will be receptive to the influence of the Spirit (see D&C 84:85).

Leaders also learn their duties by studying the instructions in Church handbooks. These instructions can facilitate revelation if they are used to provide an understanding of principles, policies, and procedures to apply when seeking the guidance of the Spirit.

Introduction to the *Church Handbook of Instructions*

The *Church Handbook of Instructions* consists of two books:

- *Book 1: Stake Presidencies and Bishoprics*
- *Book 2: Priesthood and Auxiliary Leaders*

This publication of the “Temple and Family History Work” section is a revision of the section in *Book 2*. A list of the sections in *Book 2* is provided below. All are available as individual publications except those marked with an asterisk (*).

1. Melchizedek Priesthood
2. Aaronic Priesthood
3. Relief Society
4. Young Women
5. Primary
6. Sunday School
7. Stake and Member Missionary Work
8. Spiritual and Temporal Welfare
9. Temple and Family History Work
10. Activities
11. Curriculum*
12. Church Materials*
13. Meetinghouse Libraries
14. Music
15. Public Affairs
16. Gospel Teaching and Leadership
17. Selected Church Policies*

Distribution of This Section

General Authorities, Area Seventies, general Church department heads, general auxiliary presidencies, and directors for temporal affairs (1 copy each)
Area family history adviser(s) (1 copy each)
Temple presidency (3 copies)
Stake, district, or mission presidency (3 copies)
Bishopric or branch presidency (3 copies)
High council adviser(s) (1 copy each)
Stake family record extraction director and assistant directors (1 copy each)
Stake family history center director(s) (1 copy for each center in the stake)
High priests group leadership (3 copies)
Elders quorum presidency (3 copies)
Family history consultants (1 copy each)

If leaders who receive the “Temple and Family History Work” section need access to other sections of *Book 2*, the stake presidency, bishopric, high priests group leader, or elders quorum president could make their copies of the book available temporarily.

Application in Branches, Districts, and Missions

In this section, the terms *bishop* and *bishopric* generally refer also to branch presidents and branch presidencies. The terms *stake president* and *stake presidency* generally refer also to district presidents and district presidencies. References to wards and stakes generally apply also to branches, districts, and missions.

Items Referenced in This Section

Administrative Guide for Family History Centers (36004)
Endowed from on High: Temple Preparation Seminar Teacher’s Manual (36854)
Family History Center Operations Guide (34051)
Family Record Extraction Administrative Handbook (30985)
A Member’s Guide to Temple and Family History Work (34697)
Preparing to Enter the Holy Temple (36793)
Recommend for Living Ordinances (32601)
Request to Create or Relocate a Family History Center form (34793)

9. Temple and Family History Work (Redeem the Dead)

Note: This publication is an update of section 9 of the *Church Handbook of Instructions, Book 2: Priesthood and Auxiliary Leaders* and the individual booklet of section 9 that is excerpted from that handbook.

Doctrines of Temple and Family History Work

The Lord has commanded His people in all ages to build temples so He “might have a place to manifest himself to his people” (D&C 109:5). Temples are built “unto [the Lord’s] holy name” “for the glory, honor, and endowment” of the Saints (D&C 124:39; see also verse 40).

In temples, worthy Church members receive ordinances that are essential for exaltation. Each ordinance includes covenants and promised blessings. In this way members receive important knowledge of “things which have been kept hid from before the foundation of the world” (D&C 124:41). All the ordinances that take place in the house of the Lord are expressions of belief in the fundamental doctrine of the immortality of the human soul.

Temples are places of safety and refuge from the world. They are sources of strength for righteous living. They strengthen families as members learn sacred truths and serve those who have died without having received the ordinances of the gospel.

Temple Ordinances for the Living

Ordinances that living Church members may receive in temples include the endowment (including washing and anointing) and sealing ordinances.

The Endowment

The washing and anointing are the first part of the endowment. The endowment ordinance explains the purpose of life, the mission and Atonement of Jesus Christ, and Heavenly Father’s plan for the exaltation of His children. Through this ordinance, Church members enter into covenants of sacrifice, consecration, and fidelity. They also receive a gift of power from God (see D&C 38:32, 38; 95:8; 105:12, 18, 33; 109:13, 22).

