



Show Notes & Transcripts

Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints' *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Wednesday.

Podcast Episode Descriptions

Part 1:

How do all worthy Saints experience priesthood power? Dr. Wendy Ulrich discusses Joseph and Hyrum's baptism. She explores what the difference between priesthood keys and priesthood service looks like for every man, woman, and child in The Church of Jesus Christ of Latter-day Saints.

Part 2:

Dr. Ulrich continues to explore the beginnings of the Church, the first three families, and how angels serve among us.

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Part 1 -

- 00:00 - Part 1 - Dr. Wendy Ulrich
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- 11:35 *Live Up to Our Privileges* by Wendy Ulrich
- 13:03 The common definition of priesthood
- 17:07 Why don’t women hold priesthood offices?
- 21:23 Keys and decision-making
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- 01:04:06 The power of love
- 01:09:28 What does priesthood power look like?
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Part 2 -

- 00:00 - Part 2 - Dr. Wendy Ulrich
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- 04:34 A forgotten story and the other side of the veil
- 12:07 An almost broken hand and an angel
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- 42:58 Dr. Ulrich shares advice for those struggling
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- 52:19 Dr. Ulrich shares her testimony of the Restoration and Jesus
- 01:02:45 End of Part II - Sister Wendy Ulrich

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Biographical Information:



Dr. Wendy Ulrich is a psychologist, business consultant, and author whose books include *Weakness is Not Sin*, *The Temple Experience*, and *Live Up to Our Privileges: Women, Power, and Priesthood*. She is a former president of the Association of LDS Counselors and Psychotherapists, has been a visiting professor at BYU, and has served as a member of the Relief Society General Council of the Church. She and her husband Dave were leaders of the Canada Montreal Mission, and they have three children and ten grandchildren.

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Upon You My Fellow Servants PART 1

GUEST: DR. WENDY ULRICH



Hank Smith:	00:00:00	Coming up in this episode on followHIM.
Dr. Wendy Ulrich:	00:00:03	I think it's also really important to understand that when we're talking about power in the priesthood, we are not talking about position. We are not talking about what office you hold or what calling you have. In fact, we're not talking about anything that looks like worldly power at all. We don't command and demand. We don't control by reward and punishment. We inspire and motivate by love. That's the power that we're looking for.
Hank Smith:	00:00:35	Hello everyone. Welcome to another episode of followHIM. My name's Hank Smith. I'm your host. I'm here with my fellow servant co-host John Bytheway. John, it is good to be a fellow servant with you in this work.
John Bytheway:	00:00:49	It sure is. We are aboard the fellowship.
Hank Smith:	00:00:53	The fellowship, yes. Sailing to Zion. John, we also have Dr. Wendy Ulrich with us. Dr. Ulrich, thank you for being here. Thank you for your time.
Dr. Wendy Ulrich:	00:01:06	I am so glad to be here with two of my favorite pupils. Thanks for having me.
Hank Smith:	00:01:12	We're going to have a great day today. The lesson both of you is entitled Upon You My Fellow Servants. We're looking at huge, huge, monumental events in the restoration in Doctrine and Covenants 12 through 17 and Joseph Smith History. John, let's start with you. As you think of Upon You My Fellow Servants, John the Baptist and the restoration of the priesthood, what comes to mind?
John Bytheway:	00:01:39	It's just right there. What? John the Baptist showed up. Okay, this young man went to say, which church should I join? Could have been a one-sentence answer, but instead, here it comes and one of the early things that happens here comes John the

Baptist. I hope we don't get used to that idea. This is like, "Wait, wait, wait. What? He came."

Hank Smith: 00:02:05 Yep. It is a bold claim and we love it.

John Bytheway: 00:02:09 Yeah.

Hank Smith: 00:02:09 We embrace it wholeheartedly. Dr. Ulrich, what are we looking forward to today as you've been preparing?

Dr. Wendy Ulrich: 00:02:16 Well, we have six pretty fascinating sections of the Doctrine and Covenants, but I'm guessing a lot of us don't really know what's in them except for maybe section 13, which is where John the Baptist shows up. But we can see a couple of big themes going on throughout the Doctrine and Covenants really, but especially in these sections. I'm excited to talk about one of those themes being that God knows us individually. He does everything he does so that one person at a time can develop a relationship, a covenant with him that will allow us to do what we personally came here on earth to do. We've got that individuality and these sections that are talking to one person and giving a revelation through Joseph Smith to that one individual. Those are several of the sections that are included in this. There's this personalizing of God's message to every individual, but then there's this other theme that God is building this groundwork.

00:03:19 He's starting to create an organization to create a framework that will outlast all of those individual people who are no longer around in the church today. Maybe their great grandkids are, but in the entire Doctrine and Covenants, he's doing that work, that organizational institutionalizing of doctrine and of experiences and of practices and of ordinances and rituals that will carry this huge thing forward to the next generation and the next and the next. Because that's also so important to our understanding of who God is. That He is not just somebody who sort of pops into our lives and retreats or He is not somebody who's out there in the universe somewhere mildly aware of us, but He's somebody who wants to make us like him. He wants to keep this thing going. I hope we can look at those two things as we're looking throughout the Doctrine and Covenants, but today especially.

Hank Smith: 00:04:20 That's incredible and can you think as a teacher trying to do both of those? I'm going to work one-on-one with each individual and I'm going to set up a massive structure to bless future generations well into the eternities. And he's going to do it through this young farmer.

Dr. Wendy Ulrich:	00:04:37	Yeah. And that's the irony. The story that they've just read, they've just been doing Third Nephi . At this point in the history, that's how early or late at some ways we still are in this story. They've just been reading about the Savior coming to the earth. And when the Savior established his church among the Nephites, he comes down in a pillar of light to a couple thousand people who are tried and trued and tested. He does all these very personal things, come up one by one and feel the prints of the nails in my hands, but he also is setting up the institution that's going to keep it going. And from the very first night after he comes, he's given them permission to baptize and to give the sacrament and to go get people and to bring them in to teach them everything he's done.
	00:05:30	He's got this huge group of people already to get that organization going and it's going to last for a couple hundred years. He's doing it very differently with Joseph Smith. He's got one fourteen-year-old kid that he starts this whole thing with, and then he brings in a couple more and a couple more and okay, an angel here and an angel there. This is the first time really that somebody else has joined the gang. When he and Oliver Cowdery go and pray about, what are we supposed to do about what we've just read, they got baptized, that seems to be important. We don't know what we're doing here. Oh, well, okay. I'll send John the Baptist to you. But it's very personal to them as well as creating this structure and this beginning to institutionalize this thing that has to outlast them. I think that's kind of interesting.
Hank Smith:	00:06:26	It's exciting. This is our story. This is what you and I live every day, the church we attend on Sunday, the callings that we have, this is our beginnings.
Dr. Wendy Ulrich:	00:06:37	This is our beginnings and it took 200 years for us to get here. Basically putting back in place the church that Christ put in place in a matter of days in the new world, took him a little longer in the old world.
John Bytheway:	00:06:52	I love what you've just done right there because it's not just answering these individual's questions. It was you're going to be part of an organization that's going to be here when he returns again. I heard a really wonderful talk years ago. I can't remember, it was called He Knows You . Who was that? Oh, yeah, it was Hank Smith. I mean that talk has affected a lot of people, but the idea of God having the universe in mind and at the same time having individuals in mind is incredible.
Dr. Wendy Ulrich:	00:07:27	I got to go find that talk.

John Bytheway:	00:07:29	Yeah, it's really good. That's his name, John the Baptist, but when you read about him, I almost want to say John the Prophet Baptist or something, because every one of the Gospels starts out with, before I tell you about Jesus, I got to tell you about John the Baptist. He seemed to hit the ground running. When you see the other apostles, they had to learn here and there and John the Baptist, he just got it from the start. He just knew exactly what was going on. For him to come, it tells you, if you ask the Lord a question, be prepared because he'll give you a lot more than you bargained for.
Dr. Wendy Ulrich:	00:08:05	I mean, let's be honest, John the Baptist got this priesthood when he was eight days old.
John Bytheway:	00:08:10	Eight days old.
Dr. Wendy Ulrich:	00:08:12	Yeah.
John Bytheway:	00:08:12	Yeah.
Dr. Wendy Ulrich:	00:08:13	It's fair that he'd spent a lifetime learning about what he was now passing on to Joseph Smith and Oliver Cowdery.
Hank Smith:	00:08:20	Fantastic. I'm going to read from the Come, Follow Me manual. We like to use the manual here at followHIM. This is how the manual begins this week. "Most people around the world have probably never heard of Harmony, Pennsylvania. The Lord often chooses humble places for the most significant events in his kingdom. In a wooded area near Harmony on May 15th, 1829, John the Baptist appeared to Joseph Smith and Oliver Cowdery. He placed his hands on their heads and conferred the Aaronic priesthood upon them, calling them "my fellow servants".
	00:08:53	John the Baptist was the trusted servant of God who baptized the Savior and prepared the way for his coming. To these two young men in their twenties, it must have been humbling," Can you imagine? "perhaps even overwhelming, to be called John's fellow servants. At the time, Joseph and Oliver were relatively unknown, much as Harmony was. But service in God's work has always been about <i>how</i> we serve, not about who notices. However small or unseen your contribution may seem at times, you too are a fellow servant in the Lord's 'great and marvelous work'". Wow. Wendy, with that great introduction, do you want to walk through these sections?
Dr. Wendy Ulrich:	00:09:36	These sections are fascinating because they are, all except 13, basically, we're talking about individual revelations to individual

people and we see in those sections both the universal themes and doctrines that are applicable to all of us and the very personal things that were just to them. I'd like to really focus on section 13 because it's so pivotal. This is probably the most important thing that's happened in the history of the church thus far, other than the first vision itself and the coming of Moroni and Joseph Smith starting to work on the plates.

00:10:16 There's no church. In fact, at this point, this is a year before the church is even organized. This is the restoration of the priesthood authority to act in the name of God that hasn't been on the earth in this form for maybe a couple of hundred years after Jesus Christ himself was running the show. I'd love to back up and talk about priesthood a little bit and what do we mean by that? Back to your point, what did Jesus Christ have to say about John the Baptist? He said among those that are born of women, there is not a greater prophet than John the Baptist, and that's who he sent unto these guys.

Hank Smith: 00:10:56 Them that are born of women. I think that's everyone.

Dr. Wendy Ulrich: 00:10:59 I think so. Yeah.

Hank Smith: 00:11:03 Yeah. There's none greater than John the Baptist.

Dr. Wendy Ulrich: 00:11:05 John, you got a good name here for many reasons.

John Bytheway: 00:11:08 Since Jesus called him a prophet. That's why I like to think of him as, I don't want the phrase John the Baptist to sound like that's all he was. Do you know what I mean? I like to call him John the Prophet Baptist because Jesus called him a prophet. He was amazing based on what you just said. He's the forerunner. I'm waxing New Testament, I'm just remembering how fun it was to read about how important he was then, here he is coming back.

Dr. Wendy Ulrich: 00:11:35 What is it he's coming back with? What is the priesthood exactly? And that's kind of a relevant question right now in our lives. I hear a lot of discussion about that, a lot of angst about that. As a matter of fact, it's really interesting, I do a lot of public speaking and I don't tend to get too nervous anymore, but I was nervous coming in here this morning. I got here a little early, which is also unusual for me. I was parked outside and I was looking through some emails as I was sitting there and I got an email from a woman who said, "Sister Ulrich, I just want you to know about an experience I had with your book." The book is

called [Live Up to Our Privileges](#) and it's about women, power and priesthood.

00:12:17 She said, "I have been trying to think of ways to talk to my children, my grandchildren, my nieces and nephews about the priesthood, and I'd gotten a few things and I'd read a few things and I just felt like something was missing in my understanding. Because I'd gotten their questions about it." And this was the little girl she was talking about was nine years old specifically. She said, "I got your book. I started reading it and I realized there were things here that were key to what I wanted her to understand about priesthood. And I just wanted to thank you for that." I just sat there and cried because I'm sitting there thinking I want to go and talk about priesthood. Is this really the right thing to do? And I thought, "Oh boy, and not just for older women, but for nine-year-olds. We're trying to help them make sense out of this."

00:13:03 The common definition of [priesthood](#) is the office of being a priest or a group of priests who are authorized to perform sacred rituals, to preach and interpret sacred texts who intercede with the divine on behalf of others who pronounce forgiveness, who visit the sick and provide counsel, who minister and lead in congregations and so forth. And when we look at those definitions, we could go down that list I just read and say, "Do men perform those things in our church?" Absolutely. Do women? Do we perform sacred rituals? Check. Do we preach and interpret sacred texts in public ways? Check. Do we intercede with the divine on behalf of others? That's called prayer. Yes, I do that. Ministering. Yes, check. Do we pronounce forgiveness? Actually, we do in the temple. Do we visit the sick and provide counsel? Yes. Do we minister to and lead members? Yes.