Elder James E. Talmage provided the following description of the endowment:

“The ordinances of the endowment embody certain obligations on the part of the individual, such as [a]

covenant and promise to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive her King—the Lord Jesus Christ. With the taking of each covenant and the assuming of each obligation a promised blessing is pronounced, contingent upon the faithful observance of the conditions.

“. . . In every detail the endowment ceremony contributes to covenants of morality of life, consecration of person to high ideals, devotion to truth, patriotism to nation, and allegiance to God. The blessings of the House of the Lord are restricted to no privileged class; every member . . . may have admission to the temple with the right to participate in the ordinances thereof, if he comes duly accredited as of worthy life and conduct” (*The House of the Lord*, rev. ed. [1976], 84).

Sealing

The prophet Elijah restored the priesthood keys of the sealing power to the Prophet Joseph Smith in the Kirtland Temple in 1836 (see D&C 110:13–16). Through this power, sealing ordinances can be performed that make it possible for families to be united eternally (see D&C 131:1–4; 132:19–20). These ordinances include (1) the sealing of husband and wife (temple marriage) and (2) the sealing of children to parents (see D&C 138:47–48).

For sealing ordinances to be effective throughout eternity, those who receive them must be true and faithful to the covenants associated with the ordinances.

For more information about sealing ordinances, see the “Temples and Marriage” section of *Book 1*.

Temple Ordinances for the Dead

The ordinances of baptism, confirmation, Melchizedek Priesthood ordination (for men), and the temple endowment and sealing are required for exaltation for all accountable persons. Many people have died without receiving these ordinances. As part of His plan of salvation, Heavenly Father has prepared a way for the dead to hear the gospel and receive these ordinances. People who died without a knowledge of the gospel but who would have

received it are promised that they will be heirs to the celestial kingdom (see D&C 137:7–10).

While Jesus's body lay in the tomb after His Crucifixion, His spirit entered the spirit world, where He preached the gospel to the spirits of the just (see 1 Peter 3:18–20; 4:6; D&C 138:11–19). While there, the Savior organized missionaries among these righteous spirits to preach the gospel to those in spirit prison:

“From among the righteous, he . . . appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men; and thus was the gospel preached to the dead” (D&C 138:30). This great missionary effort in the spirit world continues today (see D&C 138:57).

Those in the spirit world may exercise faith in Jesus Christ and accept the gospel message. Because they do not have physical bodies, the gospel ordinances must be performed vicariously for them on earth. Church members are responsible to provide these ordinances for their own kindred dead. This work is performed in temples. Ordinances that have been performed for the dead are effective when the deceased persons choose to accept them and become qualified to receive them (see D&C 138:19, 32–34).

The Prophet Joseph Smith taught the importance of temple ordinances for the living and the dead:

“Let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as . . . they without us cannot be made perfect—neither can we without our dead be made perfect” (D&C 128:15).

Deceased ancestors must be identified and their names submitted to a temple before the saving ordinances can be performed vicariously for them. As Church members serve their ancestors in this way, the promise of Elijah is fulfilled—their hearts are turned to their fathers (see D&C 110:15), and they become saviors on Mount Zion (see Obadiah 1:21).

Members' Responsibilities

Three Basic Responsibilities

From the foregoing doctrinal teachings, it is clear that members should focus on three basic temple and family history responsibilities.

1. Receive Their Own Temple Ordinances and Help Immediate Family Members Receive Them

Members are counseled to receive their own endowment when they are called to serve full-time missions, when they are married or sealed in a temple, or when they are otherwise worthy and sufficiently mature to understand and keep the sacred covenants made in a temple. For more information about individuals' readiness to receive the endowment, see the “Temples and Marriage” section of *Book 1*.

Leaders should help members understand that the purpose of the endowment is to prepare for exaltation, not merely to prepare for marriage or a mission. Members are taught that keeping the covenants associated with the endowment can be the foundation for great joy in mortality. Parents teach children that the temple is the right place to be married.

Unendowed adults are encouraged to prepare to receive the endowment. Temple preparation seminars, interviews with the bishop and stake president, and personal study of the booklet *Preparing to Enter the Holy Temple* can effectively aid in this preparation (see also pages 263–64 in this section).