00:14:06 I've been a Relief Society President, a Young Women's, yes, check, check. We can check those boxes, but that's not all that priesthood even means. This from [President Nelson](#), "The priesthood conferred upon us is the very same power and authority through which God created this and numberless worlds, governs the heavens and the earth and exalts his obedient children." That's our understanding and definition of what priesthood is, the power of God to create, to govern and to exalt. That he shares with us. And why does he share it with us? He wants us to practice it in our own little teeny tiny sphere and learn about it so that we can be prepared to choose that as our desire and our goal and our role in other people's lives for eternity. Trying to bless and to help and to serve and to cherish

and to create and to govern in the humble, humble way that God governs us.

00:15:21 I remember years ago I was in a training of the newly minting psychologist and there's an association of Latter-day Saint counselors and psychologists that's been meeting for decades. And I went to one of their meetings, came back from Michigan where I was doing my doctorate to meet with this group because I was so thrilled to learn there were people who were studying both psychology and spirituality at the same time. And this one speaker talked about his belief, his experience actually that God is humble. And I'd never really thought about that before. Of all the characteristics of God, humility is not one that I would really ascribe to the person who can run the world and create the universe, but his evidence was he'd been praying to know which house to buy.

00:16:11 He's a young guy. He'd been praying to know which of two houses to buy and he found one that he really liked, but it was more money than he could really spend. And he had another one he wasn't as crazy about and he praying about it and, "What should I do?" And the Spirit sort of whispered to him, "I don't really know. I'm not ambitious." And he was like, "Ambitious? Am I...? Oh, oh, maybe I am ambitious," and he said, "I learned from that, that God is humble." And I have never forgotten that phrase, that he's humble enough to let us do what we want and he'll give us guidance if we ask for it, but he's not going to force it down our throats. He's not going to control us. He's trying to give us the laws of the universe that he understands will make us happy, but he's humble enough to let us choose them if we want them or not.

00:17:07 We have a little more in mind here than just authority when we're talking about priesthood. And I want to make clear there are reasons that a lot of us are kind of wondering, "Okay, well then why don't women hold offices in the priesthood?" And I want to talk about those offices and what they have to do with women a little later here, but I just think that it's really important that we get some sort of groundwork in that we're not talking about priesthood the same way other people talk about it. And women hold authority and power in the priesthood in this church, not necessarily in the ways that might be obvious to even us or certainly to the world, not in the same ways that men hold it. And I don't completely claim to understand why, but if we start with what the Lord has given us to work with, I think we've got plenty and we can wait on some of the understanding that maybe we don't have right now. At least I can.

Hank Smith:	00:18:05	I love that.
John Bytheway:	00:18:07	I was thinking about what you were saying there and trying to think if there's an earthly example. I thought, "We let sixteen-year-olds drive cars?" That's it. Here's the Lord that lets very imperfect beings use this power and make mistakes, and that just helps me to think I need to extend grace to everybody because we are all doing the best we can trying to do the work the Lord has given us. And if he's going to let us do that, he knows we're going to make mistakes. It just helps me to be able to look around and say, "Look, all of us in our different little responsibilities and callings are doing the best we can and we're going to learn, sometimes the hard way by making mistakes, but Heavenly Father lets us do that."
Dr. Wendy Ulrich:	00:18:54	Well, and he let Joseph Smith and Oliver Cowdery and Emma Smith and Lucy Mack Smith and all of these people make mistakes. Their mistakes are more obvious or at least more, we call them mistakes more readily because we have the perspective of 200 years and history has changed and cultures have changed and the world has changed. I get a little frustrated with this when we start holding them to the same standards we have about how things are supposed to be. What's amazing to me is in the sections we're reading today, Joseph Smith is 23 years old. Oliver Cowdery is 22, Emma is 24. I worked with some wonderful assistants and zone leaders and missionaries of all kind who were 20 and 21. But hey, this is pretty big stuff. Did they make mistakes? Of course they did. Did they get it all right? No, of course not. It's taking us 200 years to figure out some of the stuff that they were working on, and I'm guessing it's going to take us 200 more to get it even close to what it's supposed to be.
	00:20:09	We've got some powerful things to build on, starting with this occurrence. Let me go back to the priesthood here for a minute. This is a quote from Dallin Oaks that I think is helpful. "Whoever functions in an office or calling received from one who holds priesthood keys exercises priesthood authority in performing her or his assigned duties." That was a new idea for a lot of us in 2014, 10 years ago when he made that comment. This is a little different use of the word keys than John the Baptist is going to use. It's interesting to me that relatively few men hold these keys for authorizing the work of the Lord to go forward in all of these places. And when they do hold them, only a few, which would be the apostles, hold them for their whole life, for all the world in every place they go. Everybody else who has keys has them for a specific function in a specific place at a specific time.

Hank Smith:	00:21:12	Wendy, in a ward, there's only four people who hold priesthood keys and two of them are kind of in training
John Bytheway:	00:21:18	Or teenagers.
Dr. Wendy Ulrich:	00:21:19	Two of them are 12 and 14.
Hank Smith:	00:21:21	Yeah.
Dr. Wendy Ulrich:	00:21:23	The question becomes then why would we give keys to a twelve-year-old and not to the decades-old Relief Society President who basically has the same responsibility in the ward that the Elders Quorum President has? Why would we do that? This is kind of stymieing for a lot of us, especially if I'm the Relief Society President. The only answer I've been able to come up with is one of the primary purposes of those keys is not just to make decisions because we don't make decisions just because we have keys. I can make a lot of decisions as a Relief Society President from my organization. I may run them by the bishop if it's a calling that needs to be given or something specific. Generally speaking, I can run my own organization, but I don't have the responsibility in that organization to provide the covenants and ordinances of the gospel.
	00:22:19	And all of these people who hold keys do have that responsibility, including the Deacons Quorum President. He is helping to make sure that the ordinances of the gospel are done correctly. The governance of the church happens through councils. That's our primary governance mechanism, and all the people in that council have authority to be there and to participate in that council and are expected to do so, but the keys are really crucial for making sure that the ordinances and covenants of the gospel are done accurately so that they count both on earth and in heaven. They communicate to us what the Lord wants us to understand from those ordinances and the symbols behind them.
John Bytheway:	00:23:08	I really like that.
Hank Smith:	00:23:10	So, Wendy, tie priesthood keys to ordinances in your head. Does that make sense? Is that what you're telling me to-
Dr. Wendy Ulrich:	00:23:17	Yeah, I think so.
Hank Smith:	00:23:20	Because you've got temple presidents, tied to ordinances, obviously the prophets-

Dr. Wendy Ulrich:	00:23:24	Mission presidents.
Hank Smith:	00:23:25	... and the apostles and the mission presidents. Yeah.
Dr. Wendy Ulrich:	00:23:27	Baptising the world and a bishop making sure that children are blessed and that the sacrament is performed. Those are the central things that we're doing when we come together. Somebody needs to be responsible to make sure that those very specific things are done well.
Hank Smith:	00:23:46	That's fantastic. And the authority that you're talking about within the ward, that's also priesthood authority?
Dr. Wendy Ulrich:	00:23:51	Absolutely. That's back to that statement from Elder Oaks , "Whoever functions in an office or calling received from one who holds keys." So that calling of Relief Society President, of a teacher, of a class president for the Young Women working in the primary, whatever it is, those are callings that we have authority to do because someone else has delegated that authority to us.
John Bytheway:	00:24:19	When Elder Oaks gave that talk, I love this one sentence when he said, "When a sister is set apart to do her calling, she's given priesthood authority." And then he said, "What other authority would it be?" And I thought, "Of course, if you're assisting in doing the work of God, what other authority could it possibly be?" Speaking of these young men trying to... I love the way you put this Wendy , the ordinances and covenants that have keys. I remember one time looking over as they were just getting ready to administer and pass the sacrament and there weren't enough passers, and my wife elbowing me and she has given me permission to tell the story and saying, "You should go help pass, and I pointed at the teacher's quorum president and I said, "See that kid right there? He's in charge of that. He and the bishop right now are communicating with their eyes and maybe their text messages about who to get. I don't just pop up and walk over there. That kid with the keys right there is going to make that decision with the bishop and their eye contact and their texting."
Hank Smith:	00:25:31	Wendy, I feel bad saying this. I had never tied priesthood keys to ordinances, but as I'm going through it in my head, now that you've said it, I'm going, "Oh, yeah, each person who has keys, I can see that they are in charge of some sort of ordinance to make sure it's done correctly."
Dr. Wendy Ulrich:	00:25:48	I think it's worth considering.

Hank Smith:	00:25:50	Yeah.
Dr. Wendy Ulrich:	00:25:51	It's helpful to me at least as a way of thinking about this.
Hank Smith:	00:25:55	John, I actually have that quote you just gave right in front of me. Here's the quote, "The keys and authority of the priesthood." This is April of 2014. President Oaks , he says, "We are not accustomed to speaking of women having the authority of the priesthood in their church callings, but what other authority can it be? When a woman young or old is set apart to preach the gospel as a full-time missionary, she is given priesthood authority to perform a priesthood function. The same is true when a woman is set apart to function as an officer or teacher in a church organization under the direction of one who holds the keys of the priesthood. Whoever functions in an office or calling received from one," this is the quote from earlier Wendy, "from one who holds priesthood keys exercises priesthood authority in performing her or his assigned duties." The clarity is coming over the years, isn't it?
Dr. Wendy Ulrich:	00:26:52	Yeah. The clarity is coming over the years and this clarity began with this section of the Doctrine and Covenants that we're talking about today. When these two men have read about baptism, they go out into the woods, they pray, and this angel appears. These are the words he says in their entirety in one of the three shortest sections of the Doctrine and Covenants. It's one verse, but I don't know if there's a more important single one verse. He says to them, and let's just look at this for a minute, "Upon you my fellow servants," you've mentioned that earlier. What does that communicate to you, John, just that phrase, you my fellow servants.
John Bytheway:	00:27:36	Oh, how would you feel if John the Baptist calls you a fellow servant?
Dr. Wendy Ulrich:	00:27:42	Yeah, exactly. This is the humility again, I love the next line, "In the name of Messiah." Does that sound right? Coming from John the Baptist?
John Bytheway:	00:27:54	From John the Baptist, it sure does.
Dr. Wendy Ulrich:	00:27:58	It would be the Messiah, wouldn't it? He'd want to make clear because he was clear that Jesus Christ was the Messiah, that he was the anointed one. It's in his name that he's not coming in his own name. I'm not doing this in the name of John the Baptist. I'm doing this in the name of the man I recognized in my life as the Messiah and still recognize 2000 years later as I have

been sent to restore this priesthood, which I was really the last person of the Old Testament period to hold in that way. He says, okay, I confer the priesthood of Aaron. It reminds us of in Joseph Smith's history that he is acting under the direction of Peter, James, and John, the ancient apostles who held the keys of the higher priesthood, which was called the priesthood of Melchizedek. And the promise was given to Joseph and Oliver that in due time they would receive that priesthood as well.

00:29:03 Which probably happened within maybe even just a month after this, no more than a year and a half at the outside, but maybe pretty quickly after this, and we'll talk about that I hope in a few minutes. He's giving them the priesthood of Aaron. Then he explains, which holds the keys, and this is a little different kind of the word keys. These are the keys of accessing certain blessings or responsibilities or teaching certain doctrines or performing certain ordinances. Let's listen to what those keys are about, the keys of the ministering of angels opening the door institutionally now for the ministering of angels. Here I am as an angel, obviously somebody else let me be here, but I'm conferring on you, the priesthood of Aaron that holds the keys to open this door for this whole institution that you're now going to be creating in a year.

00:30:06 We've got the keys of a blessing, of angels, the keys of the doctrine, of the gospel of repentance and the keys of the ordinances and covenants of baptism by immersion for the remission of sins, and then he says, "This shall never be taken again from the earth until the sons of Levi offer again an offering unto the Lord in righteousness." Now, that's kind of an interesting idea because in the Old Testament, the sons of Levi were the ones who brought the sacrifices and the offerings to the temple. They did the grunt work basically of the temple. The priest did the nice stuff and the Levites were the grunt workers. I think it's interesting to look up the word offering and see what's included in that. In the Doctrine and Covenants, we talk about the offering of a broken heart and a contrite spirit.

00:30:54 We talk about bringing an offering to the Lord in righteousness in the temple of the names of our departed dead, is that the offering that the sons of Levi whom we sort of become are making in the temple when we go and take the names of our departed dead and do for them baptisms for the dead? As a matter of fact, we might ask ourselves, "So what kind of priesthood offering or authority or calling do people hold in the temple that allows them to do this stuff?" And I think it makes clear to me that one of the ways we get authority is somebody holding keys gives me a temple recommend to go to the temple

and not just receive ordinances but perform them. Even when I'm 11 years old, I can go to the temple, having authority from someone holding keys and perform the ordinances of the Aaronic priesthood for the dead.

00:32:11 Because it's not just the guy holding up his hand who's performing an ordinance in the temple. It's the people whose bodies need to be there to participate in that ordinance so that others can receive it vicariously. That's a priesthood function those eleven-year-old girls as well as those sixteen-year-old young men are performing in the temple. And they do it with the authority of that temple recommend they hold because someone else has authorized them to go and be in the Lord's house, whatever calling, whatever authorization we have, whatever assignment we're given as a minister, we don't even have to be set apart in an office or a calling. I can just be a ministering sister or give a talk in church. I do it with authority if it's been delegated to me from someone who holds those keys in my ward or my stake or my district or my branch.

John Bytheway: 00:33:09 That's awesome. I'm looking at my section 13 with notes from four years ago followHIM. I've got underlined, again an offering unto the Lord, and I've got an arrow to the margin that says, perhaps the offering is work for the dead. And then going down to the footnote circling section 128 verse 24. Can I read this, Hank? This is the last part. This is, "Let us therefore as a church and a people, and as Latter-day Saints offer unto the Lord an offering and righteousness, let us present in his holy temple when it is finished a book containing the records of our dead, which shall be worthy of all acceptance." We are taking an offering to the temple too.

Hank Smith: 00:33:58 John, do you remember [Dr. Baron](#) is here, he talked about Third Nephi 24:3, that the Lord purifies the sons of Levi to give this offering. He took us to Isaiah 66 and said what you both are saying, which is, the offering is gathered Israel, right? We have gathered Israel on both sides of the veil and we're giving it back to whose it is. Wow, that's beautiful.

John Bytheway: 00:34:28 Yeah. One day my wife and I are in sacrament meeting and somebody who's in charge of temple names, and I know that [Elder Bednar](#) said, "Let's get our youth doing this," years ago. "Let's get them, they're good at computers." They got up and announced that somebody had done name extraction of 17,000 names. They said that was Timothy Bytheway, he's on a mission now in Uruguay, but I went home and I didn't have any idea. I was like, Timothy! he did 17,000 names and what came over you? Why did you do that?" I was expecting a very beautiful

answer from here or maybe from Malachi and Timothy said, "I was trying to beat grandma." So that was the beautiful answer.

Dr. Wendy Ulrich: 00:35:16 Yep, there you go.

John Bytheway: 00:35:18 But what a wonderful thing to have grandma and Timothy just doing this offering and getting those names.

Dr. Wendy Ulrich: 00:35:25 That's awesome.

John Bytheway: 00:35:27 What a wonderful way to think of it. What do you guys think? Do you think temples have been emphasized lately in General Conference?

Dr. Wendy Ulrich: 00:35:35 Just a little tiny, tiny bit. Yeah.

Hank Smith: 00:35:39 If you read the Bible Dictionary, if you read under the heading John the Baptist, Robert Matthews.

John Bytheway: 00:35:45 Robert J. Matthews. And when I think about that I thought, "This is the guy who loves John the Baptist and has written about him." Yeah.

Hank Smith: 00:35:54 So you think he probably had some influence here, so I'll just read a couple of things. "John the Baptist was the outstanding bearer of the Aaronic priesthood in all history and was entrusted with its most noble mission." If you go to the bottom, he goes through his life and then at the very bottom he says, "His ministry has operated in three dispensations. He was the last of the prophets under the law of Moses." John, you said that. "He was the first New Testament prophet and he brought the Aaronic priesthood to the dispensation of the fullness of times." There's some significant roles here played by someone that really did when he said, what did he say, John?

John Bytheway: 00:36:40 He must increase. I must decrease.

Hank Smith: 00:36:42 He really did decrease. We don't talk about him often as this pivotal figure.

Dr. Wendy Ulrich: 00:36:47 Yeah. Thank you so much for sharing that because that really does help us understand how important humility is because of the humility he shows as he calls these men, his fellow servants and does this under someone else's authority and all of those things that we've mentioned. So at this point, John tells them in this vision that this experience that they have to baptize each other and then to ordain each other to the Aaronic priesthood. I

assume he gives them some language to do that. I've got some people in the medical field in my family, and the training model in the medical field is you see one, you do one, and then you teach one.

00:37:33 If you're learning surgery, you watch somebody else do it, then you do it, then you teach somebody else to do it, and that's kind of the pattern that I think we see here as well. "You've heard about baptizing, now you baptize each other. You've seen me ordain you, now you ordain each other. Now you go baptize and ordain other people, just get going." And that's exactly what they do. They don't even have the church organized yet, but they do start baptizing and ordaining people. Joseph Smith, we've talked a little bit about the difference between how he and Oliver recount this story. [Joseph](#) says, "Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father.

00:38:17 No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him, and he stood up and prophesied many things, which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy when standing up, I prophesied concerning the rise of this church and many other things. And we were filled with the Holy Ghost and rejoiced in the God of our salvation." That's kind of the tone. I'm making fun of this a little bit, but kind of subdued, kind of matter of fact. Then we get Oliver's version and again, 23, 22. Oliver doesn't write this down for another five years, but it's like he still can't even catch his breath. He's so excited.

John Bytheway: 00:39:00 It's so good.

Dr. Wendy Ulrich: 00:39:02 So I'm going to read through what he says because I love this and I think we miss it a lot and just let you guys notice words that stand out to you. I'll stop here and there, but this is Oliver, "The Lord who is rich in mercy and ever willing to answer the consistent prayer of the humble." Isn't that interesting? "After we had called upon him in a fervent manner, condescended to manifest to us his will on a suddenness from the midst of eternity, the voice of the Redeemer spake peace to us. While the veil parted and the angel of God came down clothed with glory and delivered the anxiously looked-for message and the keys of the gospel of repentance. What joy! What wonder! What amazement!"

00:40:01 Then skipping a little. Then his voice, though mild pierced to the center and his words, "I am thy fellow servant, dispelled every

fear." Isn't it interesting? He was scared when this started. "We listened. We gazed. We admired towards the voice of an angel from glory, a message from the most high, and as we heard, we rejoiced while his love enkindled upon our souls. And we were wrapped in the vision of the Almighty. Where was room for doubt? Nowhere. Uncertainty had fled, doubt had sunk no more to rise. Fiction and deception had fled forever."

John Bytheway:	00:40:59	Wow.
Dr. Wendy Ulrich:	00:40:59	What stands out to you?
John Bytheway:	00:41:01	I'm recalling Joseph Fielding McConkie who said that Joseph Smith always undertold a story and that here's Oliver.
Dr. Wendy Ulrich:	00:41:12	He's giving it all he's got.
John Bytheway:	00:41:14	And the very beginning, just that first sentence is really good. These were days never to be forgotten. I love that sentence. I just hope everybody out there reads the whole thing because it's in really tiny print at the end of Joseph Smith history. If you've got a triple, be sure you read this account of Oliver because sometimes the claims we make are... it's amazing to say John the Baptist came. You think, "How come it doesn't sound more amazing there?" Well, read the way Oliver describes it.
Dr. Wendy Ulrich:	00:41:46	Yeah.
Hank Smith:	00:41:47	Yeah. On the digital version, John, it's right there at the bottom. If you go to Joseph Smith history, keep on scrolling all the way to the bottom. It's there and it's not even in small font now.
John Bytheway:	00:41:56	It's a bigger font. Thank you.
Hank Smith:	00:41:57	It's bigger font.
Dr. Wendy Ulrich:	00:41:59	Yeah, it's included as part of the Pearl of Great Price basically in the Joseph Smith History. Oliver goes on, he's writing to his brother and he says, "dear brother..." But okay, let's put dear brother and sister, let's put all of us in here, "Dear brother, dear sisters, further, think for a moment what joy filled our hearts and with what surprise we bowed when we received under his hand the holy Priesthood as he said," and he reads these words again. He says the words a little differently, which is helpful to me. He and Joseph remember them a little differently. Okay, is that a big deal? If you are telling the story and your wife's telling

the story, did the words ever come out a little different? Do you remember it a little differently? Yeah, you do, and so I'm correcting my husband. No, this is what they really, no, this is what they really, they're not terribly different but a little different.

00:42:55 And then he says, "I won't attempt to paint to you the feelings of this heart nor the majestic beauty and glory which surrounded us on this occasion. Nor has the earth power to give the joy, bestow the peace or comprehend the wisdom delivered by the power of the Holy Spirit." And he goes back to this theme, "Man may deceive his fellow men. Deception may follow deception. The children of the wicked one may have power to seduce the foolish and untaught, but one touch with the finger of his love." This is John the Baptist's love for them that he keeps coming back to. One ray of glory from the upper world. One word from the mouth of the Savior strikes it all into insignificance. The assurance that we were in the presence of an angel, the certainty that we heard the voice of Jesus and the truth unsullied as it flowed from a pure personage dictated by the will of God is to me past description. And I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry and beyond."

Hank Smith: 00:44:13 Wow.

Dr. Wendy Ulrich: 00:44:15 Again, this personal, personal thing in the midst of this institutional foundation being laid that we are still participating in and benefiting from today.

Hank Smith: 00:44:29 Wendy, I notice the words that Oliver says dispelled every fear. We talked about this earlier. I am thy fellow servant. We're on the same team, you and I, imagine an angel saying that.

Dr. Wendy Ulrich: 00:44:45 Yeah. It's one thing when the prophet today says those kinds of things to us. We're on the same team and I'm just one of you guys and we all go, "Yeah, hm-hmm, right." No, this is an angel, John the Baptist who's coming to this.

Hank Smith: 00:45:00 He sees these two young kids, his fellow servants.

Dr. Wendy Ulrich: 00:45:03 Yeah. And they feel, I love that Oliver says this twice, his love. We have that in one of the descriptions of Joseph Smith when he comes out of the first vision when he's 14, it's not in our official record of it, but in one of the other ways that he's describing it. He says, "I was filled with love for days" after this happened, and that is the God I know, brothers and sisters. That

is the God I know. Is this God of love and his messengers convey that love in this very personal way to Oliver and to Joseph Smith. Now, maybe Joseph Smith's a little more restrained here because in his [history](#), the next thing he says is, "We were forced to keep secret the circumstances of having received the priesthood and our having been baptized, owing to a spirit of persecution which had already manifested itself in the neighborhood." It's important to remember what circumstances they were living under and just how young they were. What do you remember about being baptized? Hank, you've been baptized, do you remember much about that when you were baptized?

Hank Smith:	00:46:17	It was back in the 1900s, but I can remember my father standing there next to me with his hand around me. I can remember the feel of the water, right? You're going, "Wow, this is different." And I remember friends and family being around. Yeah.
Dr. Wendy Ulrich:	00:46:37	And have you had the opportunity to baptize anybody?
Hank Smith:	00:46:40	Oh yes, many times, yes.
Dr. Wendy Ulrich:	00:46:42	Okay. Do you remember that?
Hank Smith:	00:46:43	Oh, absolutely. Especially my own children. Yeah, my own children going to the temple.
Dr. Wendy Ulrich:	00:46:49	Yeah. Really powerful for you, but let me ask you personally, which is more important to your eternal salvation, being baptized that you hardly remember or baptizing others that you remember quite well?
Hank Smith:	00:47:03	Being baptized.
Dr. Wendy Ulrich:	00:47:05	Being baptized. Hold that thought for a minute. Okay? Because this is really important to our understanding of the priesthood. The power we receive in the priesthood is in receiving the Holy Ghost, not telling someone else to receive the Holy Ghost. The power in the sacrament is not in passing the tray around. The power in the sacrament is taking the sacrament. I pass the sacrament every week, by the way, just so we are clear. This is not some magical thing. I pass the sacrament down along with all the other women in the congregation every single week. We participate in this process too of passing the sacrament already, but the power in the ordinance is not in passing the sacrament or performing the baptism or laying your hands on someone else's head. The power in those ordinances is in receiving them.

Let's look at the life of Jesus Christ in this regard for a minute. How did the priesthood work in his life? Was baptizing people crucial for Jesus Christ to do while he was on the earth?

Hank Smith:	00:48:17	Doesn't seem so.
Dr. Wendy Ulrich:	00:48:17	Doesn't seem so. We don't know much about that. We don't have any pictures of that. We don't have any stories about that. It's not even clear from the New Testament as it stands that he ever did that. Although Joseph Smith's translation says that he did, but he wanted his apostles to do it more, but was being baptized crucial for Jesus?
Hank Smith:	00:48:36	Every one of the gospels.
John Bytheway:	00:48:36	Absolutely, every one of them.
Dr. Wendy Ulrich:	00:48:40	Every single one of them. So it's receiving these ordinances, not performing them that was central to Christ's mission.
Hank Smith:	00:48:48	Wendy, that's such an insight. Receiving the ordinances, being baptized, going through a temple endowment, being endowed, being sealed, much more important than performing those of passing this sacrament, being the person to baptize, being the person to seal. The power is found in receiving the ordinances, not in performing them. I had such a simple thought, but it's an eye-opening insight for me.
Dr. Wendy Ulrich:	00:49:15	Helpful, isn't it? It is to me as well. That doesn't mean however, as we've already pointed out, that women don't perform ordinances as well. Let's talk about that in the holy temple, this is from President Nelson in that Spiritual Treasures of October 2019. He's talking to the general women's session of the church, "In the holy Temple, you," he's talking to the sisters, "you are authorized to perform and officiate in priesthood ordinances every time you attend. Your temple endowment prepares you to do so." So there's a way priesthood operates in the temple, still under the authority of the keys that the church holds and the president of the temple holds to make sure that they're done correctly, but there's an authorization given. You are authorized, to the women, to perform and officiate in priesthood ordinances every time you attend and then every time you go back, every time I return, I am not just sitting there.
	00:50:30	I am engaged in officiating in a priesthood ordinance for every person I go to the temple for. I'm authorized to perform that ordinance with my body they need for that ordinance to be real.