2. Hold a Current Temple Recommend and Attend the Temple Regularly

Every adult member should hold a current temple recommend and, as circumstances allow, attend the temple regularly to participate in ordinances for the dead.

In addition, new members and youth ages 12 and older are encouraged to have limited-use temple recommends and go to the temple to be baptized and confirmed for the dead.

Regular temple attendance helps members recall their own covenants, gain greater insight into the doctrines and ordinances of the gospel, and serve others (see D&C 76:5–10).

3. Participate in Family History Work

Members should identify their kindred dead, request temple ordinances if needed, and provide these ordinances by proxy if possible. As a beginning, members should try to identify four generations of their ancestors.

Members' preeminent obligation is for their own kindred dead. They may research for natural, adoptive, and sealing relationships. They may also submit for temple work the names of persons who have a

probable family relationship that cannot be verified because the records are inadequate, such as those who have the same surnames and resided in the same areas as known ancestors.

Members should be considerate of the feelings of close family members when submitting names of deceased relatives. For those deceased persons who were born within the last 95 years, members should obtain the approval of the person's closest living relative before temple work is performed.

Names of nonrelated persons should not be submitted without the approval of the closest living relative. Names of celebrities or famous people or those gathered from unapproved extraction projects, such as Jewish Holocaust victims, should not be submitted. For information about participating in extraction projects that are approved by the Church, see pages 266–67.

Additional Opportunities to Serve

In addition to the three basic responsibilities outlined above, members may participate in other aspects of temple and family history work. Some additional ways for members to serve include:

Doing research to identify ancestors beyond the first few generations.

Contributing computerized family history information to the Church.

Participating in family organizations.

Serving as missionaries in temple or family history work (see the “Missionary Service” section of *Book 1*).

Keeping personal journals and preparing personal and family histories.

Encouraging others (including nonmembers) to learn more about family history.

Volunteering to serve in family record extraction or in a family history center (see pages 266–68).

Resources

Members can use the following resources to help them prepare for and do temple and family history work:

Preparing to Enter the Holy Temple. This booklet is given to any member preparing to go to the temple.

A Member's Guide to Temple and Family History Work. This guide provides instructions on how to start identifying ancestors and how to provide ordinances for them. It also serves as the manual for

family history lessons, including Sunday School lessons.

FamilySearch™ on the Internet (familysearch.org) and family history computer programs (where available). These resources help members organize their information, identify their ancestors, and prepare names of their kindred dead for temple ordinances (see page 266).

Family history consultants. Consultants help members use family history resources to identify ancestors and submit their names for temple work.

Family history centers (where available). These centers provide resources to help members identify their ancestors (see pages 267–68).

Temple Preparation Seminar

The purpose of temple preparation seminars is to help members prepare to receive the ordinances and blessings of the temple. The bishop organizes these seminars as often as needed. The high priests group leader and elders quorum president help him.

Temple preparation seminars are helpful for new members, less-active members, and endowed members who have not renewed their recommends for an extended time. The bishopric prayerfully selects a few of these members to invite to each seminar. The bishop or another Melchizedek Priesthood leader issues each invitation personally. Active members who are fellowshipping may also be invited to attend.

The bishopric calls one or more teachers for the temple preparation seminar. Teachers may be a husband and wife. Lessons are provided in *Endowed from on High: Temple Preparation Seminar Teacher's Manual*. Throughout the course, the teachers and class members refer often to the booklet *Preparing to Enter the Holy Temple*.

When the seminar concludes, the bishop meets personally with each participant. He offers encouragement, bears testimony, and determines whether each person is prepared to receive temple blessings. He also discerns whether brethren are prepared for priesthood advancement.

Preparing to Enter the Temple

Members who are preparing to receive their temple endowment or are being sealed should carefully read the booklet *Preparing to Enter the Holy Temple*. The bishop gives this booklet to members who

receive a Recommend for Living Ordinances and encourages them to read it carefully before scheduling an interview with the stake or mission president. The stake or mission president should use the booklet as the basis for counsel and instruction when interviewing the member.

Obtaining Temple Clothing and Garments

For instructions on ordering temple clothing and garments, see the “Church Materials” section of *Book 2*.