I say the words for them. I do the actions for them that are part of that ceremony and that endowment of power. I basically engage in the promised blessings of the Aaronic priesthood and Melchizedek priesthood as I act in the role of an angel coming into the presence of God, which are the blessings that are associated with those priesthood powers. Let's go back to those offices now for a minute. With all that background, what we don't have as women are offices, but I want to take a look at those for a minute. There are no offices in the Aaronic priesthood at this point, in section 13, they've been ordained. But pretty quickly after that, we begin to see some offices in the priesthood as well.

00:51:37 By section 20 even, we've got the organization of the church that happens about a year later. We begin to see some of these offices, so if we were going to make a list of the offices associated with the Aaronic priesthood, we'd have deacons... well, first of all, in 20, 107, 124, in the sections of the Doctrine and Covenants specifically talk about priesthood and offices and some of those things. We learned that all the offices of the priesthood are to preach, teach, exhort, expound, warn, invite, all of those general kinds of things are part of those offices. First of all, do women do all those things in the church today with authority? Yes, they do teach, preach, exhort, expound, warn, invite. You bet we do. Let's look at the others. Deacons, teachers, priests and bishop are the offices in the Aaronic priesthood, although bishop kind of floats. It's listed in both Melchizedek and Aaronic.

00:52:37 What are the deacons supposed to do? They're supposed to assist those in other priesthood offices. That's all it says. There's nothing in the scriptures that says they pass the sacrament, for example. It's just there to assist in the other priesthood offices in carrying out the work of those offices. What do the other people do? The teachers, they're to watch over the church and strengthen the members. That's their primary responsibility. What does that sound like? Why do we have fourteen-year-olds going out with ministering? Because that's primarily what the teachers are supposed to do. All of them are supposed to teach. The teachers are really more community builders in this description. They're to watch over the church and strengthen the members. They're acting more like ministers. Do women and men both do that? Yes, we do. Then there's priests who officiate in the ordinances of the sacrament and baptism.

00:53:30 Then we've got the bishop who watches over the church, youth, the poor, forgives sins and oversees the ward. I want to look at these offices in a little different light. There's a statement from

[John A. Widtsoe](#) who was an early apostle that I love about the temple and the symbolism of the temple. And I want to apply this and paraphrase it just a little bit to talk about these offices as well. He says, "We live in a world of symbols, no man or [woman](#)," and he uses those two words, "no man or woman can come out of the temple endowed as they should be unless they have seen beyond the symbol, the mighty realities for which the symbols stand." I'd like to look at just a few of these offices, not just as offices. They are that, but also as symbols of some mighty realities for how the work of the church is done.

00:54:30 Well, let's start with the word deacon. Where do we get that word? It's interesting that that word goes back to the word *diákonos* in Greek, which shows up all over the scriptures. The first real place where we see it as sort of an office is in the church after Christ is born and they've got Greeks and Gentiles now part of the church. And these Greek women who are widows, they used to get together and have the sacrament together and have food together and all that kind of thing. Both of those things, and they're complaining that they're not getting their fair share of the distribution of food among all the members who are sort of living the united order and having things in common at this point in the early history of the formative church, the church after Christ. They're kind of upset.

00:55:16 They want the food to be distributed better, and Peter says, "It doesn't make sense for us to leave the ministry of the kingdom to wait tables. We're going to choose seven good men who happen to all have Greek names," which is kind of interesting. He doesn't put the Jewish men over this responsibility. It's the Greek women who are complaining and he puts Greek men over taking care of this problem and puts them in charge of making sure everybody gets their fair share of the food. They are the seven *diákonos*. That's the word that is used, and that word means waiters, like the guy who brings you your food in the restaurant. It means servants, usually house servants who brought the food to the rich people and make sure that everybody got served. So who were the first people, gentlemen, who fed you?

Hank Smith: 00:56:17 That would be your mother.

John Bytheway: 00:56:21 Yeah.

Dr. Wendy Ulrich: 00:56:21 Who serves the food in God's world, in Christ's church, from the Garden of Eden to the resurrected Savior? God supplies the food. He is our deacon. He makes sure we're fed, whether it's the trees in the Garden of Eden or feeding the 5,000 or the

resurrected Savior of the world, coming back as a resurrected being to the shore of Galilee, building a fire, kneading the bread, cleaning the fish to feed breakfast to his apostles. Christ is the deacon who serves, who says to his apostles when they're arguing about, "Can I be on your right hand and your leg? Can I be the great..." "No. In my kingdom, those who are the greatest will be the servants, the deacons for all." That was his example. What are the mighty realities we see of the work of deacons? Well, who are the first people who feed us? Our mothers. This is the mighty reality. Spiritually and physically feeding one another on which that office symbol stands.

00:57:44 It's not just a step on a ladder we move up to, and we're 14 and then 16 and 18 to bigger and more important things. It's foundational. Everything builds on have people been fed? This is in so many ways building on the work of women who are our first deacons from the time we are hours old. And I think it's important to understand all of these offices include the important work of women. We don't hold the office per se. We do the mighty realities for which those symbols stand. We teach, we perform as priests in the temple. We could go on to the Melchizedek priesthood offices of governance, of patriarchs who prophesy about the future of our children. [Elder Eyring](#) gave a beautiful talk about coming home from dates when he was a kid and his mother would be waiting up for him and would talk to him. And he says, with tears, of course that's easy for him.

00:58:45 He says most things with tears, but he says with tears, "Some of the things I remember my mother saying to me in those casual conversations have as much import as my life, as my patriarchal blessing." It's interesting, in the Old Testament system, the high priest in that temple, which was basically an Aaronic priesthood temple, unlike ours today, the high priest on one day, on the day of Atonement, which was Yom Kippur by a lot was chosen, which high priest was allowed to go do something very special. He took off his very fancy clothes, which the high priest wore that were blue and red and all kinds of colors, and he took off the breastplate, all this fancy stuff, and he puts on plain white linen clothing, a hat, linen breeches, a robe, a sash. He goes in this plain white clothing and he is allowed one time a year, the only person who was allowed to enter the Holy of Holies, which represented the presence of God, where the Ark of the Covenant was held and the cherubim sat on either side and this was where God could come and sit.

00:59:57 And that one priest once a year was allowed to go into that place. I hope we never forget, we dress in that clothing, we

approach that and symbolically the mighty reality, we are given the opportunity to experience. It's held by the keys of the Melchizedek Priesthood to be in the presence of God. People ask me a lot, "What's the difference between authority and power?" And I think that's it. We can be authorized to do a lot of things, but it takes the Holy Ghost and preparation on our part and keeping our covenants and developing that personal relationship with God to actually have the power that comes with this priesthood that we're participating in as a church. Somebody asked me, "All right, so what is the power in the priesthood?" So let me ask you, when have you felt like you were exercising power in that priesthood? What comes to mind for you?

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| John Bytheway: | 01:00:56 | The first thing that comes to mind was mostly doing father's blessings to my kids. |
| Dr. Wendy Ulrich: | 01:01:03 | Okay, there you go. |
| Hank Smith: | 01:01:05 | Priesthood power. I remember once I served as an Elders Quorum President and really just loved the members of that quorum and wanted to help them and bless them. And then I was released and one of my good friends there, he didn't want to really go to the new Elders Quorum President because we had been chatting for so long, so he came over and wanted to chat, and I had nothing. I really had nothing to offer. I wanted to offer something, and I thought I must have had some sort of priesthood power that I no longer have. |
| Dr. Wendy Ulrich: | 01:01:45 | Okay. So it's not hard with those kinds of descriptions. And those are the kinds of things that I hear from people when I ask this question to understand why as women, we might feel like, "I have no idea what you're talking about. I don't give blessings. I'm not an Elders Quorum President. What does power look like in my life? Power in the priesthood." And I think it's a really valid question and one that's worth considering for all of us, men and women. A friend of mine, actually, a member of the General Relief Society Council a few years ago, she tells the story of her son seeing a FedEx truck one day when they were out driving around, he said, "Mom, mom, mom, look at the FedEx truck." |
| | 01:02:32 | She said, "Oh yeah, there's FedEx." "Look at the white arrow on the FedEx truck." White arrow, there's no white arrow on the FedEx truck. "No, no, right there, mom. Can't you see the white arrow? That's so cool." She's like, "I don't see any white arrow on the FedEx truck. I don't know what you're talking about." |

Hank, you're nodding your head. Do you have an idea where he's just going? Where's the white arrow on the FedEx truck?

Hank Smith: 01:02:55 It's fascinating. You won't see it until someone points it out to you that it's right in the E and the X.

Dr. Wendy Ulrich: 01:03:02 It's right between the E and the X is this white arrow. You don't see it. And once you see it, do you ever not see the white arrow again?

Hank Smith: 01:03:11 Yeah, you can't unsee it.

John Bytheway: 01:03:12 You can't unsee it. Yep.

Dr. Wendy Ulrich: 01:03:13 It's hidden in plain sight. And I wonder sometimes if the power of the priesthood is also sort of hidden in plain sight that isn't as dramatic, isn't as amazing perhaps, but it's real. Where's the power in the priesthood? Is it in the more obvious things that we might think of? Yes. But is it also in the conversation Elder Eyring's mother has with him when he comes home from a date that he equates with his patriarchal blessing? Is it the prayer that you say for someone as a man or a woman? I think it's also really important to understand that when we're talking about power in the priesthood, we are not talking about position. We are not talking about what office you hold or what calling you have.

01:04:06 In fact, we're not talking about anything that looks like worldly power at all. In the world, power means you can amass all kinds of resources to yourself. The really powerful people are those got the most zeros behind their bank account amount, or the most people who have to do what they say or who can command and control others, and they do it by reward and punishment a lot of times. That's not the kind of power that we're talking about, power in the Lord, power in the priesthood. We distribute the resources to everyone fairly and equitably. We don't gather them all to ourselves. We help others choose what they want. We don't tell them that they have to do what we want. We invite and persuade in all those adjectives from Section 121 about how priesthood is to be used.

01:05:04 We don't command and demand. We don't control by reward and punishment. We inspire and motivate by love. That's the power that we're looking for. [President Nelson](#) says to us, "Every woman and every man who makes covenants with God and keeps those covenants and who participates worthily in priesthood ordinances has direct access to the power of God.

Those who are endowed in the house of the Lord receive a gift of God's priesthood power by virtue of their covenant." Then he says, "Now you might be saying to yourself," and again, he's speaking to the women, "this sounds wonderful, but how do I draw the Savior's power into my life?" He says, "The Holy Ghost will be your personal tutor as you seek to understand what the Lord would have you know and do."

01:06:01 Well, that puts a lot of responsibility on us, doesn't it? Brothers and sisters. The Lord's going to be our personal tutor to teach us what this looks like. I found it helpful to go back and think about, "Okay, what did power look like in the life of Jesus Christ? What did he have power to do?" And I can see three things. He had personal power to grow from grace to grace, that the youth and children are learning about how he grew in power with God and man. He grew from grace to grace in wisdom and in stature with people and with God. And he was able to accomplish his personal mission through that power by seeking revelation about his father's will and submitting to mortal weakness and to its limitations. And curiously, isn't it interesting that we grow in power by coming here and being weak, that God gives us weakness so we can get strong?

John Bytheway: 01:07:08 I have to write that down. We grow in power by coming here.

Dr. Wendy Ulrich: 01:07:12 And being weak.

John Bytheway: 01:07:15 That's really good.

Dr. Wendy Ulrich: 01:07:17 I give unto men weakness that they may be humble because my grace will be sufficient for them if they're humble and have faith in me that I can make weak things become strong. So we come here to this place where we're little teeny babies and we don't know nothing to learn about God's power, to practice it and to let others practice it on us in sometimes really awful ways. So he had the personal power to grow from grace to grace. He had relational power or influence, that came to my mind first actually from Section 121 when it says, "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness and by love unfeigned, by kindness and gentleness, by pure knowledge, by wisdom, by love." So that people won't esteem us to be their enemies when we're finished interacting with them, even if we have to correct them in some way.

01:08:31 So he has this relational power and influence. All of those qualities are the qualities of the Savior, persuasion, long-suffering, gentleness, meekness, love unfeigned as he feeds and

teaches and heals and ministers to people. And then as we've talked about today, he has this organizational synergy power. He sends his apostles out with that power to establish his church after his resurrection so that his teachings and his atonement would be brought through all generations in all the world. And we still see that happening in every country basically, through 2000 years, Christ's teachings have continued to be taught. His atonement and his resurrection have continued to be testified of because of that organizational power in all its weaknesses and all the ways that it got lost, it was that organizational power that he put in place that has taken his teachings forward. So what about us? What does power look like in our lives?

01:09:38 And I think it's the same three things. The personal power to come to Christ, to repent, to receive revelation, to develop in character, to practice the skills of spiritual loving, to fulfill our personal mission on the earth. That's power that the Lord wants to tutor us in through the Holy Ghost, the relational power or influence to be able to help others come to Christ and repent and receive revelation and develop character and skills and fulfill their missions. Our children, our students, our neighbors, our friends, the people we minister to, whoever we interact with. He teaches us the way that we can have power or influence with them as we are peace builders in a troubled, contentious world. As [President Nelson](#) and [President Oaks](#) have reminded us and asked us, begged us, "Learn the skills of building peace in this world so that we can have influence with others."

01:10:40 And then we've got this organizational thing we've been talking about, that we participate in this church with all of its structures and programs and policies and Come, Follow Me and councils and all of these things that we get to participate in as teachers and as counselors, and as presidents and minister, participate in that organization. In our families, the organization that supports this power that we can have in the priesthood, if we will access it. Privileges, [Joseph Smith](#) tells the Relief Society sisters, "If you live up to your privileges, angels cannot be restrained from being your associates. You can come into the presence of God." And as [President Ballard](#) said, all who have made sacred covenants with the Lord and who honor those covenants are eligible to receive personal revelation, to be blessed by the ministering of angels, to commune with God and ultimately to become heirs alongside Jesus Christ of all our Father has.

Hank Smith: 01:11:54 Coming up in part two of this episode.

Dr. Wendy Ulrich: 01:11:57 That when his companion came in and told him this, he was sitting there trying to read the Book of Mormon. He was a good guy and he put the book down, got down on his knees by the side of his bed and started to pray. He didn't say a word, and his companion is like, "What's going on here?"



- John Bytheway: 00:00:00 Keep listening for part two with Dr. Wendy Ulrich, Doctrine and Covenants Sections 12-17, and Joseph Smith History verses 66-75.
- 00:00:14 I love the idea of what you're saying, Wendy, about we have access to this power, and it's a different sort of power where you may think you have, it's like the Liahona. That's what I like to compare it to. The Liahona only worked if you were righteous and you don't have priesthood power if you begin to exercise, what are the words, control, dominion, compulsion. No. Amen, or in other words, sayonara to the priesthood authority of that man. It's different than being a boss where if you're the boss, you're always the boss. You can lose priesthood power by being bossy or domineering, then you don't have priesthood power anymore.
- Hank Smith: 00:00:56 I remember my wife once serving as young women's president and she was counseling with the young men's president. The two were having a discussion and making a decision. This man, I'm sure he is a great guy, he just said, "Well, I hold the priesthood so I'll make this decision." Wrong in so many different ways.
- John Bytheway: 00:01:19 On so many levels.
- Hank Smith: 00:01:22 He didn't preside over her in any way, shape or form. What did you say earlier, Wendy? Having the priesthood does not make us the decision makers. I think amen to that power that it's gone.
- John Bytheway: 00:01:37 Yeah. There's a story that it's in my mind and it's a good example and I hate it at the same time, but [Elder Hugh W. Pinnock](#) tells of a time when a couple came into his office. He gave a talk at BYU, I think it was called 10 Keys for Marriage or something, and this was the '70s, the '80s maybe, a long time ago, but he said this, "Tell her she has to obey me because I have the priesthood."

Dr. Wendy Ulrich:	00:02:01	You just showed that you don't.
John Bytheway:	00:02:05	"Yes, I do. Let's see, when was that, Ethel? When was that? When was I ordained," he said. "You don't have the priesthood" and "I guess I don't know what you mean," and he opened Section 121 and said, "You do not have the priesthood."
Hank Smith:	00:02:18	Amen.
John Bytheway:	00:02:20	I just hate that that sort of thing ever happened it's such a misunderstanding of what this means.
Dr. Wendy Ulrich:	00:02:28	Oh, I remember being a, my husband and I were dorm parents at BYU back in the early '70s, mid '70s I guess it is. I can't even remember the details of the thing, but I remember we had a woman who was over us. She was the boss of the dorms there, but there was a man who was over her. And she made it very clear to us that we were going to have a meeting with this man and that we needed to understand that he held the priesthood so he was in charge, that what he said was what we needed to do. Even then I was like, "He doesn't have the priesthood over me. He's not my bishop." He holds a leadership role over the dorms as his job, but that has nothing to do. The fact that he holds the priesthood doesn't give him keys or authority in my life. We've come a long ways.
	00:03:22	On the other hand, I've heard a lot of women say, "You're telling me I have authority and power, but I don't want that. I don't want that responsibility," and I think that's sad too. I don't really relish the idea of having a lot of extra duties and responsibilities, as I've heard women say, "I've got enough to do. The men need to do something too. Let them have that."
	00:03:45	I ask myself, "Well, why do I want this responsibility? Why do I want authority? Why do I want power in the priesthood?" Because I do. And it's not about me. It's about my children, it's about my students, it's about my friends. I want righteous influence in this world. I want to make a difference for good and that's what the priesthood allows us to do and that's what makes it worth it to do whatever we can to make and keep those covenants, to read the scriptures, to pray, to establish a personal deep relationship with God and His Son and the Holy Ghost so that we have the power in our lives to do the things that matter most to us. I think that's what it's all about.
	00:04:34	A couple of weeks ago, my daughter was driving her children to school, and they have a ways to go because of where they go to

school. So they have 20 or 30 minutes I think every morning. She is not a morning person. Neither am I. I've gotten better. She's back where I was when I was her age. She does not do well with mornings. Her husband has a flexible job. He could drive those kids to school at 07:30 in the morning and let her sleep, and he does get them up and feed them and get their lunch ready and get them dressed and get them ready to go. But she drives them to school because she wants to use that half hour to teach them Come, Follow Me, every single morning.

00:05:17 She did not get that from me. We had trouble even having family home evening when she was growing up. She loves teaching those two kids the gospel. She called me last week at about quarter to eight. I was still asleep and I heard my phone ring and I was like, "Not answering that." And the phone announced my daughter's name is calling. My phone is not set up to do that. I have never had it do that before. I didn't even know it did that, but it announces, "This person is calling," as the phone is ringing, and I'm like, "How is this even happening?" So I pick up the phone, I think, "Is there an emergency going on? What's going on here?"

00:06:04 And I pick up the phone and I say, "Hi, how are you?" She's fine. "We're driving to school. We're doing Come, Follow Me. We're learning about angels, and I really wanted you to be a part of this conversation, Mom, I really want you to hear this story because where we left off yesterday was right before we were learning about angels coming to people and that angels ministered to us, and we had to stop and I told the kids I wanted to tell them today about a time an angel ministered to me. So I want you to hear the story."

00:06:37 So she proceeds to say, "When I was in a really hard dark time in my life," she would say the worst time of her life, and I would agree. Really discouraging, really hard time. She had lost something very, very precious to her. She was feeling really like she might never get the opportunity to have some of her most important dreams come true, and she was alone in a hotel room. She was at a professional conference. She's at this little crummy hotel room and she's just telling the Lord how sad she feels and how she's just grieving over this loss and how hard it's been for her and she's just in so much turmoil. And suddenly, she feels like there are two women standing there. One of them is her great-grandmother on my side and one of them is one of her great-grandmothers on my husband's side.

00:07:36 Her children know their great-grandmother and one of these women would've been that person's mother. So this was the

mother of the great-grandmother that these little kids that she's teaching who are 11 and 13. This was somebody that was connected to them in some way. She feels like these two women are standing there. One of those women had gone through the same thing that she was going through. She didn't know that woman, but she knew of her story. The other one was her great-grandmother. When she was a little girl, she was six at the time, I think, when that woman died. She said, "They just were there to comfort me and to bring me peace, and I felt this peace that I couldn't figure out where it had come from, how I was ever going to feel peaceful in these difficult things I was going through."

00:08:31 And she said, "The interesting thing was that I remember this great-grandmother, even though I was very young when she died because she gave me this little doll and it had a music box in the bottom of it and I used to play that music box because it gave me comfort then when I was even a little kid of five or six. And it played this little song and the song was Edelweiss." I don't know how when last time was you heard Edelweiss. It's a little simple song about Edelweiss is a flower and it's a beautiful flower and every morning you greet me. And she said, "Do you know now why I was crying when we got in the car this morning?" And they were like, "Oh."

00:09:14 What had happened, when they got in the car that morning right before they called me, when they got in the car, they always turn on Pandora and she's got an I'm a Child of God channel, so it always plays primary songs and Christian songs and all those kinds of things. She turned it on and it was playing Edelweiss. And she said, "I've never heard the radio play Edelweiss on any channel, let alone I'm a Child of God channel. It's not a religious song." But that was the song that was playing and that I knew I was going to be sharing with you this morning was the song my great-grandmother gave me a doll that played, who then appeared, not physically appeared, but who came to me in my dark hour and gave me peace. And I think this morning she wanted you to know she will be there for you as well, as will your great-grandmother who's passed away last year. They are angels. They will be with you.

00:10:20 And then she asked me to tell a story about my father after he passed away coming to me in an hour of need, which I was able to share with them as well. There is power available to us. Not because we want to tell people what to do, but because we want to be people who can testify to them of truth, and that angels are real and that the plan is real and that God is real and that he cares about us in our hour of need enough to play

Edelweiss on the radio for us when we're trying to teach our children that the power of God is with them and his love and peace and joy really are available to us even in our darkest hours.

Hank Smith:	00:11:09	That's beautiful.
John Bytheway:	00:11:11	That story about her great-grandmothers being there, I think there's lots of different definitions of who are angels and who can act in the stead of angels, but I love that it's our ancestors.
	00:11:23	My favorite John Taylor quote, Hank, this is my only John Taylor quote that I know, but he said, "God's eyes are over us and his angels are round and about us and they are more interested in us than we are in ourselves," and then he said, "10,000 times more interested, but we do not know it." That's a great statement to think that they are interested in us and God is interested in us.
	00:11:52	As you said, raise your hand if you feel like you've had an experience with angels. And what did you say, Wendy?
Dr. Wendy Ulrich:	00:11:59	Most of the room. Yeah, almost every time.
Hank Smith:	00:12:01	Mine too.
Dr. Wendy Ulrich:	00:12:02	Yeah.
Hank Smith:	00:12:03	Yeah. And those are beautiful moments. Moments you need to record.
Dr. Wendy Ulrich:	00:12:07	I hope we do. My daughter asked me then if I would share an experience. She remembered me telling her that I had forgotten about a time when I was traveling with some friends, that friend had just died that week actually. We were in Europe traveling and I was trying to help people get out of a van, the people we were with quickly, because we were trying to get into church. We'd got lost, we were late. I had my hand up on the inside of the van helping somebody get out and somebody slid the door closed. And it not only closed on my thumb, it closed... I remember looking, the one thing I remember specifically was looking at the line of the metal lining up solidly, completely shut. And I thought, "I think I've just cut my thumb off." I had to yank on the handle to pull it open before I could even open the door. It was closed.

00:13:07 And when I opened it, my thumb was not only not missing, it wasn't broken, it was bleeding, and I put something around it and we rushed off to the building and I kept waiting for it to just start throbbing. But it wasn't throbbing. I packed it a little bit, didn't have any ice or anything. I just wrapped a washcloth around it, I think it was. We went to our church meeting. It never started to throb. I've got a little tiny scar, but I can barely even see it. And later in the day, we were on a boat going someplace I can't remember. We had to take a boat to get to this place, and I was thinking about my dad a little bit because he would've loved that, and suddenly I knew he was standing there. I knew he was there.

00:13:54 My father was not an active member of the church. Not at all. He's standing there at this time and he says to me, the words were just clear in my mind, "I'm sorry about your thumb. I wasn't allowed to stop the accident from happening, but I was allowed to help it so that it wouldn't hurt." And I thought, "Okay, why?" And then I started remembering what had happened. I'm telling the story to my grandchildren because my daughter asked me to, and then I started remembering more what had gone on earlier in that meeting when we had attended this meeting. It was in Genoa, Italy, and the two men who were traveling with us had both served in Italy as missionaries.

00:14:42 One of them was a young man that I had brought into the church when we were 16 years old. I had taught him about the church. He'd ended up being baptized and going on a mission to Italy and he had served in that City of Genoa. At the end of that meeting, a man came up to him and said, "I remember you." This had been 50 years now. "I remember you. Your companion was this person. You were teaching this person. She joined the church. She's now here in this city, still an active member." He remembered all these things about this friend of mine whom I had felt like needed to come to Italy. Who has that kind of photographic memory from a missionary you met 50 years ago? It meant so much to him. And this is the friend who had died that week that I was having this experience where my daughter asked me to tell this story to her children. And I remembered this story and I had just been asked to speak at his funeral.