For instructions on wearing, caring for, and disposing of garments, see the “Temples and Marriage” section of *Book 1*.

Area Temple and Family History Leadership

Presidency of the Seventy or Area Presidency

The Presidency of the Seventy or the Area Presidency oversee temple and family history activities in the area. They teach the doctrines of temple and family history work. They also teach leaders their temple and family history responsibilities.

Area Family History Adviser(s)

The Presidency of the Seventy or the Area Presidency calls one or more area family history advisers to assist in overseeing temple and family history work in the area. Generally, priesthood holders or couples are called to serve as area advisers. When area advisers are called, the Family and Church History Department is notified. The department then provides training for the new area advisers.

Area advisers report to the Presidency of the Seventy or the Area Presidency. They provide training to stake leaders and others within stakes and wards as directed or approved by the Presidency of the Seventy or the Area Presidency. They provide information to area leadership on the direction and plans of the Family and Church History Department. They also inform the department about the area’s family history needs and activities and work with the department to obtain necessary resources. Area advisers can oversee family history support and family history missionaries in the area under the direction of the Family and Church History Department, as approved by the Presidency of the Seventy or the Area Presidency.

Temple and Family History Organization in Stakes and Wards

The family history organization in stakes, wards, and branches exists to help members identify their ancestors, link them into families, and ensure that temple ordinances are performed for them. The key to a successful family history program is family history consultants who meet with members and families individually to help them begin and continue their temple and family history work. The high priests group leader provides direction to the ward consultants. In priesthood executive committee and ward council meetings, the high priests group leader reports on temple and family history activities and receives direction from the bishopric as to the individuals and families with whom the ward consultants could meet. An effort should be made to help all families in the ward actively participate in some aspect of temple and family history work.

The stake presidency assigns one or more high councilors to help oversee temple and family history work in the stake. The assigned high councilors train high priests group leaders in leading temple and family history efforts in the wards. They also help oversee family record extraction and family history centers in stakes.

Additional information is included in the *Administrative Guide for Family History Centers*.

Stake Temple and Family History Leadership

Stake Presidency

The stake presidency oversees temple and family history work in the stake, as outlined in the “Stake Administration” section of *Book 1*. The stake presidency assigns one or more high councilors who are members of the stake Melchizedek Priesthood committee to help oversee temple and family history work.

High Council Adviser(s)

The high council adviser ensures that the stake is organized to provide resources to the wards to help members in their temple and family history work. He serves under the direction of the stake presidency, and his assignment includes the following responsibilities:

He becomes knowledgeable in temple and family history work and assists the stake presidency in instructing other leaders and members in this work.

He instructs high priests group and elders quorum leaders in their temple and family history responsibilities and ensures that the stake, wards, and quorums are organized to do temple and family history work (see pages 265–66).

He meets regularly with the stake presidency to report on temple and family history work and to receive counsel.

He recommends when the stake should participate in the family record extraction program.

He recommends the establishment and placement of family history centers, when needed.

He recommends individuals to be called as family history center directors, family record extraction directors, and extraction workers. He oversees the operation of family history centers and family record extraction programs through those called as directors.

He makes assignments to wards to provide family history consultants to staff each family history center in the stake. He reviews family history center audits and works with directors to ensure compliance with policy and financial controls.

Ward Temple and Family History Leadership

Bishopric

The bishopric oversees temple and family history work in the ward. These responsibilities are outlined in the “Ward Administration” section of *Book 1*.

High Priests Group Leader

Under the direction of the bishopric, the high priests group leader is the priesthood leader with direct responsibility for coordinating temple and family history work in the ward. Where there is no high priests group leader, a member of the elders quorum presidency fills this role. The high priests group leader has the following responsibilities:

He reports on temple and family history activity (including the individual work by family history consultants with members) in the priesthood executive committee and ward council meetings and receives direction from the bishopric.

He works with the priesthood executive committee and ward council to identify individuals and families

in the ward that family history consultants could work with individually.

He ensures that enough family history consultants are called to meet the needs of the ward, including those needed to fulfill the ward’s assignment to support a family history center in the stake. He helps consultants fulfill their responsibilities as outlined below.

In stakes that participate in family record extraction, he recommends individuals to serve as family record extraction workers.