Hank Smith: 00:15:49 John, I don't know if you remember, we had [Derek Sainsbury](#) here probably three and a half years ago. Do you remember you and I and he were just talking about angels, our loved ones visiting us? And he mentioned, he said, "Well, you know what Nephi says. Angels speak by the power of the Holy Ghost." And you and I both went, "Wait, what?" And we went to 2 Nephi 32

and he said, "Yeah, these angels that are ancestors, they're going to feel a lot like the Holy Ghost." 2 Nephi 32, "Angels speak by the power of the Holy Ghost." And then all of sudden you realize how many times an angel might have been speaking to you.

00:16:32 Wendy, you're right. When you have these experiences, you write them down. There is an experience Sara and I had that we immediately wrote down. Whenever we're together and someone mentions the ministering of angels, we just share a look because it was an experience that both of us had at the same time. It's one of those most treasured experiences when you know.

Dr. Wendy Ulrich: 00:17:00 It's interesting to me that what allowed that experience to happen was that years now of regular every morning, driving my kids to school, taking the time to teach them the gospel for a few minutes, and, "Oh, by the way, this morning, we're going to talk about angels. Oh, I'll tell this story. Oh, Edelweiss comes on the radio. Oh, my mother has a story to share. Oh, she needed that story for a talk she's giving at a funeral later that week." Those are the dramatic moments where we see the white arrow, but there are lots and lots of moments where it's hidden in plain sight and we don't even recognize that it's going on, but it's real. That was, I think, happening a lot for these early members of the church as well.

Hank Smith: 00:17:45 Speaking of angels, I think this might be a good time to transition over to the Whitmer family and the Knight family. When Joseph Smith needed angels to help him, these two families were there. So John, I'm going to lean on you a little bit here and ask you what you know about the Knight family and the Whitmer family. I know you do church history tours. You take people back east, right, John? Tell us what you know. And then Wendy, feel free to jump in, of course.

John Bytheway: 00:18:15 Well, I heard a great scholar named Hank Smith. He said once, you just made an observation once that I remembered about three families and three small branches kind of at the beginnings of the church. We had the Knights in Colesville and the Smiths in Palmyra, and I just remember, it's interesting how these beginnings were these families at first. Here we've got these, the Whitmers going, "What should we do? What should we do?" These sections of the Doctrine and Covenants coming forth that are as applicable to us today as they are to them.

Hank Smith: 00:18:53 When you look at that early New York period, these are our first [three families](#) of the church. And Martin Harris as well, because

it's there in the Smith family I would say. But you're right, you have the Whitmer family in Fayette, kind of in the middle. You have the Smith family in Palmyra, which is further west, and then further east of Fayette is where Emma is from, Harmony, Pennsylvania and Colesville, New York, they're right next to each other. And those are our three little branches of the church. Yet I think when you ask most members of the church about original members, the Whitmers come up, but not the Knights, but they are one of the original three families you would say.

John Bytheway:	00:19:37	And really stalwart too.
Hank Smith:	00:19:39	All the way to the end.
John Bytheway:	00:19:41	Yeah.
Dr. Wendy Ulrich:	00:19:42	Yeah. I was reading about them, Hank, trying to prepare for this a little bit. I'm not a church historian, but I was stunned to learn that not only Joseph Knight and his wife, but all of his kids and all of their spouses and many of his and his wife's siblings and their spouses, all of them, their family was the first real branch of the church, the Colesville branch . And I'd heard about the Colesville branch, and they were amazing, but I had no idea they were all the Knights. That's who they were.
Hank Smith:	00:20:08	And the Knights still play a significant role in the church today. I teach most of my classes in the JKB at BYU, which is the Jesse Knight Building.
John Bytheway:	00:20:23	I have to interrupt. One of my dear friends in my Elders Quorum is Jesse Knight, who is a descendant in my ward.
Hank Smith:	00:20:31	Yeah, a descendant of the Knight family. They're still going. There is a family foundation called the Joseph Knight family. You can go to josephknightfamily.org . Because John, when we go back east and we take families back east to Harmony, we try, if you can get a bus back there, to go to some of those Knight family historic sites. The original Joseph Knight home is still there. It's this beautiful little home. It's owned by the Joseph Knight Family Foundation, but you can go there and look at that original home where, this is special to me that this family believed him, Joseph Smith, before there was a church, before there was a Book of Mormon and they go all the way to Salt Lake. This is a family we'll continue to talk about this year. Do we want to look at Section 12?

Dr. Wendy Ulrich:	00:21:28	One of the things that was fascinating to me about Section 12 is the Lord tells Joseph Knight, "If you want to go, go. Don't wait. If you have a desire to serve, then don't wait around. You're called to the work." Which was quite different in some ways from what he had told Hyrum Smith, just the section before where he says, "Nope, don't think you're called until you're called. Just slow down. Study. Prepare. You got some work to do," which I thought was quite interesting. Then I had to remember Hyrum Smith was in his 20s at this point, Joseph Knight is 55. I looked up. He's kind of being given free reign. You know the Lord is saying, "You know enough, you've got enough. If you want to serve, go do it." Hyrum is told, "You need to just take a little more time studying and preparing before you, don't think you're called until you're called," which was interesting.
	00:22:21	At different stages of our lives or our circumstances, you get that personal part of this along with the organizational principles that still hold for all of us, which I thought was fun.
Hank Smith:	00:22:33	What you've said earlier is the Lord is setting up a massive work, but he's still working with individuals one at a time. I noticed in Section 12:6, the Lord says, "We're going to bring forth and establish the cause of Zion." He's planting a little seed right there. He's not saying we're going to build a city or people, it's the cause. He's just laying a little bit of groundwork for what's yet to come. When we talk about Jackson County, which by the way, the very first Latter-day Saint buried in Jackson County is Joseph Knight's wife, Polly Knight. Here in this little section is the cause of Zion, maybe a little foreshadowing to how important the Knight family is going to be.
	00:23:17	And then if we go over to Section 14, we get this other family, the Whitmer family. John, what do you know? Tell us about the Whitmers.
John Bytheway:	00:23:26	Yeah, we love that site, the Peter Whitmer Senior Farmhouse that the formal organization of the church. I want to say that because if you're talking to Carl Anderson, he would say it was organized in Kirtland, but the formal first meeting in that Peter Whitmer farm there, I believe it was David Whitmer who was a friend of Oliver Cowdery and thought, Oliver told him about this work Joseph was doing in Harmony and, "I should go down there, and what was Peter Whitmer saying? Hey, you got to plow that plaster of Paris in the field." And then suddenly they wake up and it's already plowed for him, speaking of angels or three Nephites or whatever. "I sense the Lord's hand in this," he says something like that and then sends David down.

Hank Smith:	00:24:11	So it seems that when Oliver gets to Joseph in April of 1829, he has told the Whitmer family, David , at least his friend, that he'll write to him and let him know what's going on. And when he writes to him, he says, "This is the real deal, David. This really is the work of God," and he gets the entire Whitmer family involved.
	00:24:36	Let's go to Section 14 then. Wendy, why don't you just point out a couple of things from Section 14 that you like and we can talk about?
Dr. Wendy Ulrich:	00:24:44	Well, one of the things that's interesting about 14 and 15 is how different are they, 14 and 15. Not one iota. Kind of weird, but you've got two sections of the Doctrine & Covenants that are absolutely identical.
John Bytheway:	00:25:02	15 and 16.
Dr. Wendy Ulrich:	00:25:03	Yeah, 14 is a little bit different, but there's a lot of repetition even in 14 with the other two, which I think is kind of curious, and yet I had to stop and remind myself, "Well, I go to sacrament meeting next to my husband every week and we hear the identical same things from whoever is speaking, and yet we apply them to our own lives in different ways and they're applicable to both of us.
	00:25:30	It would've been really easy for somebody to say, "This is kind of embarrassing. They think of these as being really personal to them, but they're both identical. Maybe we shouldn't put them both in the Doctrine and Covenants," but they're not hiding anything. They're saying, "No, this is what it was." and neither of them were complaining about it. Neither Peter nor John who were the two who got this exact same things were complaining about it. They seemed to feel that those blessings were accurate and helpful.
Hank Smith:	00:25:54	That's a beautiful point, Wendy. Joseph Smith is here putting the Book of Commandments together and he puts both of them in because I think in his mind he's saying, "Look, they're both from the Lord."
Dr. Wendy Ulrich:	00:26:04	This is what it was.
Hank Smith:	00:26:06	If he was wanting to hide something, he would say, "Oh yeah, take one of those out." But I think he's saying, "Look, this didn't come from me. I'm putting it in as it came."

Dr. Wendy Ulrich:	00:26:15	It's always been fascinating to me that the first thing Joseph really writes down and puts in the Doctrine and Covenants is being chewed out-
Hank Smith:	00:26:21	You're right.
Dr. Wendy Ulrich:	00:26:23	... in Section 3. He's not trying to hide that he's not perfect, that he had some tough times or that he was struggling with something, and I'm really grateful for that.
Hank Smith:	00:26:35	As the Whitmers are getting involved in the work and the Book of Mormon is being completed and is going to go to press here in the fall of 1829, each of these sections has something like this in it. "The thing that I want you to do is to declare repentance unto this people." It says it obviously again in Section 16, "This is what I want you to do, this is of most worth: declare repentance unto this people."
	00:27:03	In your experiences, why is the Lord so focused on repentance? I'm pretty sure he made it the second principle of the gospel, in fact. He is like, "I want you to come back to this one over and over and over." Yet to me, I sometimes think, do we really want to talk about repentance again?
John Bytheway:	00:27:22	Well, if you look at somebody and say, "Repent," you are saying, "You are a sinner." which is true, but I really like the Bible dictionary definition of repentance, which says a fresh view about God, about oneself, and about the world.
	00:27:40	So a lot of times, our saying declaring repentance is giving people a wonderful fresh view about God, about themselves, and about the world. And another thing these sections I'll talk about is sharpness, but I have in my margin clarity. With clarity, you can clearly declare a new view, a fresh view about God, about oneself, and about the world. I like repentance. I love the principle. I'm so thankful for it. I'm also thankful for that very positive side of it, which is what the whole restoration gave us as we talked about.
Dr. Wendy Ulrich:	00:28:17	That's so beautiful, John, and I think President Nelson has helped us see repentance in kind of a fresh view. We all have these human weaknesses that we're struggling with and we don't just change our mind, it's never do them again. We have to grow, we have to learn, we have to change, and I think that's what the word repentance, I mean the word repentance just means to change your mind, and that's what I think President Nelson has sort of redefined for us.

00:28:44 I mean, if we're talking about repent every day, repent every day, feel horrible about yourself every day, regret your life... No. That's not what he's saying. He's just saying learn, keep trying, improve a little bit, try again. It's okay. It's an invitation to grow and to become closer to the Lord and to just keep at it and not give up, even though we're struggling with these weaknesses.

John Bytheway: 00:29:09 And Hank, I know that you'll be heading northbound on I-15 tonight. Now, once you round point of the mountain, you don't even have to touch your steering wheel again the whole time because it's going straight, right?

Hank Smith: 00:29:22 Yeah, no, I will be correcting. Yeah.

John Bytheway: 00:29:25 You make constant little corrections. That's repentance.

Hank Smith: 00:29:29 We can become converted to daily repentance. I remember [Elder Bednar](#) saying that the temple can be very instructive on our morning prayers and our evening prayers where we can create our day spiritually in our opening prayers, and then at the end of our day, we can return and report. The problem is that they always do exactly everything they were supposed to do the right way.

Dr. Wendy Ulrich: 00:29:53 And it's always good and perfect, and our days are not like that.

Hank Smith: 00:29:57 I would like for once they go back and say, "We did nothing."

Dr. Wendy Ulrich: 00:30:00 "We messed up. We messed it up"

Hank Smith: 00:30:04 Because that's how my evening prayers are sometimes. Remember that awesome idea we had this morning? Well, it didn't work out.

John Bytheway: 00:30:08 I had these big plans, yeah.

Hank Smith: 00:30:11 It didn't work. John, who was it that taught us... They said, "Look at the four principles and ordinances of the gospel: faith, repentance, baptism, and the gift of the Holy Ghost." We celebrate faith, we celebrate baptism, we bring our family around and we gather everybody for giving the gift of the Holy Ghost, and then we kind of look at repentance like, "Oh, it's over there." It's over there in the corner when it should be celebrated. Improvement, change, a fresh view of God, these are things to be celebrated.

John Bytheway:	00:30:43	Yeah. What was Elder Holland's statement? Repent is perhaps the most hopeful and encouraging word in the whole Christian vocabulary. So we got to frame it that way. This is such good news that we can repent.
Hank Smith:	00:30:58	To be a Whitmer or a Knight, you got to think. In our day it's relatively, I don't want to say it's easy, but it's much easier to join a very well established religion that's got buildings and temples and structure, but you're believing this 20 something year old kid and you're putting, literally your entire life is going to be different because you believe him. To me, it's just astounding. I love the church, but we have such sound structure. We've got the general conference and this beautiful conference center. You're joining something pretty big, whereas here, this is just a baby.
	00:31:44	Wendy, I have a question for you. You've been a member of the church for a while. You've served in quite a few leadership positions. You've been the mission leader. What creates stick-to-it-iveness. Like the Whitmers are going to struggle later on and Martin Harris is going to struggle, Oliver Cowdery is going to struggle, and we'll talk about that later. The Knights however, where the Whitmers vacillate a little, the Knights don't. Can you give us some insight, maybe not on them specifically, but on members of the church from your background?
Dr. Wendy Ulrich:	00:32:18	It's such a complicated process I think, because this is one of the reasons I think God tells us not to judge each other. Some of it is our personality, some of it is our support system. Some of it is our history and our prior experience. We talk a lot about trauma these days, but one of the things we've learned about trauma is that soldiers who develop post-traumatic stress disorder have usually had early trauma in their lives. That changes the way their brains develop. They become hypervigilant to things going wrong.
	00:32:50	Well, we have a lot of things that happen to a lot of us when we're young that set us up to see the world differently than other people do. What's interesting about the Knights for example, is all of them join the church together and they stick it out, they stay. And maybe that community, that sense of solidarity of helping each other and sticking by each other was part of what gave them the strength that they had, to move from place to place just became everything that happened to the whole church happened to them from the very beginning. They went every place, they died on the way, all of the stuff. Some of it I think is that support that we get from other people. Some of it is our own personal experiences and our history and

our personalities and our DNA, and who knows all the other. Some of it is learning to be really humble.

00:33:42 I think one of the things that got in the way for some of them was, even for Oliver, I think he got to feeling like, "Well, I'm the second elder of the church and what you're doing is wrong. You're only a year older than I am. What do you think you're up to?" And it's hard to stay humble when we see the frailties and the things that other people do that we don't understand and we don't agree with. It's hard. I think it's still hard today when somebody who is in a leadership position does something we don't agree with and we don't like and we don't understand. And they do, and sometimes they are wrong, and sometimes Joseph was wrong and he'd admit it, but that principle of humility is just, boy, that's a tough one. That's part of why I'm grateful to remember even God is humble.

00:34:28 I think too, just the uncertainty and the chaos around us. Some of us see uncertainty as just this huge sense of threat. We've got to finish it up, close it off, get to an answer, I'm going to go crazy if I can't figure out if this is true or it's not true, it's one or the other, and we don't live well with uncertainty. But uncertainty is a part of the mortal condition. It's prerequisite to agency and creativity and learning and all kinds of important things, even though our brain doesn't like it very much and sees it as a threat. So somewhere, learning to deal with uncertainty and ambiguity, not just try to get them closed off and finished up so they don't feel so scary to us, but trying to say, "No, I want to learn to tolerate uncertainty. I want to learn to tolerate ambiguity with a little more patience and a little more humility." That's not easy, but great stuff we can learn about ambiguous losses and ambiguous problems and how do people manage those. That's what we're trying to do.

00:35:35 I don't know why it's so important because I get the impression that there's not a lot of uncertainty in where God lives, that he's got it all figured out and he knows the end from the beginning, and that's kind of what we're looking for too. But for some reason, uncertainty seems to be something we need to learn to be more patient with. Don't be in such a rush to decide it's either right or it's wrong, it's true or it's false. If I had made the decision earlier in my life, I wouldn't be here. I had to learn to just tolerate sitting with the uncertainty and the ambiguity of things I didn't understand, sometimes for years. That drove me crazy, but eventually came to some resolution that I was like, "Okay, I'm still here and I'm so grateful."

John Bytheway:	00:36:21	I think because so many things in the gospel do make sense. We want everything to make sense. If I could add a line to a scripture, "I will prove them there herewith, to see if they will do whatsoever the Lord, their God shall command them." If I could add, even when it doesn't make sense, I think it's part of the test. What will they do when not everything makes sense? Will they stick with it like the Knights?
Hank Smith:	00:36:48	Yeah. And Wendy, you mentioned agency, isn't that pretty crucial to agency is not knowing? That's why you need to make a choice. If you knew, there wouldn't be much of a choice.
Dr. Wendy Ulrich:	00:36:58	Oh, absolutely. Step after step in our lives, we talk about going as far into the light as you can. You can't see the end. You do the next step that you can think of. I love Matt Holland, older Elder Holland 's son, now still Elder Holland. When he was a kid and they're hiking together and they come to the end of the trail and got to get back and they're turning around and they can't remember which way to go. They get to a fork and they don't know which way to go. Elder Holland turns to his young son and says, "Well, what are we going to do and let's pray about it." And so they pray and he says, "I think we should go left, Dad." And he said, "You know what? I think we should go left too." And so they go left and they don't go very far before there's a cliff that goes to nothing, it dead ends.
	00:37:40	And so they turn around and they go the other way and they eventually get back, but young Elder Holland, young boy then, says to his dad, "Why did we both feel like we should go the wrong way?" And he says, "You know son, I've been wondering the same and I'm not really sure, but I think maybe that was just the quickest way for God to let us know we were on the wrong trail so we wouldn't be worried as we headed down that long trail to the right that maybe we'd made the wrong choice. He showed us the wrong choice as quickly as possible so we would be confident in the right choice."
	00:38:16	There's principles like that that I think can be helpful, but sometimes we don't have a clue. When God tells you to go on a mission when you're 21 and you want to get married, but you need to go on this mission to get what you want. Even though I'm not going to tell you, take the next step, and I'll show you after that what the next one is.
Hank Smith:	00:38:38	That's awesome.
	00:38:39	Wendy, before we let you go, we'd love to glean from you a little bit more. Here we've got miracles and the beginning of a

beautiful work. We have individuals, Joseph Smith, Oliver Cowdery, Peter Whitmer, Peter Whitmer Jr, John Whitmer, Martin Harris. I think you would say you have the miraculous with the human you're interacting sometimes more human than miraculous, sometimes more miraculous than human. In your experience in church and in leadership and as a psychologist, you've just talked about ambiguity, how do we move forward knowing that it can be both sometimes? It can be very human. It also can be very miraculous. I think Bruce Hafen said, "You have to keep your eyes open so you see the humanness, but you have to keep your heart open so you can see the miraculous." How does someone do that?

- Dr. Wendy Ulrich: 00:39:39 Boy, that's a great question and I think it's a daily process of staying as close as we can to the Spirit and of coming back when we get away. I had an interesting experience a few years ago. Now I had a dear friend who bore testimony during a very difficult time in her life that I'd never forgotten. She was going through this really tough time, and let me tell you, this woman is Job. She's gone through a lot of really hard things and she was in the middle of one, and she said, "I was saying to the Lord, Heavenly Father, I am trying to trust you." And the words that came back into her mind were, "Daughter, I'm not trying to trust you. I do trust you. I trust you with this."
- 00:40:26 I never forgot that and just not all that long ago in my own life, I was out walking and I was thinking about that and thinking about some hard things in my life, and I thought, "Do I really trust the Lord or am I just trying to trust him?" And I thought, "No, actually, at this point in my life I can say, he's not always there at least in my awareness, but I trust him to always come back." He has always returned. He has always shown up again, and sometimes it feels like a long time before that prayer is answered or that sweet thing happens that gives you comfort or whatever it is. Sometimes it's immediate, but lots of times it's not. And we can sort of wonder, "Where did he go? Have I dreamt this all up on my own all this time?"
- 00:41:16 But I was feeling that. I think I finally got to the place where I really do trust, that even when I'm not feeling him right now, he's still there. I felt this little voice in my head say, "And yes, Wendy, I trust you too." And I was like, "Oh, no, no, no, no, no. That is a very bad idea. No, do not trust me." That was just an immediate reaction. The words that came into my mind again were, "I don't trust you to never go away. I trust you the way you trust me to come back. I trust you to come back." And I thought, "Well, I'm still here. So I guess that's true."

	00:42:07	That was comforting to me to realize the Lord knows we're human and he knows we're going to struggle, He said, "This is what this is for." He does trust us, and that trust in us grows when we keep coming back because we believe he'll keep coming back even if we can't feel it right now.
Hank Smith:	00:42:28	I look at these wonderful early Latter-day Saints, so human experiencing such miraculous, incredible things.
Dr. Wendy Ulrich:	00:42:37	And such hard, horrible things.
John Bytheway:	00:42:42	And they're young people. That's what I have to keep reminding myself. These guys are, most of them are in their 20s, having to do all of this. And they did it and it unfolded, and we're sitting here enjoying the fruits of it a couple of hundred years later. It's incredible.
Hank Smith:	00:42:58	Wendy, I think our listeners would love to hear from someone who sat on the Relief Society General Advisory Council, her and her husband, mission leaders in Canada Montreal Mission, 2002 to 2005, a PhD in psychology in education, a management consultant, a mother of three, a grandmother of 10.
	00:43:18	So a couple of things. One, what would you say to our listeners who are struggling? We have wonderful folks who write in, who are going through the most difficult things, from grandmothers who write in who say, "I have a grandson in prison."
	00:43:31	"My spouse just passed away."
	00:43:34	"I had a child pass away."
	00:43:37	"My parents are getting divorced."
	00:43:39	I mean, there's just so many people who are suffering. I would love to speak to that. And then second, I think those same people would love to hear how you feel about the restoration, about Joseph Smith and about the church. So could you take both of those on?
Dr. Wendy Ulrich:	00:43:54	Sure. I think there's a lot for us to find comfort in knowing that you don't have to be something wrong with you or a bad person to have a lot of bad things happen. As we've talked about today, Joseph Smith lost their first four children: three children and then one of the twins that they adopted. It's so many hard things, so many ways they felt they disappointed God. So many ways they were betrayed by people they thought were their

friends. There's not very much that happened to them that happens to us that didn't happen in some version to them. And yet somehow, they keep going and somebody else picks up the ball when they can't and helps them out. They have these things happen and we can too. There are people who are ready to help us if we're willing to let them. The Lord is willing to comfort us if we're willing to receive it and let it be enough.

00:44:50 I don't know exactly how we all get through all these hard things and why some of us have a more difficult time than others, but some of us do have a more difficult time than others, that I do know. But I don't think any of us get through scot-free or without doubts or without problems or without challenges or wondering if any of this even makes sense. I think the two things are, the Lord tells us we don't judge others in these things because we have no idea what somebody else really is dealing with underneath the surface.

00:45:22 But I think another thing that's been helpful that comes to my mind from a psychologist, this is in the scriptures, this great man who says, "People are not the problem. The problem is the problem. So figure out the problem and work on solving the problem." And I think that's true in our relationships with each other. I think it's true in our relationship with God, and I think it's true in our relationships with ourselves. That person I'm mad at, that person who drives me crazy at church, that person, that leader I don't agree with, they're not the problem personally. So what is the problem?

00:45:59 Let's fix the problem. Let's see if we can just focus on trying to see what we're going to do with this problem and not make it so personal. And I think that's one of the places we can get in trouble, is when we're trying to fix you or fix me, and then shame and blame and all that stuff and anger and all these things get in the way. If we can see each other with curiosity and with compassion and be a little calmer about it and do that peace building that we just lack so many skills for, but we can keep trying, then we can learn from these things and we can keep going. We don't have to just fall apart.

John Bytheway: 00:46:38 I love the idea that the Lord will take us where we're at, but He probably won't leave us where we're at. He wants us to grow and get better, but He'll take us where we're at, and I have to look around and think He's taking all of these people where they're at right now too, but He won't leave them there. He's going to invite us higher because He always does.

Hank Smith:	00:46:57	Isn't He impressive? He's just so impressive as you start to look at how he's working with these very human people, young people, and yet He's keeping a promise that he made to Abraham. Look what He says in Section 14:10, "Oh, this is the fullness of my gospel going from the Gentiles to the house of Israel." He's doing this grand majestic work with these very simple human beings.
Dr. Wendy Ulrich:	00:47:22	So you're reminding me of a story from when we were serving as mission presidents. We'd only been out a very short time. We were doing, I think, probably our first or second transfer, I can't remember which, maybe the second one. And we had a missionary, he was new to the mission. We'd met him even back in the MTC. We knew he was coming and we knew he was going to have a hard time. He was French. He didn't speak English very well at all, and we knew that was going to be hard. So we had put him with a French companion when he'd first come in, but he was just having a horrible time. He didn't have a real strong history in the church. He'd never read the Book of Mormon through when he was reading it for the first time. He didn't disbelieve it, he just was miserable.
	00:48:05	And he was trying, but he just wanted to go home. He'd left a girlfriend behind and he just wanted to go home. He talked to my husband for a while and they'd sort of talk about it, and then he'd talk to me for a while and we'd sort of talk about it. We could tell he was just slipping through our fingers and there didn't seem to be much we could do about it. And it was so sad. He even told me at one point in time that his patriarchal blessing said to him to serve a mission and to serve the entire 24 months. It said that, in words, in his patriarchal blessing. Who gets that? But he was like, "I'm done. I can't do this. I can't do this for two years. I just don't want to be here."
	00:48:49	We were getting ready to do this next transfer. We didn't know what to do with him. We were getting nowhere, and we were really concerned about him. His companion, who was also French, was leaving at that time, so we didn't really want to move this guy too, because you don't like to take everybody out of an area, you lose a lot of continuity. But we kept talking it through, and finally, I think it was me, I said, "Let's just send him to Alma." And Alma was this little tiny branch way up north in our mission. I don't know why that came to mind. It's a long way away. Maybe he'll just get on the bus and he'll go up there and then he'll stay for a while and maybe things will calm down and he'll be okay. And for some reason, we all just kind of laughing about it like this, and we all kind of felt like, "That feels pretty good."