Family History Consultant(s)

The high priests group leader recommends and the bishop or an assigned counselor calls and sets apart one or more family history consultants sufficient to meet the needs of the ward. While brothers or sisters who are called as consultants need not be experts in family history research, they should be skilled teachers who work and communicate well with members. They should be comfortable using technology to help members with their family history work. The consultants will work with members’ family information and should be individuals able to exercise good judgment and discretion when dealing with sensitive family matters. The high priests group leader supervises the consultants.

Family history consultants work with members who are either beginning or continuing their family history work. Consultants should particularly focus on those individuals and families suggested by the high priests group leader through the ward council and priesthood executive committee. Where possible, they should meet with members in their homes and can use *A Member’s Guide to Temple and Family History Work* as a resource. Consultants should use proper caution when visiting in members’ homes and should take a companion with them as appropriate.

Family history consultants have the following responsibilities:

They help members identify ancestors and ensure temple ordinances are performed for them.

They help members who do not have access to computers or are uncomfortable using computers prepare and submit family information for temple ordinances.

They meet with new members to explain the doctrines of redemption of the dead. They help new members identify deceased ancestors and go to the temple to receive baptisms and confirmations for them.

When assigned by the bishopric, they teach family history classes during Sunday School.

Where the ward is assigned to support a family history center, they serve as staff members and familiarize themselves with the resources and processes in the center.

Ward Family History Class

A ward family history class may be taught during Sunday School, as determined by local priesthood leaders. This class is under the direction of the bishopric rather than the Sunday School president. The curriculum for the class is *A Member's Guide to Temple and Family History Work*. The instructor is usually a family history consultant assigned by the bishopric. He or she adapts the lessons to meet the needs of class members. Classes should generally be conducted as workshops where members actually complete family history work.

Family History Online Resources and Computer Programs

Church family history online resources and computer programs help members identify their ancestors, organize ancestral information, and prepare ancestors' names for temple ordinances. The majority of these resources are available through FamilySearch, the Church's family history Internet site at familysearch.org.

Where computers with Internet access exist in the stake or ward, or where family history programs are installed on stake or ward computers, the stake presidency and bishopric ensure that these computers are available for members to use at reasonable times. Family history consultants can help schedule the computers and teach members how to use them.

Members who use administrative computers for family history work should not have access to membership or financial information.

Supplemental Temple and Family History Programs and Activities

In addition to the basic family history program, stakes may choose to participate in family record extraction. They may also request a family history center. Individuals may serve as family history missionaries or volunteers.

Family Record Extraction

Basic information about family record extraction is provided in the following paragraphs. Additional information about setting up and operating the program is provided in the *Family Record Extraction Administrative Handbook*.

Through family record extraction, members create automated indexes for family history information found in documents such as census records, church registers, and vital records. These automated indexes are then made accessible through the Church's family history Internet resources and computer programs. Members can use these indexes to help them identify their ancestors and determine whether temple ordinances are needed. Names from these indexes may also be sent to temples to supplement the names that members provide for ordinance work.

In addition to making information available to members, family record extraction provides opportunities for service. Members who are less active, homebound, or elderly can do family record extraction in their homes. Youth also can participate in the family record extraction program.

Those who participate in family record extraction should extract records that have been approved by the Church for extraction.

Priesthood Supervision of Family Record Extraction

Under the direction of the stake presidency, a high council adviser for temple and family history work oversees family record extraction in the stake. A stake family record extraction director is called. In stakes that have many members participating in family record extraction, assistant directors are called to coordinate the work in the individual wards and branches as needed.

Requesting Family Record Extraction

If members of the stake presidency would like the stake to participate in family record extraction, they submit a request to the Presidency of the Seventy or the Area Presidency. If the request is approved, it is sent to Church headquarters. To determine whether a stake should participate in the family record extraction program, the stake presidency may consult with the area family history adviser. They may also refer to the *Family Record Extraction Administrative Handbook*. Members of the community may also participate in family record extraction.

Participating stakes should have a sufficient number of workers from throughout the stake to have a viable program. However, it is not required that each ward provide workers.

Stake Family Record Extraction Director

If the stake participates in family record extraction, a member of the stake presidency or an assigned high councilor calls and sets apart a stake family record extraction director. A high council adviser supervises the director and gives instruction and assistance.

The stake family record extraction director trains and assists extraction workers; provides access to Church resources such as online programs, equipment, and facilities; and, when needed, requests and distributes records to extract. Where non-Church groups participate in extraction, the director provides needed organization, training, and support.

The director should have good management, interpersonal, and communication skills. Some computer experience is also helpful. The calling may require a substantial amount of time.

Assistant Stake Family Record Extraction Directors

As needed, a member of the stake presidency or an assigned high councilor may call and set apart assistant family record extraction directors. These members assist the stake director in activities such as overseeing extraction of records in a nonnative language, overseeing technical or computer issues, and coordinating extraction work in wards and branches that have large numbers of extraction workers.

Family Record Extraction Workers

If the stake participates in family record extraction, a member of the stake presidency or an assigned high councilor calls and sets apart family record extraction workers. They work under the direction of the stake family record extraction director. Family record extraction workers may work in their homes or in a meetinghouse.

If the stake is extracting nonnative language records, family record extraction workers should be able to learn to read the records in the nonnative language. However, they do not need to be proficient speakers of the language.

For More Information

For more information about family record extraction, stake presidencies should contact the area family history adviser.

Family History Centers

Basic information about family history centers is provided in the following paragraphs. Additional information is provided in the *Family History Center Operations Guide*.

The Church has established family history centers in many locations. Centers are designed to help members identify ancestors and provide temple ordinances for them. Centers provide local access to microfilmed family history records of the Church and to Church family history computer resources, including FamilySearch on the Internet. Community patrons are also welcome to use resources available at centers.

Family history centers are effective to the extent that (1) all patrons are made to feel welcome to use the resources of the center, (2) members are providing temple ordinances for their ancestors, (3) nonmember patrons have opportunities to learn why members do family history work, and (4) both members and nonmembers are contributing their family-linked records to the Church.

Establishing a Family History Center

If members of the stake presidency are considering the need for a family history center in their stake, they work with the area family history adviser to determine whether a center should be established. If so, the stake submits a Request to Create or Relocate a Family History Center form to the area family history adviser. The area adviser reviews the request with the Presidency of the Seventy or the Area Presidency. If the request is approved, the area adviser works with the Family and Church History Department to seek approval of the request.

Family History Center Staff

Family history centers are staffed by family history consultants. Under the direction of the stake president, the high council adviser coordinates with the bishops and high priests group leaders in the stake the assignment of enough family history consultants to staff each family history center.

Priesthood Supervision of Family History Centers

Family history centers operate under priesthood direction. A high council adviser for temple and family history work, under the direction of the stake presidency, oversees the family history centers in the stake. A center director and family history consultants are called as outlined on page 265.

Priesthood Supervision of Multistake Family History Centers

Multistake family history centers supported by a few stakes operate under the direction of a council organized by the stake presidencies, with assistance from the area family history adviser as needed. The council consists of high councilors from the stakes that support the center. The high councilor of the agent stake chairs the council. High councilors in the supporting stakes provide the names of family history consultants who will work in the center to the multistake family history center council. The council coordinates the scheduling of all supporting family history consultants. The council coordinates the assignment of family history consultants to work in the center through high councilors in the supporting stakes.

Priesthood Supervision of Large Multistake Family History Centers

Large multistake family history centers supported by many stakes operate under the direction of a board organized by the Presidency of the Seventy or the Area Presidency. The board consists of selected high councilors of stakes that support the center. The Presidency of the Seventy or the Area Presidency

appoints a chairman, and the chairman is often either one of the high councilors or an Area Seventy. The chairman and board coordinate the calling of members to work in the center, supervise the center, and review and respond to audits of the center.

For More Information

For more information about family history centers, stake presidencies should contact their area family history adviser.

Missionary Service

Opportunities are available for members to serve as full-time missionaries in temple and family history work or as Church-service missionaries in family history work. For more information, see the "Missionary Service" section of *Book 1*.

Volunteer Service

Many opportunities for Church service are available for members, including those who do not hold a current temple recommend, and for nonmembers. These individuals are volunteers rather than missionaries. They may serve in areas such as family history centers and family record extraction.