Hank Smith:	00:49:39	"Let's try it," yeah.
Dr. Wendy Ulrich:	00:49:41	We pray about it all and we're just like, "Okay, he's going to Alma." So we call, his companion was the senior, and we're calling out the changes that are going to be made that night. And he tells him, "You're going home, we know, and your companion is going to be going to Alma." We heard the story later from the missionary that he was going to Alma, because he did. That when his companion came in and told him this, he was sitting there reading, trying to read the Book of Mormon. He was a good guy, and he put the book down, got down on his knees by the side of his bed and started to pray. He didn't say a word and his companion is like, "Yo, what's going on here?" But he got on the bus and he went to Alma. Later, I said, "What was that about? What was going on? I heard that you got down on your knees and prayed, and then you're here, and why are you here? It was when we were..."
	00:50:32	And he said, "Well, Sister Ulrich," he's telling me this in French, "I had told the Lord when that transfer was happening, and I knew it was happening, that I was going home. I couldn't do it anymore. And I was going home unless you sent me to Alma." And I said, "Why Alma?" And he said, "Oh, I had this guy in the MTC who was my teacher in the MTC when I was trying to learn English, who had served in Montreal in this mission, and he had been in Alma and he loved Alma, and he used to talk all the time about his mission experience in Alma. And I wanted that experience and I thought, 'Well, maybe if I went to Alma, it'd be okay.' And so that's what I told the Lord I was going... And anyway, I knew you didn't like to really move two people at the same time, so I figured I was safe. No way you were going to send me to Alma."
	00:51:30	So he was just so shocked that he went and he served the whole 24 months. And in fact, the girlfriend that he left behind was thoroughly left behind, and he ended up coming back to Quebec very shortly after he went home and marrying a woman in Quebec, and as far as I know, still lives there. I haven't heard from him and lost track of him. But the Lord knows where we are. He takes this missionary that he's already told to serve the whole 24 months and who's determined to go home anyway, and he works with him and he loves him and he helps him. And I hope and pray that he's still doing that in this young man's life as he is in all of our lives, if we'll give him any chance to do so.
Hank Smith:	00:52:19	That's just a beautiful story. With all that you've read, all that you've done, where does the restoration fall in all your experiences?

Dr. Wendy Ulrich: 00:52:29 Well, first of all, I know the Lord loves missionaries and is sending them around the world and takes care of them one at a time. And I don't think he's going to do that: send them out to fail with a mission and a message that isn't true. I have had my struggles. I was inoculated with anti-church literature by a Sunday school teacher when I was in high school who was reading this stuff and would teach us about it so we'd know that, "This is out there, don't panic," and I really appreciated that. Oh, and my kids were teenagers because I was teaching seminary at the time. And I started reading a lot more of some stuff that was coming out, and I was just horrified at some of the things I was reading. And I was like, "Wait a minute. This can't be right. This is horrible."

00:53:16 I mean, I was just really upset by it and I was struggling. And even though I thought I had a really strong testimony of the gospel, I was hurting about it. I was praying a lot about it. I was struggling with the whole thing. "Was there really a God? Was Jesus really..." I mean, all of it. And it went on for a long time. As I say, I didn't worry about the church not being good. I know there were problems, but I also saw a lot of good. So I was doing my best to keep my kids from knowing that I was struggling and to keep doing what I was asked to do and just praying that the Lord would help me do what I can here, and decided with my husband we were going to take our seminary students all down to Independence, Missouri, after we'd studied the Doctrine and Covenants and Church History like we're doing right now.

00:54:08 His parents lived in Independence, Missouri of all places. So we decided we were going to do that. And I'm just praying the whole time, "Help me stay out of this, teach them whatever you want to do. And I don't know what's going on here, but I'll try to not get in their way." And we went to the Carthage Jail, I remember, and we were watching the little church movie. I was sitting there thinking, history's so crazy because it's all told by somebody's perspective. Either it's told by the perspective of people who were absolutely convinced he was a prophet, or it's told by the perspective of people who absolutely thought he was insane.

00:54:43 When I remember sitting there thinking, "I wish I'd known him, I wish I could have known for myself." And all of a sudden in my mind, clearly, clearly, after years now of getting nowhere with this question, let me make that clear, I felt Joseph Smith standing next to me saying, "Wendy, you know me." And somehow I knew that I did, that I had known him. In fact, I came to, in that moment, think we all knew him. And if we stay on his side, if we stay with him, it's because somehow we get a sense

of that, that we trusted him once, just like we trusted God once and we trusted the Savior once to complete His missions that would make it worth it for us to come here and take the risks we take to be stupid and weak and sinful and bad and struggle and doubt.

00:55:48 And what was fascinating was, it was so real to me that it felt like for the rest of that tour, he was walking by my side telling me, "Yeah, this is where they locked me up in this part of this place, and this is the room that I was standing in," and I could hardly breathe. It felt so real to me. And I walked out and I was standing there looking at the place where that well is, and it was like I could see his body start to fall and his spirit soar. He'd completed his mission, and I was standing there just absolutely in awe because I had no way to even understand what the Lord could do for me that I would trust as really being true.

00:56:35 There wasn't something somebody could teach me or tell me that was going to make all my problems go away, but that experience was so real. And I'm standing there looking at this, trying to take this in and just, I can hardly breathe because I don't know how suddenly I'm okay again. But my daughter, one of the teenagers in that class that we've brought down with us, she's standing a little ways away, and I see her over there and I walk over to her and I just can't wait to say the words that I finally can say.

00:57:13 And I said, "Carrie, Joseph Smith was a prophet of God. I know he was a prophet of God." And she looked at me with this stunned look on her face and told me later, I said, "Well, you look so surprised." When I said that, she said, "Yeah, I was surprised."

00:57:34 "Why?"

00:57:34 "Because I was standing there," she said, "saying to God, 'I want to know Heavenly Father, if this man was a prophet of God, and I want to know right now. Please answer me right now.' And that is exactly when you walked over to me and said those words. And I knew he'd heard my prayer and was answering it." And I said, "Well, what's really remarkable, Carrie, is I didn't know that until 10 minutes before I said those words to you." I learned from that one of the quickest ways God answers the prayers that we have is when we are trying to answer the prayers or need to answer the prayers of somebody else. Sometimes we get answers we weren't expecting.

Hank Smith: 00:58:28 Yeah. What a beautiful story.

John Bytheway:	00:58:31	Yeah. That's where you were an angel too.
Hank Smith:	00:58:35	Yeah. The ministering of angels.
Dr. Wendy Ulrich:	00:58:39	Some really wonderful angels had ministered to me, but it's never just about us. It's always about who we can help too. You know the Lord is in it when you don't know if you're giving or receiving, and when everything that is happening has some further application that goes to others as well.
John Bytheway:	00:59:00	You're a servant or a deaconess, right?
Dr. Wendy Ulrich:	00:59:03	Yep. We're all trying to be deacons.
Hank Smith:	00:59:08	What is it, Section 6, we looked at John? "Be diligent. Stand by my servant Joseph, faithfully. His name will be known for good and evil." And here we are declaring the good, I hope.
Dr. Wendy Ulrich:	00:59:25	I hope so too. Thanks to both of you for all you're doing in that capacity. I mean that.
Hank Smith:	00:59:31	Well, we are very blessed to have you join us today, Wendy. Thank you for your time.
Dr. Wendy Ulrich:	00:59:36	It's a pleasure. It's an honor.
Hank Smith:	00:59:37	It was so much fun. In fact, Wendy didn't ask me to do this, John, but when you mentioned her book Live Up to Our Privileges , I just quickly looked it up. I thought, "Oh, why haven't I heard of this one?" And I was reading, and again, Wendy did not ask me to do this, but I just really liked this review that someone left.
	00:59:55	Christine Packard left this review. She says, "It was perfect timing for this book." She says, "As we are learning to expand our thoughts about many aspects of gospel living and seek for deeper revelation to ground our lives, Wendy Ulrich's beautiful new book provides a fabulous opportunity to reflect on our thoughts and beliefs about priesthood and about women's place in it. The author has such a gift for applying deep doctrinal principles to the routines of daily life. Her voice is vibrant and real throughout the pages and her encouragement for us all men and women, to first contemplate more deeply, second, make connections we've never imagined existed, and finally live up to our privileges in bringing the power and authority of the priesthood into our daily activities and significant relationships

consistently and through time. This book is worth every moment of time you spend with it."

01:00:49 Again, Wendy did not ask me to do this, John, but I hope everyone will take time to grab a copy of Live Up To Our Privileges: Women, Power, and Priesthood. Hopefully that doesn't embarrass you too much, Wendy.

Dr. Wendy Ulrich: 01:01:03 Thank you.

Hank Smith: 01:01:06 Thank you for the good you're doing. We are all on the same team, aren't we? We're all fellow servants. Those of you who want to leave a message for Wendy, come onto YouTube and we'll make sure that she sees all of those comments that you leave.

01:01:21 And with that, we want to thank Dr. Wendy Ulrich for being with us today. We want to thank our executive producer Shannon Sorensen, our sponsors, David and Verla Sorensen, in every episode for the last four years and some change, we remember our founder Steve Sorensen. We hope you'll join us next week. We have more of the Doctrine and Covenants and Church History on followHIM.

01:01:45 Today's show notes and transcript are on our website, followhim.co. That's followhim.co. Of course, none of this could happen without our production team. David Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts, Ariel Cuadra, Amelia Kabwika, and Annabelle Sorensen.

followHIM Favorites



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| Hank Smith: | 00:03 | Hello, everyone. Welcome to followHIM Favorites. This is where John and I share a single story to go with each week's lesson. John, we are in Doctrine and Covenants 12 through 17. Lot of sections here. You've told me you have a story, and I'm excited to hear it. |
| John Bytheway: | 00:18 | Yeah, you know section 15 and 16 are identical, John Whitmer and Peter Whitmer, and what do we always say about that, Hank? What's the most important thing I could do with my life and what's the answer? |
| Hank Smith: | 00:29 | Cry repentance unto this people. Bring souls to me. |
| John Bytheway: | 00:33 | So in other words, gather Israel. I mean, President Nelson, this is the greatest work you can do. Well, years ago, Chris Stewart compiled a book called Missionary Miracles, and I just love this story in there. Hank, have you ever had a day on your mission where you thought, "Okay, well I didn't accomplish anything today. That was a tough day." |
| Hank Smith: | 00:48 | I had a few of those. |
| John Bytheway: | 00:50 | Okay, so this young man, Chase Gunnell was his name. He was serving in the Ukraine, and he said, "I have to say Saturday is the hardest day I have had on a mission yet. I knew it would be difficult because Dana and Nate were getting married." Dana was his sister and his best friend. "But it surpassed everything I ever imagined. I was sad about not being home. I was determined to work hard and prove why I was out on a mission, my whole mission. I prayed to Heavenly Father to prepare someone for me on that day because that was the day I was going to prove myself. On Saturday, people seemed meaner than ever. I have never had anyone yell at me more than they did on Saturday. We also couldn't get anything started. We did a lot of contacting, stop-bys, tried to set up discussions, but to no avail. I was getting discouraged because we couldn't do anything. It was terrible. Then at about seven at night, I finally |

went into a room and prayed. I asked Heavenly Father if I was doing everything I needed to find that person he was preparing. I asked him why the people were so mean to me, and if there was something more I needed to do. Then I received an answer I wasn't expecting, but it comforted me. I think you would like to hear it."

01:57 First of all, this is from a letter he sent home. "I felt your, his family's, love. It was such a wonderful feeling. It was just like I was at home crying and having my family there hugging me and comforting me. It was such a wonderful feeling. Thank you so much. Then, the love moved to the love of my Heavenly Father. As you all know, that is such a wonderful feeling and always has the answer. The answer I received was, 'Chase, I've prepared a person today, and that person is you. You said this is the day that you would show your love to me. I was testing you to see if you really do love me and you passed. Thank you for your service.' After that, I just started to cry. My prayers were answered. I can't even begin to say how wonderful it felt. It was one of the most touching experiences of my life. I then went out and the people that were yelling at me didn't bother me anymore. I knew I was doing the will of the Lord. Thank you for your love and prayers. I will always remember that day."

02:57 So here's the Doctrine and Covenants saying, John, Peter, best thing you can do is go out there and get yelled at. I love that Heavenly Father said actually, I was preparing you. So that made me think of that beautiful story.

Hank Smith: 03:12 I love that when he says, "Bring save it be one soul to me." I wonder if he might be just talking about ourselves.

John Bytheway: 03:18 Right. That could be the soul.

Hank Smith: 03:21 Beautiful. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcasts. We are with Dr. Wendy Ulrich this week, going through each of these sections. She does a fantastic job. You'll love it. Come over there and find us, and then come back here next week, we'll do another followHIM Favorite.